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All information on IslamicFinder.org is verified by professionals beforehand. If you find any inappropriate material (or links leading to inappropriate materials), kindly contact us. Surah Yaseen is termed as heart of Quran and
this app provides a simple and easy on eyes way to read it at home or on the go. By Abul A'la Maududi Ibn Abbas, Ikrimah, Dahhak, Hasan Basri and Sufyan bin Uyainah have opined that it means, "O man", or "O person". Some other commentators have regarded it as an abbreviation of "Ya Sayyid" as well, which, according to this interpretation, would be an address to the Prophet (peace be upon him).
To begin a discourse like this does not mean that the Prophet (peace be upon him), God forbid, had some doubt about his Prophethood, and Allah had to say this in order to reassure him of it. But the reason is that the very beginning of the discourse has said: You are indeed one of the
Messengers, which implies that the people who deny your Prophethood are misled and mistaken. To further confirm the same, an oath has been taken by the Quran and the word "wise" has been used as an epithet of the Quran, which means this: An obvious proof of your being a Prophet is this Quran, which is full of wisdom. This itself testifies that the person who is presenting such wise revelations is
most surely a Messenger of God. No man has the power to compose such revelations. The people who know Muhammad (peace be upon him) can never be involved in the misunderstanding that he is himself forging these discourses, or reciting them after having learned them from another man. For further explanation, see Surah Yunus, Ayats 16-17, 37-39; Surah Bani-Israil, Ayat 88; Surah An-Naml, Ayat
75; Surah Al-Qasas, Ayats 44-46, 85-87; Surah Al-Ankabut, Ayats 49-51; Surah Ar-Rum, Ayats 1-5 and the relevant E.Ns. Here, two of the attribute is meant to impress the reality that the Quran is not the counsel of a powerless preacher, which if you overlook or ignore, will not
bring any harm to you; but this is the Edict of that Owner of the Universe, Who is All-Mighty, Whose decrees cannot be withheld from being enforced by any power, and Whose grasp cannot be avoided by anyone. The second attribute is meant to make one realize that it is all due to His kindness and mercy that He has sent His Messenger for your guidance and instruction and sent down this great Book so
that you may avoid errors and follow the right path which may lead you to the successes of the world and the Hereafter. Another translation can be: You should warn the people of the same of which their forefathers had been warned, because they live in heedlessness. If the first meaning, as given above in the text, is taken, the forefathers would imply the forefathers of the immediate past, for in the ancient
time several Prophets had appeared in Arabia. And if the second meaning is adopted, it would imply this: Revive and refresh the message that had been conveyed to the forefathers of this nation by the Prophets in the past, for these people have forgotten it. Obviously, there is no contradiction between the two translations, and, as to meaning, each is correct in its own place. A doubt may rise here: How
could the forefathers of a nation to whom no warner had been sent at a particular time in the past, be held responsible for their deviation at that time? The answer is: When Allah sends a Prophet in the world, the influence of his message and teaching spreads far and wide, and is handed down by one generation to the other. As long as this influence of his message and teaching spreads far and wide, and is handed down by one generation to the other. As long as this influence remains and there continue arising among the followers of
the Prophet such people as keep his message of guidance fresh, the period of time cannot be said to be without the guidance. And when the influence of the Prophet (peace be upon him) the influence of the teaching so the Prophets Abraham, Ishmael, Shuaib
and Moses and Jesus (peace be upon all of them) could be seen everywhere in Arabia and from time to time there had been arising among the Arabs, or coming from outside, men, who revived their teachings. When the influence was about to die out, and the real teaching was also distorted, Allah raised the Prophet Muhammad (peace be upon him), and made such arrangements that his message can
neither be wiped out nor tampered with. (For further explanation, see E. N. 5 of Surah Saba). This is about those people who were being obstinate and stubborn with regard to the message of the Prophet (peace be upon him) and had made up their minds not to listen to him at all. This is because: They have already deserved the torment; therefore, they do not believe. It means: The people who do not heed
the admonition, and persist in their denial and hostile attitude to the truth in spite of the final warning from Allah conveyed through the Prophets, are themselves overwhelmed by the evil consequences of their misdeeds and deprived of every opportunity to believe. The same thing has been expressed more clearly in verse 11 below: You can only warn him who follows the admonition and fears the Merciful
God though he cannot see Him. "Shackles" in this verse implies their own stubbornness which was preventing them from accepting the truth. "Reaching to chins" and "so they are made their obstinacy and stubbornness the shackles of their neck, and their pride and
haughtiness has made them so stiff-necked that they will not pay heed to any reality, however clear and evident it may be. Setting a barrier before them and a barrier before them so stiff-necked that they will not pay heed to any reality, however clear and evident it may be. Setting a barrier before them and a barrier before them so stiff-necked that they will not pay heed to any reality, however clear and evident it may be.
and their misconceptions have so blinded them that it is futile to preach, but it means: Your preaching realities which are visible to every right-thinking and unbiased person. This does not mean that it is futile to preach, but it means: Your preaching reaches every kind of people. Some of them are the ones mentioned above, and some others those who are being mentioned in the next verse. When you come across the
people of the first kind and you see that they continue to persist in their denial, pride and antagonism, you should leave them alone, but at the same time you should not feel disheartened so as to give up your mission, for you do not know exactly where among the multitudes of the people are those sincere servants of God, who would heed your admonition and fear God and turn to the right path. The real
object of your preaching, therefore, should be to search out and collect this second kind of the entries are made in the conduct-book of men. First, whatever a person does, good or bad is entered in the divine register. Second, whatever impressions a man makes on
the objects of his environment and on the limbs of his own body itself, become recorded, and all these impressions will at one time become and intentions and deeds will appear before him. Third, whatever influences he has left behind of his good
and bad actions on his future generation, on his society and on mankind as a whole, will go on being recorded in his account as far as they reach and as long as they remain active and operative. The full record of the good and bad training given by him to his children, the good or evil that he has spread in the society, and its impact on mankind as a whole, will go on being maintained till the time that it goes
on producing good or evil results in the world. The early commentators, generally, have expressed the opinion that the habitation implies the Syrian city of Antioch, and the messengers mentioned in this connection is that Antiochus was the king of this land at that time. But
historically this story which Ibn Abbas, Qatadah, Ikrimah, Kaab Ahbar and Wahb bin Munabbih, and others have related on the basis of unauthentic Christian traditions is baseless. There have been 13 kings of the Seleucid dynasty itself, came to an end in 65 B.C. At the time of the Prophet
Jesus, the whole land of Syria and Palestine, including Antioch, was under the Romans. Then, no proof is forthcoming from any authentic tradition of the Apostles (N.T.) shows that the Christian preachers had reached Antioch for the first time a few years after
the event of the crucifixion. Now, evidently, the people who were neither appointed messengers by Allah nor sent by His Messenger cannot be regarded as messengers of Allah by any interpretation even if they might have travelled for the purpose of preaching of their own accord. Moreover, according to the Bible, Antioch was the first city where the non-Israelites embraced Christianity in large numbers
and where the Christian faith met with great success; whereas the habitation mentioned by the Quran was some such habitation which rejected the invitation, which might be regarded, as the result of denying the Prophethood.On account of
these reasons it cannot be accepted that the habitation implies Antioch. The habitation has neither been clearly determined in the Quran nor in any authentic means nor the time when they were appointed. To understand the purpose for which the Quran is narrating this story here, it is not necessary to know the names of the
habitation and the messengers. The object is to warn the Quraish, as if to say: You are following the same doom as was met by them. In other words, what they wanted to say was: Since you are human beings, you cannot be the messengers of God.
The same was the view of the disbelievers of Makkah. They also said: Muhammad cannot be a messenger is he that he eats food and moves about in the streets. (Surah Al-Furqan, Ayat 7). And the unjust people whisper to one another, saying: This man is no more than a human being like yourselves. What, will you then be enticed by this sorcery
while you perceive it. (Surah Al-Anbiya, Ayat 3). The Quran refutes this erroneous notion of the people are displaying, but all the ignorant people are displaying.
people of the Prophet Noah (peace be upon him) had rejected his Prophethood, they had said the same thing: This person is no more than a human being like yourselves. By this he purely intends to obtain superiority over you. Had Allah willed, He would have sent down angels. Since the time of our forefathers we have never heard (that a human being should come as a Messenger). (Surah Al-Mominoon,
Ayat 24). The people of Aad had said the same about the Prophet Hud (peace be upon him): This person is no more than a human being like yourselves, for he eats of what you drink. Now if you submit to a human being like yourselves, for he eats of what you drink. Now if you submit to a human being like yourselves, for he eats of what you drink. Now if you submit to a human being like yourselves, you will indeed be the losers. (Surah Al-Mominoon, Ayats 33-34). The people of Thamud also said the same about the Prophet Salih (peace be
upon him): Shall we follow a man from among ourselves? (Surah Al-Qamar, Ayat 24). And the same thing happened with almost every Prophet that the disbelievers said: You are no more than a human being like ourselves, and the Prophets always replied: It is true that we are no more than human beings like you, but Allah shows His favor to anyone of His servants He pleases. (Surah Ibrahim, Ayats 10-
11). Then the Quran says that this very notion of ignorance has been preventing the people from accepting guidance in every age, and the same has been the cause of every nation's downfall. Has not the news reached to you of those who had disbelieved before this, and then tasted the evil results of their deeds. And in the Hereafter there awaits them a painful torment. They deserved this fate because their
Messengers came to them with clear signs, but they said: Shall human beings show us guidance. So they refused and turned away. (Surah At-Taghabun, Ayats 5-6). Whenever guidance came before the people, nothing prevented them from believing in it except this (excuse): they said: Has Allah sent a human being as His messenger? (Surah Bani Israil, Ayat 94). Then the Quran says explicitly that Allah
has always sent human beings as the Messengers and a human being alone can be a Messenger for the guidance for mankind and not an angel, or a supernatural being: And We sent before you also human being as these who have the knowledge. We did not give them such bodies as could
survive without food nor were they immortal. (Surah Al-Anbiya, Ayats 7-8). "All the Messengers whom We sent before you also ate food and moved about in peace, We would certainly have sent an angel as a messenger to them. (Surah Bani-Israil, Ayat 95). This is another notion of ignorance
in which the disbelievers of Makkah were involved. In it are also involved the so-called rationalists of today and in it have been involved the so-called rationalists of today and in it have been involved the so-called rationalists of today and in it have been involved the so-called rationalists of today and in it have been involved the deniers of revelation at all for the guidance of man. He is only concerned with the affairs of the heavens: He has left the affairs and
problems of man to be resoled by man himself. That is, our duty is only to convey to you the message that Allah has entrusted us with. Then it is for you to accept it, we shall not be seized in consequence of your disbelief, You will yourselves be answerable for your crimes. What they meant was: You
are an evil omen for us. Our gods have become angry with us on account of what you have been saying against them. Now whatever calamity is befalling us is only because of you. (Surah An-Nisa, Ayat 77). That is why
at several places in the Quran these people have been told that in the ancient times people also used to say such things of ignorance in regard to their Prophets. The people of Pharaoh: Whenever a good time came, they would say: This is
but our due, and when there was a hard time, they would ascribe their calamities to Moses (peace be upon him) and his companions. (Surah Al-Aaraf, Ayat 130). That is, no one is an evil omen for another. Everyman's augury is hanging around his own self. We have fastened the augury of every
man to his own neck. (Surah Bani-Israil, Ayat 13). That is, you in fact want to avoid the good and you like the deviation instead of the guidance. Therefore, instead of determining the truth and falsehood by means of an argument, you are making these false pretenses on account of your superstitious whims. That servant of God, in this one sentence, put together all the arguments required for determining the
genuineness of Prophethood. The genuineness of a Prophet can be determined by two things. First, his word and deed; second, his being selfless. What the person meant to say was this: First, whatever these people to this faith on account of a selfish motive. Therefore, there
is no reason why they should not be listened to. By citing this reasoning of the person the Quran set a criterion before the people of how to judge and determine the genuineness of the Prophet, as if to say: The word and deed of the Prophet, as if to say: The word and deed of the Prophet Muhammad (peace be upon him) bear full evidence that he is on the right path. Then, no one can point out any selfish motive or interest behind his
struggle of preaching his message. Therefore, there is no reason why a sensible person should reject what he presents. This sentence has two parts. The first part is a masterpiece of reasoning, the second of the wisdom of preaching. In the first part he says: To worship the Creator is the demand of both reason and nature; it would be highly unreasonable that one should worship those who have not
created him and should deny to be the servant of Him Who has created him. In the second part he warns his people to the effect: All of you ultimately have to die and return to that God adoption of Whose service you object to. Therefore, you should consider for yourselves as to what goodness you could expect by turning away from Him. That is, they are neither such favorites of God that even if I commit
grave crimes, He will forgive me on their recommendation, nor are they so powerful that they should be able to rescue me if God may please to punish me.If I make them my gods in spite of knowing all this. This sentence again contains a subtle point of the wisdom of preaching. Saying this the man made the people realize: The Lord in Whom I have believed is not merely my Lord but your Lord, too. I have
committed no error by believing in Him, but you, in fact, are certainly committing an error by not believing in Him. That is, immediately following his martyrdom, the man was given the good news of Paradise. As soon as he entered the next world through the gate of death, there were the angels to receive him, and they gave him the good news of Paradise was awaiting him. The commentators have
disputed the meaning of this sentence. Qatadah says: Allah admitted him into Paradise straight away and he is living in it and receiving his sustenance. And Mujahid says: This was told him by the angels as a good news; he will enter Paradise on the day of Resurrection along with the other believers. This was told him by the angels as a good news; he will enter Paradise on the day of Resurrection along with the other believers. This was told him by the angels as a good news; he will enter Paradise on the day of Resurrection along with the other believers. This was told him by the angels as a good news; he will enter Paradise on the day of Resurrection along with the other believers. This was told him by the angels as a good news; he will enter Paradise on the day of Resurrection along with the other believers. This was told him by the angels as a good news; he will enter Paradise on the day of Resurrection along with the other believers. This was told him by the angels as a good news; he will enter Paradise on the day of Resurrection along with the other believers. This was told him by the angels as a good news; he will enter Paradise on the day of Resurrection along with the other believers. This was told him by the angels as a good news; he will enter paradise on the day of Resurrection along with the other believers. This was told him by the angels as a good news; he will enter paradise on the day of Resurrection along with the other believers. This was told him by the angels as a good news; he will enter paradise on the day of Resurrection along with the other believers. This was told him by the angels as a good news; he will enter paradise on the day of Resurrection along with the other believers.
against the people who had just killed him so that he should invoke Allah against them. Instead, he was still wishing them well. After death the only wish that he cherished was: Would that my people could know the good end that I have met, and could learn a lesson from my life, and adopt the righteous way. The noble person did not wish Hell for his murderers but wished that they
should believe and become worthy of Paradise. The same thing has been commended in the Hadith: He wished his people well when living as well as when dead. Allah has narrated this event in order to warn the disbeliever was of his people. They do not cherish any ill-will
or feeling of vengeance against you in spite of your persecutions of them. They are not your enemies but enemies but enemies of your deviation and error. The only object of their struggle against you is that you should adopt the right way. This verse also is one of those verses which clearly prove the existence of barzakh. This shows that the period of time between death and Resurrection is not a period of nonexistence
altogether, as some ignorant people think. But in this period the spirit lives without the body, speaks and hears speech, has feelings and desires, feels happy and unhappy, and also continues to be concerned about the people of the world. Had it not been so, the believer would not have been given the good news of Paradise after death, and he could not have wished that his people became aware of his
good end. These words contain a subtle satire. In their arrogance and pride of power and their strong antagonism towards the true faith, they would annihilate the three Prophets and their followers, but, contrary to their plot, they were themselves annihilated by only one stroke of the divine punishment. That is, they were annihilated so completely that not a trace of them was left behind them. No
one in the world even remembers them today. Their civilization as well as their race has become extinct. Until now the dissourse turns to the basic thing which was the actual cause of the conflict between them and the
Prophet (peace be upon him), i.e. the doctrine of Tauhid and the Hereafter, which the Prophet (peace be upon him) was presenting and the disbelievers were refusing to accept. In this connection, some arguments have been given, one after the other, to make the people ponder over the realities, as if to say: Observe these phenomena of the universe, which are ever present before you. Do they not point to
the same reality, which this Prophet is presenting before you?"A sign": A sign that Tauhid is the truth and shirk the falsehood. Another translation of this sentence can be: So that they may eat fruits thereof and what their own hands make. That is, the artificial kinds of food, which the people prepare from the natural products, e.g. bread, curry, jam, pickles, sauces and countless other things. In these brief
sentences the vegetable and plant life of the earth has been presented as an argument. Man is eating the products of the earth day and night and regards this as very ordinary. But if he considers it seriously, he will see that the growth of rich crops and lush green gardens from the dry earth and the flow of the springs and rivers is not a simple thing, which might be happening of itself, but there is a great
wisdom and power and providence which is working behind it. Consider the reality of the earth. The substances of which it is composed do not possess any sign of life. The question is: How did it become possible for plant life to emerge from the lifeless
earth? If one looks into it, one will see that there are some important factors without whose provision beforehand life here could not have come into existence. First, in particular regions of the earth, on its outer surface, a layer was arranged of many such substances, which could serve as food for vegetation. This layer was kept soft so that the roots of the vegetation could spread in it and suck food.
Secondly, a system of irrigation was arranged on the earth in different ways so that the food elements could get dissolved in water and absorbed by the roots. Thirdly, the atmosphere was arranged around the earth in different ways so that the food elements could get dissolved in water and absorbed by the roots. Thirdly, the atmosphere was arranged around the earth which protects it against the calamities of the sky, becomes a means of the rainfall, and possesses gases which are necessary for the life and growth of the vegetation. Fourthly, a relationship
                d between the sun and the earth so as to provide proper temperature and suitable seasons for the vegetation. With the provision of these main factors (which in themselves are combinations of countless other factors), the coming to life of the vegetation becomes possible. After arranging the suitable conditions the seed of each species of the vegetation.
received favorable soil, water, air and season, vegetable life should begin stirring within it. Besides, inside the same seed a system was so arranged that from the seed of every species and heredity. Then, in addition to this, another wonderful thing was done. Vegetation was not created in twenty, or fifty, or a
hundred kinds but in countless species, and they were so made that they should fulfill the requirements of food, medicine and clothing and innumerable other needs of the countless species, and they were so made that they should fulfill the requirements of food, medicine and clothing and innumerable other needs of the countless kinds of animals and man, who were to be brought into being after the vegetation on the earth. Anyone who ponders over this wonderful arrangement, if he is not stubborn and prejudiced, will himself testify that all this could not
have come about by itself. There is certainly a wise plan underlying it, according to which harmonies and relationships of the soil, water, air and season with respect to the vegetation, and harmonics and relationships of the vegetation with respect to the vegetation with respect to the needs and requirements of animals and human beings have been determined, keeping in view the finest detail. No sensible person can imagine that these
universal, all-embracing relationships could be a mere accident. This same subtle arrangement points to the fact that this cannot be the work of many gods. This is, and can only be the work of One God, Who is the Creator and Lord of the earth, water, air, sun, vegetation, animals and mankind. If each of these had a separate god, it cannot be imagined that such a comprehensive and universal plan with
such deep and wise relationship and harmony could be produced, and should have continued to work with such regularity for millions of years. After giving these arguments for Tauhid, Allah says: Do they not then give thanks? That is: Are these people so thankless and ungrateful that they do not render thanks to that God Who has provided all this for their survival, but thank others for the
blessings and favors done by Him? Are they so wretched that instead of bowing before Him they bow before the false gods, who have not created even a blade of grass for them? Glory be to Him: He is free from every defect and fault, from every defect and fault and fault
beliefs, because every belief of shirk is, in fact, an imputation of some defect, some weakness and some fault to Allah. When a person says that Allah has an associate in His work. Or, some other beings are so powerful in themselves that they are interfering in
God's administration and God is putting up with their interference. Or, God forbid, Allah has the weaknesses of the worldly kings, due to which He is surrounded by an army of ministers, courtiers, flatterers and beloved princes or princesses, and thus many powers of Godhead have become divided among them. Had there been no such notions of ignorance about Allah in the minds, there could be no
question of any idea of shirk in the world. That is why it has been stated again and again in the Quran That Allah is free from and exalted far above those defects and faults and weaknesses which the mushriks ascribe to Him. This is still another argument for Tauhid. Here again certain realities of daily experience have been mentioned and it is suggested that man observes these day and night but does not
ponder over them seriously, whereas they contain signs and pointers to the reality. The coming together of the man and woman is the cause of man's own birth. Procreation among the animals also is due to the combination between the male and the female. Also about vegetation, man knows that the law of sex is working in it. Even among the animals also is due to the combination between the male and the female.
another, a variety of compounds come into existence. The basic composition of matter itself has become possible due to the entire universe, contains in itself such complexities and finenesses of wisdom and workmanship, and there exist such harmonies and mutual
relationships between the members of each pair that an objective observer can neither regard it as the result of an accident, nor can he believe that many different gods might have created these countless pairs and matched their members, one with the other, with such great wisdom. The members of each pair that an objective observer can neither regard it as the result of an accident, nor can he believe that many different gods might have created these countless pairs and matched their members, one with the other, with such great wisdom. The members of each pair that an objective observer can neither regard it as the result of an accident, nor can he believe that many different gods might have created these countless pairs and matched their members, one with the other, with such great wisdom.
itself is an explicit argument of the Creator's being One and only One. The alternation of the regard as worthy of much attention only because it is a phenomenon of this passing of the day and in the falling of the
night, he will himself realize that this is an obvious sign of the existence of an All-Powerful and All-Wise Allah and of His being One and only One. The day cannot pass the sun and the earth were bound in one and the same relentless system. Then the
deep relationship which exists between the alternation of the day and night and the other creations on the earth at a particular distance from the earth at a particul
sun, with the arrangement that the different parts of the earth should go on successively coming before the sun and hiding from it at definite intervals. If the distance of the earth from the sun had been a little longer, or a little shorter, or there had been much faster or much slower, or
sometimes the day had appeared suddenly and sometimes the night without any system, no life could be possible on this planet, and even the form and appearance of the inorganic substances would have been much different from what it is now. If the hearts are not blinded, one can clearly perceive in this system, no life could be possible on this planet, and even the form and appearance of the inorganic substances would have been much different from what it is now. If the hearts are not blinded, one can clearly perceive in this system, no life could be possible on this planet, and even the form and appearance of the inorganic substances would have been much different from what it is now. If the hearts are not blinded, one can clearly perceive in this system, no life could be possible on this planet, and even the form and appearance of the inorganic substances would have been much different from what it is now. If the hearts are not blinded, one can clearly perceive in this system, no life could be possible on this planet, and even the form and appearance of the inorganic substances would have been much different from what it is now. If the hearts are not blinded, one can clearly perceive in this system, no life could be possible on the form and appearance of the inorganic substances would have been much appearance of the inorganic substances.
earth and then established relevance, harmonies and relationships between the earth and the sun precisely in accordance with its needs and requirements. If a person regards the concept of the existence of God and His Unity as far removed from reason, he should think for himself and see how much farther removed should it be from reason to ascribe this wonderful creation to many gods, or to think that
all this has happened automatically under some deaf and blind law of nature. When a person who can accept without question these latter unreasonable explanations, only on the basis of conjecture and speculation, says that the existence of a system and wisdom and purpose is not a sufficient proof of the existence of God, it becomes difficult for us to believe whether such a person really feels the need
and necessity of a rational proof, sufficient or insufficient or insufficient in any degree whatever, for accepting any concept of the world. "Place of rest" may either mean the place where the sun will ultimately come to a halt, or the time when it will come to a halt, or the time when it will come to a halt. The true meaning of this verse can be determined only when man has attained the full and exact knowledge of the realities of the universe. But man's
knowledge is such that it has been changing in every age and what he seems to know today might change tomorrow. The people of the ancient times on the basis of their observations of the sun believed that it was moving round it. But this theory
also did not last long. The later observations revealed that not only the sun but all the stars are also moving in a particular direction, at speeds of 10 to 100 miles per second. About the sun the modern astronomers hold the view that it is moving at a speed of 20 kilometers (about 12 miles) per second along with its whole family of the planets. (See Star and Sun in Encyclopedia Britannica). That is, the
phases of the moon go on changing throughout the month. It begins as a crescent, then goes on waxing every day till at last it returns to its original shape of the moon. That is why
one can always calculate and find out exactly in what phase the moon will be on a particular day. If the movement of the moon had not been bound in a system, estimation of its phases would not have been possible. This sentence can have two meanings and both are correct. (1) The sun does not have the power that it should draw the moon into itself, or enter its orbit and collide with it. (2) The sun cannot
appear in the times which have been appointed for the rising and appearing of the moon. It is not possible that the sun should approach before the appointed period of the day comes to an end, and should start spreading its darkness suddenly during the time when the day is meant to
spread its light. The word falak in Arabic is used for the orbit of the planets, and it gives a different meaning from the word sama (sky). The sentence, "Each in an orbit is floating" points to four realities.(1) That not only the sun and the moon but all the stars and planets and celestial bodies are moving.(2) The falak, or orbit, of each one of them is separate.(3) That the orbits are not moving with the stars in
them, but the stars are moving in the orbits. (4) That the movement of the stars in their orbits is similar to the floating of something in a fluid. These verses are not intended to describe the realities of astronomy, but are meant to make man understand that if he looks around himself, with open eyes, and uses his common sense, he will find countless and limitless proofs of the existence of God and His Unity,
and he will not come across a single proof of atheism and shirk. The vastness of the solar system in which our earth is included is such that its parent body, the sun, is 300,000 times bigger than the earth, and its farthest planet, it revolves 4,600 million miles away round it. Notwithstanding this
vastness, the solar system occupies a very insignificant part of a huge galaxy. The galaxy which includes our solar system has about 3,000 million suns in it, and its nearest sun is so distant from our earth that its light takes about four years to reach us. Then this galaxy also is not the whole universe. According to the investigations made so far, it has been estimated that it is one of about 2,000,000 spiral
nebulae, and the nearest nebula is about a million light years away from the earth. As for the farthest celestial bodies which are visible through the modern instruments, their light reaches the earth in about 100 million years. Even now it cannot be predicted how far
and deep man will yet be able to see with greater and more efficient means of observation at his disposal. All the information that has been gathered so far about the universe which is working in the world of our earth; otherwise it was not at all possible, that
man should have made observations of the very distant worlds from the earth, measured their distances and estimated their movements. Is it not a clear proof of the fact that this whole universe is the creation of One Ruler? Then from the order and the wisdom and the wisdom and the excellence of workmanship and the deep relationships which are found in the hundreds of thousands of thousands of the fact that this whole universe is the creation of One Ruler? Then from the order and the wisdom and the indicate their movements. Is it not a clear proof of the fact that this whole universe is the creation of One Ruler?
galaxies and in the millions and billions and billions of the stars and planets revolving in them no sensible person can imagine that all this wisdom, no designer behind this order and system, no sage behind this order and system, no sage behind this order and system, no sage behind this design and work of art, and no planner behind this planning?"A laden vessel": the Ark of the Prophet Noah (peace
be upon him). As to boarding of the progeny of man in it, it means that although apparently a few companions of the Prophet Noah (peace be upon him) had boarded it, in reality all human beings are the children of those who were rescued in the Ark. This indicates that the first
vessel ever to be made in the world was the one made by the Prophet Noah (peace be upon him). Before that time man did not know any method of crossing the rivers and the seas. This method was first of all taught by Allah to the Prophet Noah (peace be upon him), and when some servants, of Allah were rescued in it from the flood, their future generations started making boats and ships for their sea
journeys. The signs until now were mentioned as arguments for Tauhid. This sign has been mentioned to make man realize that whatever powers he has discovered of exploiting these forces; have been discovered also through the guidance of Allah and not solely by
himself. Man did not have the power and strength to have subdued these great forces by his own power, nor the capability to have discovered the secrets of nature himself and known the methods of taking service from them. Then he can use and employ the forces over which he has been given control by Allah only till the time that Allah wills them to remain subdued to him. For when Allah wills otherwise
the same forces which were serving man turn against him suddenly and he finds himself utterly helpless before them. To call man's attention to this reality, Allah has presented the case of the sea journey only as an example. The whole human race would have perished in the flood had Allah not taught the method of making the vessel to the Prophet Noah (peace be upon him) and had his followers not
boarded it. Then the scattering of the human race over the whole earth became possible only because the people learned the principles of building vessels from Allah and became able to cross the rivers and oceans. But from that humble beginning till today in spite of making great strides in the art of building huge ships and attaining every possible perfection in the science of navigation, man cannot claim
that he has brought the rivers and the oceans fully under his control and power. Even today the water of God is still in God's own power alone and whenever He wills He drowns man along with his ships in it. "What is behind you": Which the peoples before you have seen and experienced. "Signs": Verses of the divine Book by which man is admonished, and the signs which are found in the universe and in
man's own self and in his history which serve as abject lessons for man, provided he is inclined to learn any lesson. This means to show that disbelief has not only blinded their intellect but has destroyed their moral sense, too. They neither have the right thought about Allah nor do they adopt the right attitude towards the people. They react adversely to every admonition, follow a perverse philosophy in
respite of every deviation and immorality and have a ready-made pretense for escape from every good. After Tauhid the other question about this have been given in the end of the discourse. Here, before giving the arguments, the Hereafter has been
depicted with all its horrors so that the people should know that what they are refusing to believe in cannot be averted by their denial, but they wanted to know the exact date of the coming of the Hereafter, and if, for instance, they were told that it would take place on such and such a date in such and such a month and
year, their doubts would have been removed and they would have believed in it. Such questions, in fact, were put as a challenge only for the sake of argument. What they meant to say was that there would be no Resurrection without rhyme or reason. That is why in reply it has not been said that Resurrection will take place on such and such a
day, but that it shall come and shall be accompanied by such and such horrors. That is, the Resurrection will not take place piecemeal so that the people may leisurely watch its coming, but it will come all of a sudden when the people will be a terrible blast and everyone will fall dead at
the spot. Abdullah bin Amr and Abu Hurairah have related a Hadith from the Prophet (peace be upon him) saying: The people will be sounded. Thereupon the one who was buying cloth would collapse and he would not have the time to put down the
cloth from his hand; the one who was filling a cistern to water; and the one who was going to eat, would not have the time to lift the morsel to his mouth and Resurrection will take place. For the explanation of the Trumpet, see E.N. 78 of Surah TaHa. As for the length of the interval between the first blowing of the Trumpet and its second blowing,
we have no information. The interval may be of hundreds and thousands of years. Abu Hurairah has related that the Prophet (peace be upon him) said: Israfil has put the Trumpet will be blown thrice. On the first blowing, called nafakhat al-faza, everything in the earth and heavens will be struck with terror. On the
second blowing, called nafakhat as-Saaq, everyone will fall down dead. Then, when none shall remain except Allah, the One, the Everlasting, the earth will be changed altogether and will be spread flat and smooth without a crease or wrinkle on it. Then Allah will administer a rebuke to His Creation, whereupon everyone will rise at the spot where he had fallen dead, on the changed earth, and this will
happen on the third blowing of the Trumpet called nafakhat al qiyam li-Rabbil-Alamin. This is supported by several allusions in the Quran also. For example, see Surah Ibrahim, Ayat 48; Surah TaHa, Ayats 105-108, and the E.Ns thereof. That is, at that time they will not realize that they had been dead and had been raised back to life after a long period, but they will be thinking that they had fallen asleep, and fallen asleep.
had been woken up suddenly by some terrible catastrophe, and were running away from it. (For further details, see Surahs TaHa, Ayat 1-2). Here, it is not clear as to who will give this answer. It may be that they used to belie them. It may also
be that the believers will remove their misunderstanding and tell them that it was not waking up from sleep but the second life after death. And it may also be that they will understand this from the general conditions prevailing on the Day of Resurrection and the angels might tell them this. This is what Allah will tell the disbelievers and the polytheists, the sinners and the culprits, when they will be presented
before Him. To understand this one should remember that the righteous believers will not be withheld in the Plain of Resurrection, but in the very beginning they will be sent to Paradise without accountability, or after a mild reckoning, because their record will be required to
render their accounts, in the Plain of Resurrection: Look! the righteous people whom you used to mock and regard as foolish in the world, are today enjoying the pleasures of Paradise because of their wisdom, and you, who in your own judgment were very prudent and sagacious, are being condemned to accountability for your misdeeds. This can have two meanings: (1) Get you apart from the righteous
believer; for in the world even if you belonged to the same community and the same community and the same connections and connections have been disbanded. All your relations and connections have been severed. Now each of you will be held answerable in your personal
capacity for your actions and deeds.53. Here again Allah has used ibadat (worship) in the sense of itaat (obedience). This subject has already been explained above in Surah Al-Kahf, Ayat 52; Surah Al-Kahf, Ayat 52; Surah Maryam, Ayat 42, Surah Al-Qasas, Ayat 63 and E.N. 63 of Surah
Saba. In this connection, the fine explanation given of it by Imam Razi in his Tafsir Kabir is also noteworthy. He writes: Do not worship Satan means: Do not obey him, the reason being that (worship). After this, the Imam raises the question: If ibadat means
itaat, then have the Muslims been commanded to worship the Prophet and the rulers in the verse: Atiullaha wa ati-ur-rasula wa ulil-amri min-kum? He himself answers it thus: If obedience to them is in accordance with the commands of Allah's worship (ibadat) and His obedience (itaat). Did not the angels fall prostrate before Adam in obedience to Allah's command? This was nothing but
worship of Allah. Obedience of the rulers will be their worship only in cases where they are obeyed in matters in which Allah has not given leave to obey them. Then he writes: If a person comes to you and commands you to do something, you should see whether his command is in accordance with the command of Allah or not. If it is not, Satan is with him; and if you obeyed him in this, you worshiped him
and his Satan. Likewise, if your self urges you to do something, you should see whether it is permissible to do it according to the Sahariah or not. If it is not permissible, your self is Satan itself, or Satan is with it. If you obeyed him, you in fact became guilty of worshiping him. Further on, he writes: But there are different degrees of the worship of Satan. Sometimes it so happens that a man does a work and
his limbs and his tongue also join him in this, and his heart also cooperates. At another time it so happens that a man uses his limbs to do a work but his heart and tongue do not cooperate in this. Some people commit a sin while their heart is disagreeable and their tongue is invoking Allah for forgiveness, and they confess that they are committing an evil. This is Satan's worship with external limbs. There
are other people who commit a crime with a cool mind and express pleasure and satisfaction with the tongue also. Such people are the worshipers of Satan from outside as well as from inside. (Tafsir Kabir, vol. VII, pp. 103-104). That is, If you had been deprived of reason and you had served your enemy instead of your Lord, you could have the reason to offer an excuse. But you, in fact, had been blessed
with reason by Allah and you were using it to advantage in all the affairs of the world, and you had been warned by Allah through the Prophets as well, yet, when you were deceived by your enemy and he succeeded in leading you astray, you could not be excused from the responsibility of your folly. This command will be given in respect of the stubborn culprits, who will refuse to confess their crimes, will
belie the witnesses, and will also not acknowledge the genuineness of their conduct-book. Then will Allah Almighty command: Well, stop your babbling. Just see what your own limbs say about your misdeeds. In this connection, here only the evidence to be given by the hands and their tongues, and the
skins of their body, will tell how they had been employed in the world. They should not forget the Day when their own tongues and their eyes and their eyes and their world. (Surah An-Noor, Ayat 24) Then, when all will have reached there, their ears and their eyes and their eyes and their own tongues and their own tongues and their own tongues and their eyes and their eyes and their eyes and their eyes and their own tongues and their own tongues and their own tongues and their eyes and their own tongues and their own tongues and their eyes and their eyes and their own tongues and their ow
Sajdah, Ayat 20). The question arises: On the one hand, Allah says: We shall seal their mouths, and on the other hand, in the verse of Surah An-Noor, He says: Their tongues will bear testimony against them. How can these two things be reconciled? The answer is: To seal the mouths means to deprive them of their power of speech. That is, after this they will not be able to say whatever they like with their
tongue. The testimony of their tongues means that their tongues means that their tongues them had been made to utter, what blasphemies and lies they had been made to say on different occasions. After depicting the scene of Resurrection, the people are being warned to this effect: The Resurrection may seem yet fall the scene of Resurrection, the people are being warned to this effect: The Resurrection may seem yet fall the scene of Resurrection, the people are being warned to this effect: The Resurrection may seem yet fall the scene of Resurrection, the people are being warned to this effect: The Resurrection may seem yet fall the scene of Resurrection, the people are being warned to this effect: The Resurrection may seem yet fall the scene of Resurrection may 
off to you, but even if you consider seriously your life in this world of which you are so proud, you will see how helpless you are in the powerful grip of Allah. Your eyes by virtue of whose strength you are showing all this activity can become paralyzed as and when Allah wills. As long as
the powers and capabilities granted by Allah continue to function, you remain lost in the arrogance of your self, but as soon as one of them fails to function, you come to understand how helpless you are. "Reverse him in creation," means that in old age Allah turns him back to the state of childhood. He becomes unable to stand and walk without the help and support of others; he is fed by others; he urinates
and defecates in bed; talks childishly and is laughed at by others. In short, towards the end of life he returns to the same state of weakness with which he had started life in this world. This is a rejoinder to the disbelievers, who slighted the Prophet (peace be upon him) and his message by branding him a poet when he preached Tauhid and talked of the Hereafter, life-after-death, and Hell and Heaven. (For
further explanation, see Surah Ash-Shuara, Ayats 224-227 and the E.Ns thereof). Every living person means: Every person who is capable of thinking and understanding, who is not like a stone, which neither hears nor understands nor moves from its place however rationally and sympathetically one may explain the distinction between the truth and falsehood and give admonition before him. The word
"hands" has been used metaphorically for Allah. This does not mean that, God forbid, Allah has a body and He works with the hands like human beings, but it means to impress that Allah has made these things Himself, and none else has any share in the matter of their creation. It is ingratitude to regard a blessing as a gift of someone other than the donor, to be grateful to another for it, and to cherish the
hope of receiving it or to seek it from another than the donor. Likewise, it is also ingratitude that one should use a blessing against the will of the donor. Therefore, a mushrik or a disbeliever or a hypocrite or a sinful person cannot be regarded as a grateful servant of God when he utters words of thankfulness only with the tongue. The disbeliever or a hypocrite or a hypocrite or a sinful person cannot be regarded as a grateful servant of God when he utters words of thankfulness only with the tongue. The disbeliever or a hypocrite or a sinful person cannot be regarded as a grateful servant of God when he utters words of thankfulness only with the tongue.
Allah; none of them said that the other deities had any hand in their creation. But despite knowing all this when they paid homage to their deities for the blessings granted by Allah, presented offerings before them and prayed to them for more blessings and offered sacrifices for their sake, their verbal gratitude became meaningless. That is why Allah has regarded them as guilty of ingratitude and
thanklessness. That is, the poor false gods themselves are dependent upon their survive as gods even for a day. These people are behaving as their humble servants. They are setting up and decorating their shrines; they carry out propaganda for them; they fight and quarrel with others for their sake. Then
only are they recognized as gods. They are not the real God, Who, whether someone recognizes Him or not, is ruling over the whole universe by His own might and authority. The address is to the Prophet (peace be upon him). Here the allusion is to the campaign of vilification which the chiefs of the disbelievers of Makkah were carrying on against him. They knew in their hearts and acknowledged in their
private assemblies that the charges they brought against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless against him were absolutely baseless against him were ab
why Allah says to His Prophet: Do not grieve at their absurd and meaningless talk. Those who are opposing and resisting the truth with falsehood shall ultimately meet with failure in this world and see their evil end in the Hereafter, too. Here the disbelievers' question cited in verse 48 above, is being answered by reason and argument. The question: When will the threat of Resurrection be carried out? had
not been asked with a view to find out the exact date of the coming of the Hereafter. But they asked it because they thought it was impossible, rather irrational, that human beings would be raised back to life after death. That is why, in reply to their question, arguments are being given for the possibility of the Hereafter. According to the traditions related by Ibn Abbas, Qatadah and Said bin Jubair, one of the
chiefs of Makkah, on this occasion, came up with a rotten bone of a dead person, from the graveyard. He broke and crushed it into pieces before the Prophet (peace be upon him) and scattering its particles in the air, said: O Muhammad, you say that the dead will be raised back to life. Tell us who will give life to these decayed and rotten bones? The answer was given immediately in the form of these
verses. That is, We caused the sperm-drop which contained nothing but the basic germ of life to develop to an extent that it started moving and eating like the animals. Furthermore, it has developed such powers of intellect and reasoning and disputation and speech, which are not possessed by any animal; so much so that now he dares stand up as an adversary before his Creator! That is, he regards Us
powerless and weak like the creation, and thinks that just as man cannot raise the dead back to life, so also can't We. "Forgets his own creation": Forgets that We created the basic germ of life from dead matter, which became the means of his creation; then We caused the just as man cannot raise the dead back to life, so also can't We. "Forgets that We created the basic germ of life from dead matter, which became the means of his creation; then We caused the just as man cannot raise the dead back to life, so also can't We. "Forgets that we created the basic germ of life from dead matter, which became the means of his creation."
matter in the green trees due to which people kindle fire from the pieces of wood. Or, it is an allusion to the markh and afar trees, whose green branches the Arabs struck against each other to produce the sparks. In ancient times the Bedouins used this method of kindling the fire and might even be using the same today. Page 2 By Abul A'la Maududi Ibn Abbas, Ikrimah, Dahhak, Hasan Basri and Sufyan binater in the green trees due to which green trees due to which people kindle fire from the pieces of wood. Or, it is an allusion to the markh and afar trees, whose green branches the Arabs struck against each other to produce the sparks. In ancient times the Bedouins used this method of kindling the fire and might even be using the same today.
Uyainah have opined that it means, "O man", or "O person". Some other commentators have regarded it as an abbreviation of "Ya Sayyid" as well, which, according to this interpretation, would be an address to the Prophet (peace be upon him), God forbid, had some doubt about his Prophethood, and Allah had to say this in
order to reassure him of it. But the reason is that the disbelieving Quraish at that time were most vehemently refusing to believe in his Prophethood. Therefore, Allah at the very beginning of the discourse has said: You are indeed one of the Messengers, which implies that the people who deny your Prophethood are misled and mistaken. To further confirm the same, an oath has been taken by the Qurain
and the word "wise" has been used as an epithet of the Quran, which means this: An obvious proof of your being a Prophet is this Quran, which is full of wisdom. This itself testifies that the person who is presenting such wise revelations. The people who know Muhammad (peace be upon him) can never be involved in
the misunderstanding that he is himself forging these discourses, or reciting them after having learned them from another man. For further explanation, see Surah Al-Ankabut, Ayats 1-5 and the relevant E.Ns. Here, two of the attributes of the Sender of the
Quran have been mentioned. First, that He is All-Mighty; second, that He, is All-Merciful. The first attribute is meant to impress the reality that the Quran is not the counsel of a powerless preacher, which if you overlook or ignore, will not bring any harm to you; but this is the Edict of that Owner of the Universe, Who is All-Mighty, Whose decrees cannot be withheld from being enforced by any power, and
Whose grasp cannot be avoided by anyone. The second attribute is meant to make one realize that it is all due to His kindness and mercy that He has sent His Messenger for your guidance and instruction and the Hereafter. Another translation can be: You should warn the
people of the same of which their forefathers had been warned, because they live in heedlessness. If the first meaning, as given above in the text, is taken, the forefathers would imply this: Revive and refresh the message that had been conveyed to the
forefathers of this nation by the Prophets in the past, for these people have forgotten it. Obviously, there is no contradiction between the two translations, and, as to meaning, each is correct in its own place. A doubt may rise here: How could the forefathers of a nation to whom no warner had been sent at a particular time in the past, be held responsible for their deviation at that time? The answer is: When
Allah sends a Prophet in the world, the influence of his message and teaching spreads far and wide, and is handed down by one generation to the Prophet such people as keep his message of guidance fresh, the period of time cannot be said to be without the guidance. And when the influence of the Prophet's
teaching dies out, or the teaching is tampered with, the appointment of another Prophet becomes inevitable. Before the advent of the Prophet (peace be upon all of them) could be seen everywhere in Arabia and from time to time there had been arising among the Arabs, or coming from
outside, men, who revived their teachings. When the influence was about to die out, and the real teaching was also distorted, Allah raised the Prophet Muhammad (peace be upon him), and made such arrangements that his message can neither be wiped out nor tampered with. (For further explanation, see E. N. 5 of Surah Saba). This is about those people who were being obstinate and stubborn with
regard to the message of the Prophet (peace be upon him) and had made up their minds not to listen to him at all. This is because: They have already deserved the truth in spite of the final warning from Allah conveyed through the Prophets, are themselves
overwhelmed by the evil consequences of their misdeeds and deprived of every opportunity to believe. The same thing has been expressed more clearly in verse 11 below: You can only warn him who follows the admonition and fears the Merciful God though he cannot see Him. "Shackles" in this verse implies their own stubbornness which was preventing them from accepting the truth. "Reaching to chins"
and "so they are made stiff-necked" implies the stiffness of the ir caused by pride and haughtiness. Allah means to impress this: We have made their obstinacy and stubbornness the shackles of their neck, and their pride and haughtiness has made them so stiff-necked that they will not pay heed to any reality, however clear and evident it may be. Setting a barrier before them and a barrier
behind them, means that the natural result of their stubbornness and pride is that they neither learn any lesson from their past history nor ever consider the consequences of the future. Their prejudices have so covered them from every right-thinking and unbiased person. This does
not mean that it is futile to preach, but it means: Your preaching reaches every kind of people. Some of them are the ones mentioned above, and some others those who are being mentioned in the next verse. When you should leave them alone, but at the same time you should not
feel disheartened so as to give up your mission, for you do not know exactly where among the multitudes of the people are those sincere servants of God, who would heed your admonition and fear God and turn to the right path. The real object of your preaching, therefore, should be to search out and collect this second kind of the people. You should ignore the stubborn people and gather this precious
element of the society about you. This shows that three kinds of the entries are made in the conduct-book of men. First, whatever a person does, good or bad is entered in the divine register. Second, whatever impressions will at one time become so conspicuous that man's
own voice will become audible and the whole history of his ideas and intentions and actions on his future generation, on his society and on mankind as a whole, will go on being recorded in his account as far as they reach and as long as they
remain active and operative. The full record of the good and bad training given by him to his children, the good or evil that he has spread in the world. The early commentators, generally, have expressed the opinion that the habitation implies the Syrian city of Antioch, and
the messengers mentioned here were the ones sent by the Prophet Jesus for the preaching of his message there. Another thing that has been mentioned in this connection is that Antiochus was the king of this land at that time. But historically this story which Ibn Abbas, Qatadah, Ikrimah, Kaab Ahbar and Wahb bin Munabbih, and others have related on the basis of unauthentic Christian traditions is
baseless. There have been 13 kings of the Seleucid dynasty named Antiochus who reigned in Antioch, and the rule of this dynasty itself, came to an end in 65 B.C. At the time of the Prophet Jesus, the whole land of Syria and Palestine, including Antioch, was under the Romans. Then, no proof is forthcoming from any authentic tradition of the Christians that the
Prophet Jesus might himself have sent any of his disciples to Antioch for the crucifixion. Now, evidently, the people who were neither appointed messengers by Allah nor sent by His Messenger cannot be regarded as messengers of
Allah by any interpretation even if they might have travelled for the purpose of preaching of their own accord. Moreover, according to the Bible, Antioch was the first city where the non-Israelites embraced Christianity in large numbers and where the Christian faith met with great success; whereas the habitation mentioned by the Quran was some such habitation which rejected the invitation of the
messengers, and was consequently punished with a divine torment. History also does not bear any evidence that Antioch was ever afflicted with a destruction, which might be regarded, as the result of denying the Prophethood. On account of these reasons it cannot be accepted that the habitation implies Antioch. The habitation has neither been clearly determined in the Quran nor in any authentic Hadith.
The identity of the messengers also is not known through any authentic means nor the time when they were appointed. To understand the purpose for which the Quran is narrating this story here, it is not necessary to know the names of the habitation and the messengers. The object is to warn the Quran is narrating this story here, it is not necessary to know the names of the habitation and the messengers. The object is to warn the Quran is narrating this story here, it is not necessary to know the names of the habitation and the messengers.
had been followed by the people of that habitation, and are preparing yourselves to meet the same doom as was met by them. In other words, what they wanted to say was: Since you are human beings, you cannot be the messengers of God. The same was the view of the disbelievers of Makkah. They also said: Muhammad cannot be a messenger because he is a man. They say: What sort of a Messenger
is he that he eats food and moves about in the streets. (Surah Al-Furqan, Ayat 7). And the unjust people whisper to one another, saying: This man is no more than a human being like yourselves. What, will you then be enticed by this sorcery while you perceive it. (Surah Al-Anbiya, Ayat 3). The Quran refutes this erroneous notion of the people of Makkah and says that it is not any new kind of ignorance
which these people are displaying, but all the ignorant people since the earliest times have been involved in the misunderstanding that a human being cannot be a messenger and a Messenger cannot be a human being cannot be a messenger and a Messenger cannot be a human being like
yourselves. By this he purely intends to obtain superiority over you. Had Allah willed, He would have sent down angels. Since the time of our forefathers we have never heard (that a human being like yourselves, for he
eats of what you eat and drinks of what you drink. Now if you submit to a human being like yourselves, you will indeed be the losers. (Surah Al-Mominoon, Ayats 33-34). The people of Thamud also said the same thing happened with almost every Prophet that the
disbelievers said: You are no more than a human being like ourselves, and the Prophets always replied: It is true that we are no more than human beings like you, but Allah shows His favor to anyone of His servants He pleases. (Surah Ibrahim, Ayats 10-11). Then the Quran says that this very notion of ignorance has been preventing the people from accepting guidance in every age, and the same has been
the cause of every nation's downfall. Has not the news reached to you of those who had disbelieved before this, and then tasted the evil results of their deeds. And in the Hereafter there awaits them a painful torment. They deserved this fate because their Messengers came to them with clear signs, but they said: Shall human beings show us guidance. So they refused and turned away. (Surah At-Taghabun,
Ayats 5-6). Whenever guidance came before the people, nothing prevented them from believing in it except this (excuse): they said: Has Allah has always sent human being as the Messenger for the guidance came before the people, nothing prevented them from believing in it except this (excuse): they said: Has Allah sent a human being as the Messenger for the guidance came before the people, nothing prevented them from believing in it except this (excuse): they said: Has Allah sent a human being as the Messenger for the guidance for mankind and not an angel, or a
supernatural being: And We sent before you also human beings as Messengers to whom We revealed (Our message). If you (O objectors) have no knowledge of this, you may ask those who have the knowledge of this, you may ask those who have the knowledge. We did not give them such bodies as could survive without food nor were they immortal. (Surah Al-Anbiya, Ayats 7-8). "All the Messengers whom We sent before you also ate food and moved
about in the streets. (Surah Al-Furgan, Ayat 20). O Prophet, say to them: Had angels settled on the earth and moved about in peace, We would certainly have sent an angel as a messenger to them. (Surah Bani-Israil, Ayat 95). This is another notion of ignorance in which the disbelievers of Makkah were involved. In it are also involved the so-called rationalists of today and in it have been involved the
deniers of revelation and Prophethood of every age since the earliest times. These people have held the view that Allah does not send down any revelation at all for the guidance of man. He is only to convey to you the message that Allah has entrusted us with. Then it
is for you to accept it or reject it. We have not been made responsible to make you accept it forcibly, And if you do not accept it, we shall not be seized in consequence of your disbelief, You will yourselves be answerable for your crimes. What they meant was: You are an evil omen for us. Our gods have become angry with us on account of what you have been saying against them. Now whatever calamity
is befalling us is only because of you. Precisely the same thing used to be said by the disbelievers and the hypocrites of Arabia concerning the Prophet (peace be upon him): If they suffer a loss, they say: this is because of you. (Surah An-Nisa, Ayat 77). That is why at several places in the Quran these people have been told that in the ancient times people also used to say such things of ignorance in regard
to their Prophets. The people of Thamud said to their Prophet: We regard you and your companions as a sign of bad omen. (Surah An-Namal, Ayat 47). And the same was the attitude of the people of Pharaoh: Whenever a good time came, they would say: This is but our due, and when there was a hard time, they would ascribe their calamities to Moses (peace be upon him) and his companions. (Surah Al-
Aaraf, Ayat 130). That is, no one is an evil omen for another. Everyman's augury is hanging around his own neck. (Surah Bani-Israil, Ayat 13). That is, you in fact want to avoid the good and you like the deviation instead of the guidance.
Therefore, instead of determining the truth and falsehood by means of an argument, you are making these false pretenses on account of your superstitious whims. That servant of God, in this one sentence, put together all the arguments required for determining the genuineness of a Prophet can be determined by two things. First, his word and deed; second, his being
selfless. What the person meant to say was this: First, whatever these people are saying is perfectly reasonable, and their own character also is pure; second, no one can prove that they are calling the person the Quran set a criterion before the people of how to
judge and determine the genuineness of the Prophethood of a Prophet, as if to say: The word and deed of the Prophet Muhammad (peace be upon him) bear full evidence that he is on the right path. Then, no one can point out any selfish motive or interest behind his struggle of preaching his message. Therefore, there is no reason why a sensible person should reject what he presents. This sentence has
two parts. The first part is a masterpiece of reasoning, the second of the wisdom of preaching. In the first part he says: To worship those who have not created him and should deny to be the servant of Him Who has created him. In the second part he warns his people to the effect: All of you
ultimately have to die and return to that God adoption of Whose service you object to. Therefore, you should consider for yourselves as to what goodness you could expect by turning away from Him. That is, they are neither such favorites of God that even if I commit grave crimes, He will forgive me on their recommendation, nor are they so powerful that they should be able to rescue me if God may please
to punish me.If I make them my gods in spite of knowing all this. This sentence again contains a subtle point of the wisdom of preaching. Saying this the man made the people realize: The Lord in Whom I have believing in Him, but you, in fact, are certainly committing an error by not believing in Him. That is, immediately following
his martyrdom, the man was given the good news of Paradise. As soon as he entered the next world through the gate of death, there were the angels to receive him, and they gave him the good news of Paradise straight away and he is living in it and receiving his
sustenance. And Mujahid says: This was told him by the angels as a good news; he will enter Paradise on the day of Resurrection along with the other believers. This is a specimen of the high morality of the believer, He had no ill will or feeling of vengeance in his heart against the people who had just killed him so that he should invoke Allah against them. Instead, he was still wishing them well. After death
the only wish that he cherished was: Would that my people could know the good end that I have met, and could learn a lesson from my life, and adopt the righteous way. The noble person did not wish Hell for his murderers but wished his people well when living as
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well as when dead. Allah has narrated this event in order to warn the disbelievers of Makkah to the effect: Muhammad (peace be upon him) and his believing companions are also your wellwishers just as the believer was of his people. They do not cherish any ill-will or feeling of vengeance against you in spite of your persecutions of them. They are not your enemies but enemies but enemies of your deviation and error.

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The only object of their struggle against you is that you should adopt the right way. This verse also is one of those verses which clearly prove the existence of barzakh. This shows that the period of time between death and Resurrection is not a period of nonexistence altogether, as some ignorant people think. But in this period of time between death and Resurrection is not a period of nonexistence altogether, as some ignorant people think. But in this period of time between death and Resurrection is not a period of nonexistence altogether, as some ignorant people think. But in this period of time between death and Resurrection is not a period of nonexistence altogether, as some ignorant people think.
desires, feels happy and unhappy, and also continues to be concerned about the people of the world. Had it not been given the good end. These words contain a subtle satire. In their arrogance and pride of power and their strong antagonism towards the true faith,
they thought they would annihilate the three Prophets and their followers, but, contrary to their plot, they were themselves annihilated by only one stroke of the divine punishment. That is, they were annihilated by only one stroke of the divine punishment. That is, they were annihilated by only one stroke of the divine punishment. That is, they were annihilated by only one stroke of them was left behind them. No one in the world even remembers them today. Their civilization as well as their race has become extinct. Until now the disbelieves of
Makkah were being warned and reproved for their denial of the truth and their attitude of antagonism which they had adopted towards the Prophet (peace be upon him), i.e. the doctrine of Tauhid and the Hereafter, which the Prophet (peace be upon him) was presenting
and the disbelievers were refusing to accept. In this connection, some arguments have been given, one after the other, to make the people ponder over the reality, which this Prophet is presenting before you? "A sign that Tauhid is the truth and shirk the
falsehood. Another translation of this sentence can be: So that they may eat fruits thereof and what their own hands make. That is, the artificial kinds of food, which the people prepare from the natural products, e.g. bread, curry, jam, pickles, sauces and countless other things. In these brief sentences the vegetable and plant life of the earth has been presented as an argument. Man is eating the products of
the earth day and night and regards this as very ordinary. But if he considers it seriously, he will see that the growth of rich crops and lush green gardens from the dry earth and the flow of the springs and rivers is not a simple thing, which might be happening of itself, but there is a great wisdom and power and providence which it seriously, he will see that the growth of rich crops and lush green gardens from the dry earth. The substances of which it
is composed do not possess any power of their own for growth. All these substances individually as well as after every sort of combination, remain inorganic, and thus do not possess any sign of life. The question is: How did it become possible for plant life to emerge from the lifeless earth? If one looks into it, one will see that there are some important factors without whose provision beforehand life here
could not have come into existence. First, in particular regions of the earth, on its outer surface, a layer was arranged on the earth in different ways so that the food elements could get dissolved in water
and absorbed by the roots. Thirdly, the atmosphere was arranged around the earth which protects it against the calamities of the sky, becomes a means of the rainfall, and possesses gases which are necessary for the life and growth of the vegetation. Fourthly, a relationship was established between the sun and the earth so as to provide proper temperature and suitable seasons for the vegetation. With the
provision of these main factors (which in themselves are combinations of countless other factors), the coming to life of the vegetation becomes possible. After arranging the suitable conditions the seed of each species of the vegetation was so constituted that as soon as it received favorable soil, water, air and season, vegetable life should begin stirring within it. Besides, inside the same seed a system was
so arranged that from the seed of every species a plant precisely of the same species should grow with all the characteristics of its own species and heredity. Then, in addition to this, another wonderful thing was done. Vegetation was not created in twenty, or fifty, or a hundred kinds but in countless species, and they were so made that they should fulfill the requirements of food, medicine and clothing and
innumerable other needs of the countless kinds of animals and man, who were to be brought into being after the vegetation on the earth. Anyone who ponders over this wonderful arrangement, if he is not stubborn and prejudiced, will himself testify that all this could not have come about by itself. There is certainly a wise plan underlying it, according to which harmonies and relationships of the soil, water, air
and season with respect to the vegetation, and harmonics and relationships of the vegetation with respect to the needs and requirements of animals and human beings have been determined, keeping in view the finest detail. No sensible person can imagine that this cannot be the
work of many gods. This is, and can only be the work of One God, Who is the Creator and Lord of the earth, water, air, sun, vegetation, animals and mankind. If each of these had a separate god, it cannot be imagined that such a comprehensive and universal plan with such deep and wise relationship and harmony could be produced, and should have continued to work with such regularity for millions upon
millions of years. After giving these arguments for Tauhid, Allah says: Do they not then give thanks? That is: Are these people so thankless and ungrateful that they do not render thanks to that God Who has provided all this for their survival, but thank others for the blessings and favors done by Him? Are they so wretched that instead of bowing before Him they bow before the false gods, who have not
created even a blade of grass for them? Glory be to Him: He is free from every defect and fault, from every defect and partner in His work. The Quran has generally used these words when refuting polytheistic beliefs, because every belief of shirk is, in fact, an imputation of some defect, some weakness and some fault to Allah. When a person
says that Allah has an associate, he in fact, thinks that either Allah is incapable of running and ruling His Kingdom alone, or He is under compulsion to make another His associate in His work. Or, some other beings are so powerful in themselves that they are interfering in God's administration and God is putting up with their interference. Or, God forbid, Allah has the weaknesses of the worldly kings, due to
which He is surrounded by an army of ministers, courtiers, flatterers and beloved princes or princesses, and thus many powers of Godhead have become divided among them. Had there been no such notions of ignorance about Allah in the minds, there could be no question of any idea of shirk in the world. That is why it has been stated again and again in the Quran That Allah is free from and exalted far
above those defects and faults and weaknesses which the mushriks ascribe to Him. This is still another argument for Tauhid. Here again certain realities of daily experience have been mentioned and it is suggested that man observes these day and night but does not ponder over them seriously, whereas they contain signs and pointers to the reality. The coming together of the man and woman is the cause
of man's own birth. Procreation among the animals also is due to the combination between the male and the female. Also about vegetation, man knows that the law of sex is working in it. Even among the animals also is due to the combination between the male and the female. Also about vegetation, man knows that the law of sex is working in it. Even among the animals also is due to the combination between the male and the female. Also about vegetation, man knows that the law of sex is working in it.
between the positive and the negative electric charges. This law of the existence of the entire universe, contains in itself such complexities and finenesses of wisdom and workmanship, and there exist such harmonies and mutual relationships between the members of each pair that an objective observer can neither regard it as the result of an accident, nor can he believe that
many different gods might have created these countless pairs and matched their members, one with the other, with such great wisdom. The members of each pair being One and only One. The alternation of the night and day also is one of those realities which man
does not regard as worthy of much attention only because it is a phenomenon of daily occurrence and experience; whereas if he considers how the night, he will himself realize that this is an obvious sign of the existence of an All-Powerful and All-Wise Allah and of His being One and only One. The
day cannot pass and the night cannot fall until the sun hides from the earth. The great regularity which is found in the alternation of the day and night was not possible unless the sun and the earth were bound in one and the earth clearly points to the fact that this
system has been established deliberately by a Being with perfect wisdom. The existence on the earth, of the men and animals and vegetation, and even of water and different parts of the earth should go on successively coming before the sun and hiding from it at definite
intervals. If the distance of the earth from the sun had been a little longer, or a little shorter, or there had been a perpetual day on the other, or there had been much faster or much slower, or sometimes the day had appeared suddenly and sometimes the night without any system, no life could be possible on this planet, and even the form
and appearance of the inorganic substances would have been much different from what it is now. If the hearts are not blinded, one can clearly perceive in this system the working of a God, Who willed to bring into being this particular kind of creation on the earth and then established relevance, harmonies and relationships between the earth and the sun precisely in accordance with its needs and
requirements. If a person regards the concept of the existence of God and His Unity as far removed from reason, he should think for himself and see how much farther removed should it be from reason to ascribe this wonderful creation to many gods, or to think that all this has happened automatically under some deaf and blind law of nature. When a person who can accept without question these latter
unreasonable explanations, only on the basis of conjecture and speculation, says that the existence of a system and wisdom and purpose is not a sufficient or insufficient in any degree whatever, for accepting any concept of creed in the world. "Place of
rest" may either mean the place where the sun will ultimately come to a halt, or the time when it will come to a halt. The true meaning of this verse can be determined only when man has attained the full and exact knowledge of the realities of the universe. But man's knowledge is such that it has been changing in every age and what he seems to know today might change tomorrow. The people of the
ancient times on the basis of their observations of the sun believed that it was moving round the earth. Then after further research and observations revealed that not only the sun but all the stars are also moving in a particular direction, at
speeds of 10 to 100 miles per second. About the sun the modern astronomers hold the view that it is moving at a speed of 20 kilometers (about 12 miles) per second along with its whole family of the planets. (See Star and Sun in Encyclopedia Britannica). That is, the phases of the moon go on changing throughout the month. It begins as a crescent, then goes on waxing every day till it becomes the full
moon on the 14th of the month. Then it starts waning every day till at last it returns to its original shape of the crescent. The same has been happening for millions of years with perfect regularity, and no change has ever occurred in the phases of the moon. That is why one can always calculate and find out exactly in what phase the moon will be on a particular day. If the movement of the moon had not been
bound in a system, estimation of its phases would not have been possible. This sentence can have two meanings and both are correct. (1) The sun does not have the power that it should draw the moon into itself, or enter its orbit and collide with it. (2) The sun cannot appear in the times which have been appointed for the moon. It is not possible that the sun should suddenly appear in the times which have the power that it should draw the moon into itself, or enter its orbit and collide with it. (2) The sun does not have the power that it should draw the moon into itself, or enter its orbit and collide with it. (2) The sun does not have the power that it should draw the moon into itself, or enter its orbit and collide with it. (2) The sun does not have the power that it should draw the moon into itself, or enter its orbit and collide with it. (2) The sun does not have the power that it should draw the moon into itself, or enter its orbit and collide with it. (2) The sun does not have the power that it should draw the moon into itself, or enter its orbit and collide with it. (2) The sun does not have the power that it should draw the moon into itself, or enter its orbit and collide with it. (2) The sun does not have the power that it should draw the moon into itself, or enter its orbit and collide with it. (2) The sun does not have the power that it is not possible.
on the horizon when the moon is shining at night. Nor does this happen either that the night should approach before the appointed period of the day is meant to spread its light. The word falak in Arabic is used for the planets, and it gives a different meaning from the word sama (sky). The sentence,
"Each in an orbit is floating" points to four realities.(1) That not only the sun and the moon but all the stars and planets and celestial bodies are moving in the orbits. (4) That the movement of the stars in their orbits is similar to the floating of something in a fluid. These
verses are not intended to describe the realities of astronomy, but are meant to make man understand that if he looks around himself, with open eyes, and uses his common sense, he will find countless and limitless proofs of the existence of God and His Unity, and he will not come across a single proof of atheism and shirk. The vastness of the existence of God and His Unity, and he will not come across a single proof of atheism and shirk. The vastness of the existence of God and His Unity, and he will not come across a single proof of atheism and shirk.
parent body, the sun, is 300,000 times bigger than the earth, and its farthest planet Neptune is at least 2,793 million miles distant from the sun. However, if Pluto is taken as the farthest planet, it revolves 4,600 million miles distant from the sun. However, if Pluto is taken as the farthest planet, and its farthest planet, it revolves 4,600 million miles away round it. Notwithstanding this vastness, the solar system occupies a very insignificant part of a huge galaxy. The galaxy which includes our solar system has about 3,000 million
suns in it, and its nearest sun is so distant from our earth that its light takes about four years to reach us. Then this galaxy also is not the whole universe. According to the investigations made so far, it has been estimated that it is one of about 2,000,000 spiral nebulae, and the nearest nebula is about a million light years away from the earth. As for the farthest celestial bodies which are visible through the
modern instruments, their light reaches the earth in about 100 million years. Even now it cannot be claimed that man has seen the whole universe. It is a small part of the Kingdom of God which man has yet been able to observe. It is a small part of the Kingdom of God which man has yet been able to observe. It is a small part of the Kingdom of God which man has yet been able to observe. It cannot be predicted how far and deep man will yet be able to see with greater and more efficient means of observation at his disposal. All the information that has been gathered
so far about the universe proves that this whole world is made up of the same substance of which our tiny earthly world is made, and the same law is working in the universe which is working in the world of our earth; otherwise it was not at all possible, that man should have made observations of the very distant worlds from the earth, measured their distances and estimated their movements. Is it not a clear
proof of the fact that this whole universe is the creation of One God and the Kingdom of One Ruler? Then from the galaxies and in the millions of the stars and planets revolving in them no sensible person can imagine that all this has come about
automatically. Is it possible that there should be no administrator behind this order and system, no sage behind this wisdom, no designer behind this design and work of art, and no planner behind this planning?" A laden vessel": the Ark of the Prophet Noah (peace be
upon him) had boarded it, in reality all human beings who are to be born till Resurrection were boarding it; all the rest of mankind had been drowned in the world was the one made by the Prophet Noah (peace be upon him). Before that time man did not know any
method of crossing the rivers and the seas. This method was first of all taught by Allah to the Prophet Noah (peace be upon him), and when some servants, of Allah were rescued in it from the flood, their future generations started making boats and ships for their sea journeys. The signs until now were mentioned as arguments for Tauhid. This sign has been mentioned to make man realize that whatever
powers he has been given over the forces of nature, have been discovered also through the guidance of Allah and not solely by himself. Man did not have the power and strength to have subdued these great forces by his own power, nor the capability to have discovered
the secrets of nature himself and known the methods of taking service from them. Then he can use and employ the forces over which were serving man turn against him suddenly and he finds himself utterly helpless before them. To call man's attention to
this reality, Allah has presented the case of the sea journey only as an example. The whole human race would have perished in the flood had Allah not taught the method of making the vessel to the Prophet Noah (peace be upon him) and had his followers not boarded it. Then the scattering of the human race over the whole earth became possible only because the people learned the principles of building
vessels from Allah and became able to cross the rivers and oceans. But from that humble beginning till today in spite of making great strides in the art of building huge ships and attaining every possible perfection in the science of navigation, man cannot claim that he has brought the rivers and the oceans fully under his control and power. Even today the water of God is still in God's own power alone and
whenever He wills He drowns man along with his ships in it. "What is behind you": Which the peoples before you have seen and experienced. "Signs": Verses of the divine Book by which man is admonished, and the signs which are found in the universe and in man's own self and in his history which serve as abject lessons for man, provided he is inclined to learn any lesson. This means to show that disbelief
has not only blinded their intellect but has destroyed their moral sense, too. They neither have the right thought about Allah nor do they adopt the right attitude towards the people. They react adversely to every admonition, follow a perverse philosophy in respite of every deviation and immorality and have a ready-made pretense for escape from every good. After Tauhid the other question about which a
dispute was raging between the Prophet (peace be upon him) and the discourse. Here discourse was the question of the Hereafter. Rational arguments, the Hereafter has been depicted with all its horrors so that the people should know that what they are refusing to believe in cannot be averted by their denial, but they have to
meet and experience it one day inevitably. The question did not mean that they wanted to know the exact date of the coming of the Hereafter, and if, for instance, they were told that it would have believed in it. Such questions, in fact, were put as a challenge only for the sake of
argument. What they meant to say was that there would be no Resurrection with take place on such and such that it shall come and shall be accompanied by such and such horrors. That is, the Resurrection will not take place piecemeal so that the
people may leisurely watch its coming, but it will come all of a sudden when the people will be a terrible blast and everyone will fall dead at the spot. Abdullah bin Amr and Abu Hurairah have related a Hadith from the Prophet (peace be upon him) saying: The people will be walking on
the roads as usual, will be buying and selling in the markets, will be disputing matters in their assemblies, when suddenly the Trumpet shall be sounded. Thereupon the one who was filling a cistern to water his animals would not have the time to water; and the one who was going to eat, would
not have the time to lift the morsel to his mouth and Resurrection will take place. For the explanation of the Trumpet, see E.N. 78 of Surah TaHa. As for the length of the interval between the first blowing of the Trumpet and its second blowing, we have no information. The interval may be of hundreds and thousands of years. Abu Hurairah has related that the Prophet (peace be upon him) said
Israfil has put the Trumpet to his mouth and is looking up to the divine Throne, awaiting orders for blowing, called nafakhat as-Saaq, everything in the earth and heavens will be struck with terror. On the second blowing, called nafakhat as-Saaq, everything in the earth and heavens will be struck with terror. On the first blowing, called nafakhat as-Saaq, everything in the earth and heavens will be struck with terror.
will be changed altogether and will be spread flat and smooth without a crease or wrinkle on it. Then Allah will administer a rebuke to His Creation, whereupon everyone will rise at the spot where he had fallen dead, on the changed earth, and this will happen on the third blowing of the Trumpet called nafakhat al qiyam li-Rabbil-Alamin. This is supported by several allusions in the Quran also. For example
see Surah Ibrahim, Ayat 48; Surah TaHa, Ayats 105-108, and the E.Ns thereof. That is, at that time they will not realize that they had been woken up suddenly by some terrible catastrophe, and were running away from it. (For further details, see Surahs TaHa, Ayat 103; Al-Hajj, Ayats
1-2). Here, it is not clear as to who will give this answer. It may be that they themselves would realize after some time to their horror that it was not waking up from sleep but the second life after death. And it may also
be that they will understand this from the general conditions prevailing on the Day of Resurrection and the angels might tell them this. This is what Allah will tell the disbelievers and the polytheists, the sinners and the polytheists, the sinners and the polytheists, when they will be presented before Him. To understand this one should remember that the righteous believers will not be withheld in the Plain of Resurrection, but in the very beginning
they will be sent to Paradise without accountability, or after a mild reckoning, because their record will be clean. There will be no need to keep them waiting during the hearing by the Court. Therefore, Allah will tell the culprits, who will be required to render their accounts, in the Plain of Resurrection: Look! the righteous people whom you used to mock and regard as foolish in the world, are today enjoying the
pleasures of Paradise because of their wisdom, and you, who in your own judgment were very prudent and sagacious, are being condemned to accountability for your misdeeds. This can have two meanings:(1) Get you apart from the righteous believer; for in the world even if you belonged to the same community and the same brotherhood, here you have no connection and relationship
left with them. (2) Get you apart from one another: now you can no longer remain a group. All your parties have been disbanded. All your relations and deeds.53. Here again Allah has used ibadat (worship) in the sense of itaat (obedience). This subject has already been explained above
in Surah Al-Baqarah, Ayat 172; Surah An- Nisa, Ayat 172; Surah An- Nisa, Ayat 117, Surah Al-Anaam, Ayat 31; Surah Al-Anaam, Ayat 32; Surah Al-Anaam, Ayat 31; Surah Al-Anaa
the reason being that only falling prostrate before him is not forbidden, but following him and obeying his commanded to worship the Prophet and the rulers in the verse: Atiullaha wa ati-ur-rasula wa ulil-amri min-kum? He himself answers it
thus: If obedience to them is in accordance with the commands of Allah, it will be Allah's worship (ibadat) and His obedience of the rulers will be their worship only in cases where they are obeyed in matters in which Allah has not given leave to obey them. Then he
writes: If a person comes to you and commands you to do something, you should see whether his command is in accordance with the command of Allah or not. If it is not, Satan is with him; and if you obeyed him in this, you worshiped him and his Satan. Likewise, if your self urges you to do something, you should see whether it is permissible to do it according to the Sahariah or not. If it is not, permissible to do it according to the Sahariah or not. If it is not, permissible to do it according to the Sahariah or not. If it is not, permissible to do it according to the Sahariah or not. If it is not, something, you should see whether it is permissible to do it according to the Sahariah or not. If it is not, something, you should see whether his command is in accordance with the co
your self is Satan itself, or Satan is with it. If you obeyed him, you in fact became guilty of worshiping him. Further on, he writes: But there are different degrees of the worship of Satan. Sometimes it so happens that a man uses his limbs to do a work but his heart and tongue
do not cooperate in this. Some people commit a sin while their heart is disagreeable and their tongue is invoking Allah for forgiveness, and they confess that they are committing an evil. This is Satan's worship with external limbs. There are other people who commit a crime with a cool mind and express pleasure and satisfaction with the tongue also. Such people are the worshipers of Satan from outside as
well as from inside. (Tafsir Kabir, vol. VII, pp. 103-104). That is, If you had been deprived of reason and you were using it to advantage in all the affairs of the world, and you had been warned by Allah through the Prophets as well, yet, when you were
deceived by your enemy and he succeeded in leading you astray, you could not be excused from the responsibility of your folly. This command will be given in respect of the stubborn culprits, who will refuse to confess their crimes, will belie the witnesses, and will also not acknowledge the genuineness of their conduct-book. Then will Allah Almighty command: Well, stop your babbling. Just see what your
own limbs say about your misdeeds. In this connection, here only the evidence to be given by the hands and their eyes and their own tongues and their own their own their own their own their own their own hands and feet will bear
testimony to their misdeeds. (Surah An-Noor, Ayat 24) Then, when all will have reached there, their ears and their very skins will bear witness against them concerning what they had been doing in the world. (Surah HaMim-Sajdah, Ayat 20). The question arises: On the one hand, Allah says: We shall seal their mouths, and on the other hand, in the verse of Surah An-Noor, He says: Their
tongues will bear testimony against them. How can these two things be reconciled? The answer is: To seal the mouths means to deprive them of their tongues means that their tongues themselves will tell how the wicked people had used them, what blasphemies and lies they had been
made to utter, what mischief they had invented and what falsehoods they had been made to say on different occasions. After depicting the scene of Resurrection, the people are being warned to this effect: The Resurrection may seem yet far off to you, but even if you consider seriously your life in this world of which you are so proud, you will see how helpless you are in the powerful grip of Allah. Your eyes
by virtue of whose sight you are carrying out all your obligations in the world can be blinded at one command of Allah. Your legs on whose strength you are showing all this activity can become paralyzed as and when Allah wills. As long as the powers and capabilities granted by Allah continue to function, you remain lost in the arrogance of your self, but as soon as one of them fails to function, you come to
understand how helpless you are. "Reverse him in creation," means that in old age Allah turns him back to the state of childhood. He becomes unable to stand and walk without the help and support of others; he urinates and defecates in bed; talks childishly and is laughed at by others. In short, towards the end of life he returns to the same state of weakness with which he had started life
 in this world. This is a rejoinder to the disbelievers, who slighted the Prophet (peace be upon him) and his message by branding him a poet when he preached Tauhid and talked of the Hereafter, life-after-death, and Hell and Heaven. (For further explanation, see Surah Ash-Shuara, Avats 224-227 and the E.Ns thereof). Every living person means: Every person who is capable of thinking and understanding
who is not like a stone, which neither hears nor understands nor moves from its place however rationally and sympathetically one may explain the distinction between that, God forbid, Allah has a body and He works with the hands like human beings, but it means to
impress that Allah has made these things Himself, and none else has any share in the matter of their creation. It is ingratitude to regard a blessing as a gift of someone other than the donor. Likewise, it is also ingratitude that one should use a blessing against the will of the donor. Therefore, a
mushrik or a disbeliever or a hypocrite or a sinful person cannot be regarded as a grateful servant of God when he utters words of thankfulness only with the tongue. The disbelievers of Makkah did not deny that the cattle had been created by Allah; none of them said that the other deities had any hand in their creation. But despite knowing all this when they paid homage to their deities for the blessings
granted by Allah, presented offerings before them and prayed to them for more blessings and offered sacrifices for their sake, their verbal gratitude became meaningless. That is why Allah has regarded them as guilty of ingratitude and their needs. But for their multitudes they
could not survive as gods even for a day. These people are behaving as their humble servants. They are setting up and decorating their shrines; they carry out propaganda for them; they fight and quarrel with others for their sake. Then only are they recognized as gods. They are not the real God, Who, whether someone recognizes Him or not, is ruling over the whole universe by His own might and
authority. The address is to the Prophet (peace be upon him). Here the allusion is to the campaign of vilification which the charges they brought against him were assemblies that the charges they brought against him were carrying on against him. They knew in their private assemblies that the charges they brought against him were carrying on against him were carrying on against him were assemblies that the charges they brought against him were carrying on against him were assemblies that the charges they brought against him were carrying on against him were assemblies that the charges they brought against him were assemblies that the charges they brought against him were assemblies that the charges they brought against him were assemblies that the charges they brought against him were assemblies that the charges they brought against him were assemblies that the charges they brought against him were assemblies that the charges they brought against him were assemblies that the charges they brought against him were assemblies that the charges they brought against him were assemblies that the charges they brought against him were assemblies that the charges they brought against him were assemblies that the charges they brought against him were assemblies that the charges they brought against him were assemblies that the charges they become a second to the charges they become against him were assemblies that the charges they become against him were assemblies that the charges they become against him were assemblies that the charges they become against him were assemblies that the charges they become against him were assemblies that the charges they become against him were assemblies that the charges they become against him were assemblies that the charges they become against him were assemblies as a second him were assemblies as a second him were as a 
branded him a poet, sorcerer, magician, madman, etc. But their consciences recognized, and they also acknowledged before one another, that whatever they were uttering was false, which they were forging only to frustrate his mission. That is why Allah says to His Prophet: Do not grieve at their absurd and meaningless talk. Those who are opposing and resisting the truth with falsehood shall ultimately
meet with failure in this world and see their evil end in the Hereafter, too. Here the disbelievers' question cited in verse 48 above, is being answered by reason and argument. The question: When will the threat of Resurrection be carried out? had not been asked with a view to find out the exact date of the coming of the Hereafter. But they asked it because they thought it was impossible, rather irrational, that
human beings would be raised back to life after death. That is why, in reply to their question, arguments are being given for the possibility of the Hereafter. According to the traditions related by Ibn Abbas, Qatadah and Said bin Jubair, one of the chiefs of Makkah, on this occasion, came up with a rotten bone of a dead person, from the graveyard. He broke and crushed it into pieces before the Prophet
(peace be upon him) and scattering its particles in the air, said: O Muhammad, you say that the dead will be raised back to life. Tell us who will give life to these decayed and rotten bones? The answer was given immediately in the form of these verses. That is, We caused the sperm-drop which contained nothing but the basic germ of life to develop to an extent that it started moving and eating like the
animals. Furthermore, it has developed such powers of intellect and reasoning and disputation and speech, which are not possessed by any animal; so much so that now he dares stand up as an adversary before his Creator! That is, he regards Us powerless and weak like the creation, and thinks that just as man cannot raise the dead back to life, so also can't We. "Forgets his own creation": Forgets that
We created the basic germ of life from dead matter, which became the means of his creation; then We caused the germ to develop to such an extent that now he stands before Us as a disputant. It either means that He has placed the inflammable matter in the green trees due to which people kindle fire from the pieces of wood. Or, it is an allusion to the markh and afar trees, whose green branches the
Arabs struck against each other to produce the sparks. In ancient times the Bedouins used this method of kindling the fire and might even be using the same today. Page 3 By Abul A'la Maududi Ibn Abbas, Ikrimah, Dahhak, Hasan Basri and Sufyan bin Uyainah have opined that it means, "O man", or "O person". Some other commentators have regarded it as an abbreviation of "Ya Sayyid" as well, which,
according to this interpretation, would be an address to the Prophet (peace be upon him). To begin a discourse like this does not mean that the Prophet (peace be upon him), God forbid, had some doubt about his Prophethood, and Allah had to say this in order to reassure him of it. But the reason is that the disbelieving Quraish at that time were most vehemently refusing to believe in his Prophethood.
Therefore, Allah at the very beginning of the discourse has said: You are indeed one of the Messengers, which implies that the people who deny your Prophethood are misled and mistaken. To further confirm the same, an oath has been taken by the Quran, which is full
of wisdom. This itself testifies that the person who is presenting such wise revelations is most surely a Messenger of God. No man has the power to compose such revelations. The people who know Muhammad (peace be upon him) can never be involved in the misunderstanding that he is himself forging these discourses, or reciting them after having learned them from another man. For further explanation.
see Surah Yunus, Ayats 16-17, 37-39; Surah Bani-Israil, Ayat 88; Surah An-Naml, Ayat 88; Surah An-Naml, Ayats 49-51; Surah Al-Ankabut, Ayats 49-51; Surah A
Quran is not the counsel of a powerless preacher, which if you overlook or ignore, will not bring any harm to you; but this is the Edict of that Owner of the Universe, Who is All-Mighty, Whose decrees cannot be withheld from being enforced by any power, and Whose grasp cannot be avoided by anyone. The second attribute is meant to make one realize that it is all due to His kindness and mercy that He has
sent His Messenger for your guidance and instruction and sent down this great Book so that you may avoid errors and follow the right path which their forefathers had been warned, because they live in heedlessness. If the first meaning, as given above in the text, is
taken, the forefathers would imply the forefathers would imply the forefathers of the immediate past, for in the ancient time several Prophets had appeared in Arabia. And if the second meaning is adopted, it would imply this: Revive and refresh the message that had been conveyed to the forefathers of this nation by the Prophets in the past, for these people have forgotten it. Obviously, there is no contradiction between the two
translations, and, as to meaning, each is correct in its own place. A doubt may rise here: How could the forefathers of a nation to whom no warner had been sent at a particular time in the world, the influence of his message and teaching spreads far and wide, and is handed down by one generation to
the other. As long as this influence remains and there continue arising among the followers of the Prophet such people as keep his message of guidance fresh, the period of time cannot be said to be without the guidance. And when the influence of the Prophet seconds in the prophet such people as keep his message of guidance fresh, the period of time cannot be said to be without the guidance. And when the influence of the Prophet such people as keep his message of guidance fresh, the period of time cannot be said to be without the guidance. And when the influence of the Prophet such people as keep his message of guidance fresh, the period of time cannot be said to be without the guidance fresh, the period of time cannot be said to be without the guidance fresh, the period of time cannot be said to be without the guidance fresh, the period of time cannot be said to be without the guidance fresh, the period of time cannot be said to be without the guidance fresh, the period of time cannot be said to be without the guidance fresh, the period of time cannot be said to be without the guidance fresh, the period of time cannot be said to be without the guidance fresh, the period of time cannot be said to be without the guidance fresh, the period of time cannot be said to be without the guidance fresh, the period of time fresh fresh
(peace be upon him) the influence of the teachings of the Prophets Abraham, Ishmael, Shuaib and Moses and Jesus (peace be upon all of them) could be seen everywhere in Arabia and from time to time the real teaching was also distorted, Allah raised the
Prophet Muhammad (peace be upon him), and made such arrangements that his message can neither be wiped out nor tampered with. (For further explanation, see E. N. 5 of Surah Saba). This is about those people who were being obstinate and stubborn with regard to the Prophet (peace be upon him) and had made up their minds not to listen to him at all. This is because: They have
already deserved the torment; therefore, they do not believe. It means: The people who do not heed the admonition, and persist in their denial and hostile attitude to the truth in spite of the final warning from Allah conveyed through the Prophets, are themselves overwhelmed by the evil consequences of their misdeeds and deprived of every opportunity to believe. The same thing has been expressed more
clearly in verse 11 below: You can only warn him who follows the admonition and fears the Merciful God though he cannot see Him. "Shackles" in this verse implies their own stubbornness which was preventing them from accepting the truth. "Reaching to chins" and "so they are made stiff-necked" implies their own stubbornness which was preventing them from accepting the truth. "Reaching to chins" and "so they are made stiff-necked" implies their own stubbornness which was preventing them from accepting the truth. "Reaching to chins" and "so they are made stiff-necked" implies their own stubbornness which was preventing them from accepting the truth. "Reaching to chins" and "so they are made stiff-necked" implies their own stubbornness which was preventing them from accepting the truth. "The acceptance of the preventing them from accepting the truth."
have made their obstinacy and stubbornness the shackles of their neck, and their pride and haughtiness has made them so stiff-necked that they will not pay heed to any reality, however clear and evident it may be. Setting a barrier before them and a barrier before them and a barrier behind them, means that they will not pay heed to any reality, however clear and evident it may be. Setting a barrier behind them, means that they will not pay heed to any reality, however clear and evident it may be.
the consequences of the future. Their prejudices have so covered them from every side and their misconceptions have so blinded them that they cannot see even those glaring reaching reaching reaches every kind of people. Some of them are the ones mentioned above, and some
others those who are being mentioned in the next verse. When you come across the people of the first kind and you see that they continue to persist in their denial, pride and antagonism, you should leave them alone, but at the same time you should not feel disheartened so as to give up your mission, for you do not know exactly where among the multitudes of the people are those sincere servants of God,
who would heed your admonition and fear God and turn to the right path. The real object of your preaching, therefore, should be to search out and collect this second kind of the entries are made in the conduct-book of men. First, whatever a person does, good or bad
is entered in the divine register. Second, whatever impressions a man makes on the objects of his environment and on the limbs of his environment and on the limbs of his deas and intentions and aims and objects and the pictures of all of his good and bad acts and deeds
will appear before him. Third, whatever influences he has left behind of his good and bad actions on his future generation, on his society and on mankind as a whole, will go on being recorded in his account as far as they reach and bad actions on his future generation, on his society, and its
impact on mankind as a whole, will go on being maintained till the time that it goes on producing good or evil results in the world. The early commentators, generally, have expressed the opinion that the habitation implies the Syrian city of Antioch, and the messengers mentioned in
this connection is that Antiochus was the king of this land at that time. But historically this story which Ibn Abbas, Qatadah, Ikrimah, Kaab Ahbar and Wahb bin Munabbih, and others have related on the basis of unauthentic Christian traditions is baseless. There have been 13 kings of the Seleucid dynasty named Antiochus who reigned in Antiochus was the king of this land at that time. But historically this story which Ibn Abbas, Qatadah, Ikrimah, Kaab Ahbar and Wahb bin Munabbih, and others have related on the basis of unauthentic Christian traditions is baseless. There have been 13 kings of the Seleucid dynasty named Antiochus who reigned in Antiochus who reigned in Antiochus who reigned in Antiochus who reigned in Antiochus was the king of this land at that time. But historically this story which Ibn Abbas, Qatadah, Ikrimah, Kaab Ahbar and Wahb bin Munabbih, and others have related on the basis of unauthentic Christian traditions is baseless.
this dynasty itself, came to an end in 65 B.C. At the time of the Prophet Jesus, the whole land of Syria and Palestine, including Antioch, was under the Romans. Then, no proof is forthcoming from any authentic tradition of the Christians that the Prophet Jesus might himself have sent any of his disciples to Antioch for preaching his message. On the contrary, the Acts of the Apostles (N.T.) shows that the
Christian preachers had reached Antioch for the first time a few years after the event of the crucifixion. Now, evidently, the people who were neither appointed messengers by Allah nor sent by His Messenger cannot be regarded as messengers of Allah by any interpretation even if they might have travelled for the purpose of preaching of their own accord. Moreover, according to the Bible, Antioch was the
first city where the non-Israelites embraced Christianity in large numbers and where the Christian faith met with great success; whereas the habitation mentioned by the Quran was some such habitation which rejected the invitation of the messengers, and was consequently punished with a destruction, which might
be regarded, as the result of denying the Prophethood.On account of these reasons it cannot be accepted that the habitation implies Antioch. The habitation has neither been clearly determined in the Quran nor in any authentic Hadith. The identity of the messengers also is not known through any authentic means nor the time when they were appointed. To understand the purpose for which the Quran is
narrating this story here, it is not necessary to know the names of the habitation and the messengers. The object is to warn the Quraish, as if to say: You are following the same doom as was met by them. In other words, what they wanted to say was:
Since you are human beings, you cannot be the messenger sof God. The same was the view of the disbelievers of Makkah. They also said: Muhammad cannot be a messenger because he is a man. They say: What sort of a Messenger is he that he eats food and moves about in the streets. (Surah Al-Furqan, Ayat 7). And the unjust people whisper to one another, saying: This man is no more than a human
being like yourselves. What, will you then be enticed by this sorcery while you perceive it. (Surah Al-Anbiya, Ayat 3). The Quran refutes this erroneous notion of the people of Makkah and says that it is not any new kind of ignorance which these people are displaying, but all the ignorant people since the earliest times have been involved in the misunderstanding that a human being cannot be a messenger
and a Messenger cannot be a human being. When the chiefs of the people of the Prophet Noah (peace be upon him) had rejected his Prophethood, they had said the same thing: This person is no more than a human being like yourselves. By this he purely intends to obtain superiority over you. Had Allah willed, He would have sent down angels. Since the time of our forefathers we have never heard (that a
human being should come as a Messenger). (Surah Al-Mominoon, Ayat 24). The people of Aad had said the same about the Prophet Hud (peace be upon him): This person is no more than a human being like yourselves, you will indeed be the losers. (Surah Al-Mominoon, Ayats 33-34). The people
of Thamud also said the same about the Prophet Salih (peace be upon him): Shall we follow a man from among ourselves? (Surah Al-Qamar, Ayat 24). And the same thing happened with almost every Prophet that the disbelievers said: You are no more than a human being like ourselves, and the Prophets always replied: It is true that we are no more than human beings like you, but Allah shows His favor
to anyone of His servants He pleases. (Surah Ibrahim, Ayats 10-11). Then the Quran says that this very notion of ignorance has been preventing guidance in every age, and the same has been the cause of every nation's downfall. Has not the news reached to you of those who had disbelieved before this, and then tasted the evil results of their deeds. And in the Hereafter there
awaits them a painful torment. They deserved this fate because their Messengers came to them with clear signs, but they said: Shall human beings show us guidance. So they refused and turned away. (Surah At-Taghabun, Ayats 5-6). Whenever guidance came before the people, nothing prevented them from believing in it except this (excuse): they said: Has Allah sent a human being as His messenger?
(Surah Bani Israil, Ayat 94). Then the Quran says explicitly that Allah has always sent human beings as the Messengers to whom We revealed (Our message). If you (O objectors) have no knowledge of this, you may ask those
who have the knowledge. We did not give them such bodies as could survive without food nor were they immortal. (Surah Al-Furqan, Ayats 7-8). "All the Messengers whom We sent before you also ate food and moved about in peace, We would certainly have sent an angel as a messenger
to them. (Surah Bani-Israil, Ayat 95). This is another notion of ignorance in which the disbelievers of Makkah were involved the so-called rationalists of today and in it have been involved the deniers of revelation at all for the guidance of man. He is
only concerned with the affairs of the heavens: He has left the affairs and problems of man to be resoled by man himself. That is, our duty is only to convey to you the message that Allah has entrusted us with. Then it is for you to accept it, we shall not be seized in consequence of your disbelief, You
will yourselves be answerable for your crimes. What they meant was: You are an evil omen for us. Our gods have become angry with us on account of what you have been saying against them. Now whatever calamity is befalling us is only because of you. Precisely the same thing used to be said by the disbelievers and the hypocrites of Arabia concerning the Prophet (peace be upon him): If they suffer a
loss, they say: this is because of you. (Surah An-Nisa, Ayat 77). That is why at several places in the Quran these people also used to say such things of ignorance in regard to their Prophets. The people of Thamud said to their Prophets who at several places in the Quran these people have been told that in the ancient times people also used to say such things of ignorance in regard to their Prophets. The people of Thamud said to their Prophets. The people also used to say such things of ignorance in regard to their Prophets.
the people of Pharaoh: Whenever a good time came, they would say: This is but our due, and when there was a hard time, they would ascribe their calamities to Moses (peace be upon him) and his companions. (Surah Al-Aaraf, Ayat 130). That is, no one is an evil omen for another. Everyman's augury is hanging around his own neck. If a person sees an evil, it is because of his own self; and if he sees a
good, it is also because of his own self. We have fastened the augury of every man to his own neck. (Surah Bani-Israil, Ayat 13). That is, you in fact want to avoid the good and you like the deviation instead of the guidance. Therefore, instead of the guidance.
in this one sentence, put together all the arguments required for determining the genuineness of a Prophet can be determined by two things. First, whatever these people are saying is perfectly reasonable, and their own character also is pure; second, no one can prove that they
are calling the people to this faith on account of a selfish motive. Therefore, there is no reason why they should not be listened to. By citing this reasoning of the person the Quran set a criterion before the people of how to judge and determine the genuineness of the Prophet, as if to say: The word and deed of the Prophet Muhammad (peace be upon him) bear full evidence that he is on
the right path. Then, no one can point out any selfish motive or interest behind his struggle of preaching, the second of the wisdom of preaching. In the first part he says: To worship the Creator is the demand of both reason and nature; it
would be highly unreasonable that one should worship those who have not created him and should deny to be the servant of Him Who has created him. In the second part he warns his people to the effect: All of you ultimately have to die and return to that God adoption of Whose service you object to. Therefore, you should consider for yourselves as to what goodness you could expect by turning away from
Him. That is, they are neither such favorites of God that even if I commit grave crimes, He will forgive me on their recommendation, nor are they so powerful that they should be able to rescue me if God may please to punish me. If I make them my gods in spite of knowing all this. This sentence again contains a subtle point of the wisdom of preaching. Saying this the man made the people realize: The Lord in
Whom I have believed is not merely my Lord but your Lord, too. I have committed no error by helieving in Him, but you, in fact, are certainly committing an error by not believing in Him. That is, immediately following his martyrdom, the man was given the good news of Paradise. As soon as he entered the next world through the gate of death, there were the angels to receive him, and they gave him the good
news that Paradise was awaiting him. The commentators have disputed the meaning of this sentence. Qatadah says: Allah admitted him into Paradise on the day of Resurrection along with the other believers. This is a specimen of the high morality of the
believer, He had no ill will or feeling of vengeance in his heart against the people who had just killed him so that he should invoke Allah against the most that I have met, and could learn a lesson from my death, if not from my life, and adopt the righteous way. The noble
person did not wish Hell for his murderers but wished that they should believe and become worthy of Paradise. The same thing has been commended in the Hadith: He wished his people well when living as well as when dead. Allah has narrated this event in order to warn the disbelievers of Makkah to the effect: Muhammad (peace be upon him) and his believing companions are also your wellwishers just
as the believer was of his people. They do not cherish any ill-will or feeling of vengeance against you in spite of your persecutions of them. They are not your enemies but enemies of your deviation and error. The only object of their struggle against you is that you should adopt the right way. This verse also is one of those verses which clearly prove the existence of barzakh. This shows that the period of time
between death and Resurrection is not a period of nonexistence altogether, as some ignorant people think. But in this period the spirit lives without the body, speaks and hears speech, has feelings and desires, feels happy and unhappy, and also continues to be concerned about the people of the world. Had it not been so, the believer would not have been given the good news of Paradise after death, and
he could not have wished that his people became aware of his good end. These words contain a subtle satire. In their arrogance and pride of power and their followers, but, contrary to their plot, they were themselves annihilated by only one stroke of the divine punishment. That is, they were annihilated
so completely that not a trace of them was left behind them. No one in the world even remembers them today. Their civilization as well as their race has become extinct. Until now the disbelieves of Makkah were being warned and reproved for their denial of the truth and their attitude of antagonism which they had adopted towards the Prophet (peace be upon him). Now the disbelieves of Makkah were being warned and reproved for their denial of the truth and their attitude of antagonism which they had adopted towards the Prophet (peace be upon him).
which was the actual cause of the conflict between them and the Prophet (peace be upon him), i.e. the doctrine of Tauhid and the Hereafter, which the Prophet (peace be upon him) was presenting and the disbelievers were refusing to accept. In this connection, some arguments have been given, one after the other, to make the people ponder over the realities, as if to say: Observe these phenomena of the
universe, which are ever present before you. Do they not point to the same reality, which this Prophet is presenting before you?"A sign": A sign that Tauhid is the truth and shirk the falsehood. Another translation of this sentence can be: So that they may eat fruits thereof and what their own hands make. That is, the artificial kinds of food, which the people prepare from the natural products, e.g. bread, curry,
jam, pickles, sauces and countless other things. In these brief sentences the vegetable and plant life of the earth has been presented as an argument. Man is eating the products of the earth day and night and regards this as very ordinary. But if he considers it seriously, he will see that the growth of rich crops and lush green gardens from the dry earth and the flow of the springs and rivers is not a simple
thing, which might be happening of itself, but there is a great wisdom and power and providence which it. Consider the reality of the earth. The substances of which it is composed do not possess any sign of life. The question is: How did
it become possible for plant life to emerge from the lifeless earth? If one looks into it, one will see that there are some important factors without whose provision beforehand life here could not have come into existence. First, in particular regions of the earth, on its outer surface, a layer was kept soft so that the roots
of the vegetation could spread in it and suck food. Secondly, a system of irrigation was arranged on the earth which protects it against the calamities of the sky, becomes a means of the rainfall, and possesses gases which are necessary for the life and
growth of the vegetation. Fourthly, a relationship was established between the sun and the earth so as to provide proper temperature and suitable seasons for the vegetation. With the provision of these main factors (which in themselves are combinations of countless other factors), the coming to life of the vegetation. With the provision of these main factors (which in themselves are combinations of countless other factors), the coming to life of the vegetation becomes possible. After arranging the suitable conditions the seed of each species of the
vegetation was so constituted that as soon as it received favorable soil, water, air and season, vegetable life should begin stirring within it. Besides, inside the same seed a system was so arranged that from the seed of every species and heredity. Then, in addition to this, another wonderful thing was done.
Vegetation was not created in twenty, or fifty, or a hundred kinds but in countless species, and they were so made that they should fulfill the requirements of food, medicine and clothing and innumerable other needs of the countless kinds of animals and man, who were to be brought into being after the vegetation on the earth. Anyone who ponders over this wonderful arrangement, if he is not stubborn and
prejudiced, will himself testify that all this could not have come about by itself. There is certainly a wise plan underlying it, according to which harmonics and relationships of the vegetation, and harmonics and relationships of the vegetation, and harmonics and relationships of the vegetation with respect to the vegetation, and harmonics and relationships of the vegetation with respect to the vegetation with respect to the vegetation with respect to the vegetation, and harmonics and relationships of the vegetation with respect to the vegetation with
detail. No sensible person can imagine that these universal, all-embracing relationships could be a mere accident. This same subtle arrangement points to the fact that this cannot be the work of many gods. This is, and can only be the work of one God, Who is the Creator and Lord of the earth, water, air, sun, vegetation, animals and mankind. If each of these had a separate god, it cannot be imagined that
such a comprehensive and universal plan with such deep and wise relationship and harmony could be produced, and should have continued to work with such regularity for millions upon millions of years. After giving these arguments for Tauhid, Allah says: Do they not then give thanks? That is: Are these people so thankless and ungrateful that they do not render thanks to that God Who has provided all
this for their survival, but thank others for the blessings and favors done by Him? Are they so wretched that instead of bowing before Him they bow before the false gods, who have not created even a blade of grass for them? Glory be to Him: He is free from every defect and fault, from every defect and fault fault.
used these words when refuting polytheistic beliefs, because every belief of shirk is, in fact, an imputation of some defect, some weakness and some fault to Allah. When a person says that Allah has an associate in His work. Or, some other beings are so
powerful in themselves that they are interfering in God's administration and God is putting up with their interference. Or, God forbid, Allah has the weaknesses of the worldly kings, due to which He is surrounded by an army of ministers, courtiers, flatterers and beloved princes or princesses, and thus many powers of Godhead have become divided among them. Had there been no such notions of ignorance
about Allah in the minds, there could be no question of any idea of shirk in the world. That is why it has been stated again and again in the Quran That Allah is free from and exalted far above those defects and faults and weaknesses which the mushriks ascribe to Him. This is still another argument for Tauhid. Here again certain realities of daily experience have been mentioned and it is suggested that man
observes these day and night but does not ponder over them seriously, whereas they contain signs and pointers to the reality. The coming together of the man and woman is the cause of man's own birth. Procreation among the animals also is due to the combination between the male and the female. Also about vegetation, man knows that the law of sex is working in it. Even among the lifeless substances
when different things combine with one another, a variety of compounds come into existence. The basic composition of matter itself has become possible due to the entire universe, contains in itself such complexities and finenesses of wisdom and workmanship, and there exist
such harmonies and mutual relationships between the members of each pair that an objective observer can neither regard it as the result of an accident, nor can he believe that many different gods might have created these countless pairs and matched their members, one with the other, with such great wisdom. The members of each pair being a perfect match for each other and coming into being of new
things with their combination itself is an explicit argument of the Creator's being One and only One. The alternation of the night and day also is one of those realities which man does not regard as worthy of much attention only because it is a phenomenon of daily occurrence and experience; whereas if he considers how the day passes and how the night falls, and what is the wisdom in the passing of the
day and in the falling of the night, he will himself realize that this is an obvious sign of the existence of an All-Powerful and All-Wise Allah and of His being One and only One. The day cannot pass and the night cannot fall until the sun hides from the earth were bound in one and the same
relentless system. Then the deep relationship which exists between the alternation of the day and night and the earth, of the men and animals and vegetation, and even of water and air and different minerals, is in fact, the result of placing the earth at
a particular distance from the sun, with the arrangement that the different parts of the earth should go on successively coming before the sun and hiding from it at definite intervals. If the distance of the earth from the sun, with the arrangement that the different parts of the earth should go on successively coming before the sun and hiding from it at definite intervals. If the distance of the earth from the sun, with the arrangement that the different parts of the earth should go on successively coming before the sun and hiding from it at definite intervals. If the distance of the earth from the sun, with the arrangement that the different parts of the earth from the sun and hiding from it at definite intervals. If the distance of the earth from the sun and hiding from it at definite intervals.
or much slower, or sometimes the day had appeared suddenly and sometimes the night without any system, no life could be possible on this planet, and even the form and appearance of the inorganic substances would have been much different from what it is now. If the hearts are not blinded, one can clearly perceive in this system the working of a God, Who willed to bring into being this particular kind of
creation on the earth and then established relevance, harmonies and requirements. If a person regards the concept of the existence of God and His Unity as far removed from reason, he should think for himself and see how much farther removed should it be from reason to ascribe this wonderful creation to many gods,
or to think that all this has happened automatically under some deaf and blind law of nature. When a person who can accept without question these latter unreasonable explanations, only on the basis of conjecture and speculation, says that the existence of a system and wisdom and purpose is not a sufficient proof of the existence of God, it becomes difficult for us to believe whether such a person really
feels the need and necessity of a rational proof, sufficient or insufficient or insufficient in any degree whatever, for accepting any concept of the universe can be determined only when man has attained the full and exact knowledge of the realities of the universe
But man's knowledge is such that it has been changing in every age and what he seems to know today might change tomorrow. The people of the ancient times on the basis of their observations of the sun was stationary and all the planets of the solar system were revolving round it. But
this theory also did not last long. The later observations revealed that not only the sun but all the stars are also moving in a particular direction, at speed of 20 kilometers (about 12 miles) per second. About the sun the modern astronomers hold the view that it is moving at a speed of 20 kilometers (about 12 miles) per second. About the sun the modern astronomers hold the view that it is moving in a particular direction, at speeds of 10 to 100 miles per second.
the phases of the moon go on changing throughout the month. It begins as a crescent, then goes on waxing every day till at last it returns to its original shape of the crescent, then month. Then it starts waning every day till at last it returns to its original shape of the moon. That is
why one can always calculate and find out exactly in what phase the moon will be on a particular day. If the movement of the moon had not been bound in a system, estimation of its phases would not have the moon into itself, or enter its orbit and collide with it.(2) The sun
cannot appear in the times which have been appointed for the moon. It is not possible that the sun should approach before the appointed period of the day comes to an end, and should start spreading its darkness suddenly during the time when the day is meant
to spread its light. The word falak in Arabic is used for the orbit of the planets, and it gives a different meaning from the word sama (sky). The sentence, "Each in an orbit is floating" points to four realities.(1) That not only the sun and the moon but all the stars and planets and celestial bodies are moving.(2) The falak, or orbit, of each one of them is separate.(3) That the orbits are not moving with the stars in
them, but the stars are moving in the orbits. (4) That the movement of the stars in their orbits is similar to the floating of something in a fluid. These verses are not intended to describe the realities of astronomy, but are meant to make man understand that if he looks around himself, with open eyes, and uses his common sense, he will find countless and limitless proofs of the existence of God and His Unity,
and he will not come across a single proof of atheism and shirk. The vastness of the solar system in which our earth is included is such that its parent body, the sun, is 300,000 times bigger than the earth, and its farthest planet, it revolves 4,600 million miles away round it. Notwithstanding this
vastness, the solar system occupies a very insignificant part of a huge galaxy. The galaxy which includes our solar system has about 3,000 million suns in it, and its nearest sun is so distant from our earth that its light takes about four years to reach us. Then this galaxy also is not the whole universe. According to the investigations made so far, it has been estimated that it is one of about 2,000,000 spiral
nebulae, and the nearest nebula is about a million light years away from the earth. As for the farthest celestial bodies which are visible through the modern instruments, their light reaches the earth in about 100 million years. Even now it cannot be predicted how far
and deep man will yet be able to see with greater and more efficient means of observation at his disposal. All the information that has been gathered so far about the universe which is working in the world of our earth; otherwise it was not at all possible, that
man should have made observations of the very distant worlds from the earth, measured their distances and estimated their movements. Is it not a clear proof of the fact that this whole universe is the creation of One Ruler? Then from the order and the wisdom and the excellence of workmanship and the deep relationships which are found in the hundreds of thousands of the
galaxies and in the millions and billions and billions of the stars and planets revolving in them no sensible person can imagine that all this design and work of art, and no planner behind this planning?"A laden vessel": the Ark of the Prophet Noah (peace
be upon him). As to boarding of the progeny of man in it, it means that although apparently a few companions of the Prophet Noah (peace be upon him) had boarded it, in reality all human beings are the children of those who were rescued in the Ark. This indicates that the first
vessel ever to be made in the world was the one made by the Prophet Noah (peace be upon him). Before that time man did not know any method of crossing the rivers and the seas. This method was first of all taught by Allah to the Prophet Noah (peace be upon him), and when some servants, of Allah were rescued in it from the flood, their future generations started making boats and ships for their sea
journeys. The signs until now were mentioned as arguments for Tauhid. This sign has been mentioned to make man realize that whatever powers he has discovered of exploiting these forces; have been discovered also through the guidance of Allah and not solely by
himself. Man did not have the power and strength to have subdued these great forces by his own power, nor the capability to have discovered the secrets of nature himself and known the methods of taking service from them. Then he can use and employ the forces over which he has been given control by Allah only till the time that Allah wills them to remain subdued to him. For when Allah wills otherwise
the same forces which were serving man turn against him suddenly and he finds himself utterly helpless before them. To call man's attention to this reality, Allah has presented the case of the sea journey only as an example. The whole human race would have perished in the flood had Allah not taught the method of making the vessel to the Prophet Noah (peace be upon him) and had his followers not
boarded it. Then the scattering of the human race over the whole earth became possible only because the people learned the principles of building vessels from Allah and became able to cross the rivers and oceans. But from that humble beginning till today in spite of making great strides in the art of building huge ships and attaining every possible perfection in the science of navigation, man cannot claim
that he has brought the rivers and the oceans fully under his control and power. Even today the water of God is still in God's own power alone and whenever He wills He drowns man along with his ships in it. "What is behind you": Which the peoples before you have seen and experienced. "Signs": Verses of the divine Book by which man is admonished, and the signs which are found in the universe and in
man's own self and in his history which serve as abject lessons for man, provided he is inclined to learn any lesson. This means to show that disbelief has not only blinded their intellect but has destroyed their moral sense, too. They neither have the right thought about Allah nor do they adopt the right attitude towards the people. They react adversely to every admonition, follow a perverse philosophy in
respite of every deviation and immorality and have a ready-made pretense for escape from every good. After Tauhid the other question about this have been given in the end of the discourse. Here, before giving the arguments, the Hereafter has been
depicted with all its horrors so that the people should know that what they are refusing to believe in cannot be averted by their denial, but they wanted to know the exact date of the coming of the Hereafter, and if, for instance, they were told that it would take place on such and such a date in such and such a month and
vear, their doubts would have been removed and they would have been removed and they would be no Resurrection with Resur
day, but that it shall come and shall be accompanied by such and such horrors. That is, the Resurrection will not take place piecemeal so that the people will be and approached. There will be a terrible blast and everyone will fall dead at
the spot. Abdullah bin Amr and Abu Hurairah have related a Hadith from the Prophet (peace be upon him) saying: The people will be sounded. Thereupon the one who was buying cloth would collapse and he would not have the time to put down the
cloth from his hand; the one who was filling a cistern to water his animals would not have the time to water; and the one who was going to eat, would not have the length of the Interval between the first blowing of the Trumpet and its second blowing,
we have no information. The interval may be of hundreds and thousands of years. Abu Hurairah has related that the Prophet (peace be upon him) said: Israfil has put the Trumpet to his mouth and is looking up to the divine Throne, awaiting orders for blowing it. The Trumpet will be blown thrice. On the
second blowing, called nafakhat as-Saag, everyone will fall down dead. Then, when none shall remain except Allah, the One, the Everlasting, the earth will be changed altogether and will be spread flat and smooth without a crease or wrinkle on it. Then Allah will administer a rebuke to His Creation, whereupon everyone will rise at the spot where he had fallen dead, on the changed earth, and this will
happen on the third blowing of the Trumpet called nafakhat al qiyam li-Rabbil-Alamin. This is supported by several allusions in the Quran also. For example, see Surah Ibrahim, Ayat 48; Surah TaHa, Ayats 105-108, and the E.Ns thereof. That is, at that time they will not realize that they had been dead and had been raised back to life after a long period, but they will be thinking that they had fallen asleep, and
had been woken up suddenly by some terrible catastrophe, and were running away from it. (For further details, see Surahs TaHa, Ayat 103; Al-Hajj, Ayats 1-2). Here, it is not clear as to who will give this answer. It may be that they themselves would realize after some time to their horror that it was the same thing of which the Messengers of God used to inform them and they used to belie them. It may also
be that the believers will remove their misunderstanding and tell them that it was not waking up from sleep but the second life after death. And it may also be that they will understand this from the general conditions prevailing on the Day of Resurrection and the angels might tell them this. This is what Allah will tell the disbelievers and the polytheists, the sinners and the culprits, when they will be presented
before Him. To understand this one should remember that the righteous believers will not be withheld in the Plain of Resurrection, but in the very beginning they will be sent to Paradise without accountability, or after a mild reckoning, because their record will be required to
render their accounts, in the Plain of Resurrection: Look! the righteous people whom you used to mock and regard as foolish in the world, are today enjoying the pleasures of Paradise because of their wisdom, and you, who in your own judgment were very prudent and sagacious, are being condemned to accountability for your misdeeds. This can have two meanings: (1) Get you apart from the righteous
believer; for in the world even if you belonged to the same community and the same community and the same connections and connections have been disbanded. All your relations and connections have been severed. Now each of you will be held answerable in your personal
capacity for your actions and deeds.53. Here again Allah has used ibadat (worship) in the sense of itaat (obedience). This subject has already been explained above in Surah Al-Kahf, Ayat 52; Surah Al-Kahf, Ayat 52; Surah Maryam, Ayat 42, Surah Al-Qasas, Ayat 63 and E.N. 63 of Surah
Saba. In this connection, the fine explanation given of it by Imam Razi in his Tafsir Kabir is also noteworthy. He writes: Do not worship Satan means: Do not obey him, the reason being that (worship). After this, the Imam raises the question: If ibadat means
itaat, then have the Muslims been commanded to worship the Prophet and the rulers in the verse: Atiullaha wa ati-ur-rasula wa ulil-amri min-kum? He himself answers it thus: If obedience to them is in accordance with the commands of Allah's command? This was nothing but
worship of Allah. Obedience of the rulers will be their worship only in cases where they are obeyed in matters in which Allah has not given leave to obey them. Then he writes: If a person comes to you and commands you to do something, you should see whether his command is in accordance with the command of Allah or not. If it is not, Satan is with him; and if you obeyed him in this, you worshiped him
and his Satan. Likewise, if your self urges you to do something, you should see whether it is permissible, your self it is not permissible, you should see whether it is permissible, your self it is not permissible to do it according to the worship of Satan. Sometimes it is not permissible, your self it is not permissible, your self it is not permissible to do it according to the worship of Satan itself, or Sata
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his limbs and his tongue also join him in this, and his heart also cooperates. At another time it so happens that a man uses his limbs to do a work but his heart and tongue do not cooperate in this. Some people commit a sin while their heart is disagreeable and their tongue is invoking Allah for forgiveness, and they confess that they are committing an evil. This is Satan's worship with external limbs. There
are other people who commit a crime with a cool mind and express pleasure and satisfaction with the tongue also. Such people are the worshipers of Satan from outside as well as from inside. (Tafsir Kabir, vol. VII, pp. 103-104). That is, If you had been deprived of reason and you had served your enemy instead of your Lord, you could have the reason to offer an excuse. But you, in fact, had been blessed
with reason by Allah and you were using it to advantage in all the affairs of the world, and you had been warned by Allah through the Prophets as well, yet, when you were deceived by your enemy and he succeeded in leading you astray, you could not be excused from the responsibility of your folly. This command will be given in respect of the stubborn culprits, who will refuse to confess their crimes, will
belie the witnesses, and will also not acknowledge the genuineness of their conduct-book. Then will Allah Almighty command: Well, stop your babbling. Just see what your own limbs say about your misdeeds. In this connection, here only the evidence to be given by the hands and the read their tongues, and their tongues, and the very
skins of their body, will tell how they had been employed in the world. They should not forget the Day when their own tongues and their eyes and their own tangues and their own they had been employed in the world. (Surah HaMim-
Sajdah, Ayat 20). The question arises: On the one hand, Allah says: We shall seal their mouths, and on the verse of Surah An-Noor, He says: Their tongues will bear testimony against them. How can these two things be reconciled? The answer is: To seal the mouths means to deprive them of their power of speech. That is, after this they will not be able to say whatever they like with their
tongue. The testimony of their tongues means that their tongues themselves will tell how the wicked people had used them, what blasphemies and lies they had been made to utter, what mischief they had been made to this effect: The Resurrection may seem yet far
off to you, but even if you consider seriously your life in this world of which you are so proud, you will see how helpless you are in the powerful grip of Allah. Your eyes by virtue of whose strength you are showing all this activity can become paralyzed as and when Allah wills. As long as
the powers and capabilities granted by Allah continue to function, you remain lost in the arrogance of your self, but as soon as one of them fails to function, you come to understand how helpless you are. "Reverse him in creation," means that in old age Allah turns him back to the state of childhood. He becomes unable to stand and walk without the help and support of others; he is fed by others; he urinates
and defecates in bed; talks childishly and is laughed at by others. In short, towards the end of life he returns to the same state of weakness with which he had started life in this world. This is a rejoinder to the disbelievers, who slighted the Prophet (peace be upon him) and his message by branding him a poet when he preached Tauhid and talked of the Hereafter, life-after-death, and Hell and Heaven. (For
further explanation, see Surah Ash-Shuara, Ayats 224-227 and the E.Ns thereof). Every living person means: Every person who is capable of thinking and understanding, who is not like a stone, which neither hears nor understands nor moves from its place however rationally and sympathetically one may explain the distinction between the truth and falsehood and give admonition before him. The word
"hands" has been used metaphorically for Allah. This does not mean that, God forbid, Allah has a body and He works with the hands like human beings, but it means to impress that Allah has made these things Himself, and none else has any share in the matter of their creation. It is ingratitude to regard a blessing as a gift of someone other than the donor, to be grateful to another for it, and to cherish the
hope of receiving it or to seek it from another than the donor. Likewise, it is also ingratitude that one should use a blessing against the will of the donor. Therefore, a mushrik or a disbeliever or a hypocrite or a sinful person cannot be regarded as a grateful servant of God when he utters words of thankfulness only with the tongue. The disbeliever or a hypocrite or a sinful person cannot be regarded as a grateful servant of God when he utters words of thankfulness only with the tongue. The disbelievers of Makkah did not deny that the cattle had been created by
Allah; none of them said that the other deities had any hand in their creation. But despite knowing all this when they paid homage to their sake, their verbal gratitude became meaningless. That is why Allah has regarded them as guilty of ingratitude and
thanklessness. That is, the poor false gods themselves are dependent upon their survival and their safety and their needs. But for their multitudes they could not survive as gods even for a day. These people are behaving as their humble servants. They are setting up and decorating their shrines; they carry out propaganda for them; they fight and quarrel with others for their sake. Then
only are they recognized as gods. They are not the real God, Who, whether someone recognizes Him or not, is ruling over the whole universe by His own might and authority. The address is to the Prophet (peace be upon him). Here the allusion is to the campaign of vilification which the chiefs of the disbelievers of Makkah were carrying on against him. They knew in their hearts and acknowledged in their
private assemblies that the charges they brought against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless.
why Allah says to His Prophet: Do not grieve at their absurd and meaningless talk. Those who are opposing and resisting the truth with falsehood shall ultimately meet with failure in this world and see their absurd and meaningless talk. Those who are opposing and resisting the truth with falsehood shall ultimately meet with failure in this world and see their absurd and meaningless talk. Those who are opposing and resisting the truth with failure in this world and see their absurd and se
not been asked with a view to find out the exact date of the coming of the Hereafter. But they asked it because they thought it was impossible, rather irrational, that human beings would be raised back to life after death. That is why, in reply to their question, arguments are being given for the possibility of the Hereafter. But they asked it because they thought it was impossible, rather irrational, that human beings would be raised back to life after death. That is why, in reply to their question, arguments are being given for the possibility of the Hereafter. But they asked it because they thought it was impossible, rather irrational, that human beings would be raised back to life after death.
chiefs of Makkah, on this occasion, came up with a rotten bone of a dead person, from the graveyard. He broke and crushed it into pieces before the Prophet (peace be upon him) and scattering its particles in the air, said: O Muhammad, you say that the dead will be raised back to life. Tell us who will give life to these decayed and rotten bones? The answer was given immediately in the form of these
verses. That is, We caused the sperm-drop which contained nothing but the basic germ of life to develop to an extent that it started moving and eating like the animals. Furthermore, it has developed such powers of intellect and reasoning and disputation and speech, which are not possessed by any animal; so much so that now he dares stand up as an adversary before his Creator! That is, he regards Us
powerless and weak like the creation, and thinks that just as man cannot raise the dead back to life, so also can't We. "Forgets that We created the basic germ of life from dead matter, which became the means of his creation; then We caused the basic germ of life from dead matter, which became the means that He has placed the inflammable each to life, so also can't We. "Forgets that we created the basic germ of life from dead matter, which became the means of his creation; then We caused the basic germ to develop to such an extent that now he stands before Us as a disputant. It either means that He has placed the inflammable each that we created the basic germ of life from dead matter, which became the means of his creation is a disputant. It either means that the has placed the inflammable each that we created the basic germ of life from dead matter, which became the means of his creation is a disputant. It either means that the has placed the inflammable each that the has placed the inflammable each that the has placed the basic germ of life from dead matter, which became the means of his creation is a disputant. It either means that the has placed the basic germ of life from dead matter, which became the means of his creation is a disputant. It either means that the has placed the basic germ of life from dead matter, which is a disputant and the has placed the has placed the basic germ of life from dead matter is a disputant and the has placed the h
matter in the green trees due to which people kindle fire from the pieces of wood. Or, it is an allusion to the markh and afar trees, whose green branches the Arabs struck against each other to produce the same today. Page 4 By Abul A'la Maududi Ibn Abbas, Ikrimah, Dahhak, Hasan Basri and Sufyan binder to produce the sparks. In ancient times the Bedouins used this method of kindling the fire and might even be using the same today. Page 4 By Abul A'la Maududi Ibn Abbas, Ikrimah, Dahhak, Hasan Basri and Sufyan binder to produce the sparks. In ancient times the fire and might even be using the same today.
Uyainah have opined that it means, "O man", or "O person". Some other commentators have regarded it as an abbreviation of "Ya Sayyid" as well, which, according to this interpretation, would be an address to the Prophet (peace be upon him), God forbid, had some doubt about his Prophethood, and Allah had to say this in
order to reassure him of it. But the reason is that the disbelieving Quraish at that time were most vehemently refusing to believe in his Prophethood. Therefore, Allah at the very beginning of the discourse has said: You are indeed one of the Messengers, which implies that the people who deny your Prophethood are misled and mistaken. To further confirm the same, an oath has been taken by the Quran
and the word "wise" has been used as an epithet of the Quran, which means this: An obvious proof of your being a Prophet is this Quran, which is full of wisdom. This itself testifies that the person who is presenting such wise revelations. The people who know Muhammad (peace be upon him) can never be involved in
the misunderstanding that he is himself forging these discourses, or reciting them after having learned them from another man. For further explanation, see Surah Al-Ankabut, Ayats 49-51; Surah Ar-Rum, Ayats 1-5 and the relevant E.Ns.Here, two of the attributes of the Sender of the
Quran have been mentioned. First, that He is All-Mighty; second, that He, is All-Merciful. The first attribute is meant to impress the reality that the Quran is not the Counsel of a powerless preacher, which if you overlook or ignore, will not bring any harm to you; but this is the Edict of that Owner of the Universe, Who is All-Mighty, Whose decrees cannot be withheld from being enforced by any power, and
Whose grasp cannot be avoided by anyone. The second attribute is meant to make one realize that it is all due to His kindness and mercy that He has sent His Messenger for your guidance and instruction and sent down this great Book so that you may avoid errors and follow the right path which may lead you to the successes of the world and the Hereafter. Another translation can be: You should warn the
people of the same of which their forefathers had been warned, because they live in heedlessness. If the first meaning, as given above in the second meaning is adopted, it would imply this: Revive and refresh the message that had been conveyed to the
forefathers of this nation by the Prophets in the past, for these people have forgotten it. Obviously, there is no contradiction between the two translations, and, as to meaning, each is correct in its own place. A doubt may rise here: How could the forefathers of a nation to whom no warner had been sent at a particular time in the past, be held responsible for their deviation at that time? The answer is: When
Allah sends a Prophet in the world, the influence of his message and teaching spreads far and wide, and is handed down by one generation to the Prophet such people as keep his message of guidance fresh, the period of time cannot be said to be without the guidance. And when the influence of the Prophet's
teaching dies out, or the teaching is tampered with, the appointment of another Prophet becomes inevitable. Before the advent of the Prophet (peace be upon him) the influence of the teachings of the Prophets Abraham, Ishmael, Shuaib and Moses and Jesus (peace be upon all of them) could be seen everywhere in Arabia and from time to time there had been arising among the Arabs, or coming from
outside, men, who revived their teachings. When the influence was about to die out, and the real teaching was also distorted, Allah raised the Prophet Muhammad (peace be upon him), and made such arrangements that his message can neither be wiped out nor tampered with. (For further explanation, see E. N. 5 of Surah Saba). This is about those people who were being obstinate and stubborn with
regard to the message of the Prophet (peace be upon him) and had made up their minds not to listen to him at all. This is because: They have already deserved the torment; therefore, they do not believe. It means: The people who do not heed the admonition, and persist in their denial and hostile attitude to the truth in spite of the final warning from Allah conveyed through the Prophets, are themselves
overwhelmed by the evil consequences of their misdeeds and deprived of every opportunity to believe. The same thing has been expressed more clearly in verse implies their own stubbornness which was preventing them from accepting the truth. "Reaching to chins"
and "so they are made stiff-necked" implies the stiffness of the ir obstinacy and stubbornness this: We have made their obstinacy and stubbornness this stiff-necked that they will not pay heed to any reality, however clear and evident it may be. Setting a barrier before them and a barrier
behind them, means that the natural result of their stubbornness and pride is that they neither learn any lesson from their prejudices have so covered them from every side and their misconceptions have so blinded them that they cannot see even those glaring realities which are visible to every right-thinking and unbiased person. This does
not mean that it is futile to preach, but it means: Your preaching reaches every kind of people. Some of them are the ones mentioned above, and some others those who are being mentioned in the next verse. When you should leave them alone, but at the same time you should not
feel disheartened so as to give up your mission, for you do not know exactly where among the multitudes of the people and gather this precious
element of the society about you. This shows that three kinds of the entries are made in the conduct-book of men. First, whatever a person does, good or bad is entered in the divine register. Second, whatever impressions will at one time become so conspicuous that man's
own voice will become audible and the whole history of his ideas and intentions and acts and bed acts and deeds will appear before him. Third, whatever influences he has left behind of his good and bad actions on his future generation, on his society and on mankind as a whole, will go on being recorded in his account as far as they reach and as long as they
remain active and operative. The full record of the good and bad training given by him to his children, the good or evil that he has spread in the society, and its impact on mankind as a whole, will go on being maintained till the time that it goes on producing good or evil results in the world. The early commentators, generally, have expressed the opinion that the habitation implies the Syrian city of Antioch, and its impact on mankind as a whole, will go on being maintained till the time that it goes on producing good or evil results in the world. The early commentators, generally, have expressed the opinion that the habitation implies the Syrian city of Antioch, and its impact on mankind as a whole, will go on being maintained till the time that it goes on producing good or evil results in the world. The early commentators, generally, have expressed the opinion that the habitation implies the Syrian city of Antioch, and the society and its impact on mankind as a whole, will go on being maintained till the time that it goes on producing good or evil results in the world. The early commentation is a commentation of the good and bad training given by him to his children, the good or evil results in the world. The early commentation is a commentation of the good or evil results in the world.
the messengers mentioned here were the ones sent by the Prophet Jesus for the preaching of his message there. Another thing that has been mentioned in this connection is that Antiochus was the king of this land at that time. But historically this story which Ibn Abbas, Qatadah, Ikrimah, Kaab Ahbar and Wahb bin Munabbih, and others have related on the basis of unauthentic Christian traditions is
baseless. There have been 13 kings of the Seleucid dynasty named Antiochus who reigned in Antioch, and the rule of this dynasty itself, came to an end in 65 B.C. At the time of the Prophet Jesus, the whole land of Syria and Palestine, including Antioch, was under the Romans. Then, no proof is forthcoming from any authentic tradition of the Christians that thee rule of this dynasty itself, came to an end in 65 B.C. At the time of the Romans.
Prophet Jesus might himself have sent any of his disciples to Antioch for preaching his message. On the contrary, the Acts of the Apostles (N.T.) shows that the Christian preachers had reached Antioch for the first time a few years after the event of the crucifixion. Now, evidently, the people who were neither appointed messengers by Allah nor sent by His Messenger cannot be regarded as messengers of
Allah by any interpretation even if they might have travelled for the purpose of preaching of their own accord. Moreover, according to the Bible, Antioch was the first city where the non-Israelites embraced Christianity in large numbers and where the Christian faith met with great success; whereas the habitation mentioned by the Quran was some such habitation which rejected the invitation of the
messengers, and was consequently punished with a divine torment. History also does not bear any evidence that Antioch was ever afflicted with a destruction, which might be regarded, as the result of denying the Prophethood.On account of these reasons it cannot be accepted that the habitation implies Antioch was ever afflicted with a destruction, which might be regarded, as the result of denying the Prophethood.On account of these reasons it cannot be accepted that the habitation implies Antioch. The habitation has neither been clearly determined in the Quran nor in any authentic Hadith
The identity of the messengers also is not known through any authentic means nor the time when they were appointed. To understand the purpose for which the Quran is narrating this story here, it is not necessary to know the names of the habitation and the messengers. The object is to warn the Quranish, as if to say: You are following the same path of stubbornness, prejudice and denial of the truth as
had been followed by the people of that habitation, and are preparing yourselves to meet the same doom as was met by them. In other words, what they wanted to say was: Since you are human beings, you cannot be a messenger because he is a man. They say: What sort of a Messenger
is he that he eats food and moves about in the streets. (Surah Al-Furqan, Ayat 7). And the unjust people whisper to one another, saying: This man is no more than a human being like yourselves. What, will you then be enticed by this sorcery while you perceive it. (Surah Al-Anbiya, Ayat 3). The Quran refutes this erroneous notion of the people of Makkah and says that it is not any new kind of ignorance
which these people are displaying, but all the ignorant people since the earliest times have been involved in the misunderstanding that a human being cannot be a messenger and a Messenger cannot be a human being cannot be a messenger and a Messenger cannot be a human being like
yourselves. By this he purely intends to obtain superiority over you. Had Allah willed, He would have sent down angels. Since the time of our forefathers we have never heard (that a human being should come as a Messenger). (Surah Al-Mominoon, Ayat 24). The people of Aad had said the same about the Prophet Hud (peace be upon him): This person is no more than a human being like yourselves, for he
eats of what you eat and drinks of what you drink. Now if you submit to a human being like yourselves, you will indeed be the losers. (Surah Al-Mominoon, Ayats 33-34). The people of Thamud also said the same thing happened with almost every Prophet that the
disbelievers said: You are no more than a human being like ourselves, and the Prophets always replied: It is true that we are no more than human beings like you, but Allah shows His favor to anyone of His servants He pleases. (Surah Ibrahim, Ayats 10-11). Then the Quran says that this very notion of ignorance has been preventing the people from accepting guidance in every age, and the same has been
the cause of every nation's downfall. Has not the news reached to you of those who had disbelieved before this, and then tasted the evil results of their deeds. And in the Hereafter there awaits them a painful torment. They deserved this fate because their Messengers came to them with clear signs, but they said: Shall human beings show us guidance. So they refused and turned away. (Surah At-Taghabun,
Ayats 5-6). Whenever guidance came before the people, nothing prevented them from believing in it except this (excuse): they said: Has Allah sent a human being as the Messenger for the guidance came before the people, nothing prevented them from believing in it except this (excuse): they said: Has Allah sent a human being as the Messenger? (Surah Bani Israil, Ayat 94). Then the Quran says explicitly that Allah has always sent human being as the Messenger for the people, nothing prevented them from believing in it except this (excuse): they said: Has Allah sent a human being as the Messenger for the people, nothing prevented them from believing in it except this (excuse): they said: Has Allah sent a human being as the Messenger for the people, nothing prevented them from believing in it except this (excuse): they said: Has Allah sent a human being as the Messenger for the people, nothing prevented them from believing in it except this (excuse): they said: Has Allah sent a human being as the Messenger for the people, nothing prevented them from believing in it except this (excuse): they said: Has Allah sent a human being as the Messenger for the people, nothing prevented them from believing in it except this (excuse): they said: Has Allah sent a human being as the Messenger for the people for
supernatural being:And We sent before you also human beings as Messengers to whom We revealed (Our message). If you (O objectors) have no knowledge of this, you may ask those who have the knowledge of this, you may ask those who have the knowledge of this, you may ask those who have the knowledge of this, you may ask those who have the knowledge of this, you may ask those who have the knowledge of this, you may ask those who have the knowledge of this, you may ask those who have the knowledge of this, you may ask those who have the knowledge of this, you may ask those who have the knowledge of this, you may ask those who have the knowledge of this, you may ask those who have the knowledge of this, you may ask those who have the knowledge of this, you may ask those who have the knowledge of this, you may ask those who have the knowledge of this, you may ask those who have the knowledge of this, you may ask those who have the knowledge of this, you may ask those who have the knowledge of this, you may ask those who have the knowledge of this, you may ask those who have the knowledge of this, you may ask those who have the knowledge of this, you may ask those who have the knowledge of this, you may ask those who have the knowledge of this, you may ask those who have the knowledge of this, you may ask those who have the knowledge of this, you may ask those who have the knowledge of this, you may ask those who have the knowledge of this, you may ask those who have the knowledge of this, you may ask those who have the knowledge of this, you may ask those who have the knowledge of this, you may ask those who have the knowledge of this, you may ask those who have the knowledge of this, you may ask those who have the knowledge of this, you may ask those who have the knowledge of this, you may ask those who have the knowledge of this, you may ask those who have the knowledge of this, you may ask those who have the knowledge of this, you may ask those who have the knowledge of this, you may ask those who have the knowledg
about in the streets. (Surah Al-Furqan, Ayat 20). O Prophet, say to them: Had angels settled on the earth and moved about in peace, We would certainly have sent an angel as a messenger to them. (Surah Bani-Israil, Ayat 95). This is another notion of ignorance in which the disbelievers of Makkah were involved. In it are also involved the so-called rationalists of today and in it have been involved the
deniers of revelation and Prophethood of every age since the earliest times. These people have held the view that Allah does not send down any revelation at all for the guidance of man. He is only to convey to you the message that Allah has entrusted us with. Then it
is for you to accept it or reject it. We have not been made responsible to make you accept it forcibly, And if you do not accept it, we shall not be seized in consequence of your disbelief, You will yourselves be answerable for your crimes. What they meant was: You are an evil omen for us. Our gods have become angry with us on account of what you have been saying against them. Now whatever calamity
is befalling us is only because of you. Precisely the same thing used to be said by the disbelievers and the hypocrites of Arabia concerning the Prophet (peace be upon him): If they suffer a loss, they say: this is because of you. (Surah An-Nisa, Ayat 77). That is why at several places in the Quran these people have been told that in the ancient times people also used to say such things of ignorance in regard
to their Prophets. The people of Thamud said to their Prophet: We regard you and your companions as a sign of bad omen. (Surah An-Namal, Ayat 47). And the same was the attitude of the people of Pharaoh: Whenever a good time came, they would say: This is but our due, and when there was a hard time, they would ascribe their calamities to Moses (peace be upon him) and his companions. (Surah Al-
Aaraf, Ayat 130). That is, no one is an evil omen for another. Everyman's augury is hanging around his own neck. (Surah Bani-Israil, Ayat 13). That is, you in fact want to avoid the good and you like the deviation instead of the guidance.
Therefore, instead of determining the truth and falsehood by means of an argument, you are making these false pretenses on account of your superstitious whims. That servant of God, in this one sentence, put together all the arguments required for determining the genuineness of a Prophet can be determined by two things. First, his word and deed; second, his being
selfless. What the person meant to say was this: First, whatever these people are saying is perfectly reasonable, and their own character also is pure; second, no one can prove that they are calling the people to this faith on account of a selfish motive. Therefore, there is no reason why they should not be listened to. By citing this reasoning of the person the person the person the person the person the people are saying is perfectly reasonable, and their own character also is pure; second, no one can prove that they are calling the people to this faith on account of a selfish motive.
judge and determine the genuineness of the Prophethood of a Prophet, as if to say: The word and deed of the Prophet Muhammad (peace be upon him) bear full evidence that he is on the right path. Then, no one can point out any selfish motive or interest behind his struggle of preaching his message. Therefore, there is no reason why a sensible person should reject what he presents. This sentence has
two parts. The first part is a masterpiece of reasoning, the second of the wisdom of preaching. In the first part he says: To worship those who have not created him and should deny to be the servant of Him Who has created him. In the second part he warns his people to the effect: All of you
ultimately have to die and return to that God adoption of Whose service you object to. Therefore, you should consider for yourselves as to what goodness you could expect by turning away from Him. That is, they are neither such favorites of God that even if I commit grave crimes, He will forgive me on their recommendation, nor are they so powerful that they should be able to rescue me if God may please
to punish me.If I make them my gods in spite of knowing all this. This sentence again contains a subtle point of the wisdom of preaching. Saying this the man made the people realize: The Lord in Whom I have believing in Him. That is, immediately following
his martyrdom, the man was given the good news of Paradise. As soon as he entered the next world through the gate of death, there were the angels to receive him, and they gave him the good news of Paradise straight away and he is living in it and receiving his
sustenance. And Mujahid says: This was told him by the angels as a good news; he will enter Paradise on the day of Resurrection along with the other believers. This is a specimen of the high morality of the believer, He had no ill will or feeling of vengeance in his heart against the people who had just killed him so that he should invoke Allah against them. Instead, he was still wishing them well. After death
the only wish that he cherished was: Would that my people could know the good end that I have met, and could learn a lesson from my life, and adopt the righteous way. The noble person did not wish Hell for his murderers but wished his people well when living as
well as when dead.Allah has narrated this event in order to warn the disbelievers of Makkah to the effect: Muhammad (peace be upon him) and his believing companions are also your wellwishers just as the believer was of his people. They do not cherish any ill-will or feeling of vengeance against you in spite of your persecutions of them. They are not your enemies but enemies but enemies of your deviation and error.
The only object of their struggle against you is that you should adopt the right way. This verse also is one of those verses which clearly prove the existence of barzakh. This shows that the period of time between death and Resurrection is not a period of nonexistence altogether, as some ignorant people think. But in this period the spirit lives without the body, speaks and hears speech, has feelings and
desires, feels happy and unhappy, and also continues to be concerned about the people of the world. Had it not been given the good news of Paradise after death, and he could not have wished that his people became aware of his good end. These worlds contain a subtle satire. In their arrogance and pride of power and their strong antagonism towards the true faith,
they thought they would annihilate the three Prophets and their followers, but, contrary to their plot, they were themselves annihilated by only one stroke of the divine punishment. That is, they were annihilated by only one stroke of them was left behind them. No one in the world even remembers them today. Their civilization as well as their race has become extinct. Until now the disbelieves of
Makkah were being warned and reproved for their denial of the truth and their attitude of antagonism which they had adopted towards the Prophet (peace be upon him), i.e. the doctrine of Tauhid and the Hereafter, which the Prophet (peace be upon him) was presenting
and the disbelievers were refusing to accept. In this connection, some arguments have been given, one after the other, to make the people ponder over the reality, which this Prophet is presenting before you?"A sign": A sign that Tauhid is the truth and shirk the
falsehood. Another translation of this sentence can be: So that they may eat fruits thereof and what their own hands make. That is, the artificial kinds of food, which the people prepare from the natural products, e.g. bread, curry, jam, pickles, sauces and countless other things. In these brief sentences the vegetable and plant life of the earth has been presented as an argument. Man is eating the products of
 the earth day and night and regards this as very ordinary. But if he considers it seriously, he will see that the growth of rich crops and lush green gardens from the dry earth and power and providence which is working behind it. Consider the reality of the earth. The substances of which it
is composed do not possess any power of their own for growth. All these substances individually as well as after every sort of combination, remain inorganic, and thus do not possess any sign of life. The question is: How did it become possible for plant life to emerge from the lifeless earth? If one looks into it, one will see that there are some important factors without whose provision beforehand life here
could not have come into existence. First, in particular regions of the earth, on its outer surface, a layer was arranged of many such substances, which could serve as food for vegetation. This layer was arranged on the earth in different ways so that the roots of the vegetation could get dissolved in water
and absorbed by the roots. Thirdly, the atmosphere was arranged around the earth which protects it against the calamities of the sky, becomes a means of the rainfall, and possesses gases which are necessary for the life and growth of the vegetation. Fourthly, a relationship was established between the sun and the earth so as to provide proper temperature and suitable seasons for the vegetation. With the
provision of these main factors (which in themselves are combinations of countless other factors), the coming to life of the vegetation becomes possible. After arranging the suitable conditions the seed of each species of the vegetation becomes possible. After arranging the suitable conditions the seed of each species of the vegetation becomes possible. After arranging the suitable conditions the seed of each species of the vegetation becomes possible.
so arranged that from the seed of every species a plant precisely of the same species and heredity. Then, in addition to this, another wonderful thing was done. Vegetation was not created in twenty, or fifty, or a hundred kinds but in countless species, and they were so made that they should fulfill the requirements of food, medicine and clothing and
innumerable other needs of the countless kinds of animals and man, who were to be brought into being after the vegetation on the earth. Anyone who ponders over this wonderful arrangement, if he is not stubborn and prejudiced, will himself testify that all this could not have come about by itself. There is certainly a wise plan underlying it, according to which harmonies and relationships of the soil, water, air
and season with respect to the vegetation, and harmonics and relationships of the vegetation with respect to the needs and requirements of animals and human beings have been determined, keeping in view the finest detail. No sensible person can imagine that this cannot be the
work of many gods. This is, and can only be the work of One God, Who is the Creator and Lord of the earth, water, air, sun, vegetation, animals and mankind. If each of these had a separate god, it cannot be imagined that such a comprehensive and universal plan with such deep and wise relationship and harmony could be produced, and should have continued to work with such regularity for millions upon
millions of years. After giving these arguments for Tauhid, Allah says: Do they not then give thanks? That is: Are these people so thankless and ungrateful that they do not render thanks to that God Who has provided all this for their survival, but thank others for the blessings and favors done by Him? Are they so wretched that instead of bowing before Him they bow before the false gods, who have not
created even a blade of grass for them? Glory be to Him: He is free from every defect and fault, from every defect and fault, from every defect and fault to Allah. When a person
says that Allah has an associate, he in fact, thinks that either Allah is incapable of running and ruling His kingdom alone, or He is under compulsion to make another His associate in His work. Or, some other beings are so powerful in themselves that they are interfering in God's administration and God is putting up with their interference. Or, God forbid, Allah has the weaknesses of the worldly kings, due to
which He is surrounded by an army of ministers, courtiers, flatterers and beloved princes or princesses, and thus many powers of Godhead have become divided among them. Had there been no such notions of ignorance about Allah in the minds, there could be no question of any idea of shirk in the world. That is why it has been stated again and again in the Quran That Allah is free from and exalted far
above those defects and faults and weaknesses which the mushriks ascribe to Him. This is still another argument for Tauhid. Here again certain realities of daily experience have been mentioned and it is suggested that man observes these day and night but does not ponder over them seriously, whereas they contain signs and pointers to the reality. The coming together of the man and woman is the cause
of man's own birth. Procreation among the animals also is due to the combination between the male and the female. Also about vegetation, man knows that the law of sex is working in it. Even among the animals also is due to the combination between the male and the female and t
between the positive and the negative electric charges. This law of the existence of the entire universe, contains in itself such complexities and finenesses of wisdom and workmanship, and there exist such harmonies and mutual relationships between the members of each pair that an objective observer can neither regard it as the result of an accident, nor can he believe that
many different gods might have created these countless pairs and matched their members, one with the other, with such great wisdom. The members of each pair being a perfect match for each other and coming into being of new things with their combination itself is an explicit argument of the Creator's being One and only One. The alternation of the night and day also is one of those realities which man
does not regard as worthy of much attention only because it is a phenomenon of daily occurrence and experience; whereas if he considers how the night, he will himself realize that this is an obvious sign of the existence of an All-Powerful and All-Wise Allah and of His being One and only One. The
day cannot pass and the night cannot fall until the sun hides from the earth. The great regularity which is found in the alternation of the day and night and the other creations on the earth clearly points to the fact that this
system has been established deliberately by a Being with perfect wisdom. The existence on the earth, of the men and animals and vegetation, and even of water and different parts of the earth should go on successively coming before the sun and hiding from it at definite
intervals. If the distance of the earth from the sun had been a little longer, or a little shorter, or there had been a perpetual day on the other, or there had been much faster or much slower, or sometimes the day had appeared suddenly and sometimes the night without any system, no life could be possible on this planet, and even the form
and appearance of the inorganic substances would have been much different from what it is now. If the hearts are not blinded, one can clearly perceive in this system the working of a God, Who willed to bring into being this particular kind of creation on the earth and then established relevance, harmonies and relationships between the earth and the sun precisely in accordance with its needs and
requirements. If a person regards the concept of the existence of God and His Unity as far removed from reason, he should think for himself and see how much farther removed should it be from reason to ascribe this wonderful creation to many gods, or to think that all this has happened automatically under some deaf and blind law of nature. When a person who can accept without question these latter
unreasonable explanations, only on the basis of conjecture and speculation, says that the existence of a system and wisdom and purpose is not a sufficient or insufficient or insufficient in any degree whatever, for accepting any concept of creed in the world. "Place of
rest" may either mean the place where the sun will ultimately come to a halt, or the time when it will come to a halt. The true meaning of this verse can be determined only when man has attained the full and exact knowledge of the realities of the universe. But man's knowledge is such that it has been changing in every age and what he seems to know today might change tomorrow. The people of the
ancient times on the basis of their observations of the sun believed that it was moving round the earth. Then after further research and observations revealed that not only the sun but all the stars are also moving in a particular direction, at
speeds of 10 to 100 miles per second. About the sun the modern astronomers hold the view that it is moving at a speed of 20 kilometers (about 12 miles) per second along with its whole family of the planets. (See Star and Sun in Encyclopedia Britannica). That is, the phases of the moon go on changing throughout the month. It begins as a crescent, then goes on waxing every day till it becomes the full
moon on the 14th of the month. Then it starts waning every day till at last it returns to its original shape of the moon. That is why one can always calculate and find out exactly in what phase the moon will be on a particular day. If the movement of the moon had not been
bound in a system, estimation of its phases would not have been possible. This sentence can have two meanings and both are correct. (1) The sun does not have the power that it should draw the moon into itself, or enter its orbit and collide with it. (2) The sun cannot appear in the times which have been appointed for the rising and appearing of the moon. It is not possible that the sun should suddenly appear
on the horizon when the moon is shining at night. Nor does this happen either that the night should approach before the appointed period of the day comes to an end, and should start spreading its darkness suddenly during the time when the day is meant to spread its light. The word falak in Arabic is used for the orbit of the planets, and it gives a different meaning from the word sama (sky). The sentence
"Each in an orbit is floating" points to four realities. (1) That not only the sun and the movement of the stars and planets and celestial bodies are moving in the orbits. (4) That the movement of the stars in their orbits is similar to the floating of something in a fluid. These
verses are not intended to describe the realities of astronomy, but are meant to make man understand that if he looks around himself, with open eyes, and uses his common sense, he will find countless and limitless proofs of the existence of God and His Unity, and he will not come across a single proof of atheism and shirk. The vastness of the existence of God and His Unity, and he will not come across a single proof of atheism and shirk. The vastness of the existence of God and His Unity, and he will not come across a single proof of atheism and shirk.
parent body, the sun, is 300,000 times bigger than the earth, and its farthest planet, it revolves 4,600 million miles away round it. Notwithstanding this vastness, the solar system occupies a very insignificant part of a huge galaxy. The galaxy which includes our solar system has about 3,000 million
suns in it, and its nearest sun is so distant from our earth that its light takes about four years to reach us. Then this galaxy also is not the whole universe. According to the investigations made so far, it has been estimated that it is one of about 2,000,000 spiral nebulae, and the nearest nebula is about a million light years away from the earth. As for the farthest celestial bodies which are visible through the
modern instruments, their light reaches the earth in about 100 million years. Even now it cannot be claimed that man has seen the whole universe. It is a small part of the Kingdom of God which man has yet been able to observe. It is a small part of the Kingdom of God which man has yet been able to observe. It is a small part of the Kingdom of God which man has yet been able to observe. It is a small part of the Kingdom of God which man has yet been able to observe. It is a small part of the Kingdom of God which man has yet been able to observe. It is a small part of the Kingdom of God which man has yet been able to observe. It is a small part of the Kingdom of God which man has yet been able to observe and in about 100 million years.
so far about the universe proves that this whole world is made up of the same substance of which our tiny earthly world is made, and the same law is working in the universe which is working in the world of our earth; otherwise it was not at all possible, that man should have made observations of the very distant worlds from the earth, measured their distances and estimated their movements. Is it not a clear
proof of the fact that this whole universe is the creation of One Ruler? Then from the wisdom and the excellence of workmanship and the excell
automatically. Is it possible that there should be no administrator behind this order and system, no sage behind this wisdom, no designer behind this planning?"A laden vessel": the Ark of the Prophet Noah (peace be upon him). As to boarding of the progeny of man in it, it means that although apparently a few companions of the Prophet Noah (peace be
upon him) had boarded it, in reality all human beings who are to be born till Resurrection were boarding it; all the rest of mankind had been drowned in the world was the one made by the Prophet Noah (peace be upon him). Before that time man did not know any
method of crossing the rivers and the seas. This method was first of all taught by Allah to the Prophet Noah (peace be upon him), and when some servants, of Allah were rescued in it from the flood, their future generations started making boats and ships for their sea journeys. The signs until now were mentioned as arguments for Tauhid. This sign has been mentioned to make man realize that whatever
powers he has been given over the forces of nature, have been discovered also through the guidance of Allah and not solely by himself. Man did not have the power and strength to have subdued these great forces by his own power, nor the capability to have discovered
the secrets of nature himself and known the methods of taking service from them. Then he can use and employ the forces over which were serving man turn against him suddenly and he finds himself utterly helpless before them. To call man's attention to
this reality, Allah has presented the case of the sea journey only as an example. The whole human race would have perished in the flood had Allah not taught the method of making the vessel to the Prophet Noah (peace be upon him) and had his followers not boarded it. Then the scattering of the human race over the whole earth became possible only because the people learned the principles of building
vessels from Allah and became able to cross the rivers and oceans. But from that humble beginning till today in spite of making great strides in the art of building huge ships and attaining every possible perfection in the science of navigation, man cannot claim that he has brought the rivers and the oceans fully under his control and power. Even today the water of God is still in God's own power alone and
whenever He wills He drowns man along with his ships in it. "What is behind you": Which the peoples before you have seen and experienced. "Signs": Verses of the divine Book by which man is admonished, and the signs which are found in the universe and in man's own self and in his history which serve as abject lessons for man, provided he is inclined to learn any lesson. This means to show that disbelief
has not only blinded their intellect but has destroyed their moral sense, too. They neither have the right thought about Allah nor do they adopt the right attitude towards the people. They react adversely to every admonition, follow a perverse philosophy in respite of every deviation and immorality and have a ready-made pretense for escape from every good. After Tauhid the other question about which a
dispute was raging between the Prophet (peace be upon him) and the disbelievers was the question of the Hereafter. Rational arguments, the Hereafter has been depicted with all its horrors so that the people should know that what they are refusing to believe in cannot be averted by their denial, but they have to
meet and experience it one day inevitably. The question did not mean that they wanted to know the exact date of the coming of the Hereafter, and if, for instance, they were told that it would have believed in it. Such questions, in fact, were put as a challenge only for the sake of
argument. What they meant to say was that there would be no Resurrection will take place on such and such to say: You are threatening us with Resurrection without rhyme or reason. That is why in reply it has not been said that Resurrection will not take place piecemeal so that the
people may leisurely watch its coming, but it will come all of a sudden when the people will be engaged in their daily business and they will have no idea whatever that the end of the world had approached. There will be a terrible blast and everyone will fall dead at the spot. Abdullah bin Amr and Abu Hurairah have related a Hadith from the Prophet (peace be upon him) saying: The people will be walking on
the roads as usual, will be buying and selling in the markets, will be disputing matters in their assemblies, when suddenly the Trumpet shall be sounded. Thereupon the one who was filling a cistern to water his animals would not have the time to water; and the one who was going to eat, would
not have the time to lift the morsel to his mouth and Resurrection will take place. For the explanation of the Trumpet, see E.N. 78 of Surah TaHa. As for the length of the interval between the first blowing of the Trumpet and its second blowing, we have no information. The interval may be of hundreds and thousands of years. Abu Hurairah has related that the Prophet (peace be upon him) said
Israfil has put the Trumpet to his mouth and is looking up to the divine Throne, awaiting orders for blowing, called nafakhat as-Saaq, everyone will fall down dead. Then, when none shall remain except Allah, the One, the Everlasting, the earth
will be changed altogether and will be spread flat and smooth without a crease or wrinkle on it. Then Allah will administer a rebuke to His Creation, whereupon everyone will rise at the spot where he had fallen dead, on the changed earth, and this will happen on the third blowing of the Trumpet called nafakhat al qiyam li-Rabbil-Alamin. This is supported by several allusions in the Quran also. For example
see Surah Ibrahim, Ayat 48; Surah TaHa, Ayats 105-108, and the E.Ns thereof. That is, at that time they will not realize that they had been woken up suddenly by some terrible catastrophe, and were running away from it. (For further details, see Surahs TaHa, Ayat 103; Al-Hajj, Ayats
1-2). Here, it is not clear as to who will give this answer. It may be that they them selves would realize after some time to their horror that it was the same thing of which the Messengers of God used to inform them and they used to belie them. It may also be that they believers will remove their misunderstanding and tell them that it was not waking up from sleep but the second life after death. And it may also
be that they will understand this from the general conditions prevailing on the Day of Resurrection and the negles might tell them this. This is what Allah will tell the disbelievers and the polytheists, the sinners and the polytheists are polytheists.
they will be sent to Paradise without accountability, or after a mild reckoning, because their record will be clean. There will be no need to keep them waiting during the hearing by the Court. Therefore, Allah will tell the culprits, who will be required to render their accounts, in the Plain of Resurrection: Look! the righteous people whom you used to mock and regard as foolish in the world, are today enjoying theer their accounts, in the Plain of Resurrection: Look! the righteous people whom you used to mock and regard as foolish in the world, are today enjoying theer their accounts.
pleasures of Paradise because of their wisdom, and you, who in your own judgment were very prudent and sagacious, are being condemned to accountability for your misdeeds. This can have two meanings: (1) Get you apart from the righteous believer; for in the world even if you belonged to the same community and the same brotherhood, here you have no connection and relationship
left with them. (2) Get you apart from one another: now you can no longer remain a group. All your relations and deeds.53. Here again Allah has used ibadat (worship) in the sense of itaat (obedience). This subject has already been explained above
in Surah Al-Baqarah, Ayat 172; Surah An- Nisa, Ayat 172; Surah An- Nisa, Ayat 117, Surah Al-Anaam, Ayat 31; Surah Al-Anaa
the reason being that only falling prostrate before him is not forbidden, but following him and obeying his commands also is forbidden; therefore, itaat (obedience) is ibadat (worship). After this, the Imam raises the question: If ibadat means itaat, then have the Muslims been commanded to worship the Prophet and the rulers in the verse: Atiullaha wa ati-ur-rasula wa util-amri min-kum? He himself answers it
thus: If obedience to them is in accordance with the commands of Allah, it will be Allah's worship (ibadat) and His obedience of the rulers will be their worship only in cases where they are obeyed in matters in which Allah has not given leave to obey them. Then he
writes: If a person comes to you and commands you to do something, you should see whether his command is in accordance with the command of Allah or not. If it is not, Satan is with him; and if you obeyed him in this, you worshiped him and his Satan. Likewise, if your self urges you to do something, you should see whether it is permissible to do it according to the Sahariah or not. If it is not, permissible to do it according to the Sahariah or not. If it is not, permissible to do it according to the Sahariah or not. If it is not, permissible to do it according to the Sahariah or not. If it is not, something, you should see whether it is permissible to do it according to the Sahariah or not. If it is not, something, you should see whether his command is in accordance with the co
your self is Satan itself, or Satan is with it. If you obeyed him, you in fact became guilty of worshiping him. Further on, he writes: But there are different degrees of the worship of Satan. Sometimes it so happens that a man uses his limbs to do a work but his heart and tongue
do not cooperate in this. Some people commit a sin while their heart is disagreeable and their tongue is invoking Allah for forgiveness, and they confess that they are committing an evil. This is Satan's worship with external limbs. There are other people who commit a crime with a cool mind and express pleasure and satisfaction with the tongue also. Such people are the worshipers of Satan from outside as
well as from inside. (Tafsir Kabir, vol. VII, pp. 103-104). That is, If you had been deprived of reason and you were using it to advantage in all the affairs of the world, and you had been warned by Allah through the Prophets as well, yet, when you were
deceived by your enemy and he succeeded in leading you astray, you could not be excused from the responsibility of your folly. This command will be given in respect of the stubborn culprits, who will refuse to confess their crimes, will belie the witnesses, and will also not acknowledge the genuineness of their conduct-book. Then will Allah Almighty command: Well, stop your babbling. Just see what your
own limbs say about your misdeeds. In this connection, here only the evidence to be given by the hands and their ears and their body, will tell how they had been employed in the world. They should not forget the Day when their own tongues and their own hands and feet will bear
testimony to their misdeeds. (Surah An-Noor, Ayat 24) Then, when all will have reached there, their ears and their very skins will bear witness against them concerning what they nad been doing in the world. (Surah HaMim-Sajdah, Ayat 20). The question arises: On the one hand, Allah says: We shall seal their mouths, and on the other hand, in the verse of Surah An-Noor, He says: Their
tongues will bear testimony against them. How can these two things be reconciled? The answer is: To seal the mouths means to deprive them of their tongues means that their tongues themselves will tell how the wicked people had used them, what blasphemies and lies they had been
made to utter, what mischief they had invented and what falsehoods they had been made to say on different occasions. After depicting the scene of Resurrection, the people are being warned to this effect: The Resurrection may seem yet far off to you, but even if you consider seriously your life in this world of which you are so proud, you will see how helpless you are in the powerful grip of Allah. Your eyes
by virtue of whose sight you are carrying out all your obligations in the world can be blinded at one command of Allah. Your legs on whose strength you are showing all this activity can become paralyzed as and when Allah wills. As long as the powers and capabilities granted by Allah continue to function, you remain lost in the arrogance of your self, but as soon as one of them fails to function, you come to
understand how helpless you are. "Reverse him in creation," means that in old age Allah turns him back to the state of childhood. He becomes unable to stand and walk without the help and support of others; he is fed by others; he urinates and defecates in bed; talks childishly and is laughed at by others. In short, towards the end of life he returns to the same state of weakness with which he had started life
in this world. This is a rejoinder to the disbelievers, who slighted the Prophet (peace be upon him) and his message by branding him a poet when he preached Tauhid and talked of the Hereafter, life-after explanation, see Surah Ash-Shuara, Ayats 224-227 and the E.Ns thereof). Every living person means: Every person who is capable of thinking and understanding,
who is not like a stone, which neither hears nor understands nor moves from its place however rationally and sympathetically one may explain the distinction between the truth and falsehood and give admonition before him. The word "hands" has been used metaphorically for Allah. This does not mean that, God forbid, Allah has a body and He works with the hands like human beings, but it means to
impress that Allah has made these things Himself, and none else has any share in the matter of their creation. It is ingratitude to regard a blessing as a gift of someone other than the donor. Likewise, it is also ingratitude that one should use a blessing against the will of the donor. Therefore, a
mushrik or a disbeliever or a hypocrite or a sinful person cannot be regarded as a grateful servant of God when he utters words of thankfulness only with the tongue. The disbelievers of Makkah did not deny that the cattle had been created by Allah; none of them said that the other deities had any hand in their creation. But despite knowing all this when they paid homage to their deities for the blessings
granted by Allah, presented offerings before them and prayed to them for more blessings and offered sacrifices for their survival and their segarded them as guilty of ingratitude and their needs. But for their multitudes they
could not survive as gods even for a day. These people are behaving as their humble servants. They are setting up and decorating their shrines; they carry out propaganda for them; they fight and quarrel with others for their sake. Then only are they recognized as gods. They are not the real God, Who, whether someone recognizes Him or not, is ruling over the whole universe by His own might and
authority. The address is to the Prophet (peace be upon him). Here the allusion is to the campaign of vilification which the charges they brought against him were absolutely baseless. In order to create suspicions against him in the minds of the people, they
branded him a poet, sorcerer, magician, madman, etc. But their consciences recognized, and they also acknowledged before one another, that whatever they were uttering was false, which they were forging only to frustrate his mission. That is why Allah says to His Prophet: Do not grieve at their absurd and meaningless talk. Those who are opposing and resisting the truth with falsehood shall ultimately
meet with failure in this world and see their evil end in the Hereafter, too. Here the disbelievers' question cited in verse 48 above, is being answered by reason and argument. The question with the threafter. But they asked it because they thought it was impossible, rather irrational, that
human beings would be raised back to life after death. That is why, in reply to their question, arguments are being given for the possibility of the Hereafter. According to the traditions related by Ibn Abbas, Qatadah and Said bin Jubair, one of the chiefs of Makkah, on this occasion, came up with a rotten bone of a dead person, from the graveyard. He broke and crushed it into pieces before the Prophet
(peace be upon him) and scattering its particles in the air, said: O Muhammad, you say that the dead will be raised back to life. Tell us who will give life to these decayed and rotten bones? The answer was given immediately in the form of these verses. That is, We caused the sperm-drop which contained nothing but the basic germ of life to develop to an extent that it started moving and eating like the
animals. Furthermore, it has developed such powers of intellect and reasoning and disputation and speech, which are not possessed by any animal; so much so that now he dares stand up as an adversary before his Creator! That is, he regards Us powerless and weak like the creation, and thinks that just as man cannot raise the dead back to life, so also can't We. "Forgets his own creation": Forgets that
We created the basic germ of life from dead matter, which became the means of his creation; then We caused the germ to develop to such an extent that now he stands before Us as a disputant. It either means that He has placed the inflammable matter in the green trees due to which people kindle fire from the pieces of wood. Or, it is an allusion to the markh and afar trees, whose green branches the
Arabs struck against each other to produce the sparks. In ancient times the Bedouins used this method of kindling the fire and might even be using the same today. Page 5 By Abul A'la Maududi Ibn Abbas, Ikrimah, Dahhak, Hasan Basri and Sufyan bin Uyainah have opined that it means, "O man", or "O person". Some other commentators have regarded it as an abbreviation of "Ya Sayyid" as well, which,
according to this interpretation, would be an address to the Prophet (peace be upon him). To begin a discourse like this does not mean that the Prophet (peace be upon him), God forbid, had some doubt about his Prophethood, and Allah had to say this in order to reassure him of it. But the reason is that the disbelieving Quraish at that time were most vehemently refusing to believe in his Prophethood.
Therefore, Allah at the very beginning of the discourse has said: You are indeed one of the Messengers, which implies that the people who deny your Prophethood are misled and mistaken. To further confirm the same, an oath has been taken by the Quran, which is full
of wisdom. This itself testifies that the person who is presenting such wise revelations is most surely a Messenger of God. No man has the power to compose such revelations. The people who know Muhammad (peace be upon him) can never be involved in the misunderstanding that he is himself forging these discourses, or reciting them after having learned them from another man. For further explanation,
see Surah Yunus, Ayats 16-17, 37-39; Surah Bani-Israil, Ayat 88; Surah An-Naml, Ayat 75; Surah Al-Qasas, Ayats 44-46, 85-87; Surah Al-Ankabut, Ayats 49-51; Surah He is All-Mighty; second, that He, is All-Merciful. The first attribute is meant to impress the reality that the
Quran is not the counsel of a powerless preacher, which if you overlook or ignore, will not bring any harm to you; but this is the Edict of that Owner of the Universe, Who is All-Mighty, Whose decrees cannot be withheld from being enforced by any power, and Whose grasp cannot be avoided by anyone. The second attribute is meant to make one realize that it is all due to His kindness and mercy that He has
sent His Messenger for your guidance and instruction and sent down this great Book so that you may avoid errors and follow the right path which their forefathers had been warned, because they live in heedlessness. If the first meaning, as given above in the text, is
taken, the forefathers would imply the forefathers would imply the forefathers of the immediate past, for in the account meaning is adopted, it would imply this: Revive and refresh the message that had been conveyed to the forefathers of this nation by the Prophets in the past, for these people have forgotten it. Obviously, there is no contradiction between the two
translations, and, as to meaning, each is correct in its own place. A doubt may rise here: How could the forefathers of a nation to whom no warner had been sent at a particular time in the world, the influence of his message and teaching spreads far and wide, and is handed down by one generation to
the other. As long as this influence remains and there continue arising among the followers of the Prophet such people as keep his message of guidance fresh, the period of time cannot be said to be without the guidance remains and there continue arising among the followers of the Prophet such people as keep his message of guidance fresh, the period of time cannot be said to be without the guidance fresh, the period of the Prophet such people as keep his message of guidance fresh, the period of time cannot be said to be without the guidance fresh, the period of time cannot be said to be without the guidance fresh, the period of time cannot be said to be without the guidance fresh, the period of time cannot be said to be without the guidance fresh, the period of time cannot be said to be without the guidance fresh, the period of time cannot be said to be without the guidance fresh, the period of time cannot be said to be without the guidance fresh, the period of time cannot be said to be without the guidance fresh, the period of time cannot be said to be without the guidance fresh, the period of time cannot be said to be without the guidance fresh, the period of time cannot be said to be without the guidance fresh, the period of time cannot be said to be without the guidance fresh and the period of time cannot be said to be without the guidance fresh and the period of time fresh and the 
(peace be upon him) the influence of the teachings of the Prophets Abraham, Ishmael, Shuaib and Moses and Jesus (peace be upon all of them) could be seen everywhere in Arabia and from time to time there had been arising among the Arabs, or coming from outside, men, who revived their teachings. When the influence was about to die out, and the real teaching was also distorted, Allah raised the
Prophet Muhammad (peace be upon him), and made such arrangements that his message can neither be wiped out nor tampered with. (For further explanation, see E. N. 5 of Surah Saba). This is about those people who were being obstinate and stubborn with regard to the message of the Prophet (peace be upon him) and had made up their minds not to listen to him at all. This is because: They have
already deserved the torment; therefore, they do not believe. It means: The people who do not heed the admonition, and persist in their denial and hostile attitude to the truth in spite of the final warning from Allah conveyed through the Prophets, are themselves overwhelmed by the evil consequences of their misdeeds and deprived of every opportunity to believe. The same thing has been expressed more
clearly in verse 11 below: You can only warn him who follows the admonition and fears the Merciful God though he cannot see Him. "Reaching to chins" and "so they are made stiff-necked" implies the stiffness of the neck which is caused by pride and haughtiness. Allah means to impress this: We
have made their obstinacy and stubbornness the shackles of their neck, and their pride and haughtiness has made them so stiff-necked that they will not pay heed to any reality, however clear and evident it may be. Setting a barrier before them and a barrier before them and a barrier before them so stiff-necked that they will not pay heed to any reality, however clear and evident it may be. Setting a barrier before them and their pride and the
the consequences of the future. Their prejudices have so covered them from every side and their misconceptions have so blinded them that they cannot see even those glaring reaching reaches every kind of people. Some of them are the ones mentioned above, and some
others those who are being mentioned in the next verse. When you come across the people of the first kind and you see that they continue to persist in their denial, pride and antagonism, you should leave them alone, but at the same time you should not feel disheartened so as to give up your mission, for you do not know exactly where among the multitudes of the people are those sincere servants of God.
who would heed your admonition and fear God and turn to the right path. The real object of your preaching, therefore, should be to search out and collect this second kind of the entries are made in the conduct-book of men. First, whatever a person does, good or bad
is entered in the divine register. Second, whatever impressions a man makes on the objects of his environment and on the limbs of his environment and his 
will appear before him. Third, whatever influences he has left behind of his good and bad actions on his future generation, on his society and on mankind as a whole, will go on being recorded in his account as far as they reach and as long as they remain active and operative. The full record of the good and bad training given by him to his account as far as they reach and as long as they remain active and operative.
impact on mankind as a whole, will go on being maintained till the time that it goes on producing good or evil results in the world. The early commentators, generally, have expressed the opinion that the habitation implies the Syrian city of Antioch, and the messengers mentioned in
this connection is that Antiochus was the king of this land at that time. But historically this story which Ibn Abbas, Qatadah, Ikrimah, Kaab Ahbar and Wahb bin Munabbih, and others have related on the basis of unauthentic Christian traditions is baseless. There have been 13 kings of the Seleucid dynasty named Antiochus who reigned in Antioch, and the rule of the last king of this name, rather the rule of
this dynasty itself, came to an end in 65 B.C. At the time of the Prophet Jesus, the whole land of Syria and Palestine, including Antioch, was under the Romans. Then, no proof is forthcoming from any authentic tradition of the Christians that the Prophet Jesus might himself have sent any of his disciples to Antioch for preaching his message. On the contrary, the Acts of the Apostles (N.T.) shows that the
Christian preachers had reached Antioch for the first time a few years after the event of the crucifixion. Now, evidently, the people who were neither appointed messengers by Allah nor sent by His Messenger cannot be regarded as messengers of Allah by any interpretation even if they might have travelled for the purpose of preaching of their own accord. Moreover, according to the Bible, Antioch was the
first city where the non-Israelites embraced Christianity in large numbers and where the Christian faith met with great success; whereas the habitation mentioned by the Quran was some such habitation which rejected the invitation of the messengers, and was consequently punished with a divine torment. History also does not bear any evidence that Antioch was ever afflicted with a destruction, which might
be regarded, as the result of denying the Prophethood.On account of these reasons it cannot be accepted that the habitation implies Antioch. The habitation implies Antioch are quran nor in any authentic means nor the time when they were appointed. To understand the purpose for which the Quran is
narrating this story here, it is not necessary to know the names of the habitation and the messengers. The object is to warn the Quraish, as if to say: You are following the same path of stubbornness, prejudice and denial of the truth as had been followed by the people of that habitation, and are preparing yourselves to meet the same doom as was met by them. In other words, what they wanted to say was:
Since you are human beings, you cannot be the messenger sof God. The same was the view of the disbelievers of Makkah. They also said: Muhammad cannot be a messenger because he is a man. They say: What sort of a Messenger is he that he eats food and moves about in the streets. (Surah Al-Furqan, Ayat 7). And the unjust people whisper to one another, saying: This man is no more than a human
being like yourselves. What, will you then be enticed by this sorcery while you perceive it. (Surah Al-Anbiya, Ayat 3). The Quran refutes this erroneous notion of the people of Makkah and says that it is not any new kind of ignorance which these people are displaying, but all the ignorant people since the earliest times have been involved in the misunderstanding that a human being cannot be a messenger
and a Messenger cannot be a human being. When the chiefs of the people of the Prophet Noah (peace be upon him) had rejected his Prophethood, they had said the same thing: This person is no more than a human being like yourselves. By this he purely intends to obtain superiority over you. Had Allah willed, He would have sent down angels. Since the time of our forefathers we have never heard (that a
human being should come as a Messenger). (Surah Al-Mominoon, Ayat 24). The people of Aad had said the same about the Prophet Hud (peace be upon him): This person is no more than a human being like yourselves, you will indeed be the losers. (Surah Al-Mominoon, Ayats 33-34). The people
of Thamud also said the same about the Prophet Salih (peace be upon him): Shall we follow a man from among ourselves? (Surah Al-Qamar, Ayat 24). And the Prophets always replied: It is true that we are no more than human beings like you, but Allah shows His favor
to anyone of His servants He pleases. (Surah Ibrahim, Ayats 10-11). Then the Quran says that this very notion of ignorance has been preventing the people from accepting guidance in every age, and the same has been the cause of every nation's downfall. Has not the news reached to you of those who had disbelieved before this, and then tasted the evil results of their deeds. And in the Hereafter there
awaits them a painful torment. They deserved this fate because their Messengers came to them with clear signs, but they said: Shall human beings show us guidance. So they refused and turned away. (Surah At-Taghabun, Ayats 5-6). Whenever guidance came before the people, nothing prevented them from believing in it except this (excuse): they said: Has Allah sent a human being as His messenger?
(Surah Bani Israil, Ayat 94). Then the Quran says explicitly that Allah has always sent human beings as the Messenger for the guidance for mankind and not an angel, or a supernatural being: And We sent before you also human beings as the Messenger for the guidance for mankind and not an angel, or a supernatural being: And We sent before you also human being as the Messenger for the guidance for mankind and not an angel, or a supernatural being: And We sent before you also human being as the Messenger for the guidance for mankind and not an angel, or a supernatural being as the Messenger for the guidance for mankind and not an angel, or a supernatural being as the Messenger for the guidance for mankind and not an angel, or a supernatural being as the Messenger for the guidance for mankind and not an angel, or a supernatural being as the Messenger for the guidance for mankind and not an angel, or a supernatural being as the Messenger for the guidance for mankind and not an angel, or a supernatural being as the Messenger for the guidance for mankind and not an angel, or a supernatural being as the Messenger for the guidance for mankind and not an angel, or a supernatural being as the Messenger for the guidance for mankind and not an angel, or a supernatural being as the Messenger for the guidance for mankind and not an angel, or a supernatural being as the Messenger for the guidance for mankind and not an angel for the guidance for mankind and not an angel for the guidance for mankind and not an angel for the guidance for mankind and not an angel for the guidance for mankind and not an angel for the guidance for mankind and not an angel for the guidance for mankind and not an angel for the guidance for mankind and not an angel for the guidance for mankind and not an angel for the guidance for mankind and not an angel for the guidance for mankind and not an angel for the guidance for mankind and not an angel for the guidance for mankind and not an angel for the guidance for mankind and not an angel for the guidance
who have the knowledge. We did not give them such bodies as could survive without food nor were they immortal. (Surah Al-Furqan, Ayats 7-8). "All the Messengers whom We sent before you also ate food and moved about in the streets. (Surah Al-Furqan, Ayats 7-8). "All the Messengers whom We sent before you also ate food and moved about in the streets.
to them. (Surah Bani-Israil, Ayat 95). This is another notion of ignorance in which the disbelievers of Makkah were involved. In it are also involved the so-called rationalists of today and in it have been involved the deniers of revelation at all for the guidance of man. He is
only concerned with the affairs of the heavens: He has left the affairs and problems of man to be resoled by man himself. That is, our duty is only to convey to you the message that Allah has entrusted us with. Then it is for you to accept it, we shall not be seized in consequence of your disbelief, You
will yourselves be answerable for your crimes. What they meant was: You are an evil omen for us. Our gods have become angry with us on account of what you have been saying against them. Now whatever calamity is befalling us is only because of you. Precisely the same thing used to be said by the disbelievers and the hypocrites of Arabia concerning the Prophet (peace be upon him): If they suffer a
loss, they say: this is because of you. (Surah An-Nisa, Ayat 77). That is why at several places in the Quran these people have been told that in the ancient times people also used to say such things of ignorance in regard to their Prophets. The people of Thamud said to their Prophet: We regard you and your companions as a sign of bad omen. (Surah An-Namal, Ayat 47). And the same was the attitude of
the people of Pharaoh: Whenever a good time came, they would say: This is but our due, and when there was a hard time, they would ascribe their calamities to Moses (peace be upon him) and his companions. (Surah Al-Aaraf, Ayat 130). That is, no one is an evil omen for another. Everyman's augury is hanging around his own neck. If a person sees an evil, it is because of his own self; and if he sees a
good, it is also because of his own self. We have fastened the augury of every man to his own neck. (Surah Bani-Israil, Ayat 13). That is, you in fact want to avoid the good and you like the deviation instead of the guidance. Therefore, instead of determining the truth and falsehood by means of an argument, you are making these false pretenses on account of your superstitious whims. That servant of God,
in this one sentence, put together all the arguments required for determining the genuineness of Prophethood. The genuineness of a Prophet can be determined by two things. First, whatever these people are saying is perfectly reasonable, and their own character also is pure; second, no one can prove that they
are calling the people to this faith on account of a selfish motive. Therefore, there is no reason why they should not be listened to. By citing this reasoning of the Prophet, as if to say: The word and deed of the Prophet Muhammad (peace be upon him) bear full evidence that he is on
the right path. Then, no one can point out any selfish motive or interest behind his struggle of preaching his message. Therefore, there is no reason why a sensible person should reject what he presents. This sentence has two parts. The first part is a masterpiece of reasoning, the second of the wisdom of preaching. In the first part is a masterpiece of reasoning, the second of the wisdom of preaching his message. Therefore, there is no reason why a sensible person should reject what he presents. This sentence has two parts.
would be highly unreasonable that one should worship those who have not created him and should deny to be the servant of Him Who has created him. In the second part he warns his people to the effect: All of you ultimately have to die and return to that God adoption of Whose service you object to. Therefore, you should consider for yourselves as to what goodness you could expect by turning away from
Him. That is, they are neither such favorites of God that even if I commit grave crimes, He will forgive me on their recommendation, nor are they so powerful that they should be able to rescue me if God may please to punish me. If I make them my gods in spite of knowing all this. This sentence again contains a subtle point of the wisdom of preaching. Saying this the man made the people realize: The Lord in
Whom I have believed is not merely my Lord but your Lord, too. I have committed no error by believing in Him, but you, in fact, are certainly committing an error by not believing in Him. That is, immediately following his martyrdom, the man was given the good news of Paradise. As soon as he entered the next world through the gate of death, there were the angels to receive him, and they gave him the good
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news that Paradise was awaiting him. The commentators have disputed the meaning of this sentence. Qatadah says: Allah admitted him into Paradise on the day of Resurrection along with the other believers. This is a specimen of the high morality of the
believer, He had no ill will or feeling of vengeance in his heart against the people who had just killed him so that he should invoke Allah against the most that I have met, and could learn a lesson from my death, if not from my life, and adopt the righteous way. The noble
person did not wish Hell for his murderers but wished that they should believe and become worthy of Paradise. The same thing has been commended in the Hadith: He wished his people well when living as well as when dead. Allah has narrated this event in order to warn the disbelievers of Makkah to the effect: Muhammad (peace be upon him) and his believing companions are also your wellwishers just
as the believer was of his people. They do not cherish any ill-will or feeling of vengeance against you in spite of your persecutions of them. They are not your enemies but enemies but enemies but enemies but enemies of your deviation and error. The only object of their struggle against you in spite of your persecutions of them.
between death and Resurrection is not a period of nonexistence altogether, as some ignorant people think. But in this period the spirit lives without the body, speaks and hears speech, has feelings and desires, feels happy and unhappy, and also continues to be concerned about the people of the world. Had it not been so, the believer would not have been given the good news of Paradise after death, and
he could not have wished that his people became aware of his good end. These words contain a subtle satire. In their arrogance and pride of power and their followers, but, contrary to their plot, they were themselves annihilated by only one stroke of the divine punishment. That is, they were annihilated
so completely that not a trace of them was left behind them. No one in the world even remembers them today. Their civilization as well as their race has become extinct. Until now the disbelieves of Makkah were being warned and reproved for their denial of the truth and their attitude of antagonism which they had adopted towards the Prophet (peace be upon him). Now the discourse turns to the basic thing
which was the actual cause of the conflict between them and the Prophet (peace be upon him), i.e. the doctrine of Tauhid and the Hereafter, which the Prophet (peace be upon him) was presenting and the disbelievers were refusing to accept. In this connection, some arguments have been given, one after the other, to make the people ponder over the realities, as if to say: Observe these phenomena of the
universe, which are ever present before you. Do they not point to the same reality, which this Prophet is presenting before you?"A sign": A sign that Tauhid is the truth and shirk the falsehood. Another translation of this sentence can be: So that they may eat fruits thereof and what their own hands make. That is, the artificial kinds of food, which the people prepare from the natural products, e.g. bread, curry,
jam, pickles, sauces and countless other things. In these brief sentences the vegetable and plant life of the earth has been presented as an argument. Man is eating the products of the earth day and night and regards this as very ordinary. But if he considers it seriously, he will see that the growth of rich crops and lush green gardens from the dry earth and the flow of the springs and rivers is not a simple
thing, which might be happening of itself, but there is a great wisdom and power and providence which it. Consider the reality of the earth. The substances of which it is composed do not possess any sign of life. The question is: How did
it become possible for plant life to emerge from the lifeless earth? If one looks into it, one will see that there are some important factors without whose provision beforehand life here could not have come into existence. First, in particular regions of the earth, on its outer surface, a layer was arranged of many such substances, which could serve as food for vegetation. This layer was kept soft so that the roots
of the vegetation could spread in it and suck food. Secondly, a system of irrigation was arranged on the earth which protects it against the calamities of the sky, becomes a means of the rainfall, and possesses gases which are necessary for the life and
growth of the vegetation. Fourthly, a relationship was established between the sun and the earth so as to provide proper temperature and suitable seasons for the vegetation. With the provision of these main factors (which in themselves are combinations of countless other factors), the coming to life of the vegetation. With the provision of these main factors (which in themselves are combinations of countless other factors), the coming to life of the vegetation becomes possible. After arranging the suitable conditions the seed of each species of the
vegetation was so constituted that as soon as it received favorable soil, water, air and season, vegetable life should brow with all the characteristics of its own species and heredity. Then, in addition to this, another wonderful thing was done.
Vegetation was not created in twenty, or fifty, or a hundred kinds but in countless species, and they were so made that they should fulfill the requirements of food, medicine and clothing and innumerable other needs of the countless species, and they were so made that they should fulfill the requirements of food, medicine and clothing and innumerable other needs of the countless species, and they were so made that they should fulfill the requirements of food, medicine and clothing and innumerable other needs of the countless species, and they were to be brought into being after the vegetation on the earth. Anyone who ponders over this wonderful arrangement, if he is not stubborn and
prejudiced, will himself testify that all this could not have come about by itself. There is certainly a wise plan underlying it, according to which harmonics and relationships of the vegetation, and harmonics and relationships of the vegetation, and harmonics and relationships of the vegetation with respect to the vegetation, and harmonics and relationships of the vegetation with respect to the vege
detail. No sensible person can imagine that these universal, all-embracing relationships could be a mere accident. This same subtle arrangement points to the earth, water, air, sun, vegetation, animals and mankind. If each of these had a separate god, it cannot be imagined that
such a comprehensive and universal plan with such deep and wise relationship and harmony could be produced, and should have continued to work with such regularity for millions upon millions of years. After giving these arguments for Tauhid, Allah says: Do they not then give thanks? That is: Are these people so thankless and ungrateful that they do not render thanks to that God Who has provided all
this for their survival, but thank others for the blessings and favors done by Him? Are they so wretched that instead of bowing before Him they bow before the false gods, who have not created even a blade of grass for them? Glory be to Him: He is free from every defect and fault, from every error and weakness, and that another one should be His associate and partner in His work. The Quran has generally
used these words when refuting polytheistic beliefs, because every belief of shirk is, in fact, an imputation of some defect, some weakness and some fault to Allah. When a person says that Allah has an associate, he in fact, thinks that either Allah is incapable of running and ruling His Kingdom alone, or He is under compulsion to make another His associate in His work. Or, some other beings are so
powerful in themselves that they are interfering in God's administration and God is putting up with their interference. Or, God forbid, Allah has the weaknesses of the worldly kings, due to which He is surrounded by an army of ministers, courtiers, flatterers and beloved princes or princesses, and thus many powers of Godhead have become divided among them. Had there been no such notions of ignorance
about Allah in the minds, there could be no question of any idea of shirk in the world. That is why it has been stated again and again in the Quran That Allah is free from and exalted far above those defects and faults and weaknesses which the mushriks ascribe to Him. This is still another argument for Tauhid. Here again certain realities of daily experience have been mentioned and it is suggested that man
observes these day and night but does not ponder over them seriously, whereas they contain signs and pointers to the reality. The combination between the man and woman is the cause of man's own birth. Procreation among the animals also is due to the combination between the man and woman is the cause of man's own birth. Procreation among the animals also is due to the combination between the man and woman is the cause of man's own birth.
when different things combine with one another, a variety of compounds come into existence of the entire universe, contains in itself such complexities and finenesses of wisdom and workmanship, and there exist
such harmonies and mutual relationships between the members of each pair that an objective observer can neither regard it as the result of an accident, nor can he believe that many different gods might have created these countless pairs and matched their members, one with the other, with such great wisdom. The members of each pair that an objective observer can neither regard it as the result of an accident, nor can he believe that many different gods might have created these countless pairs and matched their members, one with the other, with such great wisdom. The members of each pair that an objective observer can neither regard it as the result of an accident, nor can he believe that many different gods might have created these countless pairs and matched their members, one with the other, with such great wisdom.
things with their combination itself is an explicit argument of the Creator's being One and only One. The alternation of the night and day also is one of those realities which man does not regard as worthy of much attention only because it is a phenomenon of daily occurrence and experience; whereas if he considers how the day passes and how the night falls, and what is the wisdom in the passing of the
day and in the falling of the night, he will himself realize that this is an obvious sign of the earth. The great regularity which is found in the alternation of the day and night was not possible unless the sun and the earth were bound in one and the same
relentless system. Then the deep relationship which exists between the alternation of the day and night and the earth, of the men and animals and vegetation, and even of water and air and different minerals, is in fact, the result of placing the earth at
a particular distance from the sun, with the arrangement that the different parts of the earth should go on successively coming before the sun and hiding from it at definite intervals. If the distance of the earth from the sun, with the arrangement that the different parts of the earth should go on successively coming before the sun and hiding from it at definite intervals. If the distance of the earth from the sun, with the arrangement that the different parts of the earth from the sun, with the arrangement that the different parts of the earth from the sun, with the arrangement that the different parts of the earth from the sun, and hiding from it at definite intervals. If the distance of the earth from the sun, with the arrangement that the different parts of the earth from the sun, with the arrangement that the different parts of the earth from the sun, with the arrangement that the different parts of the earth from the sun, with the arrangement that the different parts of the earth from the sun, with the arrangement that the different parts of the earth from the sun, with the arrangement that the different parts of the earth from the sun, with the arrangement that the different parts of the earth from the sun, with the arrangement that the different parts of the earth from the sun, with the arrangement that the different parts of the earth from the sun, with the arrangement that the different parts of the earth from the sun, with the arrangement that the different parts of the earth from the
or much slower, or sometimes the day had appeared suddenly and sometimes the night without any system, no life could be possible on this planet, and even the form and appearance of the inorganic substances would have been much different from what it is now. If the hearts are not blinded, one can clearly perceive in this system the working of a God, Who willed to bring into being this particular kind of
creation on the earth and then established relevance, harmonies and relationships between the earth and the sun precisely in accordance with its needs and requirements. If a person regards the concept of the existence of God and His Unity as far removed from reason, he should think for himself and see how much farther removed should it be from reason to ascribe this wonderful creation to many gods,
or to think that all this has happened automatically under some deaf and blind law of nature. When a person who can accept without question, says that the existence of a system and wisdom and purpose is not a sufficient proof of the existence of God, it becomes difficult for us to believe whether such a person really
feels the need and necessity of a rational proof, sufficient or insufficient or insufficient in any degree whatever, for accepting any concept of the realities of the universe.
But man's knowledge is such that it has been changing in every age and what he seems to know today might change tomorrow. The people of the ancient times on the basis of their observations of the sun was stationary and all the planets of the solar system were revolving round it. But
this theory also did not last long. The later observations revealed that not only the sun but all the stars are also moving in a particular direction, at speed of 20 kilometers (about 12 miles) per second. About the sun the modern astronomers hold the view that it is moving at a speed of 20 kilometers (about 12 miles) per second. About the sun the modern astronomers hold the view that it is moving in a particular direction, at speeds of 10 to 100 miles per second. About the sun the modern astronomers hold the view that it is moving in a particular direction, at speed of 20 kilometers (about 12 miles) per second. About the sun the modern astronomers hold the view that it is moving in a particular direction, at speeds of 10 to 100 miles per second.
the phases of the moon go on changing throughout the month. It begins as a crescent, then goes on waxing every day till at last it returns to its original shape of the crescent, then month. Then it starts waning every day till at last it returns to its original shape of the crescent. The same has been happening for millions of years with perfect regularity, and no change has ever occurred in the phases of the moon. That is
why one can always calculate and find out exactly in what phase the moon will be on a particular day. If the movement of the moon had not been bound in a system, estimation of its phases would not have the moon into itself, or enter its orbit and collide with it.(2) The sun
cannot appear in the times which have been appointed for the rising and appearing of the moon. It is not possible that the sun should approach before the appointed period of the day comes to an end, and should start spreading its darkness suddenly during the time when the day is meant
to spread its light. The word falak in Arabic is used for the orbit of the planets, and it gives a different meaning from the word sama (sky). The sentence, "Each in an orbit is floating" points to four realities.(1) That not only the sun and the moon but all the stars and planets and celestial bodies are moving.(2) The falak, or orbit, of each one of them is separate.(3) That the orbits are not moving with the stars in
them, but the stars are moving in the orbits. (4) That the movement of the stars in their orbits is similar to the floating of something in a fluid. These verses are not intended to describe the realities of astronomy, but are meant to make man understand that if he looks around himself, with open eyes, and uses his common sense, he will find countless and limitless proofs of the existence of God and His Unity,
and he will not come across a single proof of atheism and shirk. The vastness of the solar system in which our earth is included is such that its parent body, the sun, is 300,000 times bigger than the earth, and its farthest planet, it revolves 4,600 million miles away round it. Notwithstanding this
vastness, the solar system occupies a very insignificant part of a huge galaxy. The galaxy which includes our solar system has about 3,000 million suns in it, and its nearest sun is so distant from our earth that its light takes about four years to reach us. Then this galaxy also is not the whole universe. According to the investigations made so far, it has been estimated that it is one of about 2,000,000 spiral
nebulae, and the nearest nebula is about a million light years away from the earth. As for the farthest celestial bodies which are visible through the modern instruments, their light reaches the earth in about 100 million years. Even now it cannot be predicted how far
and deep man will yet be able to see with greater and more efficient means of observation at his disposal. All the information that has been gathered so far about the universe which is working in the world of our earth; otherwise it was not at all possible, that
man should have made observations of the very distant worlds from the earth, measured their distances and estimated their movements. Is it not a clear proof of the fact that this whole universe is the creation of One Ruler? Then from the excellence of workmanship and the excell
galaxies and in the millions and billions and billions of the stars and planets revolving in them no sensible person can imagine that all this wisdom, no designer behind this design and work of art, and no planner behind this planning?"A laden vessel": the Ark of the Prophet Noah (peace
be upon him). As to boarding of the progeny of man in it, it means that although apparently a few companions of the Prophet Noah (peace be upon him) had boarded it, in reality all human beings are the children of those who were rescued in the Ark. This indicates that the first
vessel ever to be made in the world was the one made by the Prophet Noah (peace be upon him). Before that time man did not know any method of crossing the rivers and the seas. This method was first of all taught by Allah to the Prophet Noah (peace be upon him), and when some servants, of Allah were rescued in it from the flood, their future generations started making boats and ships for their sea
journeys. The signs until now were mentioned as arguments for Tauhid. This sign has been mentioned to make man realize that whatever powers he has discovered of exploiting these forces; have been discovered also through the guidance of Allah and not solely by
himself. Man did not have the power and strength to have subdued these great forces by his own power, nor the capability to have discovered the secrets of nature himself and known the methods of taking service from them. Then he can use and employ the forces over which he has been given control by Allah only till the time that Allah wills them to remain subdued to him. For when Allah wills otherwise
the same forces which were serving man turn against him suddenly and he finds himself utterly helpless before them. To call man's attention to this reality, Allah has presented the case of the sea journey only as an example. The whole human race would have perished in the flood had Allah not taught the method of making the vessel to the Prophet Noah (peace be upon him) and had his followers not
boarded it. Then the scattering of the human race over the whole earth became possible only because the people learned the principles of building vessels from Allah and became able to cross the rivers and oceans. But from that humble beginning till today in spite of making great strides in the art of building huge ships and attaining every possible perfection in the science of navigation, man cannot claim
that he has brought the rivers and the oceans fully under his control and power. Even today the water of God is still in God's own power alone and whenever He wills He drowns man along with his ships in it. "What is behind you": Which the peoples before you have seen and experienced. "Signs": Verses of the divine Book by which man is admonished, and the signs which are found in the universe and in
man's own self and in his history which serve as abject lessons for man, provided he is inclined to learn any lesson. This means to show that disbelief has not only blinded their intellect but has destroyed their moral sense, too. They neither have the right thought about Allah nor do they adopt the right attitude towards the people. They react adversely to every admonition, follow a perverse philosophy in
respite of every deviation and immorality and have a ready-made pretense for escape from every good. After Tauhid the other question about this have been given in the end of the discourse. Here, before giving the arguments, the Hereafter has been
depicted with all its horrors so that the people should know that what they are refusing to believe in cannot be averted by their denial, but they wanted to know the exact date of the coming of the Hereafter, and if, for instance, they were told that it would take place on such and such a date in such and such a month and
year, their doubts would have been removed and they would have believed in it. Such questions, in fact, were put as a challenge only for the sake of argument. What they meant to say was that there would be no Resurrection without rhyme or reason. That is why in reply it has not been said that Resurrection will take place on such and such a
day, but that it shall come and shall be accompanied by such and such horrors. That is, the Resurrection will not take place piecemeal so that the people will be and approached. There will be a terrible blast and everyone will fall dead at
the spot. Abdullah bin Amr and Abu Hurairah have related a Hadith from the Prophet (peace be upon him) saying: The people will be sounded. Thereupon the one who was buying cloth would collapse and he would not have the time to put down the
cloth from his hand; the one who was filling a cistern to water his animals would not have the time to water; and the one who was going to eat, would not have the time to lift the morsel to his mouth and Resurrection will take place. For the explanation of the Trumpet and its second blowing,
we have no information. The interval may be of hundreds and thousands of years. Abu Hurairah has related that the Prophet (peace be upon him) said: Israfil has put the Trumpet to his mouth and is looking up to the divine Throne, awaiting orders for blowing it. The Trumpet will be blown thrice. On the
second blowing, called nafakhat as-Saaq, everyone will fall down dead. Then, when none shall remain except Allah, the One, the Everlasting, whereupon everyone will rise at the spot where he had fallen dead, on the changed earth, and this will administer a rebuke to His Creation, whereupon everyone will rise at the spot where he had fallen dead, on the changed earth, and this will
happen on the third blowing of the Trumpet called nafakhat al qiyam li-Rabbil-Alamin. This is supported by several allusions in the Quran also. For example, see Surah Ibrahim, Ayat 48; Surah TaHa, Ayats 105-108, and the E.Ns thereof. That is, at that time they had fallen asleep, and
had been woken up suddenly by some terrible catastrophe, and were running away from it. (For further details, see Surahs TaHa, Ayat 103; Al-Hajj, Ayats 1-2). Here, it is not clear as to who will give this answer. It may be that they used to belie them. It may also
be that the believers will remove their misunderstanding and tell them that it was not waking up from sleep but the second life after death. And it may also be that they will understand this from the general conditions prevailing on the Day of Resurrection and the angels might tell them this. This is what Allah will tell the disbelievers and the polytheists, the sinners and the culprits, when they will be presented
before Him. To understand this one should remember that the righteous believers will not be withheld in the Plain of Resurrection, but in the very beginning they will be sent to Paradise without accountability, or after a mild reckoning, because their record will be required to
render their accounts, in the Plain of Resurrection: Look! the righteous people whom you used to mock and regard as foolish in the world, are today enjoying the pleasures of Paradise because of their wisdom, and you, who in your own judgment were very prudent and sagacious, are being condemned to accountability for your misdeeds. This can have two meanings: (1) Get you apart from the righteous
believer; for in the world even if you belonged to the same community and the same clan and the same clan and the same brotherhood, here you have no connections and connections and connections have been severed. Now each of you will be held answerable in your personal
capacity for your actions and deeds.53. Here again Allah has used ibadat (worship) in the sense of itaat (obedience). This subject has already been explained above in Surah Al-Ranam, Ayat 22; Surah Al-Ranam, Ayat 52; Surah Maryam, Ayat 42, Surah Al-Qasas, Ayat 63 and E.N. 63 of Surah Al-Ranam, Ayat 31; Surah Al-Ranam, Ayat 52; Surah Al-Ranam, A
Saba. In this connection, the fine explanation given of it by Imam Razi in his Tafsir Kabir is also noteworthy. He writes: Do not worship Satan means: Do not worship Satan means in his Tafsir Kabir is also noteworthy. He writes: Do not worship Satan means in his Tafsir Kabir is also noteworthy. He writes: Do not worship Satan means in his Tafsir Kabir is also noteworthy. He writes: Do not worship Satan means in his Tafsir Kabir is also noteworthy. He writes: Do not worship Satan means in his Tafsir Kabir is also noteworthy. He writes: Do not worship Satan means in his Tafsir Kabir is also noteworthy. He writes: Do not worship Satan means in his Tafsir Kabir is also noteworthy. He writes: Do not worship Satan means in his Tafsir Kabir is also noteworthy. He writes: Do not worship Satan means in his Tafsir Kabir is also noteworthy. He writes: Do not worship Satan means in his Tafsir Kabir is also noteworthy. He writes: Do not worship Satan means in his Tafsir Kabir is also noteworthy. He writes: Do not worship Satan means in his Tafsir Kabir is also noteworthy. He writes: Do not worship Satan means in his Tafsir Kabir is also noteworthy. He writes: Do not worship Satan means in his Tafsir Kabir is also noteworthy. He writes: Do not worship Satan means in his Tafsir Kabir is also noteworthy. He writes: Do not worship Satan means in his Tafsir Kabir is also noteworthy. He writes: Do not worship Satan means in his Tafsir Kabir is also noteworthy. He writes: Do not worship Satan means in his Tafsir Kabir is also noteworthy. He writes: Do not worship Satan means in his Tafsir Kabir is also noteworthy. He writes: Do not worship Satan means in his Tafsir Kabir is also noteworthy. He writes: Do not worship Satan means in his Tafsir Kabir is also noteworthy. He writes: Do not worship Satan means in his Tafsir Kabir is also noteworthy. He writes: Do not worship Satan means in his Tafsir is also noteworthy. He writes: Do not worship Satan means in his Tafsir is also noteworthy. He writes: Do not worship Satan means in his T
itaat, then have the Muslims been commanded to worship the Prophet and the rulers in the verse: Atiullaha wa ati-ur-rasula wa ulil-amri min-kum? He himself answers it thus: If obedience to them is in accordance with the commands of Allah's command? This was nothing but
worship of Allah. Obedience of the rulers will be their worship only in cases where they are obeyed in matters in which Allah has not given leave to obey them. Then he writes: If a person comes to you and commands you to do something, you should see whether his command is in accordance with the command of Allah or not. If it is not, Satan is with him; and if you obeyed him in this, you worshiped him
and his Satan. Likewise, if your self urges you to do something, you should see whether it is permissible to do it according to the Sahariah or not. If it is not permissible, your self urges you to do something, you should see whether it is permissible to do it according to the Sahariah or not. If it is not permissible, your self urges you to do something, you should see whether it is permissible to do it according to the Sahariah or not. If it is not permissible, your self urges you to do something, you should see whether it is permissible to do it according to the Sahariah or not. If it is not permissible, your self urges you to do something, you should see whether it is permissible to do it according to the Sahariah or not. If it is not permissible, your self urges you to do something, you should see whether it is permissible to do it according to the Sahariah or not. If it is not permissible to do it according to the Sahariah or not. If it is not permissible to do it according to the Sahariah or not. If it is not permissible to do it according to the Sahariah or not. If it is not permissible to do it according to the Sahariah or not. If it is not permissible to do it according to the Sahariah or not. If it is not permissible to do it according to the Sahariah or not. If it is not permissible to do it according to the Sahariah or not. If it is not permissible to do it according to the Sahariah or not. If it is not permissible to do it according to the Sahariah or not. If it is not permissible to do it according to the Sahariah or not. If it is not permissible to do it according to the Sahariah or not. If it is not permissible to do it according to the Sahariah or not. If it is not permissible to do it according to the Sahariah or not. If it is not permissible to do it according to the Sahariah or not. If it is not permissible to do it according to the Sahariah or not. If it is not permissible to do it according to the Sahariah or not. If it is not permissible to do it according to the Sahariah or not. If it 
his limbs and his tongue also join him in this, and his heart also cooperates. At another time it so happens that a man uses his limbs to do a work but his heart and tongue do not cooperate in this, and his heart also cooperate in this. Some people commit a sin while their tongue is invoking Allah for forgiveness, and they confess that they are committing an evil. This is Satan's worship with external limbs. There
are other people who commit a crime with a cool mind and express pleasure and satisfaction with the tongue also. Such people are the worshipers of Satan from outside as well as from inside. (Tafsir Kabir, vol. VII, pp. 103-104). That is, If you had been deprived of reason and you had served your enemy instead of your Lord, you could have the reason to offer an excuse. But you, in fact, had been blessed
with reason by Allah and you were using it to advantage in all the affairs of the world, and you had been warned by Allah through the Prophets as well, yet, when you were deceived by your enemy and he succeeded in leading you astray, you could not be excused from the responsibility of your folly. This command will be given in respect of the stubborn culprits, who will refuse to confess their crimes, will
belie the witnesses, and will also not acknowledge the genuineness of their conduct-book. Then will Allah Almighty command: Well, stop your babbling. Just see what your own limbs say about your misdeeds. In this connection, here only the evidence to be given by the hands and the rears and their tongues, and the very
skins of their body, will tell how they had been employed in the world. They should not forget the Day when their own tongues and their eyes and their very skins will bear witness against them concerning what they had been doing in the world. (Surah HaMim-
Sajdah, Ayat 20). The question arises: On the one hand, Allah says: We shall seal their mouths, and on the other hand, in the verse of Surah An-Noor, He says: Their tongues will bear testimony against them. How can these two things be reconciled? The answer is: To seal the mouths means to deprive them of their power of speech. That is, after this they will not be able to say whatever they like with their
 tongue. The testimony of their tongues means that their tongues themselves will tell how the wicked neonle had used them, what has phemies and lies they had been made to say on different occasions. After denicting the scene of Resurrection, the people are being warned to this effect. The Resurrection may seem yet fail
off to you, but even if you consider seriously your life in this world of which you are so proud, you will see how helpless you are in the powerful grip of Allah. Your legs on whose strength you are showing all this activity can become paralyzed as and when Allah wills. As long as
the powers and capabilities granted by Allah continue to function, you remain lost in the arrogance of your self, but as soon as one of them fails to function, you come to understand how helpless you are. "Reverse him in creation," means that in old age Allah turns him back to the state of childhood. He becomes unable to stand and walk without the help and support of others; he is fed by others; he urinates
and defecates in bed; talks childishly and is laughed at by others. In short, towards the end of life he returns to the same state of weakness with which he had started life in this world. This is a rejoinder to the disbelievers, who slighted the Prophet (peace be upon him) and Heaven. (For
further explanation, see Surah Ash-Shuara, Ayats 224-227 and the E.Ns thereof). Every living person means: Every person who is capable of thinking and understanding, who is not like a stone, which neither hears nor understands nor moves from its place however rationally and sympathetically one may explain the distinction between the truth and falsehood and give admonition before him. The word
"hands" has been used metaphorically for Allah. This does not mean that, God forbid, Allah has a body and He works with the hands like human beings, but it means to impress that Allah has made these things Himself, and none else has any share in the matter of their creation. It is ingratitude to regard a blessing as a gift of someone other than the donor, to be grateful to another for it, and to cherish the
hope of receiving it or to seek it from another than the donor. Likewise, it is also ingratitude that one should use a blessing against the will of the donor. Therefore, a mushrik or a disbeliever or a hypocrite or a sinful person cannot be regarded as a grateful servant of God when he utters words of thankfulness only with the tongue. The disbeliever or a hypocrite or a sinful person cannot be regarded as a grateful servant of God when he utters words of thankfulness only with the tongue. The disbeliever or a hypocrite or a sinful person cannot be regarded as a grateful servant of God when he utters words of thankfulness only with the tongue.
Allah; none of them said that the other deities had any hand in their creation. But despite knowing all this when they paid homage to their sake, their verbal gratitude became meaningless. That is why Allah has regarded them as guilty of ingratitude and
thanklessness. That is, the poor false gods themselves are dependent upon their worshipers for their survival and their needs. But for their multitudes they carry out propaganda for them; they fight and quarrel with others for their sake. Then
only are they recognized as gods. They are not the real God, Who, whether someone recognizes Him or not, is ruling over the whole universe by His own might and authority. The address is to the Prophet (peace be upon him). Here the allusion is to the campaign of vilification which the chiefs of the disbelievers of Makkah were carrying on against him. They knew in their hearts and acknowledged in their
private assemblies that the charges they brought against him were absolutely baseless. In order to create suspicions against him in the minds of the people, they branded him a poet, sorcerer, magician, madman, etc. But their consciences recognized, and they also acknowledged before one another, that whatever they were uttering was false, which they were forging only to frustrate his mission. That is
why Allah says to His Prophet: Do not grieve at their absurd and meaningless talk. Those who are opposing and resisting the truth with falsehood shall ultimately meet with failure in this world and see their absurd and meaningless talk. Those who are opposing and resisting the truth with falsehood shall ultimately meet with failure in this world and see their absurd and meaningless talk. Those who are opposing and resisting the truth with failure in this world and see their absurd and se
not been asked with a view to find out the exact date of the coming of the Hereafter. But they asked it because they thought it was impossible, rather irrational, that human beings would be raised back to life after death. That is why, in reply to their question, arguments are being given for the possibility of the Hereafter. According to the traditions related by Ibn Abbas, Qatadah and Said bin Jubair, one of the
chiefs of Makkah, on this occasion, came up with a rotten bone of a dead person, from the graveyard. He broke and crushed it into pieces before the Prophet (peace be upon him) and scattering its particles in the air, said: O Muhammad, you say that the dead will be raised back to life. Tell us who will give life to these decayed and rotten bones? The answer was given immediately in the form of these
verses. That is, We caused the sperm-drop which contained nothing but the basic germ of life to develop to an extent that it started moving and eating like the animals. Furthermore, it has developed such powers of intellect and reasoning and disputation and speech, which are not possessed by any animal; so much so that now he dares stand up as an adversary before his Creator! That is, he regards Us
powerless and weak like the creation, and thinks that just as man cannot raise the dead back to life, so also can't We. "Forgets that We created the basic germ to develop to such an extent that now he stands before Us as a disputant. It either means that He has placed the inflammable
matter in the green trees due to which people kindle fire from the pieces of wood. Or, it is an allusion to the markh and afar trees, whose green branches the Arabs struck against each other to produce the sparks. In ancient times the Bedouins used this method of kindling the fire and might even be using the same today. Page 6 By Abul A'la Maududi Ibn Abbas, Ikrimah, Dahhak, Hasan Basri and Sufyan bin
Uyainah have opined that it means, "O man", or "O person". Some other commentators have regarded it as an abbreviation of "Ya Sayyid" as well, which, according to this interpretation, would be an address to the Prophet (peace be upon him), God forbid, had some doubt about his Prophethood, and Allah had to say this in
order to reassure him of it. But the reason is that the reason is that the discourse has said: You are indeed one of the Messengers, which implies that the people who deny your Prophethood are misled and mistaken. To further confirm the same, an oath has been taken by the Quran
and the word "wise" has been used as an epithet of the Quran, which means this: An obvious proof of your being a Prophet is this Quran, which is full of wisdom. This itself testifies that the person who is presenting such wise revelations is most surely a Messenger of God. No man has the power to compose such revelations. The people who know Muhammad (peace be upon him) can never be involved in
the misunderstanding that he is himself forging these discourses, or reciting them after having learned them from another man. For further explanation, see Surah Al-Ankabut, Ayats 49-51; Surah Ar-Rum, Ayats 1-5 and the relevant E.Ns. Here, two of the attributes of the Sender of the
Quran have been mentioned. First, that He is All-Mighty; second, that He, is All-Mighty; whose decrees cannot be withheld from being enforced by any power, and
Whose grasp cannot be avoided by anyone. The second attribute is meant to make one realize that it is all due to His kindness and mercy that He has sent His Messenger for your guidance and instruction and sent down this great Book so that you may avoid errors and follow the right path which may lead you to the successes of the world and the Hereafter. Another translation can be: You should warn their path which may lead you to the successes of the world and the Hereafter. Another translation can be: You should warn their path which may lead you to the successes of the world and the Hereafter. Another translation can be: You should warn their path which may lead you to the successes of the world and the Hereafter. Another translation can be: You should warn their path which may lead you to the successes of the world and the Hereafter. Another translation can be: You should warn their path which may lead you to the successes of the world and the Hereafter. Another translation can be: You should warn their path which may lead you to the successes of the world and the Hereafter. Another translation can be: You should warn their path which may lead you to the successes of the world and the Hereafter. Another translation can be with the successes of the world and the Hereafter. Another translation can be with the translation can be with the successes of the world and the Hereafter. Another translation can be with the translation can be with
people of the same of which their forefathers had been warned, because they live in heedlessness. If the first meaning, as given above in the text, is taken, the forefathers would imply this: Revive and refresh the message that had been conveyed to the
forefathers of this nation by the Prophets in the past, for these people have forgotten it. Obviously, there is no contradiction between the two translations, and, as to meaning, each is correct in its own place. A doubt may rise here: How could the forefathers of a nation to whom no warner had been sent at a particular time in the past, be held responsible for their deviation at that time? The answer is: When
Allah sends a Prophet in the world, the influence of his message and teaching spreads far and wide, and is handed down by one generation to the Prophet such people as keep his message of guidance fresh, the period of time cannot be said to be without the guidance. And when the influence of the Prophet's
teaching dies out, or the teaching is tampered with, the appointment of another Prophet becomes inevitable. Before the advent of the Prophet (peace be upon all of them) could be seen everywhere in Arabia and from time to time there had been arising among the Arabs, or coming from
outside, men, who revived their teachings. When the influence was about to die out, and the real teaching was also distorted, Allah raised the Prophet Muhammad (peace be upon him), and made such arrangements that his message can neither be wiped out nor tampered with. (For further explanation, see E. N. 5 of Surah Saba). This is about those people who were being obstinate and stubborn with
regard to the message of the Prophet (peace be upon him) and had made up their minds not to listen to him at all. This is because: They have already deserved the truth in spite of the final warning from Allah conveyed through the Prophets, are themselves
overwhelmed by the evil consequences of their misdeeds and deprived of every opportunity to believe. The same thing has been expressed more clearly in verse implies their own stubbornness which was preventing them from accepting the truth. "Reaching to chins'
and "so they are made stiff-necked" implies the stiffness of their neck, and their pride and haughtiness has made them so stiff-necked that they will not pay heed to any reality, however clear and evident it may be. Setting a barrier before them and a barrier
behind them, means that the natural result of their stubbornness and pride is that they cannot see even those glaring realities which are visible to every right-thinking and unbiased person. This does
not mean that it is futile to preach, but it means: Your preaching reaches every kind of people. Some of them are the ones mentioned above, and some others those who are being mentioned in the next verse. When you should leave them alone, but at the same time you should not
feel disheartened so as to give up your mission, for you do not know exactly where among the multitudes of the people and gather this precious
element of the society about you. This shows that three kinds of the entries are made in the conduct-book of men. First, whatever a person does, good or bad is entered in the divine register. Second, whatever impressions will at one time become so conspicuous that man's
own voice will become audible and the whole history of his ideas and intentions and actions on his future generation, on his society and on mankind as a whole, will go on being recorded in his account as far as they reach and as long as they
remain active and operative. The full record of the good and bad training given by him to his children, the good or evil that he has spread in the society, and its impact on mankind as a whole, will go on being maintained till the time that it goes on producing good or evil results in the world. The early commentators, generally, have expressed the opinion that the habitation implies the Syrian city of Antioch, and
the messengers mentioned here were the ones sent by the Prophet Jesus for the preaching of his message there. Another thing that has been mentioned in this connection is that Antiochus was the king of this land at that time. But historically this story which Ibn Abbas, Qatadah, Ikrimah, Kaab Ahbar and Wahb bin Munabbih, and others have related on the basis of unauthentic Christian traditions is
baseless. There have been 13 kings of the Seleucid dynasty named Antiochus who reigned in Antioch, and the rule of this name, rather the rule of this name, rather the Romans. Then, no proof is forthcoming from any authentic tradition of the Christians that the
Prophet Jesus might himself have sent any of his disciples to Antioch for preaching his message. On the contrary, the Acts of the Apostles (N.T.) shows that the Christian preachers had reached Antioch for the first time a few years after the event of the crucifixion. Now, evidently, the people who were neither appointed messengers by Allah nor sent by His Messenger cannot be regarded as messengers of
Allah by any interpretation even if they might have travelled for the purpose of preaching to the Bible, Antioch was the first city where the non-Israelites embraced Christianity in large numbers and where the Christian faith met with great success; whereas the habitation mentioned by the Quran was some such habitation which rejected the invitation of the
messengers, and was consequently punished with a divine torment. History also does not bear any evidence that Antioch was ever afflicted with a destruction, which might be regarded, as the result of denying the Prophethood. On account of these reasons it cannot be accepted that the habitation implies Antioch. The habitation has neither been clearly determined in the Quran nor in any authentic Hadith
The identity of the messengers also is not known through any authentic means nor the time when they were appointed. To understand the purpose for which the Quran is narrating this story here, it is not necessary to know the names of the habitation and the messengers. The object is to warn the Quranish, as if to say: You are following the same path of stubbornness, prejudice and denial of the truth as
had been followed by the people of that habitation, and are preparing yourselves to meet the same doom as was met by them. In other words, what they wanted to say was: Since you are human beings, you cannot be a messenger because he is a man. They say: What sort of a Messenger
is he that he eats food and moves about in the streets. (Surah Al-Furqan, Ayat 7). And the unjust people whisper to one another, saying: This man is no more than a human being like yourselves. What, will you then be enticed by this sorcery while you perceive it. (Surah Al-Anbiya, Ayat 3). The Quran refutes this erroneous notion of the people of Makkah and says that it is not any new kind of ignorance
which these people are displaying, but all the ignorant people since the earliest times have been involved in the misunderstanding that a human being cannot be a messenger and a Messenger cannot be a human being cannot be a human being like
yourselves. By this he purely intends to obtain superiority over you. Had Allah willed, He would have sent down angels. Since the time of our forefathers we have never heard (that a human being should come as a Messenger). (Surah Al-Mominoon, Ayat 24). The people of Aad had said the same about the Prophet Hud (peace be upon him): This person is no more than a human being like yourselves, for he
eats of what you eat and drinks of what you drink. Now if you submit to a human being like yourselves, you will indeed be the losers. (Surah Al-Mominoon, Ayats 33-34). The people of Thamud also said the same thing happened with almost every Prophet that the
disbelievers said: You are no more than a human being like ourselves, and the Prophets always replied: It is true that we are no more than human beings like you, but Allah shows His favor to anyone of His servants He pleases. (Surah Ibrahim, Ayats 10-11). Then the Quran says that this very notion of ignorance has been preventing the people from accepting guidance in every age, and the same has been
the cause of every nation's downfall. Has not the news reached to you of those who had disbelieved before this, and then tasted the evil results of their deeds. And in the Hereafter there awaits them a painful torment. They deserved this fate because their Messengers came to them with clear signs, but they said: Shall human beings show us guidance. So they refused and turned away. (Surah At-Taghabun,
Ayats 5-6). Whenever guidance came before the people, nothing prevented them from believing in it except this (excuse): they said: Has Allah sent a human being as the Messenger for the guidance for mankind and not an angel, or a
supernatural being: And We sent before you also human beings as Messengers to whom We revealed (Our message). If you (O objectors) have no knowledge of this, you may ask those who have the knowledge. We did not give them such bodies as could survive without food and moved
about in the streets. (Surah Al-Furqan, Ayat 20). O Prophet, say to them: Had angels settled on the earth and moved about in peace, We would certainly have sent an angel as a messenger to them. (Surah Bani-Israil, Ayat 95). This is another notion of ignorance in which the disbelievers of Makkah were involved. In it are also involved the so-called rationalists of today and in it have been involved the
deniers of revelation and Prophethood of every age since the earliest times. These people have held the view that Allah does not send down any revelation at all for the guidance of man. He is only to convey to you the message that Allah has entrusted us with. Then it
is for you to accept it or reject it. We have not been made responsible to make you accept it forcibly, And if you do not accept it, we shall not be seized in consequence of your disbelief, You will yourselves be answerable for your disbelief, You will yourselves be answerable for your disbelief, You accept it, we shall not be seized in consequence of your disbelief, You will yourselves be answerable for your disbelief, You will 
is befalling us is only because of you. Precisely the same thing used to be said by the disbelievers and the hypocrites of Arabia concerning the Prophet (peace be upon him): If they suffer a loss, they say: this is because of you. (Surah An-Nisa, Ayat 77). That is why at several places in the Quran these people have been told that in the ancient times people also used to say such things of ignorance in regard
to their Prophets. The people of Thamud said to their Prophet: We regard you and your companions as a sign of bad omen. (Surah An-Namal, Ayat 47). And the same was the attitude of the people of Pharaoh: Whenever a good time came, they would say: This is but our due, and when there was a hard time, they would ascribe their calamities to Moses (peace be upon him) and his companions. (Surah Al-
Aaraf, Ayat 130). That is, no one is an evil omen for another. Everyman's augury is hanging around his own self; and if he sees a good, it is also because of his own self. We have fastened the augury of every man to his own self; and if he sees a good, it is also because of his own self. We have fastened the augury of every man to his own self; and if he sees a good, it is also because of his own self.
Therefore, instead of determining the truth and falsehood by means of an argument, you are making these false pretenses on account of your superstitious whims. That servant of God, in this one sentence, put together all the arguments required for determining the genuineness of Prophethood. The genuineness of a Prophet can be determined by two things. First, his word and deed; second, his being
selfless. What the person meant to say was this: First, whatever these people are saying is perfectly reasonable, and their own character also is pure; second, no one can prove that they are calling the people to this faith on account of a selfish motive. Therefore, there is no reason why they should not be listened to. By citing this reasoning of the person the person the Quran set a criterion before the people of how to
judge and determine the genuineness of the Prophethood of a Prophet, as if to say: The word and deed of the Prophet Muhammad (peace be upon him) bear full evidence that he is on the right path. Then, no one can point out any selfish motive or interest behind his struggle of preaching his message. Therefore, there is no reason why a sensible person should reject what he presents. This sentence has
two parts. The first part is a masterpiece of reasoning, the second of the wisdom of preaching. In the first part he says: To worship those who have not created him and should deny to be the servant of Him Who has created him. In the second part he warns his people to the effect: All of you
ultimately have to die and return to that God adoption of Whose service you object to. Therefore, you should consider for yourselves as to what goodness you could expect by turning away from Him. That is, they are neither such favorites of God that even if I commit grave crimes, He will forgive me on their recommendation, nor are they so powerful that they should be able to rescue me if God may please
to punish me.If I make them my gods in spite of knowing all this. This sentence again contains a subtle point of the wisdom of preaching. Saying this the man made the people realize: The Lord in Whom I have believing in Him. That is, immediately following
his martyrdom, the man was given the good news of Paradise. As soon as he entered the next world through the gate of death, there were the angels to receive him, and they gave him the good news of Paradise straight away and he is living in it and receiving his
sustenance. And Mujahid says: This was told him by the angels as a good news; he will enter Paradise on the day of Resurrection along with the other believers. This is a specimen of the high morality of the believer, He had no ill will or feeling of vengeance in his heart against the people who had just killed him so that he should invoke Allah against them. Instead, he was still wishing them well. After death
the only wish that he cherished was: Would that my people could know the good end that I have met, and could learn a lesson from my life, and adopt the righteous way. The noble person did not wish Hell for his murderers but wished his people well when living as
well as when dead. Allah has narrated this event in order to warn the disbelievers of Makkah to the effect: Muhammad (peace be upon him) and his believing companions are also your persecutions of them. They are not your enemies but enemies by our deviation and error.
The only object of their struggle against you is that you should adopt the right way. This verse also is one of those verses which clearly prove the existence of barzakh. This shows that the period of time between death and Resurrection is not a period of nonexistence altogether, as some ignorant people think. But in this period the spirit lives without the body, speaks and hears speech, has feelings and
desires, feels happy and unhappy, and also continues to be concerned about the people of the world. Had it not been so, the believer would not have been given the good end. These words contain a subtle satire. In their arrogance and pride of power and their strong antagonism towards the true faith.
they thought they would annihilate the three Prophets and their followers, but, contrary to their plot, they were themselves annihilated by only one stroke of the divine punishment. That is, they were annihilated by only one stroke of the divine punishment. That is, they were annihilated by only one stroke of the divine punishment. That is, they were annihilated by only one stroke of them was left behind them. No one in the world even remembers them today. Their civilization as well as their race has become extinct. Until now the disbelieves of
Makkah were being warned and reproved for their denial of the truth and their attitude of antagonism which they had adopted towards the Prophet (peace be upon him), i.e. the doctrine of Tauhid and the Hereafter, which the Prophet (peace be upon him) was presenting
and the disbelievers were refusing to accept. In this connection, some arguments have been given, one after the other, to make the people ponder over the reality, which this Prophet is presenting before you?"A sign": A sign that Tauhid is the truth and shirk the
falsehood. Another translation of this sentence can be: So that they may eat fruits thereof and what their own hands make. That is, the artificial kinds of food, which the people prepare from the natural products, e.g. bread, curry, jam, pickles, sauces and countless other things. In these brief sentences the vegetable and plant life of the earth has been presented as an argument. Man is eating the products of
the earth day and night and regards this as very ordinary. But if he considers it seriously, he will see that the growth of rich crops and lush green gardens from the dry earth and the flow of the springs and rivers is not a simple thing, which might be happening of itself, but there is a great wisdom and power and providence which is working behind it. Consider the reality of the earth. The substances of which it
is composed do not possess any power of their own for growth. All these substances individually as well as after every sort of combination, remain inorganic, and thus do not possess any sign of life. The question is: How did it become possible for plant life to emerge from the lifeless earth? If one looks into it, one will see that there are some important factors without whose provision beforehand life here
could not have come into existence. First, in particular regions of the earth, on its outer surface, a layer was arranged on the earth in different ways so that the roots of the vegetation could spread in it and suck food. Secondly, a system of irrigation was arranged on the earth in different ways so that the roots of the vegetation could spread in it and suck food. Secondly, a system of irrigation was arranged on the earth in different ways so that the roots of the vegetation could spread in it and suck food.
and absorbed by the roots. Thirdly, the atmosphere was arranged around the earth which protects it against the calamities of the sky, becomes a means of the rainfall, and possesses gases which are necessary for the life and growth of the vegetation. Fourthly, a relationship was established between the sun and the earth which protects it against the calamities of the sky, becomes a means of the rainfall, and possesses gases which are necessary for the life and growth of the vegetation. Fourthly, a relationship was established between the sun and the earth which protects it against the calamities of the sky, becomes a means of the rainfall, and possesses gases which are necessary for the life and growth of the vegetation. Fourthly, a relationship was established between the sun and the earth which protects it against the calamities of the sky, becomes a means of the rainfall, and possesses gases which are necessary for the life and growth of the vegetation.
provision of these main factors (which in themselves are combinations of countless other factors), the coming to life of the vegetation becomes possible. After arranging the suitable conditions the seed of each species of the vegetation was so constituted that as soon as it received favorable soil, water, air and season, vegetable life should begin stirring within it. Besides, inside the same seed a system was
so arranged that from the seed of every species a plant precisely of the same species should grow with all the characteristics of its own species and heredity. Then, in addition to this, another wonderful thing was done. Vegetation was not created in twenty, or fifty, or a hundred kinds but in countless species, and they were so made that they should fulfill the requirements of food, medicine and clothing and
innumerable other needs of the countless kinds of animals and man, who were to be brought into being after the vegetation on the earth. Anyone who ponders over this wonderful arrangement, if he is not stubborn and prejudiced, will himself testify that all this could not have come about by itself. There is certainly a wise plan underlying it, according to which harmonies and relationships of the soil, water, air
and season with respect to the vegetation, and harmonics and relationships of the vegetation with respect to the needs and requirements of animals and human beings have been determined, keeping in view the finest detail. No sensible person can imagine that this cannot be the
work of many gods. This is, and can only be the work of One God, Who is the Creator and Lord of these had a separate god, it cannot be imagined that such a comprehensive and universal plan with such deep and wise relationship and harmony could be produced, and should have continued to work with such regularity for millions upon
millions of years. After giving these arguments for Tauhid, Allah says: Do they not then give thanks? That is: Are these people so thankless and ungrateful that they do not render thanks to that God Who has provided all this for their survival, but thank others for the blessings and favors done by Him? Are they so wretched that instead of bowing before Him they bow before the false gods, who have not
created even a blade of grass for them? Glory be to Him: He is free from every defect and fault, from every defect and beakness, and that another one should be His associate and partner in His work. The Quran has generally used these words when refuting polytheistic beliefs, because every belief of shirk is, in fact, an imputation of some defect, some weakness and some fault to Allah. When a person
says that Allah has an associate, he in fact, thinks that either Allah is incapable of running and ruling His kingdom alone, or He is under compulsion to make another His associate in His work. Or, some other beings are so powerful in themselves that they are interfering in God's administration and God is putting up with their interference. Or, God forbid, Allah has the weaknesses of the worldly kings, due to
which He is surrounded by an army of ministers, courtiers, flatterers and beloved princes or princesses, and thus many powers of Godhead have become divided among them. Had there been no such notions of ignorance about Allah in the minds, there could be no question of any idea of shirk in the world. That is why it has been stated again and again and again in the Quran That Allah is free from and exalted far
above those defects and faults and weaknesses which the mushriks ascribe to Him. This is still another argument for Tauhid. Here again certain realities of daily experience have been mentioned and it is suggested that man observes these day and night but does not ponder over them seriously, whereas they contain signs and pointers to the reality. The coming together of the man and woman is the cause
of man's own birth. Procreation among the animals also is due to the combination between the male and the female. Also about vegetation, man knows that the law of sex is working in it. Even among the lifeless substances when different things combine with one another, a variety of compounds come into existence. The basic composition of matter itself has become possible due to the close affinity
between the positive and the negative electric charges. This law of the existence of the entire universe, contains in itself such complexities and finenesses of wisdom and workmanship, and there exist such harmonies and mutual relationships between the members of each pair that an objective observer can neither regard it as the result of an accident, nor can he believe that
many different gods might have created these countless pairs and matched their members, one with the other, with such great wisdom. The members of each pair being One and only One. The alternation of the night and day also is one of those realities which man
does not regard as worthy of much attention only because it is a phenomenon of daily occurrence and experience; whereas if he considers how the night, he will himself realize that this is an obvious sign of the existence of an All-Powerful and All-Wise Allah and of His being One and only One. The
day cannot pass and the night cannot fall until the sun hides from the earth. The great regularity which is found in the alternation of the day and night and the other creations on the earth clearly points to the fact that this
system has been established deliberately by a Being with perfect wisdom. The existence on the earth, of the men and animals and vegetation, and even of water and different parts of the earth should go on successively coming before the sun and hiding from it at definite
intervals. If the distance of the earth from the sun had been a little longer, or a little shorter, or there had been a perpetual day on the other, or there had been much faster or much slower, or sometimes the day had appeared suddenly and sometimes the night without any system, no life could be possible on this planet, and even the form
and appearance of the inorganic substances would have been much different from what it is now. If the hearts are not blinded, one can clearly perceive in this system the working of a God, Who willed to bring into being this particular kind of creation on the earth and then established relevance, harmonies and relationships between the earth and the sun precisely in accordance with its needs and
requirements. If a person regards the concept of the existence of God and His Unity as far removed from reason, he should think for himself and see how much farther removed should it be from reason to ascribe this wonderful creation to many gods, or to think that all this has happened automatically under some deaf and blind law of nature. When a person who can accept without question these latter
unreasonable explanations, only on the basis of conjecture and speculation, says that the existence of a system and wisdom and purpose is not a sufficient or insufficient or insufficient in any degree whatever, for accepting any concept of creed in the world. "Place of
rest" may either mean the place where the sun will ultimately come to a halt, or the time when it will come to a halt. The true meaning of this verse can be determined only when man has attained the seems to know today might change tomorrow. The people of the
ancient times on the basis of their observations of the sun believed that it was moving round the earth. Then after further research and observations revealed that not only the sun but all the stars are also moving in a particular direction, at
speeds of 10 to 100 miles per second. About the sun the modern astronomers hold the view that it is moving at a speed of 20 kilometers (about 12 miles) per second along with its whole family of the planets. (See Star and Sun in Encyclopedia Britannica). That is, the phases of the moon go on changing throughout the month. It begins as a crescent, then goes on waxing every day till it becomes the full
moon on the 14th of the month. Then it starts waning every day till at last it returns to its original shape of the crescent. The same has been happening for millions of years with perfect regularity, and no change has ever occurred in the phases of the moon. That is why one can always calculate and find out exactly in what phase the moon will be on a particular day. If the movement of the moon had not been
bound in a system, estimation of its phases would not have been possible. This sentence can have two meanings and both are correct. (1) The sun does not have the power that it should draw the moon into itself, or enter its orbit and collide with it. (2) The sun cannot appear in the times which have been appointed for the rising and appearing of the moon. It is not possible that the sun should suddenly appear in the times which have been appointed for the rising and appearing of the moon. It is not possible that the sun should suddenly appear in the times which have been appointed for the rising and appearing of the moon into itself, or enter its orbit and collide with it. (2) The sun cannot appear in the times which have the power that it should draw the moon into itself, or enter its orbit and collide with it. (2) The sun cannot appear in the times which have the power that it should be appeared to the rising and appear in the times which have the power that it should be appeared to the rising and appear in the times which have the power that it should be appeared to the rising and appear in the times which have the power that it should be appeared to the rising and appear in the times which have the power that it should be appeared to the rising and appear in the times which have the power that it should be appeared to the rising and appear in the
on the horizon when the moon is shining at night. Nor does this happen either that the night should approach before the appointed period of the day comes to an end, and should start spreading its darkness suddenly during the time when the day is meant to spread its light. The word falak in Arabic is used for the orbit of the planets, and it gives a different meaning from the word sama (sky). The sentence,
"Each in an orbit is floating" points to four realities. (1) That not only the sun and the movement of the stars and planets and celestial bodies are moving in the orbits. (4) That the movement of the stars in their orbits is similar to the floating of something in a fluid. These
verses are not intended to describe the realities of astronomy, but are meant to make man understand that if he looks around himself, with open eyes, and uses his common sense, he will find countless and limitless proofs of the existence of God and His Unity, and he will not come across a single proof of atheism and shirk. The vastness of the solar system in which our earth is included is such that its
parent body, the sun, is 300,000 times bigger than the earth, and its farthest planet Neptune is at least 2,793 million miles away round it. Notwithstanding this vastness, the solar system occupies a very insignificant part of a huge galaxy. The galaxy which includes our solar system has about 3,000 million
suns in it, and its nearest sun is so distant from our earth that its light takes about four years to reach us. Then this galaxy also is not the whole universe. According to the investigations made so far, it has been estimated that it is one of about 2,000,000 spiral nebulae, and the nearest nebula is about a million light years away from the earth. As for the farthest celestial bodies which are visible through the
modern instruments, their light reaches the earth in about 100 million years. Even now it cannot be claimed that man has seen the whole universe. It is a small part of the Kingdom of God which man has yet been able to observe and more efficient means of observation at his disposal. All the information that has been gathered
so far about the universe proves that this whole world is made up of the same substance of which our tiny earthly world is made, and the same law is working in the universe which is working in the world of our earth; otherwise it was not at all possible, that man should have made observations of the very distant worlds from the earth, measured their distances and estimated their movements. Is it not a clear
proof of the fact that this whole universe is the creation of One God and the kingdom of One Ruler? Then from the millions and billions of the stars and planets revolving in them no sensible person can imagine that all this has come about
automatically. Is it possible that there should be no administrator behind this order and system, no sage behind this design and work of the Prophet Noah (peace be upon him). As to boarding of the progeny of man in it, it means that although apparently a few companions of the Prophet Noah (peace be
upon him) had boarded it, in reality all human beings who are to be born till Resurrection were boarding it; all the rest of mankind had been drowned in the world was the one made by the Prophet Noah (peace be upon him). Before that time man did not know any
method of crossing the rivers and the seas. This method was first of all taught by Allah to the Prophet Noah (peace be upon him), and when some servants, of Allah were rescued in it from the flood, their future generations started making boats and ships for their sea journeys. The signs until now were mentioned as arguments for Tauhid. This sign has been mentioned to make man realize that whatever
powers he has been given over the forces of nature, have been discovered also through the guidance of Allah and not solely by himself. Man did not have the power and strength to have subdued these great forces by his own power, nor the capability to have discovered
the secrets of nature himself and known the methods of taking service from them. Then he can use and employ the forces over which were serving man turn against him suddenly and he finds himself utterly helpless before them. To call man's attention to
this reality, Allah has presented the case of the sea journey only as an example. The whole human race would have perished in the flood had Allah not taught the method of making the vessel to the Prophet Noah (peace be upon him) and had his followers not boarded it. Then the scattering of the human race over the whole earth became possible only because the people learned the principles of building
vessels from Allah and became able to cross the rivers and oceans. But from that humble beginning till today in spite of making great strides in the art of building huge ships and attaining every possible perfection in the science of navigation, man cannot claim that he has brought the rivers and the oceans fully under his control and power. Even today the water of God is still in God's own power alone and
whenever He wills He drowns man along with his ships in it. "What is behind you": Which the peoples before you have seen and experienced. "Signs": Verses of the divine Book by which man is admonished, and the signs which are found in the universe and in man's own self and in his history which serve as abject lessons for man, provided he is inclined to learn any lesson. This means to show that disbelief
has not only blinded their intellect but has destroyed their moral sense, too. They neither have the right thought about Allah nor do they adopt the right attitude towards the people. They react adversely to every admonition, follow a perverse philosophy in respite of every deviation and immorality and have a ready-made pretense for escape from every good. After Tauhid the other question about which a
dispute was raging between the Prophet (peace be upon him) and the discourse. Here, before giving the arguments, the Hereafter has been depicted with all its horrors so that the people should know that what they are refusing to believe in cannot be averted by their denial, but they have to
meet and experience it one day inevitably. The question did not mean that they wanted to know the exact date of the coming of the Hereafter, and if, for instance, they were told that it would have believed in it. Such questions, in fact, were put as a challenge only for the sake of
argument. What they meant to say was that there would be no Resurrection withatever, as if to say: You are threatening us with Resurrection without rhyme or reason. That is, the Resurrection will not take place piecemeal so that the
people may leisurely watch its coming, but it will come all of a sudden when the people will be a terrible blast and everyone will fall dead at the spot. Abdullah bin Amr and Abu Hurairah have related a Hadith from the Prophet (peace be upon him) saying: The people will be walking on
the roads as usual, will be buying and selling in the markets, will be disputing matters in their assemblies, when suddenly the Trumpet shall be sounded. Thereupon the one who was filling a cistern to water his animals would not have the time to water; and the one who was going to eat, would
not have the time to lift the morsel to his mouth and Resurrection will take place. For the explanation of the Trumpet, see E.N. 78 of Surah TaHa. As for the length of the interval between the first blowing of the Trumpet and its second blowing, we have no information. The interval may be of hundreds and thousands of years. Abu Hurairah has related that the Prophet (peace be upon him) said:
Israfil has put the Trumpet to his mouth and is looking up to the divine Throne, awaiting orders for blowing, called nafakhat as-Saaq, everyone will fall down dead. Then, when none shall remain except Allah, the One, the Everlasting, the earth
will be changed altogether and will be spread flat and smooth without a crease or wrinkle on it. Then Allah will administer a rebuke to His Creation, whereupon everyone will rise at the spot where he had fallen dead, on the changed earth, and this will happen on the third blowing of the Trumpet called nafakhat al qiyam li-Rabbil-Alamin. This is supported by several allusions in the Quran also. For example,
see Surah Ibrahim, Ayat 48; Surah TaHa, Ayats 105-108, and the E.Ns thereof. That is, at that time they will not realize that they had been woken up suddenly by some terrible catastrophe, and were running away from it. (For further details, see Surahs TaHa, Ayat 103; Al-Hajj, Ayats
1-2). Here, it is not clear as to who will give this answer. It may be that they themselves would realize after some time to their horror that it was not waking up from sleep but the second life after death. And it may also
be that they will understand this from the general conditions prevailing on the Day of Resurrection and the angels might tell them this. This is what Allah will tell the disbelievers and the polytheists, the sinners and the polytheists, the sinners and the polytheists, when they will be presented before Him. To understand this one should remember that the righteous believers will not be withheld in the Plain of Resurrection, but in the very beginning
they will be sent to Paradise without accountability, or after a mild reckoning, because their record will be clean. There will be no need to keep them waiting during the hearing by the Court. Therefore, Allah will tell the culprits, who will be required to render their accounts, in the Plain of Resurrection: Look! the righteous people whom you used to mock and regard as foolish in the world, are today enjoying the
pleasures of Paradise because of their wisdom, and you, who in your own judgment were very prudent and sagacious, are being condemned to accountability for your misdeeds. This can have two meanings: (1) Get you apart from the righteous believer; for in the world even if you belonged to the same community and the same brotherhood, here you have no connection and relationship
left with them. (2) Get you apart from one another: now you can no longer remain a group. All your relations and deeds.53. Here again Allah has used ibadat (worship) in the sense of itaat (obedience). This subject has already been explained above
in Surah Al-Baqarah, Ayat 172; Surah An- Nisa, Ayat 172; Surah An- Nisa, Ayat 117, Surah Al-Anaam, Ayat 117, Surah Al-Anaam, Ayat 22; Surah Al-Anaam, Ayat 117, Surah Al-Anaam
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the reason being that only falling prostrate before him is not forbidden, but following him and obeying his commanded to worship the Prophet and the rulers in the verse: Atiullaha wa ati-ur-rasula wa ulil-amri min-kum? He himself answers it
thus: If obedience to them is in accordance with the command? This was nothing but worship of Allah, it will be Allah's worship of Allah, it will be Allah's worship of Allah, it will be their worship of Allah has not given leave to obey them. Then he
writes: If a person comes to you and commands you to do something, you should see whether his command is in accordance with the command of Allah or not. If it is not, Satan is with him; and if you obeyed him in this, you worshiped him and his Satan. Likewise, if your self urges you to do something, you should see whether his command is in accordance with the command is not. If it is not, Satan is with him; and if you obeyed him in this, you worshiped him and his Satan. Likewise, if your self urges you to do something, you should see whether his command is not. If it is not, Satan is with him; and if you obeyed him in this, you worshiped him and his Satan. Likewise, if your self urges you to do something, you should see whether his command is not permissible,
your self is Satan itself, or Satan is with it. If you obeyed him, you in fact became guilty of worshiping him. Further on, he writes: But there are different degrees of the worship of Satan. Sometimes it so happens that a man uses his limbs to do a work but his heart and tongue
do not cooperate in this. Some people commit a sin while their heart is disagreeable and their tongue is invoking Allah for forgiveness, and they confess that they are committing an evil. This is Satan's worship with external limbs. There are other people who commit a crime with a cool mind and express pleasure and satisfaction with the tongue also. Such people are the worshipers of Satan from outside as
well as from inside. (Tafsir Kabir, vol. VII, pp. 103-104). That is, If you had been deprived of reason and you were using it to advantage in all the affairs of the world, and you had been warned by Allah through the Prophets as well, yet, when you were
deceived by your enemy and he succeeded in leading you astray, you could not be excused from the responsibility of your folly. This command will be given in respect of the stubborn culprits, who will refuse to confess their crimes, will belie the witnesses, and will also not acknowledge the genuineness of their conduct-book. Then will Allah Almighty command: Well, stop your babbling. Just see what your
own limbs say about your misdeeds. In this connection, here only the evidence to be given by the hands and the feet has been mentioned. But at other places it has been said that their eyes and their own tongues and their own hands and feet will bear
testimony to their misdeeds. (Surah An-Noor, Ayat 24) Then, when all will have reached there, their ears and their very skins will bear witness against them concerning what they had been doing in the world. (Surah HaMim-Sajdah, Ayat 20). The question arises: On the one hand, Allah says: We shall seal their mouths, and on the other hand, in the verse of Surah An-Noor, He says: Their
tongues will bear testimony against them. How can these two things be reconciled? The answer is: To seal the mouths means to deprive them of their tongues means that their tongues themselves will tell how the wicked people had used them, what blasphemies and lies they had been
made to utter, what mischief they had invented and what falsehoods they had been made to say on different occasions. After depicting the scene of Resurrection, the people are being warned to this effect: The Resurrection may seem yet far off to you, but even if you consider seriously your life in this world of which you are so proud, you will see how helpless you are in the powerful grip of Allah. Your eyes
by virtue of whose sight you are carrying out all your obligations in the world can be blinded at one command of Allah. Your legs on whose strength you are showing all this activity can become paralyzed as and when Allah wills. As long as the powers and capabilities granted by Allah continue to function, you remain lost in the arrogance of your self, but as soon as one of them fails to function, you come to
understand how helpless you are. "Reverse him in creation," means that in old age Allah turns him back to the state of childhood. He becomes unable to stand and walk without the help and support of others; he urinates and defecates in bed; talks childishly and is laughed at by others. In short, towards the end of life he returns to the same state of weakness with which he had started life
in this world. This is a rejoinder to the disbelievers, who slighted the Prophet (peace be upon him) and his message by branding him a poet when he preached Tauhid and talked of the Hereafter, life-after-death, and Hell and Heaven. (For further explanation, see Surah Ash-Shuara, Ayats 224-227 and the E.Ns thereof). Every living person means: Every person who is capable of thinking and understanding,
who is not like a stone, which neither hears nor understands nor moves from its place however rationally and sympathetically one may explain the distinction between the truth and falsehood and give admonition before him. The word "hands" has been used metaphorically for Allah. This does not mean that, God forbid, Allah has a body and He works with the hands like human beings, but it means to
impress that Allah has made these things Himself, and none else has any share in the matter of their creation. It is ingratitude to regard a blessing as a gift of someone other than the donor, to be grateful to another for it, and to cherish the hope of receiving it or to seek it from another than the donor. Likewise, it is also ingratitude that one should use a blessing against the will of the donor. Therefore, a
mushrik or a disbeliever or a hypocrite or a sinful person cannot be regarded as a grateful servant of God when he utters words of thankfulness only with the tongue. The disbelievers of Makkah did not deny that the cattle had been created by Allah; none of them said that the other deities had any hand in their creation. But despite knowing all this when they paid homage to their deities for the blessings
granted by Allah, presented offerings before them and prayed to them for more blessings and offered sacrifices for their sake, their verbal gratitude became meaningless. That is why Allah has regarded them as guilty of ingratitude and their needs. But for their multitudes they
could not survive as gods even for a day. These people are behaving as their humble servants. They are setting up and decorating their shrines; they carry out propaganda for them; they fight and quarrel with others for their sake. Then only are they recognized as gods. They are not the real God, Who, whether someone recognizes Him or not, is ruling over the whole universe by His own might and
authority. The address is to the Prophet (peace be upon him). Here the allusion is to the campaign of vilification which the charges they brought against him were absolutely baseless. In order to create suspicions against him in the minds of the people, they
branded him a poet, sorcerer, magician, madman, etc. But their consciences recognized, and they also acknowledged before one another, that whatever they were uttering was false, which they were opposing and resisting the truth with falsehood shall ultimately
meet with failure in this world and see their evil end in the Hereafter, too. Here the disbelievers' question cited in verse 48 above, is being answered by reason and argument. The question with the threafter. But they asked it because they thought it was impossible, rather irrational, that
human beings would be raised back to life after death. That is why, in reply to their question, arguments are being given for the possibility of the Hereafter. According to the traditions related by Ibn Abbas, Qatadah and Said bin Jubair, one of the chiefs of Makkah, on this occasion, came up with a rotten bone of a dead person, from the graveyard. He broke and crushed it into pieces before the Prophet
(peace be upon him) and scattering its particles in the air, said: O Muhammad, you say that the dead will be raised back to life. Tell us who will give life to these decayed and rotten bones? The answer was given immediately in the form of these verses. That is, We caused the sperm-drop which contained nothing but the basic germ of life to develop to an extent that it started moving and eating like the
animals. Furthermore, it has developed such powers of intellect and reasoning and disputation and speech, which are not possessed by any animal; so much so that now he dares stand up as an adversary before his Creator! That is, he regards Us powerless and weak like the creation, and thinks that just as man cannot raise the dead back to life, so also can't We. "Forgets his own creation": Forgets that
We created the basic germ of life from dead matter, which became the means of his creation; then We caused the germ to develop to such an extent that now he stands before Us as a disputant. It either means that He has placed the inflammable matter in the green trees due to which people kindle fire from the pieces of wood. Or, it is an allusion to the markh and afar trees, whose green branches the
Arabs struck against each other to produce the sparks. In ancient times the Bedouins used this method of kindling the fire and might even be using the same today. Page 7 By Abul A'la Maududi Ibn Abbas, Ikrimah, Dahhak, Hasan Basri and Sufyan bin Uyainah have opined that it means, "O man", or "O person". Some other commentators have regarded it as an abbreviation of "Ya Sayyid" as well, which,
according to this interpretation, would be an address to the Prophet (peace be upon him). To begin a discourse like this does not mean that the Prophet (peace be upon him), God forbid, had some doubt about his Prophethood, and Allah had to say this in order to reassure him of it. But the reason is that the disbelieving Quraish at that time were most vehemently refusing to believe in his Prophethood.
Therefore, Allah at the very beginning of the discourse has said: You are indeed one of the Messengers, which implies that the people who deny your Prophethood are misled and mistaken. To further confirm the same, an oath has been taken by the Quran, which is full
of wisdom. This itself testifies that the person who is presenting such wise revelations is most surely a Messenger of God. No man has the power to compose such revelations. The people who know Muhammad (peace be upon him) can never be involved in the misunderstanding that he is himself forging these discourses, or reciting them after having learned them from another man. For further explanation
see Surah Yunus, Ayats 16-17, 37-39; Surah Bani-Israil, Ayat 88; Surah An-Naml, Ayat 75; Surah Al-Qasas, Ayats 44-46, 85-87; Surah Al-Ankabut, Ayats 1-5 and the relevant E.Ns.Here, two of the attribute is meant to impress the reality that the
Quran is not the counsel of a powerless preacher, which if you overlook or ignore, will not bring any harm to you; but this is the Edict of that Owner of the Universe, Who is All-Mighty, Whose decrees cannot be withheld from being enforced by any power, and Whose grasp cannot be avoided by anyone. The second attribute is meant to make one realize that it is all due to His kindness and mercy that He has
sent His Messenger for your guidance and instruction and sent down this great Book so that you may avoid errors and follow the right path which their forefathers had been warned, because they live in heedlessness. If the first meaning, as given above in the text, is
taken, the forefathers would imply the forefathers would imply the forefathers of the immediate past, for in the ancient time several Prophets had appeared in Arabia. And if the second meaning is adopted, it would imply this: Revive and refresh the message that had been conveyed to the forefathers of this nation by the Prophets in the past, for these people have forgotten it. Obviously, there is no contradiction between the two
translations, and, as to meaning, each is correct in its own place. A doubt may rise here: How could the forefathers of a nation to whom no warner had been sent at a particular time in the world, the influence of his message and teaching spreads far and wide, and is handed down by one generation to
the other. As long as this influence remains and there continue arising among the followers of the Prophet such people as keep his message of guidance fresh, the period of time cannot be said to be without the guidance. And when the influence of the Prophet such people as keep his message of guidance fresh, the period of time cannot be said to be without the guidance. And when the influence of the Prophet such people as keep his message of guidance fresh, the period of time cannot be said to be without the guidance. And when the influence of the Prophet such people as keep his message of guidance fresh, the period of time cannot be said to be without the guidance.
(peace be upon him) the influence of the teachings of the Prophets Abraham, Ishmael, Shuaib and Moses and Jesus (peace be upon all of them) could be seen everywhere in Arabia and from time to time the real teaching was also distorted, Allah raised the
Prophet Muhammad (peace be upon him), and made such arrangements that his message can neither be wiped out nor tampered with. (For further explanation, see E. N. 5 of Surah Saba). This is about those people who were being obstinate and stubborn with regard to the message of the Prophet (peace be upon him) and had made up their minds not to listen to him at all. This is because: They have
already deserved the torment; therefore, they do not believe. It means: The people who do not heed the admonition, and persist in their denial and hostile attitude to the truth in spite of the final warning from Allah conveyed through the Prophets, are themselves overwhelmed by the evil consequences of their misdeeds and deprived of every opportunity to believe. The same thing has been expressed more
clearly in verse 11 below: You can only warn him who follows the admonition and fears the Merciful God though he cannot see Him. "Shackles" in this verse implies the stiffness of the neck which is caused by pride and haughtiness. Allah means to impress this: We
have made their obstinacy and stubbornness the shackles of their neck, and their pride and haughtiness has made them so stiff-necked that they will not pay heed to any reality, however clear and evident it may be. Setting a barrier before them and a barrier before them and a barrier behind them, means that they will not pay heed to any reality, however clear and evident it may be. Setting a barrier behind them, means that they will not pay heed to any reality, however clear and evident it may be.
the consequences of the future. Their prejudices have so covered them from every side and their misconceptions have so blinded them that they cannot see even those glaring reaching reaching reaches every kind of people. Some of them are the ones mentioned above, and some
others those who are being mentioned in the next verse. When you come across the people of the first kind and you see that they continue to persist in their denial, pride and antagonism, you should leave them alone, but at the same time you should not feel disheartened so as to give up your mission, for you do not know exactly where among the multitudes of the people are those sincere servants of God,
who would heed your admonition and fear God and turn to the right path. The real object of your preaching, therefore, should be to search out and collect this second kind of the entries are made in the conduct-book of men. First, whatever a person does, good or bad
is entered in the divine register. Second, whatever impressions a man makes on the objects of his environment and on the limbs of his environment and on the limbs of his deas and intentions and aims and objects and the pictures of all of his good and bad acts and deeds
will appear before him. Third, whatever influences he has left behind of his good and bad actions on his future generation, on his society and on mankind as a whole, will go on being recorded in his account as far as they reach and bad training given by him to his children, the good or evil that he has spread in the society, and its
impact on mankind as a whole, will go on being maintained till the time that it goes on producing good or evil results in the world. The early commentators, generally, have expressed the opinion that the habitation implies the Syrian city of Antioch, and the messengers mentioned in
this connection is that Antiochus was the king of this land at that time. But historically this story which Ibn Abbas, Qatadah, Ikrimah, Kaab Ahbar and Wahb bin Munabbih, and others have related on the basis of unauthentic Christian traditions is baseless. There have been 13 kings of the Seleucid dynasty named Antiochus who reigned in Antiochu, and the rule of the last king of this name, rather the rule of
this dynasty itself, came to an end in 65 B.C. At the time of the Prophet Jesus, the whole land of Syria and Palestine, including Antioch, was under the Romans. Then, no proof is forthcoming from any authentic tradition of the Christians that the Prophet Jesus might himself have sent any of his disciples to Antioch for preaching his message. On the contrary, the Acts of the Apostles (N.T.) shows that the
Christian preachers had reached Antioch for the first time a few years after the event of the crucifixion. Now, evidently, the people who were neither appointed messengers by Allah nor sent by His Messenger cannot be regarded as messengers of Allah by any interpretation even if they might have travelled for the purpose of preaching of their own accord. Moreover, according to the Bible, Antioch was the
first city where the non-Israelites embraced Christianity in large numbers and where the Christian faith met with great success; whereas the habitation mentioned by the Quran was some such habitation which rejected the invitation of the messengers, and was consequently punished with a destruction, which might
be regarded, as the result of denying the Prophethood.On account of these reasons it cannot be accepted that the habitation implies Antioch. The habitation has neither been clearly determined in the Quran nor in any authentic means nor the time when they were appointed. To understand the purpose for which the Quran is
narrating this story here, it is not necessary to know the names of the habitation and the messengers. The object is to warn the Quraish, as if to say: You are following the same doom as was met by them.In other words, what they wanted to say was:
Since you are human beings, you cannot be the messenger sof God. The same was the view of the disbelievers of Makkah. They also said: Muhammad cannot be a messenger because he is a man. They say: What sort of a Messenger is he that he eats food and moves about in the streets. (Surah Al-Furqan, Ayat 7). And the unjust people whisper to one another, saying: This man is no more than a human
being like yourselves. What, will you then be enticed by this sorcery while you perceive it. (Surah Al-Anbiya, Ayat 3). The Quran refutes this erroneous notion of the people of Makkah and says that it is not any new kind of ignorance which these people are displaying, but all the ignorant people since the earliest times have been involved in the misunderstanding that a human being cannot be a messenger
and a Messenger cannot be a human being. When the chiefs of the people of the Prophet Noah (peace be upon him) had rejected his Prophethood, they had said the same thing: This person is no more than a human being like yourselves. By this he purely intends to obtain superiority over you. Had Allah willed, He would have sent down angels. Since the time of our forefathers we have never heard (that a purely intends to obtain superiority over you.
human being should come as a Messenger). (Surah Al-Mominoon, Ayat 24). The people of Aad had said the same about the Prophet Hud (peace be upon him): This person is no more than a human being like yourselves, you will indeed be the losers. (Surah Al-Mominoon, Ayats 33-34). The people
of Thamud also said the same about the Prophet Salih (peace be upon him): Shall we follow a man from among ourselves? (Surah Al-Qamar, Ayat 24). And the same thing happened with almost every Prophet that the disbelievers said: You are no more than human being like you, but Allah shows His favor
to anyone of His servants He pleases. (Surah Ibrahim, Ayats 10-11). Then the Quran says that this very notion of ignorance has been preventing guidance in every age, and the same has been the cause of every nation's downfall. Has not the news reached to you of those who had disbelieved before this, and then tasted the evil results of their deeds. And in the Hereafter there
awaits them a painful torment. They deserved this fate because their Messengers came to them with clear signs, but they said: Shall human beings show us guidance. So they refused and turned away. (Surah At-Taghabun, Ayats 5-6). Whenever guidance came before the people, nothing prevented them from believing in it except this (excuse): they said: Has Allah sent a human being as His messenger?
(Surah Bani Israil, Ayat 94). Then the Quran says explicitly that Allah has always sent human beings as the Messengers to whom We revealed (Our message). If you (O objectors) have no knowledge of this, you may ask those
who have the knowledge. We did not give them such bodies as could survive without food nor were they immortal. (Surah Al-Furqan, Ayats 7-8). "All the Messengers whom We sent before you also ate food and moved about in the streets. (Surah Al-Furqan, Ayats 20). O Prophet, say to them: Had angels settled on the earth and moved about in peace, We would certainly have sent an angel as a messenger
to them. (Surah Bani-Israil, Ayat 95). This is another notion of ignorance in which the disbelievers of Makkah were involved the so-called rationalists of today and in it have been involved the deniers of revelation at all for the guidance of man. He is
only concerned with the affairs of the heavens: He has left the affairs and problems of man to be resoled by man himself. That is, our duty is only to convey to you the message that Allah has entrusted us with. Then it is for you to accept it, we shall not be seized in consequence of your disbelief, You
will yourselves be answerable for your crimes. What they meant was: You are an evil omen for us. Our gods have become angry with us on account of what you have been saying against them. Now whatever calamity is befalling us is only because of you. Precisely the same thing used to be said by the disbelievers and the hypocrites of Arabia concerning the Prophet (peace be upon him): If they suffer a
loss, they say: this is because of you. (Surah An-Nisa, Ayat 77). That is why at several places in the Quran these people ds to their Prophets. We regard you and your companions as a sign of bad omen. (Surah An-Namal, Ayat 47). And the same was the attitude of
the people of Pharaoh: Whenever a good time came, they would say: This is but our due, and when there was a hard time, they would ascribe their calamities to Moses (peace be upon him) and his companions. (Surah Al-Aaraf, Ayat 130). That is, no one is an evil omen for another. Everyman's augury is hanging around his own neck. If a person sees an evil, it is because of his own self; and if he sees a
good, it is also because of his own self. We have fastened the augury of every man to his own neck. (Surah Bani-Israil, Ayat 13). That is, you in fact want to avoid the good and you like the deviation instead of the guidance. Therefore, instead of the guidance and you like the deviation instead of the guidance. Therefore, instead of the guidance and you like the deviation instead of the guidance. Therefore, instead of the guidance and you like the deviation instead of the guidance and you like the deviation instead of the guidance.
in this one sentence, put together all the arguments required for determining the genuineness of a Prophet can be determined by two things. First, whatever these people are saying is perfectly reasonable, and their own character also is pure; second, no one can prove that they
are calling the people to this faith on account of a selfish motive. Therefore, there is no reason why they should not be listened to. By citing this reasoning of the person the Quran set a criterion before the people of how to judge and determine the genuineness of the Prophet, as if to say: The word and deed of the Prophet Muhammad (peace be upon him) bear full evidence that he is on
the right path. Then, no one can point out any selfish motive or interest behind his struggle of preaching, the second of the wisdom of preaching. In the first part he says: To worship the Creator is the demand of both reason and nature; it
would be highly unreasonable that one should worship those who have not created him and should deny to be the servant of Him Who has created him. In the second part he warns his people to the effect: All of you ultimately have to die and return to that God adoption of Whose service you object to. Therefore, you should consider for yourselves as to what goodness you could expect by turning away from
Him.That is, they are neither such favorites of God that even if I commit grave crimes, He will forgive me on their recommendation, nor are they so powerful that they should be able to rescue me if God may please to punish me. If I make them my gods in spite of knowing all this. This sentence again contains a subtle point of the wisdom of preaching. Saying this the man made the people realize: The Lord in
Whom I have believed is not merely my Lord but your Lord, too. I have committed no error by helieving in Him, but you, in fact, are certainly committing an error by not believing in Him, but you, in fact, are certainly committing an error by not believing in Him. That is, immediately following his martyrdom, the man was given the good news of Paradise. As soon as he entered the next world through the gate of death, there were the angels to receive him, and they gave him the good
news that Paradise was awaiting him. The commentators have disputed the meaning of this sentence. Qatadah says: Allah admitted him by the angels as a good news; he will enter Paradise on the day of Resurrection along with the other believers. This is a specimen of the high morality of the
believer, He had no ill will or feeling of vengeance in his heart against the people who had just killed him so that he should invoke Allah against them. Instead, he was still wishing them well. After death the only wish that he cherished was: Would that my people could know the good end that I have met, and could learn a lesson from my death, if not from my life, and adopt the righteous way. The noble
person did not wish Hell for his murderers but wished that they should believe and become worthy of Paradise. The same thing has been commended in the Hadith: He wished his people well when living as well as when dead. Allah has narrated this event in order to warn the disbelievers of Makkah to the effect: Muhammad (peace be upon him) and his believing companions are also your wellwishers just
as the believer was of his people. They do not cherish any ill-will or feeling of vengeance against you in spite of your persecutions of them. They are not your enemies but enemies but enemies but enemies of your persecutions of them. They are not your enemies but enemies of your persecutions of them. They are not your enemies but enemies of your deviation and error. The only object of their struggle against you in spite of your persecutions of them.
between death and Resurrection is not a period of nonexistence altogether, as some ignorant people think. But in this period the spirit lives without the bedy, speaks and hears speech, has feelings and desires, feels happy and unhappy, and also continues to be concerned about the people of the world. Had it not been so, the believer would not have been given the good news of Paradise after death, and
he could not have wished that his people became aware of his good end. These words contain a subtle satire. In their arrogance and pride of power and their followers, but, contrary to their plot, they were themselves annihilated by only one stroke of the divine punishment. That is, they were annihilated
           elv that not a trace of them was left behind them. No one in the world even remembers them today. Their civilization as well as their race has become extinct. Until now the disbelieves of Makkah were being warned and reproved for their denial of the truth and their attitude of antagonism which they had adopted towards the Prophet (peace be upon him). Now the discourse turns to the basic thing
which was the actual cause of the conflict between them and the Prophet (peace be upon him), i.e. the doctrine of Tauhid and the Hereafter, which the Prophet (peace be upon him) was presenting and the disbelievers were refusing to accept. In this connection, some arguments have been given, one after the other, to make the people ponder over the realities, as if to say: Observe these phenomena of the
universe, which are ever present before you. Do they not point to the same reality, which this Prophet is presenting before you?"A sign": A sign that Tauhid is the truth and shirk the falsehood. Another translation of this sentence can be: So that they may eat fruits thereof and what their own hands make. That is, the artificial kinds of food, which the people prepare from the natural products, e.g. bread, curry,
jam, pickles, sauces and countless other things. In these brief sentences the vegetable and plant life of the earth has been presented as an argument. Man is eating the products of the earth day and night and regards this as very ordinary. But if he considers it seriously, he will see that the growth of rich crops and lush green gardens from the dry earth and the flow of the springs and rivers is not a simple
thing, which might be happening of itself, but there is a great wisdom and power and providence which it. Consider the reality of the earth. The substances of which it is composed do not possess any sign of life. The question is: How did
it become possible for plant life to emerge from the lifeless earth? If one looks into it, one will see that there are some important factors without whose provision beforehand life here could not have come into existence. First, in particular regions of the earth, on its outer surface, a layer was arranged of many such substances, which could serve as food for vegetation. This layer was kept soft so that the roots
of the vegetation could spread in it and suck food. Secondly, a system of irrigation was arranged on the earth which protects it against the calamities of the sky, becomes a means of the rainfall, and possesses gases which are necessary for the life and
growth of the vegetation. Fourthly, a relationship was established between the sun and the earth so as to provide proper temperature and suitable seasons for the vegetation. With the provision of these main factors (which in themselves are combinations of countless other factors), the coming to life of the vegetation. With the provision of these main factors (which in themselves are combinations of countless other factors).
vegetation was so constituted that as soon as it received favorable soil, water, air and season, vegetable life should begin stirring within it. Besides, inside the same seed a system was so arranged that from the seed of every species a plant precisely of the same species should begin stirring within it. Besides, inside the same seed a system was so arranged that from the seed of every species a plant precisely of the same species should begin stirring within it.
Vegetation was not created in twenty, or fifty, or a hundred kinds but in countless species, and they were so made that they should fulfill the requirements of food, medicine and clothing and innumerable other needs of the countless species, and they were so made that they should fulfill the requirements of food, medicine and clothing and innumerable other needs of the countless species, and they were so made that they should fulfill the requirements of food, medicine and clothing and innumerable other needs of the countless species, and they were to be brought into being after the vegetation on the earth. Anyone who ponders over this wonderful arrangement, if he is not stubborn and
prejudiced, will himself testify that all this could not have come about by itself. There is certainly a wise plan underlying it, according to which harmonics and relationships of the vegetation, and harmonics and relationships of the soil, water, air and season with respect to the vegetation, and harmonics and relationships of the vegetation, and harmonics and relationships of the vegetation with respect to the vegetation with re
detail. No sensible person can imagine that these universal, all-embracing relationships could be a mere accident. This same subtle arrangement points to the fact that this cannot be the work of many gods. This is, and can only be the work of many gods. This is, and can only be the work of one God, Who is the Creator and Lord of the earth, water, air, sun, vegetation, animals and mankind. If each of these had a separate god, it cannot be imagined that
such a comprehensive and universal plan with such deep and wise relationship and harmony could be produced, and should have continued to work with such regularity for millions upon millions of years. After giving these arguments for Tauhid, Allah says: Do they not then give thanks? That is: Are these people so thankless and ungrateful that they do not render thanks to that God Who has provided all
this for their survival, but thank others for the blessings and favors done by Him? Are they so wretched that instead of bowing before Him they bow before the false gods, who have not created even a blade of grass for them? Glory be to Him: He is free from every defect and fault, from every defect and fault fault.
used these words when refuting polytheistic beliefs, because every belief of shirk is, in fact, an imputation of some defect, some weakness and some fault to Allah. When a person says that Allah has an associate, he in fact, thinks that either Allah is incapable of running and ruling His Kingdom alone, or He is under compulsion to make another His associate, he in fact, thinks that either Allah is incapable of running and ruling His Kingdom alone, or He is under compulsion to make another His associate in His work. Or, some other beings are so
powerful in themselves that they are interfering in God's administration and God is putting up with their interference. Or, God forbid, Allah has the weaknesses of the worldly kings, due to which He is surrounded by an army of ministers, courtiers, flatterers and beloved princes or princesses, and thus many powers of Godhead have become divided among them. Had there been no such notions of ignorance
about Allah in the minds, there could be no guestion of any idea of shirk in the world. That is why it has been stated again and again in the Quran That Allah is free from and exalted far above those defects and faults and weaknesses which the mushriks ascribe to Him. This is still another argument for Tauhid. Here again certain realities of daily experience have been mentioned and it is suggested that man
observes these day and night but does not ponder over them seriously, whereas they contain signs and pointers to the reality. The combination between the man and woman is the cause of man's own birth. Procreation among the animals also is due to the combination between the man and woman is the cause of man's own birth. Procreation among the animals also is due to the combination between the man and woman is the cause of man's own birth.
when different things combine with one another, a variety of compounds come into existence. The basic composition of matter itself has become possible due to the entire universe, contains in itself such complexities and finenesses of wisdom and workmanship, and there exist
such harmonies and mutual relationships between the members of each pair that an objective observer can neither regard it as the result of an accident, nor can he believe that many different gods might have created these countless pairs and matched their members, one with the other, with such great wisdom. The members of each pair that an objective observer can neither regard it as the result of an accident, nor can he believe that many different gods might have created these countless pairs and matched their members, one with the other, with such great wisdom. The members of each pair that an objective observer can neither regard it as the result of an accident, nor can he believe that many different gods might have created these countless pairs and matched their members, one with the other, with such great wisdom.
things with their combination itself is an explicit argument of the Creator's being One and only One. The alternation of the night and day also is one of those realities which man does not regard as worthy of much attention only because it is a phenomenon of the passing of the
day and in the falling of the night, he will himself realize that this is an obvious sign of the existence of an All-Powerful and All-Wise Allah and of His being One and only One. The day cannot pass and the night cannot fall until the sun hides from the earth were bound in one and the same
relentless system. Then the deep relationship which exists between the alternation of the day and night and the earth, of the men and animals and vegetation, and even of water and air and different minerals, is in fact, the result of placing the earth at
a particular distance from the sun, with the arrangement that the different parts of the earth should go on successively coming before the sun and hiding from it at definite intervals. If the distance of the earth from the sun, with the arrangement that the different parts of the earth should go on successively coming before the sun and hiding from it at definite intervals. If the distance of the earth from the sun, with the arrangement that the different parts of the earth from the sun, with the arrangement that the different parts of the earth from the sun, with the arrangement that the different parts of the earth from the sun, and hiding from it at definite intervals. If the distance of the earth from the sun, with the arrangement that the different parts of the earth from the sun, with the arrangement that the different parts of the earth from the sun, with the arrangement that the different parts of the earth from the sun and hiding from it at definite intervals. If the distance of the earth from the sun and hiding from it at definite intervals.
or much slower, or sometimes the day had appeared suddenly and sometimes the night without any system, no life could be possible on this planet, and even the form and appearance of the inorganic substances would have been much different from what it is now. If the hearts are not blinded, one can clearly perceive in this system the working of a God, Who willed to bring into being this particular kind of
creation on the earth and then established relevance, harmonies and relationships between the earth and the sun precisely in accordance with its needs and requirements. If a person regards the concept of the existence of God and His Unity as far removed from reason, he should think for himself and see how much farther removed should it be from reason to ascribe this wonderful creation to many gods.
or to think that all this has happened automatically under some deaf and blind law of nature. When a person who can accept without question these latter unreasonable explanations, only on the basis of conjecture and speculation, says that the existence of a system and wisdom and purpose is not a sufficient proof of the existence of God, it becomes difficult for us to believe whether such a person really
feels the need and necessity of a rational proof, sufficient or insufficient in any degree whatever, for accepting any concept of the time when it will come to a halt, or the time when it will come to a halt, or the time when it will come to a halt, or the time when it will come to a halt. The true meaning of this verse can be determined only when man has attained the full and exact knowledge of the realities of the universe.
But man's knowledge is such that it has been changing in every age and what he seems to know today might change tomorrow. The people of the ancient times on the basis of their observations of the sun was stationary and all the planets of the solar system were revolving round it. But
this theory also did not last long. The later observations revealed that not only the sun but all the stars are also moving in a particular direction, at speed of 20 kilometers (about 12 miles) per second. About the sun the modern astronomers hold the view that it is moving at a speed of 20 kilometers (about 12 miles) per second. About the sun the modern astronomers hold the view that it is moving at a speed of 20 kilometers (about 12 miles) per second. About the sun the modern astronomers hold the view that it is moving at a speed of 20 kilometers (about 12 miles) per second. About the sun the modern astronomers hold the view that it is moving at a speed of 20 kilometers (about 12 miles) per second. About the sun the modern astronomers hold the view that it is moving in a particular direction, at speeds of 10 to 100 miles per second.
the phases of the moon go on changing throughout the month. It begins as a crescent, then goes on waxing every day till at last it returns to its original shape of the crescent, then month. Then it starts waning every day till at last it returns to its original shape of the moon. That is
why one can always calculate and find out exactly in what phase the moon will be on a particular day. If the movement of the moon had not been bound in a system, estimation of its phases would not have the moon into itself, or enter its orbit and collide with it.(2) The sun
cannot appear in the times which have been appointed for the rising and appearing of the moon. It is not possible that the sun should approach before the appointed period of the day comes to an end, and should start spreading its darkness suddenly during the time when the day is meant
to spread its light. The word falak in Arabic is used for the orbit of the planets, and it gives a different meaning from the word sama (sky). The sentence, "Each in an orbit is floating" points to four realities.(1) That not only the sun and the moon but all the stars and planets and celestial bodies are moving.(2) The falak, or orbit, of each one of them is separate.(3) That the orbits are not moving with the stars in
them, but the stars are moving in the orbits. (4) That the movement of the stars in their orbits is similar to the floating of something in a fluid. These verses are not intended to describe the realities of astronomy, but are meant to make man understand that if he looks around himself, with open eyes, and uses his common sense, he will find countless and limitless proofs of the existence of God and His Unity,
and he will not come across a single proof of atheism and shirk. The vastness of the solar system in which our earth is included is such that its parent body, the sun, is 300,000 times bigger than the earth, and its farthest planet, it revolves 4,600 million miles away round it. Notwithstanding this
vastness, the solar system occupies a very insignificant part of a huge galaxy. The galaxy which includes our solar system has about 3,000 million suns in it, and its nearest sun is so distant from our earth that its light takes about four years to reach us. Then this galaxy also is not the whole universe. According to the investigations made so far, it has been estimated that it is one of about 2,000,000 spiral
nebulae, and the nearest nebula is about a million light years away from the earth. As for the farthest celestial bodies which are visible through the modern instruments, their light reaches the earth in about 100 million years. Even now it cannot be predicted how far
and deep man will yet be able to see with greater and more efficient means of observation at his disposal. All the information that has been gathered so far about the universe which is working in the world of our earth; otherwise it was not at all possible, that
man should have made observations of the very distant worlds from the earth, measured their distances and estimated their movements. Is it not a clear proof of the fact that this whole universe is the creation of One God and the Kingdom of One Ruler? Then from the order and the wisdom and the excellence of workmanship and the deep relationships which are found in the hundreds of thousands of the
galaxies and in the millions and billions and billions of the stars and planets revolving in them no sensible person can imagine that all this design and work of art, and no planner behind this planning?"A laden vessel": the Ark of the Prophet Noah (peace
be upon him). As to boarding of the progeny of man in it, it means that although apparently a few companions of the Prophet Noah (peace be upon him) had boarded it, in reality all human beings who are to be born till Resurrection were boarding it; all the rest of mankind had been drowned in the flood, all later human beings who are to be born till Resurrection were boarding it; all the rest of mankind had been drowned in the flood, all later human beings are the children of those who were rescued in the Ark. This indicates that the first
vessel ever to be made in the world was the one made by the Prophet Noah (peace be upon him). Before that time man did not know any method of crossing the rivers and the seas. This method was first of all taught by Allah to the Prophet Noah (peace be upon him), and when some servants, of Allah were rescued in it from the flood, their future generations started making boats and ships for their sea
journeys. The signs until now were mentioned as arguments for Tauhid. This sign has been mentioned to make man realize that whatever powers he has been given over the forces; have been discovered also through the guidance of Allah and not solely by
himself. Man did not have the power and strength to have subdued these great forces by his own power, nor the capability to have discovered the secrets of nature himself and known the methods of taking service from them. Then he can use and employ the forces over which he has been given control by Allah only till the time that Allah wills them to remain subdued to him. For when Allah wills otherwise
the same forces which were serving man turn against him suddenly and he finds himself utterly helpless before them. To call man's attention to this reality, Allah has presented the case of the sea journey only as an example. The whole human race would have perished in the flood had Allah not taught the method of making the vessel to the Prophet Noah (peace be upon him) and had his followers not
boarded it. Then the scattering of the human race over the whole earth became possible only because the people learned the principles of building vessels from Allah and became able to cross the rivers and oceans. But from that humble beginning till today in spite of making great strides in the art of building huge ships and attaining every possible perfection in the science of navigation, man cannot claim
that he has brought the rivers and the oceans fully under his control and power. Even today the water of God is still in God's own power alone and whenever He wills He drowns man along with his ships in it. "What is behind you": Which the peoples before you have seen and experienced. "Signs": Verses of the divine Book by which man is admonished, and the signs which are found in the universe and in
man's own self and in his history which serve as abject lessons for man, provided he is inclined to learn any lesson. This means to show that disbelief has not only blinded their intellect but has destroyed their moral sense, too. They neither have the right thought about Allah nor do they adopt the right attitude towards the people. They react adversely to every admonition, follow a perverse philosophy in
respite of every deviation and immorality and have a ready-made pretense for escape from every good. After Tauhid the other question about this have been given in the end of the discourse. Here, before giving the arguments, the Hereafter has been
depicted with all its horrors so that the people should know that what they are refusing to believe in cannot be averted by their denial, but they are refusing to believe in cannot be averted by their denial, but they wanted to know the exact date of the coming of the Hereafter, and if, for instance, they were told that it would take place on such and such a date in such and such a month and
year, their doubts would have been removed and they would have been removed and they would be no Resurrection with Resur
day, but that it shall come and shall be accompanied by such and such horrors. That is, the Resurrection will not take place piecemeal so that the people may leisurely watch its coming, but it will come all of a sudden when the people will be a terrible blast and everyone will fall dead at
the spot. Abdullah bin Amr and Abu Hurairah have related a Hadith from the Prophet (peace be upon him) saying: The people will be sounded. Thereupon the one who was buying cloth would collapse and he would not have the time to put down the
cloth from his hand; the one who was filling a cistern to water; and the one who was going to eat, would not have the time to lift the morsel to his mouth and Resurrection will take place. For the explanation of the Trumpet, see E.N. 78 of Surah TaHa. As for the length of the interval between the first blowing of the Trumpet and its second blowing,
we have no information. The interval may be of hundreds and thousands of years. Abu Hurairah has related that the Prophet (peace be upon him) said: Israfil has put the Trumpet to his mouth and is looking up to the divine Throne, awaiting orders for blowing it. The Trumpet will be struck with terror. On the
second blowing, called nafakhat as-Saaq, everyone will fall down dead. Then, when none shall remain except Allah, the One, the Everlasting, the earth will be changed altogether and will be spread flat and smooth without a crease or wrinkle on it. Then Allah will administer a rebuke to His Creation, whereupon everyone will rise at the spot where he had fallen dead, on the changed earth, and this will
happen on the third blowing of the Trumpet called nafakhat al qiyam li-Rabbil-Alamin. This is supported by several allusions in the Quran also. For example, see Surah Ibrahim, Ayat 48; Surah TaHa, Ayats 105-108, and the E.Ns thereof. That is, at that time they will not realize that they had been dead and had been raised back to life after a long period, but they will be thinking that they had fallen asleep, and
had been woken up suddenly by some terrible catastrophe, and were running away from it. (For further details, see Surahs TaHa, Ayat 103; Al-Hajj, Ayats 1-2). Here, it is not clear as to who will give this answer. It may be that they used to belie them. It may also
be that the believers will remove their misunderstanding and tell them that it was not waking up from sleep but the second life after death. And it may also be that they will understand this from the general conditions prevailing on the Day of Resurrection and the angels might tell them this. This is what Allah will tell the disbelievers and the polytheists, the sinners and the culprits, when they will be presented
before Him. To understand this one should remember that the righteous believers will not be withheld in the Plain of Resurrection, but in the very beginning they will be sent to Paradise without accountability, or after a mild reckoning, because their record will be required to
render their accounts, in the Plain of Resurrection: Look! the righteous people whom you used to mock and regard as foolish in the world, are today enjoying the pleasures of Paradise because of their wisdom, and you, who in your own judgment were very prudent and sagacious, are being condemned to accountability for your misdeeds. This can have two meanings: (1) Get you apart from the righteous
believer; for in the world even if you belonged to the same community and the same community and the same connections and connections have been disbanded. All your relations and connections have been severed. Now each of you will be held answerable in your personal
capacity for your actions and deeds.53. Here again Allah has used ibadat (worship) in the sense of itaat (obedience). This subject has already been explained above in Surah Al-Kahf, Ayat 22; Surah Al-Kahf, Ayat 52; Surah Maryam, Ayat 42, Surah Al-Qasas, Ayat 63 and E.N. 63 of Surah
Saba. In this connection, the fine explanation given of it by Imam Razi in his Tafsir Kabir is also noteworthy. He writes: Do not worship Satan means: Do not worship Satan means the question: If ibadat means
itaat, then have the Muslims been commanded to worship the Prophet and the rulers in the verse: Atiullaha wa ati-ur-rasula wa ulil-amri min-kum? He himself answers it thus: If obedience to them is in accordance with the commands of Allah's worship (ibadat) and His obedience (itaat). Did not the angels fall prostrate before Adam in obedience to Allah's command? This was nothing but
worship of Allah. Obedience of the rulers will be their worship only in cases where they are obeyed in matters in which Allah has not given leave to obey them. Then he writes: If a person comes to you and commands you to do something, you should see whether his command is in accordance with the command of Allah or not. If it is not, Satan is with him; and if you obeyed him in this, you worshiped him
and his Satan. Likewise, if your self urges you to do something, you should see whether it is permissible to do it according to the Sahariah or not. If it is not permissible, your self is Satan itself, or Satan is with it. If you obeyed him, you in fact became guilty of worshiping him. Further on, he writes: But there are different degrees of the worship of Satan. Sometimes it so happens that a man does a work and
his limbs and his tongue also join him in this, and his heart also cooperates. At another time it so happens that a man uses his limbs to do a work but his heart and tongue do not cooperate in this. Some people commit a sin while their heart is disagreeable and their tongue is invoking Allah for forgiveness, and they confess that they are committing an evil. This is Satan's worship with external limbs. There
are other people who commit a crime with a cool mind and express pleasure and satisfaction with the tongue also. Such people are the worshipers of Satan from outside as well as from instead of your Lord, you could have the reason to offer an excuse. But you, in fact, had been blessed
with reason by Allah and you were using it to advantage in all the affairs of the world, and you had been warned by Allah through the Prophets as well, yet, when you were deceived by your enemy and he succeeded in leading you astray, you could not be excused from the responsibility of your folly. This command will be given in respect of the stubborn culprits, who will refuse to confess their crimes, will
belie the witnesses, and will also not acknowledge the genuineness of their conduct-book. Then will Allah Almighty command: Well, stop your babbling. Just see what your own limbs say about your misdeeds. In this connection, here only the evidence to be given by the hands and their tongues, and the
skins of their body, will tell how they had been employed in the world. They should not forget the Day when their own tongues and their ears and their ears and their world. (Surah HaMim-
Sajdah, Ayat 20). The question arises: On the one hand, Allah says: We shall seal their mouths, and on the other hand, in the verse of Surah An-Noor, He says: Their tongues will bear testimony against them. How can these two things be reconciled? The answer is: To seal the mouths means to deprive them of their power of speech. That is, after this they will not be able to say whatever they like with their
tongue. The testimony of their tongues means that their tongues means that their tongues them had been made to utter, what blasphemies and lies they had been made to say on different occasions. After depicting the scene of Resurrection, the people are being warned to this effect: The Resurrection may seem yet fall the scene of Resurrection, the people are being warned to this effect: The Resurrection may seem yet fall the scene of Resurrection, the people are being warned to this effect: The Resurrection may seem yet fall the scene of Resurrection, the people are being warned to this effect: The Resurrection may seem yet fall the scene of Resurrection, the people are being warned to this effect: The Resurrection may seem yet fall the scene of Resurrection may 
off to you, but even if you consider seriously your life in this world of which you are so proud, you will see how helpless you are in the powerful grip of Allah. Your legs on whose strength you are showing all this activity can become paralyzed as and when Allah wills. As long as
the powers and capabilities granted by Allah continue to function, you remain lost in the arrogance of your self, but as soon as one of them fails to function, you come to understand how helpless you are. "Reverse him in creation," means that in old age Allah turns him back to the state of childhood. He becomes unable to stand and walk without the help and support of others; he is fed by others; he urinates
and defecates in bed; talks childishly and is laughed at by others. In short, towards the end of life he returns to the same state of weakness with which he had started life in this world. This is a rejoinder to the disbelievers, who slighted the Prophet (peace be upon him) and his message by branding him a poet when he preached Tauhid and talked of the Hereafter, life-after-death, and Hell and Heaven. (For
further explanation, see Surah Ash-Shuara, Ayats 224-227 and the E.Ns thereof). Every living person means: Every person who is capable of thinking and understanding, who is not like a stone, which neither hears nor understands nor moves from its place however rationally and sympathetically one may explain the distinction between the truth and falsehood and give admonition before him. The word
"hands" has been used metaphorically for Allah. This does not mean that, God forbid, Allah has a body and He works with the hands like human beings, but it means to impress that Allah has made these things Himself, and none else has any share in the matter of their creation. It is ingratitude to regard a blessing as a gift of someone other than the donor, to be grateful to another for it, and to cherish the
hope of receiving it or to seek it from another than the donor. Likewise, it is also ingratitude that one should use a blessing against the will of the donor. Therefore, a mushrik or a disbeliever or a hypocrite or a
Allah; none of them said that the other deities had any hand in their creation. But despite knowing all this when they paid homage to their deities for the blessings granted by Allah, presented offerings before them and prayed to them for more blessings and offered sacrifices for their sake, their verbal gratitude became meaningless. That is why Allah has regarded them as quilty of ingratitude and
thanklessness. That is, the poor false gods themselves are dependent upon their survival and their safety and their needs. But for their multitudes they could not survive as gods even for a day. These people are behaving as their humble servants. They are setting up and decorating their shrines; they carry out propaganda for them; they fight and quarrel with others for their sake. Then
only are they recognized as gods. They are not the real God, Who, whether someone recognizes Him or not, is ruling over the whole universe by His own might and authority. The address is to the Prophet (peace be upon him). Here the allusion is to the campaign of vilification which the chiefs of the disbelievers of Makkah were carrying on against him. They knew in their hearts and acknowledged in their
private assemblies that the charges they brought against him were absolutely baseless. In order to create suspicions against him in the minds of the people, they branded him a poet, sorcerer, magician, madman, etc. But their consciences recognized, and they also acknowledged before one another, that whatever they were uttering was false, which they were forging only to frustrate his mission. That is
why Allah says to His Prophet: Do not grieve at their absurd and meaningless talk. Those who are opposing and resisting the truth with falsehood shall ultimately meet with failure in this world and see their absurrection be carried out? had
not been asked with a view to find out the exact date of the coming of the Hereafter. But they asked it because they thought it was impossible, rather irrational, that human beings would be raised by Ibn Abbas, Qatadah and Said bin Jubair, one of the
chiefs of Makkah, on this occasion, came up with a rotten bone of a dead person, from the graveyard. He broke and crushed it into pieces before the Prophet (peace be upon him) and scattering its particles in the air, said: O Muhammad, you say that the dead will be raised back to life. Tell us who will give life to these decayed and rotten bones? The answer was given immediately in the form of these
verses. That is, We caused the sperm-drop which contained nothing but the basic germ of life to develope to an extent that it started moving and eating like the animals. Furthermore, it has developed such powers of intellect and reasoning and disputation and speech, which are not possessed by any animal; so much so that now he dares stand up as an adversary before his Creator! That is, he regards Us
powerless and weak like the creation, and thinks that just as man cannot raise the dead back to life, so also can't We. "Forgets that We created the basic germ of life from dead matter, which became the means of his creation; then We caused the inflammable
matter in the green trees due to which people kindle fire from the pieces of wood. Or, it is an allusion to the markh and afar trees, whose green branches the Arabs struck against each other to produce the sparks. In ancient times the Bedouins used this method of kindling the fire and might even be using the same today. Page 8 By Abul A'la Maududi Ibn Abbas, Ikrimah, Dahhak, Hasan Basri and Sufyan bin
Uyainah have opined that it means, "O man", or "O person". Some other commentators have regarded it as an abbreviation of "Ya Sayyid" as well, which, according to this interpretation, would be an address to the Prophet (peace be upon him). To begin a discourse like this does not mean that the Prophet (peace be upon him), God forbid, had some doubt about his Prophethood, and Allah had to say this in
order to reassure him of it. But the reason is that the disbelieving Quraish at that time were most vehemently refusing to believe in his Prophethood. Therefore, Allah at the very beginning of the discourse has said: You are indeed one of the Messengers, which implies that the people who deny your Prophethood are misled and mistaken. To further confirm the same, an oath has been taken by the Quran
and the word "wise" has been used as an epithet of the Ouran, which means this; An obvious proof of your being a Prophet is this Ouran, which is full of wisdom. This itself testifies that the person who is presenting such wise revelations. The people who know Muhammad (peace be upon him) can never be involved in
the misunderstanding that he is himself forging these discourses, or reciting them after having learned them from another man. For further explanation, see Surah Al-Ankabut, Ayats 49-51; Surah Ar-Rum, Ayats 1-5 and the relevant E.Ns. Here, two of the attributes of the Sender of the
Quran have been mentioned. First, that He is All-Mighty; second, that He, is All-Merciful. The first attribute is meant to impress the reality that the Quran is not the counsel of a powerless preacher, which if you overlook or ignore, will not bring any harm to you; but this is the Edict of that Owner of the Universe, Who is All-Mighty, Whose decrees cannot be withheld from being enforced by any power, and
Whose grasp cannot be avoided by anyone. The second attribute is meant to make one realize that it is all due to His kindness and mercy that He has sent His Messenger for your guidance and instruction and the Hereafter. Another translation can be: You should warn the
people of the same of which their forefathers had been warned, because they live in heedlessness. If the first meaning, as given above in the text, is taken, the forefathers would imply this: Revive and refresh the message that had been conveyed to the
forefathers of this nation by the Prophets in the past, for these people have forgotten it. Obviously, there is no contradiction between the two translations, and, as to meaning, each is correct in its own place. A doubt may rise here: How could the forefathers of a nation to whom no warner had been sent at a particular time in the past, for these people have forgotten it. Obviously, there is no contradiction between the two translations, and, as to meaning.
Allah sends a Prophet in the world, the influence of his message and teaching spreads far and wide, and is handed down by one generation to the Prophet such people as keep his message of guidance fresh, the period of time cannot be said to be without the guidance. And when the influence of the Prophet's
teaching dies out, or the teaching is tampered with, the appointment of another Prophet becomes inevitable. Before the advent of the Prophet (peace be upon all of them) could be seen everywhere in Arabia and from time to time there had been arising among the Arabs, or coming from
outside, men, who revived their teachings. When the influence was about to die out, and the real teaching was also distorted, Allah raised the Prophet Muhammad (peace be upon him), and made such arrangements that his message can neither be wiped out nor tampered with. (For further explanation, see E. N. 5 of Surah Saba). This is about those people who were being obstinate and stubborn with
regard to the message of the Prophet (peace be upon him) and had made up their minds not to listen to him at all. This is because: They have already deserved the torment; therefore, they do not believe. It means: The people who do not heed the admonition, and persist in their denial and hostile attitude to the truth in spite of the final warning from Allah conveyed through the Prophets, are themselves
overwhelmed by the evil consequences of their misdeeds and deprived of every opportunity to believe. The same thing has been expressed more clearly in verse implies their own stubbornness which was preventing them from accepting the truth. "Reaching to chins"
and "so they are made stiff-necked" implies the stiffness of the neck which is caused by pride and haughtiness. Allah means to impress this: We have made their obstinacy and stubbornness the shackles of their neck, and their pride and haughtiness has made them so stiff-necked that they will not pay heed to any reality, however clear and evident it may be. Setting a barrier before them and a barrier
behind them, means that the natural result of their stubbornness and pride is that they neither learn any lesson from their past history nor ever consider the consequences of the future. Their prejudices have so covered them from every side and their misconceptions have so blinded them that they cannot see even those glaring realities which are visible to every right-thinking and unbiased person. This does
not mean that it is futile to preach, but it means: Your preaching reaches every kind of people. Some of the first kind and you see that they continue to persist in their denial, pride and antagonism, you should leave them alone, but at the same time you should not
feel disheartened so as to give up your mission, for you do not know exactly where among the multitudes of the people are those sincere servants of God, who would heed your admonition and fear God and turn to the right path. The real object of your preaching, therefore, should be to search out and collect this second kind of the people. You should ignore the stubborn people and gather this precious
element of the society about you. This shows that three kinds of the entries are made in the conduct-book of men, First, whatever a person does, good or bad is entered in the divine register. Second, whatever impressions will at one time become so conspicuous that man's
own voice will become audible and the whole history of his ideas and intentions and bad acts and deeds will appear before him. Third, whatever influences he has left behind of his good and bad actions on his future generation, on his society and on mankind as a whole, will go on being recorded in his account as far as they reach and as long as they
remain active and operative. The full record of the good and bad training given by him to his children, the good or evil that he has spread in the world. The early commentators, generally, have expressed the opinion that the habitation implies the Syrian city of Antioch, and
the messengers mentioned here were the ones sent by the Prophet Jesus for the preaching of his message there. Another thing that has been mentioned in this connection is that Antiochus was the king of this land at that time. But historically this story which Ibn Abbas, Qatadah, Ikrimah, Kaab Ahbar and Wahb bin Munabbih, and others have related on the basis of unauthentic Christian traditions is
baseless. There have been 13 kings of the Seleucid dynasty named Antiochus who reigned in Antioch, and the rule of this dynasty itself, came to an end in 65 B.C. At the time of the Prophet Jesus, the whole land of Syria and Palestine, including Antioch, was under the Romans. Then, no proof is forthcoming from any authentic tradition of the Christians that the
Prophet Jesus might himself have sent any of his disciples to Antioch for preaching his message. On the contrary, the Acts of the Apostles (N.T.) shows that the Christian preachers had reached Antioch for the first time a few years after the event of the crucifixion. Now, evidently, the people who were neither appointed messengers by Allah nor sent by His Messenger cannot be regarded as messengers of
Allah by any interpretation even if they might have travelled for the purpose of preaching of their own accord. Moreover, according to the Bible, Antioch was the first city where the non-Israelites embraced Christianity in large numbers and where the Christian faith met with great success; whereas the habitation mentioned by the Quran was some such habitation which rejected the invitation of the
messengers, and was consequently punished with a divine torment. History also does not bear any evidence that Antioch was ever afflicted with a destruction, which might be regarded, as the result of denying the Prophethood. On account of these reasons it cannot be accepted that the habitation implies Antioch. The habitation has neither been clearly determined in the Quran nor in any authentic Hadith.
The identity of the messengers also is not known through any authentic means nor the time when they were appointed. To understand the purpose for which the Quran is narrating this story here, it is not necessary to know the names of the habitation and the messengers. The object is to warn the Quranish, as if to say: You are following the same path of stubbornness, prejudice and denial of the truth as
had been followed by the people of that habitation, and are preparing yourselves to meet the same doom as was met by them.In other words, what they wanted to say was: Since you are human beings, you cannot be the messenger because he is a man. They say: What sort of a Messenger
is he that he eats food and moves about in the streets. (Surah Al-Furqan, Ayat 7). And the unjust people whisper to one another, saying: This man is no more than a human being like yourselves. What, will you then be enticed by this sorcery while you perceive it. (Surah Al-Anbiya, Ayat 3). The Quran refutes this erroneous notion of the people of Makkah and savs that it is not any new kind of ignorance
which these people are displaying, but all the ignorant people since the earliest times have been involved in the misunderstanding that a human being cannot be a messenger cannot be a human being cannot be a human being cannot be a human being like
yourselves. By this he purely intends to obtain superiority over you. Had Allah willed, He would have sent down angels. Since the time of our forefathers we have never heard (that a human being should come as a Messenger). (Surah Al-Mominoon, Ayat 24). The people of Aad had said the same about the Prophet Hud (peace be upon him): This person is no more than a human being like yourselves, for he
eats of what you eat and drinks of what you drink. Now if you submit to a human being like yourselves, you will indeed be the losers. (Surah Al-Mominoon, Ayats 33-34). The people of Thamud also said the same thing happened with almost every Prophet that the
disbelievers said: You are no more than a human being like ourselves, and the Prophets always replied: It is true that we are no more than human beings like you, but Allah shows His favor to anyone of His servants He pleases. (Surah Ibrahim, Ayats 10-11). Then the Quran says that this very notion of ignorance has been preventing the people from accepting guidance in every age, and the same has been
the cause of every nation's downfall. Has not the news reached to you of those who had disbelieved before this, and then tasted the evil results of their deeds. And in the Hereafter there awaits them a painful torment. They deserved this fate because their Messengers came to them with clear signs, but they said: Shall human beings show us quidance. So they refused and turned away. (Surah At-Taghabun,
Ayats 5-6). Whenever guidance came before the people, nothing prevented them from believing in it except this (excuse): they said: Has Allah sent a human being as the Messenger for the guidance came before the people, nothing prevented them from believing in it except this (excuse): they said: Has Allah sent a human being as the Messenger for the guidance came before the people, nothing prevented them from believing in it except this (excuse): they said: Has Allah sent a human being as the Messenger for the guidance for mankind and not an angel, or a
supernatural being: And We sent before you also human beings as Messengers to whom We revealed (Our message). If you (O objectors) have no knowledge of this, you may ask those who have the knowledge. We did not give them such bodies as could survive without food nor were they immortal. (Surah Al-Anbiya, Ayats 7-8). "All the Messengers whom We sent before you also ate food and moved
about in the streets. (Surah Al-Furgan, Ayat 20). O Prophet, say to them: Had angels settled on the earth and moved about in peace, We would certainly have sent an angel as a messenger to them. (Surah Bani-Israil, Ayat 95). This is another notion of ignorance in which the disbelievers of Makkah were involved. In it are also involved the so-called rationalists of today and in it have been involved the
deniers of revelation and Prophethood of every age since the earliest times. These people have held the view that Allah does not send down any revelation at all for the guidance of man. He is only to convey to you the message that Allah has entrusted us with. Then it
is for you to accept it or reject it. We have not been made responsible to make you accept it forcibly, And if you do not accept it, we shall not be seized in consequence of your disbelief, You will yourselves be answerable for your crimes. What they meant was: You are an evil omen for us. Our gods have become angry with us on account of what you have been saying against them. Now whatever calamity
is befalling us is only because of you. Precisely the same thing used to be said by the disbelievers and the hypocrites of Arabia concerning the Prophet (peace be upon him): If they suffer a loss, they say: this is because of you. (Surah An-Nisa, Ayat 77). That is why at several places in the Quran these people have been told that in the ancient times people also used to say such things of ignorance in regard
to their Prophets. The people of Thamud said to their Prophet: We regard you and your companions as a sign of bad omen. (Surah An-Namal, Ayat 47). And the same was the attitude of the people of Pharaoh: Whenever a good time came, they would say: This is but our due, and when there was a hard time, they would ascribe their calamities to Moses (peace be upon him) and his companions. (Surah Al-
Aaraf, Ayat 130). That is, no one is an evil omen for another. Everyman's augury is hanging around his own self; and if he sees a good, it is also because of his own self. We have fastened the augury of every man to his own neck. (Surah Bani-Israil, Ayat 13). That is, you in fact want to avoid the good and you like the deviation instead of the guidance.
Therefore, instead of determining the truth and falsehood by means of an argument, you are making these false pretenses on account of your superstitious whims. That servant of God, in this one sentence, put together all the arguments required for determining the genuineness of Prophethood. The genuineness of a Prophet can be determined by two things. First, his word and deed; second, his being
selfless. What the person meant to say was this: First, whatever these people are saying is perfectly reasonable, and their own character also is pure; second, no one can prove that they are calling the person the Quran set a criterion before the people of how to
judge and determine the genuineness of the Prophethood of a Prophet, as if to say: The word and deed of the Prophet Muhammad (peace be upon him) bear full evidence that he is on the right path. Then, no one can point out any selfish motive or interest behind his struggle of preaching his message. Therefore, there is no reason why a sensible person should reject what he presents. This sentence has
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two parts. The first part is a masterpiece of reasoning, the second of the wisdom of preaching. In the first part he says: To worship those who have not created him and should deny to be the servant of Him Who has created him. In the second part he warns his people to the effect: All of you
ultimately have to die and return to that God adoption of Whose service you object to. Therefore, you should consider for yourselves as to what goodness you could expect by turning away from Him. That is, they are neither such favorites of God that even if I commit grave crimes, He will forgive me on their recommendation, nor are they so powerful that they should be able to rescue me if God may please
to punish me.If I make them my gods in spite of knowing all this. This sentence again contains a subtle point of the wisdom of preaching. Saying this the man made the people realize: The Lord in Whom I have believing in Him, but you, in fact, are certainly committing an error by not believing in Him. That is, immediately following
his martyrdom, the man was given the good news of Paradise. As soon as he entered the next world through the gate of death, there were the angels to receive him, and they gave him the good news that Paradise straight away and he is living in it and receiving his
sustenance. And Mujahid says: This was told him by the angels as a good news; he will enter Paradise on the day of Resurrection along with the people who had just killed him so that he should invoke Allah against them. Instead, he was still wishing them well. After death
the only wish that he cherished was: Would that my people could know the good end that I have met, and could learn a lesson from my life, and adopt the righteous way. The noble person did not wish Hell for his murderers but wished his people well when living as
well as when dead.Allah has narrated this event in order to warn the disbelievers of Makkah to the effect: Muhammad (peace be upon him) and his believing companions are also your wellwishers just as the believer was of his people. They do not cherish any ill-will or feeling of vengeance against you in spite of your persecutions of them. They are not your enemies but enemies but enemies but enemies of your deviation and error.
The only object of their struggle against you is that you should adopt the right way. This verse also is one of those verses which clearly prove the existence of barzakh. This shows that the period of time between death and Resurrection is not a period of nonexistence altogether, as some ignorant people think. But in this period the spirit lives without the body, speaks and hears speech, has feelings and
desires, feels happy and unhappy, and also continues to be concerned about the people of the world. Had it not been given the good end. These words contain a subtle satire. In their arrogance and pride of power and their strong antagonism towards the true faith,
they thought they would annihilate the three Prophets and their followers, but, contrary to their plot, they were themselves annihilated by only one stroke of the divine punishment. That is, they were annihilated by only one stroke of the divine punishment. That is, they were annihilated by only one stroke of the divine punishment. That is, they were annihilated so completely that not a trace of them was left behind them. No one in the world even remembers them today. Their civilization as well as their race has become extinct. Until now the disbelieves of
Makkah were being warned and reproved for their denial of the truth and their attitude of antagonism which they had adopted towards the Prophet (peace be upon him), i.e. the doctrine of Tauhid and the Hereafter, which the Prophet (peace be upon him) was presenting
and the disbelievers were refusing to accept. In this connection, some arguments have been given, one after the other, to make the people ponder over the reality, which this Prophet is presenting before you?"A sign": A sign that Tauhid is the truth and shirk the
falsehood. Another translation of this sentence can be: So that they may eat fruits thereof and what their own hands make. That is, the artificial kinds of food, which the people prepare from the natural products, e.g. bread, curry, jam, pickles, sauces and countless other things. In these brief sentences the vegetable and plant life of the earth has been presented as an argument. Man is eating the products of
the earth day and night and regards this as very ordinary. But if he considers it seriously, he will see that the growth of rich crops and lush green gardens from the dry earth and the flow of the springs and rivers is not a simple thing, which might be happening of itself, but there is a great wisdom and power and providence which is working behind it. Consider the reality of the earth. The substances of which itself, but there is a great wisdom and power and providence which is working behind it.
is composed do not possess any power of their own for growth. All these substances individually as well as after every sort of combination, remain inorganic, and thus do not possess any sign of life. The question is: How did it become possible for plant life to emerge from the lifeless earth? If one looks into it, one will see that there are some important factors without whose provision beforehand life here
could not have come into existence. First, in particular regions of the earth, on its outer surface, a layer was arranged on the earth in different ways so that the food elements could get dissolved in water
and absorbed by the roots. Thirdly, the atmosphere was arranged around the earth which protects it against the calamities of the sky, becomes a means of the rainfall, and possesses gases which are necessary for the life and growth of the vegetation. Fourthly, a relationship was established between the sun and the earth which protects it against the calamities of the sky, becomes a means of the rainfall, and possesses gases which are necessary for the life and growth of the vegetation. Fourthly, a relationship was established between the sun and the earth which protects it against the calamities of the sky, becomes a means of the rainfall, and possesses gases which are necessary for the life and growth of the vegetation. Fourthly, a relationship was established between the sun and the earth which protects it against the calamities of the sky, becomes a means of the rainfall, and possesses gases which are necessary for the life and growth of the vegetation.
provision of these main factors (which in themselves are combinations of countless other factors), the coming to life of the vegetation becomes possible. After arranging the suitable conditions the seed of each species of the vegetation becomes possible. After arranging the suitable conditions the seed of each species of the vegetation was so constituted that as soon as it received favorable soil, water, air and season, vegetable life should begin stirring within it. Besides, inside the same seed a system was
so arranged that from the seed of every species a plant precisely of the same species should grow with all the characteristics of its own species and heredity. Then, in addition to this, another wonderful thing was done. Vegetation was not created in twenty, or fifty, or a hundred kinds but in countless species, and they were so made that they should fulfill the requirements of food, medicine and clothing and
innumerable other needs of the countless kinds of animals and man, who were to be brought into being after the vegetation on the earth. Anyone who ponders over this wonderful arrangement, if he is not stubborn and prejudiced, will himself testify that all this could not have come about by itself. There is certainly a wise plan underlying it, according to which harmonies and relationships of the soil, water, air
and season with respect to the vegetation, and harmonics and relationships of the vegetation with respect to the needs and requirements of animals and human beings have been determined, keeping in view the finest detail. No sensible person can imagine that this cannot be the
work of many gods. This is, and can only be the work of One God, Who is the Creator and Lord of the earth, water, air, sun, vegetation, animals and mankind. If each of these had a separate god, it cannot be imagined that such a comprehensive and universal plan with such deep and wise relationship and harmony could be produced, and should have continued to work with such regularity for millions upon
millions of years. After giving these arguments for Tauhid, Allah says: Do they not then give thanks? That is: Are these people so thankless and ungrateful that they do not render thanks to that God Who has provided all this for their survival, but thank others for the blessings and favors done by Him? Are they so wretched that instead of bowing before Him they bow before the false gods, who have not
created even a blade of grass for them? Glory be to Him: He is free from every defect and fault, from every defect and fault to Allah. When a person
says that Allah has an associate, he in fact, thinks that either Allah is incapable of running and ruling His kingdom alone, or He is under compulsion to make another His associate in His work. Or, some other beings are so powerful in themselves that they are interfering in God's administration and God is putting up with their interference. Or, God forbid, Allah has the weaknesses of the worldly kings, due to
which He is surrounded by an army of ministers, courtiers, flatterers and beloved princes or princesses, and thus many powers of Godhead have become divided among them. Had there been no such notions of ignorance about Allah in the minds, there could be no question of any idea of shirk in the world. That is why it has been stated again and again in the Quran That Allah is free from and exalted far
above those defects and faults and weaknesses which the mushriks ascribe to Him. This is still another argument for Tauhid. Here again certain realities of daily experience have been mentioned and it is suggested that man observes these day and night but does not ponder over them seriously, whereas they contain signs and pointers to the reality. The coming together of the man and woman is the cause
of man's own birth. Procreation among the animals also is due to the combination between the male and the female. Also about vegetation, man knows that the law of sex is working in it. Even among the animals also is due to the combination between the male and the female. Also about vegetation, man knows that the law of sex is working in it. Even among the lifeless substances when different things combine with one another, a variety of compounds come into existence. The basic composition of matter itself has become possible due to the close affinity
between the positive and the negative electric charges. This law of the pairs which is the basis of the existence of the entire universe, contains in itself such complexities and finenesses of wisdom and workmanship, and there exist such harmonies and mutual relationships between the members of each pair that an objective observer can neither regard it as the result of an accident, nor can he believe that
many different gods might have created these countless pairs and matched their members, one with the other, with such great wisdom. The members of each pair being One and only One. The alternation of the night and day also is one of those realities which man
does not regard as worthy of much attention only because it is a phenomenon of daily occurrence and experience; whereas if he considers how the day passes and how the night falls, and what is the wisdom in the falling of the night, he will himself realize that this is an obvious sign of the existence of an All-Powerful and All-Wise Allah and of His being One and only One. The
day cannot pass and the night cannot fall until the sun hides from the earth. The great regularity which is found in the alternation of the day and night was not possible unless the sun and the earth were bound in one and the earth clearly points to the fact that this
system has been established deliberately by a Being with perfect wisdom. The existence on the earth, of the men and animals and vegetation, and even of water and different parts of the earth should go on successively coming before the sun and hiding from it at definite
intervals. If the distance of the earth from the sun had been a little longer, or a little shorter, or there had been a perpetual day on the other, or there had been much faster or much slower, or sometimes the day had appeared suddenly and sometimes the night without any system, no life could be possible on this planet, and even the form
and appearance of the inorganic substances would have been much different from what it is now. If the hearts are not blinded, one can clearly perceive in this system the working of a God, Who willed to bring into being this particular kind of creation on the earth and then established relevance, harmonies and relationships between the earth and the sun precisely in accordance with its needs and
requirements. If a person regards the concept of the existence of God and His Unity as far removed from reason, he should think for himself and see how much farther removed should it be from reason to ascribe this wonderful creation to many gods, or to think that all this has happened automatically under some deaf and blind law of nature. When a person who can accept without question these latter
unreasonable explanations, only on the basis of conjecture and speculation, says that the existence of a system and wisdom and purpose is not a sufficient or insufficient or insufficient in any degree whatever, for accepting any concept of creed in the world. "Place of
rest" may either mean the place where the sun will ultimately come to a halt, or the time when it will come to a halt. The true meaning of this verse can be determined only when man has attained the seems to know today might change tomorrow. The people of the
ancient times on the basis of their observations of the sun believed that it was moving round the earth. Then after further research and observation the view became that the sun was stationary and all the planets of the sun believed that it was moving in a particular direction, at
speeds of 10 to 100 miles per second. About the sun the modern astronomers hold the view that it is moving at a speed of 20 kilometers (about 12 miles) per second along with its whole family of the planets. (See Star and Sun in Encyclopedia Britannica). That is, the phases of the moon go on changing throughout the month. It begins as a crescent, then goes on waxing every day till it becomes the full
moon on the 14th of the month. Then it starts waning every day till at last it returns to its original shape of the crescent. The same has been happening for millions of years with perfect regularity, and no change has ever occurred in the phases of the moon. That is why one can always calculate and find out exactly in what phase the moon will be on a particular day. If the movement of the moon had not been
bound in a system, estimation of its phases would not have been appointed for the rising and both are correct. (1) The sun does not have two meanings and both are correct. (1) The sun does not have the power that it should draw the moon into itself, or enter its orbit and collide with it. (2) The sun does not have the power that it should draw the moon into itself, or enter its orbit and collide with it. (2) The sun does not have the power that it should draw the moon into itself, or enter its orbit and collide with it. (2) The sun does not have the power that it should draw the moon into itself, or enter its orbit and collide with it. (2) The sun does not have the power that it should draw the moon into itself, or enter its orbit and collide with it. (2) The sun does not have the power that it should draw the moon into itself, or enter its orbit and collide with it. (2) The sun does not have the power that it should draw the moon into itself, or enter its orbit and collide with it. (3) The sun does not have the power that it should draw the moon into itself, or enter its orbit and collide with it. (4) The sun does not have the power that it should draw the moon into itself, or enter its orbit and collide with it. (4) The sun does not have the moon into itself, or enter its orbit and collide with it. (5) The sun does not have the moon into itself, or enter its orbit and collide with it. (5) The sun does not have the moon into itself, or enter its orbit and collide with it. (6) The sun does not have the moon into itself, or enter its orbit and collide with it. (7) The sun does not have the moon into itself and collide with it. (8) The sun does not have the moon into itself and collide with it. (8) The sun does not have the moon into itself and collide with it. (9) The sun does not have the moon into itself and collide with it. (1) The sun does not have the moon into itself and collide with it. (1) The sun does not have the moon into itself and collide with it.
on the horizon when the moon is shining at night. Nor does this happen either that the night should approach before the appointed period of the day comes to an end, and should start spreading its darkness suddenly during the time when the word sama (sky). The sentence,
"Each in an orbit is floating" points to four realities.(1) That not only the sun and the moon but all the stars and planets and celestial bodies are moving in the orbits. (4) That the movement of the stars in their orbits is similar to the floating of something in a fluid. These
verses are not intended to describe the realities of astronomy, but are meant to make man understand that if he looks around himself, with open eyes, and uses his common sense, he will find countless and limitless proofs of the existence of God and His Unity, and he will not come across a single proof of atheism and shirk. The vastness of the solar system in which our earth is included is such that its
parent body, the sun, is 300,000 times bigger than the earth, and its farthest planet, it revolves 4,600 million miles distant from the sun. However, if Pluto is taken as the farthest planet, it revolves 4,600 million miles distant from the sun. However, if Pluto is taken as the farthest planet, it revolves 4,600 million miles away round it. Notwithstanding this vastness, the solar system occupies a very insignificant part of a huge galaxy. The galaxy which includes our solar system has about 3,000 million
suns in it, and its nearest sun is so distant from our earth that its light takes about four years to reach us. Then this galaxy also is not the whole universe. According to the investigations made so far, it has been estimated that it is one of about 2,000,000 spiral nebulae, and the nearest nebula is about a million light years away from the earth. As for the farthest celestial bodies which are visible through the
modern instruments, their light reaches the earth in about 100 million years. Even now it cannot be claimed that man has seen the whole universe. It is a small part of the Kingdom of God which man has yet been able to observe in cannot be predicted how far and deep man will yet be able to see with greater and more efficient means of observation at his disposal. All the information that has been gathered
so far about the universe proves that this whole world is made up of the same substance of which our tiny earthly world is made, and the same law is working in the universe which is working in the world of our earth; otherwise it was not at all possible, that man should have made observations of the very distant worlds from the earth, measured their distances and estimated their movements. Is it not a clear
proof of the fact that this whole universe is the creation of One God and the Kingdom of One Ruler? Then from the galaxies and in the millions of the stars and planets revolving in them no sensible person can imagine that all this has come about
automatically. Is it possible that there should be no administrator behind this order and system, no sage behind this wisdom, no designer behind this design and work of art, and no planner behind this planning?"A laden vessel": the Ark of the Prophet Noah (peace be
upon him) had boarded it, in reality all human beings who are to be born till Resurrection were boarding it; all the rest of mankind had been drowned in the world was the one made by the Prophet Noah (peace be upon him). Before that time man did not know any
method of crossing the rivers and the seas. This method was first of all taught by Allah to the Prophet Noah (peace be upon him), and when some servants, of Allah were rescued in it from the flood, their future generations started making boats and ships for their sea journeys. The signs until now were mentioned as arguments for Tauhid. This sign has been mentioned to make man realize that whatever
powers he has been given over the forces of nature, have been discovered also through the guidance of Allah and not solely by himself. Man did not have the power and strength to have subdued these great forces by his own power, nor the capability to have discovered
the secrets of nature himself and known the methods of taking service from them. Then he can use and employ the forces over which he has been given control by Allah only till the time that Allah wills them to remain subdued to him. For when Allah wills otherwise the same forces which were serving man turn against him suddenly and he finds himself utterly helpless before them. To call man's attention to
this reality, Allah has presented the case of the sea journey only as an example. The whole human race would have perished in the flood had Allah not taught the method of making the vessel to the Prophet Noah (peace be upon him) and had his followers not boarded it. Then the scattering of the human race over the whole earth became possible only because the people learned the principles of building
vessels from Allah and became able to cross the rivers and oceans. But from that humble beginning till today in spite of making great strides in the act of building huge ships and attaining every possible perfection in the science of navigation, man cannot claim that he has brought the rivers and the oceans fully under his control and power. Even today the water of God is still in God's own power alone and
whenever He wills He drowns man along with his ships in it. "What is behind you": Which the peoples before you have seen and experienced. "Signs": Verses of the divine Book by which man is admonished, and the signs which are found in the universe and in man's own self and in his history which serve as abject lessons for man, provided he is inclined to learn any lesson. This means to show that disbelief
has not only blinded their intellect but has destroyed their moral sense, too. They neither have the right thought about Allah nor do they adopt the right attitude towards the people. They react adversely to every admonition, follow a perverse philosophy in respite of every deviation and immorality and have a ready-made pretense for escape from every good. After Tauhid the other question about which a
dispute was raging between the Prophet (peace be upon him) and the discourse. Here, before giving the arguments, the Hereafter has been depicted with all its horrors so that the people should know that what they are refusing to believe in cannot be averted by their denial, but they have to
meet and experience it one day inevitably. The question did not mean that they wanted to know the exact date of the coming of the Hereafter, and if, for instance, they were told that it would have believed in it. Such questions, in fact, were put as a challenge only for the sake of
argument. What they meant to say was that there would be no Resurrection without rhyme or reason. That is, the Resurrection with Resurrection with a take place on such and such horrors. That is, the Resurrection will not take place piecemeal so that the
people may leisurely watch its coming, but it will come all of a sudden when the people will be engaged in their daily business and they will have no idea whatever that the end of the world had approached. There will be a terrible blast and everyone will fall dead at the spot. Abdullah bin Amr and Abu Hurairah have related a Hadith from the Prophet (peace be upon him) saying: The people will be walking on
the roads as usual, will be buying and selling in the markets, will be disputing matters in their assemblies, when suddenly the Trumpet shall be sounded. Thereupon the one who was filling a cistern to water his animals would not have the time to water; and the one who was going to eat, would
not have the time to lift the morsel to his mouth and Resurrection will take place. For the explanation of the Irumpet, see E.N. 78 of Surah TaHa. As for the length of the interval between the first blowing of the Trumpet, see E.N. 78 of Surah TaHa. As for the length of the interval between the first blowing of the Trumpet, see E.N. 78 of Surah TaHa. As for the length of the interval between the first blowing of the Trumpet, see E.N. 78 of Surah TaHa. As for the length of the interval between the first blowing of the Trumpet and its second blowing, we have no information. The interval between the first blowing of the Trumpet and its second blowing and its second b
Israfil has put the Trumpet to his mouth and is looking up to the divine Throne, awaiting orders for blowing, called nafakhat as-Saaq, everything in the earth and heavens will be struck with terror. On the first blowing, called nafakhat as-Saaq, everything in the earth and heavens will be struck with terror. On the first blowing, called nafakhat as-Saaq, everything in the earth and heavens will be struck with terror.
will be changed altogether and will be spread flat and smooth without a crease or wrinkle on it. Then Allah will administer a rebuke to His Creation, whereupon everyone will rise at the spot where he had fallen dead, on the changed earth, and this will happen on the third blowing of the Trumpet called nafakhat al qiyam li-Rabbil-Alamin. This is supported by several allusions in the Quran also. For example
see Surah Ibrahim, Ayat 48; Surah TaHa, Ayats 105-108, and the E.Ns thereof. That is, at that time they will not realize that they had been woken up suddenly by some terrible catastrophe, and were running away from it. (For further details, see Surahs TaHa, Ayat 103; Al-Hajj, Ayats
1-2). Here, it is not clear as to who will give this answer. It may be that they themselves would realize after some time to their horror that it was the same thing of which the Messengers of God used to inform them and they used to belie them. It may also be that the believers will remove their misunderstanding and tell them that it was not waking up from sleep but the second life after death. And it may also
be that they will understand this from the general conditions prevailing on the Day of Resurrection and the angels might tell them this. This is what Allah will tell the disbelievers and the polytheists, the sinners and the polytheists, the sinners and the polytheists, when they will be presented before Him. To understand this one should remember that the righteous believers will not be withheld in the Plain of Resurrection, but in the very beginning
they will be sent to Paradise without accountability, or after a mild reckoning, because their record will be clean. There will be no need to keep them waiting during the Plain of Resurrection: Look! the righteous people whom you used to mock and regard as foolish in the world, are today enjoying the
pleasures of Paradise because of their wisdom, and you, who in your own judgment were very prudent and sagacious, are being condemned to accountability for your misdeeds. This can have two meanings: (1) Get you apart from the righteous believer; for in the world even if you belonged to the same community and the same brotherhood, here you have no connection and relationship
left with them. (2) Get you apart from one another: now you can no longer remain a group. All your relations and deeds.53. Here again Allah has used ibadat (worship) in the sense of itaat (obedience). This subject has already been explained above
in Surah Al-Baqarah, Ayat 172; Surah An- Nisa, Ayat 172; Surah An- Nisa, Ayat 117, Surah Al-Anaam, Ayat 31; Surah Al-Anaam, Ayat 32; Surah Al-Anaam, Ayat 31; Surah Al-Anaa
the reason being that only falling prostrate before him is not forbidden, but following him and obeying his commanded to worship the Prophet and the rulers in the verse: Atiullaha wa ati-ur-rasula wa ulil-amri min-kum? He himself answers it
thus: If obedience to them is in accordance with the commands of Allah, it will be Allah's worship (ibadat) and His obedience of the rulers will be their worship only in cases where they are obeyed in matters in which Allah has not given leave to obey them. Then he
writes: If a person comes to you and commands you to do something, you should see whether his command is in accordance with the command of Allah or not. If it is not, Satan is with him; and if you obeyed him in this, you worshiped him and his Satan. Likewise, if your self urges you to do something, you should see whether it is permissible to do it according to the Sahariah or not. If it is not permissible,
your self is Satan itself, or Satan is with it. If you obeyed him, you in fact became guilty of worshiping him. Further on, he writes: But there are different degrees of the worship of Satan. Sometimes it so happens that a man uses his limbs and his heart and tongue
do not cooperate in this. Some people commit a sin while their heart is disagreeable and their tongue is invoking Allah for forgiveness, and they confess that they are committing an evil. This is Satan's worship with external limbs. There are other people who commit a crime with a cool mind and express pleasure and satisfaction with the tongue also. Such people are the worshipers of Satan from outside as
well as from inside. (Tafsir Kabir, vol. VII, pp. 103-104). That is, If you had been deprived of reason and you were using it to advantage in all the affairs of the world, and you had been warned by Allah through the Prophets as well, yet, when you were
deceived by your enemy and he succeeded in leading you astray, you could not be excused from the responsibility of your folly. This command will be given in respect of the stubborn culprits, who will refuse to confess their crimes, will belie the witnesses, and will also not acknowledge the genuineness of their conduct-book. Then will Allah Almighty command: Well, stop your babbling. Just see what your
own limbs say about your misdeeds. In this connection, here only the evidence to be given by the hands and their own hands and feet will bear mentioned. But at other places it has been said that their eyes and their own tongues and their own hands and feet will bear
testimony to their misdeeds. (Surah An-Noor, Ayat 24) Then, when all will have reached there, their ears and their very skins will bear witness against them concerning what they nad been doing in the world. (Surah HaMim-Sajdah, Ayat 20). The question arises: On the one hand, Allah says: We shall seal their mouths, and on the other hand, in the verse of Surah An-Noor, He says: Their
tongues will bear testimony against them. How can these two things be reconciled? The answer is: To seal the mouths means to deprive them of their tongues means that their tongues them selves will tell how the wicked people had used them, what blasphemies and lies they had been
made to utter, what mischief they had invented and what falsehoods they had been made to say on different occasions. After depicting the scene of Resurrection, the people are being warned to this effect: The Resurrection may seem yet far off to you, but even if you consider seriously your life in this world of which you are so proud, you will see how helpless you are in the powerful grip of Allah. Your eyes
by virtue of whose sight you are carrying out all your obligations in the world can be blinded at one command of Allah. Your legs on whose strength you are showing all this activity can become paralyzed as and when Allah wills. As long as the powers and capabilities granted by Allah continue to function, you remain lost in the arrogance of your self, but as soon as one of them fails to function, you come to
understand how helpless you are. "Reverse him in creation," means that in old age Allah turns him back to the stane and defecates in bed; talks childishly and is laughed at by others; he urinates and defecates in bed; talks childishly and is laughed at by others; he urinates and defecates in bed; talks childishly and is laughed at by others; he urinates and defecates in bed; talks childishly and is laughed at by others. In short, towards the end of life he returns to the same state of weakness with which he had started life
in this world. This is a rejoinder to the disbelievers, who slighted the Prophet (peace be upon him) and his message by branding him a poet when he preached Tauhid and talked of the Hereafter, life-after explanation, see Surah Ash-Shuara, Ayats 224-227 and the E.Ns thereof). Every living person means: Every person who is capable of thinking and understanding,
who is not like a stone, which neither hears nor understands nor moves from its place however rationally and sympathetically one may explain the distinction between that, God forbid, Allah has a body and He works with the hands like human beings, but it means to
impress that Allah has made these things Himself, and none else has any share in the matter of their creation. It is ingratitude to regard a blessing as a gift of someone other than the donor. Likewise, it is also ingratitude that one should use a blessing against the will of the donor. Therefore, a
mushrik or a disbeliever or a hypocrite or a sinful person cannot be regarded as a grateful servant of God when he utters words of thankfulness only with the tongue. The disbelievers of Makkah did not deny that the cattle had been created by Allah; none of them said that the other deities for the blessings
granted by Allah, presented offerings before them and prayed to them for more blessings and offered sacrifices for their sake, their verbal gratitude became meaningless. That is why Allah has regarded them as guilty of ingratitude and their needs. But for their multitudes they
could not survive as gods even for a day. These people are behaving as their humble servants. They are setting up and decorating their shrines; they carry out propaganda for them; they fight and quarrel with others for their sake. Then only are they recognized as gods. They are not the real God, Who, whether someone recognizes Him or not, is ruling over the whole universe by His own might and
authority. The address is to the Prophet (peace be upon him). Here the allusion is to the campaign of vilification which the charges they brought against him were absolutely baseless. In order to create suspicions against him in the minds of the people, they
branded him a poet, sorcerer, magician, madman, etc. But their consciences recognized, and they also acknowledged before one another, that whatever they were uttering was false, which they were forging only to frustrate his mission. That is why Allah says to His Prophet: Do not grieve at their absurd and meaningless talk. Those who are opposing and resisting the truth with falsehood shall ultimately
meet with failure in this world and see their evil end in the Hereafter, too. Here the disbelievers' question cited in verse 48 above, is being answered by reason and argument. The question: When will the threat of Resurrection be carried out? had not been asked with a view to find out the exact date of the coming of the Hereafter. But they asked it because they thought it was impossible, rather irrational, that
human beings would be raised back to life after death. That is why, in reply to their question, arguments are being given for the possibility of the Hereafter. According to the traditions related by Ibn Abbas, Qatadah and Said bin Jubair, one of the chiefs of Makkah, on this occasion, came up with a rotten bone of a dead person, from the graveyard. He broke and crushed it into pieces before the Prophet
(peace be upon him) and scattering its particles in the air, said: O Muhammad, you say that the dead will be raised back to life. Tell us who will give life to these decayed and rotten bones? The answer was given immediately in the form of these verses. That is, We caused the sperm-drop which contained nothing but the basic germ of life to develop to an extent that it started moving and eating like the
animals. Furthermore, it has developed such powers of intellect and reasoning and disputation and speech, which are not possessed by any animal; so much so that now he dares stand up as an adversary before his Creator! That is, he regards Us powerless and weak like the creation, and thinks that just as man cannot raise the dead back to life, so also can't We. "Forgets his own creation": Forgets that
We created the basic germ of life from dead matter, which became the means of his creation; then We caused the germ to develop to such an extent that now he stands before Us as a disputant. It either means that He has placed the inflammable matter in the green trees due to which people kindle fire from the pieces of wood. Or, it is an allusion to the markh and afar trees, whose green branches the
Arabs struck against each other to produce the sparks. In ancient times the Bedouins used this method of kindling the fire and might even be using the same today. Page 9 By Abul A'la Maududi Ibn Abbas, Ikrimah, Dahhak, Hasan Basri and Sufyan bin Uyainah have opined that it means, "O man", or "O person". Some other commentators have regarded it as an abbreviation of "Ya Sayyid" as well, which,
according to this interpretation, would be an address to the Prophet (peace be upon him). To begin a discourse like this does not mean that the Prophet (peace be upon him), God forbid, had some doubt about his Prophethood, and Allah had to say this in order to reassure him of it. But the reason is that the disbelieving Quraish at that time were most vehemently refusing to believe in his Prophethood.
Therefore, Allah at the very beginning of the discourse has said: You are indeed one of the Messengers, which implies that the people who deny your Prophethood are misled and mistaken. To further confirm the same, an oath has been taken by the Quran, which is full
of wisdom. This itself testifies that the person who is presenting such wise revelations is most surely a Messenger of God. No man has the power to compose such revelations. The people who know Muhammad (peace be upon him) can never be involved in the misunderstanding that he is himself forging these discourses, or reciting them after having learned them from another man. For further explanation
see Surah Yunus, Ayats 16-17, 37-39; Surah Bani-Israil, Ayat 88; Surah An-Naml, Ayat 75; Surah Al-Qasas, Ayats 44-46, 85-87; Surah Al-Ankabut, Ayats 1-5 and the relevant E.Ns.Here, two of the attributes of the Quran have been mentioned. First, that He is All-Mighty; second, that He, is All-Merciful. The first attribute is meant to impress the reality that the
Quran is not the counsel of a powerless preacher, which if you overlook or ignore, will not bring any harm to you; but this is the Edict of that Owner of the Universe, Who is All-Mighty, Whose decrees cannot be withheld from being enforced by any power, and Whose grasp cannot be avoided by anyone. The second attribute is meant to make one realize that it is all due to His kindness and mercy that He has
sent His Messenger for your guidance and instruction and sent down this great Book so that you may avoid errors and follow the right path which their forefathers had been warned, because they live in heedlessness. If the first meaning, as given above in the text, is
taken, the forefathers would imply the forefathers would imply the forefathers of the immediate past, for in the account meaning is adopted, it would imply this: Revive and refresh the message that had been conveyed to the forefathers of this nation by the Prophets in the past, for these people have forgotten it. Obviously, there is no contradiction between the two
translations, and, as to meaning, each is correct in its own place. A doubt may rise here: How could the forefathers of a nation to whom no warner had been sent at a particular time in the world, the influence of his message and teaching spreads far and wide, and is handed down by one generation to
the other. As long as this influence remains and there continue arising among the followers of the Prophet such people as keep his message of guidance fresh, the period of time cannot be said to be without the guidance. And when the influence of the Prophet such people as keep his message of guidance fresh, the period of time cannot be said to be without the guidance. And when the influence of the Prophet such people as keep his message of guidance fresh, the period of time cannot be said to be without the guidance fresh, the period of time cannot be said to be without the guidance fresh, the period of time cannot be said to be without the guidance fresh, the period of time cannot be said to be without the guidance fresh, the period of time cannot be said to be without the guidance fresh, the period of time cannot be said to be without the guidance fresh, the period of time cannot be said to be without the guidance fresh, the period of time cannot be said to be without the guidance fresh, the period of time cannot be said to be without the guidance fresh, the period of time cannot be said to be without the guidance fresh, the period of time cannot be said to be without the guidance fresh, the period of time cannot be said to be without the guidance fresh, the period of time cannot be said to be without the guidance fresh and the period of time fresh and the
(peace be upon him) the influence of the teachings of the Prophets Abraham, Ishmael, Shuaib and Moses and Jesus (peace be upon all of them) could be seen everywhere in Arabia and from time to time there had been arising among the Arabs, or coming from outside, men, who revived their teachings. When the influence was about to die out, and the real teaching was also distorted, Allah raised the
Prophet Muhammad (peace be upon him), and made such arrangements that his message can neither be wiped out nor tampered with. (For further explanation, see E. N. 5 of Surah Saba). This is about those people who were being obstinate and stubborn with regard to the message of the Prophet (peace be upon him) and had made up their minds not to listen to him at all. This is because: They have
already deserved the torment; therefore, they do not believe. It means: The people who do not heed the admonition, and persist in their denial and hostile attitude to the truth in spite of the final warning from Allah conveyed through the Prophets, are themselves overwhelmed by the evil consequences of their misdeeds and deprived of every opportunity to believe. The same thing has been expressed more
clearly in verse 11 below: You can only warn him who follows the admonition and fears the Merciful God though he cannot see Him. "Shackles" in this verse implies their own stubbornness which was preventing the man found fears the Merciful God though he cannot see Him. "Shackles" in this verse implies their own stubbornness which was preventing them from accepting the truth. "Reaching to chins" and "so they are made stiff-necked" implies their own stubbornness which was preventing them from accepting the truth. "Reaching to chins" and "so they are made stiff-necked" implies the stiffness of the neck which is caused by pride and haughtiness. Allah means to impress this: We
have made their obstinacy and stubbornness the shackles of their neck, and their pride and haughtiness has made them so stiff-necked that they will not pay heed to any reality, however clear and evident it may be. Setting a barrier before them and a barrier before them and a barrier before them so stiff-necked that they will not pay heed to any reality, however clear and evident it may be. Setting a barrier before them and their pride and their
the consequences of the future. Their prejudices have so covered them from every side and their misconceptions have so blinded them that they cannot see even those glaring realities which are visible to every right-thinking and unbiased person. This does not mean that it is futile to preach, but it means: Your preaching reaching reach
others those who are being mentioned in the next verse. When you come across the people of the first kind and you see that they continue to persist in their denial, pride and antagonism, you should leave them alone, but at the same time you should not feel disheartened so as to give up your mission, for you do not know exactly where among the multitudes of the people are those sincere servants of God,
who would heed your admonition and fear God and turn to the right path. The real object of your preaching, therefore, should be to search out and collect this second kind of the entries are made in the conduct-book of men. First, whatever a person does, good or bad
is entered in the divine register. Second, whatever impressions and all these impressions a man makes on the objects of his environment and on the limbs of his own body itself, become recorded, and all these impressions will at one time become so conspicuous that man's own voice will become audible and the whole history of his ideas and intentions and aims and objects and the pictures of all of his good and bad acts and deeds
will appear before him. Third, whatever influences he has left behind of his good and bad actions on his future generation, on his society and on mankind as a whole, will go on being recorded in his account as far as they reach and bad training given by him to his children, the good or evil that he has spread in the society, and its
impact on mankind as a whole, will go on being maintained till the time that it goes on producing good or evil results in the world. The early commentators, generally, have expressed the opinion that the habitation implies the Syrian city of Antioch, and the messengers mentioned in
this connection is that Antiochus was the king of this land at that time. But historically this story which Ibn Abbas, Qatadah, Ikrimah, Kaab Ahbar and Wahb bin Munabbih, and others have related on the basis of unauthentic Christian traditions is baseless. There have been 13 kings of the Seleucid dynasty named Antiochus who reigned in Antiochu, and the rule of the last king of this name, rather the rule of
this dynasty itself, came to an end in 65 B.C. At the time of the Prophet Jesus, the whole land of Syria and Palestine, including Antioch, was under the Romans. Then, no proof is forthcoming from any authentic tradition of the Apostles (N.T.) shows that the
Christian preachers had reached Antioch for the first time a few years after the event of the crucifixion. Now, evidently, the people who were neither appointed messengers by Allah nor sent by His Messenger cannot be regarded as messengers of Allah by any interpretation even if they might have travelled for the purpose of preaching of their own accord. Moreover, according to the Bible, Antioch was the
first city where the non-Israelites embraced Christianity in large numbers and where the Christian faith met with great success; whereas the habitation mentioned by the Quran was some such habitation which rejected the invitation of the messengers, and was consequently punished with a destruction, which might
be regarded, as the result of denying the Prophethood.On account of these reasons it cannot be accepted that the habitation implies Antioch. The habitation has neither been clearly determined in the Quran nor in any authentic means nor the time when they were appointed. To understand the purpose for which the Quran is
narrating this story here, it is not necessary to know the names of the habitation, and the messengers. The object is to warn the Quraish, as if to say: You are following the same path of stubbornness, prejudice and denial of the truth as had been followed by the people of that habitation, and are preparing yourselves to meet the same doom as was met by them. In other words, what they wanted to say was:
Since you are human beings, you cannot be the messenger sof God. The same was the view of the disbelievers of Makkah. They also said: Muhammad cannot be a messenger because he is a man. They say: What sort of a Messenger is he that he eats food and moves about in the streets. (Surah Al-Furqan, Ayat 7). And the unjust people whisper to one another, saying: This man is no more than a human
being like yourselves. What, will you then be enticed by this sorcery while you perceive it. (Surah Al-Anbiya, Ayat 3). The Quran refutes this erroneous notion of the people of Makkah and says that it is not any new kind of ignorance which these people are displaying, but all the ignorant people since the earliest times have been involved in the misunderstanding that a human being cannot be a messenger
and a Messenger cannot be a human being. When the chiefs of the people of the Prophet Noah (peace be upon him) had rejected his Prophethood, they had said the same thing: This person is no more than a human being like yourselves. By this he purely intends to obtain superiority over you. Had Allah willed, He would have sent down angels. Since the time of our forefathers we have never heard (that a
human being should come as a Messenger). (Surah Al-Mominoon, Ayat 24). The people of Aad had said the same about the Prophet Hud (peace be upon him): This person is no more than a human being like yourselves, you will indeed be the losers. (Surah Al-Mominoon, Ayats 33-34). The people
of Thamud also said the same about the Prophet Salih (peace be upon him): Shall we follow a man from among ourselves? (Surah Al-Qamar, Ayat 24). And the same thing happened with almost every Prophet that the disbelievers said: You are no more than a human being like ourselves, and the Prophets always replied: It is true that we are no more than human beings like you, but Allah shows His favor
to anyone of His servants He pleases. (Surah Ibrahim, Ayats 10-11). Then the Quran says that this very notion of ignorance has been preventing guidance in every age, and the same has been the cause of every nation's downfall. Has not the news reached to you of those who had disbelieved before this, and then tasted the evil results of their deeds. And in the Hereafter there
awaits them a painful torment. They deserved this fate because their Messengers came to them with clear signs, but they said: Shall human beings show us guidance. So they refused and turned away. (Surah At-Taghabun, Ayats 5-6). Whenever guidance came before the people, nothing prevented them from believing in it except this (excuse): they said: Has Allah sent a human being as His messenger?
(Surah Bani Israil, Ayat 94). Then the Quran says explicitly that Allah has always sent human beings as the Messengers to whom We revealed (Our message). If you (O objectors) have no knowledge of this, you may ask those
who have the knowledge. We did not give them such bodies as could survive without food nor were they immortal. (Surah Al-Furqan, Ayats 7-8). "All the Messengers whom We sent before you also ate food and moved about in peace, We would certainly have sent an angel as a messenger
to them. (Surah Bani-Israil, Ayat 95). This is another notion of ignorance in which the disbelievers of Makkah were involved the so-called rationalists of today and in it have been involved the deniers of revelation at all for the guidance of man. He is
only concerned with the affairs of the heavens: He has left the affairs and problems of man to be resoled by man himself. That is, our duty is only to convey to you the message that Allah has entrusted us with. Then it is for you to accept it, we shall not be seized in consequence of your disbelief, You
will yourselves be answerable for your crimes. What they meant was: You are an evil omen for us. Our gods have become angry with us on account of what you have been saying against them. Now whatever calamity is befalling us is only because of you. Precisely the same thing used to be said by the disbelievers and the hypocrites of Arabia concerning the Prophet (peace be upon him): If they suffer a
loss, they say: this is because of you. (Surah An-Nisa, Ayat 77). That is why at several places in the Quran these people have been told that in the ancient times people also used to say such things of ignorance in regard to their Prophets. The people of Thamud said to their Prophet: We regard you and your companions as a sign of bad omen. (Surah An-Namal, Ayat 47). And the same was the attitude of
the people of Pharaoh: Whenever a good time came, they would say: This is but our due, and when there was a hard time, they would ascribe their calamities to Moses (peace be upon him) and his companions. (Surah Al-Aaraf, Ayat 130). That is, no one is an evil omen for another. Everyman's augury is hanging around his own neck. If a person sees an evil, it is because of his own self; and if he sees a
good, it is also because of his own self. We have fastened the augury of every man to his own neck. (Surah Bani-Israil, Ayat 13). That is, you in fact want to avoid the good and you like the deviation instead of the guidance. Therefore, instead of the guidance and guidance are guidance. Therefore, instead of the guidance are guidance. Therefore, instead of the guidance are guidance. Therefore, instead of the guidance are guidance are guidance. Therefore, instead of the guidance are guidance are guidance. Therefore, instead of the guidance are guidance are guidance are guidance are guidance are guidance. Therefore, instead of the guidance are guidance are guidance are guidance. Therefore, instead of the guidance are guidance are guidance are guidance. The guidance are guidance are guidance are guidance are guidance are guidance. The guidance are guidan
in this one sentence, put together all the arguments required for determining the genuineness of a Prophet can be determined by two things. First, whatever these people are saying is perfectly reasonable, and their own character also is pure; second, no one can prove that they
are calling the people to this faith on account of a selfish motive. Therefore, there is no reason why they should not be listened to. By citing this reasoning of the person the Quran set a criterion before the people of how to judge and determine the genuineness of the Prophet, as if to say: The word and deed of the Prophet Muhammad (peace be upon him) bear full evidence that he is on
the right path. Then, no one can point out any selfish motive or interest behind his struggle of preaching, the second of the wisdom of preaching. In the first part he says: To worship the Creator is the demand of both reason and nature; it
would be highly unreasonable that one should worship those who have not created him. In the second part he warns his people to the effect: All of you ultimately have to die and return to that God adoption of Whose service you object to. Therefore, you should consider for yourselves as to what goodness you could expect by turning away from
Him. That is, they are neither such favorites of God that even if I commit grave crimes, He will forgive me on their recommendation, nor are they so powerful that they should be able to rescue me if God may please to punish me. If I make them my gods in spite of knowing all this. This sentence again contains a subtle point of the wisdom of preaching. Saying this the man made the people realize: The Lord in
Whom I have believed is not merely my Lord but your Lord, too. I have committed no error by helieving in Him, but you, in fact, are certainly committing an error by not believing in Him. That is, immediately following his martyrdom, the man was given the good news of Paradise. As soon as he entered the next world through the gate of death, there were the angels to receive him, and they gave him the good
news that Paradise was awaiting him. The commentators have disputed the meaning of this sentence. Qatadah says: Allah admitted him into Paradise straight away and he is living in it and receiving his sustenance. And Mujahid says: This was told him by the angels as a good news; he will enter Paradise on the day of Resurrection along with the other believers. This is a specimen of the high morality of the
believer, He had no ill will or feeling of vengeance in his heart against the people who had just killed him so that he should invoke Allah against them. Instead, he was still wishing them well. After death the only wish that he cherished was: Would that my people could know the good end that I have met, and could learn a lesson from my death, if not from my life, and adopt the righteous way. The noble
person did not wish Hell for his murderers but wished that they should believe and become worthy of Paradise. The same thing has been commended in the Hadith: He wished his people well when living as well as when dead. Allah has narrated this event in order to warn the disbelievers of Makkah to the effect: Muhammad (peace be upon him) and his believing companions are also your wellwishers just
as the believer was of his people. They do not cherish any ill-will or feeling of vengeance against you in spite of your persecutions of them. They are not your enemies but enemies of your deviation and error. The only object of their struggle against you is that you should adopt the right way. This verse also is one of those verses which clearly prove the existence of barzakh. This shows that the period of time
between death and Resurrection is not a period of nonexistence altogether, as some ignorant people think. But in this period the spirit lives without the bedy, speaks and hears speech, has feelings and desires, feels happy and unhappy, and also continues to be concerned about the people of the world. Had it not been so, the believer would not have been given the good news of Paradise after death, and
he could not have wished that his people became aware of his good end. These words contain a subtle satire. In their arrogance and pride of power and their followers, but, contrary to their plot, they were themselves annihilated by only one stroke of the divine punishment. That is, they were annihilated
so completely that not a trace of them was left behind them. No one in the world even remembers them today. Their civilization as well as their race has become extinct. Until now the disbelieves of Makkah were being warned and reproved for their denial of the truth and their attitude of antagonism which they had adopted towards the Prophet (peace be upon him). Now the disbelieves of Makkah were being warned and reproved for their denial of the truth and their attitude of antagonism which they had adopted towards the Prophet (peace be upon him). Now the disbelieves of Makkah were being warned and reproved for their denial of the truth and their attitude of antagonism which they had adopted towards the Prophet (peace be upon him).
which was the actual cause of the conflict between them and the Prophet (peace be upon him), i.e. the doctrine of Tauhid and the Hereafter, which the Prophet (peace be upon him) was presenting and the disbelievers were refusing to accept. In this connection, some arguments have been given, one after the other, to make the people ponder over the realities, as if to say: Observe these phenomena of the
universe, which are ever present before you. Do they not point to the same reality, which this Prophet is presenting before you?" A sign that Tauhid is the truth and shirk the falsehood. Another translation of this sentence can be: So that they may eat fruits thereof and what their own hands make. That is, the artificial kinds of food, which the people prepare from the natural products, e.g. bread, curry,
jam, pickles, sauces and countless other things. In these brief sentences the vegetable and plant life of the earth has been presented as an argument. Man is eating the products of the earth day and night and regards this as very ordinary. But if he considers it seriously, he will see that the growth of rich crops and lush green gardens from the dry earth and the flow of the springs and rivers is not a simple
thing, which might be happening of itself, but there is a great wisdom and power and providence which it. Consider the reality of the earth. The substances of which it is composed do not possess any sign of life. The question is: How did
it become possible for plant life to emerge from the lifeless earth? If one looks into it, one will see that there are some important factors without whose provision beforehand life here could not have come into existence. First, in particular regions of the earth, on its outer surface, a layer was arranged of many such substances, which could serve as food for vegetation. This layer was kept soft so that the roots
of the vegetation could spread in it and suck food. Secondly, a system of irrigation was arranged on the earth which protects it against the calamities of the sky, becomes a means of the rainfall, and possesses gases which are necessary for the life and
growth of the vegetation. Fourthly, a relationship was established between the sun and the earth so as to provide proper temperature and suitable seasons for the vegetation. With the provision of these main factors (which in themselves are combinations of countless other factors), the coming to life of the vegetation. With the provision of these main factors (which in themselves are combinations of countless other factors), the coming to life of the vegetation becomes possible. After arranging the suitable conditions the seed of each species of the
vegetation was so constituted that as soon as it received favorable soil, water, air and season, vegetable life should begin stirring within it. Besides, inside the same seed a system was so arranged that from the seed of every species and heredity. Then, in addition to this, another wonderful thing was done.
Vegetation was not created in twenty, or fifty, or a hundred kinds but in countless species, and they were so made that they should fulfill the requirements of food, medicine and clothing and innumerable other needs of the countless kinds of animals and man, who were to be brought into being after the vegetation on the earth. Anyone who ponders over this wonderful arrangement, if he is not stubborn and
prejudiced, will himself testify that all this could not have come about by itself. There is certainly a wise plan underlying it, according to which harmonies and relationships of the vegetation, with respect to the needs and requirements of animals and human beings have been determined, keeping in view the finest
detail. No sensible person can imagine that these universal, all-embracing relationships could be a mere accident. This same subtle arrangement points to the fact that this cannot be the work of many gods. This is, and can only be the work of many gods. This is, and can only be the work of these had a separate god, it cannot be imagined that
such a comprehensive and universal plan with such deep and wise relationship and harmony could be produced, and should have continued to work with such regularity for millions upon millions of years. After giving these arguments for Tauhid, Allah says: Do they not then give thanks? That is: Are these people so thankless and ungrateful that they do not render thanks to that God Who has provided all
this for their survival, but thank others for the blessings and favors done by Him? Are they so wretched that instead of bowing before Him they bow before the false gods, who have not created even a blade of grass for them? Glory be to Him: He is free from every defect and fault, from every error and weakness, and that another one should be His associate and partner in His work. The Quran has generally
used these words when refuting polytheistic beliefs, because every belief of shirk is, in fact, an imputation of some defect, some weakness and some fault to Allah. When a person says that Allah has an associate in His work. Or, some other beings are so
powerful in themselves that they are interfering in God's administration and God is putting up with their interference. Or, God forbid, Allah has the weaknesses of the worldly kings, due to which He is surrounded by an army of ministers, courtiers, flatterers and beloved princes or princesses, and thus many powers of Godhead have become divided among them. Had there been no such notions of ignorance
about Allah in the minds, there could be no question of any idea of shirk in the world. That is why it has been stated again and again in the Ouran That Allah is free from and exalted far above those defects and faults and weaknesses which the mushriks ascribe to Him. This is still another argument for Tauhid. Here again certain realities of daily experience have been mentioned and it is suggested that man
observes these day and night but does not ponder over them seriously, whereas they contain signs and pointers to the reality. The coming together of the man and woman is the cause of man's own birth. Procreation among the animals also is due to the combination between the male and the female. Also about vegetation, man knows that the law of sex is working in it. Even among the lifeless substances
when different things combine with one another, a variety of compounds come into existence of the entire universe, contains in itself such complexities and finenesses of wisdom and workmanship, and there exist
such harmonies and mutual relationships between the members of each pair that an objective observer can neither regard it as the result of an accident, nor can he believe that many different gods might have created these countless pairs and matched their members, one with the other, with such great wisdom. The members of each pair being a perfect match for each other and coming into being of new
things with their combination itself is an explicit argument of the Creator's being One and only One. The alternation of the night and day also is one of those realities which man does not regard as worthy of much attention only because it is a phenomenon of daily occurrence and experience; whereas if he considers how the day passes and how the night falls, and what is the wisdom in the passing of the
day and in the falling of the night, he will himself realize that this is an obvious sign of the existence of an All-Powerful and of His being One and only One. The day cannot pass and the night cannot fall until the sun hides from the earth were bound in one and the same
relentless system. Then the deep relationship which exists between the alternation of the day and night and the earth, of the men and animals and vegetation, and even of water and air and different minerals, is in fact, the result of placing the earth at
a particular distance from the sun, with the arrangement that the different parts of the earth from the sun had been a little longer, or a little longer, or a little shorter, or there had been much faster
or much slower, or sometimes the day had appeared suddenly and sometimes the night without any system, no life could be possible on this planet, and even the form and appearance of the inorganic substances would have been much different from what it is now. If the hearts are not blinded, one can clearly perceive in this system the working of a God. Who willed to bring into being this particular kind of
creation on the earth and then established relevance, harmonies and requirements. If a person regards the concept of the existence of God and His Unity as far removed from reason, he should think for himself and see how much farther removed should it be from reason to ascribe this wonderful creation to many gods,
or to think that all this has happened automatically under some deaf and blind law of nature. When a person who can accept without question these latter unreasonable explanations, only on the basis of conjecture and speculation, says that the existence of a system and wisdom and purpose is not a sufficient proof of the existence of God, it becomes difficult for us to believe whether such a person really
feels the need and necessity of a rational proof, sufficient or insufficient or insufficient in any degree whatever, for accepting any concept of the verse can be determined only when man has attained the full and exact knowledge of the realities of the universe.
But man's knowledge is such that it has been changing in every age and what he seems to know today might change tomorrow. The people of the ancient times on the basis of their observations of the sun was stationary and all the planets of the solar system were revolving round it. But
this theory also did not last long. The later observations revealed that not only the sun but all the stars are also moving in a particular direction, at speed of 20 kilometers (about 12 miles) per second along with its whole family of the planets. (See Star and Sun in Encyclopedia Britannica). That is,
the phases of the moon go on changing throughout the month. It begins as a crescent, then goes on waxing every day till at last it returns to its original shape of the crescent, then month. Then it starts waning every day till at last it returns to its original shape of the crescent. The same has been happening for millions of years with perfect regularity, and no change has ever occurred in the phases of the moon. That is
why one can always calculate and find out exactly in what phase the moon will be on a particular day. If the movement of the moon had not been bound in a system, estimation of its phases would not have the moon into itself, or enter its orbit and collide with it.(2) The sun
cannot appear in the times which have been appointed for the rising and appearing of the moon. It is not possible that the sun should approach before the day comes to an end, and should start spreading its darkness suddenly during the time when the day is meant
to spread its light. The word falak in Arabic is used for the orbit of the planets, and it gives a different meaning from the word sama (sky). The sentence, "Each in an orbit is floating" points to four realities.(1) That not only the sun and the moon but all the stars and planets and celestial bodies are moving.(2) The falak, or orbit, of each one of them is separate.(3) That the orbits are not moving with the stars in
them. but the stars are moving in the orbits. (4) That the movement of the stars in their orbits is similar to the floating of something in a fluid. These verses are not intended to describe the realities of astronomy, but are meant to make man understand that if he looks around himself, with open eyes, and uses his common sense, he will find countless and limitless proofs of the existence of God and His Unity,
and he will not come across a single proof of atheism and shirk. The vastness of the solar system in which our earth is included is such that its parent body, the sun, is 300,000 times bigger than the earth, and its farthest planet, it revolves 4,600 million miles away round it. Notwithstanding this
vastness, the solar system occupies a very insignificant part of a huge galaxy. The galaxy which includes our solar system has about 3,000 million suns in it, and its nearest sun is so distant from our earth that its light takes about 1,000,000 spiral vastness, the solar system occupies a very insignificant part of a huge galaxy. The galaxy which includes our solar system has about 2,000,000 spiral vastness, the solar system occupies a very insignificant part of a huge galaxy.
nebulae, and the nearest nebula is about a million light years away from the earth. As for the farthest celestial bodies which are visible through the modern instruments, their light reaches the earth in about 100 million years. Even now it cannot be predicted how far
and deep man will yet be able to see with greater and more efficient means of observation at his disposal. All the information that has been gathered so far about the universe which is working in the world of our earth; otherwise it was not at all possible, that
man should have made observations of the very distant worlds from the earth, measured their distances and estimated their movements. Is it not a clear proof of the fact that this whole universe is the creation of One Ruler? Then from the order and the excellence of workmanship and the deep relationships which are found in the hundreds of thousands of the
galaxies and in the millions and billions and billions of the stars and planets revolving in them no sensible person can imagine that all this wisdom, no designer behind this design and work of art, and no planner behind this planning?"A laden vessel": the Ark of the Prophet Noah (peace
be upon him). As to boarding of the progeny of man in it, it means that although apparently a few companions of the Prophet Noah (peace be upon him) had boarded it, in reality all human beings are the children of those who were rescued in the Ark. This indicates that the first
vessel ever to be made in the world was the one made by the Prophet Noah (peace be upon him). Before that time man did not know any method of crossing the rivers and the seas. This method was first of all taught by Allah to the Prophet Noah (peace be upon him), and when some servants, of Allah were rescued in it from the flood, their future generations started making boats and ships for their sea
journeys. The signs until now were mentioned as arguments for Tauhid. This sign has been mentioned to make man realize that whatever powers he has discovered of exploiting these forces; have been discovered also through the guidance of Allah and not solely by
himself. Man did not have the power and strength to have subdued these great forces by his own power, nor the capability to have discovered the secrets of nature himself and known the methods of taking service from them. Then he can use and employ the forces over which he has been given control by Allah only till the time that Allah wills them to remain subdued to him. For when Allah wills otherwise
the same forces which were serving man turn against him suddenly and he finds himself utterly helpless before them. To call man's attention to this reality, Allah has presented the case of the sea journey only as an example. The whole human race would have perished in the flood had Allah not taught the method of making the vessel to the Prophet Noah (peace be upon him) and had his followers not
boarded it. Then the scattering of the human race over the whole earth became possible only because the people learned the principles of building vessels from Allah and became able to cross the rivers and oceans. But from that humble beginning till today in spite of making great strides in the art of building huge ships and attaining every possible perfection in the science of navigation, man cannot claim
that he has brought the rivers and the oceans fully under his control and power. Even today the water of God is still in God's own power alone and whenever He wills He drowns man along with his ships in it. "What is behind you": Which the peoples before you have seen and experienced. "Signs": Verses of the divine Book by which man is admonished, and the signs which are found in the universe and in
man's own self and in his history which serve as abject lessons for man, provided he is inclined to learn any lesson. This means to show that disbelief has not only blinded their intellect but has destroyed their moral sense, too. They neither have the right about Allah nor do they adopt the right attitude towards the people. They react adversely to every admonition, follow a perverse philosophy in
respite of every deviation and immorality and have a ready-made pretense for escape from every good. After Tauhid the other question about this have been given in the end of the discourse. Here, before giving the arguments, the Hereafter has been
depicted with all its horrors so that the people should know that what they are refusing to believe in cannot be averted by their denial, but they wanted to know the exact date of the coming of the Hereafter, and if, for instance, they were told that it would take place on such and such a date in such and such a month and
year, their doubts would have been removed and they would have believed in it. Such questions, in fact, were put as a challenge only for the sake of argument. What they meant to say was that there would be no Resurrection without rhyme or reason. That is why in reply it has not been said that Resurrection will take place on such and such a
day, but that it shall come and shall be accompanied by such and such horrors. That is, the Resurrection will not take place piecemeal so that the people may leisurely watch its coming, but it will come all of a sudden when the people will be a terrible blast and everyone will fall dead at
the spot. Abdullah bin Amr and Abu Hurairah have related a Hadith from the Prophet (peace be upon him) saying: The people will be sounded. Thereupon the one who was buying cloth would collapse and he would not have the time to put down the
cloth from his hand; the one who was filling a cistern to water his animals would not have the time to water; and the one who was going to eat, would not have the time to lift the morsel to his mouth and Resurrection will take place. For the explanation of the Trumpet, see E.N. 78 of Surah TaHa. As for the length of the interval between the first blowing of the Trumpet and its second blowing.
we have no information. The interval may be of hundreds and thousands of years. Abu Hurairah has related that the Prophet (peace be upon him) said: Israfil has put the Trumpet to his mouth and is looking up to the divine Throne, awaiting orders for blowing it. The Trumpet will be blown thrice. On the
second blowing, called nafakhat as-Saaq, everyone will fall down dead. Then, when none shall remain except Allah, the One, the Everlasting, the earth will be changed altogether and will be spread flat and smooth without a crease or wrinkle on it. Then Allah will administer a rebuke to His Creation, whereupon everyone will rise at the spot where he had fallen dead, on the changed earth, and this will
happen on the third blowing of the Trumpet called nafakhat al qiyam li-Rabbil-Alamin. This is supported by several allusions in the Quran also. For example, see Surah Ibrahim, Ayat 48; Surah TaHa, Ayats 105-108, and the E.Ns thereof. That is, at that time they will not realize that they had been dead and had been raised back to life after a long period, but they will be thinking that they had fallen asleep, and
had been woken up suddenly by some terrible catastrophe, and were running away from it. (For further details, see Surahs TaHa, Ayat 103; Al-Hajj, Ayats 1-2). Here, it is not clear as to who will give this answer. It may be that they used to belie them. It may also
be that the believers will remove their misunderstanding and tell them that it was not waking up from sleep but the second life after death. And it may also be that they will understanding and tell them this. This is what Allah will tell the disbelievers and the polytheists, the sinners and the culprits, when they will be presented
before Him. To understand this one should remember that the righteous believers will not be withheld in the Plain of Resurrection, but in the very beginning they will be sent to Paradise without accountability, or after a mild reckoning, because their record will be required to
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render their accounts, in the Plain of Resurrection: Look! the righteous people whom you used to mock and regard as foolish in the world, are today enjoying the pleasures of Paradise because of their wisdom, and you, who in your own judgment were very prudent and sagacious, are being condemned to accountability for your misdeeds. This can have two meanings: (1) Get you apart from the righteous
believer; for in the world even if you belonged to the same community and the same community and the same connections and connections have been disbanded. All your relations and connections have been severed. Now each of you will be held answerable in your personal
capacity for your actions and deeds.53. Here again Allah has used ibadat (worship) in the sense of itaat (obedience). This subject has already been explained above in Surah Al-Kahf, Ayat 52; Surah Maryam, Ayat 42, Surah Al-Qasas, Ayat 63 and E.N. 63 of Surah
Saba. In this connection, the fine explanation given of it by Imam Razi in his Tafsir Kabir is also noteworthy. He writes: Do not worship Satan means: Do not obey him, the reason being that (worship). After this, the Imam raises the question: If ibadat means
itaat, then have the Muslims been commanded to worship the Prophet and the rulers in the verse: Atiullaha wa ati-ur-rasula wa ulil-amri min-kum? He himself answers it thus: If obedience to them is in accordance with the commands of Allah's worship (ibadat) and His obedience (itaat). Did not the angels fall prostrate before Adam in obedience to Allah's command? This was nothing but
worship of Allah. Obedience of the rulers will be their worship only in cases where they are obeyed in matters in which Allah has not given leave to obey them. Then he writes: If a person comes to you and commands you to do something, you should see whether his command is in accordance with the command of Allah or not. If it is not, Satan is with him; and if you obeyed him in this, you worshiped him
and his Satan. Likewise, if your self urges you to do something, you should see whether it is permissible, your self it is not permissible, your self is Satan itself, or Satan is with it. If you obeyed him, you in fact became guilty of worshiping him. Further on, he writes: But there are different degrees of the worship of Satan. Sometimes it so happens that a man does a work and
his limbs and his tongue also join him in this, and his heart also cooperates. At another time it so happens that a man uses his limbs to do a work but his heart and tongue do not cooperate in this. Some people commit a sin while their heart is disagreeable and their tongue is invoking Allah for forgiveness, and they confess that they are committing an evil. This is Satan's worship with external limbs. There
are other people who commit a crime with a cool mind and express pleasure and satisfaction with the tongue also. Such people are the worshipers of Satan from outside as well as from instead of your Lord, you could have the reason to offer an excuse. But you, in fact, had been blessed
with reason by Allah and you were using it to advantage in all the affairs of the world, and you had been warned by Allah through the Prophets as well, yet, when you were deceived by your enemy and he succeeded in leading you astray, you could not be excused from the responsibility of your folly. This command will be given in respect of the stubborn culprits, who will refuse to confess their crimes, will
belie the witnesses, and will also not acknowledge the genuineness of their conduct-book. Then will Allah Almighty command: Well, stop your babbling. Just see what your own limbs say about your misdeeds. In this connection, here only the evidence to be given by the hands and the rears and their tongues, and their tongues, and the very
skins of their body, will tell how they had been employed in the world. They should not forget the Day when their own tongues and their eyes and their own tangues and their body, will bear witness against them concerning what they had been doing in the world. (Surah HaMim-
Sajdah, Ayat 20). The question arises: On the one hand, Allah says: We shall seal their mouths, and on the other hand, in the verse of Surah An-Noor, He says: Their tongues will bear testimony against them. How can these two things be reconciled? The answer is: To seal the mouths means to deprive them of their power of speech. That is, after this they will not be able to say whatever they like with their mouths, and on the other hand, in the verse of Surah An-Noor, He says: Their tongues will bear testimony against them.
tongue. The testimony of their tongues means that their tongues themselves will tell how the wicked people had used them, what blasphemies and lies they had been made to utter, what mischief they had been made to utter, what blasphemies and lies they had been made to utter, what mischief they had been made to utter, what mischief they had been made to utter, what blasphemies and lies they had been made to utter, what mischief they had been made to utter, what mischief they had been made to say on different occasions. After depicting the scene of Resurrection, the people are being warned to this effect: The Resurrection may seem yet far
off to you, but even if you consider seriously your life in this world of which you are so proud, you will see how helpless you are in the powerful grip of Allah. Your legs on whose strength you are showing all this activity can become paralyzed as and when Allah wills. As long as
the powers and capabilities granted by Allah continue to function, you remain lost in the arrogance of your self, but as soon as one of them fails to function, you come to understand how helpless you are. "Reverse him in creation," means that in old age Allah turns him back to the state of childhood. He becomes unable to stand and walk without the help and support of others; he is fed by others; he urinates
and defecates in bed; talks childishly and is laughed at by others. In short, towards the end of life he returns to the same state of weakness with which he had started life in this world. This is a rejoinder to the disbelievers, who slighted the Prophet (peace be upon him) and Heaven. (For
further explanation, see Surah Ash-Shuara, Ayats 224-227 and the E.Ns thereof). Every living person means: Every person who is capable of thinking and understanding, who is not like a stone, which neither hears nor understands nor moves from its place however rationally and sympathetically one may explain the distinction between the truth and falsehood and give admonition before him. The word
"hands" has been used metaphorically for Allah. This does not mean that, God forbid, Allah has a body and He works with the hands like human beings, but it means to impress that Allah has made these things Himself, and none else has any share in the matter of their creation. It is ingratitude to regard a blessing as a gift of someone other than the donor, to be grateful to another for it, and to cherish the
hope of receiving it or to seek it from another than the donor. Likewise, it is also ingratitude that one should use a blessing against the will of the donor. Therefore, a mushrik or a disbeliever or a hypocrite or a sinful person cannot be regarded as a grateful servant of God when he utters words of thankfulness only with the tongue. The disbeliever or a hypocrite or a sinful person cannot be regarded as a grateful servant of God when he utters words of thankfulness only with the tongue. The disbeliever or a hypocrite or a sinful person cannot be regarded as a grateful servant of God when he utters words of thankfulness only with the tongue. The disbeliever or a hypocrite or a sinful person cannot be regarded as a grateful servant of God when he utters words of thankfulness only with the tongue.
Allah; none of them said that the other deities had any hand in their creation. But despite knowing all this when they paid homage to them as guilty of ingratitude and
thanklessness. That is, the poor false gods themselves are dependent upon their worshipers for their survival and their safety and their needs. But for their multitudes they could not survive as gods even for a day. These people are behaving as their humble servants. They are setting up and decorating their shrines; they carry out propaganda for them; they fight and quarrel with others for their sake. Then
only are they recognized as gods. They are not the real God, Who, whether someone recognizes Him or not, is ruling over the whole universe by His own might and authority. The address is to the Prophet (peace be upon him). Here the allusion is to the campaign of vilification which the chiefs of the disbelievers of Makkah were carrying on against him. They knew in their hearts and acknowledged in their
private assemblies that the charges they brought against him were absolutely baseless. In order to create suspicions against him in the minds of the people, they branded him a poet, sorcerer, magician, madman, etc. But their consciences recognized, and they also acknowledged before one another, that whatever they were uttering was false, which they were forging only to frustrate his mission. That is
why Allah says to His Prophet: Do not grieve at their absurd and meaningless talk. Those who are opposing and resisting the truth with falsehood shall ultimately meet with failure in this world and see their evil end in the Hereafter, too. Here the disbelievers' question cited in verse 48 above, is being answered by reason and argument. The question: When will the threat of Resurrection be carried out? had
not been asked with a view to find out the exact date of the coming of the Hereafter. But they asked it because they thought it was impossible, rather irrational, that human beings would be raised back to life after death. That is why, in reply to their question, arguments are being given for the possibility of the Hereafter. According to the traditions related by Ibn Abbas, Qatadah and Said bin Jubair, one of the
chiefs of Makkah, on this occasion, came up with a rotten bone of a dead person, from the graveyard. He broke and crushed it into pieces before the Prophet (peace be upon him) and scattering its particles in the air, said: O Muhammad, you say that the dead will be raised back to life. Tell us who will give life to these decayed and rotten bones? The answer was given immediately in the form of these
verses. That is, We caused the sperm-drop which contained nothing but the basic germ of life to develop to an extent that it started moving and eating like the animals. Furthermore, it has developed such powers of intellect and reasoning and disputation and speech, which are not possessed by any animal; so much so that now he dares stand up as an adversary before his Creator! That is, he regards Us
powerless and weak like the creation, and thinks that just as man cannot raise the dead back to life, so also can't We. "Forgets his own creation": Forgets that We created the basic germ of life from dead matter, which became the means of his creation; then We caused the just as man cannot raise the dead back to life, so also can't We. "Forgets that We created the basic germ of life from dead matter, which became the means of his creation; then We caused the just as man cannot raise the dead back to life, so also can't We. "Forgets that we created the basic germ of life from dead matter, which became the means of his creation."
matter in the green trees due to which people kindle fire from the pieces of wood. Or, it is an allusion to the markh and afar trees, whose green branches the Arabs struck against each other to produce the sparks. In ancient times the Bedouins used this method of kindling the fire and might even be using the same today. Page 10 By Abul A'la Maududi Ibn Abbas, Ikrimah, Dahhak, Hasan Basri and Sufyan
bin Uyainah have opined that it means, "O man", or "O person". Some other commentators have regarded it as an abbreviation of "Ya Sayyid" as well, which, according to this interpretation, would be an address to the Prophet (peace be upon him). To begin a discourse like this does not mean that the Prophet (peace be upon him), God forbid, had some doubt about his Prophet (peace be upon him).
this in order to reassure him of it. But the reason is that the discourse has said: You are indeed one of the Messengers, which implies that the people who deny your Prophethood are misled and mistaken. To further confirm the same, an oath has been taken by the
Quran and the word "wise" has been used as an epithet of the Quran, which means this: An obvious proof of your being a Prophet is this Quran, which is full of wisdom. This itself testifies that the person who is presenting such wise revelations is most surely a Messenger of God. No man has the power to compose such revelations. The people who know Muhammad (peace be upon him) can never be
involved in the misunderstanding that he is himself forging these discourses, or reciting them after having learned them from another man. For further explanation, see Surah Al-Ankabut, Ayats 49-51; Surah Ar-Rum, Ayats 1-5 and the relevant E.Ns.Here, two of the attributes of the
Sender of the Quran have been mentioned. First, that He is All-Mighty; second, that He, is All-Mighty; second, that He is All-Mighty; second that He
power, and Whose grasp cannot be avoided by anyone. The second attribute is meant to make one realize that it is all due to His kindness and mercy that He has sent His Messenger for your guidance and instruction and sent down this great Book so that you may avoid errors and follow the right path which may lead you to the successes of the world and the Hereafter. Another translation can be: You
should warn the people of the same of which their forefathers had been warned, because they live in heedlessness. If the first meaning, as given above in the second meaning is adopted, it would imply this: Revive and refresh the message that had been
conveyed to the forefathers of this nation by the Prophets in the past, for these people have forgotten it. Obviously, there is no contradiction between the two translations, and, as to meaning, each is correct in its own place. A doubt may rise here: How could the forefathers of a nation to whom no warner had been sent at a particular time in the past, be held responsible for their deviation at that time? The
answer is: When Allah sends a Prophet in the world, the influence of his message and teaching spreads far and wide, and is handed down by one generation to the other. As long as this influence remains and there continue arising among the followers of the Prophet such people as keep his message of guidance fresh, the period of time cannot be said to be without the guidance. And when the influence of
the Prophet's teaching dies out, or the teaching is tampered with, the appointment of another Prophet becomes inevitable. Before the advent of the Prophet (peace be upon all of them) could be seen everywhere in Arabia and from time to time there had been arising among the Arabs, or
coming from outside, men, who revived their teachings. When the influence was about to die out, and the real teaching was also distorted, Allah raised the Prophet Muhammad (peace be upon him), and made such arrangements that his message can neither be wiped out nor tampered with. (For further explanation, see E. N. 5 of Surah Saba). This is about those people who were being obstinate and
stubborn with regard to the message of the Prophet (peace be upon him) and had made up their minds not to listen to him at all. This is because: They have already deserved the torment; therefore, they do not believe. It means: The people who do not heed the admonition, and persist in their denial and hostile attitude to the truth in spite of the final warning from Allah conveyed through the Prophets, are
themselves overwhelmed by the evil consequences of their misdeeds and deprived of every opportunity to believe. The same thing has been expressed more clearly in verse implies their own stubbornness which was preventing them from accepting the truth.
"Reaching to chins" and "so they are made stiff-necked" implies the stiffness of the neck which is caused by pride and haughtiness. Allah means to impress this: We have made their obstinacy and stubbornness the shackles of their neck, and their pride and haughtiness has made them so stiff-necked that they will not pay heed to any reality, however clear and evident it may be. Setting a barrier before them
and a barrier behind them, means that the natural result of their stubbornness and pride is that they neither learn any lesson from their past history nor ever consider the consequences of the future. Their prejudices have so covered them from every right-thinking and unbiased
person. This does not mean that it is futile to preach, but it means: Your preaching reaches every kind of people. Some of the first kind and you see that they continue to persist in their denial, pride and antagonism, you should leave them alone, but at the same time
you should not feel disheartened so as to give up your mission, for you do not know exactly where among the multitudes of the people and gather servants of God, who would heed your admonition and fear God and turn to the right path. The real object of your preaching, therefore, should be to search out and collect this second kind of the people. You should ignore the stubborn people and gather
this precious element of the society about you. This shows that three kinds of the entries are made in the conduct-book of men. First, whatever a person does, good or bad is entered in the divine register. Second, whatever impressions will at one time become so conspicuous
that man's own voice will become audible and the whole history of his ideas and intentions and aims and objects and the pictures of all of his good and bad acts and deeds will appear before him. Third, whatever influences he has left behind of his good and bad actions on his future generation, on his society and on mankind as a whole, will go on being recorded in his account as far as they reach and as
long as they remain active and operative. The full record of the good and bad training given by him to his children, the good or evil that he has spread in the society, and its impact on mankind as a whole, will go on being maintained till the time that it goes on producing good or evil that he has spread in the society, and its impact on mankind as a whole, will go on being maintained till the time that it goes on producing good or evil results in the society, and its impact on mankind as a whole, will go on being maintained till the time that it goes on producing good or evil that he has spread in the society, and its impact on mankind as a whole, will go on being maintained till the time that it goes on producing good or evil that he has spread in the society.
Antioch, and the messengers mentioned here were the ones sent by the Prophet Jesus for the preaching of his message there. Another thing that has been mentioned in this connection is that Antiochus was the king of this land at that time. But historically this story which Ibn Abbas, Qatadah, Ikrimah, Kaab Ahbar and Wahb bin Munabbih, and others have related on the basis of unauthentic Christian
traditions is baseless. There have been 13 kings of the Seleucid dynasty named Antiochus who reigned in Antioch, and the rule of this name, rather the rule of this dynasty itself, came to an end in 65 B.C. At the time of the Prophet Jesus, the whole land of Syria and Palestine, including Antioch, was under the Romans. Then, no proof is forthcoming from any authentic tradition of the
Christians that the Prophet Jesus might himself have sent any of his disciples to Antioch for preaching his message. On the contrary, the Acts of the Apostles (N.T.) shows that the Prophet Jesus might himself have sent any of his disciples to Antioch for the first time a few years after the event of the Apostles (N.T.) shows that the Prophet Jesus might himself have sent any of his disciples to Antioch for preaching his message. On the contrary, the Acts of the Apostles (N.T.) shows that the Prophet Jesus might himself have sent any of his disciples to Antioch for preaching his message.
as messengers of Allah by any interpretation even if they might have travelled for the purpose of preaching of their own accord. Moreover, according to the Bible, Antioch was the first city where the non-Israelites embraced Christianity in large numbers and where the Christian faith met with great success; whereas the habitation mentioned by the Quran was some such habitation which rejected the
invitation of the messengers, and was consequently punished with a divine torment. History also does not bear any evidence that Antioch was ever afflicted with a destruction, which might be regarded, as the result of denying the Prophethood. On account of these reasons it cannot be accepted that the habitation implies Antioch. The habitation has neither been clearly determined in the Quran nor in any
authentic Hadith. The identity of the messengers also is not known through any authentic means nor the time when they were appointed. To understand the purpose for which the Quraish, as if to say: You are following the same path of stubbornness, prejudice and denial
of the truth as had been followed by the people of that habitation, and are preparing yourselves to meet the same doom as was met by them. In other words, what they wanted to say was: Since you are human beings, you cannot be a messenger because he is a man. They say: What sort
of a Messenger is he that he eats food and moves about in the streets. (Surah Al-Furqan, Ayat 7). And the unjust people of Makkah and says that it is not any new kind of
ignorance which these people are displaying, but all the ignorant people since the earliest times have been involved in the misunderstanding that a human being cannot be a messenger and a Messenger cannot be a human being cannot be a messenger and a Messenger cannot be a human being. When the chiefs of the people of the Prophet Noah (peace be upon him) had rejected his Prophethood, they had said the same thing: This person is no more than a human being
like yourselves. By this he purely intends to obtain superiority over you. Had Allah willed, He would have sent down angels. Since the time of our forefathers we have never heard (that a human being should come as a Messenger). (Surah Al-Mominoon, Ayat 24). The people of Aad had said the same about the Prophet Hud (peace be upon him): This person is no more than a human being like yourselves,
for he eats of what you eat and drinks of what you eat and drinks of what you drink. Now if you submit to a human being like yourselves, you will indeed be the losers. (Surah Al-Mominoon, Ayats 33-34). The people of Thamud also said the same thing happened with almost every Prophet that the
disbelievers said: You are no more than a human being like ourselves, and the Prophets always replied: It is true that we are no more than human beings like you, but Allah shows His favor to anyone of His servants He pleases. (Surah Ibrahim, Ayats 10-11). Then the Quran says that this very notion of ignorance has been preventing the people from accepting guidance in every age, and the same has been
the cause of every nation's downfall. Has not the news reached to you of those who had disbelieved before this, and then tasted the evil results of their deeds. And in the Hereafter there awaits them a painful torment. They deserved this fate because their Messengers came to them with clear signs, but they said: Shall human beings show us guidance. So they refused and turned away. (Surah At-Taghabun,
Ayats 5-6). Whenever guidance came before the people, nothing prevented them from believing in it except this (excuse): they said: Has Allah sent a human being as the Messenger? (Surah Bani Israil, Ayat 94). Then the Quran says explicitly that Allah has always sent human being as the Messengers and a human being as His messenger? (Surah Bani Israil, Ayat 94). Then the Quran says explicitly that Allah has always sent human being as the Messengers and a human being as the Messenger for the guidance for mankind and not an angel, or a
supernatural being:And We sent before you also human beings as Messengers to whom We revealed (Our message). If you (O objectors) have no knowledge of this, you may ask those who have the knowledge of this, you may ask those who have the knowledge of this, you may ask those who have the knowledge of this, you may ask those who have the knowledge of this, you may ask those who have the knowledge of this, you may ask those who have the knowledge of this, you may ask those who have the knowledge of this, you may ask those who have the knowledge of this, you may ask those who have the knowledge of this, you may ask those who have the knowledge of this, you may ask those who have the knowledge of this, you may ask those who have the knowledge of this, you may ask those who have the knowledge of this, you may ask those who have the knowledge of this, you may ask those who have the knowledge of this, you may ask those who have the knowledge of this, you may ask those who have the knowledge of this, you may ask those who have the knowledge of this, you may ask those who have the knowledge of this, you may ask those who have the knowledge of this, you may ask those who have the knowledge of this, you may ask those who have the knowledge of this, you may ask those who have the knowledge of this, you may ask those who have the knowledge of this, you may ask those who have the knowledge of this, you may ask those who have the knowledge of this, you may ask those who have the knowledge of this, you may ask those who have the knowledge of this, you may ask those who have the knowledge of this, you may ask those who have the knowledge of this, you may ask those who have the knowledge of this, you may ask those who have the knowledge of this, you may ask those who have the knowledge of this, you may ask those who have the knowledge of this, you may ask those who have the knowledge of this, you may ask those who have the knowledge of this, you may ask those who have the knowledge of this, you may ask those who have the knowledg
about in the streets. (Surah Al-Furqan, Ayat 20). O Prophet, say to them: Had angels settled on the earth and moved about in peace, We would certainly have sent an angel as a messenger to them. (Surah Bani-Israil, Ayat 95). This is another notion of ignorance in which the disbelievers of Makkah were involved. In it are also involved the so-called rationalists of today and in it have been involved the
deniers of revelation and Prophethood of every age since the earliest times. These people have held the view that Allah does not send down any revelation at all for the guidance of man. He is only to convey to you the message that Allah has entrusted us with. Then it
is for you to accept it or reject it. We have not been made responsible to make you accept it forcibly, And if you do not accept it, we shall not be seized in consequence of your disbelief, You will yourselves be answerable for your crimes. What they meant was: You are an evil omen for us. Our gods have become angry with us on account of what you have been saying against them. Now whatever calamity
is befalling us is only because of you. Precisely the same thing used to be said by the disbelievers and the hypocrites of Arabia concerning the Prophet (peace be upon him): If they suffer a loss, they say: this is because of you. (Surah An-Nisa, Ayat 77). That is why at several places in the Quran these people have been told that in the ancient times people also used to say such things of ignorance in regard
to their Prophets. The people of Thamud said to their Prophet: We regard you and your companions as a sign of bad omen. (Surah An-Namal, Ayat 47). And the same was the attitude of the people of Pharaoh: Whenever a good time came, they would say: This is but our due, and when there was a hard time, they would ascribe their calamities to Moses (peace be upon him) and his companions. (Surah Al-
Aaraf, Ayat 130). That is, no one is an evil omen for another. Everyman's augury is hanging around his own neck. (Surah Bani-Israil, Ayat 13). That is, you in fact want to avoid the good and you like the deviation instead of the guidance.
Therefore, instead of determining the truth and falsehood by means of an argument, you are making these false pretenses on account of your superstitious whims. That servant of God, in this one sentence, put together all the arguments required for determining the genuineness of a Prophet can be determined by two things. First, his word and deed; second, his being
selfless. What the person meant to say was this: First, whatever these people are saying is perfectly reasonable, and their own character also is pure; second, no one can prove that they are calling the people to this faith on account of a selfish motive. Therefore, there is no reason why they should not be listened to. By citing this reasoning of the person the person the Quran set a criterion before the people of how to
judge and determine the genuineness of the Prophethood of a Prophet, as if to say: The word and deed of the Prophet Muhammad (peace be upon him) bear full evidence that he is on the right path. Then, no one can point out any selfish motive or interest behind his struggle of preaching his message. Therefore, there is no reason why a sensible person should reject what he presents. This sentence has
two parts. The first part is a masterpiece of reasoning, the second of the wisdom of preaching. In the first part he says: To worship those who have not created him and should deny to be the servant of Him Who has created him. In the second part he warns his people to the effect: All of you
ultimately have to die and return to that God adoption of Whose service you object to. Therefore, you should consider for yourselves as to what goodness you could expect by turning away from Him. That is, they are neither such favorites of God that even if I commit grave crimes, He will forgive me on their recommendation, nor are they so powerful that they should be able to rescue me if God may please
to punish me.If I make them my gods in spite of knowing all this. This sentence again contains a subtle point of the wisdom of preaching. Saying this the man made the people realize: The Lord in Whom I have believing in Him, but you, in fact, are certainly committing an error by not believing in Him. That is, immediately following
his martyrdom, the man was given the good news of Paradise. As soon as he entered the next world through the gate of death, there were the angels to receive him, and they gave him the good news of Paradise straight away and he is living in it and receiving his
sustenance. And Mujahid says: This was told him by the angels as a good news; he will enter Paradise on the day of Resurrection along with the other believers. This is a specimen of the high morality of the believer, He had no ill will or feeling of vengeance in his heart against the people who had just killed him so that he should invoke Allah against them. Instead, he was still wishing them well. After death
the only wish that he cherished was: Would that my people could know the good end that I have met, and could learn a lesson from my life, and adopt the righteous way. The noble person did not wish Hell for his murderers but wished his people well when living as
 well as when dead.Allah has narrated this event in order to warn the disbelievers of Makkah to the effect: Muhammad (peace be upon him) and his believing companions are also your wellwishers just as the believer was of his people. They do not cherish any ill-will or feeling of vengeance against you in spite of your persecutions of them. They are not your enemies but enemies but enemies for your deviation and error
The only object of their struggle against you is that you should adopt the right way. This verse also is one of those verses which clearly prove the existence of barzakh. This shows that the period of time between death and Resurrection is not a period of nonexistence altogether, as some ignorant people think. But in this period the spirit lives without the body, speaks and hears speech, has feelings and
desires, feels happy and unhappy, and also continues to be concerned about the people became aware of his good end. These words contain a subtle satire. In their arrogance and pride of power and their strong antagonism towards the true faith
they thought they would annihilate the three Prophets and their followers, but, contrary to their plot, they were themselves annihilated by only one stroke of the divine punishment. That is, they were annihilated by only one stroke of the divine punishment. That is, they were annihilated by only one stroke of the divine punishment. That is, they were annihilated so completely that not a trace of them was left behind them. No one in the world even remembers them today. Their civilization as well as their race has become extinct. Until now the disbelieves of
Makkah were being warned and reproved for their denial of the truth and the Prophet (peace be upon him), i.e. the doctrine of Tauhid and the Hereafter, which the Prophet (peace be upon him) was presenting
and the disbelievers were refusing to accept. In this connection, some arguments have been given, one after the other, to make the people ponder over the reality, which this Prophet is presenting before you? "A sign that Tauhid is the truth and shirk the
falsehood. Another translation of this sentence can be: So that they may eat fruits thereof and what their own hands make. That is, the artificial kinds of food, which the people prepare from the natural products, e.g. bread, curry, jam, pickles, sauces and countless other things. In these brief sentences the vegetable and plant life of the earth has been presented as an argument. Man is eating the products of
the earth day and night and regards this as very ordinary. But if he considers it seriously, he will see that the growth of rich crops and lush green gardens from the dry earth and the flow of the springs and rivers is not a simple thing, which might be happening of itself, but there is a great wisdom and power and providence which it seriously, he will see that the growth of rich crops and lush green gardens from the dry earth. The substances of which it
is composed do not possess any power of their own for growth. All these substances individually as well as after every sort of combination, remain inorganic, and thus do not possess any sign of life. The question is: How did it become possible for plant life to emerge from the lifeless earth? If one looks into it, one will see that there are some important factors without whose provision beforehand life here
could not have come into existence. First, in particular regions of the earth, on its outer surface, a layer was arranged on the earth in different ways so that the roots of the vegetation could spread in it and suck food. Secondly, a system of irrigation was arranged on the earth in different ways so that the roots of the vegetation could spread in it and suck food. Secondly, a system of irrigation was arranged on the earth in different ways so that the roots of the vegetation could spread in it and suck food.
and absorbed by the roots. Thirdly, the atmosphere was arranged around the earth which protects it against the calamities of the sky, becomes a means of the rainfall, and possesses gases which are necessary for the life and growth of the vegetation. With the
provision of these main factors (which in themselves are combinations of countless other factors), the coming to life of the vegetation becomes possible. After arranging the suitable conditions the seed of each species of the vegetation becomes possible. After arranging the suitable conditions the seed of each species of the vegetation was so constituted that as soon as it received favorable soil, water, air and season, vegetable life should begin stirring within it. Besides, inside the same seed a system was
so arranged that from the seed of every species a plant precisely of the same species should grow with all the characteristics of its own species and heredity. Then, in addition to this, another wonderful thing was done. Vegetation was not created in twenty, or fifty, or a hundred kinds but in countless species, and they were so made that they should fulfill the requirements of food, medicine and clothing and
innumerable other needs of the countless kinds of animals and man, who were to be brought into being after the vegetation on the earth. Anyone who ponders over this wonderful arrangement, if he is not stubborn and prejudiced, will himself testify that all this could not have come about by itself. There is certainly a wise plan underlying it, according to which harmonies and relationships of the soil, water, air
and season with respect to the vegetation, and harmonics and relationships of the vegetation with respect to the needs and requirements of animals and human beings have been determined, keeping in view the finest detail. No sensible person can imagine that this cannot be the
work of many gods. This is, and can only be the work of One God, Who is the Creator and Lord of these had a separate god, it cannot be imagined that such a comprehensive and universal plan with such deep and wise relationship and harmony could be produced, and should have continued to work with such regularity for millions upon
millions of years. After giving these arguments for Tauhid, Allah says: Do they not then give thanks? That is: Are these people so thankless and ungrateful that they do not render thanks to that God Who has provided all this for their survival, but thank others for the blessings and favors done by Him? Are they so wretched that instead of bowing before Him they bow before the false gods, who have not
created even a blade of grass for them? Glory be to Him: He is free from every defect and fault, from every defect and partner in His work. The Quran has generally used these words when refuting polytheistic beliefs, because every belief of shirk is, in fact, an imputation of some defect, some weakness and some fault to Allah. When a person
says that Allah has an associate, he in fact, thinks that either Allah is incapable of running and ruling His Kingdom alone, or He is under compulsion to make another His associate in His work. Or, some other beings are so powerful in themselves that they are interfering in God's administration and God is putting up with their interference. Or, God forbid, Allah has the weaknesses of the worldly kings, due to
which He is surrounded by an army of ministers, courtiers, flatterers and beloved princes or princesses, and thus many powers of Godhead have become divided among them. Had there been no such notions of ignorance about Allah in the minds, there could be no question of any idea of shirk in the world. That is why it has been stated again and again in the Quran That Allah is free from and exalted far
above those defects and faults and weaknesses which the mushriks ascribe to Him. This is still another argument for Tauhid. Here again certain realities of daily experience have been mentioned and it is suggested that man observes these day and night but does not ponder over them seriously, whereas they contain signs and pointers to the reality. The coming together of the man and woman is the cause
of man's own birth. Procreation among the animals also is due to the combination between the male and the female. Also about vegetation, man knows that the law of sex is working in it. Even among the lifeless substances when different things combine with one another, a variety of compounds come into existence. The basic composition of matter itself has become possible due to the close affinity
between the positive and the negative electric charges. This law of the existence of the entire universe, contains in itself such complexities and finenesses of wisdom and workmanship, and there exist such harmonies and mutual relationships between the members of each pair that an objective observer can neither regard it as the result of an accident, nor can he believe that
many different gods might have created these countless pairs and matched their members, one with the other, with such great wisdom. The members of each pair being a perfect match for each other and coming into being of new things with their combination itself is an explicit argument of the Creator's being One and only One. The alternation of the night and day also is one of those realities which man
does not regard as worthy of much attention only because it is a phenomenon of daily occurrence and experience; whereas if he considers how the night, he will himself realize that this is an obvious sign of the existence of an All-Powerful and All-Wise Allah and of His being One and only One. The
day cannot pass and the night cannot fall until the sun hides from the earth. The great regularity which is found in the alternation of the day and night and the other creations on the earth clearly points to the fact that this
system has been established deliberately by a Being with perfect wisdom. The existence on the earth, of the men and animals and vegetation, and even of water and air and different minerals, is in fact, the result of placing the earth should go on successively coming before the sun and hiding from it at definite
intervals. If the distance of the earth from the sun had been a little longer, or a little shorter, or there had been a perpetual day on the other, or there had been much faster or much slower, or sometimes the day had appeared suddenly and sometimes the night without any system, no life could be possible on this planet, and even the form
and appearance of the inorganic substances would have been much different from what it is now. If the hearts are not blinded, one can clearly perceive in this system the working of a God, Who willed to bring into being this particular kind of creation on the earth and then established relevance, harmonies and relationships between the earth and the sun precisely in accordance with its needs and
requirements. If a person regards the concept of the existence of God and His Unity as far removed from reason, he should think for himself and see how much farther removed should it be from reason to ascribe this wonderful creation to many gods, or to think that all this has happened automatically under some deaf and blind law of nature. When a person who can accept without question these latter
unreasonable explanations, only on the basis of conjecture and speculation, says that the existence of a system and wisdom and purpose is not a sufficient proof, sufficient or insufficient in any degree whatever, for accepting any concept of creed in the world. "Place of
rest" may either mean the place where the sun will ultimately come to a halt, or the time when it will come to a halt. The true meaning of this verse can be determined only when man has attained the full and exact knowledge of the realities of the universe. But man's knowledge is such that it has been changing in every age and what he seems to know today might change tomorrow. The people of the
ancient times on the basis of their observations of the sun believed that it was moving round the earth. Then after further research and observations revealed that not only the sun but all the stars are also moving in a particular direction, at
speeds of 10 to 100 miles per second. About the sun the modern astronomers hold the view that it is moving at a speed of 20 kilometers (about 12 miles) per second along with its whole family of the planets. (See Star and Sun in Encyclopedia Britannica). That is, the phases of the moon go on changing throughout the month. It begins as a crescent, then goes on waxing every day till it becomes the full
moon on the 14th of the month. Then it starts waning every day till at last it returns to its original shape of the crescent. The same has been happening for millions of years with perfect regularity, and no change has ever occurred in the phases of the moon. That is why one can always calculate and find out exactly in what phase the moon will be on a particular day. If the movement of the moon had not been
bound in a system, estimation of its phases would not have been appointed for the rising and both are correct. (1) The sun does not have two meanings and both are correct. (1) The sun does not have the power that it should draw the moon into itself, or enter its orbit and collide with it. (2) The sun does not have two meanings and both are correct.
on the horizon when the moon is shining at night. Nor does this happen either that the night should approach before the appointed period of the day is meant to spread its light. The word falak in Arabic is used for the planets, and it gives a different meaning from the word sama (sky). The sentence,
"Each in an orbit is floating" points to four realities. (1) That not only the sun and the moon but all the stars and planets and planets and celestial bodies are moving in the orbits to four realities. (1) That the movement of the stars in their orbits is similar to the floating of something in a fluid. These
verses are not intended to describe the realities of astronomy, but are meant to make man understand that if he looks around himself, with open eyes, and uses his common sense, he will find countless and limitless proofs of the existence of God and His Unity, and he will not come across a single proof of atheism and shirk. The vastness of the solar system in which our earth is included is such that its
parent body, the sun, is 300,000 times bigger than the earth, and its farthest planet Neptune is at least 2,793 million miles distant from the sun. However, if Pluto is taken as the farthest planet, it revolves 4,600 million miles distant from the sun. However, if Pluto is taken as the farthest planet, and its farthest planet, it revolves 4,600 million miles away round it. Notwithstanding this vastness, the solar system occupies a very insignificant part of a huge galaxy. The galaxy which includes our solar system has about 3,000 million
suns in it, and its nearest sun is so distant from our earth that its light takes about four years to reach us. Then this galaxy also is not the whole universe. According to the investigations made so far, it has been estimated that it is one of about 2,000,000 spiral nebulae, and the nearest nebula is about a million light years away from the earth. As for the farthest celestial bodies which are visible through the
modern instruments, their light reaches the earth in about 100 million years. Even now it cannot be claimed that man has seen the whole universe. It is a small part of the Kingdom of God which man has yet been able to observe. It cannot be predicted how far and deep man will yet be able to see with greater and more efficient means of observation at his disposal. All the information that has been gathered
so far about the universe proves that this whole world is made up of the same substance of which our tiny earthly world is made up of the same law is working in the universe which is working in the universe which is working in the universe which is working in the universe that this whole world is made, and the same law is working in the universe which is workin
proof of the fact that this whole universe is the creation of One Ruler? Then from the order and the wisdom and the excellence of workmanship and the excellence of workmanship and the deep relationships which are found in the millions and the excellence of workmanship and the e
automatically. Is it possible that there should be no administrator behind this order and system, no sage behind this design and work of the Prophet Noah (peace be upon him). As to boarding of the progeny of man in it, it means that although apparently a few companions of the Prophet Noah (peace be
upon him) had boarded it, in reality all human beings who are to be born till Resurrection were boarding it; all the rest of mankind had been drowned in the world was the one made by the Prophet Noah (peace be upon him). Before that time man did not know any
method of crossing the rivers and the seas. This method was first of all taught by Allah to the Prophet Noah (peace be upon him), and when some servants, of Allah were rescued in it from the flood, their future generations started making boats and ships for their sea journeys. The signs until now were mentioned as arguments for Tauhid. This sign has been mentioned to make man realize that whatever
powers he has been given over the forces of nature, have been discovered also through the guidance of Allah and not solely by himself. Man did not have the power and strength to have subdued these great forces by his own power, nor the capability to have discovered
the secrets of nature himself and known the methods of taking service from them. Then he can use and employ the forces over which were serving man turn against him suddenly and he finds himself utterly helpless before them. To call man's attention to
this reality, Allah has presented the case of the sea journey only as an example. The whole human race would have perished in the flood had Allah not taught the method of making the vessel to the Prophet Noah (peace be upon him) and had his followers not boarded it. Then the scattering of the human race over the whole earth became possible only because the people learned the principles of building
vessels from Allah and became able to cross the rivers and oceans. But from that humble beginning till today in spite of making great strides in the act of building huge ships and attaining every possible perfection in the science of navigation, man cannot claim that he has brought the rivers and the oceans fully under his control and power. Even today the water of God is still in God's own power alone and
whenever He wills He drowns man along with his ships in it. "What is behind you": Which the peoples before you have seen and experienced. "Signs": Verses of the divine Book by which man is admonished, and the signs which are found in the universe and in man's own self and in his history which serve as abject lessons for man, provided he is inclined to learn any lesson. This means to show that disbelie
has not only blinded their intellect but has destroyed their moral sense, too. They neither have the right about Allah nor do they adopt the right about Allah nor do they adopt the right about which a perverse philosophy in respite of every admonition, follow a perverse philosophy in respite of every deviation and immorality and have a ready-made pretense for escape from every good. After Tauhid the other question about which a
dispute was raging between the Prophet (peace be upon him) and the discourse. Here, before giving the arguments, the Hereafter has been depicted with all its horrors so that the people should know that what they are refusing to believe in cannot be averted by their denial, but they have to
meet and experience it one day inevitably. The question did not mean that they wanted to know the exact date of the coming of the Hereafter, and if, for instance, they were told that it would have believed in it. Such questions, in fact, were put as a challenge only for the sake of
argument. What they meant to say was that there would be no Resurrection without rhyme or reason. That is, the Resurrection will not take place on such and such that it shall come and shall be accompanied by such and such horrors. That is, the Resurrection will not take place piecemeal so that the
people may leisurely watch its coming, but it will come all of a sudden when the people will be a terrible blast and everyone will fall dead at the spot. Abdullah bin Amr and Abu Hurairah have related a Hadith from the Prophet (peace be upon him) saying: The people will be walking on
the roads as usual, will be buying and selling in the markets, will be disputing matters in their assemblies, when suddenly the Trumpet shall be sounded. Thereupon the one who was filling a cistern to water his animals would not have the time to water; and the one who was going to eat, would
not have the time to lift the morsel to his mouth and Resurrection will take place. For the explanation of the Trumpet, see E.N. 78 of Surah TaHa. As for the length of the interval between the first blowing of the Trumpet and its second blowing, we have no information. The interval may be of hundreds and thousands of years. Abu Hurairah has related that the Prophet (peace be upon him) said
Israfil has put the Trumpet to his mouth and is looking up to the divine Throne, awaiting orders for blowing, called nafakhat as-Saaq, everyone will fall down dead. Then, when none shall remain except Allah, the One, the Everlasting, the earth
will be changed altogether and will be spread flat and smooth without a crease or wrinkle on it. Then Allah will administer a rebuke to His Creation, whereupon everyone will rise at the spot where he had fallen dead, on the changed earth, and this will happen on the third blowing of the Trumpet called nafakhat al qiyam li-Rabbil-Alamin. This is supported by several allusions in the Quran also. For example
see Surah Ibrahim, Ayat 48; Surah TaHa, Ayats 105-108, and the E.Ns thereof. That is, at that time they will not realize that they had been woken up suddenly by some terrible catastrophe, and were running away from it. (For further details, see Surahs TaHa, Ayat 103; Al-Hajj, Ayats
1-2). Here, it is not clear as to who will give this answer. It may be that they themselves would realize after some time to their horror that it was the same thing of which the Messengers of God used to inform them and they used to belie them. It may also be that the believers will remove their misunderstanding and tell them that it was not waking up from sleep but the second life after death. And it may also
be that they will understand this from the general conditions prevailing on the Day of Resurrection and the english might tell the disbelievers and the polytheists, the sinners and the polytheists are polytheists.
they will be sent to Paradise without accountability, or after a mild reckoning, because their record will be clean. There will be no need to keep them waiting during the hearing by the Court. Therefore, Allah will tell the culprits, who will be required to render their accounts, in the Plain of Resurrection: Look! the righteous people whom you used to mock and regard as foolish in the world, are today enjoying their accounts, in the Plain of Resurrection: Look! the righteous people whom you used to mock and regard as foolish in the world, are today enjoying their accounts.
pleasures of Paradise because of their wisdom, and you, who in your own judgment were very prudent and sagacious, are being condemned to accountability for your misdeeds. This can have two meanings:(1) Get you apart from the righteous believer; for in the world even if you belonged to the same community and the same clan and the same brotherhood, here you have no connection and relationship
left with them. (2) Get you apart from one another: now you can no longer remain a group. All your relations and deeds.53. Here again Allah has used ibadat (worship) in the sense of itaat (obedience). This subject has already been explained above
in Surah Al-Baqarah, Ayat 172; Surah An- Nisa, Ayat 172; Surah An- Nisa, Ayat 117, Surah Al-Anaam, Ayat 31; Surah Al-Anaa
the reason being that only falling prostrate before him is not forbidden, but following him and obeying his commands also is forbidden; therefore, itaat (obedience) is ibadat (worship). After this, the Imam raises the question: If ibadat means itaat, then have the Muslims been commanded to worship the Prophet and the rulers in the verse: Atiullaha wa ati-ur-rasula wa util-amri min-kum? He himself answers it
thus: If obedience to them is in accordance with the command? This was nothing but worship (ibadat) and His obedience of the rulers will be their worship only in cases where they are obeyed in matters in which Allah has not given leave to obey them. Then he
writes: If a person comes to you and commands you to do something, you should see whether his command of Allah or not. If it is not, Satan is with him; and if you obeyed him in this, you worshiped him and his Satan. Likewise, if your self urges you to do something, you should see whether it is permissible to do it according to the Sahariah or not. If it is not, set an is not permissible to do it according to the Sahariah or not. If it is not, set an is not permissible to do it according to the Sahariah or not. If it is not, set an is not permissible to do it according to the Sahariah or not. If it is not, set an i
your self is Satan itself, or Satan is with it. If you obeyed him, you in fact became guilty of worshiping him. Further on, he writes: But there are different degrees of the worship of Satan. Sometimes it so happens that a man does a work and his limbs and his heart also cooperates. At another time it so happens that a man does a work but his heart also cooperates.
do not cooperate in this. Some people commit a sin while their heart is disagreeable and their tongue is invoking Allah for forgiveness, and they confess that they are committing an evil. This is Satan's worship with external limbs. There are other people who commit a crime with a cool mind and express pleasure and satisfaction with the tongue also. Such people are the worshipers of Satan from outside as
well as from inside. (Tafsir Kabir, vol. VII, pp. 103-104). That is, If you had been deprived of reason and you were using it to advantage in all the affairs of the world, and you had been warned by Allah through the Prophets as well, yet, when you were
deceived by your enemy and he succeeded in leading you astray, you could not be excused from the responsibility of your folly. This command will be given in respect of the stubborn culprits, who will refuse to confess their crimes, will belie the witnesses, and will also not acknowledge the genuineness of their conduct-book. Then will Allah Almighty command: Well, stop your babbling. Just see what your
own limbs say about your misdeeds. In this connection, here only the evidence to be given by the hands and their eyes and their own tongues and their own hands and feet will bear
testimony to their misdeeds. (Surah An-Noor, Ayat 24) Then, when all will have reached there, their ears and their very skins will bear witness against them concerning what they had been doing in the world. (Surah An-Noor, Ayat 20). The question arises: On the one hand, Allah says: We shall seal their mouths, and on the other hand, in the verse of Surah An-Noor, He says: Their
tongues will bear testimony against them. How can these two things be reconciled? The answer is: To seal the mouths means to deprive them of their tongues means that their tongues themselves will tell how the wicked people had used them, what blasphemies and lies they had been
made to utter, what mischief they had invented and what falsehoods they had been made to say on different occasions. After depicting the scene of Resurrection, the people are being warned to this effect: The Resurrection may seem yet far off to you, but even if you consider seriously your life in this world of which you are so proud, you will see how helpless you are in the powerful grip of Allah. Your eyes
by virtue of whose sight you are carrying out all your obligations in the world can be blinded at one command of Allah. Your legs on whose strength you are showing all this activity can become paralyzed as and when Allah wills. As long as the powers and capabilities granted by Allah continue to function, you remain lost in the arrogance of your self, but as soon as one of them fails to function, you come to
understand how helpless you are. "Reverse him in creation," means that in old age Allah turns him back to the state of childhood. He becomes unable to stand and walk without the help and support of others; he is fed by others and defecates in bed; talks childishly and is laughed at by others. In short, towards the end of life he returns to the same state of weakness with which he had started life
in this world. This is a rejoinder to the disbelievers, who slighted the Prophet (peace be upon him) and his message by branding him a poet when he preached Tauhid and talked of the Hereafter, life-after-death, and Hell and Heaven. (For further explanation, see Surah Ash-Shuara, Ayats 224-227 and the E.Ns thereof). Every living person means: Every person who is capable of thinking and understanding,
who is not like a stone, which neither hears nor understands nor moves from its place however rationally and sympathetically one may explain the distinction between the truth and falsehood and give admonition before him. The word "hands" has been used metaphorically for Allah. This does not mean that, God forbid, Allah has a body and He works with the hands like human beings, but it means to
impress that Allah has made these things Himself, and none else has any share in the matter of their creation. It is ingratitude to regard a blessing as a gift of someone other than the donor. Likewise, it is also ingratitude that one should use a blessing against the will of the donor. Therefore, a
mushrik or a disbeliever or a hypocrite or a sinful person cannot be regarded as a grateful servant of God when he utters words of thankfulness only with the tongue. The disbelievers of Makkah did not deny that the cattle had been created by Allah; none of them said that the other deities had any hand in their creation. But despite knowing all this when they paid homage to their deities for the blessings
granted by Allah, presented offerings before them and prayed to them for more blessings and offered sacrifices for their sake, their verbal gratitude became meaningless. That is why Allah has regarded them as guilty of ingratitude and their sake, their worshipers for their sake, their verbal gratitude became meaningless. That is, the poor false gods themselves are dependent upon their worshipers for their sake, their verbal gratitude became meaningless. That is, the poor false gods themselves are dependent upon their worshipers for their sake, their verbal gratitude and thanklessness. That is, the poor false gods themselves are dependent upon their worshipers for their sake, their verbal gratitude became meaningless.
could not survive as gods even for a day. These people are behaving as their humble servants. They are setting up and decorating their shrines; they carry out propaganda for them; they fight and quarrel with others for their sake. Then only are they recognized as gods. They are not the real God, Who, whether someone recognizes Him or not, is ruling over the whole universe by His own might and
authority. The address is to the Prophet (peace be upon him). Here the allusion is to the campaign of vilification which the charges they brought against him were absolutely baseless. In order to create suspicions against him in the minds of the people, they
branded him a poet, sorcerer, magician, madman, etc. But their consciences recognized, and they also acknowledged before one another, that whatever they were uttering was false, which they were forging only to frustrate his mission. That is why Allah says to His Prophet: Do not grieve at their absurd and meaningless talk. Those who are opposing and resisting the truth with falsehood shall ultimately
meet with failure in this world and see their evil end in the Hereafter, too. Here the disbelievers' question cited in verse 48 above, is being answered by reason and argument. The question: When will the threafter. But they asked it because they thought it was impossible, rather irrational, that
human beings would be raised back to life after death. That is why, in reply to their question, arguments are being given for the possibility of the Hereafter. According to the traditions related by Ibn Abbas, Qatadah and Said bin Jubair, one of the chiefs of Makkah, on this occasion, came up with a rotten bone of a dead person, from the graveyard. He broke and crushed it into pieces before the Prophet
(peace be upon him) and scattering its particles in the air, said: O Muhammad, you say that the dead will be raised back to life. Tell us who will give life to these decayed and rotten bones? The answer was given immediately in the form of these verses. That is, We caused the sperm-drop which contained nothing but the basic germ of life to develop to an extent that it started moving and eating like the
animals. Furthermore, it has developed such powers of intellect and reasoning and disputation and speech, which are not possessed by any animal; so much so that now he dares stand up as an adversary before his Creator!That is, he regards Us powerless and weak like the creation, and thinks that just as man cannot raise the dead back to life, so also can't We. "Forgets his own creation": Forgets that
We created the basic germ of life from dead matter, which became the means of his creation; then We caused the germ to develop to such an extent that now he stands before Us as a disputant. It either means that He has placed the inflammable matter in the green trees due to which people kindle fire from the pieces of wood. Or, it is an allusion to the markh and afar trees, whose green branches the
Arabs struck against each other to produce the sparks. In ancient times the Bedouins used this method of kindling the fire and might even be using the same today. Page 11 By Abul A'la Maududi Ibn Abbas, Ikrimah, Dahhak, Hasan Basri and Sufyan bin Uyainah have opined that it means, "O man", or "O person". Some other commentators have regarded it as an abbreviation of "Ya Sayyid" as well, which,
according to this interpretation, would be an address to the Prophet (peace be upon him). To begin a discourse like this does not mean that the Prophet (peace be upon him), God forbid, had some doubt about his Prophethood, and Allah had to say this in order to reassure him of it. But the reason is that the disbelieving Quraish at that time were most vehemently refusing to believe in his Prophethood.
Therefore, Allah at the very beginning of the discourse has said: You are indeed one of the Messengers, which implies that the people who deny your Prophethood are misled and mistaken. To further confirm the same, an oath has been taken by the Quran, which is full
of wisdom. This itself testifies that the person who is presenting such wise revelations is most surely a Messenger of God. No man has the power to compose such revelations. The people who know Muhammad (peace be upon him) can never be involved in the misunderstanding that he is himself forging these discourses, or reciting them after having learned them from another man. For further explanation
see Surah Yunus, Ayats 16-17, 37-39; Surah Bani-Israil, Ayat 88; Surah An-Naml, Ayat 75; Surah Al-Qasas, Ayats 44-46, 85-87; Surah Al-Ankabut, Ayats 49-51; Surah He is All-Mighty; second, that He, is All-Merciful. The first attribute is meant to impress the reality that the
Quran is not the counsel of a powerless preacher, which if you overlook or ignore, will not bring any harm to you; but this is the Edict of that Owner of the Universe, Who is All-Mighty, Whose decrees cannot be withheld from being enforced by any power, and Whose grasp cannot be avoided by anyone. The second attribute is meant to make one realize that it is all due to His kindness and mercy that He has
sent His Messenger for your guidance and instruction and sent down this great Book so that you may avoid errors and follow the right path which their forefathers had been warned, because they live in heedlessness. If the first meaning, as given above in the text, is
taken, the forefathers would imply the forefathers would imply the forefathers of the immediate past, for in the ancient time several Prophets had appeared in Arabia. And if the second meaning is adopted, it would imply this: Revive and refresh the message that had been conveyed to the forefathers of this nation by the Prophets in the past, for these people have forgotten it. Obviously, there is no contradiction between the two
translations, and, as to meaning, each is correct in its own place. A doubt may rise here: How could the forefathers of a nation to whom no warner had been sent at a particular time in the world, the influence of his message and teaching spreads far and wide, and is handed down by one generation to
the other. As long as this influence remains and there continue arising among the followers of the Prophet such people as keep his message of guidance fresh, the period of time cannot be said to be without the guidance. And when the influence of the Prophet
(peace be upon him) the influence of the teachings of the Prophets Abraham, Ishmael, Shuaib and Moses and Jesus (peace be upon all of them) could be seen everywhere in Arabia and from time to time the real teaching was also distorted, Allah raised the
Prophet Muhammad (peace be upon him), and made such arrangements that his message can neither be wiped out nor tampered with. (For further explanation, see E. N. 5 of Surah Saba). This is about those people who were being obstinate and stubborn with regard to the message of the Prophet (peace be upon him) and had made up their minds not to listen to him at all. This is because: They have
already deserved the torment; therefore, they do not believe. It means: The people who do not heed the admonition, and persist in their denial and hostile attitude to the truth in spite of the final warning from Allah conveyed through the Prophets, are themselves overwhelmed by the evil consequences of their misdeeds and deprived of every opportunity to believe. The same thing has been expressed more
clearly in verse 11 below: You can only warn him who follows the admonition and fears the Merciful God though he cannot see Him. "Shackles" in this verse implies the stiffness of the neck which is caused by pride and haughtiness. Allah means to impress this: We
have made their obstinacy and stubbornness the shackles of their neck, and their pride and haughtiness has made them so stiff-necked that they will not pay heed to any reality, however clear and evident it may be. Setting a barrier before them and a barrier before them and a barrier before them so stiff-necked that they will not pay heed to any reality, however clear and evident it may be. Setting a barrier before them and a barrier before the barrier before them and a barrier before the barrier barrier before the barrier barrier before the barrier 
the consequences of the future. Their prejudices have so covered them from every side and their misconceptions have so blinded them that it is futile to preach, but it means: Your preaching reaching reaching reaching reaching reaching and unbiased person. This does not mean that it is futile to preach, but it means: Your preaching realities which are visible to every right-thinking and unbiased person. This does not mean that it is futile to preach, but it means: Your preaching reaching reaching reaching reaching realities which are visible to every right-thinking and unbiased person. This does not mean that it is futile to preach, but it means: Your preaching realities which are visible to every right-thinking and unbiased person. This does not mean that it is futile to preach, but it means: Your preaching realities which are visible to every right-thinking and unbiased person. This does not mean that it is futile to preach, but it means: Your preaching realities which are visible to every right-thinking and unbiased person.
others those who are being mentioned in the next verse. When you come across the people of the first kind and you see that they continue to persist in their denial, pride and antagonism, you should leave them alone, but at the same time you should not feel disheartened so as to give up your mission, for you do not know exactly where among the multitudes of the people are those sincere servants of God,
who would heed your admonition and fear God and turn to the right path. The real object of your preaching, therefore, should be to search out and collect this second kind of the entries are made in the conduct-book of men. First, whatever a person does, good or bad
is entered in the divine register. Second, whatever impressions a man makes on the objects of his environment and on the limbs of his environment and on the limbs of his ideas and intentions and aims and objects and the pictures of all of his good and bad acts and deeds
will appear before him. Third, whatever influences he has left behind of his good and bad actions on his future generation, on his society, and on mankind as a whole, will go on being recorded in his account as far as they reach and as long as they remain active and operative. The full record of the good and bad training given by him to his children, the good or evil that he has spread in the society, and its
impact on mankind as a whole, will go on being maintained till the time that it goes on producing good or evil results in the world. The early commentators, generally, have expressed the opinion that the habitation implies the Syrian city of Antioch, and the messengers mentioned in
this connection is that Antiochus was the king of this land at that time. But historically this story which Ibn Abbas, Qatadah, Ikrimah, Kaab Ahbar and Wahb bin Munabbih, and others have related on the basis of unauthentic Christian traditions is baseless. There have been 13 kings of the Seleucid dynasty named Antiochus who reigned in Antiochus was the king of this land at that time. But historically this story which Ibn Abbas, Qatadah, Ikrimah, Kaab Ahbar and Wahb bin Munabbih, and others have related on the basis of unauthentic Christian traditions is baseless.
this dynasty itself, came to an end in 65 B.C. At the time of the Prophet Jesus, the whole land of Syria and Palestine, including Antioch, was under the Romans. Then, no proof is forthcoming from any authentic tradition of the Christians that the Prophet Jesus might himself have sent any of his disciples to Antioch for preaching his message. On the contrary, the Acts of the Apostles (N.T.) shows that the
Christian preachers had reached Antioch for the first time a few years after the event of the crucifixion. Now, evidently, the people who were neither appointed messengers by Allah nor sent by His Messenger cannot be regarded as messengers of Allah by any interpretation even if they might have travelled for the purpose of preaching of their own accord. Moreover, according to the Bible, Antioch was the
first city where the non-Israelites embraced Christianity in large numbers and where the Christian faith met with great success; whereas the habitation mentioned by the Quran was some such habitation which rejected the invitation of the messengers, and was consequently punished with a divine torment. History also does not bear any evidence that Antioch was ever afflicted with a destruction, which might
be regarded, as the result of denying the Prophethood.On account of these reasons it cannot be accepted that the habitation implies Antioch. The habitation has neither been clearly determined in the Quran nor in any authentic Hadith. The identity of the messengers also is not known through any authentic means nor the time when they were appointed. To understand the purpose for which the Quran is
narrating this story here, it is not necessary to know the names of the habitation and the messengers. The object is to warn the Quraish, as if to say: You are following the same doom as was met by them. In other words, what they wanted to say was:
Since you are human beings, you cannot be the messenger sof God. The same was the view of the disbelievers of Makkah. They also said: Muhammad cannot be a messenger because he is a man. They say: What sort of a Messenger is he that he eats food and moves about in the streets. (Surah Al-Furgan, Ayat 7). And the unjust people whisper to one another, saying: This man is no more than a human
being like yourselves. What, will you then be enticed by this sorcery while you perceive it. (Surah Al-Anbiya, Ayat 3). The Quran refutes this erroneous notion of the people of Makkah and says that it is not any new kind of ignorance which these people are displaying, but all the ignorant people since the earliest times have been involved in the misunderstanding that a human being cannot be a messenger
and a Messenger cannot be a human being. When the chiefs of the people of the Prophet Noah (peace be upon him) had rejected his Prophethood, they had said the same thing: This person is no more than a human being like yourselves. By this he purely intends to obtain superiority over you. Had Allah willed, He would have sent down angels. Since the time of our forefathers we have never heard (that a
human being should come as a Messenger). (Surah Al-Mominoon, Ayat 24). The people of Aad had said the same about the Prophet Hud (peace be upon him): This person is no more than a human being like yourselves, you will indeed be the losers. (Surah Al-Mominoon, Ayats 33-34). The people
of Thamud also said the same about the Prophet Salih (peace be upon him): Shall we follow a man from among ourselves? (Surah Al-Qamar, Ayat 24). And the same thing happened with almost every Prophet that the disbelievers said: You are no more than human being like you, but Allah shows His favor
to anyone of His servants He pleases. (Surah Ibrahim, Ayats 10-11). Then the Quran says that this very notion of ignorance has been preventing the people from accepting guidance in every age, and the same has been the cause of every nation's downfall. Has not the news reached to you of those who had disbelieved before this, and then tasted the evil results of their deeds. And in the Hereafter there
awaits them a painful torment. They deserved this fate because their Messengers came to them with clear signs, but they said: Shall human beings show us guidance. So they refused and turned away. (Surah At-Taghabun, Ayats 5-6). Whenever guidance came before the people, nothing prevented them from believing in it except this (excuse): they said: Has Allah sent a human being as His messenger?
(Surah Bani Israil, Ayat 94). Then the Quran says explicitly that Allah has always sent human being as the Messengers to whom We revealed (Our message). If you (O objectors) have no knowledge of this, you may ask those
who have the knowledge. We did not give them such bodies as could survive without food nor were they immortal. (Surah Al-Furqan, Ayats 7-8). "All the Messengers whom We sent before you also ate food and moved about in the streets. (Surah Al-Furqan, Ayats 20). O Prophet, say to them: Had angels settled on the earth and moved about in peace, We would certainly have sent an angel as a messenger
to them. (Surah Bani-Israil, Ayat 95). This is another notion of ignorance in which the disbelievers of Makkah were involved. In it are also involved the so-called rationalists of today and in it have been involved the deniers of revelation and Prophethood of every age since the earliest times. These people have held the view that Allah does not send down any revelation and Prophethood of every age since the earliest times.
only concerned with the affairs of the heavens: He has left the affairs and problems of man to be resoled by man himself. That is, our duty is only to convey to you the message that Allah has entrusted us with. Then it is for you to accept it, we shall not be seized in consequence of your disbelief, You
will yourselves be answerable for your crimes. What they meant was: You are an evil omen for us. Our gods have become angry with us on account of what you have been saying against them. Now whatever calamity is befalling us is only because of you. Precisely the same thing used to be said by the disbelievers and the hypocrites of Arabia concerning the Prophet (peace be upon him): If they suffer a
loss, they say: this is because of you. (Surah An-Nisa, Ayat 77). That is why at several places in the Quran these people have been told that in the ancient times people also used to say such things of ignorance in regard to their Prophets. The people of Thamud said to their Prophets. We regard you and your companions as a sign of bad omen. (Surah An-Namal, Ayat 47). And the same was the attitude of
the people of Pharaoh: Whenever a good time came, they would say: This is but our due, and when there was a hard time, they would ascribe their calamities to Moses (peace be upon him) and his companions. (Surah Al-Aaraf, Ayat 130). That is, no one is an evil omen for another. Everyman's augury is hanging around his own neck. If a person sees an evil, it is because of his own self; and if he sees a
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good, it is also because of his own self. We have fastened the augury of every man to his own neck. (Surah Bani-Israil, Ayat 13). That is, you in fact want to avoid the good and you like the deviation instead of the guidance. Therefore, instead of the guidance. Therefore, instead of determining the truth and falsehood by means of an argument, you are making these false pretenses on account of your superstitious whims. That servant of God,
in this one sentence, put together all the arguments required for determining the genuineness of a Prophet can be determined by two things. First, whatever these people are saying is perfectly reasonable, and their own character also is pure; second, no one can prove that they
are calling the people to this faith on account of a selfish motive. Therefore, there is no reason why they should not be listened to. By citing this reasoning of the person the Quran set a criterion before the people of how to judge and determine the genuineness of the Prophet, as if to say: The word and deed of the Prophet Muhammad (peace be upon him) bear full evidence that he is on
the right path. Then, no one can point out any selfish motive or interest behind his struggle of preaching his message. Therefore, there is no reason why a sensible person should reject what he presents. This sentence has two parts. The first part is a masterpiece of reasoning, the second of the wisdom of preaching. In the first part he says: To worship the Creator is the demand of both reason and nature; it
would be highly unreasonable that one should worship those who have not created him. In the second part he warns his people to the effect: All of you ultimately have to die and return to that God adoption of Whose service you object to. Therefore, you should consider for yourselves as to what goodness you could expect by turning away from
Him. That is, they are neither such favorites of God that even if I commit grave crimes, He will forgive me on their recommendation, nor are they so powerful that they should be able to rescue me if God may please to punish me. If I make them my gods in spite of knowing all this. This sentence again contains a subtle point of the wisdom of preaching. Saying this the man made the people realize: The Lord in
Whom I have believed is not merely my Lord but your Lord, too. I have committed no error by believing in Him, but you, in fact, are certainly committing an error by not believing in Him. That is, immediately following his martyrdom, the man was given the good news of Paradise. As soon as he entered the next world through the gate of death, there were the angels to receive him, and they gave him the good
news that Paradise was awaiting him. The commentators have disputed the meaning of this sentence. Qatadah says: Allah admitted him by the angels as a good news; he will enter Paradise on the day of Resurrection along with the other believers. This is a specimen of the high morality of the
believer, He had no ill will or feeling of vengeance in his heart against the people who had just killed him so that he should invoke Allah against them. Instead, he was still wishing them well. After death the only wish that he cherished was: Would that my people could know the good end that I have met, and could learn a lesson from my death, if not from my life, and adopt the righteous way. The noble
person did not wish Hell for his murderers but wished that they should believe and become worthy of Paradise. The same thing has been commended in the Hadith: He wished his people well when living as well as when dead. Allah has narrated this event in order to warn the disbelievers of Makkah to the effect: Muhammad (peace be upon him) and his believing companions are also your wellwishers just
as the believer was of his people. They do not cherish any ill-will or feeling of vengeance against you in spite of your persecutions of them. They are not your enemies but enemies of your persecutions of them. They are not your enemies but enemies of your deviation and error. The only object of their struggle against you in spite of your persecutions of them.
between death and Resurrection is not a period of nonexistence altogether, as some ignorant people think. But in this period the spirit lives without the bedy, speaks and hears speech, has feelings and desires, feels happy and unhappy, and also continues to be concerned about the people of the world. Had it not been so, the believer would not have been given the good news of Paradise after death, and
he could not have wished that his people became aware of his good end. These words contain a subtle satire. In their arrogance and pride of power and their followers, but, contrary to their plot, they were themselves annihilated by only one stroke of the divine punishment. That is, they were annihilated
so completely that not a trace of them was left behind them. No one in the world even remembers them today. Their civilization as well as their race has become extinct. Until now the disbelieves of Makkah were being warned and reproved for their denial of the truth and their attitude of antagonism which they had adopted towards the Prophet (peace be upon him). Now the disbelieves of Makkah were being warned and reproved for their denial of the truth and their attitude of antagonism which they had adopted towards the Prophet (peace be upon him).
which was the actual cause of the conflict between them and the Prophet (peace be upon him), i.e. the doctrine of Tauhid and the Hereafter, which the Prophet (peace be upon him) was presenting and the disbelievers were refusing to accept. In this connection, some arguments have been given, one after the other, to make the people ponder over the realities, as if to say: Observe these phenomena of the
universe, which are ever present before you. Do they not point to the same reality, which this Prophet is presenting before you?" A sign that Tauhid is the truth and shirk the falsehood. Another translation of this sentence can be: So that they may eat fruits thereof and what their own hands make. That is, the artificial kinds of food, which the people prepare from the natural products, e.g. bread, curry,
jam, pickles, sauces and countless other things. In these brief sentences the vegetable and plant life of the earth has been presented as an argument. Man is eating the products of the earth day and night and regards this as very ordinary. But if he considers it seriously, he will see that the growth of rich crops and lush green gardens from the dry earth and the flow of the springs and rivers is not a simple
thing, which might be happening of itself, but there is a great wisdom and power and providence which it. Consider the reality of the earth. The substances of which it is composed do not possess any sign of life. The question is: How did
it become possible for plant life to emerge from the lifeless earth? If one looks into it, one will see that there are some important factors without whose provision beforehand life here could not have come into existence. First, in particular regions of the earth, on its outer surface, a layer was arranged of many such substances, which could serve as food for vegetation. This layer was kept soft so that the roots
of the vegetation could spread in it and suck food. Secondly, a system of irrigation was arranged on the earth which protects it against the calamities of the sky, becomes a means of the rainfall, and possesses gases which are necessary for the life and
growth of the vegetation. Fourthly, a relationship was established between the sun and the earth so as to provide proper temperature and suitable seasons for the vegetation. With the provision of these main factors (which in themselves are combinations of countless other factors), the coming to life of the vegetation becomes possible. After arranging the suitable conditions the sead of each species of the
vegetation was so constituted that as soon as it received favorable soil, water, air and season, vegetable life should brow with all the characteristics of its own species and heredity. Then, in addition to this, another wonderful thing was done.
Vegetation was not created in twenty, or fifty, or a hundred kinds but in countless species, and they were so made that they should fulfill the requirements of food, medicine and clothing and innumerable other needs of the countless kinds of animals and man, who were to be brought into being after the vegetation on the earth. Anyone who ponders over this wonderful arrangement, if he is not stubborn and
prejudiced, will himself testify that all this could not have come about by itself. There is certainly a wise plan underlying it, according to which harmonics and relationships of the vegetation, with respect to the needs and requirements of animals and human beings have been determined, keeping in view the finest
detail. No sensible person can imagine that these universal, all-embracing relationships could be a mere accident. This same subtle arrangement points to the fact that this cannot be the work of many gods. This is, and can only be the work of many gods. This is, and can only be the work of one God, Who is the Creator and Lord of the earth, water, air, sun, vegetation, animals and mankind. If each of these had a separate god, it cannot be imagined that this cannot be imagined that these universal, all-embracing relationships could be a mere accident. This same subtle arrangement points to the fact that this cannot be imagined that these universal, all-embracing relationships could be a mere accident. This same subtle arrangement points to the fact that this cannot be imagined that these universal, all-embracing relationships could be a mere accident.
such a comprehensive and universal plan with such deep and wise relationship and harmony could be produced, and should have continued to work with such regularity for millions upon millions of years. After giving these arguments for Tauhid, Allah says: Do they not then give thanks? That is: Are these people so thankless and universal plan with such regularity for millions upon millions of years. After giving these arguments for Tauhid, Allah says: Do they not then give thanks? That is: Are these people so thankless and universal plan with such regularity for millions upon millions of years.
this for their survival, but thank others for the blessings and favors done by Him? Are they so wretched that instead of bowing before Him they bow before the false gods, who have not created even a blade of grass for them? Glory be to Him: He is free from every defect and fault, from every error and weakness, and that another one should be His associate and partner in His work. The Quran has generally
used these words when refuting polytheistic beliefs, because every belief of shirk is, in fact, an imputation of some defect, some weakness and some fault to Allah. When a person says that Allah has an associate in His work. Or, some other beings are so
powerful in themselves that they are interfering in God's administration and God is putting up with their interference. Or, God forbid, Allah has the weaknesses of the worldly kings, due to which He is surrounded by an army of ministers, courtiers, flatterers and beloved princes or princesses, and thus many powers of Godhead have become divided among them. Had there been no such notions of ignorance
about Allah in the minds, there could be no question of any idea of shirk in the world. That is why it has been stated again and again in the Quran That Allah is free from and exalted far above those defects and faults and weaknesses which the mushriks ascribe to Him. This is still another argument for Tauhid. Here again certain realities of daily experience have been mentioned and it is suggested that man
observes these day and night but does not ponder over them seriously, whereas they contain signs and pointers to the reality. The coming together of the man and woman is the cause of man's own birth. Procreation, man knows that the law of sex is working in it. Even among the lifeless substances
when different things combine with one another, a variety of compounds come into existence. The basic composition of matter itself has become possible due to the entire universe, contains in itself such complexities and finenesses of wisdom and workmanship, and there exist
such harmonies and mutual relationships between the members of each pair that an objective observer can neither regard it as the result of an accident, nor can he believe that many different gods might have created these countless pairs and matched their members, one with the other, with such great wisdom. The members of each pair being a perfect match for each other and coming into being of new
things with their combination itself is an explicit argument of the Creator's being One and only One. The alternation of the night and day also is one of those realities which man does not regard as worthy of much attention only because it is a phenomenon of daily occurrence and experience; whereas if he considers how the day passes and how the night falls, and what is the wisdom in the passing of the
day and in the falling of the night, he will himself realize that this is an obvious sign of the existence of an All-Powerful and All-Wise Allah and of His being One and the himself realize that this is an obvious sign of the existence of an All-Powerful and All-Wise Allah and of His being One and the earth were bound in one and the same
relentless system. Then the deep relationship which exists between the alternation of the day and night and the other creations on the earth of the men and animals and vegetation, and even of water and air and different minerals, is in fact, the result of placing the earth at
a particular distance from the sun, with the arrangement that the different parts of the earth should go on successively coming before the sun and hiding from it at definite intervals. If the distance of the earth from the sun, with the arrangement that the different parts of the earth should go on successively coming before the sun and hiding from it at definite intervals. If the distance of the earth from the sun, with the arrangement that the different parts of the earth from the sun, with the arrangement that the different parts of the earth from the sun, with the arrangement that the different parts of the earth from the sun, and hiding from it at definite intervals. If the distance of the earth from the sun, with the arrangement that the different parts of the earth from the sun, with the arrangement that the different parts of the earth from the sun, and hiding from it at definite intervals. If the distance of the earth from the sun had been a little shorter, or the earth from the sun had been a little shorter, or the earth from the sun had been a little shorter, or the earth from the sun had been a little shorter.
or much slower, or sometimes the day had appeared suddenly and sometimes the night without any system, no life could be possible on this planet, and even the form and appearance of the inorganic substances would have been much different from what it is now. If the hearts are not blinded, one can clearly perceive in this system the working of a God, Who willed to bring into being this particular kind of
creation on the earth and then established relevance, harmonies and relationships between the earth and the sun precisely in accordance with its needs and requirements. If a person regards the concept of the existence of God and His Unity as far removed from reason, he should think for himself and see how much farther removed should it be from reason to ascribe this wonderful creation to many gods,
or to think that all this has happened automatically under some deaf and blind law of nature. When a person who can accept without question, says that the existence of a system and wisdom and purpose is not a sufficient proof of the existence of God, it becomes difficult for us to believe whether such a person really
feels the need and necessity of a rational proof, sufficient or insufficient or insufficient in any degree whatever, for accepting any concept of the realities of the universe.
But man's knowledge is such that it has been changing in every age and what he seems to know today might change tomorrow. The people of the ancient times on the basis of their observations of the sun was stationary and all the planets of the solar system were revolving round it. But
this theory also did not last long. The later observations revealed that not only the sun but all the stars are also moving in a particular direction, at speed of 20 kilometers (about 12 miles) per second along with its whole family of the planets. (See Star and Sun in Encyclopedia Britannica). That is,
the phases of the moon go on changing throughout the month. It begins as a crescent, then goes on waxing every day till at last it returns to its original shape of the crescent, then month. Then it starts waning every day till at last it returns to its original shape of the crescent. The same has been happening for millions of years with perfect regularity, and no change has ever occurred in the phases of the moon. That is
why one can always calculate and find out exactly in what phase the moon will be on a particular day. If the movement of the moon had not been bound in a system, estimation of its phases would not have the moon into itself, or enter its orbit and collide with it.(2) The sun
cannot appear in the times which have been appointed for the rising and appearing of the moon. It is not possible that the sun should approach before the appointed period of the day comes to an end, and should start spreading its darkness suddenly during the time when the day is meant
to spread its light. The word falak in Arabic is used for the orbit of the planets, and it gives a different meaning from the word sama (sky). The sentence, "Each in an orbit is floating" points to four realities.(1) That not only the sun and the moon but all the stars and planets and celestial bodies are moving.(2) The falak, or orbit, of each one of them is separate.(3) That the orbits are not moving with the stars in
them, but the stars are moving in the orbits. (4) That the movement of the stars in their orbits is similar to the floating of something in a fluid. These verses are not intended to describe the realities of astronomy, but are meant to make man understand that if he looks around himself, with open eyes, and uses his common sense, he will find countless and limitless proofs of the existence of God and His Unity,
and he will not come across a single proof of atheism and shirk. The vastness of the solar system in which our earth is included is such that its parent body, the sun, is 300,000 times bigger than the earth, and its farthest planet, it revolves 4,600 million miles away round it. Notwithstanding this
vastness, the solar system occupies a very insignificant part of a huge galaxy. The galaxy which includes our solar system has about 3,000 million suns in it, and its nearest sun is so distant from our earth that its light takes about four years to reach us. Then this galaxy also is not the whole universe. According to the investigations made so far, it has been estimated that it is one of about 2,000,000 spiral
nebulae, and the nearest nebula is about a million light years away from the earth. As for the farthest celestial bodies which are visible through the modern instruments, their light reaches the earth in about 100 million years. Even now it cannot be claimed that man has seen the whole universe. It is a small part of the Kingdom of God which man has yet been able to observe. It cannot be predicted how far
and deep man will yet be able to see with greater and more efficient means of observation at his disposal. All the information that has been gathered so far about the universe which is working in the world of our earth; otherwise it was not at all possible, that
man should have made observations of the very distant worlds from the earth, measured their distances and estimated their movements. Is it not a clear proof of the fact that this whole universe is the creation of One God and the Kingdom of One Ruler? Then from the order and the wisdom and the excellence of workmanship and the deep relationships which are found in the hundreds of thousands of the
galaxies and in the millions and billions and billions of the stars and planets revolving in them no sensible person can imagine that all this wisdom, no designer behind this design and work of art, and no planner behind this planning?"A laden vessel": the Ark of the Prophet Noah (peace
be upon him). As to boarding of the progeny of man in it, it means that although apparently a few companions of the Prophet Noah (peace be upon him) had boarded it, in reality all human beings are the children of those who were rescued in the Ark. This indicates that the first
vessel ever to be made in the world was the one made by the Prophet Noah (peace be upon him). Before that time man did not know any method of crossing the rivers and the seas. This method was first of all taught by Allah to the Prophet Noah (peace be upon him), and when some servants, of Allah were rescued in it from the flood, their future generations started making boats and ships for their sea
journeys. The signs until now were mentioned as arguments for Tauhid. This sign has been mentioned to make man realize that whatever powers he has discovered of exploiting these forces; have been discovered also through the guidance of Allah and not solely by
himself. Man did not have the power and strength to have subdued these great forces by his own power, nor the capability to have discovered the secrets of nature himself and known the methods of taking service from them. Then he can use and employ the forces over which he has been given control by Allah only till the time that Allah wills them to remain subdued to him. For when Allah wills otherwise
the same forces which were serving man turn against him suddenly and he finds himself utterly helpless before them. To call man's attention to this reality, Allah not taught the method of making the vessel to the Prophet Noah (peace be upon him) and had his followers not
boarded it. Then the scattering of the human race over the whole earth became possible only because the people learned the principles of building vessels from Allah and became able to cross the rivers and oceans. But from that humble beginning till today in spite of making great strides in the art of building huge ships and attaining every possible perfection in the science of navigation, man cannot claim
that he has brought the rivers and the oceans fully under his control and power. Even today the water of God is still in God's own power alone and whenever He wills He drowns man along with his ships in it. "What is behind you": Which the peoples before you have seen and experienced. "Signs": Verses of the divine Book by which man is admonished, and the signs which are found in the universe and in
man's own self and in his history which serve as abject lessons for man, provided he is inclined to learn any lesson. This means to show that disbelief has not only blinded their intellect but has destroyed their moral sense, too. They neither have the right thought about Allah nor do they adopt the right attitude towards the people. They react adversely to every admonition, follow a perverse philosophy in
respite of every deviation and immorality and have a ready-made pretense for escape from every good. After Tauhid the other question about this have been given in the end of the discourse. Here, before giving the arguments, the Hereafter has been
depicted with all its horrors so that the people should know that what they are refusing to believe in cannot be averted by their denial, but they wanted to know the exact date of the coming of the Hereafter, and if, for instance, they were told that it would take place on such and such a date in such and such a month and
year, their doubts would have been removed and they would have believed in it. Such questions, in fact, were put as a challenge only for the sake of argument. What they meant to say was that there would be no Resurrection without rhyme or reason. That is why in reply it has not been said that Resurrection will take place on such and such a
day, but that it shall come and shall be accompanied by such and such horrors. That is, the Resurrection will have no idea whatever that the people will be and such horrors. That is, the Resurrection will have no idea whatever that the people wall have no idea whatever that the people will be a terrible blast and everyone will fall dead at
the spot. Abdullah bin Amr and Abu Hurairah have related a Hadith from the Prophet (peace be upon him) saying: The people will be sounded. Thereupon the one who was buying cloth would collapse and he would not have the time to put down the
cloth from his hand; the one who was filling a cistern to water; and the one who was going to eat, would not have the time to lift the morsel to his mouth and Resurrection will take place. For the explanation of the Trumpet, see E.N. 78 of Surah TaHa. As for the length of the interval between the first blowing of the Trumpet and its second blowing,
we have no information. The interval may be of hundreds and thousands of years. Abu Hurairah has related that the Prophet (peace be upon him) said: Israfil has put the Trumpet to his mouth and is looking up to the divine Throne, awaiting orders for blowing it. The Trumpet will be blown thrice. On the
second blowing, called nafakhat as-Saaq, everyone will fall down dead. Then, when none shall remain except Allah, the One, the Everlasting, the earth will be changed altogether and will be spread flat and smooth without a crease or wrinkle on it. Then Allah will administer a rebuke to His Creation, whereupon everyone will rise at the spot where he had fallen dead, on the changed earth, and this will
happen on the third blowing of the Trumpet called nafakhat al qiyam li-Rabbil-Alamin. This is supported by several allusions in the Quran also. For example, see Surah Ibrahim, Ayat 48; Surah TaHa, Ayats 105-108, and the E.Ns thereof. That is, at that time they will not realize that they had been dead and had been raised back to life after a long period, but they will be thinking that they had fallen asleep, and
had been woken up suddenly by some terrible catastrophe, and were running away from it. (For further details, see Surahs TaHa, Ayat 103; Al-Hajj, Ayats 1-2). Here, it is not clear as to who will give this answer. It may be that they used to belie them. It may also
be that the believers will remove their misunderstanding and tell them that it was not waking up from sleep but the second life after death. And it may also be that they will understand this from the polytheists, the sinners and the culprits, when they will be presented
before Him. To understand this one should remember that the righteous believers will not be withheld in the Plain of Resurrection, but in the very beginning they will be sent to Paradise without accountability, or after a mild reckoning, because their record will be required to
render their accounts, in the Plain of Resurrection: Look! the righteous people whom you used to mock and regard as foolish in the world, are today enjoying the pleasures of Paradise because of their wisdom, and you, who in your own judgment were very prudent and sagacious, are being condemned to accountability for your misdeeds. This can have two meanings: (1) Get you apart from the righteous
believer; for in the world even if you belonged to the same community and the same community and the same community and the same been disbanded. All your relations and connections have been severed. Now each of you will be held answerable in your personal
capacity for your actions and deeds.53. Here again Allah has used ibadat (worship) in the sense of itaat (obedience). This subject has already been explained above in Surah Al-Kahf, Ayat 52; Surah Maryam, Ayat 42, Surah Al-Qasas, Ayat 63 and E.N. 63 of Surah
Saba. In this connection, the fine explanation given of it by Imam Razi in his Tafsir Kabir is also noteworthy. He writes: Do not worship Satan means: Do not obey him, the reason being that (worship). After this, the Imam raises the question: If ibadat means
itaat, then have the Muslims been commanded to worship the Prophet and the rulers in the verse: Atiullaha wa ati-ur-rasula wa ulil-amri min-kum? He himself answers it thus: If obedience to them is in accordance with the commands of Allah's worship (ibadat) and His obedience (itaat). Did not the angels fall prostrate before Adam in obedience to Allah's command? This was nothing but
worship of Allah. Obedience of the rulers will be their worship only in cases where they are obeyed in matters in which Allah has not given leave to obey them. Then he writes: If a person comes to you and commands you to do something, you should see whether his command is in accordance with the command of Allah or not. If it is not, Satan is with him; and if you obeyed him in this, you worshiped him
and his Satan. Likewise, if your self urges you to do something, you should see whether it is permissible to do it according to the Sahariah or not. If it is not permissible, your self urges you to do something, you should see whether it is permissible to do it according to the Sahariah or not. If it is not permissible, your self urges you to do something, you should see whether it is permissible to do it according to the Sahariah or not. If it is not permissible, your self urges you to do something, you should see whether it is permissible to do it according to the Sahariah or not. If it is not permissible, your self urges you to do something, you should see whether it is permissible to do it according to the Sahariah or not. If it is not permissible, your self urges you to do something, you should see whether it is permissible to do it according to the Sahariah or not. If it is not permissible to do it according to the Sahariah or not. If it is not permissible to do it according to the Sahariah or not. If it is not permissible to do it according to the Sahariah or not. If it is not permissible to do it according to the Sahariah or not. If it is not permissible to do it according to the Sahariah or not. If it is not permissible to do it according to the Sahariah or not. If it is not permissible to do it according to the Sahariah or not. If it is not permissible to do it according to the Sahariah or not. If it is not permissible to do it according to the Sahariah or not. If it is not permissible to do it according to the Sahariah or not. If it is not permissible to do it according to the Sahariah or not. If it is not permissible to do it according to the Sahariah or not. If it is not permissible to do it according to the Sahariah or not. If it is not permissible to do it according to the Sahariah or not. If it is not permissible to do it according to the Sahariah or not. If it is not permissible to do it according to the Sahariah or not. If it is not permissible to do it according to the Sahariah or not. If it 
his limbs and his tongue also join him in this, and his heart also cooperates. At another time it so happens that a man uses his limbs to do a work but his heart and tongue do not cooperate in this. Some people commit a sin while their heart is disagreeable and their tongue is invoking Allah for forgiveness, and they confess that they are committing an evil. This is Satan's worship with external limbs. There
are other people who commit a crime with a cool mind and express pleasure and satisfaction with the tongue also. Such people are the worshipers of Satan from outside as well as from instead of your Lord, you could have the reason to offer an excuse. But you, in fact, had been blessed
with reason by Allah and you were using it to advantage in all the affairs of the world, and you had been warned by Allah through the Prophets as well, yet, when you were deceived by your enemy and he succeeded in leading you astray, you could not be excused from the responsibility of your folly. This command will be given in respect of the stubborn culprits, who will refuse to confess their crimes, will
belie the witnesses, and will also not acknowledge the genuineness of their conduct-book. Then will Allah Almighty command: Well, stop your babbling. Just see what your own limbs say about your misdeeds. In this connection, here only the evidence to be given by the hands and the rears and their tongues, and the very
skins of their body, will tell how they had been employed in the world. They should not forget the Day when their own tongues and their eyes and their exers and their own their body, will bear witness against them concerning what they had been doing in the world. (Surah HaMim-
Sajdah, Ayat 20). The question arises: On the one hand, Allah says: We shall seal their mouths, and on the verse of Surah An-Noor, He says: Their tongues will bear testimony against them. How can these two things be reconciled? The answer is: To seal the mouths means to deprive them of their power of speech. That is, after this they will not be able to say whatever they like with their
tongue. The testimony of their tongues means that their tongues means the th
off to you, but even if you consider seriously your life in this world of which you are so proud, you will see how helpless you are in the powerful grip of Allah. Your legs on whose strength you are showing all this activity can become paralyzed as and when Allah wills. As long as
the powers and capabilities granted by Allah continue to function, you remain lost in the arrogance of your self, but as soon as one of them fails to function, you come to understand how helpless you are. "Reverse him in creation," means that in old age Allah turns him back to the state of childhood. He becomes unable to stand and walk without the help and support of others; he is fed by others; he urinates
and defecates in bed; talks childishly and is laughed at by others. In short, towards the end of life he returns to the same state of weakness with which he had started life in this world. This is a rejoinder to the disbelievers, who slighted the Prophet (peace be upon him) and his message by branding him a poet when he preached Tauhid and talked of the Hereafter, life-after-death, and Hell and Heaven. (For
further explanation, see Surah Ash-Shuara, Ayats 224-227 and the E.Ns thereof). Every living person means: Every person who is capable of thinking and understanding, who is not like a stone, which neither hears nor understands nor moves from its place however rationally and sympathetically one may explain the distinction between the truth and falsehood and give admonition before him. The word
"hands" has been used metaphorically for Allah. This does not mean that, God forbid, Allah has a body and He works with the hands like human beings, but it means to impress that Allah has made these things Himself, and none else has any share in the matter of their creation. It is ingratitude to regard a blessing as a gift of someone other than the donor, to be grateful to another for it, and to cherish the
hope of receiving it or to seek it from another than the donor. Likewise, it is also ingratitude that one should use a blessing against the will of the donor. Therefore, a mushrik or a disbeliever or a hypocrite or a sinful person cannot be regarded as a grateful servant of God when he utters words of thankfulness only with the tongue. The disbeliever or a hypocrite or a sinful person cannot be regarded as a grateful servant of God when he utters words of thankfulness only with the tongue. The disbeliever or a hypocrite or a sinful person cannot be regarded as a grateful servant of God when he utters words of thankfulness only with the tongue. The disbeliever or a hypocrite or a sinful person cannot be regarded as a grateful servant of God when he utters words of thankfulness only with the tongue.
Allah; none of them said that the other deities had any hand in their creation. But despite knowing all this when they paid homage to their sake, their verbal gratitude became meaningless. That is why Allah has regarded them as guilty of ingratitude and
thanklessness. That is, the poor false gods themselves are dependent upon their survival and their safety and their needs. But for their multitudes they could not survive as gods even for a day. These people are behaving as their humble servants. They are setting up and decorating their shrines; they carry out propaganda for them; they fight and quarrel with others for their sake. Then
only are they recognized as gods. They are not the real God, Who, whether someone recognizes Him or not, is ruling over the whole universe by His own might and authority. The address is to the Prophet (peace be upon him). Here the allusion is to the campaign of vilification which the chiefs of the disbelievers of Makkah were carrying on against him. They knew in their hearts and acknowledged in their
private assemblies that the charges they brought against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless against him were absolutely baseless against him were ab
why Allah says to His Prophet: Do not grieve at their absurd and meaningless talk. Those who are opposing and resisting the truth with falsehood shall ultimately meet with failure in this world and see their evil end in the Hereafter, too. Here the disbelievers' question cited in verse 48 above, is being answered by reason and argument. The question: When will the threat of Resurrection be carried out? had
not been asked with a view to find out the exact date of the coming of the Hereafter. But they asked it because they thought it was impossible, rather irrational, that human beings would be raised back to life after death. That is why, in reply to their question, arguments are being given for the possibility of the Hereafter. According to the traditions related by Ibn Abbas, Qatadah and Said bin Jubair, one of the
chiefs of Makkah, on this occasion, came up with a rotten bone of a dead person, from the graveyard. He broke and crushed it into pieces before the Prophet (peace be upon him) and scattering its particles in the air, said: O Muhammad, you say that the dead will be raised back to life. Tell us who will give life to these decayed and rotten bones? The answer was given immediately in the form of these
verses. That is, We caused the sperm-drop which contained nothing but the basic germ of life to develop to an extent that it started moving and eating like the animals. Furthermore, it has developed such powers of intellect and reasoning and disputation and speech, which are not possessed by any animal; so much so that now he dares stand up as an adversary before his Creator! That is, he regards Us
powerless and weak like the creation, and thinks that just as man cannot raise the dead back to life, so also can't We. "Forgets that We created the basic germ of life from dead matter, which became the means of his creation; then We caused the just as man cannot raise the dead back to life, so also can't We. "Forgets that we created the basic germ of life from dead matter, which became the means of his creation; then We caused the just as man cannot raise the dead back to life, so also can't We. "Forgets that we created the basic germ of life from dead matter, which became the means of his creation; then We caused the just as man cannot raise the dead back to life, so also can't We. "Forgets that we created the basic germ of life from dead matter, which became the means of his creation; then we caused the just as man cannot raise the dead back to life, so also can't We. "Forgets that we created the basic germ of life from dead matter, which became the means of his creation is a contract the life. The property is a contract that the life from dead matter, which became the means of his creation is a contract the life. The property is a contract that the life from dead matter, which became the means of his creation is a contract that the life from dead matter, which is a contract that the life from dead matter is a contract that the life from dead matter is a contract that the life from dead matter is a contract that the life from dead matter is a contract that the life from dead matter is a contract that the life from dead matter is a contract that the life from dead matter is a contract that the life from dead matter is a contract that the life from dead matter is a contract that the life from dead matter is a contract that the life from dead matter is a contract that the life from dead matter is a contract that the life from dead matter is a contract that the life from dead matter is a contract that the life from dead matter is a contract that the life from dead matter is a contract that the life from dead mat
matter in the green trees due to which people kindle fire from the pieces of wood. Or, it is an allusion to the markh and afar trees, whose green branches the Arabs struck against each other to produce the sparks. In ancient times the Bedouins used this method of kindling the fire and might even be using the same today. Page 12 By Abul A'la Maududi Ibn Abbas, Ikrimah, Dahhak, Hasan Basri and Sufyan
bin Uyainah have opined that it means, "O man", or "O person". Some other commentators have regarded it as an abbreviation of "Ya Sayyid" as well, which, according to this interpretation, would be an address to the Prophet (peace be upon him). To begin a discourse like this does not mean that the Prophet (peace be upon him), God forbid, had some doubt about his Prophethood, and Allah had to say
this in order to reassure him of it. But the reason is that the discourse has said: You are indeed one of the Messengers, which implies that the people who deny your Prophethood are misled and mistaken. To further confirm the same, an oath has been taken by the
Quran and the word "wise" has been used as an epithet of the Quran, which means this: An obvious proof of your being a Prophet is this Quran, which is full of wisdom. This itself testifies that the person who is presenting such wise revelations. The people who know Muhammad (peace be upon him) can never be
involved in the misunderstanding that he is himself forging these discourses, or reciting them after having learned them from another man. For further explanation, see Surah Al-Ankabut, Ayats 49-51; Surah Ar-Rum, Ayats 1-5 and the relevant E.Ns. Here, two of the attributes of the
Sender of the Quran have been mentioned. First, that He is All-Mighty; second, that He, is All-Mighty; second, that He, is All-Mighty; second, that the Quran is not the Counsel of a powerless preacher, which if you overlook or ignore, will not bring any harm to you; but this is the Edict of that Owner of the Universe, Who is All-Mighty, Whose decrees cannot be withheld from being enforced by any
power, and Whose grasp cannot be avoided by anyone. The second attribute is meant to make one realize that it is all due to His kindness and mercy that He has sent His Messenger for your guidance and instruction and sent down this great Book so that you may avoid errors and follow the right path which may lead you to the successes of the world and the Hereafter. Another translation can be: You
should warn the people of the same of which their forefathers had been warned, because they live in heedlessness. If the first meaning, as given above in the text, is taken, the forefathers would imply the forefathers would imply this: Revive and refresh the message that had been warned, because they live in heedlessness. If the first meaning, as given above in the text, is taken, the forefathers would imply this: Revive and refresh the message that had been
conveyed to the forefathers of this nation by the Prophets in the past, for these people have forgotten it. Obviously, there is no contradiction between the two translations, and, as to meaning, each is correct in its own place. A doubt may rise here: How could the forefathers of a nation to whom no warner had been sent at a particular time in the past, for these people have forgotten it. Obviously, there is no contradiction between the two translations, and, as to meaning, each is correct in its own place. A doubt may rise here: How could the forefathers of a nation to whom no warner had been sent at a particular time in the past, be held responsible for their deviation at that time? The
answer is: When Allah sends a Prophet in the world, the influence of his message and teaching spreads far and wide, and is handed down by one generation to the other. As long as this influence remains and there continue arising among the followers of the Prophet such people as keep his message of guidance fresh, the period of time cannot be said to be without the guidance. And when the influence of
the Prophet's teaching dies out, or the teaching is tampered with, the appointment of another Prophet becomes inevitable. Before the advent of them) could be seen everywhere in Arabia and from time to time there had been arising among the Arabs, or
coming from outside, men, who revived their teachings. When the influence was about to die out, and the real teaching was also distorted, Allah raised the Prophet Muhammad (peace be upon him), and made such those people who were being obstinate and
stubborn with regard to the message of the Prophet (peace be upon him) and had made up their minds not to listen to him at all. This is because: They have already deserved the torment; therefore, they do not believe. It means: The people who do not heed the admonition, and persist in their denial and hostile attitude to the truth in spite of the final warning from Allah conveyed through the Prophets, are
themselves overwhelmed by the evil consequences of their misdeeds and deprived of every opportunity to believe. The same thing has been expressed more clearly in verse 11 below: You can only warn him who follows the admonition and fears the Merciful God though he cannot see Him. "Shackles" in this verse implies their own stubbornness which was preventing them from accepting the truth.
"Reaching to chins" and "so they are made stiff-necked" implies the stiffness of the neck which is caused by pride and haughtiness. Allah means to impress this: We have made their obstinacy and stubbornness the shackles of their neck, and their pride and haughtiness has made them so stiff-necked that they will not pay heed to any reality, however clear and evident it may be. Setting a barrier before them
and a barrier behind them, means that the natural result of their stubbornness and pride is that they neither learn any lesson from their misconceptions have so blinded them that they cannot see even those glaring realities which are visible to every right-thinking and unbiased
person. This does not mean that it is futile to preach, but it means: Your preaching reaches every kind of people. Some of them are the ones mentioned above, and some others those who are being mentioned in the next verse. When you see that they continue to preach them alone, but it means: Your preaching reaches every kind of people. Some of them are the ones mentioned above, and some others those who are being mentioned above, and some others those who are being mentioned in the next verse.
you should not feel disheartened so as to give up your mission, for you do not know exactly where among the multitudes of the people are those sincere servants of God, who would heed your admonition and fear God and turn to the right path. The real object of your preaching, therefore, should be to search out and collect this second kind of the people. You should ignore the stubborn people and gather
this precious element of the society about you. This shows that three kinds of the entries are made in the conduct-book of men. First, whatever a person does, good or bad is entered in the divine register. Second, whatever impressions will at one time become so conspicuous
that man's own voice will become audible and the whole history of his ideas and intentions and acts and bad acts and the pictures of all of his good and bad acts and deeds will appear before him. Third, whatever influences he has left behind of his good and bad acts and deeds will appear before him. Third, whatever influences he has left behind of his good and bad acts and deeds will appear before him. Third, whatever influences he has left behind of his good and bad acts and the pictures of all of his good and bad acts and deeds will appear before him.
long as they remain active and operative. The full record of the good or evil that he has spread in the society, and its impact on mankind as a whole, will go on being maintained till the time that it goes on producing good or evil that he has spread in the society, and its impact on mankind as a whole, will go on being maintained till the time that it goes on producing good or evil that he has spread in the society, and its impact on mankind as a whole, will go on being maintained till the time that it goes on producing good or evil results in the world. The early commentators, generally, have expressed the opinion that the habitation implies the Syrian city of
Antioch, and the messengers mentioned here were the ones sent by the Prophet Jesus for the preaching of his message there. Another thing that has been mentioned in this connection is that Antiochus was the king of this land at that time. But historically this story which Ibn Abbas, Qatadah, Ikrimah, Kaab Ahbar and Wahb bin Munabbih, and others have related on the basis of unauthentic Christian
traditions is baseless. There have been 13 kings of the Seleucid dynasty named Antiochus who reigned in Antioch, and the rule of this name, rather the rule of this dynasty itself, came to an end in 65 B.C. At the time of the Prophet Jesus, the whole land of Syria and Palestine, including Antioch, was under the Romans. Then, no proof is forthcoming from any authentic tradition of the
Christians that the Prophet Jesus might himself have sent any of his disciples to Antioch for preaching his message. On the contrary, the Acts of the Apostles (N.T.) shows that the Prophet Jesus might himself have sent any of his disciples to Antioch for preaching his message. On the contrary, the Acts of the Apostles (N.T.) shows that the Prophet Jesus might himself have sent any of his disciples to Antioch for preaching his message. On the contrary, the Acts of the Apostles (N.T.) shows that the Prophet Jesus might himself have sent any of his disciples to Antioch for preaching his message.
as messengers of Allah by any interpretation even if they might have travelled for the purpose of preaching of their own accord. Moreover, according to the Bible, Antioch was the first city where the non-Israelites embraced Christianity in large numbers and where the Christian faith met with great success; whereas the habitation mentioned by the Quran was some such habitation which rejected the
invitation of the messengers, and was consequently punished with a divine torment. History also does not bear any evidence that Antioch was ever afflicted with a destruction, which might be regarded, as the result of denying the Prophethood. On account of these reasons it cannot be accepted that the habitation implies Antioch. The habitation has neither been clearly determined in the Quran nor in any
authentic Hadith. The identity of the messengers also is not known through any authentic means nor the time when they were appointed. To understand the purpose for which the Quran is narrating this story here, it is not necessary to know the names of the habitation and the messengers. The object is to warn the Quran is narrating this story here, it is not necessary to know the names of the habitation and the messengers. The object is to warn the Quran is narrating this story here, it is not necessary to know the names of the habitation and the messengers.
of the truth as had been followed by the people of that habitation, and are preparing yourselves to meet the same doom as was met by them. In other words, what they wanted to say was: Since you are human beings, you cannot be a messenger because he is a man. They say: What sort
of a Messenger is he that he eats food and moves about in the streets. (Surah Al-Furqan, Ayat 7). And the unjust people of Makkah and says that it is not any new kind of
ignorance which these people are displaying, but all the ignorant people since the earliest times have been involved in the misunderstanding that a human being cannot be a messenger and a Messenger cannot be a human being cannot be a human being cannot be a human being that a human being cannot be a messenger and a Messenger cannot be a human being cannot be a hum
like yourselves. By this he purely intends to obtain superiority over you. Had Allah willed, He would have sent down angels. Since the time of our forefathers we have never heard (that a human being should come as a Messenger). (Surah Al-Mominoon, Ayat 24). The people of Aad had said the same about the Prophet Hud (peace be upon him): This person is no more than a human being like yourselves,
for he eats of what you eat and drinks of what you eat and drinks of what you drink. Now if you submit to a human being like yourselves, you will indeed be the losers. (Surah Al-Qamar, Ayat 24). And the same thing happened with almost every Prophet that the
disbelievers said: You are no more than a human being like ourselves, and the Prophets always replied: It is true that we are no more than human beings like you, but Allah shows His favor to anyone of His servants He pleases. (Surah Ibrahim, Ayats 10-11). Then the Quran says that this very notion of ignorance has been preventing the people from accepting guidance in every age, and the same has been
the cause of every nation's downfall. Has not the news reached to you of those who had disbelieved before this, and then tasted the evil results of their deeds. And in the Hereafter there awaits them a painful torment. They deserved this fate because their Messengers came to them with clear signs, but they said: Shall human beings show us guidance. So they refused and turned away. (Surah At-Taghabun,
Ayats 5-6). Whenever guidance came before the people, nothing prevented them from believing in it except this (excuse): they said: Has Allah sent a human being as the Messenger for the guidance for mankind and not an angel, or a
supernatural being: And We sent before you also human beings as Messengers to whom We revealed (Our message). If you (O objectors) have no knowledge of this, you may ask those who have the knowledge of this, you may ask those who have the knowledge. We did not give them such bodies as could survive without food nor were they immortal. (Surah Al-Anbiya, Ayats 7-8). "All the Messengers whom We sent before you also ate food and moved
about in the streets. (Surah Al-Furqan, Ayat 20). O Prophet, say to them: Had angels settled on the earth and moved about in peace, We would certainly have sent an angel as a messenger to them. (Surah Bani-Israil, Ayat 95). This is another notion of ignorance in which the disbelievers of Makkah were involved. In it are also involved the so-called rationalists of today and in it have been involved the
deniers of revelation and Prophethood of every age since the earliest times. These people have held the view that Allah does not send down any revelation at all for the guidance of man. He is only to convey to you the message that Allah has entrusted us with. Then it
is for you to accept it or reject it. We have not been made responsible to make you accept it forcibly, And if you do not accept it, we shall not be seized in consequence of your disbelief, You will yourselves be answerable for your disbelief.
is befalling us is only because of you. Precisely the same thing used to be said by the disbelievers and the hypocrites of Arabia concerning the Prophet (peace be upon him): If they suffer a loss, they say: this is because of you. (Surah An-Nisa, Ayat 77). That is why at several places in the Quran these people have been told that in the ancient times people also used to say such things of ignorance in regard
to their Prophets. The people of Thamud said to their Prophet: We regard you and your companions as a sign of bad omen. (Surah An-Namal, Ayat 47). And the same was the attitude of the people of Pharaoh: Whenever a good time came, they would say: This is but our due, and when there was a hard time, they would ascribe their calamities to Moses (peace be upon him) and his companions. (Surah Al-
Aaraf, Ayat 130). That is, no one is an evil omen for another. Everyman's augury is hanging around his own self; and if he sees a good, it is also because of his own self. We have fastened the augury of every man to his own self, and if he sees a good, it is also because of his own self. We have fastened the augury of every man to his own self. We have fastened the augury of every man to his own self.
Therefore, instead of determining the truth and falsehood by means of an argument, you are making these false pretenses on account of your superstitious whims. That servant of God, in this one sentence, put together all the arguments required for determining the genuineness of a Prophet can be determined by two things. First, his word and deed; second, his being
selfless. What the person meant to say was this: First, whatever these people are saying is perfectly reasonable, and their own character also is pure; second, no one can prove that they are calling the people to this faith on account of a selfish motive. Therefore, there is no reason why they should not be listened to. By citing this reasoning of the person the Quran set a criterion before the people of how to
judge and determine the genuineness of the Prophet, as if to say: The word and deed of the Prophet Muhammad (peace be upon him) bear full evidence that he is on the right path. Then, no one can point out any selfish motive or interest behind his struggle of preaching his message. Therefore, there is no reason why a sensible person should reject what he presents. This sentence has
two parts. The first part is a masterpiece of reasoning, the second of the wisdom of preaching. In the first part he says: To worship those who have not created him and should deny to be the servant of Him Who has created him. In the second part he warns his people to the effect: All of you
ultimately have to die and return to that God adoption of Whose service you object to. Therefore, you should consider for yourselves as to what goodness you could expect by turning away from Him. That is, they are neither such favorites of God that even if I commit grave crimes, He will forgive me on their recommendation, nor are they so powerful that they should be able to rescue me if God may please
to punish me.If I make them my gods in spite of knowing all this. This sentence again contains a subtle point of the wisdom of preaching. Saying this the man made the people realize: The Lord in Whom I have believing in Him. That is, immediately following
his martyrdom, the man was given the good news of Paradise. As soon as he entered the next world through the gate of death, there were the angels to receive him, and they gave him the good news of Paradise straight away and he is living in it and receiving his
sustenance. And Mujahid says: This was told him by the angels as a good news; he will enter Paradise on the day of Resurrection along with the other believers. This is a specimen of the high morality of the believer, He had no ill will or feeling of vengeance in his heart against the people who had just killed him so that he should invoke Allah against them. Instead, he was still wishing them well. After death
the only wish that he cherished was: Would that my people could know the good end that I have met, and could learn a lesson from my life, and adopt the righteous way. The noble person did not wish Hell for his murderers but wished his people well when living as
well as when dead. Allah has narrated this event in order to warn the disbelievers of Makkah to the effect: Muhammad (peace be upon him) and his believer was of his people. They do not cherish any ill-will or feeling of vengeance against you in spite of your persecutions of them. They are not your enemies but enemies but enemies of your deviation and error
The only object of their struggle against you is that you should adopt the right way. This verse also is one of those verses which clearly prove the existence of barzakh. This shows that the period of nonexistence altogether, as some ignorant people think. But in this period the spirit lives without the body, speaks and hears speech, has feelings and
desires, feels happy and unhappy, and also continues to be concerned about the people of the world. Had it not been given the good end. These words contain a subtle satire. In their arrogance and pride of power and their strong antagonism towards the true faith.
they thought they would annihilate the three Prophets and their followers, but, contrary to their plot, they were themselves annihilated by only one stroke of the divine punishment. That is, they were annihilated by only one stroke of the divine punishment. That is, they were annihilated by only one stroke of the divine punishment. That is, they were annihilated by only one stroke of them was left behind them. No one in the world even remembers them today. Their civilization as well as their race has become extinct. Until now the disbelieves of
Makkah were being warned and reproved for their denial of the truth and their attitude of antagonism which they had adopted towards the Prophet (peace be upon him), i.e. the doctrine of Tauhid and the Hereafter, which the Prophet (peace be upon him) was presenting
and the disbelievers were refusing to accept. In this connection, some arguments have been given, one after the other, to make the people ponder over the realities, as if to say: Observe these phenomena of the universe, which are ever present before you. Do they not point to the same reality, which this Prophet is presenting before you?"A sign": A sign that Tauhid is the truth and shirk the
falsehood. Another translation of this sentence can be: So that they may eat fruits thereof and what their own hands make. That is, the artificial kinds of food, which the people prepare from the natural products, e.g. bread, curry, jam, pickles, sauces and countless other things. In these brief sentences the vegetable and plant life of the earth has been presented as an argument. Man is eating the products of
the earth day and night and regards this as very ordinary. But if he considers it seriously, he will see that the growth of rich crops and lush green gardens from the dry earth and the flow of the springs and rivers is not a simple thing, which might be happening of itself, but there is a great wisdom and power and providence which it seriously, he will see that the growth of rich crops and lush green gardens from the dry earth. The substances of which it
is composed do not possess any power of their own for growth. All these substances individually as well as after every sort of combination, remain inorganic, and thus do not possess any sign of life. The question is: How did it become possible for plant life to emerge from the lifeless earth? If one looks into it, one will see that there are some important factors without whose provision beforehand life here
could not have come into existence. First, in particular regions of the earth, on its outer surface, a layer was arranged of many such substances, which could serve as food for vegetation. This layer was arranged on the earth in different ways so that the food elements could get dissolved in wate
and absorbed by the roots. Thirdly, the atmosphere was arranged around the earth which protects it against the calamities of the sky, becomes a means of the rainfall, and possesses gases which are necessary for the life and growth of the vegetation. Fourthly, a relationship was established between the sun and the earth so as to provide proper temperature and suitable seasons for the vegetation. With the
provision of these main factors (which in themselves are combinations of countless other factors), the coming to life of the vegetation becomes possible. After arranging the suitable conditions the seed of each species of the vegetation becomes possible. After arranging the suitable conditions the seed of each species of the vegetation becomes possible. After arranging the suitable conditions the seed of each species of the vegetation becomes possible. After arranging the suitable conditions the seed of each species of the vegetation was so constituted that as soon as it received favorable soil, water, air and season, vegetable life should begin stirring within it. Besides, inside the same seed a system was
so arranged that from the seed of every species a plant precisely of the same species and heredity. Then, in addition to this, another wonderful thing was done. Vegetation was not created in twenty, or fifty, or a hundred kinds but in countless species, and they were so made that they should fulfill the requirements of food, medicine and clothing and
innumerable other needs of the countless kinds of animals and man, who were to be brought into being after the vegetation on the earth. Anyone who ponders over this wonderful arrangement, if he is not stubborn and prejudiced, will himself testify that all this could not have come about by itself. There is certainly a wise plan underlying it, according to which harmonies and relationships of the soil, water, air
and season with respect to the vegetation, and harmonics and relationships of the vegetation with respect to the needs and requirements of animals and human beings have been determined, keeping in view the finest detail. No sensible person can imagine that this cannot be the
work of many gods. This is, and can only be the work of One God, Who is the Creator and Lord of the earth, water, air, sun, vegetation, animals and mankind. If each of these had a separate god, it cannot be imagined that such a comprehensive and universal plan with such deep and wise relationship and harmony could be produced, and should have continued to work with such regularity for millions upon
millions of years. After giving these arguments for Tauhid, Allah says: Do they not then give thanks? That is: Are these people so thankless and ungrateful that they do not render thanks to that God Who has provided all this for their survival, but thank others for the blessings and favors done by Him? Are they so wretched that instead of bowing before Him they bow before the false gods, who have not
created even a blade of grass for them? Glory be to Him: He is free from every defect and fault, from every defect and fault, from every defect and fault to Allah. When a person
says that Allah has an associate, he in fact, thinks that either Allah is incapable of running and ruling His kingdom alone, or He is under compulsion to make another His associate in His work. Or, some other beings are so powerful in themselves that they are interfering in God's administration and God is putting up with their interference. Or, God forbid, Allah has the weaknesses of the worldly kings, due to
which He is surrounded by an army of ministers, courtiers, flatterers and beloved princes or princesses, and thus many powers of Godhead have become divided among them. Had there been no such notions of ignorance about Allah in the minds, there could be no question of any idea of shirk in the world. That is why it has been stated again and again and again in the Quran That Allah is free from and exalted far
above those defects and faults and weaknesses which the mushriks ascribe to Him. This is still another argument for Tauhid. Here again certain realities of daily experience have been mentioned and it is suggested that man observes these day and night but does not ponder over them seriously, whereas they contain signs and pointers to the reality. The coming together of the man and woman is the cause
of man's own birth. Procreation among the animals also is due to the combination between the male and the female. Also about vegetation, man knows that the law of sex is working in it. Even among the lifeless substances when different things combine with one another, a variety of compounds come into existence. The basic composition of matter itself has become possible due to the close affinity
between the positive and the negative electric charges. This law of the pairs which is the basis of the existence of the entire universe, contains in itself such complexities and finenesses of wisdom and workmanship, and there exist such harmonies and mutual relationships between the members of each pair that an objective observer can neither regard it as the result of an accident, nor can he believe that
many different gods might have created these countless pairs and matched their members, one with the other, with such great wisdom. The members of each pair being One and only One. The alternation of the night and day also is one of those realities which man
does not regard as worthy of much attention only because it is a phenomenon of daily occurrence and experience; whereas if he considers how the night, he will himself realize that this is an obvious sign of the existence of an All-Powerful and All-Wise Allah and of His being One and only One. The
day cannot pass and the night cannot fall until the sun hides from the earth. The great regularity which is found in the alternation of the day and night and the other creations on the earth clearly points to the fact that this
system has been established deliberately by a Being with perfect wisdom. The existence on the earth, of the men and animals and vegetation, and even of water and different parts of the earth should go on successively coming before the sun and hiding from it at definite
intervals. If the distance of the earth from the sun had been a little longer, or a little shorter, or there had been a perpetual day on the other, or there had been much faster or much slower, or sometimes the day had appeared suddenly and sometimes the night without any system, no life could be possible on this planet, and even the form
and appearance of the inorganic substances would have been much different from what it is now. If the hearts are not blinded, one can clearly perceive in this system the working of a God, Who willed to bring into being this particular kind of creation on the earth and then established relevance, harmonies and relationships between the earth and the sun precisely in accordance with its needs and
requirements. If a person regards the concept of the existence of God and His Unity as far removed from reason, he should think for himself and see how much farther removed should it be from reason to ascribe this wonderful creation to many gods, or to think that all this has happened automatically under some deaf and blind law of nature. When a person who can accept without question these latter
unreasonable explanations, only on the basis of conjecture and speculation, says that the existence of a system and wisdom and purpose is not a sufficient or insufficient or insufficient in any degree whatever, for accepting any concept of creed in the world. "Place of
rest" may either mean the place where the sun will ultimately come to a halt, or the time when it will come to a halt. The true meaning of this verse can be determined only when man has attained the full and exact knowledge of the realities of the universe. But man's knowledge is such that it has been changing in every age and what he seems to know today might change tomorrow. The people of the
ancient times on the basis of their observations of the sun believed that it was moving round the earth. Then after further research and observations revealed that not only the sun but all the stars are also moving in a particular direction, at
speeds of 10 to 100 miles per second. About the sun the modern astronomers hold the view that it is moving at a speed of 20 kilometers (about 12 miles) per second along with its whole family of the planets. (See Star and Sun in Encyclopedia Britannica). That is, the phases of the moon go on changing throughout the month. It begins as a crescent, then goes on waxing every day till it becomes the full
moon on the 14th of the month. Then it starts waning every day till at last it returns to its original shape of the crescent. The same has been happening for millions of years with perfect regularity, and no change has ever occurred in the phases of the moon. That is why one can always calculate and find out exactly in what phase the moon will be on a particular day. If the movement of the moon had not been
bound in a system, estimation of its phases would not have been possible. This sentence can have two meanings and both are correct. (1) The sun does not have the power that it should draw the moon into itself, or enter its orbit and collide with it. (2) The sun cannot appear in the times which have been appointed for the rising and appearing of the moon. It is not possible that the sun should suddenly appear in the times which have been appointed for the rising and appearing of the moon. It is not possible that the sun should suddenly appear in the times which have been appointed for the rising and appearing of the moon into itself, or enter its orbit and collide with it. (2) The sun cannot appear in the times which have been appointed for the rising and appearing of the moon. It is not possible that the sun should suddenly appear in the times which have been appointed for the rising and appear in the times which have been appointed for the rising and appear in the times which have been appointed for the rising and appear in the times which have been appointed for the rising and appear in the times which have been appointed for the rising and appear in the times which have been appointed for the rising and appear in the times which have been appear in the times which ha
on the horizon when the moon is shining at night. Nor does this happen either that the night should approach before the appointed period of the day comes to an end, and should start spreading its darkness suddenly during the time when the word sama (sky). The sentence,
"Each in an orbit is floating" points to four realities.(1) That not only the sun and the moon but all the stars and planets and celestial bodies are moving in the orbits. (4) That the movement of the stars in their orbits is similar to the floating of something in a fluid. These
verses are not intended to describe the realities of astronomy, but are meant to make man understand that if he looks around himself, with open eyes, and uses his common sense, he will find countless and limitless proofs of the existence of God and His Unity, and he will not come across a single proof of atheism and shirk. The vastness of the solar system in which our earth is included is such that its
parent body, the sun, is 300,000 times bigger than the earth, and its farthest planet Neptune is at least 2,793 million miles distant from the sun. However, if Pluto is taken as the farthest planet, it revolves 4,600 million miles away round it. Notwithstanding this vastness, the solar system occupies a very insignificant part of a huge galaxy. The galaxy which includes our solar system has about 3,000 million
suns in it, and its nearest sun is so distant from our earth that its light takes about four years to reach us. Then this galaxy also is not the whole universe. According to the investigations made so far, it has been estimated that it is one of about 2,000,000 spiral nebulae, and the nearest nebula is about a million light years away from the earth. As for the farthest celestial bodies which are visible through the
modern instruments, their light reaches the earth in about 100 million years. Even now it cannot be claimed that man has seen the whole universe. It is a small part of the Kingdom of God which man has yet been able to observe. It cannot be predicted how far and deep man will yet be able to see with greater and more efficient means of observation at his disposal. All the information that has been gathered
so far about the universe proves that this whole world is made up of the same substance of which our tiny earthly world is made, and the same law is working in the universe which is working in the world of our earth; otherwise it was not at all possible, that man should have made observations of the very distant worlds from the earth, measured their distances and estimated their movements. Is it not a clear
proof of the fact that this whole universe is the creation of One God and the kingdom of One Ruler? Then from the millions and the excellence of workmanship and the excellence 
automatically. Is it possible that there should be no administrator behind this order and system, no sage behind this wisdom, no designer behind this design and work of art, and no planner behind this planning?" A laden vessel": the Ark of the Prophet Noah (peace be
upon him) had boarded it, in reality all human beings who are to be born till Resurrection were boarding it; all the rest of mankind had been drowned in the world was the one made by the Prophet Noah (peace be upon him). Before that time man did not know any
method of crossing the rivers and the seas. This method was first of all taught by Allah to the Prophet Noah (peace be upon him), and when some servants, of Allah were rescued in it from the flood, their future generations started making boats and ships for their sea journeys. The signs until now were mentioned as arguments for Tauhid. This sign has been mentioned to make man realize that whatever
powers he has been given over the forces of nature, have been discovered also through the guidance of Allah and not solely by himself. Man did not have the power and strength to have subdued these great forces by his own power, nor the capability to have discovered
the secrets of nature himself and known the methods of taking service from them. Then he can use and employ the forces over which were serving man turn against him suddenly and he finds himself utterly helpless before them. To call man's attention to
this reality, Allah has presented the case of the sea journey only as an example. The whole human race would have perished in the flood had Allah not taught the method of making the vessel to the Prophet Noah (peace be upon him) and had his followers not boarded it. Then the scattering of the human race over the whole earth became possible only because the people learned the principles of building
vessels from Allah and became able to cross the rivers and oceans. But from that humble beginning till today in spite of making great strides in the art of building huge ships and attaining every possible perfection in the science of navigation, man cannot claim that he has brought the rivers and the oceans fully under his control and power. Even today the water of God is still in God's own power alone and
whenever He wills He drowns man along with his ships in it. "What is behind you": Which the peoples before you have seen and experienced. "Signs": Verses of the divine Book by which man is admonished, and the signs which are found in the universe and in man's own self and in his history which serve as abject lessons for man, provided he is inclined to learn any lesson. This means to show that disbelief
has not only blinded their intellect but has destroyed their moral sense, too. They neither have the right thought about Allah nor do they adopt the right attitude towards the people. They react adversely to every admonition, follow a perverse philosophy in respite of every deviation and immorality and have a ready-made pretense for escape from every good. After Tauhid the other question about which a
dispute was raging between the Prophet (peace be upon him) and the discourse. Here, before giving the arguments, the Hereafter has been depicted with all its horrors so that the people should know that what they are refusing to believe in cannot be averted by their denial, but they have to
meet and experience it one day inevitably. The question did not mean that they wanted to know the exact date of the coming of the Hereafter, and if, for instance, they were told that it would have believed in it. Such questions, in fact, were put as a challenge only for the sake of
argument. What they meant to say was that there would be no Resurrection with act it shall come and shall be accompanied by such and such horrors. That is, the Resurrection will not take place on such and such that it shall come and shall be accompanied by such and such horrors. That is, the Resurrection will not take place piecemeal so that the
people may leisurely watch its coming, but it will come all of a sudden when the people will be a terrible blast and everyone will fall dead at the spot. Abdullah bin Amr and Abu Hurairah have related a Hadith from the Prophet (peace be upon him) saying: The people will be walking on
the roads as usual, will be buying and selling in the markets, will be disputing matters in their assemblies, when suddenly the Trumpet shall be sounded. Thereupon the one who was filling a cistern to water his animals would not have the time to water; and the one who was going to eat, would
not have the time to lift the morsel to his mouth and Resurrection will take place. For the explanation of the Trumpet, see E.N. 78 of Surah TaHa. As for the length of the morsel to his mouth and Resurrection will take place. For the explanation of the Trumpet, see E.N. 78 of Surah TaHa. As for the length of the interval may be of hundreds and thousands of years. Abu Hurairah has related that the Prophet (peace be upon him) said:
Israfil has put the Trumpet to his mouth and is looking up to the divine Throne, awaiting orders for blowing, called nafakhat al-faza, everything in the earth and heavens will be struck with terror. On the second blowing, called nafakhat as-Saag, everyone will fall down dead. Then, when none shall remain except Allah, the One, the Everlasting, the earth
will be changed altogether and will be spread flat and smooth without a crease or wrinkle on it. Then Allah will administer a rebuke to His Creation, whereupon everyone will rise at the spot where he had fallen dead, on the changed earth, and this will happen on the third blowing of the Trumpet called nafakhat al qiyam li-Rabbil-Alamin. This is supported by several allusions in the Quran also. For example
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see Surah Ibrahim, Ayat 48; Surah TaHa, Ayats 105-108, and the E.Ns thereof. That is, at that time they will not realize that they had been woken up suddenly by some terrible catastrophe, and were running away from it. (For further details, see Surahs TaHa, Ayat 103; Al-Hajj, Ayats
1-2). Here, it is not clear as to who will give this answer. It may be that they themselves would realize after some time to their horror that it was not waking up from sleep but the second life after death. And it may also
be that they will understand this from the general conditions prevailing on the Day of Resurrection and the culprits, when they will be presented before Him. To understand this one should remember that the righteous believers and the polytheists, the sinners and the culprits, when they will be presented before Him. To understand this one should remember that the righteous believers and the polytheists, the sinners and the polytheists and the polytheists.
they will be sent to Paradise without accountability, or after a mild reckoning, because their record will be clean. There will be no need to keep them waiting during the hearing by the Court. Therefore, Allah will tell the culprits, who will be required to render their accounts, in the Plain of Resurrection: Look! the righteous people whom you used to mock and regard as foolish in the world, are today enjoying the
pleasures of Paradise because of their wisdom, and you, who in your own judgment were very prudent and sagacious, are being condemned to accountability for your misdeeds. This can have two meanings: (1) Get you apart from the righteous believer; for in the world even if you belonged to the same community and the same brotherhood, here you have no connection and relationship
left with them. (2) Get you apart from one another: now you can no longer remain a group. All your relations and deeds.53. Here again Allah has used ibadat (worship) in the sense of itaat (obedience). This subject has already been explained above
in Surah Al-Baqarah, Ayat 172; Surah An- Nisa, Ayat 172; Surah An- Nisa, Ayat 117, Surah Al-Anaam, Ayat 31; Surah Al-Anaa
the reason being that only falling prostrate before him is not forbidden, but following his commands also is forbidden; therefore, itaat (obedience) is ibadat (worship). After this, the Imam raises the question: If ibadat means itaat, then have the Muslims been commanded to worship the Prophet and the rulers in the verse: Atiullaha wa ati-ur-rasula wa ulil-amri min-kum? He himself answers it
thus: If obedience to them is in accordance with the command? This was nothing but worship of Allah, it will be Allah's worship of Allah, it will be Allah's worship of Allah, it will be Allah's worship of Allah, it will be their worship of Allah has not given leave to obey them. Then he
writes: If a person comes to you and command syou to do something, you should see whether his command is in accordance with the command of Allah or not. If it is not, Satan is with him; and if you obeyed him in this, you worshiped him and his Satan. Likewise, if your self urges you to do something, you should see whether his command is in accordance with the command is not. If it is not, Satan is with him; and if you obeyed him in this, you worshiped him and his Satan. Likewise, if your self urges you to do something, you should see whether his command is not. If it is not, Satan is with him; and if you obeyed him and his Satan. Likewise, if your self urges you to do something, you should see whether his command is not. If it is not, Satan is with him; and if you obeyed him and his Satan. Likewise, if your self urges you to do something, you should see whether his command is not permissible.
your self is Satan itself, or Satan is with it. If you obeyed him, you in fact became guilty of worshiping him. Further on, he writes: But there are different degrees of the worship of Satan. Sometimes it so happens that a man uses his limbs to do a work but his heart and tongue
do not cooperate in this. Some people commit a sin while their heart is disagreeable and their tongue is invoking Allah for forgiveness, and they confess that they are committing an evil. This is Satan's worship with external limbs. There are other people who commit a crime with a cool mind and express pleasure and satisfaction with the tongue also. Such people are the worshipers of Satan from outside as
well as from inside. (Tafsir Kabir, vol. VII, pp. 103-104). That is, If you had been deprived of reason and you were using it to advantage in all the affairs of the world, and you had been warned by Allah through the Prophets as well, yet, when you were
deceived by your enemy and he succeeded in leading you astray, you could not be excused from the responsibility of your folly. This command will be given in respect of the stubborn culprits, who will refuse to confess their crimes, will belie the witnesses, and will also not acknowledge the genuineness of their conduct-book. Then will Allah Almighty command: Well, stop your babbling. Just see what your
own limbs say about your misdeeds. In this connection, here only the evidence to be given by the hands and their eyes and their own tongues and their own their own their own their own hands and feet will bear
testimony to their misdeeds. (Surah An-Noor, Ayat 24) Then, when all will have reached there, their ears and their eyes and their very skins will bear witness against them concerning what they had been doing in the world. (Surah HaMim-Sajdah, Ayat 20). The question arises: On the one hand, Allah says: We shall seal their mouths, and on the other hand, in the world. (Surah HaMim-Sajdah, Ayat 20). The question arises: On the one hand, Allah says: We shall seal their mouths, and on the other hand, in the verse of Surah An-Noor, He says: Their
tongues will bear testimony against them. How can these two things be reconciled? The answer is: To seal the mouths means to deprive them of their tongues means that their tongues themselves will tell how the wicked people had used them, what blasphemies and lies they had been
made to utter, what mischief they had invented and what falsehoods they had been made to say on different occasions. After depicting the scene of Resurrection, the people are being warned to this effect: The Resurrection may seem yet far off to you, but even if you consider seriously your life in this world of which you are so proud, you will see how helpless you are in the powerful grip of Allah. Your eyes
by virtue of whose sight you are carrying out all your obligations in the world can be blinded at one command of Allah. Your legs on whose strength you are showing all this activity can become paralyzed as and when Allah wills. As long as the powers and capabilities granted by Allah continue to function, you remain lost in the arrogance of your self, but as soon as one of them fails to function, you come to
understand how helpless you are. "Reverse him in creation," means that in old age Allah turns him back to the state of childhood. He becomes unable to stand and walk without the help and support of others; he is fed by others; he urinates and defecates in bed; talks childishly and is laughed at by others. In short, towards the end of life he returns to the same state of weakness with which he had started life
in this world. This is a rejoinder to the disbelievers, who slighted the Prophet (peace be upon him) and his message by branding him a poet when he preached Tauhid and talked of the Hereafter, life-after explanation, see Surah Ash-Shuara, Ayats 224-227 and the E.Ns thereof). Every living person means: Every person who is capable of thinking and understanding,
who is not like a stone, which neither hears nor understands nor moves from its place however rationally and sympathetically one may explain the distinction between that, God forbid, Allah has a body and He works with the hands like human beings, but it means to
impress that Allah has made these things Himself, and none else has any share in the matter of their creation. It is ingratitude to regard a blessing as a gift of someone other than the donor. Likewise, it is also ingratitude that one should use a blessing against the will of the donor. Therefore, a
mushrik or a disbeliever or a hypocrite or a sinful person cannot be regarded as a grateful servant of God when he utters words of thankfulness only with the tongue. The disbelievers of Makkah did not deny that the cattle had been created by Allah; none of them said that the other deities had any hand in their creation. But despite knowing all this when they paid homage to their deities for the blessings
granted by Allah, presented offerings before them and prayed to them for more blessings and offered sacrifices for their sake, their verbal gratitude became meaningless. That is why Allah has regarded them as guilty of ingratitude and their needs. But for their multitudes they
could not survive as gods even for a day. These people are behaving as their humble servants. They are setting up and decorating their shrines; they carry out propaganda for them; they fight and quarrel with others for their sake. Then only are they recognized as gods. They are not the real God, Who, whether someone recognizes Him or not, is ruling over the whole universe by His own might and
authority. The address is to the Prophet (peace be upon him). Here the allusion is to the campaign of vilification which the charges they brought against him were absolutely baseless. In order to create suspicions against him in the minds of the people, they
branded him a poet, sorcerer, magician, madman, etc. But their consciences recognized, and they also acknowledged before one another, that whatever they were uttering was false, which they were forging only to frustrate his mission. That is why Allah says to His Prophet: Do not grieve at their absurd and meaningless talk. Those who are opposing and resisting the truth with falsehood shall ultimately
meet with failure in this world and see their evil end in the Hereafter, too. Here the disbelievers' question cited in verse 48 above, is being answered by reason and argument. The question: When will the threat of Resurrection be carried out? had not been asked with a view to find out the exact date of the coming of the Hereafter. But they asked it because they thought it was impossible, rather irrational, that
human beings would be raised back to life after death. That is why, in reply to their question, arguments are being given for the possibility of the Hereafter. According to the traditions related by Ibn Abbas, Qatadah and Said bin Jubair, one of the chiefs of Makkah, on this occasion, came up with a rotten bone of a dead person, from the graveyard. He broke and crushed it into pieces before the Prophet
(peace be upon him) and scattering its particles in the air, said: O Muhammad, you say that the dead will be raised back to life. Tell us who will give life to these decayed and rotten bones? The answer was given immediately in the form of these verses. That is, We caused the sperm-drop which contained nothing but the basic germ of life to develop to an extent that it started moving and eating like the
animals. Furthermore, it has developed such powers of intellect and reasoning and disputation and speech, which are not possessed by any animal; so much so that now he dares stand up as an adversary before his Creator! That is, he regards Us powerless and weak like the creation, and thinks that just as man cannot raise the dead back to life, so also can't We. "Forgets his own creation": Forgets that
We created the basic germ of life from dead matter, which became the means of his creation; then We caused the germ to develop to such an extent that now he stands before Us as a disputant. It either means that He has placed the inflammable matter in the green trees due to which people kindle fire from the pieces of wood. Or, it is an allusion to the markh and afar trees, whose green branches the
Arabs struck against each other to produce the sparks. In ancient times the Bedouins used this method of kindling the fire and might even be using the same today. Page 13 By Abul A'la Maududi Ibn Abbas, Ikrimah, Dahhak, Hasan Basri and Sufyan bin Uyainah have opined that it means, "O man", or "O person". Some other commentators have regarded it as an abbreviation of "Ya Sayyid" as well, which,
according to this interpretation, would be an address to the Prophet (peace be upon him). To begin a discourse like this does not mean that the Prophet (peace be upon him), God forbid, had some doubt about his Prophethood, and Allah had to say this in order to reassure him of it. But the reason is that the disbelieving Quraish at that time were most vehemently refusing to believe in his Prophethood.
Therefore, Allah at the very beginning of the discourse has said: You are indeed one of the Messengers, which implies that the people who deny your Prophethood are misled and mistaken. To further confirm the same, an oath has been taken by the Quran, which is full
of wisdom. This itself testifies that the person who is presenting such wise revelations is most surely a Messenger of God. No man has the power to compose such revelations. The people who know Muhammad (peace be upon him) can never be involved in the misunderstanding that he is himself forging these discourses, or reciting them after having learned them from another man. For further explanation.
see Surah Yunus, Ayats 16-17, 37-39; Surah Bani-Israil, Ayat 88; Surah An-Naml, Ayat 75; Surah Al-Qasas, Ayats 44-46, 85-87; Surah Al-Ankabut, Ayats 16-17, 37-39; Surah Bani-Israil, Ayat 88; Surah An-Naml, Ayat 75; Surah Al-Qasas, Ayats 44-46, 85-87; Surah Al-Ankabut, Ayats 16-17, 37-39; Surah Bani-Israil, Ayat 88; Surah An-Naml, Ayat 75; Surah Al-Qasas, Ayats 44-46, 85-87; Surah Al-Ankabut, Ayats 49-51; Surah Al-Ankabut, Ayats 49-51; Surah Ar-Rum, Ayats 16-17, 37-39; Surah Bani-Israil, Ayat 88; Surah An-Naml, Ayat 75; Surah Al-Ankabut, Ayats 49-51; Su
Quran is not the counsel of a powerless preacher, which if you overlook or ignore, will not bring any harm to you; but this is the Edict of that Owner of the Universe, Who is All-Mighty, Whose decrees cannot be withheld from being enforced by any power, and Whose grasp cannot be avoided by anyone. The second attribute is meant to make one realize that it is all due to His kindness and mercy that He has
sent His Messenger for your guidance and instruction and sent down this great Book so that you may avoid errors and follow the right path which their forefathers had been warned, because they live in heedlessness. If the first meaning, as given above in the text, is
taken, the forefathers would imply the forefathers of the immediate past, for in the ancient time several Prophets had appeared in Arabia. And if the second meaning is adopted, it would imply this: Revive and refresh the message that had been conveyed to the forefathers of this nation by the Prophets in the past, for these people have forgotten it. Obviously, there is no contradiction between the two
translations, and, as to meaning, each is correct in its own place. A doubt may rise here: How could the forefathers of a nation to whom no warner had been sent at a particular time in the world, the influence of his message and teaching spreads far and wide, and is handed down by one generation to
the other. As long as this influence remains and there continue arising among the followers of the Prophet such people as keep his message of guidance fresh, the period of time cannot be said to be without the guidance. And when the influence of the Prophet such people as keep his message of guidance fresh, the period of time cannot be said to be without the guidance. And when the influence of the Prophet such people as keep his message of guidance fresh, the period of time cannot be said to be without the guidance. And when the influence of the Prophet such people as keep his message of guidance fresh, the period of time cannot be said to be without the guidance.
(peace be upon him) the influence of the teachings of the Prophets Abraham, Ishmael, Shuaib and Moses and Jesus (peace be upon all of them) could be seen everywhere in Arabia and from time to time the real teaching was also distorted, Allah raised the
Prophet Muhammad (peace be upon him), and made such arrangements that his message can neither be wiped out nor tampered with. (For further explanation, see E. N. 5 of Surah Saba). This is about those people who were being obstinate and stubborn with regard to the message of the Prophet (peace be upon him) and had made up their minds not to listen to him at all. This is because: They have
already deserved the torment; therefore, they do not believe. It means: The people who do not heed the admonition, and persist in their denial and hostile attitude to the truth in spite of the final warning from Allah conveyed through the Prophets, are themselves overwhelmed by the evil consequences of their misdeeds and deprived of every opportunity to believe. The same thing has been expressed more
clearly in verse 11 below: You can only warn him who follows the admonition and fears the Merciful God though he cannot see Him. "Shackles" in this verse implies their own stubbornness which was preventing the man found fears the Merciful God though he cannot see Him. "Shackles" in this verse implies their own stubbornness which was preventing them from accepting the truth. "Reaching to chins" and "so they are made stiff-necked" implies their own stubbornness which was preventing them from accepting the truth. "Reaching to chins" and "so they are made stiff-necked" implies the stiffness of the neck which is caused by pride and haughtiness. Allah means to impress this: We
have made their obstinacy and stubbornness the shackles of their neck, and their pride and haughtiness has made them so stiff-necked that they will not pay heed to any reality, however clear and evident it may be. Setting a barrier before them and a barrier before them and a barrier before them so stiff-necked that they will not pay heed to any reality, however clear and evident it may be. Setting a barrier before them and their pride and the
the consequences of the future. Their prejudices have so covered them from every side and their misconceptions have so blinded them that they cannot see even those glaring reaching reaching reaches every kind of people. Some of them are the ones mentioned above, and some
others those who are being mentioned in the next verse. When you come across the people of the first kind and you see that they continue to persist in their denial, pride and antagonism, you should leave them alone, but at the same time you should not feel disheartened so as to give up your mission, for you do not know exactly where among the multitudes of the people are those sincere servants of God,
who would heed your admonition and fear God and turn to the right path. The real object of your preaching, therefore, should be to search out and collect this second kind of the entries are made in the conduct-book of men. First, whatever a person does, good or bad
is entered in the divine register. Second, whatever impressions a man makes on the objects of his environment and on the limbs of his environment and on the limbs of his deas and intentions and aims and objects and the pictures of all of his good and bad acts and deeds
will appear before him. Third, whatever influences he has left behind of his good and bad actions on his future generation, on his society and on mankind as a whole, will go on being recorded in his account as far as they remain active and operative. The full record of the good and bad training given by him to his children, the good or evil that he has spread in the society, and its
impact on mankind as a whole, will go on being maintained till the time that it goes on producing good or evil results in the world. The early commentators, generally, have expressed the opinion that the habitation implies the Syrian city of Antioch, and the messengers mentioned in
this connection is that Antiochus was the king of this land at that time. But historically this story which Ibn Abbas, Qatadah, Ikrimah, Kaab Ahbar and Wahb bin Munabbih, and others have related on the basis of unauthentic Christian traditions is baseless. There have been 13 kings of the Seleucid dynasty named Antiochus who reigned in Antiochus was the king of this land at that time. But historically this story which Ibn Abbas, Qatadah, Ikrimah, Kaab Ahbar and Wahb bin Munabbih, and others have related on the basis of unauthentic Christian traditions is baseless. There have been 13 kings of the Seleucid dynasty named Antiochus who reigned in Antiochus who reigned in Antiochus who reigned in Antiochus who reigned in Antiochus was the king of this name, rather the rule of
this dynasty itself, came to an end in 65 B.C. At the time of the Prophet Jesus, the whole land of Syria and Palestine, including Antioch, was under the Romans. Then, no proof is forthcoming from any authentic tradition of the Christians that the Prophet Jesus might himself have sent any of his disciples to Antioch for preaching his message. On the contrary, the Acts of the Apostles (N.T.) shows that the
Christian preachers had reached Antioch for the first time a few years after the event of the crucifixion. Now, evidently, the people who were neither appointed messengers by Allah nor sent by His Messenger cannot be regarded as messengers of Allah by any interpretation even if they might have travelled for the purpose of preaching of their own accord. Moreover, according to the Bible, Antioch was the
first city where the non-Israelites embraced Christianity in large numbers and where the Christian faith met with great success; whereas the habitation mentioned by the Quran was some such habitation which rejected the invitation of the messengers, and was consequently punished with a destruction, which might
be regarded, as the result of denying the Prophethood.On account of these reasons it cannot be accepted that the habitation implies Antioch. The habitation has neither been clearly determined in the Quran nor in any authentic Hadith. The identity of the messengers also is not known through any authentic means nor the time when they were appointed. To understand the purpose for which the Quran is
narrating this story here, it is not necessary to know the names of the habitation and the messengers. The object is to warn the Quraish, as if to say: You are following the same doom as was met by them. In other words, what they wanted to say was:
Since you are human beings, you cannot be the messenger sof God. The same was the view of the disbelievers of Makkah. They also said: Muhammad cannot be a messenger because he is a man. They say: What sort of a Messenger is he that he eats food and moves about in the streets. (Surah Al-Furqan, Ayat 7). And the unjust people whisper to one another, saying: This man is no more than a human
being like yourselves. What, will you then be enticed by this sorcery while you perceive it. (Surah Al-Anbiya, Ayat 3). The Quran refutes this erroneous notion of the people of Makkah and says that it is not any new kind of ignorance which these people are displaying, but all the ignorant people since the earliest times have been involved in the misunderstanding that a human being cannot be a messenger
and a Messenger cannot be a human being. When the chiefs of the people of the Prophet Noah (peace be upon him) had rejected his Prophethood, they had said the same thing: This person is no more than a human being like yourselves. By this he purely intends to obtain superiority over you. Had Allah willed, He would have sent down angels. Since the time of our forefathers we have never heard (that a
human being should come as a Messenger). (Surah Al-Mominoon, Ayat 24). The people of Aad had said the same about the Prophet Hud (peace be upon him): This person is no more than a human being like yourselves, you will indeed be the losers. (Surah Al-Mominoon, Ayats 33-34). The people
of Thamud also said the same about the Prophet Salih (peace be upon him): Shall we follow a man from among ourselves? (Surah Al-Qamar, Ayat 24). And the same thing happened with almost every Prophet that the disbelievers said: You are no more than human being like you, but Allah shows His favor
to anyone of His servants He pleases. (Surah Ibrahim, Ayats 10-11). Then the Quran says that this very notion of ignorance has been preventing the people from accepting guidance in every age, and the same has been the cause of every nation's downfall. Has not the news reached to you of those who had disbelieved before this, and then tasted the evil results of their deeds. And in the Hereafter there
awaits them a painful torment. They deserved this fate because their Messengers came to them with clear signs, but they said: Shall human beings show us guidance. So they refused and turned away. (Surah At-Taghabun, Ayats 5-6). Whenever guidance came before the people, nothing prevented them from believing in it except this (excuse): they said: Has Allah sent a human being as His messenger?
(Surah Bani Israil, Ayat 94). Then the Quran says explicitly that Allah has always sent human beings as the Messengers to whom We revealed (Our message). If you (O objectors) have no knowledge of this, you may ask those
who have the knowledge. We did not give them such bodies as could survive without food nor were they immortal. (Surah Al-Furqan, Ayats 7-8). "All the Messengers whom We sent before you also ate food and moved about in peace, We would certainly have sent an angel as a messenger
to them. (Surah Bani-Israil, Ayat 95). This is another notion of ignorance in which the disbelievers of Makkah were involved the so-called rationalists of today and in it have been involved the deniers of revelation at all for the guidance of man. He is
only concerned with the affairs of the heavens: He has left the affairs and problems of man to be resoled by man himself. That is, our duty is only to convey to you the message that Allah has entrusted us with. Then it is for you to accept it, we shall not be seized in consequence of your disbelief, You
will yourselves be answerable for your crimes. What they meant was: You are an evil omen for us. Our gods have become angry with us on account of what you have been saying against them. Now whatever calamity is befalling us is only because of you. Precisely the same thing used to be said by the disbelievers and the hypocrites of Arabia concerning the Prophet (peace be upon him): If they suffer a
loss, they say: this is because of you. (Surah An-Nisa, Ayat 77). That is why at several places in the Quran these people also used to their Prophets. We regard you and your companions as a sign of bad omen. (Surah An-Namal, Ayat 47). And the same was the attitude of
the people of Pharaoh: Whenever a good time came, they would say: This is but our due, and when there was a hard time, they would ascribe their calamities to Moses (peace be upon him) and his companions. (Surah Al-Aaraf, Ayat 130). That is, no one is an evil, it is because of his own self; and if he sees a
good, it is also because of his own self. We have fastened the augury of every man to his own neck. (Surah Bani-Israil, Ayat 13). That is, you in fact want to avoid the good and you like the deviation instead of the guidance. Therefore, instead of the guidance and you like the deviation instead of the guidance. Therefore, instead of the guidance and you like the deviation instead of the guidance. Therefore, instead of the guidance and you like the deviation instead of the guidance and you like the deviation instead of the guidance. Therefore, instead of the guidance and you like the deviation instead of the guidance and you like the deviation instead of the guidance and you like the deviation instead of the guidance and you like the deviation instead of the guidance and you like the deviation instead of the guidance and you like the guida
in this one sentence, put together all the arguments required for determining the genuineness of a Prophet can be determined by two things. First, whatever these people are saying is perfectly reasonable, and their own character also is pure; second, no one can prove that they
are calling the people to this faith on account of a selfish motive. Therefore, there is no reason why they should not be listened to. By citing this reasoning of the person the Quran set a criterion before the people of how to judge and determine the genuineness of the Prophet, as if to say: The word and deed of the Prophet Muhammad (peace be upon him) bear full evidence that he is on
the right path. Then, no one can point out any selfish motive or interest behind his struggle of preaching his message. Therefore, there is no reason why a sensible person should reject what he presents. This sentence has two parts. The first part is a masterpiece of reasoning, the second of the wisdom of preaching. In the first part he says: To worship the Creator is the demand of both reason and nature; it
would be highly unreasonable that one should worship those who have not created him and should deny to be the servant of Him Who has created him. In the second part he warns his people to the effect: All of you ultimately have to die and return to that God adoption of Whose service you object to. Therefore, you should consider for yourselves as to what goodness you could expect by turning away from
Him. That is, they are neither such favorites of God that even if I commit grave crimes, He will forgive me on their recommendation, nor are they so powerful that they should be able to rescue me if God may please to punish me. If I make them my gods in spite of knowing all this. This sentence again contains a subtle point of the wisdom of preaching. Saying this the man made the people realize: The Lord in
 Whom I have believed is not merely my Lord but your Lord, too. I have committed no error by believing in Him, but you, in fact, are certainly committing an error by not believing the gate of death, there were the angels to receive him, and they gave him the good
news that Paradise was awaiting him. The commentators have disputed the meaning of this sentence. Qatadah says: Allah admitted him into Paradise on the day of Resurrection along with the other believers. This is a specimen of the high morality of the
believer, He had no ill will or feeling of vengeance in his heart against the people who had just killed him so that he should invoke Allah against them. Instead, he was still wishing them well. After death the only wish that he cherished was: Would that my people could know the good end that I have met, and could learn a lesson from my death, if not from my life, and adopt the righteous way. The noble
person did not wish Hell for his murderers but wished that they should believe and become worthy of Paradise. The same thing has been commended in the Hadith: He wished his people well when living as well as when dead. Allah has narrated this event in order to warn the disbelievers of Makkah to the effect: Muhammad (peace be upon him) and his believing companions are also your wellwishers just
as the believer was of his people. They do not cherish any ill-will or feeling of vengeance against you in spite of your persecutions of them. They are not your enemies but enemies of your deviation and error. The only object of their struggle against you is that you should adopt the right way. This verse also is one of those verses which clearly prove the existence of barzakh. This shows that the period of time
between death and Resurrection is not a period of nonexistence altogether, as some ignorant people think. But in this period the spirit lives without the body, speaks and hears speech, has feelings and desires, feels happy and unhappy, and also continues to be concerned about the people of the world. Had it not been so, the believer would not have been given the good news of Paradise after death, and
he could not have wished that his people became aware of his good end. These words contain a subtle satire. In their arrogance and pride of power and their followers, but, contrary to their plot, they were themselves annihilated by only one stroke of the divine punishment. That is, they were annihilated
so completely that not a trace of them was left behind them. No one in the world even remembers them today. Their civilization as well as their race has become extinct. Until now the disbelieves of Makkah were being warned and reproved for their denial of the truth and their attitude of antagonism which they had adopted towards the Prophet (peace be upon him). Now the disbelieves of Makkah were being warned and reproved for their denial of the truth and their attitude of antagonism which they had adopted towards the Prophet (peace be upon him).
which was the actual cause of the conflict between them and the Prophet (peace be upon him), i.e. the doctrine of Tauhid and the Hereafter, which the Prophet (peace be upon him) was presenting and the disbelievers were refusing to accept. In this connection, some arguments have been given, one after the other, to make the people ponder over the realities, as if to say: Observe these phenomena of the
universe, which are ever present before you. Do they not point to the same reality, which this Prophet is presenting before you?"A sign": A sign that Tauhid is the truth and shirk the falsehood. Another translation of this sentence can be: So that they may eat fruits thereof and what their own hands make. That is, the artificial kinds of food, which the people prepare from the natural products, e.g. bread, curry,
jam, pickles, sauces and countless other things. In these brief sentences the vegetable and plant life of the earth has been presented as an argument. Man is eating the products of the earth day and night and tegands this as very ordinary. But if he considers it seriously, he will see that the growth of rich crops and lush green gardens from the dry earth and the flow of the springs and rivers is not a simple
thing, which might be happening of itself, but there is a great wisdom and power and providence which it. Consider the earth. The substances of which it is composed do not possess any power of their own for growth. All these substances of which it is composed do not possess any power and providence which is working behind it. Consider the earth. The substances of which it is composed do not possess any sign of life. The question is: How did
it become possible for plant life to emerge from the lifeless earth? If one looks into it, one will see that there are some important factors without whose provision beforehand life here could not have come into existence. First, in particular regions of the earth, on its outer surface, a layer was arranged of many such substances, which could serve as food for vegetation. This layer was kept soft so that the roots
of the vegetation could spread in it and suck food. Secondly, a system of irrigation was arranged on the earth which protects it against the calamities of the sky, becomes a means of the rainfall, and possesses gases which are necessary for the life and
growth of the vegetation. Fourthly, a relationship was established between the sun and the earth so as to provide proper temperature and suitable seasons for the vegetation. With the provision of these main factors (which in themselves are combinations of countless other factors), the coming to life of the vegetation. With the provision of these main factors (which in themselves are combinations of countless other factors), the coming to life of the vegetation becomes possible. After arranging the suitable conditions the seed of each species of the
vegetation was so constituted that as soon as it received favorable soil, water, air and season, vegetable life should begin stirring within it. Besides, inside the same seed a system was so arranged that from the seed of every species and heredity. Then, in addition to this, another wonderful thing was done.
Vegetation was not created in twenty, or fifty, or a hundred kinds but in countless species, and they were so made that they should fulfill the requirements of food, medicine and clothing and innumerable other needs of the countless kinds of animals and man, who were to be brought into being after the vegetation on the earth. Anyone who ponders over this wonderful arrangement, if he is not stubborn and
prejudiced, will himself testify that all this could not have come about by itself. There is certainly a wise plan underlying it, according to which harmonics and relationships of the vegetation, and harmonics and relationships of the vegetation, and harmonics and relationships of the vegetation with respect to the vegetation, and harmonics and relationships of the vegetation with respect to the vegetation with respect to the vegetation with respect to the vegetation, and harmonics and relationships of the vegetation with respect to the vegetation with
detail. No sensible person can imagine that these universal, all-embracing relationships could be a mere accident. This same subtle arrangement points to the earth, water, air, sun, vegetation, animals and mankind. If each of these had a separate god, it cannot be imagined that
such a comprehensive and universal plan with such deep and wise relationship and harmony could be produced, and should have continued to work with such regularity for millions upon millions of years. After giving these arguments for Tauhid, Allah says: Do they not then give thanks? That is: Are these people so thankless and universal plan with such regularity for millions upon millions of years. After giving these arguments for Tauhid, Allah says: Do they not then give thanks? That is: Are these people so thankless and universal plan with such regularity for millions upon millions of years.
this for their survival, but thank others for the blessings and favors done by Him? Are they so wretched that instead of bowing before Him they bow before the false gods, who have not created even a blade of grass for them? Glory be to Him: He is free from every defect and fault, from every error and weakness, and that another one should be His associate and partner in His work. The Quran has generally
used these words when refuting polytheistic beliefs, because every belief of shirk is, in fact, an imputation of some defect, some weakness and some fault to Allah. When a person says that Allah has an associate in His work. Or, some other beings are so
powerful in themselves that they are interfering in God's administration and God is putting up with their interference. Or, God forbid, Allah has the weaknesses of the worldly kings, due to which He is surrounded by an army of ministers, courtiers, flatterers and beloved princes or princesses, and thus many powers of Godhead have become divided among them. Had there been no such notions of ignorance
about Allah in the minds, there could be no question of any idea of shirk in the world. That is why it has been stated again and again in the Quran That Allah is free from and exalted far above those defects and faults and weaknesses which the mushriks ascribe to Him. This is still another argument for Tauhid. Here again certain realities of daily experience have been mentioned and it is suggested that man
observes these day and night but does not ponder over them seriously, whereas they contain signs and pointers to the reality. The combination between the man and woman is the cause of man's own birth. Procreation among the lifeless substances
when different things combine with one another, a variety of compounds come into existence of the entire universe, contains in itself such complexities and finenesses of wisdom and workmanship, and there exist
such harmonies and mutual relationships between the members of each pair that an objective observer can neither regard it as the result of an accident, nor can he believe that many different gods might have created these countless pairs and matched their members, one with the other, with such great wisdom. The members of each pair being a perfect match for each other and coming into being of new
things with their combination itself is an explicit argument of the Creator's being One and only One. The alternation of the considers how the day passes and how the night falls, and what is the wisdom in the passing of the
day and in the falling of the night, he will himself realize that this is an obvious sign of the existence of an All-Powerful and All-Wise Allah and of His being One and only One. The day cannot pass and the night cannot fall until the sun hides from the earth were bound in one and the same
relentless system. Then the deep relationship which exists between the alternation of the day and night and the other creations on the earth, of the men and animals and vegetation, and even of water and air and different minerals, is in fact, the result of placing the earth at
a particular distance from the sun, with the arrangement that the different parts of the earth should go on successively coming before the sun and hiding from it at definite intervals. If the distance of the earth from the sun, with the arrangement that the different parts of the earth should go on successively coming before the sun and hiding from it at definite intervals. If the distance of the earth from the sun, with the arrangement that the different parts of the earth from the sun, and hiding from it at definite intervals. If the distance of the earth from the sun, with the arrangement that the different parts of the earth from the sun, and hiding from it at definite intervals. If the distance of the earth from the sun, with the arrangement that the different parts of the earth from the sun, and hiding from it at definite intervals. If the distance of the earth from the sun and hiding from it at definite intervals.
or much slower, or sometimes the day had appeared suddenly and sometimes the night without any system, no life could be possible on this planet, and even the form and appearance of the inorganic substances would have been much different from what it is now. If the hearts are not blinded, one can clearly perceive in this system the working of a God, Who willed to bring into being this particular kind of
creation on the earth and then established relevance, harmonies and requirements. If a person regards the concept of the existence of God and His Unity as far removed from reason, he should think for himself and see how much farther removed should it be from reason to ascribe this wonderful creation to many gods,
or to think that all this has happened automatically under some deaf and blind law of nature. When a person who can accept without question, says that the existence of a system and wisdom and purpose is not a sufficient proof of the existence of God, it becomes difficult for us to believe whether such a person really
feels the need and necessity of a rational proof, sufficient or insufficient in any degree whatever, for accepting any concept of the realities of the universe.
But man's knowledge is such that it has been changing in every age and what he seems to know today might change tomorrow. The people of the ancient times on the basis of their observations of the sun was stationary and all the planets of the solar system were revolving round it. But
this theory also did not last long. The later observations revealed that not only the sun but all the stars are also moving in a particular direction, at speed of 20 kilometers (about 12 miles) per second. About the sun the modern astronomers hold the view that it is moving at a speed of 20 kilometers (about 12 miles) per second. About the sun the modern astronomers hold the view that it is moving at a speed of 20 kilometers (about 12 miles) per second. About the sun the modern astronomers hold the view that it is moving at a speed of 20 kilometers (about 12 miles) per second. About the sun the modern astronomers hold the view that it is moving at a speed of 20 kilometers (about 12 miles) per second. About the sun the modern astronomers hold the view that it is moving at a speed of 20 kilometers (about 12 miles) per second. About the sun the modern astronomers hold the view that it is moving at a speed of 20 kilometers (about 12 miles) per second. About the sun the modern astronomers hold the view that it is moving at a speed of 20 kilometers (about 12 miles) per second. About the sun the modern astronomers hold the view that it is moving at a speed of 20 kilometers (about 12 miles) per second. About the sun the modern astronomers hold the view that it is moving at a speed of 20 kilometers (about 12 miles) per second. About the sun the modern astronomers hold the view that it is moving at a speed of 20 kilometers (about 12 miles) per second. About 12 miles (about 12 miles) per second as a speed of 20 kilometers (about 12 miles) per second as a speed of 20 kilometers (about 12 miles) per second as a speed of 20 kilometers (about 12 miles) per second as a speed of 20 kilometers (about 12 miles) per second as a speed of 20 kilometers (about 12 miles) per second as a speed of 20 kilometers (about 12 miles) per second as a speed of 20 kilometers (about 12 miles) per second as a speed of 20 kilometers (about 12 miles) per second as a speed of 20 kilometers (about 12 miles) per second as a speed of 20 kilometers (abou
the phases of the moon go on changing throughout the month. It begins as a crescent, then goes on waxing every day till at last it returns to its original shape of the crescent, then month. Then it starts waning every day till at last it returns to its original shape of the crescent. The same has been happening for millions of years with perfect regularity, and no change has ever occurred in the phases of the moon. That is
why one can always calculate and find out exactly in what phase the moon will be on a particular day. If the movement of the moon had not been bound in a system, estimation of its phases would not have the moon into itself, or enter its orbit and collide with it.(2) The sun
cannot appear in the times which have been appointed for the moon. It is not possible that the sun should approach before the appointed period of the day comes to an end, and should start spreading its darkness suddenly during the time when the day is meant
to spread its light. The word falak in Arabic is used for the orbit of the planets, and it gives a different meaning from the word sama (sky). The sentence, "Each in an orbit is floating" points to four realities.(1) That not only the sun and the moon but all the stars and planets and celestial bodies are moving.(2) The falak, or orbit, of each one of them is separate.(3) That the orbits are not moving with the stars in
them, but the stars are moving in the orbits. (4) That the movement of the stars in their orbits is similar to the floating of something in a fluid. These verses are not intended to describe the realities of astronomy, but are meant to make man understand that if he looks around himself, with open eyes, and uses his common sense, he will find countless and limitless proofs of the existence of God and His Unity,
and he will not come across a single proof of atheism and shirk. The vastness of the solar system in which our earth is included is such that its parent body, the sun, is 300,000 times bigger than the earth, and its farthest planet, it revolves 4,600 million miles away round it. Notwithstanding this
vastness, the solar system occupies a very insignificant part of a huge galaxy. The galaxy which includes our solar system has about 3,000 million suns in it, and its nearest sun is so distant from our earth that its light takes about four years to reach us. Then this galaxy also is not the whole universe. According to the investigations made so far, it has been estimated that it is one of about 2,000,000 spiral
nebulae, and the nearest nebula is about a million light years away from the earth. As for the farthest celestial bodies which are visible through the modern instruments, their light reaches the earth in about 100 million years. Even now it cannot be predicted how far
and deep man will yet be able to see with greater and more efficient means of observation at his disposal. All the information that has been gathered so far about the universe which is working in the world of our earth; otherwise it was not at all possible, that
man should have made observations of the very distant worlds from the earth, measured their movements. Is it not a clear proof of the fact that this whole universe is the creation of One Ruler? Then from the earth, measured their movements. Is it not a clear proof of the fact that this whole universe is the creation of One Ruler? Then from the earth, measured their movements. Is it not a clear proof of the fact that this whole universe is the creation of One Ruler?
galaxies and in the millions and billions and billions of the stars and planets revolving in them no sensible person can imagine that all this wisdom, no designer behind this design and work of art, and no planner behind this planning?" A laden vessel": the Ark of the Prophet Noah (peace
be upon him). As to boarding of the progeny of man in it, it means that although apparently a few companions of the Prophet Noah (peace be upon him) had boarded it, in reality all human beings are the children of those who were rescued in the Ark. This indicates that the first
vessel ever to be made in the world was the one made by the Prophet Noah (peace be upon him). Before that time man did not know any method of crossing the rivers and the seas. This method was first of all taught by Allah to the Prophet Noah (peace be upon him), and when some servants, of Allah were rescued in it from the flood, their future generations started making boats and ships for their sea
journeys. The signs until now were mentioned as arguments for Tauhid. This sign has been mentioned to make man realize that whatever powers he has discovered of exploiting these forces; have been discovered also through the guidance of Allah and not solely by
himself. Man did not have the power and strength to have subdued these great forces by his own power, nor the capability to have discovered the secrets of nature himself and known the methods of taking service from them. Then he can use and employ the forces over which he has been given control by Allah only till the time that Allah wills them to remain subdued to him. For when Allah wills otherwise
the same forces which were serving man turn against him suddenly and he finds himself utterly helpless before them. To call man's attention to this reality, Allah has presented the case of the sea journey only as an example. The whole human race would have perished in the flood had Allah not taught the method of making the vessel to the Prophet Noah (peace be upon him) and had his followers not
boarded it. Then the scattering of the human race over the whole earth became possible only because the people learned the principles of building vessels from Allah and became able to cross the rivers and oceans. But from that humble beginning till today in spite of making great strides in the art of building huge ships and attaining every possible perfection in the science of navigation, man cannot claim
that he has brought the rivers and the oceans fully under his control and power. Even today the water of God is still in God's own power alone and whenever He wills He drowns man along with his ships in it. "What is behind you": Which the peoples before you have seen and experienced. "Signs": Verses of the divine Book by which man is admonished, and the signs which are found in the universe and in
man's own self and in his history which serve as abject lessons for man, provided he is inclined to learn any lesson. This means to show that disbelief has not only blinded their intellect but has destroyed their moral sense, too. They neither have the right thought about Allah nor do they adopt the right attitude towards the people. They react adversely to every admonition, follow a perverse philosophy in
respite of every deviation and immorality and have a ready-made pretense for escape from every good. After Tauhid the other question about this have been given in the end of the discourse. Here, before giving the arguments, the Hereafter has been
depicted with all its horrors so that the people should know that what they are refusing to believe in cannot be averted by their denial, but they wanted to know the exact date of the coming of the Hereafter, and if, for instance, they were told that it would take place on such and such a date in such and such a month and
year, their doubts would have been removed and they would have believed in it. Such questions, in fact, were put as a challenge only for the sake of argument. What they meant to say was that there would be no Resurrection with case on such and such a
day, but that it shall come and shall be accompanied by such and such horrors. That is, the Resurrection will not take place piecemeal so that the people may leisurely watch its coming, but it will come all of a sudden when the people will be a terrible blast and everyone will fall dead at
the spot. Abdullah bin Amr and Abu Hurairah have related a Hadith from the Prophet (peace be upon him) saying: The people will be walking on the roads as usual, will be buying and selling in the markets, will be disputing matters in their assemblies, when suddenly the Trumpet shall be sounded. Thereupon the one who was buying cloth would collapse and he would not have the time to put down the
cloth from his hand; the one who was filling a cistern to water his animals would not have the time to water; and the one who was going to eat, would not have the length of the interval between the first blowing of the Trumpet and its second blowing,
we have no information. The interval may be of hundreds and thousands of years. Abu Hurairah has related that the Prophet (peace be upon him) said: Israfil has put the Trumpet to his mouth and is looking up to the divine Throne, awaiting orders for blowing it. The Trumpet will be blown thrice. On the
second blowing, called nafakhat as-Saaq, everyone will fall down dead. Then, when none shall remain except Allah, the One, the Everlasting, whereupon everyone will rise at the spot where he had fallen dead, on the changed earth, and this will administer a rebuke to His Creation, whereupon everyone will rise at the spot where he had fallen dead, on the changed earth, and this will
happen on the third blowing of the Trumpet called nafakhat al qiyam li-Rabbil-Alamin. This is supported by several allusions in the Quran also. For example, see Surah Ibrahim, Ayat 48; Surah TaHa, Ayats 105-108, and the E.Ns thereof. That is, at that time they will not realize that they had been dead and had been raised back to life after a long period, but they will be thinking that they had fallen asleep, and
had been woken up suddenly by some terrible catastrophe, and were running away from it. (For further details, see Surahs TaHa, Ayat 103; Al-Hajj, Ayats 1-2). Here, it is not clear as to who will give this answer. It may be that they used to belie them. It may also
be that the believers will remove their misunderstanding and tell them that it was not waking up from sleep but the second life after death. And it may also be that they will understand this from the general conditions prevailing on the Day of Resurrection and the angels might tell them this. This is what Allah will tell the disbelievers and the polytheists, the sinners and the culprits, when they will be presented
before Him. To understand this one should remember that the righteous believers will not be withheld in the Plain of Resurrection, but in the very beginning they will be sent to Paradise without accountability, or after a mild reckoning, because their record will be required to
render their accounts, in the Plain of Resurrection: Look! the righteous people whom you used to mock and regard as foolish in the world, are today enjoying the pleasures of Paradise because of their wisdom, and you, who in your own judgment were very prudent and sagacious, are being condemned to accountability for your misdeeds. This can have two meanings: (1) Get you apart from the righteous
believer; for in the world even if you belonged to the same community and the same clan and the same clan and the same connections and connections have been disbanded. All your relations and connections have been severed. Now each of you will be held answerable in your personal
capacity for your actions and deeds.53. Here again Allah has used ibadat (worship) in the sense of itaat (obedience). This subject has already been explained above in Surah Al-Ranam, Ayat 22; Surah Al-Ranam, Ayat 52; Surah Maryam, Ayat 42, Surah Al-Qasas, Ayat 63 and E.N. 63 of Surah Al-Ranam, Ayat 31; Surah Al-Ranam, Ayat 52; Surah Al-Ranam, Ayat 53; Surah Al-Ranam, Ayat 54; Surah Al-Ranam, A
Saba. In this connection, the fine explanation given of it by Imam Razi in his Tafsir Kabir is also noteworthy. He writes: Do not worship Satan means: Do not obey him, the reason being that (worship). After this, the Imam raises the question: If ibadat means
itaat, then have the Muslims been commanded to worship the Prophet and the rulers in the verse: Atiullaha wa ati-ur-rasula wa ulil-amri min-kum? He himself answers it thus: If obedience to them is in accordance with the commands of Allah's worship (ibadat) and His obedience (itaat). Did not the angels fall prostrate before Adam in obedience to Allah's command? This was nothing but
worship of Allah. Obedience of the rulers will be their worship only in cases where they are obeyed in matters in which Allah has not given leave to obey them. Then he writes: If a person comes to you and commands you to do something, you should see whether his command is in accordance with the command of Allah or not. If it is not, Satan is with him; and if you obeyed him in this, you worshiped him
and his Satan. Likewise, if your self urges you to do something, you should see whether it is permissible, your self it is not permissible, your self is Satan itself, or Satan is with it. If you obeyed him, you in fact became guilty of worshiping him. Further on, he writes: But there are different degrees of the worship of Satan. Sometimes it so happens that a man does a work and
his limbs and his tongue also join him in this, and his heart also cooperates. At another time it so happens that a man uses his limbs to do a work but his heart and tongue do not cooperate in this. Some people commit a sin while their tongue is invoking Allah for forgiveness, and they confess that they are committing an evil. This is Satan's worship with external limbs. There
are other people who commit a crime with a cool mind and express pleasure and satisfaction with the tongue also. Such people are the worshipers of Satan from outside as well as from inside. (Tafsir Kabir, vol. VII, pp. 103-104). That is, If you had been deprived of reason and you had served your enemy instead of your Lord, you could have the reason to offer an excuse. But you, in fact, had been blessed
with reason by Allah and you were using it to advantage in all the affairs of the world, and you had been warned by Allah through the Prophets as well, yet, when you were deceived by your enemy and he succeeded in leading you astray, you could not be excused from the responsibility of your folly. This command will be given in respect of the stubborn culprits, who will refuse to confess their crimes, will
belie the witnesses, and will also not acknowledge the genuineness of their conduct-book. Then will Allah Almighty command: Well, stop your babbling. Just see what your own limbs say about your misdeeds. In this connection, here only the evidence to be given by the hands and their tongues, and the
skins of their body, will tell how they had been employed in the world. They should not forget the Day when their own tongues and their eyes and their eyes and their wry skins will bear witness against them concerning what they had been doing in the world. (Surah HaMim-
Sajdah, Ayat 20). The question arises: On the one hand, Allah says: We shall seal their mouths, and on the other hand, in the verse of Surah An-Noor, He says: Their tongues will bear testimony against them. How can these two things be reconciled? The answer is: To seal the mouths means to deprive them of their power of speech. That is, after this they will not be able to say whatever they like with their
tongue. The testimony of their tongues means that their tongues themselves will tell how the wicked people had used them, what blasphemies and lies they had been made to utter, what mischief they had been made to say on different occasions. After depicting the scene of Resurrection, the people are being warned to this effect: The Resurrection may seem yet far
off to you, but even if you consider seriously your life in this world of which you are so proud, you will see how helpless you are in the powerful grip of Allah. Your eyes by virtue of whose strength you are showing all this activity can become paralyzed as and when Allah wills. As long as
the powers and capabilities granted by Allah continue to function, you remain lost in the arrogance of your self, but as soon as one of them fails to function, you come to understand how helpless you are. "Reverse him in creation," means that in old age Allah turns him back to the state of childhood. He becomes unable to stand and walk without the help and support of others; he is fed by others; he urinates
and defecates in bed; talks childishly and is laughed at by others. In short, towards the end of life he returns to the same state of weakness with which he had started life in this world. This is a rejoinder to the disbelievers, who slighted the Prophet (peace be upon him) and his message by branding him a poet when he preached Tauhid and talked of the Hereafter, life-after-death, and Hell and Heaven. (For
further explanation, see Surah Ash-Shuara, Ayats 224-227 and the E.Ns thereof). Every living person means: Every person who is capable of thinking and understanding, who is not like a stone, which neither hears nor understands nor moves from its place however rationally and sympathetically one may explain the distinction between the truth and falsehood and give admonition before him. The word
"hands" has been used metaphorically for Allah. This does not mean that, God forbid, Allah has a body and He works with the hands like human beings, but it means to impress that Allah has made these things Himself, and none else has any share in the matter of their creation. It is ingratitude to regard a blessing as a gift of someone other than the donor, to be grateful to another for it, and to cherish the
hope of receiving it or to seek it from another than the donor. Likewise, it is also ingratitude that one should use a blessing against the will of the donor. Therefore, a mushrik or a disbeliever or a hypocrite or a
Allah; none of them said that the other deities had any hand in their creation. But despite knowing all this when they paid homage to their sake, their verbal gratitude became meaningless. That is why Allah has regarded them as guilty of ingratitude and
thanklessness. That is, the poor false gods themselves are dependent upon their survival and their safety and their needs. But for their multitudes they could not survive as gods even for a day. These people are behaving as their humble servants. They are setting up and decorating their shrines; they carry out propaganda for them; they fight and quarrel with others for their sake. Then
only are they recognized as gods. They are not the real God, Who, whether someone recognizes Him or not, is ruling over the whole universe by His own might and authority. The address is to the Prophet (peace be upon him). Here the allusion is to the campaign of vilification which the chiefs of the disbelievers of Makkah were carrying on against him. They knew in their hearts and acknowledged in their
private assemblies that the charges they brought against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolutely baseless. In order to create suspicions against him were absolute
why Allah says to His Prophet: Do not grieve at their absurd and meaningless talk. Those who are opposing and resisting the truth with falsehood shall ultimately meet with failure in this world and see their evil end in the Hereafter, too. Here the disbelievers' question cited in verse 48 above, is being answered by reason and argument. The question: When will the threat of Resurrection be carried out? had
not been asked with a view to find out the exact date of the coming of the Hereafter. But they asked it because they thought it was impossible, rather irrational, that human beings would be raised back to life after death. That is why, in reply to their question, arguments are being given for the possibility of the Hereafter. According to the traditions related by Ibn Abbas, Qatadah and Said bin Jubair, one of the
chiefs of Makkah, on this occasion, came up with a rotten bone of a dead person, from the graveyard. He broke and crushed it into pieces before the Prophet (peace be upon him) and scattering its particles in the air, said: O Muhammad, you say that the dead will be raised back to life. Tell us who will give life to these decayed and rotten bones? The answer was given immediately in the form of these
verses. That is, We caused the sperm-drop which contained nothing but the basic germ of life to develop to an extent that it started moving and eating like the animals. Furthermore, it has developed such powers of intellect and reasoning and disputation and speech, which are not possessed by any animal; so much so that now he dares stand up as an adversary before his Creator! That is, he regards Us
powerless and weak like the creation, and thinks that just as man cannot raise the dead back to life, so also can't We. "Forgets that We created the basic germ of life from dead matter, which became the means of his creation; then We caused the just as man cannot raise the dead back to life, so also can't We. "Forgets that We created the basic germ of life from dead matter, which became the means of his creation; then We caused the just as man cannot raise the dead back to life, so also can't We. "Forgets that we created the basic germ of life from dead matter, which became the means of his creation; then We caused the just as man cannot raise the dead back to life, so also can't We. "Forgets that we created the basic germ of life from dead matter, which became the means of his creation; then We caused the just as man cannot raise the dead back to life, so also can't We. "Forgets that we created the basic germ of life from dead matter, which became the means of his creation."
matter in the green trees due to which people kindle fire from the pieces of wood. Or, it is an allusion to the markh and afar trees, whose green branches the Arabs struck against each other to produce the sparks. In ancient times the Bedouins used this method of kindling the fire and might even be using the same today. Page 14 By Abul A'la Maududi Ibn Abbas, Ikrimah, Dahhak, Hasan Basri and Sufyan
bin Uyainah have opined that it means, "O man", or "O person". Some other commentators have regarded it as an abbreviation of "Ya Sayyid" as well, which, according to this interpretation, would be an address to the Prophet (peace be upon him). To begin a discourse like this does not mean that the Prophet (peace be upon him), God forbid, had some doubt about his Prophet (peace be upon him).
this in order to reassure him of it. But the reason is that the discourse has said: You are indeed one of the Messengers, which implies that the people who deny your Prophethood are misled and mistaken. To further confirm the same, an oath has been taken by the
Quran and the word "wise" has been used as an epithet of the Quran, which means this: An obvious proof of your being a Prophet is this Quran, which is full of wisdom. This itself testifies that the person who is presenting such wise revelations is most surely a Messenger of God. No man has the power to compose such revelations. The people who know Muhammad (peace be upon him) can never be
involved in the misunderstanding that he is himself forging these discourses, or reciting them after having learned them from another man. For further explanation, see Surah Al-Ankabut, Ayats 49-51; Surah Ar-Rum, Ayats 1-5 and the relevant E.Ns.Here, two of the attributes of the
Sender of the Quran have been mentioned. First, that He is All-Mighty; second, that He, is All-Mighty; second, that the Quran is not the Counsel of a powerless preacher, which if you overlook or ignore, will not bring any harm to you; but this is the Edict of that Owner of the Universe, Who is All-Mighty, Whose decrees cannot be withheld from being enforced by any
power, and Whose grasp cannot be avoided by anyone. The second attribute is meant to make one realize that it is all due to His kindness and mercy that He has sent His Messenger for your guidance and instruction and sent down this great Book so that you may avoid errors and follow the right path which may lead you to the successes of the world and the Hereafter. Another translation can be: You
should warn the people of the same of which their forefathers had been warned, because they live in heedlessness. If the first meaning, as given above in the text, is taken, the forefathers would imply the forefathers had been warned, because they live and refresh the message that had been
conveyed to the forefathers of this nation by the Prophets in the past, for these people have forgotten it. Obviously, there is no contradiction between the two translations, and, as to meaning, each is correct in its own place. A doubt may rise here: How could the forefathers of a nation to whom no warner had been sent at a particular time in the past, be held responsible for their deviation at that time? The
answer is: When Allah sends a Prophet in the world, the influence of his message and teaching spreads far and wide, and is handed down by one generation to the other. As long as this influence remains and there continue arising among the followers of the Prophet such people as keep his message of guidance fresh, the period of time cannot be said to be without the guidance. And when the influence of
the Prophet's teaching dies out, or the teaching is tampered with, the appointment of another Prophet becomes inevitable. Before the Arabs, or
coming from outside, men, who revived their teachings. When the influence was about to die out, and the real teaching was also distorted, Allah raised the Prophet Muhammad (peace be upon him), and made such arrangements that his message can neither be wiped out nor tampered with. (For further explanation, see E. N. 5 of Surah Saba). This is about those people who were being obstinate and
stubborn with regard to the message of the Prophet (peace be upon him) and had made up their minds not to listen to him at all. This is because: They have already deserved the torment; therefore, they do not believe. It means: The people who do not heed the admonition, and persist in their denial and hostile attitude to the truth in spite of the final warning from Allah conveyed through the Prophets, are
themselves overwhelmed by the evil consequences of their misdeeds and deprived of every opportunity to believe. The same thing has been expressed more clearly in verse implies their own stubbornness which was preventing them from accepting the truth.
"Reaching to chins" and "so they are made stiff-necked" implies the stiffness of the neck which is caused by pride and haughtiness. Allah means to impress this: We have made their obstinacy and stubbornness the shackles of their neck, and their pride and haughtiness has made them so stiff-necked that they will not pay heed to any reality, however clear and evident it may be. Setting a barrier before them
and a barrier behind them, means that the natural result of their stubbornness and pride is that they neither learn any lesson from their misconceptions have so blinded them that they cannot see even those glaring realities which are visible to every right-thinking and unbiased
person. This does not mean that it is futile to preach, but it means: Your preaching reaches every kind of people. Some of them are the ones mentioned above, and some others those who are being mentioned in the next verse. When you should leave them alone, but at the same time
you should not feel disheartened so as to give up your mission, for you do not know exactly where among the multitudes of the people and gather
this precious element of the society about you. This shows that three kinds of the entries are made in the conduct-book of men. First, whatever a person does, good or bad is entered in the divine register. Second, whatever impressions will at one time become so conspicuous
that man's own voice will become audible and the whole history of his ideas and intentions and aims and objects and the pictures of all of his good and bad acts and deeds will appear before him. Third, whatever influences he has left behind of his good and bad actions on his future generation, on his society and on mankind as a whole, will go on being recorded in his account as far as they reach and as
long as they remain active and operative. The full record of the good and bad training given by him to his children, the good or evil that he has spread in the society, and its impact on mankind as a whole, will go on being maintained till the time that it goes on producing good or evil that he has spread in the society, and its impact on mankind as a whole, will go on being maintained till the time that it goes on producing good or evil results in the society, and its impact on mankind as a whole, will go on being maintained till the time that it goes on producing good or evil that he has spread in the society, and its impact on mankind as a whole, will go on being maintained till the time that it goes on producing good or evil that he has spread in the society.
Antioch, and the messengers mentioned here were the ones sent by the Prophet Jesus for the preaching of his message there. Another thing that has been mentioned in this connection is that Antiochus was the king of this land at that time. But historically this story which Ibn Abbas, Qatadah, Ikrimah, Kaab Ahbar and Wahb bin Munabbih, and others have related on the basis of unauthentic Christian
traditions is baseless. There have been 13 kings of the Seleucid dynasty named Antiochus who reigned in Antioch, and the rule of this dynasty itself, came to an end in 65 B.C. At the time of the Prophet Jesus, the whole land of Syria and Palestine, including Antioch, was under the Romans. Then, no proof is forthcoming from any authentic tradition of the
Christians that the Prophet Jesus might himself have sent any of his disciples to Antioch for preaching his message. On the contrary, the Acts of the Apostles (N.T.) shows that the Prophet Jesus might himself have sent any of his disciples to Antioch for preaching his message. On the contrary, the Acts of the Apostles (N.T.) shows that the Prophet Jesus might himself have sent any of his disciples to Antioch for preaching his message. On the contrary, the Acts of the Apostles (N.T.) shows that the Prophet Jesus might himself have sent any of his disciples to Antioch for preaching his message.
as messengers of Allah by any interpretation even if they might have travelled for the purpose of preaching of their own accord. Moreover, according to the Bible, Antioch was the first city where the non-Israelites embraced Christianity in large numbers and where the Christian faith met with great success; whereas the habitation mentioned by the Quran was some such habitation which rejected the
invitation of the messengers, and was consequently punished with a divine torment. History also does not bear any evidence that Antioch was ever afflicted with a destruction, which might be regarded, as the result of denying the Prophethood.On account of these reasons it cannot be accepted that the habitation implies Antioch. The habitation has neither been clearly determined in the Quran nor in any
authentic Hadith. The identity of the messengers also is not known through any authentic means nor the time when they were appointed. To understand the purpose for which the Quranish, as if to say: You are following the same path of stubbornness, prejudice and denial
of the truth as had been followed by the people of that habitation, and are preparing yourselves to meet the same doom as was met by them. In other words, what they wanted to say was: Since you are human beings, you cannot be a messenger because he is a man. They say: What sort
of a Messenger is he that he eats food and moves about in the streets. (Surah Al-Furgan, Ayat 7). And the unjust people of Makkah and says that it is not any new kind of
ignorance which these people are displaying, but all the ignorant people since the earliest times have been involved in the misunderstanding that a human being cannot be a messenger and a Messenger cannot be a human being. When the chiefs of the people of the Prophet Noah (peace be upon him) had rejected his Prophethood, they had said the same thing: This person is no more than a human being
like yourselves. By this he purely intends to obtain superiority over you. Had Allah willed, He would have sent down angels. Since the time of our forefathers we have never heard (that a human being should come as a Messenger). (Surah Al-Mominoon, Ayat 24). The people of Aad had said the same about the Prophet Hud (peace be upon him): This person is no more than a human being like yourselves,
for he eats of what you eat and drinks of what you drink. Now if you submit to a human being like yourselves, you will indeed be the losers. (Surah Al-Mominoon, Ayats 33-34). The people of Thamud also said the same thing happened with almost every Prophet that the
disbelievers said: You are no more than a human being like ourselves, and the Prophets always replied: It is true that we are no more than human beings like you, but Allah shows His favor to anyone of His servants He pleases. (Surah Ibrahim, Ayats 10-11). Then the Quran says that this very notion of ignorance has been preventing the people from accepting guidance in every age, and the same has been
the cause of every nation's downfall. Has not the news reached to you of those who had disbelieved before this, and then tasted the evil results of their deeds. And in the Hereafter there awaits them a painful torment. They deserved this fate because their Messengers came to them with clear signs, but they said: Shall human beings show us guidance. So they refused and turned away. (Surah At-Taghabun,
Ayats 5-6). Whenever guidance came before the people, nothing prevented them from believing in it except this (excuse): they said: Has Allah has always sent human being as the Messengers and a human being as His messenger for the guidance for mankind and not an angel, or a
supernatural being: And We sent before you also human beings as Messengers to whom We revealed (Our message). If you (O objectors) have no knowledge of this, you may ask those who have the knowledge. We did not give them such bodies as could survive without food nor were they immortal. (Surah Al-Anbiya, Ayats 7-8). "All the Messengers whom We sent before you also ate food and moved
about in the streets. (Surah Al-Furgan, Ayat 20). O Prophet, say to them: Had angels settled on the earth and moved about in peace, We would certainly have sent an angel as a messenger to them. (Surah Bani-Israil, Ayat 95). This is another notion of ignorance in which the disbelievers of Makkah were involved. In it are also involved the so-called rationalists of today and in it have been involved the
deniers of revelation and Prophethood of every age since the earliest times. These people have held the view that Allah does not send down any revelation at all for the guidance of man. He is only to convey to you the message that Allah has entrusted us with. Then it
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is for you to accept it or reject it. We have not been made responsible to make you accept it forcibly, And if you do not accept it, we shall not be seized in consequence of your disbelief, You will yourselves be answerable for your disbelief, You will yourselves be answerable for your disbelief, You will yourselves be answerable for your crimes. What they meant was: You are an evil omen for us. Our gods have become angry with us on account of what you have been saying against them. Now whatever calamity
is befalling us is only because of you. Precisely the same thing used to be said by the disbelievers and the hypocrites of Arabia concerning the Prophet (peace be upon him): If they suffer a loss, they say: this is because of you. (Surah An-Nisa, Ayat 77). That is why at several places in the Quran these people have been told that in the ancient times people also used to say such things of ignorance in regard
to their Prophets. The people of Thamud said to their Prophet: We regard you and your companions as a sign of bad omen. (Surah An-Namal, Ayat 47). And the same was the attitude of the people of Pharaoh: Whenever a good time came, they would say: This is but our due, and when there was a hard time, they would ascribe their calamities to Moses (peace be upon him) and his companions. (Surah Al-
Aaraf, Ayat 130). That is, no one is an evil omen for another. Everyman's augury is hanging around his own neck. (Surah Bani-Israil, Ayat 13). That is, you in fact want to avoid the good and you like the deviation instead of the guidance.
Therefore, instead of determining the truth and falsehood by means of an argument, you are making these false pretenses on account of your superstitious whims. That servant of God, in this one sentence, put together all the arguments required for determining the genuineness of a Prophet can be determined by two things. First, his word and deed; second, his being
selfless. What the person meant to say was this: First, whatever these people are saying is perfectly reasonable, and their own character also is pure; second, no one can prove that they are calling the person the Quran set a criterion before the people of how to
judge and determine the genuineness of the Prophethood of a Prophet, as if to say: The word and deed of the Prophet Muhammad (peace be upon him) bear full evidence that he is on the right path. Then, no one can point out any selfish motive or interest behind his struggle of preaching his message. Therefore, there is no reason why a sensible person should reject what he presents. This sentence has
two parts. The first part is a masterpiece of reasoning, the second of the wisdom of preaching. In the first part he says: To worship those who have not created him and should deny to be the servant of Him Who has created him. In the second part he warns his people to the effect: All of you
ultimately have to die and return to that God adoption of Whose service you object to. Therefore, you should consider for yourselves as to what goodness you could expect by turning away from Him. That is, they are neither such favorites of God that even if I commit grave crimes, He will forgive me on their recommendation, nor are they so powerful that they should be able to rescue me if God may please
to punish me.If I make them my gods in spite of knowing all this. This sentence again contains a subtle point of the wisdom of preaching. Saying this the man made the people realize: The Lord in Whom I have believing in Him, but you, in fact, are certainly committing an error by not believing in Him. That is, immediately following
his martyrdom, the man was given the good news of Paradise. As soon as he entered the next world through the gate of death, there were the angels to receive him, and they gave him the good news of Paradise straight away and he is living in it and receiving his
sustenance. And Mujahid says: This was told him by the angels as a good news; he will enter Paradise on the day of Resurrection along with the other believers. This is a specimen of the high morality of the believer, He had no ill will or feeling of vengeance in his heart against the people who had just killed him so that he should invoke Allah against them. Instead, he was still wishing them well. After death
the only wish that he cherished was: Would that my people could know the good end that I have met, and could learn a lesson from my life, and adopt the righteous way. The noble person did not wish Hell for his murderers but wished his people well when living as
well as when dead.Allah has narrated this event in order to warn the disbelievers of Makkah to the effect: Muhammad (peace be upon him) and his believing companions are also your wellwishers just as the believer was of his people. They do not cherish any ill-will or feeling of vengeance against you in spite of your persecutions of them. They are not your enemies but enemies but enemies of your deviation and error.
The only object of their struggle against you is that you should adopt the right way. This verse also is one of those verses which clearly prove the existence of barzakh. This shows that the period of time between death and Resurrection is not a period of nonexistence altogether, as some ignorant people think. But in this period the spirit lives without the body, speaks and hears speech, has feelings and
desires, feels happy and unhappy, and also continues to be concerned about the people of the world. Had it not been given the good end. These words contain a subtle satire. In their arrogance and pride of power and their strong antagonism towards the true faith,
they thought they would annihilate the three Prophets and their followers, but, contrary to their plot, they were themselves annihilated by only one stroke of the divine punishment. That is, they were annihilated by only one stroke of the divine punishment. That is, they were annihilated by only one stroke of the divine punishment. That is, they were annihilated so completely that not a trace of them was left behind them. No one in the world even remembers them today. Their civilization as well as their race has become extinct. Until now the disbelieves of
Makkah were being warned and reproved for their denial of the truth and their attitude of antagonism which they had adopted towards the Prophet (peace be upon him), i.e. the doctrine of Tauhid and the Hereafter, which the Prophet (peace be upon him) was presenting
and the disbelievers were refusing to accept. In this connection, some arguments have been given, one after the other, to make the people ponder over the reality, which this Prophet is presenting before you?"A sign": A sign that Tauhid is the truth and shirk the
falsehood. Another translation of this sentence can be: So that they may eat fruits thereof and what their own hands make. That is, the artificial kinds of food, which the people prepare from the natural products, e.g. bread, curry, jam, pickles, sauces and countless other things. In these brief sentences the vegetable and plant life of the earth has been presented as an argument. Man is eating the products of
the earth day and night and regards this as very ordinary. But if he considers it seriously, he will see that the growth of rich crops and lush green gardens from the dry earth and regards this as very ordinary. But if he considers it seriously, he will see that the growth of rich crops and lush green gardens from the dry earth and regards this as very ordinary. But if he considers it seriously, he will see that the growth of rich crops and lush green gardens from the dry earth and regards this as very ordinary.
is composed do not possess any power of their own for growth. All these substances individually as well as after every sort of combination, remain inorganic, and thus do not possess any sign of life. The question is: How did it become possible for plant life to emerge from the lifeless earth? If one looks into it, one will see that there are some important factors without whose provision beforehand life here
could not have come into existence. First, in particular regions of the earth, on its outer surface, a layer was arranged on the earth in different ways so that the food elements could get dissolved in water
and absorbed by the roots. Thirdly, the atmosphere was arranged around the earth which protects it against the calamities of the sky, becomes a means of the rainfall, and possesses gases which are necessary for the life and growth of the vegetation. Fourthly, a relationship was established between the sun and the earth so as to provide proper temperature and suitable seasons for the vegetation. With the
provision of these main factors (which in themselves are combinations of countless other factors), the coming to life of the vegetation becomes possible. After arranging the suitable conditions the seed of each species of the vegetation was so constituted that as soon as it received favorable soil, water, air and season, vegetable life should begin stirring within it. Besides, inside the same seed a system was
so arranged that from the seed of every species a plant precisely of the same species should grow with all the characteristics of its own species and heredity. Then, in addition to this, another wonderful thing was done. Vegetation was not created in twenty, or fifty, or a hundred kinds but in countless species, and they were so made that they should fulfill the requirements of food, medicine and clothing and
innumerable other needs of the countless kinds of animals and man, who were to be brought into being after the vegetation on the earth. Anyone who ponders over this wonderful arrangement, if he is not stubborn and prejudiced, will himself testify that all this could not have come about by itself. There is certainly a wise plan underlying it, according to which harmonies and relationships of the soil, water, air
and season with respect to the vegetation, and harmonics and relationships of the vegetation with respect to the needs and requirements of animals and human beings have been determined, keeping in view the finest detail. No sensible person can imagine that this cannot be the
work of many gods. This is, and can only be the work of One God, Who is the Creator and Lord of the earth, water, air, sun, vegetation, animals and mankind. If each of these had a separate god, it cannot be imagined that such a comprehensive and universal plan with such regularity for millions upon
millions of years. After giving these arguments for Tauhid, Allah says: Do they not then give thanks? That is: Are these people so thankless and ungrateful that they do not render thanks to that God Who has provided all this for their survival, but thank others for the blessings and favors done by Him? Are they so wretched that instead of bowing before Him they bow before the false gods, who have not
created even a blade of grass for them? Glory be to Him: He is free from every defect and fault, from every defect and fault, from every defect and fault to Allah. When a person
says that Allah has an associate, he in fact, thinks that either Allah is incapable of running and ruling His kingdom alone, or He is under compulsion to make another His associate in His work. Or, some other beings are so powerful in themselves that they are interfering in God's administration and God is putting up with their interference. Or, God forbid, Allah has the weaknesses of the worldly kings, due to
which He is surrounded by an army of ministers, courtiers, flatterers and beloved princes or princesses, and thus many powers of Godhead have become divided among them. Had there been no such notions of ignorance about Allah in the minds, there could be no question of any idea of shirk in the world. That is why it has been stated again and again and again in the Quran That Allah is free from and exalted far
above those defects and faults and weaknesses which the mushriks ascribe to Him. This is still another argument for Tauhid. Here again certain realities of daily experience have been mentioned and it is suggested that man observes these day and night but does not ponder over them seriously, whereas they contain signs and pointers to the reality. The coming together of the man and woman is the cause
of man's own birth. Procreation among the animals also is due to the combination between the male and the female. Also about vegetation, man knows that the law of sex is working in it. Even among the animals also is due to the combination between the male and the female. Also about vegetation, man knows that the law of sex is working in it. Even among the lifeless substances when different things combine with one another, a variety of compounds come into existence. The basic composition of matter itself has become possible due to the close affinity
between the positive and the negative electric charges. This law of the existence of the entire universe, contains in itself such complexities and finenesses of wisdom and workmanship, and there exist such harmonies and mutual relationships between the members of each pair that an objective observer can neither regard it as the result of an accident, nor can he believe that
many different gods might have created these countless pairs and matched their members, one with the other, with such great wisdom. The members of each pair being One and only One. The alternation of the night and day also is one of those realities which man
does not regard as worthy of much attention only because it is a phenomenon of daily occurrence and experience; whereas if he considers how the night, he will himself realize that this is an obvious sign of the existence of an All-Powerful and All-Wise Allah and of His being One and only One. The
day cannot pass and the night cannot fall until the sun hides from the earth. The great regularity which is found in the alternation of the day and night was not possible unless the sun and the earth were bound in one and the earth clearly points to the fact that this
system has been established deliberately by a Being with perfect wisdom. The existence on the earth, of the men and animals and vegetation, and even of water and different parts of the earth should go on successively coming before the sun and hiding from it at definite
intervals. If the distance of the earth from the sun had been a little longer, or a little shorter, or there had been a perpetual day on the other, or there had been much faster or much slower, or sometimes the day had appeared suddenly and sometimes the night without any system, no life could be possible on this planet, and even the form
and appearance of the inorganic substances would have been much different from what it is now. If the hearts are not blinded, one can clearly perceive in this system the working of a God, Who willed to bring into being this particular kind of creation on the earth and then established relevance, harmonies and relationships between the earth and the sun precisely in accordance with its needs and
requirements. If a person regards the concept of the existence of God and His Unity as far removed from reason, he should think for himself and see how much farther removed should it be from reason to ascribe this wonderful creation to many gods, or to think that all this has happened automatically under some deaf and blind law of nature. When a person who can accept without question these latter
unreasonable explanations, only on the basis of conjecture and speculation, says that the existence of a system and wisdom and purpose is not a sufficient or insufficient or insufficient in any degree whatever, for accepting any concept of creed in the world. "Place of
rest" may either mean the place where the sun will ultimately come to a halt, or the time when it will come to a halt. The true meaning of this verse can be determined only when man has attained the seems to know today might change tomorrow. The people of the
ancient times on the basis of their observations of the sun believed that it was moving round the earth. Then after further research and observation the view became that the sun was stationary and all the planets of the sun believed that it was moving in a particular direction, at
speeds of 10 to 100 miles per second. About the sun the modern astronomers hold the view that it is moving at a speed of 20 kilometers (about 12 miles) per second along with its whole family of the planets. (See Star and Sun in Encyclopedia Britannica). That is, the phases of the moon go on changing throughout the month. It begins as a crescent, then goes on waxing every day till it becomes the full
moon on the 14th of the month. Then it starts waning every day till at last it returns to its original shape of the moon. That is why one can always calculate and find out exactly in what phase the moon will be on a particular day. If the movement of the moon had not been
bound in a system, estimation of its phases would not have been possible. This sentence can have two meanings and both are correct. (1) The sun does not have the power that it should draw the moon into itself, or enter its orbit and collide with it. (2) The sun cannot appear in the times which have been appointed for the rising and appearing of the moon. It is not possible that the sun should suddenly appear
on the horizon when the moon is shining at night. Nor does this happen either that the night should approach before the appointed period of the day comes to an end, and should start spreading its darkness suddenly during the time when the word sama (sky). The sentence,
"Each in an orbit is floating" points to four realities.(1) That not only the sun and the moon but all the stars and planets and celestial bodies are moving in the orbits. (4) That the movement of the stars in their orbits is similar to the floating of something in a fluid. These
verses are not intended to describe the realities of astronomy, but are meant to make man understand that if he looks around himself, with open eyes, and uses his common sense, he will find countless and limitless proofs of the existence of God and His Unity, and he will not come across a single proof of atheism and shirk. The vastness of the solar system in which our earth is included is such that its
parent body, the sun, is 300,000 times bigger than the earth, and its farthest planet Neptune is at least 2,793 million miles away round it. Notwithstanding this vastness, the solar system occupies a very insignificant part of a huge galaxy. The galaxy which includes our solar system has about 3,000 million
suns in it, and its nearest sun is so distant from our earth that its light takes about four years to reach us. Then this galaxy also is not the whole universe. According to the investigations made so far, it has been estimated that it is one of about 2,000,000 spiral nebulae, and the nearest nebula is about a million light years away from the earth. As for the farthest celestial bodies which are visible through the
modern instruments, their light reaches the earth in about 100 million years. Even now it cannot be claimed that man has seen the whole universe. It is a small part of the Kingdom of God which man has yet been able to observe. It cannot be predicted how far and deep man will yet be able to see with greater and more efficient means of observation at his disposal. All the information that has been gathered
so far about the universe proves that this whole world is made up of the same substance of which our tiny earthly world is made, and the same law is working in the universe which is working in the world of our earth; otherwise it was not at all possible, that man should have made observations of the very distant worlds from the earth, measured their distances and estimated their movements. Is it not a clear
proof of the fact that this whole universe is the creation of One Ruler? Then from the wisdom and the excellence of workmanship and the excellence of workmanship and the excellence of workmanship and the millions and billions and the excellence of workmanship and the excellence
automatically. Is it possible that there should be no administrator behind this order and system, no sage behind this design and work of the prophet Noah (peace be upon him). As to boarding of the progeny of man in it, it means that although apparently a few companions of the Prophet Noah (peace be
upon him) had boarded it, in reality all human beings who are to be born till Resurrection were boarding it; all the rest of mankind had been drowned in the first vessel ever to be made by the Prophet Noah (peace be upon him). Before that time man did not know any
method of crossing the rivers and the seas. This method was first of all taught by Allah to the Prophet Noah (peace be upon him), and when some servants, of Allah were rescued in it from the flood, their future generations started making boats and ships for their sea journeys. The signs until now were mentioned as arguments for Tauhid. This sign has been mentioned to make man realize that whatever
powers he has been given over the forces of nature, have been discovered also through the guidance of Allah and not solely by himself. Man did not have the power and strength to have subdued these great forces by his own power, nor the capability to have discovered
the secrets of nature himself and known the methods of taking service from them. Then he can use and employ the forces over which were serving man turn against him suddenly and he finds himself utterly helpless before them. To call man's attention to
this reality, Allah has presented the case of the sea journey only as an example. The whole human race would have perished in the flood had Allah not taught the method of making the vessel to the Prophet Noah (peace be upon him) and had his followers not boarded it. Then the scattering of the human race over the whole earth became possible only because the people learned the principles of building
vessels from Allah and became able to cross the rivers and oceans. But from that humble beginning till today in spite of making great strides in the art of building huge ships and attaining every possible perfection in the science of navigation, man cannot claim that he has brought the rivers and the oceans fully under his control and power. Even today the water of God is still in God's own power alone and
whenever He wills He drowns man along with his ships in it. "What is behind you": Which the peoples before you have seen and experienced. "Signs": Verses of the divine Book by which man is admonished, and the signs which are found in the universe and in man's own self and in his history which serve as abject lessons for man, provided he is inclined to learn any lesson. This means to show that disbelief
has not only blinded their intellect but has destroyed their moral sense, too. They neither have the right thought about Allah nor do they adopt the right attitude towards the people. They react adversely to every admonition, follow a perverse philosophy in respite of every deviation and immorality and have a ready-made pretense for escape from every good. After Tauhid the other question about which a
dispute was raging between the Prophet (peace be upon him) and the discourse. Here, before giving the arguments, the Hereafter has been depicted with all its horrors so that the people should know that what they are refusing to believe in cannot be averted by their denial, but they have to
meet and experience it one day inevitably. The question did not mean that they wanted to know the exact date of the coming of the Hereafter, and if, for instance, they were told that it would have believed in it. Such questions, in fact, were put as a challenge only for the sake of
argument. What they meant to say was that there would be no Resurrection whatever, as if to say: You are threatening us with Resurrection without rhyme or reason. That is why in reply it has not been said that Resurrection will not take place piecemeal so that the
people may leisurely watch its coming, but it will come all of a sudden when the people will be engaged in their daily business and they will have no idea whatever that the end of the world had approached. There will be a terrible blast and everyone will fall dead at the spot. Abdullah bin Amr and Abu Hurairah have related a Hadith from the Prophet (peace be upon him) saying: The people will be walking on
the roads as usual, will be buying and selling in the markets, will be disputing matters in their assemblies, when suddenly the Trumpet shall be sounded. Thereupon the one who was filling a cistern to water his animals would not have the time to water; and the one who was going to eat, would
not have the time to lift the morsel to his mouth and Resurrection will take place. For the explanation of the Trumpet, see E.N. 78 of Surah TaHa. As for the length of the Trumpet and its second blowing of the Trumpet, see E.N. 78 of Surah TaHa. As for the length of the interval between the first blowing of the Trumpet, see E.N. 78 of Surah TaHa. As for the length of the interval between the first blowing of the Trumpet and its second blowing, we have no information. The interval between the first blowing of the Trumpet and its second blowing, we have no information.
Israfil has put the Trumpet to his mouth and is looking up to the divine Throne, awaiting orders for blowing, called nafakhat al-faza, everything in the earth and heavens will be struck with terror. On the second blowing, called nafakhat as-Saaq, everything in the earth and heavens will be struck with terror. On the first blowing, called nafakhat al-faza, everything in the earth and heavens will be struck with terror.
will be changed altogether and will be spread flat and smooth without a crease or wrinkle on it. Then Allah will administer a rebuke to His Creation, whereupon everyone will rise at the spot where he had fallen dead, on the changed earth, and this will happen on the third blowing of the Trumpet called nafakhat al giyam li-Rabbil-Alamin. This is supported by several allusions in the Ouran also. For example,
see Surah Ibrahim, Ayat 48; Surah TaHa, Ayats 105-108, and the E.Ns thereof. That is, at that time they will not realize that they had been woken up suddenly by some terrible catastrophe, and were running away from it. (For further details, see Surahs TaHa, Ayat 103; Al-Hajj, Ayats
1-2). Here, it is not clear as to who will give this answer. It may be that they themselves would realize after some time to their horror that it was the same thing of which the Messengers of God used to inform them and they used to belie them. It may also be that the believers will remove their misunderstanding and tell them that it was not waking up from sleep but the second life after death. And it may also
be that they will understand this from the general conditions prevailing on the Day of Resurrection and the angels might tell them this. This is what Allah will tell the missented before Him. To understand this one should remember that the righteous believers and the polytheists, the sinners and the polytheists.
they will be sent to Paradise without accountability, or after a mild reckoning, because their record will be clean. There will be no need to keep them waiting during the hearing by the Court. Therefore, Allah will tell the culprits, who will be required to render their accounts, in the Plain of Resurrection: Look! the righteous people whom you used to mock and regard as foolish in the world, are today enjoying the
pleasures of Paradise because of their wisdom, and you, who in your own judgment were very prudent and sagacious, are being condemned to accountability for your misdeeds. This can have two meanings: (1) Get you apart from the righteous believer; for in the world even if you belonged to the same community and the same brotherhood, here you have no connection and relationship
left with them. (2) Get you apart from one another: now you can no longer remain a group. All your relations and deeds.53. Here again Allah has used ibadat (worship) in the sense of itaat (obedience). This subject has already been explained above
in Surah Al-Badarah. Avat 172: Surah An- Nisa. Avat 177: Surah An- Nisa. Avat 117, Surah Al-Anaam, Ayats 121, 137, Surah At- Taubah, Ayat 31; Surah Ibrahim, Avat 22; Surah Al-Kahf, Ayat 52; Surah Maryam, Ayat 52; Surah Al-Qasas, Ayat 63 and E.N. 63 of Surah Saba. In this connection, the fine explanation given of it by Imam Razi in his Tafsir Kabir is also noteworthy. He writes: Do not worship Satan means: Do not obey him
the reason being that only falling prostrate before him is not forbidden, but following him and obeying his commanded to worship the Prophet and the rulers in the verse: Atiullaha wa ati-ur-rasula wa ulil-amri min-kum? He himself answers it
thus: If obedience to them is in accordance with the commands of Allah, it will be Allah's worship (ibadat) and His obedience of the rulers will be their worship only in cases where they are obeyed in matters in which Allah has not given leave to obey them. Then he
writes: If a person comes to you and commands you to do something, you should see whether his command is in accordance with the command of Allah or not. If it is not, Satan is with him; and if you obeyed him in this, you worshiped him and his Satan. Likewise, if your self urges you to do something, you should see whether it is permissible to do it according to the Sahariah or not. If it is not permissible,
your self is Satan itself, or Satan is with it. If you obeyed him, you in fact became guilty of worshiping him. Further on, he writes: But there are different degrees of the worship of Satan. Sometimes it so happens that a man uses his limbs and his heart and tongue
do not cooperate in this. Some people commit a sin while their heart is disagreeable and their tongue is invoking Allah for forgiveness, and they confess that they are committing an evil. This is Satan's worship with external limbs. There are other people who commit a crime with a cool mind and express pleasure and satisfaction with the tongue also. Such people are the worshipers of Satan from outside as
well as from inside. (Tafsir Kabir, vol. VII, pp. 103-104). That is, If you had been deprived of reason and you were using it to advantage in all the affairs of the world, and you had been warned by Allah through the Prophets as well, yet, when you were
deceived by your enemy and he succeeded in leading you astray, you could not be excused from the responsibility of your folly. This command will be given in respect of the stubborn culprits, who will refuse to confess their crimes, will belie the witnesses, and will also not acknowledge the genuineness of their conduct-book. Then will Allah Almighty command: Well, stop your babbling. Just see what your
own limbs say about your misdeeds. In this connection, here only the evidence to be given by the hands and their eyes and their own tongues and their own their own their own their own hands and feet will bear
testimony to their misdeeds. (Surah An-Noor, Ayat 24) Then, when all will have reached there, their ears and their very skins will bear witness against them concerning what they had been doing in the world. (Surah An-Noor, Ayat 20). The question arises: On the one hand, Allah says: We shall seal their mouths, and on the other hand, in the verse of Surah An-Noor, He says: Their
tongues will bear testimony against them. How can these two things be reconciled? The answer is: To seal the mouths means to deprive them of their tongues means that their tongues them selves will tell how the wicked people had used them, what blasphemies and lies they had been
made to utter, what mischief they had invented and what falsehoods they had been made to say on different occasions. After depicting the scene of Resurrection, the people are being warned to this effect: The Resurrection may seem yet far off to you, but even if you consider seriously your life in this world of which you are so proud, you will see how helpless you are in the powerful grip of Allah. Your eyes
by virtue of whose sight you are carrying out all your obligations in the world can be blinded at one command of Allah. Your legs on whose strength you are showing all this activity can become paralyzed as and when Allah wills. As long as the powers and capabilities granted by Allah continue to function, you remain lost in the arrogance of your self, but as soon as one of them fails to function, you come to
understand how helpless you are. "Reverse him in creation," means that in old age Allah turns him back to the state of childhood. He becomes unable to stand and walk without the help and support of others; he urinates and defecates in bed; talks childishly and is laughed at by others. In short, towards the end of life he returns to the same state of weakness with which he had started life
in this world. This is a rejoinder to the disbelievers, who slighted the Prophet (peace be upon him) and his message by branding him a poet when he preached Tauhid and talked of the Hereafter, life-after explanation, see Surah Ash-Shuara, Ayats 224-227 and the E.Ns thereof). Every living person means: Every person who is capable of thinking and understanding,
who is not like a stone, which neither hears nor understands nor moves from its place however rationally and sympathetically one may explain the distinction between the truth and falsehood and give admonition before him. The word "hands" has been used metaphorically for Allah. This does not mean that, God forbid, Allah has a body and He works with the hands like human beings, but it means to
impress that Allah has made these things Himself, and none else has any share in the matter of their creation. It is ingratitude to regard a blessing as a gift of someone other than the donor. Likewise, it is also ingratitude that one should use a blessing against the will of the donor. Therefore, a
mushrik or a disbeliever or a hypocrite or a sinful person cannot be regarded as a grateful servant of God when he utters words of thankfulness only with the tongue. The disbelievers of Makkah did not deny that the cattle had been created by Allah; none of them said that the other deities had any hand in their creation. But despite knowing all this when they paid homage to their deities for the blessings
granted by Allah, presented offerings before them and prayed to them for more blessings and offered sacrifices for their sake, their verbal gratitude became meaningless. That is why Allah has regarded them as guilty of ingratitude and their needs. But for their multitudes they
could not survive as gods even for a day. These people are behaving as their humble servants. They are setting up and decorating their shrines; they carry out propaganda for them; they fight and quarrel with others for their sake. Then only are they recognized as gods. They are not the real God, Who, whether someone recognizes Him or not, is ruling over the whole universe by His own might and
authority. The address is to the Prophet (peace be upon him). Here the allusion is to the campaign of vilification which the charges they brought against him were assemblies that the charges they brought against him in the minds of the people, they
branded him a poet, sorcerer, magician, madman, etc. But their consciences recognized, and they also acknowledged before one another, that whatever they were uttering was false, which they were forging only to frustrate his mission. That is why Allah says to His Prophet: Do not grieve at their absurd and meaningless talk. Those who are opposing and resisting the truth with falsehood shall ultimately
meet with failure in this world and see their evil end in the Hereafter, too. Here the disbelievers' question cited in verse 48 above, is being answered by reason and argument. The question with the threafter. But they asked it because they thought it was impossible, rather irrational, that
human beings would be raised back to life after death. That is why, in reply to their question, arguments are being given for the possibility of the Hereafter. According to the traditions related by Ibn Abbas, Qatadah and Said bin Jubair, one of the chiefs of Makkah, on this occasion, came up with a rotten bone of a dead person, from the graveyard. He broke and crushed it into pieces before the Prophet
(peace be upon him) and scattering its particles in the air, said: O Muhammad, you say that the dead will be raised back to life. Tell us who will give life to these decayed and rotten bones? The answer was given immediately in the form of these verses. That is, We caused the sperm-drop which contained nothing but the basic germ of life to develop to an extent that it started moving and eating like the
animals. Furthermore, it has developed such powers of intellect and reasoning and disputation and speech, which are not possessed by any animal; so much so that now he dares stand up as an adversary before his Creator! That is, he regards Us powerless and weak like the creation, and thinks that just as man cannot raise the dead back to life, so also can't We. "Forgets his own creation": Forgets that
We created the basic germ of life from dead matter, which became the means of his creation; then We caused the germ to develop to such an extent that now he stands before Us as a disputant. It either means that He has placed the inflammable matter in the green trees due to which people kindle fire from the pieces of wood. Or, it is an allusion to the markh and afar trees, whose green branches the
Arabs struck against each other to produce the sparks. In ancient times the Bedouins used this method of kindling the fire and might even be using the same today. Page 15 By Abul A'la Maududi Ibn Abbas, Ikrimah, Dahhak, Hasan Basri and Sufyan bin Uyainah have opined that it means, "O man", or "O person". Some other commentators have regarded it as an abbreviation of "Ya Sayyid" as well, which
according to this interpretation, would be an address to the Prophet (peace be upon him). To begin a discourse like this does not mean that the Prophet (peace be upon him), God forbid, had some doubt about his Prophethood, and Allah had to say this in order to reassure him of it. But the reason is that the disbelieving Quraish at that time were most vehemently refusing to believe in his Prophethood.
Therefore, Allah at the very beginning of the discourse has said: You are indeed one of the Messengers, which implies that the people who deny your Prophethood are mistaken. To further confirm the same, an oath has been taken by the Quran, which is full
of wisdom. This itself testifies that the person who is presenting such wise revelations is most surely a Messenger of God. No man has the power to compose such revelations. The people who know Muhammad (peace be upon him) can never be involved in the misunderstanding that he is himself forging these discourses, or reciting them after having learned them from another man. For further explanation
see Surah Yunus, Ayats 16-17, 37-39; Surah Bani-Israil, Ayat 88; Surah An-Naml, Ayat 75; Surah Al-Qasas, Ayats 44-46, 85-87; Surah Al-Ankabut, Ayats 49-51; Surah Bani-Israil, Ayat 88; Surah Bani-Israil, Ayat 75; Surah Al-Ankabut, Ayats 49-51; Surah Al-Ankabut, Ayats 49-51; Surah Bani-Israil, Ayat 88; Surah Bani-Israil, Ayat 88; Surah An-Naml, Ayat 75; Surah Al-Ankabut, Ayats 49-51; Surah Bani-Israil, Ayat 88; Surah Bani-Israil, Ayat 88; Surah An-Naml, Ayats 49-51; Surah Bani-Israil, Ayat 88; Surah Ban
Quran is not the counsel of a powerless preacher, which if you overlook or ignore, will not bring any harm to you; but this is the Edict of that Owner of the Universe, Who is All-Mighty, Whose decrees cannot be withheld from being enforced by any power, and Whose grasp cannot be avoided by anyone. The second attribute is meant to make one realize that it is all due to His kindness and mercy that He has
sent His Messenger for your guidance and instruction and sent down this great Book so that you may avoid errors and follow the right path which their forefathers had been warned, because they live in heedlessness. If the first meaning, as given above in the text, is
taken, the forefathers would imply the forefathers would imply the forefathers of the immediate past, for in the ancient time several Prophets had appeared in Arabia. And if the second meaning is adopted, it would imply this: Revive and refresh the message that had been conveyed to the forefathers of this nation by the Prophets in the past, for these people have forgotten it. Obviously, there is no contradiction between the two
translations, and, as to meaning, each is correct in its own place. A doubt may rise here: How could the forefathers of a nation to whom no warner had been sent at a particular time in the world, the influence of his message and teaching spreads far and wide, and is handed down by one generation to
the other. As long as this influence remains and there continue arising among the followers of the Prophet such people as keep his message of guidance fresh, the period of time cannot be said to be without the guidance. And when the influence of the Prophet such people as keep his message of guidance fresh, the period of time cannot be said to be without the guidance. And when the influence of the Prophet such people as keep his message of guidance fresh, the period of time cannot be said to be without the guidance. And when the influence of the Prophet such people as keep his message of guidance fresh, the period of time cannot be said to be without the guidance.
(peace be upon him) the influence of the teachings of the Prophets Abraham, Ishmael, Shuaib and Moses and Jesus (peace be upon all of them) could be seen everywhere in Arabia and from time to time the real teaching was also distorted, Allah raised the
Prophet Muhammad (peace be upon him), and made such arrangements that his message can neither be wiped out nor tampered with. (For further explanation, see E. N. 5 of Surah Saba). This is about those people who were being obstinate and stubborn with regard to the message of the Prophet (peace be upon him) and had made up their minds not to listen to him at all. This is because: They have
already deserved the torment; therefore, they do not believe. It means: The people who do not heed the admonition, and persist in their denial and hostile attitude to the truth in spite of the final warning from Allah conveyed through the Prophets, are themselves overwhelmed by the evil consequences of their misdeeds and deprived of every opportunity to believe. The same thing has been expressed more
clearly in verse 11 below: You can only warn him who follows the admonition and fears the Merciful God though he cannot see Him. "Shackles" in this verse implies their own stubbornness which was preventing them from accepting the truth. "Reaching to chins" and "so they are made stiff-necked" implies their own stubbornness which was preventing them from accepting the truth. "Reaching to chins" and fears the Merciful God though he cannot see Him. "Shackles" in this verse implies their own stubbornness which was preventing them from accepting the truth. "Reaching to chins" and fears the Merciful God though he cannot see Him. "Shackles" in this verse implies their own stubbornness which was preventing them from accepting the truth. "Reaching to chins" and "so they are made stiff-necked" implies their own stubbornness which was preventing them from accepting the truth. "The achieves the stiff-necked" implies their own stubbornness which was preventing the truth. "The achieves the stiff-necked" implies the stiff-necked implies the stiff
have made their obstinacy and stubbornness the shackles of their neck, and their pride and haughtiness has made them so stiff-necked that they will not pay heed to any reality, however clear and evident it may be. Setting a barrier before them and a barrier before them and a barrier before them so stiff-necked that they will not pay heed to any reality, however clear and evident it may be. Setting a barrier before them and their pride and the
the consequences of the future. Their prejudices have so covered them from every side and their misconceptions have so blinded them that it is futile to preach, but it means: Your preaching reaching reaching reaching reaching reaching and unbiased person. This does not mean that it is futile to preach, but it means: Your preaching realities which are visible to every right-thinking and unbiased person. This does not mean that it is futile to preach, but it means: Your preaching reaching reaching reaching reaching realities which are visible to every right-thinking and unbiased person. This does not mean that it is futile to preach, but it means: Your preaching realities which are visible to every right-thinking and unbiased person. This does not mean that it is futile to preach, but it means: Your preaching realities which are visible to every right-thinking and unbiased person. This does not mean that it is futile to preach, but it means: Your preaching realities which are visible to every right-thinking and unbiased person.
others those who are being mentioned in the next verse. When you come across the people of the first kind and you see that they continue to persist in their denial, pride and antagonism, you should leave them alone, but at the same time you should not feel disheartened so as to give up your mission, for you do not know exactly where among the multitudes of the people are those sincere servants of God,
who would heed your admonition and fear God and turn to the right path. The real object of your preaching, therefore, should be to search out and collect this second kind of the entries are made in the conduct-book of men. First, whatever a person does, good or bad
is entered in the divine register. Second, whatever impressions a man makes on the objects of his environment and on the limbs of his environment and on the limbs of his own body itself, become recorded, and all these impressions will at one time become so conspicuous that man's own voice will become audible and the whole history of his ideas and intentions and aims and objects and the pictures of all of his good and bad acts and deeds
will appear before him. Third, whatever influences he has left behind of his good and bad actions on his future generation, on his society and on mankind as a whole, will go on being recorded in his account as far as they reach and bad actions on his future generation, on his society, and its
impact on mankind as a whole, will go on being maintained till the time that it goes on producing good or evil results in the world. The early commentators, generally, have expressed the opinion that the habitation implies the Syrian city of Antioch, and the messengers mentioned in
this connection is that Antiochus was the king of this land at that time. But historically this story which Ibn Abbas, Qatadah, Ikrimah, Kaab Ahbar and Wahb bin Munabbih, and others have related on the basis of unauthentic Christian traditions is baseless. There have been 13 kings of the Seleucid dynasty named Antiochus who reigned in Antiochu, and the rule of the last king of this name, rather the rule of
this dynasty itself, came to an end in 65 B.C. At the time of the Prophet Jesus, the whole land of Syria and Palestine, including Antioch, was under the Romans. Then, no proof is forthcoming from any authentic tradition of the Apostles (N.T.) shows that the
Christian preachers had reached Antioch for the first time a few years after the event of the crucifixion. Now, evidently, the people who were neither appointed messengers by Allah nor sent by His Messenger cannot be regarded as messengers of Allah by any interpretation even if they might have travelled for the purpose of preaching of their own accord. Moreover, according to the Bible, Antioch was the
first city where the non-Israelites embraced Christianity in large numbers and where the Christian faith met with great success; whereas the habitation mentioned by the Quran was some such habitation which rejected the invitation of the messengers, and was consequently punished with a destruction, which might
be regarded, as the result of denying the Prophethood.On account of these reasons it cannot be accepted that the habitation implies Antioch. The habitation has neither been clearly determined in the Quran nor in any authentic means nor the time when they were appointed. To understand the purpose for which the Quran is
narrating this story here, it is not necessary to know the names of the habitation and the messengers. The object is to warn the Quraish, as if to say: You are following the same doom as was met by them. In other words, what they wanted to say was:
Since you are human beings, you cannot be the messenger sof God. The same was the view of the disbelievers of Makkah. They also said: Muhammad cannot be a messenger because he is a man. They say: What sort of a Messenger is he that he eats food and moves about in the streets. (Surah Al-Furqan, Ayat 7). And the unjust people whisper to one another, saying: This man is no more than a human
being like yourselves. What, will you then be enticed by this sorcery while you perceive it. (Surah Al-Anbiya, Ayat 3). The Quran refutes this erroneous notion of the people of Makkah and says that it is not any new kind of ignorance which these people are displaying, but all the ignorant people since the earliest times have been involved in the misunderstanding that a human being cannot be a messenger
and a Messenger cannot be a human being. When the chiefs of the people of the Prophet Noah (peace be upon him) had rejected his Prophet Noah (peace be upon him) had rejected his Prophet Noah (peace be upon him) had rejected his Prophet Noah (peace be upon him) had rejected his Prophet Noah (peace be upon him) had rejected his Prophet Noah (peace be upon him) had rejected his Prophet Noah (peace be upon him) had rejected his Prophet Noah (peace be upon him) had rejected his Prophet Noah (peace be upon him) had rejected his Prophet Noah (peace be upon him) had rejected his Prophet Noah (peace be upon him) had rejected his Prophet Noah (peace be upon him) had rejected his Prophet Noah (peace be upon him) had rejected his Prophet Noah (peace be upon him) had rejected his Prophet Noah (peace be upon him) had rejected his Prophet Noah (peace be upon him) had rejected his Prophet Noah (peace be upon him) had rejected his Prophet Noah (peace be upon him) had rejected his Prophet Noah (peace be upon him) had rejected his Prophet Noah (peace be upon him) had rejected his Prophet Noah (peace be upon him) had rejected his Prophet Noah (peace be upon him) had rejected his Prophet Noah (peace be upon him) had rejected his Prophet Noah (peace be upon him) had rejected his Prophet Noah (peace be upon him) had rejected his Prophet Noah (peace be upon him) had rejected his Prophet Noah (peace be upon him) had rejected his Prophet Noah (peace be upon him) had rejected his Prophet Noah (peace be upon him) had rejected his Prophet Noah (peace be upon him) had rejected his Prophet Noah (peace be upon him) had rejected his Prophet Noah (peace be upon him) had rejected his Prophet Noah (peace be upon him) had rejected his Prophet Noah (peace be upon him) had rejected his Prophet Noah (peace be upon him) had rejected his Prophet Noah (peace be upon him) had rejected his Prophet Noah (peace be upon him) had rejected his Prophet Noah (peace be upon him) had rejected his Prophet Noah (peace be upon him) had rejected his Prophet Noah (peac
human being should come as a Messenger). (Surah Al-Mominoon, Ayat 24). The people of Aad had said the same about the Prophet Hud (peace be upon him): This person is no more than a human being like yourselves, you will indeed be the losers. (Surah Al-Mominoon, Ayats 33-34). The people
of Thamud also said the same about the Prophet Salih (peace be upon him): Shall we follow a man from among ourselves? (Surah Al-Qamar, Ayat 24). And the Prophets always replied: It is true that we are no more than human beings like you, but Allah shows His favor
to anyone of His servants He pleases. (Surah Ibrahim, Ayats 10-11). Then the Quran says that this very notion of ignorance has been preventing guidance in every age, and the same has been the cause of every nation's downfall. Has not the news reached to you of those who had disbelieved before this, and then tasted the evil results of their deeds. And in the Hereafter there
awaits them a painful torment. They deserved this fate because their Messengers came to them with clear signs, but they said: Shall human beings show us guidance. So they refused and turned away. (Surah At-Taghabun, Ayats 5-6). Whenever guidance came before the people, nothing prevented them from believing in it except this (excuse): they said: Has Allah sent a human being as His messenger?
(Surah Bani Israil, Ayat 94). Then the Quran says explicitly that Allah has always sent human beings as the Messenger for the guidance for mankind and not an angel, or a supernatural being: And We sent before you also human beings as the Messenger for the guidance for mankind and not an angel, or a supernatural being alone can be a Messenger for the guidance for mankind and not an angel, or a supernatural being as the Messenger for the guidance for mankind and not an angel, or a supernatural being as the Messenger for the guidance for mankind and not an angel, or a supernatural being as the Messenger for the guidance for mankind and not an angel, or a supernatural being as the Messenger for the guidance for mankind and not an angel, or a supernatural being as the Messenger for the guidance for mankind and not an angel, or a supernatural being as the Messenger for the guidance for mankind and not an angel, or a supernatural being as the Messenger for the guidance for mankind and not an angel, or a supernatural being as the Messenger for the guidance for mankind and not an angel, or a supernatural being as the Messenger for the guidance for mankind and not an angel, or a supernatural being as the Messenger for the guidance for mankind and not an angel, or a supernatural being as the Messenger for the guidance for mankind and not an angel, or a supernatural being as the Messenger for the guidance for mankind and not an angel, or a supernatural being as the Messenger for the guidance for mankind and not an angel, or a supernatural being as the Messenger for the guidance for mankind and not an angel, or a supernatural being as the Messenger for the guidance for mankind and not an angel, or a supernatural being as the Messenger for the guidance for mankind and not an angel, or a supernatural being as the Messenger for the guidance for mankind and not an angel for the guidance for mankind and not an angel for the guidance for mankind and not an angel for the guidance for mankind and not an angel for the guidance for m
who have the knowledge. We did not give them such bodies as could survive without food nor were they immortal. (Surah Al-Furqan, Ayats 7-8). "All the Messengers whom We sent before you also ate food and moved about in peace, We would certainly have sent an angel as a messenger
to them. (Surah Bani-Israil, Ayat 95). This is another notion of ignorance in which the disbelievers of Makkah were involved the so-called rationalists of today and in it have been involved the deniers of revelation at all for the guidance of man. He is
only concerned with the affairs of the heavens: He has left the affairs and problems of man to be resoled by man himself. That is, our duty is only to convey to you the message that Allah has entrusted us with. Then it is for you to accept it, we shall not be seized in consequence of your disbelief, You
will yourselves be answerable for your crimes. What they meant was: You are an evil omen for us. Our gods have become angry with us on account of what you have been saying against them. Now whatever calamity is befalling us is only because of you. Precisely the same thing used to be said by the disbelievers and the hypocrites of Arabia concerning the Prophet (peace be upon him): If they suffer a
loss, they say: this is because of you. (Surah An-Nisa, Ayat 77). That is why at several places in the Quran these people have been told that in the ancient times people also used to say such things of ignorance in regard to their Prophets. The people of Thamud said to their Prophet: We regard you and your companions as a sign of bad omen. (Surah An-Namal, Ayat 47). And the same was the attitude of
the people of Pharaoh: Whenever a good time came, they would say: This is but our due, and when there was a hard time, they would ascribe their calamities to Moses (peace be upon him) and his companions. (Surah Al-Aaraf, Ayat 130). That is, no one is an evil omen for another. Everyman's augury is hanging around his own neck. If a person sees an evil, it is because of his own self; and if he sees a
good, it is also because of his own self. We have fastened the augury of every man to his own neck. (Surah Bani-Israil, Ayat 13). That is, you in fact want to avoid the good and you like the deviation instead of the guidance. Therefore, instead of the guidance and guidance are the guidance. Therefore, instead of the guidance are the guid
in this one sentence, put together all the arguments required for determining the genuineness of a Prophet can be determined by two things. First, whatever these people are saying is perfectly reasonable, and their own character also is pure; second, no one can prove that they
are calling the people to this faith on account of a selfish motive. Therefore, there is no reason why they should not be listened to. By citing this reasoning of the person the Quran set a criterion before the people of how to judge and determine the genuineness of the Prophet, as if to say: The word and deed of the Prophet Muhammad (peace be upon him) bear full evidence that he is on
the right path. Then, no one can point out any selfish motive or interest behind his struggle of preaching his message. Therefore, there is no reason why a sensible person should reject what he presents. This sentence has two parts. The first part he says: To worship the Creator is the demand of both reason and nature; it
would be highly unreasonable that one should worship those who have not created him. In the second part he warns his people to the effect: All of you ultimately have to die and return to that Good adoption of Whose service you object to. Therefore, you should consider for yourselves as to what goodness you could expect by turning away from
Him. That is, they are neither such favorites of God that even if I commit grave crimes, He will forgive me on their recommendation, nor are they so powerful that they should be able to rescue me if God may please to punish me. If I make them my gods in spite of knowing all this. This sentence again contains a subtle point of the wisdom of preaching. Saying this the man made the people realize: The Lord in
Whom I have believed is not merely my Lord but your Lord, too. I have committed no error by believing in Him, but you, in fact, are certainly committing an error by not believing in Him. That is, immediately following his martyrdom, the man was given the good news of Paradise. As soon as he entered the next world through the gate of death, there were the angels to receive him, and they gave him the good
news that Paradise was awaiting him. The commentators have disputed the meaning of this sentence. Qatadah says: Allah admitted him by the angels as a good news; he will enter Paradise on the day of Resurrection along with the other believers. This was told him by the angels as a good news; he will enter Paradise on the day of Resurrection along with the other believers. This was told him by the angels as a good news; he will enter Paradise on the day of Resurrection along with the other believers. This was told him by the angels as a good news; he will enter Paradise on the day of Resurrection along with the other believers. This was told him by the angels as a good news; he will enter Paradise on the day of Resurrection along with the other believers. This was told him by the angels as a good news; he will enter Paradise on the day of Resurrection along with the other believers. This was told him by the angels as a good news; he will enter Paradise on the day of Resurrection along with the other believers. This was told him by the angels as a good news; he will enter the angels as a good news; he will enter the angels as a good news; he will enter the angels as a good news; he will enter the angels as a good news; he will enter the angels as a good news; he will enter the angels as a good news; he will enter the angels as a good news; he will enter the angels as a good news; he will enter the angels as a good news; he will enter the angels as a good news; he will enter the angels as a good news; he will enter the angels as a good news; he will enter the angels as a good news; he will enter the angels as a good news; he will enter the angels as a good news; he will enter the angels as a good news; he will enter the angels as a good news; he will enter the angels as a good news; he will enter the angels as a good news; he will enter the angels as a good news; he will enter the angels as a good news; he will enter the angels as a good news; he will enter the angels as a good news; he will enter the angels as a go
believer, He had no ill will or feeling of vengeance in his heart against the people who had just killed him so that he should invoke Allah against the most that I have met, and could learn a lesson from my death, if not from my life, and adopt the righteous way. The noble
person did not wish Hell for his murderers but wished that they should believe and become worthy of Paradise. The same thing has been commended in the Hadith: He wished his people well when living as well as when dead. Allah has narrated this event in order to warn the disbelievers of Makkah to the effect: Muhammad (peace be upon him) and his believing companions are also your wellwishers just
as the believer was of his people. They do not cherish any ill-will or feeling of vengeance against you in spite of your persecutions of them. They are not your enemies but enemies but enemies but enemies of your deviation and error. The only object of their struggle against you in spite of your persecutions of them. They are not your enemies but enemies but enemies but enemies of your deviation and error. The only object of their struggle against you in spite of your persecutions of them.
between death and Resurrection is not a period of nonexistence altogether, as some ignorant people think. But in this period the spirit lives without the bedy, speaks and hears speech, has feelings and desires, feels happy and unhappy, and also continues to be concerned about the people of the world. Had it not been so, the believer would not have been given the good news of Paradise after death, and
he could not have wished that his people became aware of his good end. These words contain a subtle satire. In their arrogance and pride of power and their followers, but, contrary to their plot, they were themselves annihilated by only one stroke of the divine punishment. That is, they were annihilated
so completely that not a trace of them was left behind them. No one in the world even remembers them today. Their civilization as well as their race has become extinct. Until now the disbelieves of Makkah were being warned and reproved for their denial of the truth and their attitude of antagonism which they had adopted towards the Prophet (peace be upon him). Now the disbelieves of Makkah were being warned and reproved for their denial of the truth and their attitude of antagonism which they had adopted towards the Prophet (peace be upon him).
which was the actual cause of the conflict between them and the Prophet (peace be upon him), i.e. the doctrine of Tauhid and the Hereafter, which the Prophet (peace be upon him) was presenting and the Hereafter, which the Prophet (peace be upon him) was presenting and the Hereafter, which the Prophet (peace be upon him) was presenting and the Hereafter, which the Prophet (peace be upon him) was presenting and the Hereafter, which the Prophet (peace be upon him) was presenting and the Hereafter, which the Prophet (peace be upon him) was presenting and the Hereafter, which the Prophet (peace be upon him) was presenting and the Hereafter, which the Prophet (peace be upon him) was presenting and the Hereafter, which the Prophet (peace be upon him) was presenting and the Hereafter, which the Prophet (peace be upon him) was presenting and the Hereafter, which the Prophet (peace be upon him) was presenting and the Hereafter, which the Prophet (peace be upon him) was presenting and the Hereafter, which the Prophet (peace be upon him) was presenting and the Hereafter, which the Prophet (peace be upon him) was presenting and the Hereafter, which the Prophet (peace be upon him) was presenting and the Hereafter, which the Prophet (peace be upon him) was presenting and the Hereafter, which the Hereafter (peace be upon him) was presenting and the Hereafter (peace be upon him) was presenting and the Hereafter (peace be upon him) was presenting and the Hereafter (peace be upon him) was presenting and the Hereafter (peace be upon him) was presenting and the Hereafter (peace be upon him) was presenting and the Hereafter (peace be upon him) was presenting and the Hereafter (peace be upon him) was presenting and the Hereafter (peace be upon him) was presenting and the Hereafter (peace be upon him) was presenting and the Hereafter (peace be upon him) was presenting and the Hereafter (peace be upon him) was presenting and the Hereafter (peace be upon him) was presenting and the Hereafter (peace be upon him) was presenting and the He
universe, which are ever present before you. Do they not point to the same reality, which this Prophet is presenting before you?"A sign": A sign that Tauhid is the truth and shirk the falsehood. Another translation of this sentence can be: So that they may eat fruits thereof and what their own hands make. That is, the artificial kinds of food, which the people prepare from the natural products, e.g. bread, curry,
jam, pickles, sauces and countless other things. In these brief sentences the vegetable and plant life of the earth has been presented as an argument. Man is eating the products of the earth day and night and regards this as very ordinary. But if he considers it seriously, he will see that the growth of rich crops and lush green gardens from the dry earth and the flow of the springs and rivers is not a simple
thing, which might be happening of itself, but there is a great wisdom and power and providence which it. Consider the reality of the earth. The substances of which it is composed do not possess any sign of life. The question is: How did
it become possible for plant life to emerge from the lifeless earth? If one looks into it, one will see that there are some important factors without whose provision beforehand life here could not have come into existence. First, in particular regions of the earth, on its outer surface, a layer was arranged of many such substances, which could serve as food for vegetation. This layer was kept soft so that the roots
of the vegetation could spread in it and suck food. Secondly, a system of irrigation was arranged on the earth which protects it against the calamities of the sky, becomes a means of the rainfall, and possesses gases which are necessary for the life and
growth of the vegetation. Fourthly, a relationship was established between the sun and the earth so as to provide proper temperature and suitable seasons for the vegetation. With the provision of these main factors (which in themselves are combinations of countless other factors), the coming to life of the vegetation. With the provision of these main factors (which in themselves are combinations of countless other factors), the coming to life of the vegetation becomes possible. After arranging the suitable conditions the seed of each species of the
 vegetation was so constituted that as soon as it received favorable soil, water, air and season, vegetable life should begin stirring within it. Besides, inside the same seed a system was so arranged that from the seed of every species a plant precisely of the same species should grow with all the characteristics of its own species and heredity. Then, in addition to this, another wonderful thing was done.
Vegetation was not created in twenty, or fifty, or a hundred kinds but in countless species, and they were so made that they should fulfill the requirements of food, medicine and clothing and innumerable other needs of the countless kinds of animals and man, who were to be brought into being after the vegetation on the earth. Anyone who ponders over this wonderful arrangement, if he is not stubborn and
prejudiced, will himself testify that all this could not have come about by itself. There is certainly a wise plan underlying it, according to which harmonics and relationships of the vegetation, and harmonics and relationships of the vegetation, and harmonics and relationships of the vegetation with respect to the vegetation, and harmonics and relationships of the vegetation with respect to the vegetation with respect to the vegetation with respect to the vegetation, and harmonics and relationships of the vegetation with respect to the vegetation with
detail. No sensible person can imagine that these universal, all-embracing relationships could be a mere accident. This same subtle arrangement points to the fact that this cannot be the work of many gods. This is, and can only be the work of many gods. This is, and can only be the work of these had a separate god, it cannot be imagined that
such a comprehensive and universal plan with such deep and wise relationship and harmony could be produced, and should have continued to work with such regularity for millions upon millions of years. After giving these arguments for Tauhid, Allah says: Do they not then give thanks? That is: Are these people so thankless and ungrateful that they do not render thanks to that God Who has provided all
this for their survival, but thank others for the blessings and favors done by Him? Are they so wretched that instead of bowing before Him they bow before the false gods, who have not created even a blade of grass for them? Glory be to Him: He is free from every defect and fault, from every defect and fault fault.
used these words when refuting polytheistic beliefs, because every belief of shirk is, in fact, an imputation of some defect, some weakness and some fault to Allah. When a person says that Allah has an associate, he in fact, thinks that either Allah is incapable of running and ruling His Kingdom alone, or He is under compulsion to make another His associate in His work. Or, some other beings are so
powerful in themselves that they are interfering in God's administration and God is putting up with their interference. Or, God forbid, Allah has the weaknesses of the worldly kings, due to which He is surrounded by an army of ministers, courtiers, flatterers and beloved princes or princesses, and thus many powers of Godhead have become divided among them. Had there been no such notions of ignorance
about Allah in the minds, there could be no question of any idea of shirk in the world. That is why it has been stated again and again in the Quran That Allah is free from and exalted far above those defects and faults and weaknesses which the mushriks ascribe to Him. This is still another argument for Tauhid. Here again certain realities of daily experience have been mentioned and it is suggested that man
observes these day and night but does not ponder over them seriously, whereas they contain signs and pointers to the reality. The combination between the male and the female. Also about vegetation, man knows that the law of sex is working in it. Even among the lifeless substances
when different things combine with one another, a variety of compounds come into existence of the entire universe, contains in itself such complexities and finenesses of wisdom and workmanship, and there exist
such harmonies and mutual relationships between the members of each pair that an objective observer can neither regard it as the result of an accident, nor can he believe that many different gods might have created these countless pairs and matched their members, one with the other, with such great wisdom. The members of each pair believe that many different gods might have created these countless pairs and matched their members, one with the other, with such great wisdom. The members of each pair believe that many different gods might have created these countless pairs and matched their members, one with the other, with such great wisdom.
things with their combination itself is an explicit argument of the Creator's being One and only One. The alternation of the night and day also is one of those realities which man does not regard as worthy of much attention only because it is a phenomenon of the passing of the
day and in the falling of the night, he will himself realize that this is an obvious sign of the earth. The great regularity which is found in the alternation of the day and night was not possible unless the sun and the earth were bound in one and the same
relentless system. Then the deep relationship which exists between the alternation of the day and night and the other creations on the earth, of the men and animals and vegetation, and even of water and air and different minerals, is in fact, the result of placing the earth at
a particular distance from the sun, with the arrangement that the different parts of the earth should go on successively coming before the sun and hiding from it at definite intervals. If the distance of the earth from the sun, with the arrangement that the different parts of the earth should go on successively coming before the sun and hiding from it at definite intervals. If the distance of the earth from the sun, with the arrangement that the different parts of the earth from the sun and hiding from it at definite intervals. If the distance of the earth from the sun, with the arrangement that the different parts of the earth from the sun, and hiding from it at definite intervals. If the distance of the earth from the sun, with the arrangement that the different parts of the earth from the sun, and hiding from it at definite intervals. If the distance of the earth from the sun and hiding from it at definite intervals. If the distance of the earth from the sun and hiding from it at definite intervals. If the distance of the earth from the sun and hiding from it at definite intervals. If the distance of the earth from the sun and hiding from it at definite intervals. If the distance of the earth from the sun and hiding from it at definite intervals. If the distance of the earth from the sun and hiding from it at definite intervals. If the distance of the earth from the sun and hiding from it at definite intervals. If the distance of the earth from the sun and hiding from it at definite intervals.
or much slower, or sometimes the day had appeared suddenly and sometimes the night without any system, no life could be possible on this planet, and even the form and appearance of the inorganic substances would have been much different from what it is now. If the hearts are not blinded, one can clearly perceive in this system the working of a God, Who willed to bring into being this particular kind of
creation on the earth and then established relevance, harmonies and requirements. If a person regards the concept of the existence of God and His Unity as far removed from reason, he should think for himself and see how much farther removed should it be from reason to ascribe this wonderful creation to many gods,
or to think that all this has happened automatically under some deaf and blind law of nature. When a person who can accept without question these latter unreasonable explanations, only on the basis of conjecture and speculation, says that the existence of a system and wisdom and purpose is not a sufficient proof of the existence of God, it becomes difficult for us to believe whether such a person really
feels the need and necessity of a rational proof, sufficient or insufficient or insufficient in any degree whatever, for accepting any concept of the verse can be determined only when man has attained the full and exact knowledge of the realities of the universe.
But man's knowledge is such that it has been changing in every age and what he seems to know today might change tomorrow. The people of the ancient times on the basis of their observations of the sun was stationary and all the planets of the solar system were revolving round it. But
this theory also did not last long. The later observations revealed that not only the sun but all the stars are also moving in a particular direction, at speed of 20 kilometers (about 12 miles) per second. About the sun the modern astronomers hold the view that it is moving at a speed of 20 kilometers (about 12 miles) per second. About the sun the modern astronomers hold the view that it is moving in a particular direction, at speeds of 10 to 100 miles per second.
the phases of the moon go on changing throughout the month. It begins as a crescent, then goes on waxing every day till at last it returns to its original shape of the crescent. The same has been happening for millions of years with perfect regularity, and no change has ever occurred in the phases of the moon. That is
why one can always calculate and find out exactly in what phase the moon will be on a particular day. If the movement of the moon had not been bound in a system, estimation of its phases would not have the moon into itself, or enter its orbit and collide with it.(2) The sun
cannot appear in the times which have been appointed for the rising and appearing of the moon. It is not possible that the sun should suddenly appear on the horizon when the day comes to an end, and should start spreading its darkness suddenly during the time when the day is meant
to spread its light. The word falak in Arabic is used for the orbit of the planets, and it gives a different meaning from the word sama (sky). The sentence, "Each in an orbit is floating" points to four realities.(1) That not only the sun and the moon but all the stars and planets and celestial bodies are moving.(2) The falak, or orbit, of each one of them is separate.(3) That the orbits are not moving with the stars in
them, but the stars are moving in the orbits. (4) That the movement of the stars in their orbits is similar to the floating of something in a fluid. These verses are not intended to describe the realities of astronomy, but are meant to make man understand that if he looks around himself, with open eyes, and uses his common sense, he will find countless and limitless proofs of the existence of God and His Unity,
and he will not come across a single proof of atheism and shirk. The vastness of the solar system in which our earth is included is such that its parent body, the sun, is 300,000 times bigger than the earth, and its farthest planet, it revolves 4,600 million miles away round it. Notwithstanding this
vastness, the solar system occupies a very insignificant part of a huge galaxy. The galaxy which includes our solar system has about 2,000,000 spiral to the investigations made so far, it has been estimated that it is one of about 2,000,000 spiral to the investigations made so far, it has been estimated that it is one of about 2,000,000 spiral to the investigations made so far, it has been estimated that it is one of about 2,000,000 spiral to the investigations made so far, it has been estimated that it is one of about 2,000,000 spiral to the investigations made so far, it has been estimated that it is one of about 2,000,000 spiral to the investigations made so far, it has been estimated that it is one of about 2,000,000 spiral to the investigations made so far, it has been estimated that it is one of about 2,000,000 spiral to the investigations made so far, it has been estimated that it is one of about 2,000,000 spiral to the investigations made so far, it has been estimated that it is one of about 2,000,000 spiral to the investigations made so far, it has been estimated that it is one of about 2,000,000 spiral to the investigations made so far, it has been estimated that it is one of about 2,000,000 spiral to the investigation of the investigation
nebulae, and the nearest nebula is about a million light years away from the earth. As for the farthest celestial bodies which are visible through the modern instruments, their light reaches the earth in about 100 million years. Even now it cannot be predicted how far
and deep man will yet be able to see with greater and more efficient means of observation at his disposal. All the information that has been gathered so far about the universe which is working in the world of our earth; otherwise it was not at all possible, that
man should have made observations of the very distant worlds from the earth, measured their distances and estimated their movements. Is it not a clear proof of the fact that this whole universe is the creation of One Ruler? Then from the excellence of workmanship and the excellence of workmanship and the deep relationships which are found in the hundreds of thousands of the
galaxies and in the millions and billions and billions of the stars and planets revolving in them no sensible person can imagine that all this has come about automatically. Is it possible that there should be no administrator behind this planning?"A laden vessel": the Ark of the Prophet Noah (peace
be upon him). As to boarding of the progeny of man in it, it means that although apparently a few companions of the Prophet Noah (peace be upon him) had boarded it, in reality all the rest of mankind had been drowned in the flood, all later human beings are the children of those who were rescued in the Ark. This indicates that the first
vessel ever to be made in the world was the one made by the Prophet Noah (peace be upon him), and when some servants, of Allah were rescued in it from the flood, their future generations started making boats and ships for their sea
journeys. The signs until now were mentioned as arguments for Tauhid. This sign has been mentioned to make man realize that whatever powers he has discovered of exploiting these forces; have been discovered also through the guidance of Allah and not solely by
himself. Man did not have the power and strength to have subdued these great forces by his own power, nor the capability to have discovered the secrets of nature himself and known the methods of taking service from them. Then he can use and employ the forces over which he has been given control by Allah only till the time that Allah wills them to remain subdued to him. For when Allah wills otherwise
the same forces which were serving man turn against him suddenly and he finds himself utterly helpless before them. To call man's attention to this reality, Allah has presented the case of the sea journey only as an example. The whole human race would have perished in the flood had Allah not taught the method of making the vessel to the Prophet Noah (peace be upon him) and had his followers not
boarded it. Then the scattering of the human race over the whole earth became possible only because the people learned the principles of building vessels from Allah and became able to cross the rivers and oceans. But from that humble beginning till today in spite of making great strides in the art of building huge ships and attaining every possible perfection in the science of navigation, man cannot claim
that he has brought the rivers and the oceans fully under his control and power. Even today the water of God is still in God's own power alone and whenever He wills He drowns man along with his ships in it. "What is behind you": Which the peoples before you have seen and experienced. "Signs": Verses of the divine Book by which man is admonished, and the signs which are found in the universe and in
man's own self and in his history which serve as abject lessons for man, provided he is inclined to learn any lesson. This means to show that disbelief has not only blinded their intellect but has destroyed their moral sense, too. They neither have the right thought about Allah nor do they adopt the right attitude towards the people. They react adversely to every admonition, follow a perverse philosophy in
respite of every deviation and immorality and have a ready-made pretense for escape from every good. After Tauhid the other question about which a dispute was raging between the Prophet (peace be upon him) and the discourse. Here, before giving the arguments, the Hereafter has been
depicted with all its horrors so that the people should know that what they are refusing to believe in cannot be averted by their denial, but they wanted to know the exact date of the coming of the Hereafter, and if, for instance, they were told that it would take place on such and such a date in such and such a month and
year, their doubts would have been removed and they would have believed in it. Such questions, in fact, were put as a challenge only for the sake of argument. What they meant to say was that there would be no Resurrection with case on such and such a challenge only for the sake of argument. What they meant to say was that there would be no Resurrection without rhyme or reason. That is why in reply it has not been said that Resurrection will take place on such and such a
day, but that it shall come and shall be accompanied by such and such horrors. That is, the Resurrection will not take place piecemeal so that the people may leisurely watch its coming, but it will come all of a sudden when the people will be a terrible blast and everyone will fall dead at
the spot. Abdullah bin Amr and Abu Hurairah have related a Hadith from the Prophet (peace be upon him) saying: The people will be sounded. Thereupon the one who was buying cloth would collapse and he would not have the time to put down the
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cloth from his hand; the one who was filling a cistern to water; and the one who was going to eat, would not have the time to lift the morsel to his mouth and Resurrection will take place. For the explanation of the Dowing of the Trumpet, see E.N. 78 of Surah TaHa. As for the length of the interval between the first blowing of the Trumpet and its second blowing,
we have no information. The interval may be of hundreds and thousands of years. Abu Hurairah has related that the Prophet (peace be upon him) said: Israfil has put the Trumpet to his mouth and is looking up to the divine Throne, awaiting orders for blowing it. The Trumpet will be blown thrice. On the
second blowing, called nafakhat as-Saaq, everyone will fall down dead. Then, when none shall remain except Allah, the One, the Everlasting, the earth will be changed altogether and will be spread flat and smooth without a crease or wrinkle on it. Then Allah will administer a rebuke to His Creation, whereupon everyone will rise at the spot where he had fallen dead, on the changed earth, and this will
happen on the third blowing of the Trumpet called nafakhat al qiyam li-Rabbil-Alamin. This is supported by several allusions in the Quran also. For example, see Surah Ibrahim, Ayat 48; Surah TaHa, Ayats 105-108, and the E.Ns thereof. That is, at that time they will not realize that they had been dead and had been raised back to life after a long period, but they will be thinking that they had fallen asleep, and
had been woken up suddenly by some terrible catastrophe, and were running away from it. (For further details, see Surahs TaHa, Ayat 103; Al-Hajj, Ayats 1-2). Here, it is not clear as to who will give this answer. It may be that they used to belie them. It may also
be that the believers will remove their misunderstanding and tell them that it was not waking up from sleep but the second life after death. And it may also be that they will understand this from the general conditions prevailing on the Day of Resurrection and the angels might tell them this. This is what Allah will tell the disbelievers and the polytheists, the sinners and the culprits, when they will be presented
before Him. To understand this one should remember that the righteous believers will not be withheld in the Plain of Resurrection, but in the very beginning they will be sent to Paradise without accountability, or after a mild reckoning, because their record will be required to
render their accounts, in the Plain of Resurrection: Look! the righteous people whom you used to mock and regard as foolish in the world, are today enjoying the pleasures of Paradise because of their wisdom, and you, who in your own judgment were very prudent and sagacious, are being condemned to accountability for your misdeeds. This can have two meanings: (1) Get you apart from the righteous
believer; for in the world even if you belonged to the same community and the same community and the same community and the same been disbanded. All your relations and connections have been severed. Now each of you will be held answerable in your personal
capacity for your actions and deeds.53. Here again Allah has used ibadat (worship) in the sense of itaat (obedience). This subject has already been explained above in Surah Al-Ranam, Ayat 22; Surah Al-Ranam, Ayat 52; Surah Maryam, Ayat 42, Surah Al-Qasas, Ayat 63 and E.N. 63 of Surah Al-Ranam, Ayat 31; Surah Al-Ranam, Ayat 52; Surah Al-Ranam, A
Saba. In this connection, the fine explanation given of it by Imam Razi in his Tafsir Kabir is also noteworthy. He writes: Do not worship Satan means: Do not obey him, the reason being that (worship). After this, the Imam raises the question: If ibadat means
itaat, then have the Muslims been commanded to worship the Prophet and the rulers in the verse: Atiullaha wa ati-ur-rasula wa ulil-amri min-kum? He himself answers it thus: If obedience to them is in accordance with the command? This was nothing but
worship of Allah. Obedience of the rulers will be their worship only in cases where they are obeyed in matters in which Allah has not given leave to obey them. Then he writes: If a person comes to you and commands you to do something, you should see whether his command is in accordance with the command of Allah or not. If it is not, Satan is with him; and if you obeyed him in this, you worshiped him
and his Satan. Likewise, if your self urges you to do something, you should see whether it is permissible to do it according to the Sahariah or not. If it is not permissible, your self urges you to do something, you should see whether it is permissible to do it according to the Sahariah or not. If it is not permissible, your self urges you to do something, you should see whether it is permissible to do it according to the Sahariah or not. If it is not permissible, your self urges you to do something, you should see whether it is permissible to do it according to the Sahariah or not. If it is not permissible, your self urges you to do something, you should see whether it is permissible to do it according to the Sahariah or not. If it is not permissible, your self urges you to do something, you should see whether it is permissible to do it according to the Sahariah or not. If it is not permissible, your self urges you to do something, you should see whether it is permissible to do it according to the Sahariah or not. If it is not permissible to do it according to the Sahariah or not. If it is not permissible to do it according to the Sahariah or not. If it is not permissible to do it according to the Sahariah or not. If it is not permissible to do it according to the Sahariah or not. If it is not permissible to do it according to the Sahariah or not. If it is not permissible to do it according to the Sahariah or not. If it is not permissible to do it according to the Sahariah or not. If it is not permissible to do it according to the Sahariah or not. If it is not permissible to do it according to the Sahariah or not. If it is not permissible to do it according to the Sahariah or not. If it is not permissible to do it according to the Sahariah or not. If it is not permissible to do it according to the Sahariah or not. If it is not permissible to do it according to the Sahariah or not. If it is not permissible to the Sahariah or not to the Saharia
his limbs and his tongue also join him in this, and his heart also cooperates. At another time it so happens that a man uses his limbs to do a work but his heart and tongue do not cooperate in this, and his heart also cooperate in this. Some people commit a sin while their tongue is invoking Allah for forgiveness, and they confess that they are committing an evil. This is Satan's worship with external limbs. There
are other people who commit a crime with a cool mind and express pleasure and satisfaction with the tongue also. Such people are the worshipers of Satan from outside as well as from instead of your Lord, you could have the reason to offer an excuse. But you, in fact, had been blessed
with reason by Allah and you were using it to advantage in all the affairs of the world, and you had been warned by Allah through the Prophets as well, yet, when you were deceived by your enemy and he succeeded in leading you astray, you could not be excused from the responsibility of your folly. This command will be given in respect of the stubborn culprits, who will refuse to confess their crimes, will
belie the witnesses, and will also not acknowledge the genuineness of their conduct-book. Then will Allah Almighty command: Well, stop your babbling. Just see what your own limbs say about your misdeeds. In this connection, here only the evidence to be given by the hands and the rears and their tongues, and their tongues, and the very
skins of their body, will tell how they had been employed in the world. They should not forget the Day when their own tongues and their eyes and their own tangues and their body, will bear witness against them concerning what they had been doing in the world. (Surah HaMim-
Sajdah, Ayat 20). The question arises: On the one hand, Allah says: We shall seal their mouths, and on the other hand, in the verse of Surah An-Noor, He says: Their tongues will bear testimony against them. How can these two things be reconciled? The answer is: To seal the mouths means to deprive them of their power of speech. That is, after this they will not be able to say whatever they like with their mouths, and on the other hand, in the verse of Surah An-Noor, He says: Their tongues will bear testimony against them.
tongue. The testimony of their tongues means that been made to say on different occasions. After depicting the scene of Resurrection, the people are being warned to this effect: The Resurrection may seem yet far
off to you, but even if you consider seriously your life in this world of which you are so proud, you will see how helpless you are in the powerful grip of Allah. Your legs on whose strength you are showing all this activity can become paralyzed as and when Allah wills. As long as
the powers and capabilities granted by Allah continue to function, you remain lost in the arrogance of your self, but as soon as one of them fails to function, you come to understand how helpless you are. "Reverse him in creation," means that in old age Allah turns him back to the state of childhood. He becomes unable to stand and walk without the help and support of others; he is fed by others; he urinates
and defecates in bed; talks childishly and is laughed at by others. In short, towards the end of life he returns to the same state of weakness with which he had started life in this world. This is a rejoinder to the disbelievers, who slighted the Prophet (peace be upon him) and Heaven. (For
further explanation, see Surah Ash-Shuara, Ayats 224-227 and the E.Ns thereof). Every living person means: Every person who is capable of thinking and understanding, who is not like a stone, which neither hears nor understands nor moves from its place however rationally and sympathetically one may explain the distinction between the truth and falsehood and give admonition before him. The word
"hands" has been used metaphorically for Allah. This does not mean that, God forbid, Allah has a body and He works with the hands like human beings, but it means to impress that Allah has made these things Himself, and none else has any share in the matter of their creation. It is ingratitude to regard a blessing as a gift of someone other than the donor, to be grateful to another for it, and to cherish the
hope of receiving it or to seek it from another than the donor. Likewise, it is also ingratitude that one should use a blessing against the will of the donor. Therefore, a mushrik or a disbeliever or a hypocrite or a sinful person cannot be regarded as a grateful servant of God when he utters words of thankfulness only with the tongue. The disbeliever or a hypocrite or a hypocrite or a sinful person cannot be regarded as a grateful servant of God when he utters words of thankfulness only with the tongue. The disbeliever or a hypocrite or a sinful person cannot be regarded as a grateful servant of God when he utters words of thankfulness only with the tongue.
Allah; none of them said that the other deities had any hand in their creation. But despite knowing all this when they paid homage to their sake, their verbal gratitude became meaningless. That is why Allah has regarded them as guilty of ingratitude and
thanklessness. That is, the poor false gods themselves are dependent upon their worshipers for their survival and their needs. But for their multitudes they carry out propaganda for them; they fight and quarrel with others for their sake. Then
only are they recognized as gods. They are not the real God, Who, whether someone recognizes Him or not, is ruling over the whole universe by His own might and authority. The address is to the Prophet (peace be upon him). Here the allusion is to the campaign of vilification which the chiefs of the disbelievers of Makkah were carrying on against him. They knew in their hearts and acknowledged in their
private assemblies that the charges they brought against him were absolutely baseless. In order to create suspicions against him in the minds of the people, they branded him a poet, sorcerer, magician, madman, etc. But their consciences recognized, and they also acknowledged before one another, that whatever they were uttering was false, which they were forging only to frustrate his mission. That is
why Allah says to His Prophet: Do not grieve at their absurd and meaningless talk. Those who are opposing and resisting the truth with falsehood shall ultimately meet with failure in this world and see their absurd and meaningless talk. Those who are opposing and resisting the truth with falsehood shall ultimately meet with failure in this world and see their absurd and meaningless talk. Those who are opposing and resisting the truth with failure in this world and see their absurd and se
not been asked with a view to find out the exact date of the coming of the Hereafter. But they asked it because they thought it was impossible, rather irrational, that human beings would be raised back to life after death. That is why, in reply to their question, arguments are being given for the possibility of the Hereafter. But they asked it because they thought it was impossible, rather irrational, that human beings would be raised back to life after death. That is why, in reply to their question, arguments are being given for the possibility of the Hereafter. But they asked it because they thought it was impossible, rather irrational, that human beings would be raised back to life after death.
chiefs of Makkah, on this occasion, came up with a rotten bone of a dead person, from the graveyard. He broke and crushed it into pieces before the Prophet (peace be upon him) and scattering its particles in the air, said: O Muhammad, you say that the dead will be raised back to life. Tell us who will give life to these decayed and rotten bones? The answer was given immediately in the form of these
verses. That is, We caused the sperm-drop which contained nothing but the basic germ of life to develop to an extent that it started moving and eating like the animals. Furthermore, it has developed such powers of intellect and reasoning and disputation and speech, which are not possessed by any animal; so much so that now he dares stand up as an adversary before his Creator! That is, he regards Us
powerless and weak like the creation, and thinks that just as man cannot raise the dead back to life, so also can't We. "Forgets that We created the basic germ of life from dead matter, which became the means of his creation; then We caused the inflammable
matter in the green trees due to which people kindle fire from the pieces of wood. Or, it is an allusion to the markh and afar trees, whose green branches the Arabs struck against each other to produce the sparks. In ancient times the Bedouins used this method of kindling the fire and might even be using the same today. Page 16 By Abul A'la Maududi Ibn Abbas, Ikrimah, Dahhak, Hasan Basri and Sufyan
bin Uyainah have opined that it means, "O man", or "O person". Some other commentators have regarded it as an abbreviation of "Ya Sayyid" as well, which, according to this interpretation, would be an address to the Prophet (peace be upon him). To begin a discourse like this does not mean that the Prophet (peace be upon him), God forbid, had some doubt about his Prophet (peace be upon him).
this in order to reassure him of it. But the reason is that the disbelieving Quraish at that time were most vehemently refusing to believe in his Prophethood. Therefore, Allah at the very beginning of the discourse has said: You are indeed one of the Messengers, which implies that the people who deny your Prophethood are misled and mistaken. To further confirm the same, an oath has been taken by the
Quran and the word "wise" has been used as an epithet of the Quran, which means this: An obvious proof of your being a Prophet is this Quran, which is full of wisdom. This itself testifies that the person who is presenting such wise revelations is most surely a Messenger of God. No man has the power to compose such revelations. The people who know Muhammad (peace be upon him) can never be
involved in the misunderstanding that he is himself forging these discourses, or reciting them after having learned them from another man. For further explanation, see Surah Al-Ankabut, Ayats 49-51; Surah Ar-Rum, Ayats 1-5 and the relevant E.Ns. Here, two of the attributes of the
Sender of the Quran have been mentioned. First, that He is All-Mighty; second, that He, is All-Mighty, whose decrees cannot be withheld from being enforced by any
power, and Whose grasp cannot be avoided by anyone. The second attribute is meant to make one realize that it is all due to His kindness and mercy that He has sent His Messenger for your guidance and instruction and the Hereafter. Another translation can be: You
should warn the people of the same of which their forefathers had been warned, because they live in heedlessness. If the first meaning, as given above in the text, is taken, the forefathers would imply the forefathers had been warned, because they live and refresh the message that had been
conveyed to the forefathers of this nation by the Prophets in the past, for these people have forgotten it. Obviously, there is no contradiction between the two translations, and, as to meaning, each is correct in its own place. A doubt may rise here: How could the forefathers of a nation to whom no warner had been sent at a particular time in the past, for these people have forgotten it. Obviously, there is no contradiction between the two translations, and, as to meaning, each is correct in its own place. A doubt may rise here: How could the forefathers of a nation to whom no warner had been sent at a particular time in the past, be held responsible for their deviation at that time? The
answer is: When Allah sends a Prophet in the world, the influence of his message and teaching spreads far and wide, and is handed down by one generation to the other. As long as this influence of his message and teaching spreads far and when the influence of his message and teaching spreads far and when the influence of his message and teaching spreads far and when the influence of his message and teaching spreads far and when the influence of his message and teaching spreads far and when the influence of his message and teaching spreads far and when the influence of his message and teaching spreads far and when the influence of his message and teaching spreads far and when the influence of his message and teaching spreads far and when the influence of his message and teaching spreads far and when the influence of his message and teaching spreads far and when the influence of his message and teaching spreads far and when the influence of his message and teaching spreads far and when the influence of his message and teaching spreads far and when the influence of his message and teaching spreads far and when the influence of his message and teaching spreads far and when the influence of his message and teaching spreads far and when the influence of his message and teaching spreads far and when the influence of his message and teaching spreads far and the influence of his message and teaching spreads far and the influence of his message and teaching spreads far and the influence of his message and teaching spreads far and the influence of his message and teaching spreads far and the influence of his message and teaching spreads far and the influence of his message and teaching spreads far and the influence of his message and teaching spreads far and the influence of his message and teaching spreads far and the influence of his message and teaching spreads far and the influence of his message and the influence of his 
the Prophet's teaching dies out, or the teaching is tampered with, the appointment of another Prophet becomes inevitable. Before the advent of them) could be seen everywhere in Arabia and from time to time there had been arising among the Arabs, or
coming from outside, men, who revived their teachings. When the influence was about to die out, and the real teaching was also distorted, Allah raised the Prophet Muhammad (peace be upon him), and made such arrangements that his message can neither be wiped out nor tampered with. (For further explanation, see E. N. 5 of Surah Saba). This is about those people who were being obstinate and
stubborn with regard to the message of the Prophet (peace be upon him) and had made up their minds not to listen to him at all. This is because: They have already deserved the torment; therefore, they do not believe. It means: The people who do not heed the admonition, and persist in their denial and hostile attitude to the truth in spite of the final warning from Allah conveyed through the Prophets, are
themselves overwhelmed by the evil consequences of their misdeeds and deprived of every opportunity to believe. The same thing has been expressed more clearly in verse implies their own stubbornness which was preventing them from accepting the truth.
"Reaching to chins" and "so they are made stiff-necked" implies the stiffness of the neck which is caused by pride and haughtiness. Allah means to impress this: We have made their obstinacy and stubbornness the shackles of their neck, and their pride and haughtiness has made them so stiff-necked that they will not pay heed to any reality, however clear and evident it may be. Setting a barrier before them
and a barrier behind them, means that the natural result of their stubbornness and pride is that they neither learn any lesson from their misconceptions have so blinded them that they cannot see even those glaring realities which are visible to every right-thinking and unbiased
person. This does not mean that it is futile to preach, but it means: Your preaching reaches every kind of people. Some of them are the ones mentioned above, and some others those who are being mentioned in the next verse. When you should leave them alone, but at the same time
you should not feel disheartened so as to give up your mission, for you do not know exactly where among the multitudes of the people and gather
this precious element of the society about you. This shows that three kinds of the entries are made in the conduct-book of men. First, whatever a person does, good or bad is entered in the divine register. Second, whatever impressions will at one time become so conspicuous
that man's own voice will become audible and the whole history of his ideas and intentions and aims and objects and the pictures of all of his good and bad actions on his future generation, on his society and on mankind as a whole, will go on being recorded in his account as far as they reach and as
long as they remain active and operative. The full record of the good and bad training given by him to his children, the world. The early commentators, generally, have expressed the opinion that the habitation implies the Syrian city of
Antioch, and the messengers mentioned here were the ones sent by the Prophet Jesus for the preaching of his message there. Another thing that has been mentioned in this connection is that Antiochus was the king of this land at that time. But historically this story which Ibn Abbas, Qatadah, Ikrimah, Kaab Ahbar and Wahb bin Munabbih, and others have related on the basis of unauthentic Christian
traditions is baseless. There have been 13 kings of the Seleucid dynasty named Antiochus who reigned in Antioch, and the rule of this name, rather the rule of this dynasty itself, came to an end in 65 B.C. At the time of the Prophet Jesus, the whole land of Syria and Palestine, including Antioch, was under the Romans. Then, no proof is forthcoming from any authentic tradition of the
Christians that the Prophet Jesus might himself have sent any of his disciples to Antioch for preaching his message. On the contrary, the Acts of the Apostles (N.T.) shows that the Prophet Jesus might himself have sent any of his disciples to Antioch for the first time a few years after the event of the Apostles (N.T.) shows that the Prophet Jesus might himself have sent any of his disciples to Antioch for preaching his message. On the contrary, the Acts of the Apostles (N.T.) shows that the Prophet Jesus might himself have sent any of his disciples to Antioch for preaching his message.
as messengers of Allah by any interpretation even if they might have travelled for the purpose of preaching of their own accord. Moreover, according to the Bible, Antioch was the first city where the non-Israelites embraced Christianity in large numbers and where the Christian faith met with great success; whereas the habitation mentioned by the Quran was some such habitation which rejected the
invitation of the messengers, and was consequently punished with a divine torment. History also does not bear any evidence that Antioch was ever afflicted with a destruction, which might be regarded, as the result of denying the Prophethood. On account of these reasons it cannot be accepted that the habitation implies Antioch. The habitation has neither been clearly determined in the Quran nor in any
authentic Hadith. The identity of the messengers also is not known through any authentic means nor the time when they were appointed. To understand the purpose for which the Quraish, as if to say: You are following the same path of stubbornness, prejudice and denial
of the truth as had been followed by the people of that habitation, and are preparing yourselves to meet the same doom as was met by them. In other words, what they wanted to say was: Since you are human beings, you cannot be a messenger because he is a man. They say: What sort
of a Messenger is he that he eats food and moves about in the streets. (Surah Al-Furqan, Ayat 7). And the unjust people of Makkah and says that it is not any new kind of
ignorance which these people are displaying, but all the ignorant people since the earliest times have been involved in the misunderstanding that a human being cannot be a messenger and a Messenger cannot be a human being cannot be a messenger and a Messenger cannot be a human being. When the chiefs of the people are displaying, but all the ignorant people since the earliest times have been involved in the misunderstanding that a human being
like yourselves. By this he purely intends to obtain superiority over you. Had Allah willed, He would have sent down angels. Since the time of our forefathers we have never heard (that a human being should come as a Messenger). (Surah Al-Mominoon, Ayat 24). The people of Aad had said the same about the Prophet Hud (peace be upon him): This person is no more than a human being like yourselves,
for he eats of what you eat and drinks of what you eat and drinks of what you drink. Now if you submit to a human being like yourselves, you will indeed be the losers. (Surah Al-Qamar, Ayat 24). And the same thing happened with almost every Prophet that the
disbelievers said: You are no more than a human being like ourselves, and the Prophets always replied: It is true that we are no more than human beings like you, but Allah shows His favor to anyone of His servants He pleases. (Surah Ibrahim, Ayats 10-11). Then the Quran says that this very notion of ignorance has been preventing the people from accepting guidance in every age, and the same has been
the cause of every nation's downfall. Has not the news reached to you of those who had disbelieved before this, and then tasted the evil results of their deeds. And in the Hereafter there awaits them a painful torment. They deserved this fate because their Messengers came to them with clear signs, but they said: Shall human beings show us guidance. So they refused and turned away. (Surah At-Taghabun,
Ayats 5-6). Whenever guidance came before the people, nothing prevented them from believing in it except this (excuse): they said: Has Allah sent a human being as His messenger? (Surah Bani Israil, Ayat 94). Then the Quran says explicitly that Allah has always sent human being as the Messenger and a human being as His messenger? (Surah Bani Israil, Ayat 94).
supernatural being: And We sent before you also human beings as Messengers to whom We revealed (Our message). If you (O objectors) have no knowledge of this, you may ask those who have the knowledge of this, you may ask those who have the knowledge. We did not give them such bodies as could survive without food nor were they immortal. (Surah Al-Anbiya, Ayats 7-8). "All the Messengers whom We sent before you also ate food and moved
about in the streets. (Surah Al-Furqan, Ayat 20). O Prophet, say to them: Had angels settled on the earth and moved about in peace, We would certainly have sent an angel as a messenger to them. (Surah Bani-Israil, Ayat 95). This is another notion of ignorance in which the disbelievers of Makkah were involved. In it are also involved the so-called rationalists of today and in it have been involved the
deniers of revelation and Prophethood of every age since the earliest times. These people have held the view that Allah does not send down any revelation at all for the guidance of man. He is only to convey to you the message that Allah has entrusted us with. Then it
is for you to accept it or reject it. We have not been made responsible to make you accept it forcibly, And if you do not accept it, we shall not be seized in consequence of your disbelief, You will yourselves be answerable for your disbelief, You will your disbelief, You will your disbelief, You will you wi
is befalling us is only because of you. Precisely the same thing used to be said by the disbelievers and the hypocrites of Arabia concerning the Prophet (peace be upon him): If they suffer a loss, they say: this is because of you. (Surah An-Nisa, Ayat 77). That is why at several places in the Quran these people have been told that in the ancient times people also used to say such things of ignorance in regard
to their Prophets. The people of Thamud said to their Prophet: We regard you and your companions as a sign of bad omen. (Surah An-Namal, Ayat 47). And the same was the attitude of the people of Pharaoh: Whenever a good time came, they would say: This is but our due, and when there was a hard time, they would ascribe their calamities to Moses (peace be upon him) and his companions. (Surah Al-
Aaraf, Ayat 130). That is, no one is an evil omen for another. Everyman's augury is hanging around his own self; and if he sees a good, it is also because of his own self. We have fastened the augury of every man to his own neck. (Surah Bani-Israil, Ayat 13). That is, you in fact want to avoid the good and you like the deviation instead of the guidance.
Therefore, instead of determining the truth and falsehood by means of an argument, you are making these false pretenses on account of your superstitious whims. That servant of God, in this one sentence, put together all the arguments required for determining the genuineness of a Prophet can be determined by two things. First, his word and deed; second, his being
selfless. What the person meant to say was this: First, whatever these people are saying is perfectly reasonable, and their own character also is pure; second, no one can prove that they are calling the people to this faith on account of a selfish motive. Therefore, there is no reason why they should not be listened to. By citing this reasoning of the person the person the Quran set a criterion before the people of how to
                    nine the aenuineness of the Prophethood of a Prophet, as if to sav: The word and deed of the Prophet Muhammad (peace be upon him) bear full evidence that he is on the right path. Then, no one can point out any selfish motive or interest behind his struggle of preaching his message. Therefore, there is no reason why a sensible person should reject what he presents
two parts. The first part is a masterpiece of reasoning, the second of the wisdom of preaching. In the first part he says: To worship those who have not created him and should deny to be the servant of Him Who has created him. In the second part he warns his people to the effect: All of you
ultimately have to die and return to that God adoption of Whose service you object to. Therefore, you should consider for yourselves as to what goodness you could expect by turning away from Him. That is, they are neither such favorites of God that even if I commit grave crimes, He will forgive me on their recommendation, nor are they so powerful that they should be able to rescue me if God may please
to punish me.If I make them my gods in spite of knowing all this. This sentence again contains a subtle point of the wisdom of preaching. Saying this the man made the people realize: The Lord in Whom I have believing in Him. That is, immediately following
his martyrdom, the man was given the good news of Paradise. As soon as he entered the next world through the gate of death, there were the angels to receive him, and they gave him the good news of Paradise straight away and he is living in it and receiving his
sustenance. And Mujahid says: This was told him by the angels as a good news; he will enter Paradise on the day of Resurrection along with the other believers. This is a specimen of the high morality of the believer, He had no ill will or feeling of vengeance in his heart against the people who had just killed him so that he should invoke Allah against them. Instead, he was still wishing them well. After death
the only wish that he cherished was: Would that my people could know the good end that I have met, and could learn a lesson from my life, and adopt the righteous way. The noble person did not wish Hell for his murderers but wished his people well when living as
well as when dead. Allah has narrated this event in order to warn the disbeliever was of his people. They do not cherish any ill-will or feeling of vengeance against you in spite of your persecutions of them. They are not your enemies but enemies but enemies of your deviation and error.
The only object of their struggle against you is that you should adopt the right way. This verse also is one of those verses which clearly prove the existence of barzakh. This shows that the period of time between death and Resurrection is not a period of nonexistence altogether, as some ignorant people think. But in this period the spirit lives without the body, speaks and hears speech, has feelings and
desires, feels happy and unhappy, and also continues to be concerned about the people of the world. Had it not been given the good end. These words contain a subtle satire. In their arrogance and pride of power and their strong antagonism towards the true faith.
they thought they would annihilate the three Prophets and their followers, but, contrary to their plot, they were annihilated by only one stroke of the divine punishment. That is, they were annihilated by only one stroke of the divine punishment. That is, they were annihilated by only one stroke of the divine punishment. That is, they were annihilated by only one stroke of them was left behind them. No one in the world even remembers them today. Their civilization as well as their race has become extinct. Until now the disbelieves of
Makkah were being warned and reproved for their denial of the truth and their attitude of antagonism which they had adopted towards the Prophet (peace be upon him), i.e. the doctrine of Tauhid and the Hereafter, which the Prophet (peace be upon him) was presenting
and the disbelievers were refusing to accept. In this connection, some arguments have been given, one after the other, to make the people ponder over the reality, which this Prophet is presenting before you?"A sign": A sign that Tauhid is the truth and shirk the
falsehood. Another translation of this sentence can be: So that they may eat fruits thereof and what their own hands make. That is, the artificial kinds of food, which the people prepare from the natural products, e.g. bread, curry, jam, pickles, sauces and countless other things. In these brief sentences the vegetable and plant life of the earth has been presented as an argument. Man is eating the products of
the earth day and night and regards this as very ordinary. But if he considers it seriously, he will see that the growth of rich crops and lush green gardens from the dry earth and the flow of the springs and rivers is not a simple thing, which might be happening of itself, but there is a great wisdom and power and providence which is working behind it. Consider the reality of the earth. The substances of which it
is composed do not possess any power of their own for growth. All these substances individually as well as after every sort of combination, remain inorganic, and thus do not possess any sign of life. The question is: How did it become possible for plant life to emerge from the lifeless earth? If one looks into it, one will see that there are some important factors without whose provision beforehand life here
could not have come into existence. First, in particular regions of the earth, on its outer surface, a layer was kept soft so that the roots of the vegetation could serve as food for vegetation was arranged on the earth in different ways so that the roots of the vegetation could serve as food for vegetation. This layer was kept soft so that the roots of the vegetation could serve as food for vegetation was arranged on the earth in different ways so that the roots of the vegetation could serve as food for vegetation.
and absorbed by the roots. Thirdly, the atmosphere was arranged around the earth which protects it against the calamities of the sky, becomes a means of the rainfall, and possesses gases which are necessary for the life and growth of the vegetation. Fourthly, a relationship was established between the sun and the earth which protects it against the calamities of the sky, becomes a means of the rainfall, and possesses gases which are necessary for the life and growth of the vegetation. Fourthly, a relationship was established between the sun and the earth which protects it against the calamities of the sky, becomes a means of the rainfall, and possesses gases which are necessary for the life and growth of the vegetation. Fourthly, a relationship was established between the sun and the earth which protects it against the calamities of the sky, becomes a means of the rainfall, and possesses gases which are necessary for the life and growth of the vegetation.
provision of these main factors (which in themselves are combinations of countless other factors), the coming to life of the vegetation becomes possible. After arranging the suitable conditions the seed of each species of the vegetation becomes possible. After arranging the suitable conditions the seed of each species of the vegetation was so constituted that as soon as it received favorable soil, water, air and season, vegetable life should begin stirring within it. Besides, inside the same seed a system was
so arranged that from the seed of every species a plant precisely of the same species should grow with all the characteristics of its own species and heredity. Then, in addition to this, another wonderful thing was done. Vegetation was not created in twenty, or fifty, or a hundred kinds but in countless species, and they were so made that they should fulfill the requirements of food, medicine and clothing and
innumerable other needs of the countless kinds of animals and man, who were to be brought into being after the vegetation on the earth. Anyone who ponders over this wonderful arrangement, if he is not stubborn and prejudiced, will himself testify that all this could not have come about by itself. There is certainly a wise plan underlying it, according to which harmonies and relationships of the soil, water, air
and season with respect to the vegetation, and harmonics and relationships of the vegetation, and harmonics and human beings have been determined, keeping in view the finest detail. No sensible person can imagine that these universal, all-embracing relationships could be a mere accident. This same subtle arrangement points to the fact that this cannot be the
work of many gods. This is, and can only be the work of One God, Who is the Creator and Lord of the earth, water, air, sun, vegetation, animals and mankind. If each of these had a separate god, it cannot be imagined that such a comprehensive and universal plan with such deep and wise relationship and harmony could be produced, and should have continued to work with such regularity for millions upon
millions of years. After giving these arguments for Tauhid, Allah says: Do they not then give thanks? That is: Are these people so thankless and ungrateful that they do not render thanks to that God Who has provided all this for their survival, but thank others for the blessings and favors done by Him? Are they so wretched that instead of bowing before Him they bow before the false gods, who have not
created even a blade of grass for them? Glory be to Him: He is free from every defect and fault, from every defect and partner in His work. The Quran has generally used these words when refuting polytheistic beliefs, because every belief of shirk is, in fact, an imputation of some defect, some weakness and some fault to Allah. When a person
says that Allah has an associate, he in fact, thinks that either Allah is incapable of running and ruling His kingdom alone, or He is under compulsion to make another His associate in His work. Or, some other beings are so powerful in themselves that they are interfering in God's administration and God is putting up with their interference. Or, God forbid, Allah has the weaknesses of the worldly kings, due to
which He is surrounded by an army of ministers, courtiers, flatterers and beloved princes or princesses, and thus many powers of Godhead have become divided among them. Had there been no such notions of ignorance about Allah in the minds, there could be no question of any idea of shirk in the world. That is why it has been stated again and again in the Quran That Allah is free from and exalted far
above those defects and faults and weaknesses which the mushriks ascribe to Him. This is still another argument for Tauhid. Here again certain realities of daily experience have been mentioned and it is suggested that man observes these day and night but does not ponder over them seriously, whereas they contain signs and pointers to the reality. The coming together of the man and woman is the cause
of man's own birth. Procreation among the animals also is due to the combination between the male and the female. Also about vegetation, man knows that the law of sex is working in it. Even among the animals also is due to the combination between the male and the female. Also about vegetation, man knows that the law of sex is working in it. Even among the animals also is due to the combination between the male and the female. Also about vegetation, man knows that the law of sex is working in it.
between the positive and the negative electric charges. This law of the exist such harmonies and mutual relationships between the members of each pair that an objective observer can neither regard it as the result of an accident, nor can he believe that
many different gods might have created these countless pairs and matched their members, one with the other, with such great wisdom. The members of each pair being a perfect match for each other and coming into being of new things with their combination itself is an explicit argument of the Creator's being One and only One. The alternation of the night and day also is one of those realities which man
does not regard as worthy of much attention only because it is a phenomenon of daily occurrence and experience; whereas if he considers how the night, he will himself realize that this is an obvious sign of the existence of an All-Powerful and All-Wise Allah and of His being One and only One. The
day cannot pass and the night cannot fall until the sun hides from the earth. The great regularity which is found in the alternation of the day and night and the other creations on the earth clearly points to the fact that this
system has been established deliberately by a Being with perfect wisdom. The existence on the earth, of the men and animals and vegetation, and even of water and different parts of the earth should go on successively coming before the sun and hiding from it at definite
intervals. If the distance of the earth from the sun had been a little longer, or a little shorter, or there had been a perpetual day on the other, or there had been much faster or much slower, or sometimes the day had appeared suddenly and sometimes the night without any system, no life could be possible on this planet, and even the form
and appearance of the inorganic substances would have been much different from what it is now. If the hearts are not blinded, one can clearly perceive in this system the working of a God, Who willed to bring into being this particular kind of creation on the earth and then established relevance, harmonies and relationships between the earth and the sun precisely in accordance with its needs and
requirements. If a person regards the concept of the existence of God and His Unity as far removed from reason, he should think for himself and see how much farther removed should it be from reason to ascribe this wonderful creation to many gods, or to think that all this has happened automatically under some deaf and blind law of nature. When a person who can accept without question these latter
unreasonable explanations, only on the basis of conjecture and speculation, says that the existence of a system and wisdom and purpose is not a sufficient or insufficient or insufficient in any degree whatever, for accepting any concept of creed in the world. "Place of
rest" may either mean the place where the sun will ultimately come to a halt, or the time when it will come to a halt. The true meaning of this verse can be determined only when man has attained the seems to know today might change tomorrow. The people of the
ancient times on the basis of their observations of the sun believed that it was moving round the earth. Then after further research and observations revealed that not only the sun but all the stars are also moving in a particular direction, at
speeds of 10 to 100 miles per second. About the sun the modern astronomers hold the view that it is moving at a speed of 20 kilometers (about 12 miles) per second along with its whole family of the planets. (See Star and Sun in Encyclopedia Britannica). That is, the phases of the moon go on changing throughout the month. It begins as a crescent, then goes on waxing every day till it becomes the full
moon on the 14th of the month. Then it starts waning every day till at last it returns to its original shape of the moon. That is why one can always calculate and find out exactly in what phase the moon will be on a particular day. If the movement of the moon had not been
bound in a system, estimation of its phases would not have been appointed for the rising and both are correct. (1) The sun does not have two meanings and both are correct. (1) The sun does not have the power that it should draw the moon into itself, or enter its orbit and collide with it. (2) The sun does not have the power that it should draw the moon into itself, or enter its orbit and collide with it. (2) The sun does not have the power that it should draw the moon into itself, or enter its orbit and collide with it. (2) The sun does not have the power that it should draw the moon into itself, or enter its orbit and collide with it. (2) The sun does not have the power that it should draw the moon into itself, or enter its orbit and collide with it. (2) The sun does not have the power that it should draw the moon into itself, or enter its orbit and collide with it. (2) The sun does not have the power that it should draw the moon into itself, or enter its orbit and collide with it. (3) The sun does not have the power that it should draw the moon into itself, or enter its orbit and collide with it. (4) The sun does not have the power that it should draw the moon into itself, or enter its orbit and collide with it. (4) The sun does not have the moon into itself, or enter its orbit and collide with it. (5) The sun does not have the moon into itself, or enter its orbit and collide with it. (5) The sun does not have the moon into itself, or enter its orbit and collide with it. (6) The sun does not have the moon into itself, or enter its orbit and collide with it. (7) The sun does not have the moon into itself and collide with it. (8) The sun does not have the moon into itself and collide with it. (8) The sun does not have the moon into itself and collide with it. (9) The sun does not have the moon into itself and collide with it. (1) The sun does not have the moon into itself and collide with it. (1) The sun does not have the moon into itself and collide with it.
on the horizon when the moon is shining at night. Nor does this happen either that the night should approach before the appointed period of the day comes to an end, and should start spreading its darkness suddenly during the time when the day is meant to spread its light. The word falak in Arabic is used for the orbit of the planets, and it gives a different meaning from the word sama (sky). The sentence,
"Each in an orbit is floating" points to four realities.(1) That not only the stars and planets and the moon but all the stars and planets and celestial bodies are moving in the orbits to four realities.(1) That the orbits is similar to the floating of something in a fluid. These
verses are not intended to describe the realities of astronomy, but are meant to make man understand that if he looks around himself, with open eyes, and uses his common sense, he will find countless and limitless proofs of the existence of God and His Unity, and he will not come across a single proof of atheism and shirk. The vastness of the existence of God and His Unity, and he will not come across a single proof of atheism and shirk. The vastness of the existence of God and His Unity, and he will not come across a single proof of atheism and shirk.
parent body, the sun, is 300,000 times bigger than the earth, and its farthest planet, it revolves 4,600 million miles away round it. Notwithstanding this vastness, the solar system occupies a very insignificant part of a huge galaxy. The galaxy which includes our solar system has about 3,000 million
suns in it, and its nearest sun is so distant from our earth that it is one of about 2,000,000 spiral nebulae, and the nearest nebula is about a million light years away from the earth. As for the farthest celestial bodies which are visible through the
modern instruments, their light reaches the earth in about 100 million years. Even now it cannot be claimed that man has seen the whole universe. It is a small part of the Kingdom of God which man has yet been able to observation at his disposal. All the information that has been gathered
so far about the universe proves that this whole world is made up of the same substance of which our tiny earthly world is made, and the same law is working in the universe which is working in the world of our earth; otherwise it was not at all possible, that man should have made observations of the very distant worlds from the earth, measured their distances and estimated their movements. Is it not a clear
proof of the fact that this whole universe is the creation of One God and the Kingdom of One Ruler? Then from the order and the wisdom and the excellence of workmanship and the millions and billions and billions of the stars and planets revolving in them no sensible person can imagine that all this has come about
automatically. Is it possible that there should be no administrator behind this order and system, no sage behind this wisdom, no designer behind this planning?"A laden vessel": the Ark of the Prophet Noah (peace be upon him). As to boarding of the progeny of man in it, it means that although apparently a few companions of the Prophet Noah (peace be
upon him) had boarded it, in reality all human beings who are to be born till Resurrection were boarding it; all the rest of mankind had been drowned in the world was the one made by the Prophet Noah (peace be upon him). Before that time man did not know any
method of crossing the rivers and the seas. This method was first of all taught by Allah to the Prophet Noah (peace be upon him), and when some servants, of Allah were rescued in it from the flood, their future generations started making boats and ships for their sea journeys. The signs until now were mentioned as arguments for Tauhid. This sign has been mentioned to make man realize that whatever
powers he has been given over the forces of nature, have been discovered also through the guidance of Allah and not solely by himself. Man did not have the power and strength to have subdued these great forces by his own power, nor the capability to have discovered
the secrets of nature himself and known the methods of taking service from them. Then he can use and employ the forces over which were serving man turn against him suddenly and he finds himself utterly helpless before them. To call man's attention to
this reality, Allah has presented the case of the sea journey only as an example. The whole human race would have perished in the flood had Allah not taught the method of making the vessel to the Prophet Noah (peace be upon him) and had his followers not boarded it. Then the scattering of the human race over the whole earth became possible only because the people learned the principles of building
vessels from Allah and became able to cross the rivers and oceans. But from that humble beginning till today in spite of making great strides in the act of building huge ships and attaining every possible perfection in the science of navigation, man cannot claim that he has brought the rivers and the oceans fully under his control and power. Even today the water of God is still in God's own power alone and
whenever He wills He drowns man along with his ships in it. "What is behind you": Which the peoples before you have seen and experienced. "Signs": Verses of the divine Book by which man is admonished, and the signs which are found in the universe and in man's own self and in his history which serve as abject lessons for man, provided he is inclined to learn any lesson. This means to show that disbelief
has not only blinded their intellect but has destroyed their moral sense, too. They neither have the right thought about Allah nor do they adopt the right attitude towards the people. They react adversely to every admonition, follow a perverse philosophy in respite of every deviation and immorality and have a ready-made pretense for escape from every good. After Tauhid the other question about which a
dispute was raging between the Prophet (peace be upon him) and the discourse. Here, before giving the arguments, the Hereafter has been depicted with all its horrors so that the people should know that what they are refusing to believe in cannot be averted by their denial, but they have to
meet and experience it one day inevitably. The question did not mean that they wanted to know the exact date of the coming of the Hereafter, and if, for instance, they were told that it would have believed in it. Such questions, in fact, were put as a challenge only for the sake of
argument. What they meant to say was that there would be no Resurrection with take place on such and such to say: You are threatening us with Resurrection without rhyme or reason. That is why in reply it has not been said that Resurrection will not take place on such and such a day, but that it shall come and shall be accompanied by such and s
people may leisurely watch its coming, but it will come all of a sudden when the people will be a terrible blast and everyone will fall dead at the spot. Abdullah bin Amr and Abu Hurairah have related a Hadith from the Prophet (peace be upon him) saying: The people will be walking on
the roads as usual, will be buying and selling in the markets, will be disputing matters in their assemblies, when suddenly the Trumpet shall be sounded. Thereupon the one who was filling a cistern to water his animals would not have the time to water; and the one who was going to eat, would
not have the time to lift the morsel to his mouth and Resurrection will take place. For the explanation of the Irumpet, see E.N. 78 of Surah TaHa. As for the length of the interval between the first blowing of the Trumpet, see E.N. 78 of Surah TaHa. As for the length of the interval between the first blowing of the Trumpet, see E.N. 78 of Surah TaHa. As for the length of the interval between the first blowing of the Trumpet, see E.N. 78 of Surah TaHa. As for the length of the interval between the first blowing of the Trumpet and its second blowing, we have no information. The interval between the first blowing of the Trumpet and its second blowing and its second b
Israfil has put the Trumpet to his mouth and is looking up to the divine Throne, awaiting orders for blowing, called nafakhat as-Saag, everything in the earth and heavens will be struck with terror. On the second blowing, called nafakhat as-Saag, everything in the earth and heavens will be struck with terror. On the first blowing, called nafakhat as-Saag, everything in the earth and heavens will be struck with terror. On the first blowing, called nafakhat as-Saag, everything in the earth and heavens will be struck with terror. On the second blowing, called nafakhat as-Saag, everything in the earth and heavens will be struck with terror.
will be changed altogether and will be spread flat and smooth without a crease or wrinkle on it. Then Allah will administer a rebuke to His Creation, whereupon everyone will rise at the spot where he had fallen dead, on the changed earth, and this will happen on the third blowing of the Trumpet called nafakhat al qiyam li-Rabbil-Alamin. This is supported by several allusions in the Quran also. For example
see Surah Ibrahim, Ayat 48; Surah TaHa, Ayats 105-108, and the E.Ns thereof. That is, at that time they will not realize that they had been woken up suddenly by some terrible catastrophe, and were running away from it. (For further details, see Surahs TaHa, Ayat 103; Al-Hajj, Ayats
1-2). Here, it is not clear as to who will give this answer. It may be that they them selves would realize after some time to their horror that it was the same thing of which the Messengers of God used to inform them and they used to belie them. It may also be that the believers will remove their misunderstanding and tell them that it was not waking up from sleep but the second life after death. And it may also
be that they will understand this from the general conditions prevailing on the Day of Resurrection and the english might tell them this. This is what Allah will tell the disbelievers and the polytheists, the sinners and the polytheists, the sinners and the polytheists, when they will be presented before Him. To understand this one should remember that the righteous believers will not be withheld in the Plain of Resurrection, but in the very beginning
they will be sent to Paradise without accountability, or after a mild reckoning, because their record will be clean. There will be no need to keep them waiting during the hearing by the Court. Therefore, Allah will tell the culprits, who will be required to render their accounts, in the Plain of Resurrection: Look! the righteous people whom you used to mock and regard as foolish in the world, are today enjoying their accounts, in the Plain of Resurrection: Look! the righteous people whom you used to mock and regard as foolish in the world, are today enjoying their accounts.
pleasures of Paradise because of their wisdom, and you, who in your own judgment were very prudent and sagacious, are being condemned to accountability for your misdeeds. This can have two meanings: (1) Get you apart from the righteous believer; for in the world even if you belonged to the same community and the same brotherhood, here you have no connection and relationship
left with them. (2) Get you apart from one another: now you can no longer remain a group. All your relations and deeds.53. Here again Allah has used ibadat (worship) in the sense of itaat (obedience). This subject has already been explained above
in Surah Al-Baqarah, Ayat 172; Surah An- Nisa, Ayat 172; Surah An- Nisa, Ayat 117, Surah Al-Anaam, Ayat 117, Surah Al-Anaam, Ayat 22; Surah Al-Anaam, Ayat 22; Surah Al-Anaam, Ayat 12; Surah Al-Anaam, Ayat 117, Surah Al-Anaam, Ayat 117, Surah Al-Anaam, Ayat 12; Surah Al-Anaam, Ayat 12; Surah Al-Anaam, Ayat 117, Surah Al-Anaam, Ayat 12; Surah Al-Anaam, Ayat 13; Surah Al-
the reason being that only falling prostrate before him is not forbidden, but following him and obeying his commanded to worship the Prophet and the rulers in the verse: Atiullaha wa ati-ur-rasula wa ulil-amri min-kum? He himself answers it
thus: If obedience to them is in accordance with the commands of Allah, it will be Allah's worship (ibadat) and His obedience (itaat). Did not the angels fall prostrate before Adam in obedience to them is in accordance with the command? This was nothing but worship of Allah. Obedience of the rulers will be their worship only in cases where they are obeyed in matters in which Allah has not given leave to obey them. Then he
writes: If a person comes to you and commands you to do something, you should see whether his command is in accordance with the command of Allah or not. If it is not, Satan is with him; and if you obeyed him in this, you worshiped him and his Satan. Likewise, if your self urges you to do something, you should see whether it is permissible to do it according to the Sahariah or not. If it is not, permissible to do it according to the Sahariah or not. If it is not, permissible to do it according to the Sahariah or not. If it is not, permissible to do it according to the Sahariah or not. If it is not, something, you should see whether it is permissible to do it according to the Sahariah or not. If it is not, something, you should see whether it is permissible to do it according to the Sahariah or not. If it is not, something, you should see whether it is permissible to do it according to the Sahariah or not. If it is not, something, you should see whether it is permissible to do it according to the Sahariah or not. If it is not, something, you should see whether it is permissible to do it according to the Sahariah or not. If it is not, something, you should see whether it is permissible to do it according to the Sahariah or not. If it is not, something, you should see whether it is permissible to do it according to the Sahariah or not. If it is not, something, you should see whether it is not, something to the Sahariah or not. If it is not, something to the Sahariah or not. If it is not, something to the Sahariah or not is not the Saharia
your self is Satan itself, or Satan is with it. If you obeyed him, you in fact became quilty of worshiping him. Further on, he writes: But there are different degrees of the worship of Satan. Sometimes it so happens that a man uses his limbs to do a work but his heart and tongue
do not cooperate in this. Some people commit a sin while their heart is disagreeable and their tongue is invoking Allah for forgiveness, and they confess that they are committing an evil. This is Satan's worship with external limbs. There are other people who commit a crime with a cool mind and express pleasure and satisfaction with the tongue also. Such people are the worshipers of Satan from outside as
well as from inside. (Tafsir Kabir, vol. VII, pp. 103-104). That is, If you had been deprived of reason and you were using it to advantage in all the affairs of the world, and you had been warned by Allah through the Prophets as well, yet, when you were
deceived by your enemy and he succeeded in leading you astray, you could not be excused from the responsibility of your folly. This command will be given in respect of the stubborn culprits, who will refuse to confess their crimes, will belie the witnesses, and will also not acknowledge the genuineness of their conduct-book. Then will Allah Almighty command: Well, stop your babbling. Just see what your
own limbs say about your misdeeds. In this connection, here only the evidence to be given by the hands and their eyes and their tongues, and their own tongues and their own their own their own their own hands and feet will bear
testimony to their misdeeds. (Surah An-Noor, Ayat 24) Then, when all will have reached there, their ears and their eyes and their eyes and their very skins will bear witness against them concerning what they had been doing in the world. (Surah HaMim-Sajdah, Ayat 20). The question arises: On the one hand, Allah says: We shall seal their mouths, and on the other hand, in the verse of Surah An-Noor, He says: Their
tongues will bear testimony against them. How can these two things be reconciled? The answer is: To seal the mouths means to deprive them of their tongues themselves will tell how the wicked people had used them, what blasphemies and lies they had been
made to utter, what mischief they had invented and what falsehoods they had been made to say on different occasions. After depicting the scene of Resurrection, the people are being warned to this effect: The Resurrection may seem yet far off to you, but even if you consider seriously your life in this world of which you are so proud, you will see how helpless you are in the powerful grip of Allah. Your eyes
by virtue of whose sight you are carrying out all your obligations in the world can be blinded at one command of Allah. Your legs on whose strength you are showing all this activity can become paralyzed as and when Allah wills. As long as the powers and capabilities granted by Allah continue to function, you remain lost in the arrogance of your self, but as soon as one of them fails to function, you come to
understand how helpless you are. "Reverse him in creation," means that in old age Allah turns him back to the stand and walk without the help and support of others; he is fed by others; he urinates and defecates in bed; talks childishly and is laughed at by others. In short, towards the end of life he returns to the same state of weakness with which he had started life
in this world. This is a rejoinder to the disbelievers, who slighted the Prophet (peace be upon him) and his message by branding him a poet when he preached Tauhid and talked of the Hereafter, life-after-death, and Hell and Heaven. (For further explanation, see Surah Ash-Shuara, Ayats 224-227 and the E.Ns thereof). Every living person means: Every person who is capable of thinking and understanding,
who is not like a stone, which neither hears nor understands nor moves from its place however rationally and sympathetically one may explain the distinction between the truth and falsehood and give admonition before him. The word "hands" has been used metaphorically for Allah. This does not mean that, God forbid, Allah has a body and He works with the hands like human beings, but it means to
impress that Allah has made these things Himself, and none else has any share in the matter of their creation. It is ingratitude to regard a blessing as a gift of someone other than the donor, to be grateful to another for it, and to cherish the hope of receiving it or to seek it from another than the donor. Likewise, it is also ingratitude that one should use a blessing against the will of the donor. Therefore, a
mushrik or a disbeliever or a hypocrite or a sinful person cannot be regarded as a grateful servant of God when he utters words of thankfulness only with the tongue. The disbelievers of Makkah did not deny that the cattle had been created by Allah; none of them said that the other deities had any hand in their creation. But despite knowing all this when they paid homage to their deities for the blessings
granted by Allah, presented offerings before them and prayed to them for more blessings and offered sacrifices for their sake, their verbal gratitude became meaningless. That is why Allah has regarded them as guilty of ingratitude and their needs. But for their multitudes they
could not survive as gods even for a day. These people are behaving as their humble servants. They are setting up and decorating their shrines; they carry out propaganda for them; they fight and quarrel with others for their sake. Then only are they recognized as gods. They are not the real God, Who, whether someone recognizes Him or not, is ruling over the whole universe by His own might and
authority. The address is to the Prophet (peace be upon him). Here the allusion is to the campaign of vilification which the charges they brought against him were absolutely baseless. In order to create suspicions against him in the minds of the people, they
branded him a poet, sorcerer, magician, madman, etc. But their consciences recognized, and they also acknowledged before one another, that whatever they were uttering was false, which they were forging only to frustrate his mission. That is why Allah says to His Prophet: Do not grieve at their absurd and meaningless talk. Those who are opposing and resisting the truth with falsehood shall ultimately
meet with failure in this world and see their evil end in the Hereafter, too. Here the disbelievers' question cited in verse 48 above, is being answered by reason and argument. The question: When will the threat of Resurrection be carried out? had not been asked with a view to find out the exact date of the coming of the Hereafter. But they asked it because they thought it was impossible, rather irrational, that
human beings would be raised back to life after death. That is why, in reply to their question, arguments are being given for the possibility of the Hereafter. According to the traditions related by Ibn Abbas, Qatadah and Said bin Jubair, one of the chiefs of Makkah, on this occasion, came up with a rotten bone of a dead person, from the graveyard. He broke and crushed it into pieces before the Prophet
(peace be upon him) and scattering its particles in the air, said: O Muhammad, you say that the dead will be raised back to life. Tell us who will give life to these decayed and rotten bones? The answer was given immediately in the form of these verses. That is, We caused the sperm-drop which contained nothing but the basic germ of life to develop to an extent that it started moving and eating like the
animals. Furthermore, it has developed such powers of intellect and reasoning and disputation and speech, which are not possessed by any animal; so much so that now he dares stand up as an adversary before his Creator! That is, he regards Us powerless and weak like the creation, and thinks that just as man cannot raise the dead back to life, so also can't We. "Forgets his own creation": Forgets that
We created the basic germ of life from dead matter, which became the means of his creation; then We caused the inflammable matter in the green trees due to which people kindle fire from the pieces of wood. Or, it is an allusion to the markh and afar trees, whose green branches the
Arabs struck against each other to produce the sparks. In ancient times the Bedouins used this method of kindling the fire and might even be using the same today. Page 17 NameThe word Fatir has occurred. The other name is Al Malaika, which also occurs in the first verse. Period of
RevelationThe internal evidence of the style shows that the period of the revelation of this Sarah is probably the middle Makkan period, and especially that part of it, when antagonism had grown quite strong and every sort of mischief was being adopted to frustrate the mission of the Holy Prophet. Subject Matter and ThemeThe discourse is meant to warn and reprove the people of Makkan and their chiefs
for their antagonistic attitude that they had then adopted towards the Holy Prophet is calling you is to your own advantage. Your tricks and machinations against it and your conspiracies and designs to frustrate it are not directed against him but against
your own selves. If you do not listen to him, you will be harming your own selves, not him. Just consider and ponder over what he says: there is no basis for shirk in the world. He presents the doctrine of Tauhid. If you use your common sense, you will come to the conclusion that there is no being,
beside Allah, Creator of the Universe, which might possess divine attributes and powers and authority. He tells you that you have not been created to be irresponsible in this world, but you have to render an account of your deeds before your God, and that there is life after the life of this world when everyone will meet the consequences of what he has done here. If you thing a little you will see that your
doubts and your astonishment about it are absolutely baseless. Don't you see the phenomenon of the reproduction of creation day and night. How can then your own intellect testify that the good and the evil cannot be alike? Then think and judge for yourselves as to what is reasonable, should the
good and the evil meet with the same fate and end up in the dust, or should the good be requited with good and the evil with evil? Now, if you do not admit and acknowledge these rational and reasonable things and do not abandon your false gods, and wish to continue living only as irresponsible people in the world, the Prophet will not lose anything. It is you yourselves only who will suffer the
consequences. The Prophet's only responsibility was to make the truth plain to you, which be has done. "In this connection, the Holy Prophet has been consoled again, as if to say: "When you are doing full justice to the preaching of your mission, you do not incur any responsibility for those who persist in their error and do not accept and follow the right way." Furthermore, he has also been
consoled to the effect "You should neither grieve on account of those who do not want to believe, nor consume yourself with the thought of how to bring them to the rights path. Instead of this, you should pay your full attention to those who are inclined to listen to you. "The believers also, in this connection, have been given the good news so that they may feel strengthened and encouraged and remain
steadfast on the path of the truth with full faith in the promises made by Allah. This can have two meanings:(1) "That these angels perform the service of communicating messages between Allah Almighty throughout the universe."The object is to impress this truth: The position of the angels whom
the polytheists have made their gods and goddesses is no more than of obedient servants of Allah, the One. Just as the servants of a king run about for the implementation of his orders, so do these angels fly about in the service of the real Sovereign. 2We have no means to know what is
the nature of the wings of these angels. But when Allah has used this word, which in human language is nearest to the actual meaning. The mention of two and three and four pairs of the wings shows that different angels have been granted different
degrees of powers by Allah. They have been equipped with different powers of speed and efficiency as demanded by the nature of service for which they arc employed. 3These words show that the number of the wings of the angels is restricted to four, but Allah has provided some angels with more wings than four. According to a Hadith related by Hadrat 'Abdullah bin Mas'ud, the Holy Prophet once saw
the Angel Gabriel (peace be upon hits) with six hundred wings. (Bukhari, Muslim, Tirmidhi). Hadrat 'A'ishah relates that the Holy Prophet had seen Gabriel twice in his real shape: he had six hundred wings and had covered the whole horizon. (Tirmidhi) 4This also is meant to remove the misunderstanding of the polytheists, who believed that from among the servants of Allah some one gave them the jobs,
some one the children and some one health to their patients. All these superstitions of shirk are baseless, and the pure truth is just that whatever of mercy reaches the people, reaches the monly through Allah Almighty's bounty and grace. No one else has the power either to bestow it or to withhold it. This theme has been expressed at many places in the Qur'an and the Ahadith in different ways so that man
may avoid the humiliation of begging at every door and at every shrine and may realize that making or marring of his destiny .n the power of One Allah alone and of none else. 5He is the All-Wise": every of His judgments from being enforced. Also "He is All-Wise": every of His judgments from being enforced. Also "He is All-Wise": every of His judgments from being enforced. Also "He is All-Wise": every of His judgments from being enforced. Also "He is All-Wise": every of His judgments from being enforced. Also "He is All-Wise": every of His judgments from being enforced. Also "He is All-Wise": every of His judgments from being enforced. Also "He is All-Wise": every of His judgments from being enforced. Also "He is All-Wise": every of His judgments from being enforced. Also "He is All-Wise": every of His judgments from being enforced. Also "He is All-Wise": every of His judgments from being enforced. Also "He is All-Wise": every of His judgments from being enforced. Also "He is All-Wise": every of His judgments from being enforced. Also "He is All-Wise": every of His judgments from being enforced. Also "He is All-Wise": every of His judgments from being enforced. Also "He is All-Wise": every of His judgments from being enforced. Also "He is All-Wise": every of His judgments from being enforced. Also "He is All-Wise": every of His judgments from being enforced. Also "He is All-Wise": every of His judgments from being enforced. Also "He is All-Wise": every of His judgments from being enforced. Also "He is All-Wise": every of His judgments from being enforced. Also "He is All-Wise": every of His judgments from being enforced. Also "He is All-Wise": every of His judgments from being enforced. Also "He is All-Wise": every of His judgments from being enforced. Also "He is All-Wise": every of His judgments from being enforced. Also "He is All-Wise": every of His judgments from being enforced. Also "He is All-Wise": every of His judgments from being enforced. Also "He is All-Wise": every of His judgments from being enforc
demanded by wisdom, and when He withholds something judgment gives it from somebody He withholds it because it would be against wisdom to give it. 6"Remember.... you": "Do not be ungrateful: do not forget that whatever you have has been given by Allah". In other words, this sentence is meant to warn that whoever worships another than Allah, or regards a blessing as a favor done by another than
Allah, or thanks another than Allah for a favor received, or prays to another than Allah for the grant of a blessing, is ungrateful". 7There is a subtle gap between the first and the second sentence, which is being filled by the context itself. To understand this, one may visualize the scene like this: The polytheists are being addressed. The speaker asks the audience: 'Is there another creator beside Allah, who
might have created you, and might be arranging provisions for you from the earth and heavens?" After this question the speaker waits for the answer. But there is no reply from anywhere. No one replies that there is none beside Allah, who could be their creator and sustainer. Then
the speaker says: "If so, then He alone can be the Deity also and no one else. How have you been so deceived? Why have you taken these others as your deities, when Allah alone is your Creator and Sustainer?" 8"If they ...liar": `If they do not believe that there is no one worthy of worship but Allah, and accuse you of having made a false claim to Prophethood. "9That is, "It is not for the people to give the
verdict that whomsoever they call a liar should in actual fact become a liar. The judgment rests with Allah. He shall in the end decide who was the liar, and shall bring the real liars to their evil end." 10"The promise of the Hereafter to which allusion was made in the preceding sentence, saying: 'All affairs shall ultimately be presented before Allah. 11"Let not...deceive you": "Deceive you
that the world is an end in itself: that there is no Hereafter when one will have to render an account of one's deeds: or that even if there is the Hereafter, the one who is enjoying life here will enjoy life there, too."12"Great deceiver": Satan, as is evident from the next sentence. And "deceive you concerning Allah" means:(1) That he should stake some people believe that Allah does not exist at All;(2) involve
others in the misunderstanding that Allah after having once created the world, has retired and has now practically nothing to do with the universe any more; (3) delude others into believing that Allah no doubt is running the universe, but He has taken no responsibility of providing guidance to man: therefore, Revelation and Prophethood are a mere deception; and (4) give still others the false hope that since
Allah is All-Forgiving and All-Merciful. He will forgive one whatever sins one might have committed, and that He has some beloved ones too: if one remains attached to them, success and salvation are assured. 13Those who disbelieve: those who will refuse to believe in this invitation of Allah's Book and His Messenger. 14That is, Allah will overlook their errors and will refuse to believe in this invitation of Allah's Book and His Messenger. 14That is, Allah will overlook their errors and will reward them for their good deeds not
merely with what they will just deserve but much more richly and generously. 15Verses 3-7 were addressed to the common people. In this paragraph mention has been made of the standard-bearers of error and deviation, who were exerting their utmost to frustrate and defeat the mission of the Holy Prophet. 16That is, one kind of perverted person is he who commits evil but knows and understands that he
is committing evil. Such a person can be reformed by counsel and advice, and sometimes his own conscience also pricks and brings him to the right path, for his habits only are perverted, who has lost the discrimination between good and evil, far whom the life of sin has become alluring and lustrous, who abhors good
and takes evil for civilization and culture, who regards goodness and piety as things of the past, and sinfulness and wickedness as progressiveness, and for whom guidance becomes error and error guidance. Such a person is not amenable to any advice, any admonition. He neither takes warning from his own follies, nor listens to a well-wisher. It is useless to waste ones tube and energy for the
reformation of such a person Instead, the inviter to the truth should turn his attention towards those whose consciences may still be alive and who may still be inclined to listen to the truth. 17The insertion of the words "Allah lends astray whomsoever He pleases and shows the Right Way to whomsoever He pleases", between the preceding and this sentence, clearly gives the meaning that Allah deprives, of
the grace of guidance, those who become so perverted mentally, and leaves them to wander aimlessly in the ways in which they themselves wish to remain lost. After making the Holy Prophet realize this fact Allah exhorts him to the effect: "It is not within your power to bring such people to the right path; therefore, have patience in their regard. Just as Allah exhorts him to the effect: "It is not within your power to bring such people to the right path; therefore, have patience in their regard. Just as Allah exhorts him to the effect: "It is not within your power to bring such people to the right path; therefore, have patience in their regard. Just as Allah exhorts him to the effect: "It is not within your power to bring such people to the right path; therefore, have patience in their regard. Just as Allah exhorts him to the effect: "It is not within your power to bring such people to the right path; therefore, have patience in their regard. Just as Allah exhorts him to the effect: "It is not within your power to bring such people to the right path; therefore, have patience in their regard. Just as Allah exhorts him to the effect: "It is not within your power to bring such people to the right path; the right path is not within your power to bring such people to the right path is not within your power to bring such people to the right path is not within your power to bring such people to the right path is not within your power to bring such people to the right path is not within your power to bring such people to the right path is not within your power to bring such people to the right path is not within your power to bring such people to the right path is not within your power to bring such people to the right path is not within your power to bring such people to the right path is not within your power to bring such people to the right path is not within your power to bring such people to the right path is not within your power to be a such people to the right path is not within your power to be a such people 
being unduly anxious about their reformation." Here, one should bear in mind two things very clearly. First, the people being mentioned here were not the common people, but the chiefs of Makkah. who were employing every falsehood, every fraud and every trick to defeat the mission of the Holy Prophet. These people were in fact not involved in any misunderstanding about the Holy Prophet. They knew
full well what he was calling theta to and what were the evils and moral weaknesses which they themselves were striving to maintain. After knowing and understanding All this they had firmly resolved not to let him succeed in his object, and for this purpose they did not feel any hesitation invent a new
falsehood every next day and spread it against a person, can deceive the whole world but as for themselves they know that the person whom the false propaganda is being made also does not react and respond in a way opposed to truth and righteousness, the unjust people also cannot help realizing that
their opponent is a truthful and honest man. If in spite of this the people do not feel ashamed of their misconduct and continue to oppose and resist the truth with falsehood. their conduct itself testifies that they are under Allah's curse and they can no longer discriminate between good and evil. Secondly, if Allah had only meant to make His Prophet understand the supreme truth, He could have secretly made
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him aware of this. There was no need to proclaim it openly in the Revelation. To mention it in the Qur'an and to proclaim it openly in the Revelation. To mention it in the Qur'an and to proclaim it to the world was in fact meant to warn the common people that the leaders and the religious guides whom they were under the curse of Allah. 18This sentence in itself

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contains the threat that a time is coming when Allah will punish them for their misdeeds. When a ruler says that he is fully aware of the misdeeds of a culprit, it does not only mean that the ruler has the knowledge of his misconduct, but it necessarily contains the warning that he will also punish him for this certainly. 19That is, "These ignorant people think that the Hereafter is impossible. That is why they are
living under the delusion that they may do whatever they like in the world, the time will never come when they will have to. appear before their God and render an account of their dead earth comes back to life at one shower of the rain and the roots,
lying dead for ages, become green and start sprouting up from the layers of the earth." 20lt should be noted that whatever the chiefs of the Quraish were doing against the Holy Prophet, they were doing it for the sake of their honor and dignity. They thought that if the Holy Prophet succeeded in his mission, their greatness and glory would fade away, their influence would die out and their honor among the
Arabs would be ruined. At this it is being said: "The honor that you have attained for yourselves by your disbelief in and rebellion against Allah. If you turn sincerely and faithfully to Him, you will attain it; and if you turn away from Him you are bound
to live an abject, wretched life. " 21This is the real means of attaining the honor. In the sight only such a word can rise and flourish; which is taste and pure and based on the truth, and in which a righteous creed and a correct point of view may have been expressed and presented. Then the thing which makes the pure word
rise and prosper is the action which conforms to it. Wherever the word is pure but the action opposed to it, the purity of the word suffers a blemish. The mere extravagant rise of the tongue does not exalt and raise it high. Here. one should also note that the Qur'an presents the righteous word and the righteous action as inter-dependent. No action
can be righteous merely on the basis of its external and apparent form unless it has a righteous creed behind it. And no righteous creed behin
unlawful but drinks, his mere word can neither be acceptable to the people nor deserve approval in the sight of Allah. 22Those who propagate false and devire, however mean and depraved, to frustrate and defeat the word of the truth. " 23From here again the
discourse is directed to the common people. 24That is, man in the first instance was created from the dust directly, then his race was perpetuated through the sperm-drop. 25That is, "It is pre-ordained for everyone who is born in this world how long he will live. If a person lives a long life, he does so by Allah's decree, and if another one lives a short life, he too lives so by Allah's decree. Some ignorant people
give the argument that in the past the death-rate of the newly-born children used to be high, and now it has been checked by the advancement of the presented in refutation of the Qur'anic argument only when it could be ascertained that Allah, for
instance, had pre-ordained a two-year life for a certain person, and the modern medical facilities have enhanced it by a day. If a person has no such knowledge, he cannot refine this Qur'anic statement on any rational grounds. Only on the basis of the statistics that the death-rate among children has fallen, or that the people now. are living longer lives, it cannot be argued that man has now become able to
change the decrees of Allah. Rationally it is not impossible that Allah might have fixed different life-spans for the people born in different periods, and this might also be Allah Rationally it is not impossible that Allah mighty's decree that man in such and such a period man would be given greater means for longevity. 26That is, "It is not at all difficult
for Allah to give commands and pass judgments about each individual of His countless creations when He possesses detailed and perfect knowledge about them." 27That is, the body of water in the oceans, and the body of water in the oceans, and the body of water in the rivers and springs and lakes. 28"Fresh flesh": Flesh of water animals. 29That is, the body of water in the oceans, and the body of water in the rivers and springs and lakes. 28"Fresh flesh": Flesh of water animals.
starts diminishing and the darkness of the night increasing gradually so as to cover up everything completely. Likewise, towards the end of the night, in the beginning, a streak of the light appears on the horizon, and then the bright day dawns." 31"Subjected to a law. 32The word qitmira in the original means the thin skin that covers the stone of the date-fruit; but what is meant to be said is that
the gods of the mushriks do not own anything whatever. That is why we have translated it "a blade of grass", which is an insignificant thing.33This does not mean that they cannot take any action on your supplications. If a person sends his application to someone who is not a ruler. his
application miscarries. For the person to whom it has been sent, has no authority whatever: he can neither reject it nor accept it. However, if the same application is sent to the one who is really a ruler, one or the other action will certainly be taken on it. 34That is, "They will plainly say: We had never told theta that we are Allah's associates and that they should worship us. On the contrary, we were not at All
aware that they regarded us as Allah's associates and were invoking us for help. None of their prayers has reached us, nor has any of their polytheists by rational arguments only, but We are directly aware of the Absolute Truth. We are
telling you, on the basis of knowledge, that All those whom the people believe to be possessing some powers in Our Godhead are absolutely powerless. They have no authority whatever by which themselves refute their shirk. "You should not remain under the
delusion that Allah stands in need of your help. If you do not accept Him as God, His Godhead will fail, and if you do not serve and worship Him, He will incur some loss. Nay, but the means by which you remain alive in the world and function. Therefore, when you are
told to adopt His service and obedience, it is not because Allah stands in need of it, but because upon it depends your own success here as well as in the Hereafter. If you do not do so, you will be harming your own selves only, and not Allah in any way." 37The word Ghani implies that He is the Owner of everything: He is Self-Sufficient and Independent of All: He does not stand in need of anyone's help.
The word Hamid implies that He is Self-Praiseworthy: someone may praise Him, or may not, but He alone is worthy of hamd (praise and gratitude). These two attributes have been used together because one would be ghani but not hamid One will be hamid only in case one does not draw any benefit for oneself
but benefits others in every way from the treasures of one's wealth and resources. Since Allah is perfect in these two attributes, it has been said: "He is not just Ghani (self-sufficient) but such Ghani as is worthy of every kind of praise and gratitude, for He is fulfilling your needs as well as the needs of all other creatures.38That is, You are not enjoying life on Allah's earth solely by dim of your own power and
might. He has the power to remove you from here in no time and raise another people to take your place. Therefore, you should understand your true worth, and should desist from adopting the conduct which has been causing the downfall of the nations. When Allah wills to send someone to his doom. there is no one in the universe, who can stop Him and withhold His decree from being enforced.
39"Burden": the burden of the responsibilities of actions. It means: In the sight of Allah every one is responsibility upon the other, nor is there the possibility that a person will take the burden of another's responsibility upon himself and get himself seized for the crime committed by the
other. This thing has been said here because the polytheist kinsmen and relatives of the people who were embracing Islam in Makkah, used to urge them, saying, Give up Islam and return to your ancestral faith. We take the responsibility of any punishment etc. on ourselves." 40In the preceding sentence, Allah's law of justice has been enunciated, according to which He will not seize any person for the sin
committed by another, but will hold everyone responsible for his own sin. In this sentence the Muslims have been told: `Those who urge you to give up faith and commit evil on the assurance that they will take on themselves the burden of your sins on the Day of Resurrection, are in fact giving you a false hope. When Resurrection comes and the people see what fate they are going to meet in consequence
of their misdeed, everyone will be concerned only about himself. Brother will turn away from brother and father from son, and no one will be prepared to take even an atom's weight of another's burden on himself. Brother will turn away from brother and father from son, and no one will be prepared to take even an atom's weight of another's burden on himself. Brother will turn away from brother and father from son, and no one will be prepared to take even an atom's weight of another's burden on himself.
and who are inclined to bow before their real Master." 42In these comparisons the present and the future of a believer and does not care to see as to what truth the whole system of the universe and his own existence itself are pointing. There is a person, whose eyes are open and who clearly sees
that everything outside and inside himself bears evidence to the Unity of God and to man's answerability before him. There is a person, who is wandering blindly in the superstitions of ignorance and the darknesses of presumptions and who, as soon as the light spread
by the Prophet appears before him, comes to realize that All the ways being followed by the polytheists and the disbelievers and the attheists lead to destruction, and the way to success is only that which has been shown by the Messenger of God. Now how can it be possible that the attitude of the two persons be the same in the world and the two may follow one and the same path together? And how can
this also be possible either that the two should meet the same end and should both end up in the dust after death? Neither should one be punished for his wrongdoings, nor the other be rewarded for his righteous conduct. The sentence, "the cool shade and the heat of the sun are not alike", points to the same fate. The one will be provided shelter tinder the shade of Allah's mercy and the other will bum in
the fire of Hell. Thus, the notions that the two will ultimately meet the same end is utterly false. In the end, the believer to the dead. That is, the believer is he whose feeling, understanding and perception are alive and whose conscience is making him aware of the distinction between the good and the evil every moment. Contrary to this, the person
who has been, wholly lost in the prejudices of disbelief is even worse than the blind person who is wandering about in darkness. Nay, he is like a dead person who has no sense or feeling left in him. 43That is, "As for the powers of Allah, they are unlimited. He can even make the stones to hear. But it is not within the power of the Messenger to make those people to listen to him whose consciences have
become dead and whose ears deaf to every call to the truth. He can only make those people to hear him, who are inclined to listen to every reasonable thing.44That is, "Your only duty is to warn the people and nothing else. If even after this a person does not come to his senses, and remains lost in his deviations, you are not to blame for that, for you have not been entrusted with the duty of making the
blind to see and the deaf to hear.45That there has been no community in the world for whose guidance Allah did not appoint the Prophets, has been stated at several places in the Qur'an. In Surah Ar-Ra'd: 7, it was said: "Every people has its guide;" in Surah An-Nahl: 36: "We sent to every
community a Messenger;" and in Surah Ash-Shu'ara: 208: "We have never destroyed a habitation unless it had its warners to administer admonition." But, in this connection, one should note two things so that there remains no misunderstanding. First, one and the same Prophet is enough for the lands to which his message may reach. It is not necessary that Prophets be sent to every separate habitation
and to every separate community. Second, no new Prophet needs to be sent as long as the message and teaching and guidance given by a previous Prophet remains safe and intact. It is not necessary that a separate Prophet be sent for every race and every generation.46Clear proofs": Proofs which clearly testified that they were Allah's Messengers. 47"Scriptures" probably consisted of good counsels
and moral precepts and "the Book" comprised a complete code of the law.48This is meant to impress that in the universe created by Allah nowhere is there homogeneity and uniformity; there is variety everywhere. From the same earth and by the same water different kinds of trees are appearing. Even the two pieces of the fruit of the same tree are not uniform in color and size and taste. In the same
mountain one will see a variety of colors and a great difference in the material composition of its different parts. Even among human beings and animals one will not see two offspring of the same parents exactly alike. If a person seeks uniformity of the temperaments and dispositions and mentalities in this universe and is bewildered at the differences which have been alluded to in vv. 19-22 above, it will be
his own perception and understanding to blame. This same variety and difference, in fact, point to the reality that this universe has been created by a Wise Being with great wisdom; its Maker is a Unique Creator and a Matchless Fashioner, Who does not have the same model of everything. Then if one ponders over the differences and limitless designs of everything before Him, but has a variety of countless and limitless designs of everything. Then if one ponders over the differences and limitless designs of everything.
in human temperaments and minds, in particular. one will see that it is not a mere accident, but in fact the masterpiece of the wisdom of creation. If all human beings had been created with the uniform temperaments and desires and feelings and inclinations and ways of thinking, and no room had been left for any difference, it would have been absolutely useless to bring about a new creation like man in the
world. When the Creator decided to bring into existence a responsible creation, a creation having power and authority, the necessary inevitable demand of the fact that the creation of man is not the result of an accident, but the result of a wonderful and wise plan and
design. And obviously, wherever there is a wise plan and design, there must necessarily be a Wise Being working behind it, for the existence of wisdom without a Wise Being working behind it, for the existence of wisdom without a Wise Being working behind it, for the existence of wisdom without a Wise Being working behind it, for the existence of wisdom without a Wise Being working behind it, for the existence of wisdom without a Wise Being working behind it, for the existence of wisdom without a Wise Being working behind it, for the existence of wisdom without a Wise Being working behind it, for the existence of wisdom without a Wise Being working behind it, for the existence of wisdom without a Wise Being working behind it, for the existence of wisdom without a Wise Being working behind it, for the existence of wisdom without a Wise Being working behind it, for the existence of wisdom without a Wise Being working behind it, for the existence of wisdom without a Wise Being working behind it, for the existence of wisdom without a Wise Being working behind it, for the existence of wisdom without a Wise Being working behind it, for the existence of wisdom without a Wise Being working behind it, for the existence of wisdom without a Wise Being working behind it, for the existence of wisdom without a Wise Being working behind it with the window with the window with the existence of wisdom without a Wise Being working behind it with the window with the
His vengeance and His omnipotence and His omnipotence and His other attributes, the more he will fear His disobedience. Thus, in fact, |knowledge of Divine attributes, no matter whether one is literate or illiterate. The one who is fearless of God is illiterate merely as regards this
knowledge even if he has All the knowledge of the world. And the one who knows the attributes of God and fears Him in his heart, is learned even if he is illiterate. In the same connection, one should also know that in this verse the 'ulama' does not imply the scholars in the technical sense, who are termed as religious scholars because of their knowledge of the Qur'an and Hadith and Fiqh and philosophy
They will prove true to this verse only when they possess fear of God in their hearts. The same thing has been said by Hadrat Hassan Basri, thus: "The scholar is he who fears Allah though he has not seen Him, and turns to what is approved by Him and keeps away from what
makes Him angry."50That is, He is All-Mighty, and therefore, can seize the disobedient as and when He likes: no one can escape His grasp. But He is All-Forgiving alsa and is, therefore, giving respite to the wrongdoers.51This kind of conduct and practice of the believers has been likened to a trade bargain because in trade a man invests his money and labor and capabilities in the hope that he will not only
get his capital back and his wages for the time and energy spent but in addition some profit as well. Likewise, a believer also invests his wealth and his time and his labor and capabilities in carrying out Allah's Commands and in His service and worship and in the struggle to promote the cause of His Religion in the hope that he will not only get his full rewards for it but Allah will bless him with much more
from His bounty as well. But there is a great difference between the two kinds of bargains. In the worldly trade bargains there is : no risk of any loss whatever. 52That is, "Allah's relation with the sincere believers is not that of a miserly master who checks his servant on
trivialities and brings all his services and loyalties to naught on account of a minor error. But Allah is the Most Beneficent. and Generous Master. He overlooks the errors of His obedient servant and appreciates whatever service he might be able to render. "53lt means: This Book is not presenting the
same eternal Truth which all the Prophets have been presenting from the very beginning. 54The object of mentioning these attributes of Allah here is to arouse the people to the aims and ideals in which their true well being lies, to the principles which alone can afford the right guidance and to the rules and regulations which are precisely in accordance with them. None can know these except Allah, because
He alone is aware of the nature of the nature of the nature of His servants and its demands, and He alone watches over their well-being and affairs. The people do not know their own selves as much as their Creator knows them. Therefore, the truth is that, and can only be that, which He has taught by Revelation. 55This implies the Muslims, who have been sorted out from all mankind so that they may become heirs to the Book of
Allah, and convey its message to others after the Holy Prophet Muhammad (upon whom be Allah's peace and blessings). Though this Book has been presented before all human beings, those who accepted it in the first instance, were chosen for the honor to become heirs to a great Book like the Qur'an and the trustees of the teaching and guidance imparted by a great Messenger like the Holy Prophet
Muhammad (upon whom be Allah's peace and blessings). 56That is, "All these Muslims are not alike but are divided into three classes:(1) Those unjust to themselves: They are those who believe sincerely and honestly that the Qur'an is the . Book of Allah and the Sunnah of His
Messenger. They are believers but sinful; culprits but not rebellious; weak of faith but not hypocritical and unbelieving at heart. Therefore, although they are lunjust to themselves," they have been included among the chosen servants of God and among the heirs to the Book; otherwise, obviously the rebels and the hypocritical and unbelieving at heart. Therefore, although they are lunjust to themselves," they have been included among the chosen servants of God and among the heirs to the Book; otherwise, obviously the rebels and the hypocritical and unbelieving people could not be so treated and honored. This class of the
believers have been mentioned first of All because they are most numerous among the Muslims. (2) Those following the middle course: They are the people who fulfill the obligations of this inheritance to some extent but not fully. They are obedience; however, at times they give it undue
freedom and become involved in sin. Thus, their life becomes a combination of both the good and the evil actions. They are less numerous than the first group but more than the heirs to the Book, and they are the ones who are doing full justice to the inheritance. They are
in the forefront in following and adhering to the Book and the Sunnah; in conveying the message of God to His servants, in offering the sacrifices for the sake of the true Faith, and in every pious and good work. They are not the ones who would commit a sin deliberately, but if they happened to commit a sin inadvertently, they would be filled with remorse as soon as they became conscious of it. They are
less numerous than the people of the first two groups, and therefore, have been mentioned last, although they merit the first place in the matter of doing justice to the heritage of the Book of AllahAs for the sentence, "this is the supreme bounty, if it is related with the last sentence, it would mean that to excel in good deeds is the supreme bounty, and the people who excel in good deeds are the best of the
Muslim community. And if it is taken to be related with the first sentence, it would mean that to be a heir to the Book of Allah and to be chosen for this heritage is the supreme bounty, and the people who have been so chosen on account of their faith in the Qur'an and the Holy Prophet Muhammad arc the best among the human beings created by Allah. 57One section of the commentators has held the view
that this sentence is related with the two sentences immediately preceding it. That is, the ones who excel in good duds are the best of the people and they alone will enter the Gardens. As for the first two groups, nothing has been presented by `Allama Zamakhshari forcefully and supported by
Imam Razi. But the majority of the commentators opine that it is related with the whole preceding discourse, which means that all the three classes of the Ummah shall eventually enter Paradise, whether without accountability, or afar the accountability, whether remaining secure from every punishment, or after receiving some punishment. This commentary is supported by the Qur'anic context, for a little
below about those who are contrasted with the heirs of the Book, it has been said: "And for those who have disbelieved, there is the fire of Hell. " This shows that there is Paradise for all those who have believed in the Hook, and Hell for all those who have believed in the Hook, and Hell for all those who have disbelieved, there is the fire of Hell. " This shows that there is Paradise for all those who have believed in the Hook, and Hell for all those who have believed in the Hook, and Hell for all those who have believed in the Hook, and Hell for all those who have refused to believe in it. The same has been said: "And for those who have leaved in the Hook, and Hell for all those who have refused to believe in it. The same has been said: "And for those who have refused to believe in it. The same has been said: "And for those who have leaved in the Hook, and Hell for all those who have refused to believe in it. The same has been said: "And for those who have refused to believe in it. The same has been said: "And for those who have refused to believe in it. The same has been said: "And for those who have refused to believe in it. The same has been said: "And for those who have refused to believe in it. The same has been said: "And for those who have refused to believe in it. The same has been said: "And for those who have refused to be in the said of 
Baihaqi and some other traditionalists have related on the authority of Hadrat Abu ad-Darda'. The Holy Prophet said:Those who have excelled in good works shall be light. As for those who have been unjust to themselves, they shall be detained throughout the long period
of Resurrection and accountability (mahshar). Then Allah shall cover them also with His mercy. And they are the ones who will say: 'Thanks to Allah Who has removed sorrow from us!"'In this Hadith the Holy Prophet has himself given a complete commentary of the verse under discussion, and stated separately the end to be met by each of the three groups of the believers. The "light accountability" for the
ones following the middle course means this: The disbelievers will be punished for their disbelief as well as for each evil deed separately, but, contrary to this, the good and bad deeds of the believers who come with both the good and evil deed separately, but, contrary to this, the good and bad deeds of the believers who come with both the good and evil deeds will be judged on the whole: they will not be rewarded for each good deed and punished for each evil deed separately. As for those "who will be
detained throughout the period of Resurrection and accountability because they had been unjust to themselves," it means: They will be exposed to all the severities and rigors of the lengthy Day of Resurrection (and God alone knows how lengthy it will be !) till Allah Almighty will turn to them in
His mercy and command at the rising of the Court that they too be admitted into Paradise. The traditionists have cited several sayings to the same effect from many Companions like Hadrat 'Abdullah bin 'Azib. And obviously, the Companions could not have said any such
thing in such matters unless they had heard it from the Holy Prophet himself.But from this one should not form the impression that `those who have been unjust to themselves" from among the Muslims will only be sentenced to be detained "till the rising of the Court", and none of them will go to Hell at all. Several crimes have been mentioned in the Qur'an and Hadith, whose perpetrator will go to Hell in
spite of his faith. For instance, Allah Himself has declared that the believer who kills another believer who kills another believer who kills another major sins also
have been mentioned in Hadith, whose perpetrator shall go to Hell. 58"Sorrow": Sorrow of every kind: sorrows and Briefs and worries of the world and of the Hereafter with regard to the final end. It means: "Now we have nothing to worry about: now there can be no question of any sorrow and trouble afflicting us here. "59That is "He has forgiven us our errors, has appreciated whatever little provision of
deeds we had brought and blessed us with His Paradise as a reward."60That is, "The world was a stage in our journey of life, which we have crossed, and the plain of Resurrection also is a stage of the same journey, which we have also crossed. Now we have reached a place which is our eternal abode: we have not to go elsewhere from here." 61In other words, "All our toils and afflictions have come to an
end. Now we do not have to perform any work here in carrying out which we might have to experience any rigor or hardship and after carrying out which we might be fatigued."62"Who have disbelieved": Who have refused to believe in the Book which Allah has sent down on Muhammad (upon whom be His peace and blessings). 63This implies every such age of life in which a person may be able to
distinguish between good and evil, truth and falsehood, if he likes to, and turn to right guidance instead of deviation, if he wishes. If a person has died before attaining such an age, he will not be called to any account according to this verse. However, the one who has attained this age and gets more and more
opportunities for choosing and adopting the right path, his responsibility also will increase accordingly; so much so that the one who does not adopt right guidance even in old age will have no chance left for making any excuse. This same thing has been reported by Hadrat Abu Hurairah and Hadrat Sahl bin Sa'd as-Sa'idi in a Hadith, saying: "The one who lives a short life has an excuse to offer, but there is
no room for making an excuse for him who lives for 60 years or more." (Bukhari Ahmad, Nasa'i, Ibn Jarir, Ibn Abi Hatim).64This can have two meanings: (1) "Now He has given you over different things in the earth are not meant to make you the owners of these things but
are meant to enable you to function as the representatives of their real Owner. "65If the previous sentence would mean this: "The one who did not learn any lesson from the fate of the previous sentence would mean this: "The one who did not learn any lesson from the fate of the previous sentence would mean this: "The one who did not learn any lesson from the fate of the previous nations, this sentence would mean this: "The one who did not learn any lesson from the fate of the previous nations, this sentence would mean this: "The one who did not learn any lesson from the fate of the previous nations, this sentence would mean this: "The one who did not learn any lesson from the fate of the previous nations, this sentence would mean this: "The one who did not learn any lesson from the fate of the previous nations, this sentence would mean this: "The one who did not learn any lesson from the fate of the previous nations, this sentence would mean this: "The one who did not learn any lesson from the fate of the previous nations, this sentence would mean this: "The one who did not learn any lesson from the fate of the previous nations, this sentence would mean this: "The one who did not learn any lesson from the fate of the previous nations, this sentence would mean this: "The one who did not learn any lesson from the fate of the previous nations, the previous nations are the previous nations and the previous nations are the previous nations and the previous nations are the previous nations are the previous nations and the previous nations are the previ
end of his folly." And if the sentence is taken to mean this that Allah has delegated to you powers and authority as His vicegerents in the earth, this sentence would mean: `He who forgot this position of vicegerency and became independent, or he who adopted service of someone else, apart from his real Master, would see the evil end of his rebellious conduct himself." 66"Associates of yours", because
they are not in fact the associates of Allah, but the ones whom the polytheists themselves have made associates of Allah. 67That is, "Do they possess a written sanction from Us in which We might have indicated that We have made such and such beings Our
representatives in such and such parts of the earth and now it is in their hands to make or mar the destinies of the people of those parts; therefore, Our servants now should pray to them and present gifts and offerings before them, and for whatever blessings they receive they should thank those "demigods" only? If you possess any such sanction, produce it. And if you have no such sanction, you should
consider on what grounds you have invented these polytheistic creeds and practices. When you are asked as to what sign is there in the heavens and the earth that may point to your self invented gods as being God's associates, you cannot point out any. When you are asked to product any Divine sanction from any Book of Allah, or from your own possession, or from the possession of your self-
gods, which may testify to God s having Himself delegated to them those powers which you assign to them, you do not produce any. What then is the basis of your these religious guides, saints, priests, sorcerers, preachers and attendants of
shrines and their agents are fooling the people for selfish motives, and are concocting stories to give them false hopes that if they became the followers of such and such personalities, apart from God, they would have all their wishes and needs fulfilled in the world, and all their sins, no matter-how grave and numerous, forgiven by Allah in the Hereafter. "69That is, "This limitless universe is being sustained
by Allah alone. No angel, or jinn, or prophet, or saint can sustain it. Not to speak of sustaining the universe these helpless creatures do not even have the power to Sustain their own selves. Each one of them has any share in the attributes and powers of Divinity is sheer folly and deception. "70That
is, "It is Allah's Clemency and Forbearance that He is not seizing the culprits immediately in punishment in spite of All kinds of disobedience which are being shown towards Him "71Before the advent of the Holy Prophet, the same thing used to be said by the Arabs, in general, and by the Quraish, in particular, when they witnessed the moral degeneration of the Jews and the Christians. Mention of this
saying of theirs has also been made in Surah Al-An'am :156-157 above, and in Surah AsSaffat: 167-169 below. 72That is, this Law of Allah that the nation which repudiates its Prophet, is destroyed should be applied in their case as well. Page 18 NameThe word Fatir of the first very verse is the title given to this Surah, which simply means that it is a Surah in which the word Fatir has occurred. The other
name is Al Malaika, which also occurs in the first verse. Period of RevelationThe internal evidence of the style shows that the period of the revelation of this Sarah is probably the middle Makkan period, and especially that part of it, when antagonism had grown quite strong and every sort of mischief was being adopted to frustrate the mission of the Holy Prophet. Subject Matter and ThemeThe discourse is
meant to warn and reprove the people of Makkah and their chiefs for their antagonistic attitude that they had then adopted towards the Holy Prophet is calling you is to your own advantage. Your anger, your tricks and machinations against it and your conspiracies
and designs to frustrate it are not directed against him but against him but against your own selves. If you do not listen to him, you will be harming your own selves, not him. Just consider and ponder over what he says: there is no basis for shirk in the world. He presents the doctrine of Tauhid. If you use your common
sense, you will come to the conclusion that there is no being, beside Allah, Creator of the Universe, which might possess divine attributes and powers and authority. He tells you that there is no being, beside Allah, Creator of the Universe, which might possess divine attributes and powers and authority. He tells you that there is no being, beside Allah, Creator of the Universe, which might possess divine attributes and powers and authority. He tells you that there is no being, beside Allah, Creator of the Universe, which might possess divine attributes and powers and authority.
he has done here. If you thing a little you will see that your doubts and your astonishment about it are absolutely baseless. Don't you see the phenomenon of the reproduction of creation day and night. How can then your own recreation be impossible for that God Who created you from an insignificant sperm drop? Doesn't your own intellect testify that the good and the evil cannot be alike? Then think and
judge for yourselves as to what is reasonable, should the good and the evil meet with the same fate and end up in the dust, or should the good be requited with good and the evil with to continue living only as irresponsible people in the world, the Prophet will not lose
anything. It is you yourselves only who will suffer the consequences. The Prophet's only responsibility was to make the truth plain to you, which be has done."In this connection, the Holy Prophet has been consoled again and again, as if to say:"When you are doing full justice to the preaching of your mission, you do not incur any responsibility for those who persist in their error and do not accept and follow.
the right way." Furthermore, he has also been consoled to the effect "You should neither grieve on account of those who are inclined to listen to you." The believers also, in this connection, have been given the good news so that they may feel
strengthened and encouraged and remain steadfast on the path of the truth with full faith in the promises made by Allah. This can have two meanings: (1) "That these angels to convey and enforce the Communicating messages between Allah and His Prophets:" and (2) "that it is the duty of these angels to convey and enforce the Communicating messages between Allah and His Prophets:" and (2) "that it is the duty of these angels to convey and enforce the Communicating messages between Allah and His Prophets:" and (2) "that it is the duty of these angels to convey and enforce the Communicating messages between Allah and His Prophets:" and (2) "that it is the duty of these angels to convey and enforce the Communicating messages between Allah and His Prophets:" and (2) "that it is the duty of these angels to convey and enforce the Communicating messages between Allah and His Prophets:" and (2) "that it is the duty of these angels to convey and enforce the Communicating messages between Allah and His Prophets:" and (2) "that it is the duty of these angels to convey and enforce the Communicating messages between Allah and His Prophets:" and (2) "that it is the duty of these angels to convey and enforce the Communicating messages between Allah and His Prophets:" and (2) "that it is the duty of these angels to convey and enforce the Communication and the convey and enforce the 
truth: The position of the angels whom the polytheists have made their gods and goddesses is no more than of obedient servants of Allah, the One. Just as the servants have no authority of their own; All powers rest with Allah, Who is the real Sovereign.
2We have no means to know what is the nature of the wings of these angels. But when Allah has used this word, which in human language is nearest to the actual meaning. The mention of two and three and four pairs of the wings shows that different
angels have been granted different degrees of powers by Allah. They have been equipped with different powers of speed and efficiency as demanded by the nature of service for which they arc employed. 3These words show that the number of the wings of the angels is restricted to four, but Allah has provided some angels with more wings than four. According to a Hadith related by Hadrat 'Abdullah bin
Mas'ud, the Holy Prophet once saw the Angel Gabriel (peace be upon hits) with six hundred wings. (Bukhari, Muslim, Tirmidhi). Hadrat 'A'ishah relates that the Holy Prophet had seen Gabriel twice in his real shape: he had six hundred wings and had covered the whole horizon. (Tirmidhi) 4This also is meant to remove the misunderstanding of the polytheists, who believed that from among the servants of
Allah some one gave them the jobs, some one the children and some one health to their patients. All these superstitions of shirk are baseless, and the pure truth is just that whatever of mercy reaches the people, reaches the people, reaches the people, reaches the power either to bestow it or to withhold it. This theme has been expressed at many places in the Qur'an and the
Ahadith in different ways so that man may avoid the humiliation of begging at every door and at every shrine and may realize that making or marring of his destiny .n the power of One Allah alone and of none else. 5He is the All-Mise": every of His is based on wisdom. When He gives
somebody something He because it is demanded by wisdom, and when He withholds something judgment gives it from somebody He withholds it because it would be against wisdom to give it. 6"Remember.... you": "Do not be ungrateful: do not forget that whatever you have has been given by Allah". In other words, this sentence is meant to warn that whoever worships another than Allah, or regards a
blessing as a favor done by another than Allah, or thanks another than Allah, or thanks another than Allah for a favor received, or prays to another than Allah for the grant of a blessing, is ungrateful". 7There is a subtle gap between the first and the second sentence, which is being filled by the context itself. To understand this, one may visualize the scene like this: The polytheists are being addressed. The speaker asks the audience: 'Is
there another creator beside Allah, who might have created you, and might be arranging provisions for you from the earth and heavens ?" After this question the speaker waits for the answer. But there is no reply from anywhere. No one replies that there is another one beside Allah, who is their creator and sustainer. This by itself shows that the audience also believe that there is none beside Allah, who
could be their creator and sustainer. Then the speaker says: "If so, then He alone can be the Deity also and no one else. How have you taken there is no one worthy of worship but Allah, and accuse you of having made a false claim to
Prophethood. "9That is, "It is not for the people to give the verdict that whomsoever they call a liar should in actual fact become a liar. The judgment rests with Allah. He shall in the end decide who was the liar, and shall bring the real liars to their evil end." 10"The promise implies the promise of the Hereafter to which allusion was made in the preceding sentence, saying: 'All affairs shall ultimately be
presented before Allah. 11"Let not...deceive you": "Deceive you that the world is an end in itself: that there is no Hereafter, the one who is enjoying life here will enjoy life there, too."12"Great deceive you concerning Allah" means: (1) That he should stake
some people believe that Allah does not exist at All;(2) involve others in the misunderstanding that Allah no doubt is running the universe, but He has taken no responsibility of providing guidance to man: therefore, Revelation and Prophethood are a
mere deception; and(4) give still others the false hope that since Allah is All-Forgiving and All-Merciful. He will forgive one whatever sins one might have committed, and that He has some beloved ones too: if one remains attached to them, success and salvation are assured. 13Those who disbelieve: those who will refuse to believe in this invitation of Allah's Book and His Messenger. 14That is, Allah will
overlook their errors and will reward them for their good deeds not merely with what they will just deserve but much more richly and generously. 15Verses 3-7 were addressed to the common people. In this paragraph mention has been made of the standard-bearers of error and deviation, who were exerting their utmost to frustrate and defeat the mission of the Holy Prophet. 16That is, one kind of perverted
person is he who commits evil but knows and understands that he is committing evil. Such a person can be reformed by counsel and advice, and sometimes his own conscience also pricks and brings him to the right path, for his habits only are perverted, who has lost the discrimination between good and evil, far whom
the life of sin has become alluring and lustrous, who abhors good and takes evil for civilization and culture, who regards goodness and piety as things of the past, and sinfulness and wickedness as progressiveness, and for whom guidance becomes error and error guidance. Such a person is not amenable to any advice, any admonition. He neither takes warning from his own follies, nor listens to a well-
wisher. It is useless to waste ones tube and energy for the reformation of such a person Instead, the inviter to the truth should turn his attention towards those whose consciences may still be alive and who may still be inclined to listen to the truth. 17The insertion of the words "Allah lends astray whomsoever He pleases", between the preceding and this
sentence, clearly gives the meaning that Allah deprives, of the grace of guidance, those who become so perverted mentally, and leaves them to wander aimlessly in the ways in which they prophet realize this fact Allah exhorts him to the effect: "It is not within your power to bring such people to the right path; therefore, have patience in their regard. Just
as Allah is indifferent about them, so should you also avoid being unduly anxious about their reformation." Here, one should bear in mind two things very falsehood, every fraud and every trick to defeat the mission of the Holy Prophet. These people were in fact not involved in
any misunderstanding about the Holy Prophet. They knew full well what he was calling theta to and what were the evils and moral weaknesses which they themselves were striving to maintain. After knowing and understanding All this they had firmly resolved not to let him succeed in his object, and for this purpose they did not feel any hesitation in using any mean or petty device. Now, evidently the people
who deliberately and after annual consultation invent a new falsehood every next day and spread it against a person, can deceive the whole world but as for themselves they know that the person against whom the false propaganda is being made also does not react and respond in a way opposed to truth and
righteousness, the unjust people also cannot help realizing that their opponent is a truthful and honest man. If in spite of this the people do not feel ashamed of their misconduct and continue to oppose and resist the truth with falsehood. their conduct itself testifies that they are under Allah's curse and they can no longer discriminate between good and evil. Secondly, if Allah had only meant to make His
Prophet understand the supreme truth, He could have secretly made him aware of this. There was no need to proclaim it openly in the Revelation. To mention it in the Qur'an and to proclaim it to the world was in fact meant to warn the common people that the leaders and the religious guides whom they were following blindly were the people of perverted mentality. Whose mean conduct was itself an
evidence that they were under the curse of Allah. 18This sentence in itself contains the threat that a time is coming when Allah will punish them for their misdeeds. When a ruler says that he is fully aware of the misdeeds of a culprit, it does not only mean that the ruler has the knowledge of his misconduct, but it necessarily contains the warning that he will also punish him for this certainly. 19That is, "These
ignorant people think that the Hereafter is impossible. That is why they are living under the delusion that they may do whatever they like in the world, the time will never come when they will have to. appear before their God and render an account of their deeds. But this is no more than a delusion. On the Day of Resurrection, the dead men of all ages will suddenly rise back to life at one call of Allah just as
the dead earth comes back to life at one shower of the rain and the roots, lying dead for ages, become green and start sprouting up from the layers of their honor and dignity. They thought that if the Holy Prophet succeeded in his mission, their greatness and glory
would fade away, their influence would die out and their honor among the Arabs would be ruined. At this it is being said: "The honor, which can never suffer debasement, can be attained only through service of Allah. If you turn sincerely and
faithfully to Him, you will attain it; and if you turn away from Him you are bound to live an abject, wretched life. " 21This is the real means of attaining the honor. In the sight on Jure and based on the truth, and in which a righteous creed and a correct point of view may
have been expressed and presented. Then the thing which makes the pure word rise and prosper is the action which conforms to it. Wherever the word is pure but the action opposed to it, the purity of the word salt and raise it high. Here. one should also note that the Qur'an
presents the righteous word and the righteous creed behind it. And no righteous creed can be reliable unless it has a righteous creed can be reliable unless it has a righteous creed behind it. And no righteous creed can be reliable unless it has a righteous creed can be reliable unless it has a righteous creed behind it. And no righteous creed can be reliable unless it has a righteous creed can be reliable unless it has a righteous creed behind it.
practical life, his action belies his word. If a person says that he regards the wine as unlawful but drinks, his mere word can neither be acceptable to the people nor deserve approval in the sight of Allah. 22Those who plot evil": Those who propagate false and evil words by means of cunning tricks, deceit and deceptive reasoning, and do not feel any hesitation in employing any device, however mean and
depraved, to frustrate and defeat the word of the truth. " 23From here again the discourse is directed to the common people. 24That is, "It is pre-ordained for everyone who is born in this world how long he will live. If a person lives a long life, he does so by Allah's decree, and if
another one lives a short life, he too lives so by Allah's decree. Some ignorant people give the argument that in the past the death-rate of the newly-born children used to be tre nedical facilities the life-span has increased. But this argument could be presented in
refutation of the Qur'anic argument only when it could be ascertained that Allah, for instance, had pre-ordained a two-year life for a certain person, and the modern medical facilities have enhanced it by a day. If a person has no such knowledge, he cannot refine this Qur'anic statement on any rational grounds. Only on the basis of the statistics that the death-rate among children has fallen, or that the people
now. are living longer lives, it cannot be argued that man has now become able to change the decrees of Allah. Rationally it is not impossible that Allah might have fixed different life-spans for the people born in different periods, and this might also be Allah Almighty's decree that man in such and such a period
man would be given greater means for longevity. 26That is, "It is not at all difficult for Allah to give commands and pass judgments about them." 27That is, the body of water in the oceans, and the body of water in the rivers and springs and lakes. 28"Fresh flesh": Flesh of water animals. 29That is pearls
and corals and, in some rivers, diamonds and gold. 30That is, "The light of the day starts diminishing and the darkness of the night increasing gradually so as to cover up everything completely. Likewise, towards the end of the night increasing gradually so as to cover up everything completely. Likewise, towards the end of the night, in the beginning, a streak of the night appears on the horizon, and then the bright day dawns." 31"Subjected ..": subjected to a law. 32The word qitmira in the original means
the thin skin that covers the stone of the date-fruit; but what is meant to be said is that the gods of the mushriks do not own anything whatever. That is why we have translated it "a blade of grass", which is an insignificant thing.33This does not mean that they cannot take any action on your
supplications. If a person sends his application to someone who is not a ruler, his application miscarries. For the person to whom it has been sent, has no authority whatever; he can neither reject it nor accept it. However, if the same application to someone who is really a ruler, one or the other action will certainly be taken on it. 34That is, "They will plainly say: We had never told theta that we are
Allah's associates and that they should worship us. On the contrary, we were not at All aware that they regarded us as Allah's associates and were invoking us for help. None of their prayers has reached us, nor has any of their prayers has reached us, nor has any of their prayers has reached us, nor has any of their prayers has reached us, nor has any of their prayers has reached us, nor has any of their prayers has reached us, nor has any of their prayers has reached us, nor has any of their prayers has reached us, nor has any of their prayers has reached us, nor has any of their prayers has reached us, nor has any of their prayers has reached us, nor has any of their prayers has reached us, nor has any of their prayers has reached us, nor has any of their prayers has reached us, nor has any of their prayers has reached us, nor has any of their prayers has reached us, nor has any of their prayers has reached us, nor has any of their prayers has reached us, nor has any of their prayers has reached us, nor has any of their prayers has reached us, nor has any of their prayers has reached us, nor has any of their prayers has reached us, nor has any of their prayers has reached us, nor has any of their prayers has reached us, nor has any of their prayers has reached us, nor has any of their prayers has reached us, nor has any of their prayers has reached us, nor has any of their prayers has reached us, nor has any of their prayers has reached us, nor has any of their prayers has reached us, nor has any of their prayers has reached us, nor has any of their prayers has reached us, nor has any of their prayers has reached us, nor has any of their prayers has reached us, nor has any of their prayers has reached us, nor has any of their prayers has reached us, nor has any of their prayers has reached us, nor has any of their prayers has reached us, nor has a subject to the prayers have a subject to the
by rational arguments only, but We are directly aware of the Absolute Truth. We are telling you, on the basis of knowledge, that All those whom the people believe to be possessing some powers in Our Godhead are absolutely powerless. They have no authority whatever by which they might do somebody good or harm. And We know this directly that on the Day of Resurrection, these gods of the mushriks
will themselves refute their shirk. "36That is, "You should not remain under the delusion that Allah stands in need of your help. If you do not accept Him as God, His Godhead will fail, and if you do not serve and worship Him, He will incur some loss. Nay, but the fact is that you stand in need of Him. You cannot remain alive for a moment if He does not keep you alive, and does not provide you with the
means by which you remain alive in the world and function. Therefore, when you are told to adopt His service and obedience, it is not because Allah stands in need of it, but because upon it depends your own success here as well as in the Hereafter. If you do not do so, you will be harming your own selves only, and not Allah in any way." 37The word Ghani implies that He is the Owner of everything: He is
Self-Sufficient and Independent of All: He does not stand in need of anyone's help. The word Hamid implies that He is Self-Praiseworthy: someone may praise Him, or may not, but He alone is worthy of hamd (praise and gratitude). These two attributes have been used together because one would be ghani but
not hamid One will be hamid only in case one does not draw any benefit for oneself but benefits others in every way from the treasures of one's wealth and resources. Since Allah is perfect in these two attributes, it has been said: "He is not just Ghani (self-sufficient) but such Ghani as is worthy of every kind of praise and gratitude, for He is fulfilling your needs as well as the needs of all other
creatures.38That is, You are not enjoying life on Allah's earth solely by dim of your own power and might. He has the power to remove you from here in no time and raise another people to take your place. Therefore, you should understand your true worth, and should desist from adopting the conduct which has been causing the downfall of the nations. When Allah wills to send someone to his doom. there
is no one in the universe, who can stop Him and withhold His decree from being enforced. 39"Burden": the burden of the responsibility that Allah will place the burden of one man's responsibility upon the other, nor is there the possibility that a person will take the burden of
another's responsibility upon himself and get himself seized for the crime committed by the other. This thing has been said here because the polytheist kinsmen and return to your ancestral faith. We take the responsibility of any punishment etc. on ourselves." 40In the preceding sentence, Allah's
law of justice has been enunciated, according to which He will not seize any person for the sin committed by another, but will hold everyone responsible for his own sin. In this sentence the Muslims have been told: `Those who urge you to give up faith and commit evil on the assurance that they will take on themselves the burden of your sins on the Day of Resurrection, are in fact giving you a false hope.
When Resurrection comes and the people see what fate they are going to meet in consequence of their misdeed, everyone will be concerned only about himself. Brother will turn away from brother and father from son, and no one will be prepared to take even an atom's weight of another's burden on himself. Brother will turn away from brother and father from son, and no one will be prepared to take even an atom's weight of another's burden on himself. Brother will turn away from brother and father from son, and no one will be prepared to take even an atom's weight of another's burden on himself.
admonitions can bring only such people to the right path, who have fear of God in their hearts, and who are inclined to bow before their real Master." 42In these comparisons the present and does not care to see as to what truth the whole system of the universe and his own
existence itself are pointing. There is the other person, whose eyes are open and who clearly sees that everything outside and inside himself bears evidence to the Unity of God and to man's answerability before him. There is a person, who is wandering blindly in the superstitions of ignorance and the darknesses of presumptions and speculations, and is not inclined to benefit by the light of the candle lit by
the Prophet. There is the other person, whose eyes are open and who, as soon as the light spread by the Prophet appears before him, comes to realize that All the ways being followed by the Messenger of God. Now how can it be possible that the attitude of the two
persons be the same in the world and the two may follow one and the same path together? And how can this also be possible either that the two should meet the same end and should both end up in the dust after death? Neither should one be punished for his wrongdoings, nor the other be rewarded for his righteous conduct. The sentence, "the cool shade and the heat of the sun are not alike", points to
the same fate. The one will be provided shelter tinder the shade of Allah's mercy and the other will bum in the fire of Hell. Thus, the heliever to the dead. That is, the believer is he whose feeling, understanding and perception are alive and whose conscience is
making him aware of the distinction between the good and the evil every moment. Contrary to this, the person who has been, wholly lost in the prejudices of disbelief is even worse than the blind person who is wandering about in darkness. Nay, he is like a dead person who has no sense or feeling left in him. 43That is, "As for the powers of Allah, they are unlimited. He can even make the stones to hear.
But it is not within the power of the Messenger to make those people to listen to every reasonable thing.44That is, "Your only duty is to warn the people and nothing else. If even after this a person does not come to his senses, and remains lost
in his deviations, you are not to blame for that, for you have not been entrusted with the duty of making the blind to see and the deaf to hear. 45That there has been no community in the world for whose guidance Allah did not appoint the Prophets, has been stated at several places in the Qur'an. In Surah Ar-Ra'd: 7, it was said: "Every people has its guide;" in Surah Al-Hijr: 10: "O Prophets, We have already
sent Messengers before you among many of the ancient peoples;" in Surah An-Nahl: 36: "We sent to every community a Messenger;" and in Surah Ash-Shu'ara: 208: "We have never destroyed a habitation unless it had its warners to administer admonition. " But, in this connection, one should note two things so that there remains no misunderstanding. First, one and the same Prophet is enough for the
lands to which his message may reach. It is not necessary that Prophet see sent to every separate community. Second, no new Prophet needs to be sent as long as the message and teaching and guidance given by a previous Prophet remains safe and intact. It is not necessary that a separate Prophet be sent for every race and every generation.46Clear proofs": Proofs
which clearly testified that they were Allah's Messengers. 47"Scriptures" probably consisted of good counsels and moral precepts and "the Book" comprised a complete code of the law.48This is meant to impress that in the universe created by Allah nowhere is there homogeneity and uniformity; there is variety everywhere. From the same earth and by the same water different kinds of trees are appearing
Even the two pieces of the fruit of the same tree are not uniform in color and size and taste. In the same mountain one will see a variety of colors and a great difference in the material composition of its different parts. Even among human beings and animals one will not see two offspring of the same parents exactly alike. If a person seeks uniformity of the temperaments and dispositions and mentalities in
this universe and is bewildered at the differences which have been alluded to in vv. 19-22 above, it will be his own perception and understanding to blame. This same variety and differences which have been alluded to in vv. 19-22 above, it will be his own perception and understanding to blame. This same variety and difference, in fact, point to the reality that this universe has been created by a Wise Being with great wisdom; its Maker is a Unique Creator and a Matchless Fashioner, Who does not have the same model of everything before Him,
but has a variety of countless and limitless designs of everything. Then if one ponders over the differences in human temperaments and limitless designs of everything. Then if one ponders over the differences in human temperaments and limitless designs of everything. Then if one ponders over the differences in human temperaments and limitless designs of everything. Then if one ponders over the differences in human temperaments and limitless designs of everything. Then if one ponders over the differences in human temperaments and limitless designs of everything.
left for any difference, it would have been absolutely useless to bring about a new creation like man in the world. When the Creator decided to bring into existence a responsible creation, a creation having power and authority, the necessary inevitable demand of the nature of the fact
that the creation of man is not the result of an accident, but the result of a wonderful and wise plan and design. And obviously, wherever there is a wise plan and design, there must necessarily be a Wise Being working behind it, for the existence of wisdom without a Wise Being would be un-imaginable.49 That is, the more a person is unaware of the attributes of Allah, the more he will be fearless of Him.
Contrary to this, the more a person is aware and conscious of Allah's powers, His knowledge, His wisdom, His verse does not imply knowledge of academic subjects like philosophy and science and history and mathematics, etc. but the knowledge of Divine attributes, no
matter whether one is literate or illiterate. The one who is fearless of God is illiterate merely as regards this knowledge even if he has All the knowledge of the world. And the one should also know that in this verse the 'ulama' does not imply the scholars in the technical sense, who are
termed as religious scholars because of their knowledge of the Qur'an and Hadith and Fiqh and philosophy. They will prove true to this verse only when they possess fear of God in their hearts. The same thing has been said by Hadrat Hassan Basri, thus: "The scholar is he who
fears Allah though he has not seen Him, and turns to what is approved by Him and keeps away from what makes Him angry."50That is, the refore, giving respite to the wrongdoers.51This kind of conduct and practice of the believers has been likened to a trade
bargain because in trade a man invests his money and labor and capabilities in the hope that he will not only get his capital back and his labor and energy spent but in addition some profit as well. Likewise, a believer also invests his wealth and his time and his labor and capabilities in carrying out Allah's Commands and in His service and worship and in the struggle to promote the cause of His
Religion in the hope that he will not only get his full rewards for it but Allah will bless him with much more from His bounty as well. But there is a great difference between the two kinds of bargains. In the worldly trade bargains there is no risk of any loss whatever. 52That is,
"Allah's relation with the sincere believers is not that of a miserly master who checks his servant on trivialities and brings all his services and loyalties to naught on account of a minor error. But Allah is the Most Beneficent, and Generous Master. He overlooks the errors of His obedient servant and appreciates whatever service he might be able to render."53lt means: This Book is not presenting anything
new which might be opposed to the teaching brought by the former Prophets, but it is presenting the same eternal Truth which all the Prophets have been presenting from the very beginning. 54The object of mentioning these attributes of Allah here is to arouse the people to the aims and ideals in which their true well being lies, to the principles which alone can afford the right guidance and to the rules and
regulations which are precisely in accordance with them. None can know their own selves as much as their Creator knows them. The refore, the truth is that, and can only be that, which He has taught by Revelation. 55This implies the
Muslims, who have been sorted out from all mankind so that they may become heirs to the Book of Allah, and convey its message to others after the Holy Prophet Muhammad (upon whom be Allah's peace and blessings). Though this Book has been presented before all human beings, those who accepted it in the first instance, were chosen for the honor to become heirs to a great Book like the Qur'an and
the trustees of the teaching and guidance imparted by a great Messenger like the Holy Prophet Muhammad (upon whom be Allah's peace and blessings). 56That is, "All these Muslims are not alike but are divided into three classes:(1) Those unjust to themselves: They are those who believe sincerely and honestly that the Qur'an is the . Book of Allah and Muhammad (upon whom be Allah's peace) the
Messenger of Allah, but in practical life do not fully follow the Book of Allah and the Sunnah of His Messenger. They are believers but sinful; culprits but not rebellious; weak of faith but not hypocritical and unbelieving at heart. Therefore, although they are lunjust to themselves," they have been included among the chosen servants of God and among the heirs to the Book; otherwise, obviously the rebels and
the hypocrites and the unbelieving people could not be so treated and honored. This class of the believers have been mentioned first of All because they are most numerous among the Muslims. (2) Those following the middle course: They are the people who fulfill the obligations of this inheritance to some extent but not fully. They are obedient as well as erring. They are the people who fulfill the obligations of this inheritance to some extent but not fully. They are obedient as well as erring. They have not left their self altogether free but
try as best as they can to turn it to God's obedience; however, at times they give it undue freedom and become involved in sin. Thus, their life becomes a combination of both the good and the evil actions. They are the people of the first rank among the heirs
to the Book, and they are the ones who are doing full justice to the inheritance. They are in the forefront in following and adhering to the Book and the Sunnah; in conveying the message of God to His servants, in offering the sacrifices for the sake of the true Faith, and in every pious and good work. They are not the ones who would commit a sin deliberately, but if they happened to commit a sin
inadvertently, they would be filled with remorse as soon as they became conscious of it. They are less numerous than the people of the first two groups, and therefore, have been mentioned last, although they merit the first place in the matter of doing justice to the heritage of the Book of AllahAs for the sentence, "this is the supreme bounty", if it is related with the last sentence, it would mean that to excel in
good deeds is the supreme bounty, and the people who excel in good deeds are the best of the Muslim community. And if it is taken to be related with the first sentence, it would mean that to be a heir to the Book of Allah and to be chosen for this heritage is the supreme bounty, and the people who excel in good deeds are the best of the Muslim community. And if it is taken to be related with the first sentence, it would mean that to be a heir to the Book of Allah and to be chosen for this heritage is the supreme bounty, and the people who excel in good deeds are the best of the Muslim community.
among the human beings created by Allah. 57One section of the commentators has held the view that this sentence is related with the two sentences immediately preceding it. That is, the ones who excel in good duds are the best of the people and they alone will enter the Gardens. As for the first two groups, nothing has been stated about them so that they became worried concerning their fate and try to
improve their lot. This view has been presented by `Allama Zamakhshari forcefully and supported by Imam Razi. But the majority of the commentators opine that it is related with the whole preceding discourse, which means that all the three classes of the Ummah shall eventually enter Paradise, whether without accountability, or afar the accountability, whether remaining secure from every punishment, or
after receiving some punishment. This commentary is supported by the Qur'anic context, for a little below about those who are contrasted with the heirs of the Book, it has been said: "And for those who have disbelieved, there is the fire of Hell." This shows that there is Paradise for all those who have believed in the Hook, and Hell for all those who have disbelieved, there is the fire of Hell. "This shows that there is Paradise for all those who have disbelieved, there is the fire of Hell."
supported by the Hadith of the Holy Prophet, which Imam Ahmad, Ibn Jarir, Ibn Abi Hatim, Tabarani, Baihaqi and some other traditionalists have related on the authority of Hadrat Abu ad-Darda'. The Holy Prophet said:Those who have excelled in good works shall enter Paradise without; and those who arc following the middle course, shall be subjected to accountability; but their accountability shall be light.
As for those who have been unjust to themselves, they shall be detained throughout the long period of Resurrection and accountability (mahshar). Then Allah shall cover them also with His mercy. And they are the ones who will say: 'Thanks to Allah Who has removed sorrow from us!"In this Hadith the Holy Prophet has himself given a complete commentary of the verse under discussion, and stated
separately the end to be met by each of the three groups of the believers. The "light accountability" for the ones following the middle course means this: The disbelievers will be punished for their disbelievers will be punished for their disbelievers will be judged on the whole: they will
not be rewarded for each good deed and punished for each evil deed separately. As for those "who will be detained throughout the period of Resurrection and accountability because they had been unjust to themselves," it means: They will be exposed to all the severities and rigors of the lengthy
Day of Resurrection (and God alone knows how lengthy it will be!) till Allah Almighty will turn to them in His mercy and command at the rising of the Court that they too be admitted into Paradise. The traditionists have cited several sayings to the same effect from many Companions like Hadrat 'Umar, Hadrat 'Abdullah bin Mas'ud, Hadra
Said Khudri and Hadrat Bara bin 'Azib. And obviously, the Companions could not have said any such thing in such matters unless they had heard it from the Holy Prophet himself. But from this one should not form the Court", and none of them will go to Hell at all.
Several crimes have been mentioned in the Qur'an and Hadith, whose perpetrator will go to Hell in spite of his faith. For instance, Allah Himself has been mentioned as the punishment of those people also who violate the provisions of the Divine Law of Inheritance. Those who devour interest even after its
prohibition have been declared to be "the dwellers of Hell." Besides these, some other major sins also have been mentioned in Hadith, whose perpetrator shall go to Hell. Besides these, some other major sins also have been mentioned in Hadith, whose perpetrator shall go to Hell. Besides these, some other major sins also have been mentioned in Hadith, whose perpetrator shall go to Hell. Besides these, some other major sins also have been mentioned in Hadith, whose perpetrator shall go to Hell. Besides these, some other major sins also have been mentioned in Hadith, whose perpetrator shall go to Hell. Besides these, some other major sins also have been mentioned in Hadith, whose perpetrator shall go to Hell. Besides these, some other major sins also have been mentioned in Hadith, whose perpetrator shall go to Hell. Besides these, some other major sins also have been mentioned in Hadith, whose perpetrator shall go to Hell. Besides these, some other major sins also have been mentioned in Hadith, whose perpetrator shall go to Hell. Besides these is a shall be a shall 
afflicting us here. "59That is "He has forgiven us our errors, has appreciated whatever little provision of deeds we had brought and the plain of Resurrection also is a stage of the same journey, which we have also crossed. Now we have reached a place which is our eternal abode:
we have not to go elsewhere from here." 61In other words, "All our toils and afflictions have come to an end. Now we do not have to perform any work here in carrying out which we might be fatigued."62"Who have disbelieved": Who have refused to believe in the Book which Allah has sent down on Muhammad (upon whom be
His peace and blessings). 63This implies every such age of life in which a person may be able to distinguish between good and evil, truth and falsehood, if he likes to, and turn to right guidance instead of deviation, if he wishes. If a person has died before attaining such an age, he will not be called to any account according to this verse. However, the one who has attained this age will certainly be held
answerable for his actions. Then, as long as he lives after attaining this age and gets more and more opportunities for choosing and adopting the right path, his responsibility also will increase accordingly; so much so that the one who does not adopt right guidance even in old age will have no chance left for making any excuse. This same thing has been reported by Hadrat Abu Hurairah and Hadrat Sahl bin
Sa'd as-Sa'idi in a Hadith, saying: "The one who lives a short life has an excuse to offer, but there is no room for making an excuse to offer, but there is no room for making an excuse for him who lives for 60 years or more." (Bukhari Ahmad, Nasa'i, Ibn Jarir, Ibn Abi Hatim).64This can have two meanings: (1) "Now He has settled you on His earth after the passing away of the previous generations and nations;" and (2) "the powers and authority that He has
given you over different things in the earth are not meant to make you the owners of these things but are meant to enable you to function as the representatives of their real Owner. "65lf the previous sentence is taken to mean that you have been made successors to the previous nations, this sentence would mean this: "The one who did not learn any lesson from the fate of the previous nations and
adopted the conduct of disbelief due to which those nations have gone to their doom, will himself see the evil end of his folly." And if the sentence is taken to mean this that Allah has delegated to you powers and authority as His vicegerents in the earth, this sentence would mean: `He who forgot this position of vicegerency and became independent, or he who adopted service of someone else, apart from
his real Master, would see the evil end of his rebellious conduct himself." 66"Associates of yours", because they are not in fact the associates of Allah, but the ones whom the polytheists themselves have made associates of Allah, but the ones whom the powers to heal the sick, or to get jobs
for the iobless. or to fulfill needs of the needv. or that We have made such and such beings Our representatives in such and such parts of the earth and offerings before them, and for whatever blessings they receive they should thank those "demigods"
only? If you possess any such sanction, produce it. And if you have no such sanction, you should consider on what grounds you have invented gods as being God's associates, you cannot point out any. When you are asked to product any Divine sanction
from any Book of Allah, or from your own possession, or from the possession, or from the possession of your self-invented gods, which may testify to God s having Himself delegated to them those powers which you assign to them, you do not produce any. What then is the basis of your these creeds and concepts? Are you the owners of the Divine rights and powers that you may assign and distribute them to whomsoever you
please?" 68That is, "These religious guides, saints, priests, sorcerers, preachers and attendants of shrines and their agents are fooling the people for selfish motives, and are concocting stories to give them false hopes that if they became the followers of such and such personalities, apart from God, they would have all their wishes and needs fulfilled in the world, and all their sins, no matter-how grave and
numerous, forgiven by Allah in the Hereafter."69That is, "This limitless universe is being sustained by Allah alone. No angel, or jinn, or prophet, or saint can sustain it. Not to speak of sustaining the universe these helpless creatures do not even have the power to Sustain their own selves. Each one of them is entirely dependent on Allah Almighty for his birth and survival every moment. To think that any one
of them has any share in the attributes and powers of Divinity is sheer folly and deception. "70That is, "It is Allah's Clemency and Forbearance that He is not seizing the culprits immediately in punishment in spite of All kinds of disobedience which are being shown towards Him "71Before the advent of the Holy Prophet, the same thing used to be said by the Arabs, in general, and by the Quraish, in
particular, when they witnessed the moral degeneration of the Jews and the Christians. Mention of this saying of theirs has also been made in Surah Al-An'am :156-157 above, and in Surah AsSaffat: 167-169 below. 72That is, this Law of Allah that the nation which repudiates its Prophet, is destroyed should be applied in their case as well. Page 19 NameThe word Fatir of the first very verse is the title given
to this Surah, which simply means that it is a Surah in which the word Fatir has occurred. The other name is Al Malaika, which also occurs in the first verse. Period of Revelation The internal evidence of the style shows that the period of the revelation of this Sarah is probably the middle Makkan period, and especially that part of it, when antagonism had grown quite strong and every sort of mischief was
being adopted to frustrate the mission of the Holy Prophet. Subject Matter and ThemeThe discourse is meant to warn and reprove the people of Makkah and their chiefs for their antagonistic attitude that they had then adopted towards the Holy Prophet is calling you
is to your own advantage. Your anger, your tricks and machinations against it and your conspiracies and designs to frustrate it are not directed against him but against your own selves. If you do not listen to him, you will be harming your own selves, not him. Just consider and ponder over what he says: there is nothing wrong in it. He repudiates shirk. If you look around carefully, you will yourself realize that
there is no basis for shirk in the world. He presents the doctrine of Tauhid. If you use your common sense, you will come to the conclusion that there is no being, beside Allah, Creator of the Universe, which might possess divine attributes and powers and authority. He tells you that you have not been created to be irresponsible in this world, but you have to render an account of your deeds before your God.
and that there is life after the life of this world when everyone will meet the consequences of what he has done here. If you thing a little you will see that your astonishment about it are absolutely baseless. Don't you see the phenomenon of the reproduction of creation day and night. How can then your own recreation be impossible for that God Who created you from an insignificant sperm
drop? Doesn't your own intellect testify that the good and the evil cannot be alike? Then think and judge for yourselves as to what is reasonable, should the good and the evil meet with the same fate and end up in the dust, or should the good be requited with good and the evil with evil? Now, if you do not admit and acknowledge these rational and reasonable things and do not abandon your false gods, and
wish to continue living only as irresponsible people in the world, the Prophet will not lose anything. It is you yourselves only who will suffer the consequences. The Prophet again and again, as if to say: "When you are doing full justice to the preaching of your mission, you do
not incur any responsibility for those who persist in their error and do not accept and follow the right way." Furthermore, he has also been consoled to the effect "You should neither grieve on account of those who do not want to believe, nor consume yourself with the thought of how to bring them to the rights path. Instead of this, you should pay your full attention to those who are inclined to listen to
you. "The believers also, in this connection, have been given the good news so that they may feel strengthened and encouraged and remain steadfast on the path of the truth with full faith in the promises made by Allah. This can have two meanings: (1) "That these angels to convey
and enforce the Commands of Allah Almighty throughout the universe. "The object is to impress this truth: The position of the angels whom the polytheists have made their gods and goddesses is no more than of obedient servants of Allah, the One. Just as the servants of the Universe.
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These servants have no authority of their own; All powers rest with Allah, Who is the real Sovereign. 2We have no means to know what is the nature of these angels. But when Allah has used this word, which in human language is nearest to
the actual meaning. The mention of two and three and four pairs of the wings shows that different angels have been granted different angels have been equipped with different powers by Allah. They have been equipped with different angels is restricted to four, but Allah has provided by the nature of service for which they are demanded by the nature of service for which they are demanded by the nature of service for which they are demanded by the nature of service for which they are demanded by the nature of service for which they are demanded by the nature of service for which they are demanded by the nature of service for which they are demanded by the nature of service for which they are demanded by the nature of service for which they are demanded by the nature of service for which they are demanded by the nature of service for which they are demanded by the nature of service for which they are demanded by the nature of service for which they are demanded by the nature of service for which they are demanded by the nature of service for which they are demanded by the nature of service for which they are demanded by the nature of service for which they are demanded by the nature of service for which they are demanded by the nature of service for which they are demanded by the nature of service for which they are demanded by the nature of service for which they are demanded by the nature of service for which they are demanded by the nature of service for which they are demanded by the nature of service for which they are demanded by the nature of service for which they are demanded by the nature of service for which they are demanded by the nature of service for which they are demanded by the nature of service for which they are demanded by the nature of service for which they are demanded by the nature of service for which they are demanded by the nature of service for which they are demanded by the nature of service for which they are demanded by the nature of service for the nature of service for the nature o
some angels with more wings than four. According to a Hadith related by Hadrat 'Abdullah bin Mas'ud, the Holy Prophet once saw the Angel Gabriel (peace be upon hits) with six hundred wings and had covered the whole horizon. (Tirmidhi) 4This also is meant to
remove the misunderstanding of the polytheists, who believed that from among the servants of Allah some one gave them the jobs, some one the children and some one health to their patients. All these superstitions of shirk are baseless, and the pure truth is just that whatever of mercy reaches the people, reaches them only through Allah Almighty's bounty and grace. No one else has the power either to
bestow it or to withhold it. This theme has been expressed at many places in the Qur'an and the Ahadith in different ways so that man may avoid the humiliation of begging at every door and at every shrine and the owner of Sovereignty: none can stop His judgments
from being enforced. Also "He is All-Wise": every of His is based on wisdom. When He gives somebody something judgment gives it from somebody He withholds it because it would be against wisdom, and when He withholds something judgment gives it from somebody He withholds it because it would be against wisdom, and when He withholds something judgment gives it from somebody He withholds it because it would be against wisdom, and when He withholds something judgment gives it from somebody He withholds it because it would be against wisdom, and when He withholds something judgment gives it from somebody He withholds it because it would be against wisdom, and when He withholds it because it would be against wisdom, and when He withholds something judgment gives it from somebody He withholds it because it would be against wisdom, and when He withholds it because it would be against wisdom, and when He withholds it because it would be against wisdom, and when He withholds it because it would be against wisdom, and when He withholds it because it would be against wisdom, and when He withholds it because it would be against wisdom, and when He withholds wisdom, and wh
words, this sentence is meant to warn that whoever worships another than Allah, or regards a blessing as a favor done by another than Allah for the grant of a blessing, is ungrateful". 7There is a subtle gap between the first and the second sentence, which is being filled by the context itself. To understand this, one may visualize
the scene like this: The polytheists are being addressed. The speaker asks the audience: 'Is there another creator beside Allah, who is their creator and heavens?" After this question the speaker waits for the answer. But there is no reply from anywhere. No one replies that there is another one beside Allah, who is their creator and
sustainer. This by itself shows that the audience also believe that there is none beside Allah, who could be their creator and sustainer. Then the speaker says: "If so, then He alone can be the Deity also and no one else. How have you been so deceived? Why have you taken these others as your deities, when Allah alone is your Creator and Sustainer?" 8"If they do not believe that there is no
one worthy of worship but Allah, and accuse you of having made a false claim to Prophethood."9That is, "It is not for the people to give the verdict that whomsoever they call lar, should in accuse you of having made a false claim to Prophethood."9That is, "It is not for the people to give the verdict that whomsoever they call lar, should in accuse you of having made a false claim to Prophethood."9That is, "It is not for the people to give the verdict that whomsoever they call lar, and shall bring the real liars to their evil end." 10"The promise implies the promise of the Hereafter to which allusion
was made in the preceding sentence, saying: 'All affairs shall ultimately be presented before Allah. 11"Let not...deceive you": "Deceive you that the world is an end in itself: that there is no Hereafter when one will enjoy life there, too."12"Great deceiver": Satan, as is evident from the next
sentence. And "deceive you concerning Allah" means: (1) That he should stake some people believe that Allah does not exist at All; (2) involve others in the misunderstanding that Allah no doubt is running that Allah no doubt is running the universe, but He has taken no responsibility
of providing guidance to man: therefore, Revelation and Prophethood are a mere deception; and (4) give still others the false hope that since Allah is All-Forgiving and All-Merciful. He will forgive one whatever sins one might have committed, and that He has some beloved ones too: if one remains attached to them, success and salvation are assured. 13Those who disbelieve: those who will refuse to
believe in this invitation of Allah's Book and His Messenger. 14That is, Allah will overlook their errors and will reward them for their good deeds not merely with what they will just deserve but much more richly and generously. 15Verses 3-7 were addressed to the common people. In this paragraph mention has been made of the standard-bearers of error and deviation, who were exerting their utmost to
frustrate and defeat the mission of the Holy Prophet. 16That is, one kind of perverted person is he who committs evil but knows and understands that he is committing evil. Such a person can be reformed by counsel and advice, and sometimes his own conscience also pricks and brings him to the right path, for his habits only are perverted, not his mind But there is another kind of a person whose mentality
has been perverted, who has lost the discrimination between good and evil, far whom the life of sin has become alluring and lustrous, who regards goodness and piety as things of the past, and sinfulness and wickedness as progressiveness, and for whom guidance becomes error and error guidance. Such a person is not amenable to any advice,
any admonition. He neither takes warning from his own follies, nor listens to a well-wisher. It is useless to waste ones tube and energy for the reformation of such a person Instead, the inviter to the truth should turn his attention towards "Allah lends astray whomsoever He pleases and
shows the Right Way to whomsoever He pleases", between the preceding and this sentence, clearly gives the meaning that Allah deprives, of the grace of guidance, those who become so perverted mentally, and leaves them to wander aimlessly in the ways in which they themselves wish to remain lost. After making the Holy Prophet realize this fact Allah exhorts him to the effect: "It is not within your power
to bring such people to the right path; therefore, have patience in their regard. Just as Allah is indifferent about them, so should you also avoid being unduly anxious about the chiefs of Makkah. who were employing every falsehood, every fraud and every trick to
defeat the mission of the Holy Prophet. These people were in fact not involved in any misunderstanding about the Holy Prophet. They knew full well what he was calling theta to and what were the evils and moral weaknesses which they themselves were striving to maintain. After knowing and understanding All this they had firmly resolved not to let him succeed in his object, and for this purpose they did not
feel any hesitation in using any mean or petty device. Now, evidently the people who deliberately and after annual consultation invent a new falsehood every next day and spread it against a person, can deceive the whole world but as for themselves they know that they are the liars and that the person whom they have accused is free of every blame. Then, if the person against whom the false propaganda
is being made also does not react and respond in a way opposed to truth and righteousness, the unjust people also cannot help realizing that their opponent is a truthful and honest man. If in spite of this the people do not feel ashamed of their misconduct and continue to oppose and resist the truth with falsehood. their conduct itself testifies that they are under Allah's curse and they can no longer
discriminate between good and evil. Secondly, if Allah had only meant to make His Prophet understand the supreme truth, He could have secretly made him aware of this. There was no need to proclaim it openly in the Revelation. To mention it in the Qur'an and to proclaim it to the world was in fact meant to warn the common people that the leaders and the religious guides whom they were following
blindly were the people of perverted mentality. whose mean conduct was itself an evidence that they were under the curse of Allah. 18This sentence in itself contains the threat that a time is coming when Allah will punish them for their misdeeds. When a ruler says that he is fully aware of the misdeeds of a culprit, it does not only mean that the ruler has the knowledge of his misconduct, but it necessarily
contains the warning that he will also punish him for this certainly. 19That is, "These ignorant people think that the Hereafter is impossible. That is why they are living under the delusion that they may do whatever they like in the world, the time will never come when they will have to. appear before their God and render an account of their deeds. But this is no more than a delusion. On the Day of
Resurrection, the dead men of all ages will suddenly rise back to life at one call of Allah just as the dead earth comes back to life at one shower of the earth." 20lt should be noted that whatever the chiefs of the Quraish were doing against the Holy Prophet, they were doing it for the sake of their honor and
dignity. They thought that if the Holy Prophet succeeded in his mission, their greatness and glory would fade away, their influence would die out and their honor among the Arabs would be ruined. At this it is being said: "The honor that you have attained for yourselves by your disbelief in and rebellion against Allah. is a false honor, which is destined to be mined. The taste and enduring honor, which can
never suffer debasement, can be attained only through service of Allah. If you turn sincerely and faithfully to Him, you will attain it; and if you turn away from Him you are bound to live an abject, wretched life. " 21This is the real means of attaining the honor. In the sight of Allah the false, vicious and mischievous can never rise and flourish. In His sight only such a word can rise and flourish; which is taste
and pure and based on the truth, and in which a righteous creed and a correct point of view may have been expressed and presented. Then the word is pure but the action opposed to it, the purity of the word suffers a blemish. The mere extravagant rise of the tongue does not exalt a word: the power of the
righteous action is needed to exalt and raise it high. Here. one should also note that the Qur'an presents the righteous creed behind it. And no righteous creed can be reliable unless it is supported and confirmed by a person's action. For instance, if a
person says that he regards Allah, the One, alone as his Deity, but worships others than Allah in practical life, his action belies his word. If a person says that he regards the wine as unlawful but drinks, his mere word can neither be acceptable to the people nor deserve approval in the sight of Allah. 22Those who plot evil": Those who propagate false and evil words by means of cunning tricks, deceit and
deceptive reasoning, and do not feel any hesitation in employing any device, however mean and depraved, to frustrate and defeat the word of the truth. " 23From here again the discourse is directed to the common people. 24That is, "It is pre-ordained for everyone who is born in
this world how long he will live. If a person lives a long life, he does so by Allah's decree, and if another one lives a short life, he too lives so by Allah's decree. Some ignorant people give the advancement of the medical science; and the people used to live short lives in the past, now due
to better medical facilities the life-span has increased. But this argument could be presented in refutation of the Qur'anic argument only when it could be ascertained that Allah, for instance, had pre-ordained a two-year life for a certain person, and the modern medical facilities have enhanced it by a day. If a person has no such knowledge, he cannot refine this Qur'anic statement on any rational grounds.
Only on the basis of the statistics that the death-rate among children has fallen, or that the people now. are living longer lives, it cannot be argued that man has now become able to change the decrees of Allah. Rationally it is not impossible that Allah might have fixed different life-spans for the people born in different periods, and this might also be Allah Almighty's decree that man in such and such an age
would be granted curative power to treat such and such diseases, and in such and such a period man would be given greater means for longevity. 26That is, "It is not at all difficult for Allah to give commands and pass judgments about each individual of His countless creations when He possesses detailed and perfect knowledge about them." 27That is, the body of water in the oceans, and the body of
water in the rivers and springs and lakes. 28"Fresh flesh": Flesh of water animals. 29That is pearls and corals and, in some rivers, diamonds and gold. 30That is, "The light of the day starts diminishing and the darkness of the night increasing gradually so as to cover up everything completely. Likewise, towards the end of the night, in the beginning, a streak of the light appears on the horizon, and then the
bright day dawns." 31"Subjected ...": subjected to a law. 32The word qitmira in the original means the thin skin that covers the stone of the date-fruit; but what is meant to be said is that the gods of the mushriks do not own anything whatever. That is why we have translated it "a blade of grass", which is an insignificant thing.33This does not mean that they cannot tell aloud, in answer to your prayer whether
your prayer has been accepted or not, but it means that .they cannot take any action on your supplication to someone who is not a ruler, one or the other action will
certainly be taken on it. 34That is, "They will plainly say: We had never told theta that we are Allah's associates and that they regarded us as Allah's associates and were invoking us for help. None of their prayers has reached us, nor has any of their gifts and offerings". 35"All-Aware": Allah Almighty Himself. It means this: The other
person can at the most refine shirk and prove the powerlessness of the gods of the polytheists by rational arguments only, but We are telling you, on the basis of knowledge, that All those whom the people believe to be possessing some powers in Our Godhead are absolutely powerless. They have no authority whatever by which they might do somebody good
or harm. And We know this directly that on the Day of Resurrection, these gods of the mushriks will themselves refute their shirk. "36That is, "You should not remain under the delusion that Allah stands in need of your help. If you do not accept Him as God, His Godhead will fail, and if you do not serve and worship Him, He will incur some loss. Nay, but the fact is that you stand in need of Him. You cannot
remain alive for a moment if He does not keep you alive, and does not provide you with the means by which you remain alive in the world and function. Therefore, when you are told to adopt His service and obedience, it is not because Allah stands in need of it, but because upon it depends your own selves only, and
not Allah in any way." 37The word Ghani implies that He is the Owner of everything: He is Self-Sufficient and Independent of All: He does not stand in need of anyone's help. The word Ghani implies that He is the Owner of everything: He is Self-Praiseworthy: someone may praise Him, or may not, but He alone is worthy of hamd (praise and gratitude). These two attributes have been used together because one would be ghani even if
one did not do any good to anyone by one's wealth. In such a case one would be ghani but not hamid One will be hamid only in case one does not draw any benefit for oneself but benefits others in every way from the treasures of one's wealth and resources. Since Allah is perfect in these two attributes, it has been said: "He is not just Ghani (self-sufficient) but such Ghani as is worthy of every kind of
praise and gratitude, for He is fulfilling your needs as well as the needs of all other creatures.38That is, You are not enjoying life on Allah's earth solely by dim of your place. Therefore, you should understand your true worth, and should desist from adopting the conduct which has been causing
the downfall of the nations. When Allah wills to send someone to his doom. there is no one in the universe, who can stop Him and withhold His decree from being enforced. 39"Burden": the burden of the responsibility that Allah will place the burden of one man's responsibility
upon the other, nor is there the possibility that a person will take the burden of another's responsibility upon himself and get himself seized for the crime committed by the other. This thing has been said here because the polytheist kinsmen and relatives of the people who were embracing Islam in Makkah, used to urge them, saying, Give up Islam and return to your ancestral faith. We take the responsibility
of any punishment etc. on ourselves." 40In the preceding sentence, Allah's law of justice has been enunciated, according to which He will not seize any person for the sin committed by another, but will hold everyone responsible for his own sin. In this sentence the Muslims have been told: `Those who urge you to give up faith and commit evil on the assurance that they will take on themselves the burden of
your sins on the Day of Resurrection, are in fact giving you a false hope. When Resurrection comes and the people see what fate they are going to meet in consequence of their misdeed, everyone will be prepared to take even an atom's weight of another's burden on himself." 41In other words, "Your
warnings cannot have any effect on obstinate and stubborn people. Your admonitions can bring only such people to the realities and does not care to
see as to what truth the whole system of the universe and his own existence itself are pointing. There is the other person, whose eyes are open and who clearly sees that everything outside and inside himself bears evidence to the Unity of God and to man's answerability before him. There is a person, who is wandering blindly in the superstitions of ignorance and the darknesses of presumptions and
speculations, and is not inclined to benefit by the light of the candle lit by the Prophet. There is the other person, whose eyes are open and who, as soon as the light spread by the Prophet appears before him, comes to realize that All the ways being followed by the polytheists and the disbelievers and the atheists lead to destruction, and the way to success is only that which has been shown by the
Messenger of God. Now how can it be possible that the attitude of the two persons be the same end and should both end up in the dust after death? Neither should one be punished for his wrongdoings, nor the other be rewarded for his righteous conduct. The
sentence, "the cool shade and the heat of the sun are not alike", points to the same end is utterly false. In the end, the believer has been likened to the living and the stubborn disbeliever to the dead. That is, the believer is he whose
feeling, understanding and perception are alive and whose conscience is making him aware of the distinction between the good and the evil every moment. Contrary to this, the person who has been, wholly lost in the prejudices of disbelief is even worse than the blind person who is wandering about in darkness. Nay, he is like a dead person who has no sense or feeling left in him. 43That is, "As for the
powers of Allah, they are unlimited. He can even make the stones to hear. But it is not within the power of the Messenger to make those people to histen to every reasonable thing. 44That is, "Your only duty is to warn the people and nothing else.
If even after this a person does not come to his senses, and remains lost in his deviations, you are not to blame for that, for you have not been entrusted with the duty of making the blind to see and the deaf to hear. 45That there has been no community in the world for whose guidance Allah did not appoint the Prophets, has been stated at several places in the Qur'an. In Surah Ar-Ra'd: 7, it was said: "Every
people has its guide;" in Surah Al-Hijr: 10: "O Prophet, We have already sent Messengers before you among many of the ancient peoples;" in Surah An-Nahl: 36: "We sent to every community a Messenger;" and in Surah Ash-Shu'ara: 208: "We have never destroyed a habitation unless it had its warners to administer admonition. " But, in this connection, one should note two things so that there remains no
misunderstanding. First, one and the same Prophet is enough for the lands to which his message may reach. It is not necessary that Prophets be sent to every separate habitation and to every separate community. Second, no new Prophet remains safe and intact. It is not necessary that a separate Prophet be
sent for every race and every generation.46Clear proofs": Proofs which clearly testified that they were Allah's Messengers. 47"Scriptures" probably consisted of good counsels and moral precepts and "the Book" comprised a complete code of the law.48This is meant to impress that in the universe created by Allah nowhere is there homogeneity and uniformity; there is variety everywhere. From the same
earth and by the same water different kinds of trees are appearing. Even the two pieces of the fruit of the same tree are not uniform in color and size and taste. In the same mountain one will not see two offspring of the same parents exactly alike. If a person seeks
uniformity of the temperaments and dispositions and mentalities in this universe and is bewildered at the differences which have been alluded to in vv. 19-22 above, it will be his own perception and understanding to blame. This same variety and difference, in fact, point to the reality that this universe has been created by a Wise Being with great wisdom; its Maker is a Unique Creator and a Matchless
Fashioner, Who does not have the same model of everything before Him, but has a variety of countless and limitless designs of everything. Then if one ponders over the differences in human beings had been created with the uniform temperaments and desires
and feelings and inclinations and ways of thinking, and no room had been left for any difference, it would have been absolutely useless to bring about a new creation having power and authority, the necessary inevitable demand of the nature of the decision was that room for all sorts of differences
should be provided in its nature and structure. This is the main proof of the fact that the creation of man is not the result of an accident, but the result of a wonderful and wise plan and design. And obviously, wherever there is a wise plan and design, there must necessarily be a Wise Being working behind it, for the existence of wisdom without a Wise Being would be un-imaginable.49That is, the more a
person is unaware of the attributes of Allah, the more and His ownipotence and His own
and history and mathematics, etc. but the knowledge of Divine attributes, no matter whether one is literate or illiterate. The one who is fearless of God and fears Him in his heart, is learned even if he is illiterate. In the same connection, one should also know that in this
verse the ' ulama ' does not imply the scholars in the technical sense, who are termed as religious scholars because of their knowledge of the Qur'an and Hadith and Fiqh and philosophy. They will prove true to this verse only when they possess fear of God in their hearts. The same thing has been said by Hadrat 'Abdullah bin Mas'ud, thus: "knowledge is not due to much narration of Hadith but due to much
fear of Allah." And also by Hadrat Hassan Basri, thus: "The scholar is he who fears Allah though he has not seen Him, and turns to what is approved by Him and keeps away from what makes Him angry."50That is, He is All-Forgiving alsa and is, therefore, giving respite to the
wrongdoers.51This kind of conduct and practice of the believers has been likened to a trade bargain because in trade a man invests his money and labor and capabilities in the hope that he will not only get his capital back and his wages for the time and energy spent but in addition some profit as well. Likewise, a believer also invests his wealth and his time and his labor and capabilities in carrying out
Allah's Commands and in His service and worship and in the struggle to promote the cause of His Religion in the hope that he will not only get his full rewards for it but Allah will bless him with much more from His bounty as well. But there is a great difference between the two kinds of bargains. In the worldly trade bargains there is the risk of loss also along with the hope of profits. Contrary to this, in the
bargain that a sincere servant makes with his God there is: no risk of any loss whatever. 52That is, "Allah's relation with the sincere believers is not that of a miserly master who checks his servant on trivialities and brings all his services and loyalties to naught on account of a minor error. But Allah is the Most Beneficent. and Generous Master. He overlooks the errors of His obedient servant and appreciates
whatever service he might be able to render."53lt means: This Book is not presenting anything new which might be opposed to the teaching brought by the former Prophets, but it is presenting these attributes of Allah here is to arouse the people to the aims and ideals in which their true
well being lies, to the principles which alone can afford the right guidance and to the rules and regulations which are precisely in accordance with them. None can know their own selves as much as their Creator knows them
Therefore, the truth is that, and can only be that, which He has taught by Revelation. 55This implies the Muslims, who have been sorted out from all mankind so that they may become heirs to the Book of Allah, and convey its message to others after the Holy Prophet Muhammad (upon whom be Allah's peace and blessings). Though this Book has been presented before all human beings, those who
accepted it in the first instance, were chosen for the honor to become heirs to a great Book like the Qur'an and the trustees of the teaching and guidance imparted by a great Messenger like the Holy Prophet Muhammad (upon whom be Allah's peace and blessings). 56That is, "All these Muslims are not alike but are divided into three classes:(1) Those unjust to themselves: They are those who believe
sincerely and honestly that the Qur'an is the . Book of Allah and Muhammad (upon whom be Allah's peace) the Messenger of Allah, but in practical life do not fully follow the Book of Allah and the Sunnah of His Messenger. They are believers but sinful; culprits but not rebellious; weak of faith but not hypocritical and unbelieving at heart. Therefore, although they are lunjust to themselves," they have been
included among the chosen servants of God and among the heirs to the Book; otherwise, obviously the rebels and the hypocrites and the unbelieving people could not be so treated and honored. This class of the believers have been mentioned first of All because they are most numerous among the Muslims. (2) Those following the middle course: They are the people who fulfill the obligations of this
inheritance to some extent but not fully. They are obedient as well as erring. They have not left their self altogether free but try as best as they can to turn it to God's obedience; however, at times they give it undue freedom and become involved in sin. Thus, their life becomes a combination of both the good and the evil actions. They are less numerous than the first group but more than the third; that is why
 they have been mentioned second.(3) Those excelling in good deeds: They are the people of the first rank among the heirs to the Book, and the Sunnah; in conveying the message of God to His servants, in offering the sacrifices for the sake of the true Faith, and in every pious
and good work. They arc not the ones who would commit a sin deliberately, but if they happened to commit a sin inadvertently, they would be filled with remorse as soon as they became conscious of it. They are less numerous than the people of the first two groups, and therefore, have been mentioned last, although they merit the first place in the matter of doing justice to the heritage of the Book of AllahAs
for the sentence, "this is the supreme bounty', if it is related with the last sentence, it would mean that to be a heir to the Book of Allah and to be chosen for this heritage is the supreme bounty, and the people who excel in good deeds are the best of the Muslim community. And if it is related with the first sentence, it would mean that to be a heir to the Book of Allah and to be chosen for this heritage is the supreme bounty, and the people
who have been so chosen on account of their faith in the Qur'an and the Holy Prophet Muhammad arc the best among the human beings created by Allah. 57One section of the commentators has held the view that this sentence is related with the two sentences immediately preceding it. That is, the ones who excel in good duds are the best of the people and they alone will enter the Gardens. As for the first
two groups, nothing has been stated about them so that they became worried concerning their fate and try to improve their lot. This view has been presented by `Allama Zamakhshari forcefully and supported by Imam Razi.But the majority of the commentators opine that it is related with the whole preceding discourse, which means that all the three classes of the Ummah shall eventually enter Paradise,
whether without accountability, or afar the accountability, whether remaining secure from every punishment, or after receiving some punishment. This commentary is supported by the Qur'anic context, for a little below about those who have disbelieved, there is the fire of Hell. "This shows that there is Paradise for all those who
have believed in the Hook, and Hell for all those who have refused to believe in it. The same has been supported by the Hadith of the Holy Prophet, which Imam Ahmad, Ibn Jarir, Ibn Abi Hatim, Tabarani, Baihaqi and some other traditionalists have related on the authority of Hadrat Abu ad-Darda'. The Holy Prophet said: Those who have excelled in good works shall enter Paradise without; and those who
arc following the middle course, shall be subjected to accountability; but their accountability; but their accountability shall be light. As for those who have been unjust to themselves, they shall be detained throughout the long period of Resurrection and accountability; but their accountability; but their accountability; but their accountability (mahshar). Then Allah shall cover them also with His mercy. And they are the ones who will say: 'Thanks to Allah Who has removed sorrow from us!"In this Hadith the
Holy Prophet has himself given a complete commentary of the verse under discussion, and stated separately the end to be met by each of the three groups of the believers. The "light accountability" for the ones following the middle course means this: The disbelievers will be punished for their disbelief as well as for each single crime and sin of theirs separately, but, contrary to this, the good and bad deeds
of the believers who come with both the good and evil deeds will be judged on the whole: they will not be rewarded for each evil deed separately. As for those "who will be detained throughout the period of Resurrection and accountability because they had been unjust to themselves," it means: They will not be thrown into Hell, but will be sentenced to be detained "till the
rising of the Court." In other words, they will be exposed to all the severities and rigors of the lengthy Day of Resurrection (and God alone knows how lengthy it will be !) till Allah Almighty will turn to them in His mercy and command at the rising of the Court that they too be admitted into Paradise. The traditionists have cited several sayings to the same effect from many Companions like Hadrat 'Umar,
Hadrat `Uthman, Hadrat `Abdullah bin Mas'ud, Hadrat Abdullah bin Mas'ud, Hadrat Abdullah bin `Abbas, Hadrat `Abdullah bin `Abbas, Hadrat `Abdulla
will only be sentenced to be detained "till the rising of the Court", and none of them will go to Hell at all. Several crimes have been mentioned in the Qur'an and Hadith, whose perpetrator will go to Hell. Likewise, Hell has been mentioned as the punishment of those people also who
violate the provisions of the Divine Law of Inheritance. Those who devour interest even after its prohibition have been declared to be "the dwellers of Hell." Besides these, some other major sins also have been mentioned in Hadith, whose perpetrator shall go to Hell. 58"Sorrow": Sorrow of every kind: sorrows and Briefs and worries of the world and of the Hereafter with regard to the final end. It means is
"Now we have nothing to worry about: now there can be no question of deeds we had brought and the plain of Resurrection also is a stage of the same
journey, which we have also crossed. Now we have reached a place which is our eternal abode: we have not to go elsewhere from here." 61In other words, "All our toils and afflictions have to experience any rigor or hardship and after carrying out which we might be fatigued."62"Who have disbelieved": Who
have refused to believe in the Book which Allah has sent down on Muhammad (upon whom be His peace and blessings). 63This implies every such age of life in which a person has died before attaining such an age, he will not be called to any account
according to this verse. However, the one who has attained this age will certainly be held answerable for his actions. Then, as long as he lives after attaining this age and gets more and more opportunities for choosing and adopting the right path, his responsibility also will increase accordingly; so much so that the one who does not adopt right path and adopting the right path, his responsibility also will increase accordingly; so much so that the one who does not adopt right path and adopting the right path and adopting the right path.
excuse. This same thing has been reported by Hadrat Abu Hurairah and Hadrat Sahl bin Sa'd as-Sa'idi in a Hadith, saying: "The one who lives a short life has an excuse to offer, but there is no room for making an excuse for him who lives for 60 years or more." (Bukhari Ahmad, Nasa'i, Ibn Jarir, Ibn Abi Hatim).64This can have two meanings: (1) "Now He has settled you on His earth after the passing away
of the previous generations and nations;" and(2) "the powers and authority that He has given you over different things in the earth are not meant to make you the owners of these things but are meant to enable you to function as the representatives of their real Owner. "65lf the previous sentence is taken to mean that you have been made successors to the previous nations, this sentence would mean this:
"The one who did not learn any lesson from the fate of the previous nations and adopted the conduct of disbelief due to which those nations have gone to their doom, will himself see the evil end of his folly." And if the sentence would mean: `He who forgot this position of vicegerency and
became independent, or he who adopted service of someone else, apart from his real Master, would see the evil end of his rebellious conduct himself." 66"Associates of Allah, but the ones whom the polytheists themselves have made associates of Allah, but the ones whom the polytheists themselves have made associates of Allah, but the ones whom the polytheists themselves have made associates of Allah, but the ones whom the polytheists themselves have made associates of Allah, but the ones whom the polytheists themselves have made associates of Allah, but the ones whom the polytheists themselves have made associates of Allah, but the ones whom the polytheists themselves have made associates of Allah, but the ones whom the polytheists themselves have made associates of Allah, but the ones whom the polytheists themselves have made associates of Allah, but the ones whom the polytheists themselves have made associates of Allah, but the ones whom the polytheists themselves have made associates of Allah, but the ones whom the polytheists themselves have made associates of Allah, but the ones whom the polytheists themselves have made associates of Allah, but the ones whom the polytheists themselves have made associates of Allah, but the ones whom the polytheists themselves have made associated by the polytheists and the polytheists themselves have made associated by the polytheists and the polytheists are made associated by the polytheists and the polytheists are made associated by the polytheists are made as a polytheist and the polytheists are made as a polytheist and the polytheists are made as a polytheist and the polytheist are made as a polytheist and the polytheist
have given such and such persons the powers to heal the sick, or to get jobs for the jobless, or to fulfill needs of the people of those parts; therefore, Our servants now should pray to them and present gifts and offerings before them,
and for whatever blessings they receive they should thank those "demigods" only? If you possess any such sanction, produce it. And if you have no such sanction, you should consider on what grounds you have invented gods as being God's associates, you
cannot point out any. When you arc asked to product any Divine sanction from any Book of Allah, or from your self-invented gods, which may testify to God s having Himself delegated to them those powers which you assign to them your self-invented gods, which may testify to God s having Himself delegated to them those powers which you assign to the powers which you are the powers which you ar
powers that you may assign and distribute them to whomsoever you please?" 68That is, "These religious guides, saints, priests, sorcerers, preachers and attendants of shrines and their agents are fooling the people for selfish motives, and are concocting stories to give them false hopes that if they became the followers of such and such personalities, apart from God, they would have all their wishes and
needs fulfilled in the world, and all their sins, no matter-how grave and numerous, forgiven by Allah in the Hereafter."69That is, "This limitless universe these helpless creatures do not even have the power to Sustain their own selves. Each one of them is entirely dependent on Allah
Almighty for his birth and survival every moment. To think that any one of them has any share in the attributes and powers of Divinity is sheer folly and deception. "70That is, "It is Allah's Clemency and Forbearance that He is not seizing the culprits immediately in punishment in spite of All kinds of disobedience which are being shown towards Him "71Before the advent of the Holy Prophet, the same thing
used to be said by the Arabs, in general, and by the Quraish, in particular, when they witnessed the moral degeneration of the Jews and the Christians. Mention of this saying of theirs has also been made in Surah Al-An'am :156-157 above, and in Surah AsSaffat: 167-169 below. 72That is, this Law of Allah that the nation which repudiates its Prophet, is destroyed should be applied in their case as well.
Page 20 NameThe word Fatir of the first very verse is the title given to this Surah, which simply means that it is a Surah in which the word Fatir has occurred. The other name is Al Malaika, which also occurs in the first verse. Period of Revelation The internal evidence of the style shows that the period of the revelation of this Sarah is probably the middle Makkan period, and especially that part of it, when
antagonism had grown quite strong and every sort of mischief was being adopted to frustrate the mission of the Holy Prophet. Subject Matter and ThemeThe discourse is meant to warn and reprove the people of Makkah and their chiefs for their antagonistic attitude that they had then adopted towards the Holy Prophet's message of Tauhid, like a well wisher, and also to admonish them like a teacher, as if
to say: "O foolish people, the way to which this Prophet is calling you is to your own advantage. Your anger, your tricks and machinations against it and your conspiracies and designs to frustrate it are not directed against him but against your own selves. If you do not listen to him, you will be harming your own selves, not him. Just consider and ponder over what he says: there is nothing wrong in it. He
repudiates shirk. If you look around carefully, you will yourself realize that there is no basis for shirk in the world. He presents the doctrine of Tauhid. If you use your common sense, you will yourself realize that there is no basis for shirk in the world. He presents the doctrine of Tauhid. If you use your common sense, you will come to the conclusion that there is no basis for shirk in the world. He presents the doctrine of Tauhid. If you use your common sense, you will come to the conclusion that there is no basis for shirk in the world. He presents the doctrine of Tauhid. If you use your common sense, you will come to the conclusion that there is no basis for shirk in the world. He presents the doctrine of Tauhid. If you use your common sense, which might possess divine attributes and powers and authority. He tells you that you have not been created to be irresponsible in this
world, but you have to render an account of your deeds before your God, and that there is life after the life of this world when everyone will meet the consequences of what he has done here. If you thing a little you will see that your doubts and night. How can then your own recreation
be impossible for that God Who created you from an insignificant sperm drop? Doesn't your own intellect testify that the good and the evil meet with the same fate and end up in the dust, or should the good be requited with good and the evil with evil? Now, if you do not admit and acknowledge these
rational and reasonable things and do not abandon your false gods, and wish to continue living only as irresponsible people in the world, the Prophet's only responsibility was to make the truth plain to you, which be has done."In this connection, the Holy Prophet has been consoled again and again, as if to say
:"When you are doing full justice to the preaching of your mission, you do not incur any responsibility for those who persist in their error and do not accept and follow the right way." Furthermore, he has also been consoled to the effect "You should neither grieve on account of those who do not want to believe, nor consume yourself with the thought of how to bring them to the rights path. Instead of this, you
should pay your full attention to those who are inclined to listen to you."The believers also, in this connection, have been given the good news so that they may feel strengthened and encouraged and remain steadfast on the path of the truth with full faith in the promises made by Allah. This can have two meanings:(1) "That these angels perform the service of communicating messages between Allah and
His Prophets:" and(2) "that it is the duty of these angels to convey and enforce the Commands of Allah Almighty throughout the universe. "The object is to impress this truth: The position of the angels whom the polytheists have made their gods and goddesses is no more than of obedient servants of Allah, the One. Just as the servants of a king run about for the implementation of his orders, so do these
angels fly about in the service of the real Sovereign of the universe. These servants have no authority of their own; All powers rest with Allah, Who is the real Sovereign. 2We have no means to know what is the nature of the wings of these angels. But when Allah has used this word, which in human language is used for the wings of birds, instead of any other words, to express and depict the truth, one can
certainly conclude that this very word of our language is nearest to the actual meaning. The mention of two and three and four pairs of the wings shows that different angels have been equipped with dif
of the wings of the angels is restricted to four, but Allah has provided some angels with more wings than four. According to a Hadith related by Hadrat 'Abdullah bin Mas'ud, the Holy Prophet once saw the Angel Gabriel (peace be upon hits) with six hundred wings. (Bukhari, Muslim, Tirmidhi). Hadrat 'Abdullah bin Mas'ud, the Holy Prophet once saw the Angel Gabriel (peace be upon hits) with six hundred wings. (Bukhari, Muslim, Tirmidhi). Hadrat 'Abdullah bin Mas'ud, the Holy Prophet once saw the Angel Gabriel (peace be upon hits) with six hundred wings.
had covered the whole horizon. (Tirmidhi) 4This also is meant to remove the misunderstanding of the polytheists, who believed that from among the servants of Allah some one gave them the jobs, some one health to their patients. All these superstitions of shirk are baseless, and the pure truth is just that whatever of mercy reaches the people, reaches them only through Allah
Almighty's bounty and grace. No one else has the power either to bestow it or to withhold it. This theme has been expressed at many places in the Qur'an and the Ahadith in different ways so that man may avoid the humiliation of begging at every door and at every shrine and may realize that making or marring of his destiny .n the power of One Allah alone and of none else. 5He is the All-Mighty": He is
dominant and the owner of Sovereignty: none can stop His judgments from being enforced. Also "He is All-Wise": every of His is based on wisdom, and when He withholds something judgment gives it from somebody He withholds it because it would be against wisdom to give it. 6"Remember.... you": "Do not be ungrateful: do
not forget that whatever you have has been given by Allah". In other words, this sentence is meant to warn that whoever worships another than Allah, or regards a blessing, is ungrateful". 7There is a subtle gap between the first and the second sentence, which is
being filled by the context itself. To understand this, one may visualize the scene like this: The polytheists are being addressed. The speaker asks the audience: 'Is there another creator beside Allah, who might be arranging provisions for you from the earth and heavens?" After this question the speaker waits for the answer. But there is no reply from anywhere. No one replies
that there is another one beside Allah, who is their creator and sustainer. This by itself shows that the audience also believe that there is none beside Allah, who could be their creator and sustainer. Then the speaker says: "If so, then He alone can be the Deity also and no one else. How have you been so deceived? Why have you taken these others as your deities, when Allah alone is your Creator and
Sustainer?" 8"If they ...liar": `If they do not believe that there is no one worthy of worship but Allah, and accuse you of having made a false claim to Prophethood."9That is, "It is not for the people to give the verdict that whomsoever they call a liar should in actual fact become a liar. The judgment rests with Allah. He shall in the end decide who was the liar, and shall bring the real liars to their evil end."
10"The promise" implies the promise of the Hereafter to which allusion was made in the preceding sentence, saying: 'All affairs shall ultimately be presented before Allah. 11"Let not...deceive you that the world is an end in itself: that there is no Hereafter when one will enjoy
life there, too."12"Great deceiver": Satan, as is evident from the next sentence. And "deceive you concerning Allah after having once created the world, has retired and has now practically nothing to do with the universe any more;(3) delude others into believing that Allah
no doubt is running the universe, but He has taken no responsibility of providing guidance to man: therefore, Revelation and Prophethood are a mere deception; and (4) give still others the has some beloved ones too: if one remains attached to them, success and salvation
are assured. 13Those who disbelieve: those who will refuse to believe in this invitation of Allah's Book and His Messenger. 14That is, Allah will overlook their errors and will reward them for their good deeds not merely with what they will just deserve but much more richly and generously. 15Verses 3-7 were addressed to the common people. In this paragraph mention has been made of the standard-
bearers of error and deviation, who were exerting their utmost to frustrate and defeat the mission of the Holy Prophet. 16That is, one kind of perverted person is he who committs evil but knows and understands that he is committing evil. Such a person can be reformed by counsel and advice, and sometimes his own conscience also pricks and brings him to the right path, for his habits only are perverted
not his mind But there is another kind of a person whose mentality has been perverted, who has lost the discrimination between good and evil, far whom the life of sin has become alluring and lustrous, who abhors good and evil, far whom the life of sin has become alluring and lustrous, who abhors good and evil, far whom the life of sin has become alluring and lustrous, who abhors good and takes evil for civilization and culture, who regards goodness and piety as things of the past, and sinfulness and wickedness as progressiveness, and for whom guidance becomes error
and error guidance. Such a person is not amenable to any advice, any admonition. He neither takes warning from his own follies, nor listens to a well-wisher. It is useless to waste ones tube and energy for the reformation of such a person instead, the inviter to the truth should turn his attention towards those whose consciences may still be alive and who may still be inclined to listen to the truth. 17The
insertion of the words "Allah lends astray whomsoever He pleases and shows the Right Way to whomsoever He pleases, of the grace of guidance, those who become so perverted mentally, and leaves them to wander aimlessly in the ways in which they themselves wish to remain lost. After making the Holy Prophet
realize this fact Allah exhorts him to the effect: "It is not within your power to bring such people to the right path; therefore, have patience in their regard. Just as Allah is indifferent about them, so should you also avoid being unduly anxious about their reformation." Here, one should bear in mind two things very clearly. First, the people being mentioned here were not the common people, but the chiefs of
Makkah. who were employing every falsehood, every fraud and every trick to defeat the mission of the Holy Prophet. These people were in fact not involved in any misunderstanding about the Holy Prophet. These people were in fact not involved in any misunderstanding about the Holy Prophet. These people were in fact not involved in any misunderstanding about the Holy Prophet. They knew full well what he was calling theta to and what were the evils and moral weaknesses which they themselves were striving to maintain. After knowing and understanding All this they had firmly
resolved not to let him succeed in his object, and for this purpose they did not feel any hesitation in using any mean or petty device. Now, evidently the people who deliberately and after annual consultation invent a new falsehood every next day and spread it against a person, can deceive the whole world but as for themselves they know that they are the liars and that the person whom they have accused is
free of every blame. Then, if the person against whom the false propaganda is being made also does not react and respond in a way opposed to truth and righteousness, the unjust people also cannot help realizing that their opponent is a truthful and honest man. If in spite of this the people do not feel ashamed of their misconduct and continue to oppose and resist the truth with falsehood. their conduct
itself testifies that they are under Allah's curse and they can no longer discriminate between good and evil. Secondly, if Allah had only meant to make His Prophet understand the supreme truth, He could have secretly made him aware of this. There was no need to proclaim it to the world was in fact meant to warn the common people
that the leaders and the religious guides whom they were following blindly were the people of perverted mentality. whose mean conduct was itself an evidence that they were under the curse of Allah. 18This sentence in itself contains the misdeeds of a culprit, it does not only mean that
the ruler has the knowledge of his misconduct, but it necessarily contains the warning that he will also punish him for this certainly. 19That is, "These ignorant people think that the Hereafter is impossible. That is why they are living under the delusion that they may do whatever they like in the world, the time will never come when they will have to. appear before their God and render an account of their
deeds. But this is no more than a delusion. On the Day of Resurrection, the dead men of all ages will suddenly rise back to life at one shower of the earth comes back to life at one shower of the earth comes back to life at one shower of the earth comes back to life at one shower of the earth."
Prophet, they were doing it for the sake of their honor and dignity. They thought that if the Holy Prophet succeeded in his mission, their greatness and glory would fade away, their influence would die out and their honor among the Arabs would be ruined. At this it is being said: "The honor that you have attained for yourselves by your disbelief in and rebellion against Allah. is a false honor, which is destined
to be mined. The taste and enduring honor, which can never suffer debasement, can be attained only through service of Allah. If you turn sincerely and faithfully to Him, you will attain it; and if you turn away from Him you are bound to live an abject, wretched life. " 21This is the real means of attaining the honor. In the sight of Allah the false, vicious and mischievous can never rise and flourish. In His sight
only such a word can rise and flourish; which is taste and pure and based on the truth, and in which a righteous creed and a correct point of view may have been expressed and presented. Then the thing which makes the pure word rise and prosper is the action which conforms to it. Wherever the word is pure but the action opposed to it, the purity of the word suffers a blemish. The mere extravagant rise of
the tongue does not exalt a word: the power of the righteous action as inter-dependent. No action can be righteous creed behind it. And no righteous creed can be reliable unless it is supported and
confirmed by a person's action. For instance, if a person says that he regards Allah, the One, alone as his Deity, but worships others than Allah in practical life, his action belies his word. If a person says that he regards the wine as unlawful but drinks, his mere word can neither be acceptable to the people nor deserve approval in the sight of Allah. 22Those who plot evil": Those who propagate false and evil
words by means of cunning tricks, deceit and deceptive reasoning, and do not feel any hesitation in employing any device, however mean and depraved, to frustrate and defeat the word of the truth. " 23From here again the discourse is directed to the common people. 24That is, "It
is pre-ordained for everyone who is born in this world how long he will live. If a person lives a long life, he does so by Allah's decree. Some ignorant people give the advancement of the medical science; and the people
used to live short lives in the past, now due to better medical facilities the life-span has increased. But this argument could be presented in refutation of the Qur'anic argument only when it could be ascertained that Allah, for instance, had pre-ordained a two-year life for a certain person, and the modern medical facilities have enhanced it by a day. If a person has no such knowledge, he cannot refine this
Qur'anic statement on any rational grounds. Only on the basis of the statistics that the death-rate among children has fallen, or that the people now. are living longer lives, it cannot be argued that man has now become able to change the decrees of Allah. Rationally it is not impossible that Allah might have fixed different life-spans for the people born in different periods, and this might also be Allah
Almighty's decree that man in such and such an age would be granted curative power to treat such and such diseases, and in such and such and perfect knowledge about them." 27That is
the body of water in the oceans, and the body of water in the coeans, and the body of water in the rivers and springs and lakes. 28"Fresh flesh": Flesh of water animals. 29That is pearls and corals and, in some rivers, diamonds and gold. 30That is, "The light of the day starts diminishing and the darkness of the night, in the beginning, a streak
of the light appears on the horizon, and then the bright day dawns." 31"Subjected it "a blade of grass", which is an insignificant thing.33This does not mean that they
cannot tell aloud, in answer to your prayer whether your prayer whether your prayer whether your prayer whether your prayer has been accepted or not, but it means that .they cannot take any action on your supplications. If a person sends his application to someone who is not a ruler. his application is sent to the one
who is really a ruler, one or the other action will certainly be taken on it. 34That is, "They will plainly say: We had never told theta that we are Allah's associates and that they regarded us as Allah's associates and the allah as Alla
Allah Almighty Himself. It means this: The other person can at the most refine shirk and prove the powerless of the gods of the polytheists by rational arguments only, but We are directly aware of the Absolute Truth. We are telling you, on the basis of knowledge, that All those whom the people believe to be possessing some powers in Our Godhead are absolutely powerless. They have no authority
whatever by which they might do somebody good or harm. And We know this directly that on the Day of Resurrection, these gods of the mushriks will themselves refute their shirk. "36That is, "You should not remain under the delusion that Allah stands in need of your help. If you do not accept Him as God, His Godhead will fail, and if you do not remain under the delusion that Allah stands in need of your help. If you do not accept Him as God, His Godhead will fail, and if you do not serve and worship Him, He will incur some loss. Nay, but thee
fact is that you stand in need of Him. You cannot remain alive for a moment if He does not keep you alive, and does not provide you with the means by which you remain alive in the world and function. Therefore, when you are told to adopt His service and obedience, it is not because Allah stands in need of it, but because upon it depends your own success here as well as in the Hereafter. If you do not do
so, you will be harming your own selves only, and not Allah in any way." 37The word Ghani implies that He is Self-Praiseworthy: someone may praise Him, or may not, but He alone is worthy of hamd (praise and gratitude). These two attributes have been
used together because one would be ghani even if one did not do any good to anyone by one's wealth. In such a case one would be ghani but not hamid One will be hamid only in case one does not draw any benefit for oneself but benefits others in every way from the treasures of one's wealth and resources. Since Allah is perfect in these two attributes, it has been said: "He is not just Ghani (self-
sufficient) but such Ghani as is worthy of every kind of praise and gratitude, for He is fulfilling your needs as well as the needs of all other creatures.38That is, You are not enjoying life on Allah's earth solely by dim of your own power and might. He has the power to remove you from here in no time and raise another people to take your place. Therefore, you should understand your true worth, and should
desist from adopting the conduct which has been causing the downfall of the nations. When Allah wills to send someone to his doom. there is no one in the universe, who can stop Him and withhold His decree from being enforced. 39"Burden": the burden of the responsibilities of actions. It means: In the sight of Allah every one is responsible for his own actions and for no one else's. There is no possibility
that Allah will place the burden of one man's responsibility upon the other, nor is there the possibility upon the other. This thing has been said here because the polytheist kinsmen and relatives of the people who were embracing Islam in Makkah, used to urge them, saying, Give up Islam
and return to your ancestral faith. We take the responsibility of any punishment etc. on ourselves." 40In the preceding sentence, Allah's law of justice has been enunciated, according to which He will not seize any person for the sin committed by another, but will hold everyone responsible for his own sin. In this sentence the Muslims have been told: `Those who urge you to give up faith and commit evil on
the assurance that they will take on themselves the burden of your sins on the Day of Resurrection, are in fact giving you a false hope. When Resurrection comes and the people see what fate they are going to meet in consequence of their misdeed, everyone will be concerned only about himself. Brother will turn away from brother and father from son, and no one will be prepared to take even an atom's
weight of another's burden on himself." 41In other words, "Your warnings cannot have any effect on obstinate and stubborn people. Your admonitions can bring only such people to the right path, who have fear of God in their hearts, and who are inclined to bow before their real Master." 42In these comparisons the present and the future of a believer and a disbeliever have been contrasted. There is a
person who has closed his eyes to the realities and does not care to see as to what truth the whole system of the universe and his own existence itself are pointing. There is the other person, whose eyes are open and who clearly sees that everything outside and inside himself bears evidence to the Unity of God and to man's answerability before him. There is a person, who is wandering blindly in the
superstitions of ignorance and the darknesses of presumptions and speculations, and is not inclined to benefit by the light of the candle lit by the Prophet. There is the other person, whose eyes are open and who, as soon as the light spread by the Prophet appears before him, comes to realize that All the ways being followed by the polytheists and the disbelievers and the disbelievers and the atheists lead to destruction, and
the way to success is only that which has been shown by the Messenger of God. Now how can it be possible either that the attitude of the two should meet the same end and should both end up in the dust after death? Neither should one be punished for his
wrongdoings, nor the other be rewarded for his righteous conduct. The sentence, "the cool shade and the heat of the sun are not alike", points to the same fate. The one will ultimately meet the same end is utterly false. In the end, the believer has been likened to the living and the
stubborn disbeliever to the dead. That is, the believer is he whose feeling, understanding and perception are alive and whose conscience is making him aware of the distinction between the good and the evil every moment. Contrary to this, the person who has been, wholly lost in the prejudices of disbelief is even worse than the blind person who is wandering about in darkness. Nay, he is like a dead
person who has no sense or feeling left in him. 43That is, "As for the powers of Allah, they are unlimited. He can even make those people to listen to every reasonable
thing.44That is, "Your only duty is to warn the people and nothing else. If even after this a person does not come to his senses, and remains lost in his deviations, you are not to blame for that, for you have not been entrusted with the duty of making the blind to see and the deaf to hear.45That there has been no community in the world for whose guidance Allah did not appoint the Prophets, has been stated
at several places in the Qur'an. In Surah Ar-Ra'd: 7, it was said: "Every people has its guide;" in Surah Al-Hijr: 10: "O Prophet, We have already sent Messengers before you among many of the ancient peoples;" in Surah An-Nahl: 36: "We sent to every community a Messenger;" and in Surah Ash-Shu'ara: 208: "We have never destroyed a habitation unless it had its warners to administer admonition. " But,
in this connection, one should note two things so that there remains no misunderstanding. First, one and the same Prophet is enough for the lands to which his message may reach. It is not necessary that Prophet seen to every separate habitation and to every separate community. Second, no new Prophet needs to be sent as long as the message and teaching and guidance given by a previous
Prophet remains safe and intact. It is not necessary that a separate Prophet be sent for every race and every generation. 46Clear proofs": Proofs which clearly testified that they were Allah's Messengers. 47"Scriptures" probably consisted of good counsels and moral precepts and "the Book" comprised a complete code of the law. 48This is meant to impress that in the universe created by Allah nowhere is
there homogeneity and uniformity; there is variety everywhere. From the same earth and by the same water different kinds of trees are appearing. Even the two pieces of the fruit of the same tree are not uniform in color and size and taste. In the same mountain one will see a variety of colors and a great difference in the material composition of its different parts. Even among human beings and animals one
will not see two offspring of the same parents exactly alike. If a person seeks uniformity of the temperaments and dispositions and mentalities in this universe and is bewildered at the differences, in fact, point to the reality that this universe has been created by a Wise
Being with great wisdom; its Maker is a Unique Creator and a Matchless Fashioner, Who does not have the same model of everything before Him, but has a variety of countless and limitless designs of everything. Then if one ponders over the differences in human temperaments and minds, in particular. one will see that it is not a mere accident, but in fact the masterpiece of the wisdom of creation. If all
human beings had been created with the uniform temperaments and desires and feelings and inclinations and ways of thinking, and no room had been left for any difference, it would have been absolutely useless to bring about a new creation having power and authority, the necessary inevitable
demand of the nature of the decision was that room for all sorts of differences should be provided in its nature and structure. This is the main proof of the fact that the creation of man is not the result of a wonderful and wise plan and design, there must necessarily be a Wise Being working behind it, for the existence of
wisdom without a Wise Being would be un-imaginable.49That is, the more a person is unaware of the attributes of Allah, the more he will be fearless of Him. Contrary to this, the more a person is aware and conscious of Allah's powers, His knowledge, His wisdom, His verse
does not imply knowledge of academic subjects like philosophy and science and history and mathematics, etc. but the knowledge of Divine attributes of God is illiterate or illiterate or illiterate or illiterate or illiterate or illiterate. The one who is fearless of God is illiterate merely as regards this knowledge of the world. And the one who is fearless of God and fears Him in his heart, is learned even
if he is illiterate. In the same connection, one should also know that in this verse the 'ulama' does not imply the scholars in the technical sense, who are termed as religious scholars because of their knowledge of the Qur'an and Hadith and Figh and philosophy. They will prove true to this verse only when they possess fear of God in their hearts. The same thing has been said by Hadrat 'Abdullah bin
Mas'ud, thus: "knowledge is not due to much narration of Hadith but due to much fear of Allah." And also by Hadrat Hassan Basri, thus: "The scholar is, He is All-Mighty, and therefore, can seize the disobedient as and when He likes: no one can escape His grasp.
But He is All-Forgiving alsa and is, therefore, giving respite to the wrongdoers.51This kind of conduct and practice of the believer also invests his made a man invest his capital back and his wages for the time and energy spent but in addition some profit as well. Likewise, a believer also invests his
wealth and his time and his labor and capabilities in carrying out Allah will bless him with much more from His bounty as well. But there is a great difference between the two kinds of bargains. In the worldly trade bargains there is the risk of
loss also along with the hope of profits. Contrary to this, in the bargain that a sincere servant makes with his God there is: no risk of any loss whatever. 52That is, "Allah's relation with the sincere believers is not that of a minor error. But Allah is the Most Beneficent. and Generous Master.
He overlooks the errors of His obedient servant and appreciates whatever service he might be able to render. "53lt means: This Book is not presenting the same eternal Truth which all the Prophets have been presenting from the very beginning. 54The object of mentioning these attributes of Allah here
is to arouse the people to the aims and ideals in which their true well being lies, to the principles which alone can afford the right quidance and to the nature of His servants and its demands, and He alone watches over their well-being and affairs. The people do not know
their own selves as much as their Creator knows them. Therefore, the truth is that, and can only be that, which He has taught by Revelation. 55This implies the Muslims, who have been sorted out from all mankind so that they may become heirs to the Book of Allah, and convey its message to others after the Holy Prophet Muhammad (upon whom be Allah's peace and blessings). Though this Book has
been presented before all human beings, those who accepted it in the first instance, were chosen for the honor to become heirs to a great Book like the Qur'an and the trustees of the teaching and guidance imparted by a great Messenger like the Holy Prophet Muhammad (upon whom be Allah's peace and blessings). 56That is, "All these Muslims are not alike but are divided into three classes:(1) Those
unjust to themselves: They are those who believe sincerely and honestly that the Qur'an is the . Book of Allah and Muhammad (upon whom be Allah, but in practical life do not fully follow the Book of Allah and the Sunnah of His Messenger. They are believers but sinful; culprits but not rebellious; weak of faith but not hypocritical and unbelieving at heart. Therefore, although
they are unjust to themselves," they have been included among the chosen servants of God and among the heirs to the Book; otherwise, obviously the rebels and the unbelieving people could not be so treated and honored. This class of the believers have been mentioned first of All because they are most numerous among the Muslims.(2) Those following the middle course: They are
the people who fulfill the obligations of this inheritance to some extent but not fully. They are obedient as well as erring. They have not left their self altogether free but try as best as they can to turn it to God's obedience; however, at times they give it undue freedom and become involved in sin. Thus, their life becomes a combination of both the good and the evil actions. They are less numerous than the first
group but more than the third; that is why they have been mentioned second. (3) Those excelling in good deeds: They are the people of the first rank among the heirs to the Book, and they are the ones who are doing full justice to the inheritance. They are in the forefront in following and adhering to the Book, and they are the ones who are doing full justice to the inheritance. They are in the forefront in following and adhering to the Book, and they are the ones who are doing full justice to the inheritance.
sake of the true Faith, and in every pious and good work. They are not the ones who would commit a sin deliberately, but if they happened to commit a sin inadvertently, they would be filled with remorse as soon as they became conscious of it. They are less numerous than the people of the first two groups, and therefore, have been mentioned last, although they merit the first place in the matter of doing
justice to the heritage of the Book of AllahAs for the sentence, "this is the supreme bounty', if it is related with the last sentence, it would mean that to excel in good deeds is the supreme bounty, and the people who excel in good deeds are the best of the Muslim community. And if it is taken to be related with the first sentence, it would mean that to be a heir to the Book of Allah and to be chosen for this
heritage is the supreme bounty, and the people who have been so chosen on account of their faith in the Qur'an and the Holy Prophet Muhammad arc the best among the human beings created by Allah. 57One section of the commentators has held the view that this sentence is related with the two sentences immediately preceding it. That is, the ones who excel in good duds are the best of the people and
they alone will enter the Gardens. As for the first two groups, nothing has been stated about them so that they became worried concerning their fate and try to improve their lot. This view has been presented by `Allama Zamakhshari forcefully and supported by Imam Razi. But the majority of the commentators opine that it is related with the whole preceding discourse, which means that all the three classes of
the Ummah shall eventually enter Paradise, whether without accountability, or afar the accountability, whether remaining secure from every punishment, or after receiving some punishment. This commentary is supported by the Qur'anic context, for a little below about those who are contrasted with the heirs of the Book, it has been said: "And for those who have disbelieved, there is the fire of Hell. " This
shows that there is Paradise for all those who have refused to believe in it. The same has been supported by the Hadith of the Holy Prophet, which Imam Ahmad, Ibn Jarir, Ibn Abi Hatim, Tabarani, Baihaqi and some other traditionalists have related on the authority of Hadrat Abu ad-Darda'. The Holy Prophet said: Those who have excelled in good works
shall enter Paradise without; and those who arc following the middle course, shall be subjected to accountability; but their accountability (mahshar). Then Allah shall cover them also with His mercy. And they are the ones who will say: 'Thanks to Allah Who
has removed sorrow from us!"In this Hadith the Holy Prophet has himself given a complete commentary of the verse under discussion, and stated separately the end to be met by each of the three groups of the believers. The "light accountability" for the ones following the middle course means this: The disbelievers will be punished for their disbelief as well as for each single crime and sin of theirs
separately, but, contrary to this, the good and bad deeds of the believers who come with both the good and evil deeds will be judged on the whole; they will not be rewarded for each good deed and punished for each evil deed separately. As for those "who will be detained throughout the period of Resurrection and accountability because they had been unjust to themselves." it means; They will not be
thrown into Hell, but will be sentenced to be detained "till the rising of the Court." In other words, they will be exposed to all the severities and rigors of the Court that they too be admitted into Paradise. The traditionists have cited several sayings to the
same effect from many Companions like Hadrat 'Umar, Hadrat 'Uthman, Hadrat 'Abdullah bin Mas'ud, Hadrat 'Abdullah bin Mas'ud, Hadrat 'Abdullah bin Mas'ud, Hadrat 'Umar, Hadrat 'Umar, Hadrat 'Umar, Hadrat 'Abdullah bin Mas'ud, Hadrat 'Umar, Hadrat 'Umar, Hadrat 'Umar, Hadrat 'Umar, Hadrat 'Abdullah bin Mas'ud, Hadrat 'Abdullah bin Mas'ud, Hadrat 'Umar, Hadrat 'Umar, Hadrat 'Umar, Hadrat 'Abdullah bin Mas'ud, Hadrat 'Abdullah bin Mas'ud, Hadrat 'Umar, Hadrat 'Umar, Hadrat 'Umar, Hadrat 'Umar, Hadrat 'Imar, Hadrat 'Umar, Ha
have been unjust to themselves" from among the Muslims will only be sentenced to be detained "till the rising of the Court", and none of them will go to Hell in spite of his faith. For instance, Allah Himself has declared that the believer who kills another believer willfully shall go to Hell. Likewise, Hell has
been mentioned as the punishment of those people also who violate the provisions of the Divine Law of Inheritance. Those who devour interest even after its prohibition have been declared to be "the dwellers of Hell." Besides these, some other major sins also have been mentioned in Hadith, whose perpetrator shall go to Hell. 58"Sorrow": Sorrow of every kind: sorrows and Briefs and worries of the world
and of the Hereafter with regard to the final end. It means: "Now we have nothing to worry about: now there can be no question of deeds we had brought and blessed us with His Paradise as a reward." 60That is, "The world was a stage in our journey of life, which we have crossed,
and the plain of Resurrection also is a stage of the same journey, which we have come to an end. Now we do not have to perform any work here in carrying out which we might have to experience any rigor or hardship and after carrying out
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which we might be fatigued."62"Who have disbelieved": Who have refused to believe in the Book which Allah has sent down on Muhammad (upon whom be His peace and blessings). 63This implies every such age of life in which a person may be able to distinguish between good and evil, truth and falsehood, if he likes to, and turn to right guidance instead of deviation, if he wishes. If a person has died
before attaining such an age, he will not be called to any account according to this verse. However, the one who has attained this age and gets more and more opportunities for choosing and adopting the right path, his responsibility also will increase accordingly; so much so that the one who does not adopt
right guidance even in old age will have no chance left for making any excuse. This same thing has been reported by Hadrat Abu Hurairah and Hadrat Sahl bin Sa'd as-Sa'idi in a Hadith, saying: "The one who lives a short life has an excuse to offer, but there is no room for making an excuse for him who lives for 60 years or more." (Bukhari Ahmad, Nasa'i, Ibn Jarir, Ibn Abi Hatim).64This can have two
meanings: (1) "Now He has settled you on His earth after the passing away of the previous generations and nations;" and (2) "the powers and authority that He has given you over different things in the earth are not meant to make you the owners of these things but are meant to enable you to function as the representatives of their real Owner. "65If the previous sentence is taken to mean that you have
been made successors to the previous nations, this sentence would mean this: "The one who did not learn any lesson from the fate of the previous nations and adopted the conduct of disbelief due to which those nations have gone to their doom, will himself see the evil end of his folly." And if the sentence would mean this: "The one who did not learn any lesson from the fate of the previous nations and adopted the conduct of disbelief due to which those nations have gone to their doom, will himself see the evil end of his folly."
earth, this sentence would mean: `He who forgot this position of vicegerency and became independent, or he who adopted service of someone else, apart from his real Master, would see the evil end of his rebellious conduct himself." 66"Associates of yours", because they are not in fact the associates of Allah, but the ones whom the polytheists themselves have made associates of Allah. 67That is, "Do
they possess a written sanction from Us in which We might have indicated that We have given such and such persons the powers to heal the sick, or to get jobs for the jobless, or to fulfill needs of the needy, or that We have made such and such persons the powers to heal the sick, or to get jobs for the jobless, or to fulfill needs of the needy, or that We have made such and such persons the powers to heal the sick, or to get jobs for the jobless, or to fulfill needs of the needy, or that We have made such and such persons the powers to heal the sick persons the powers to heal the powers to heal the sick persons the powers to heal the powers the powers to heal the powers the powers the powers the powers the powers the p
servants now should pray to them and present gifts and offerings before them, and for whatever blessings they receive they should thank those "demigods" only? If you possess any practices. When you are asked as to what sign is there in the heavens and the
earth that may point to your self invented gods as being God's associates, you cannot point out any. When you arc asked to product any Divine sanction from any Book of Allah, or from the possession, or from the possession from any Book of Allah, or from the possession from any testify to God s having Himself delegated to them those powers which you assign to them, you do not produce any. What then is the basis
of your these creeds and concepts? Are you the owners of the Divine rights and powers that you may assign and distribute them to whomsoever you please?" 68That is, "These religious guides, saints, priests, sorcerers, preachers and attendants of shrines and their agents are fooling the people for selfish motives, and are concocting stories to give them false hopes that if they became the followers of such
and such personalities, apart from God, they would have all their wishes and needs fulfilled in the world, and all their sins, no matter-how grave and numerous, forgiven by Allah in the Hereafter."69That is, "This limitless universe is being sustained by Allah alone. No angel, or jinn, or prophet, or saint can sustain it. Not to speak of sustaining the universe these helpless creatures do not even have the power
to Sustain their own selves. Each one of them is entirely dependent on Allah Almighty for his birth and survival every moment. To think that any one of them has any share in the attributes and powers of Divinity is sheer folly and deception. "70That is, "It is Allah's Clemency and Forbearance that He is not seizing the culprits immediately in punishment in spite of All kinds of disobedience which are being
shown towards Him "71Before the advent of the Acyent of the Holy Prophet, the same thing used to be said by the Arabs, in general, and by the Quraish, in particular, when they witnessed the moral degeneration of the Jews and the Christians. Mention of this saying of theirs has also been made in Surah Al-An'am :156-157 above, and in Surah AsSaffat: 167-169 below. 72That is, this Law of Allah that the nation which
repudiates its Prophet, is destroyed should be applied in their case as well. Page 21 NameThe word Fatir of the first verse is the title given to this Surah, which simply means that it is a Surah in which the word Fatir has occurred. The other name is Al Malaika, which also occurs in the first verse. Period of RevelationThe internal evidence of the style shows that the period of the revelation of this Sarah is
probably the middle Makkan period, and especially that part of it, when antagonism had grown quite strong and every sort of mischief was being adopted to frustrate the mission of the Holy Prophet. Subject Matter and ThemeThe discourse is meant to warn and reprove the people of Makkah and their chiefs for their antagonistic attitude that they had then adopted towards the Holy Prophet's message of
Tauhid, like a well wisher, and also to admonish them like a teacher, as if to say: "O foolish people, the way to which this Prophet is calling you is to your own selves. If you do not listen to him, you will be harming your own selves, not him. Just
consider and ponder over what he says: there is no basis for shirk. If you look around carefully, you will come to the conclusion that there is no being, beside Allah, Creator of the Universe, which might possess divine attributes and powers and
authority. He tells you that you have not been created to be irresponsible in this world, but you see the consequences of what he has done here. If you thing a little you will see that your doubts and your astonishment about it are absolutely baseless. Don't you see the phenomenon
of the reproduction of creation day and night. How can then your own recreation be impossible for that God Who created you from an insignificant sperm drop? Doesn't your own intellect testify that the good and the evil meet with the same fate and end up in the dust, or should the good be requited
with good and the evil with evil? Now, if you do not admit and acknowledge these rational and reasonable things and do not abandon your false gods, and wish to continue living only as irresponsibility was to make the truth plain to you, which be has done."In this
connection, the Holy Prophet has been consoled again and again, as if to say:"When you are doing full justice to the preaching of your mission, you do not incur any responsibility for those who persist in their error and do not accept and follow the right way." Furthermore, he has also been consoled to the effect "You should neither grieve on account of those who do not want to believe, nor consume
yourself with the thought of how to bring them to the rights path. Instead of this, you should pay your full attention to those who are inclined to listen to you."The believers also, in this connection, have been given the good news so that they may feel strengthened and encouraged and remain steadfast on the path of the truth with full faith in the promises made by Allah. This can have two meanings:(1) "That
these angels perform the service of communicating messages between Allah and His Prophets:" and(2) "that it is the duty of these angels to convey and enforce the Commands of Allah Almighty throughout the universe."The object is to impress this truth: The position of the angels whom the polytheists have made their gods and goddesses is no more than of obedient servants of Allah, the One. Just as
the servants of a king run about for the implementation of his orders, so do these angels fly about in the service of the real Sovereign of the universe. These servants have no authority of their own; All powers rest with Allah, Who is the real Sovereign. 2We have no means to know what is the nature of the wings of these angels. But when Allah has used this word, which in human language is used for the
wings of birds, instead of any other words, to express and depict the truth, one can certainly conclude that this very word of our language is nearest to the actual meaning. The mention of two and three and four pairs of the wings shows that different angels have been granted different degrees of powers by Allah. They have been equipped with different powers of speed and efficiency as demanded by the
nature of service for which they are employed. 3These words show that the number of the wings of the angels with more wings than four. According to a Hadith related by Hadrat 'Abdullah bin Mas'ud, the Holy Prophet once saw the Angel Gabriel (peace be upon hits) with six hundred wings. (Bukhari, Muslim, Tirmidhi). Hadrat 'A'ishah relates that the
Holy Prophet had seen Gabriel twice in his real shape: he had six hundred wings and had covered the whole horizon. (Tirmidhi) 4This also is meant to remove the misunderstanding of the polytheists, who believed that from among the servants of Allah some one gave them the jobs, some one the children and some one health to their patients. All these superstitions of shirk are baseless, and the pure truth
is just that whatever of mercy reaches the people, reaches the people, reaches them only through Allah Almighty's bounty and grace. No one else has the power either to bestow it or to withhold it. This theme has been expressed at many places in the Qur'an and the Ahadith in different ways so that many may realize that making or marring of his destiny to the humiliation of begging at every shrine and may realize that making or marring of his destiny to the humiliation of begging at every shrine and may realize that making or marring of his destiny to the humiliation of begging at every shrine and may realize that making or marring of his destiny to the humiliation of begging at every shrine and may realize that making or marring of his destiny to the humiliation of begging at every shrine and may realize that making or marring of his destiny to the humiliation of begging at every shrine and may realize that making or marring of his destiny to the humiliation of begging at every shrine and may realize that making or marring of his destiny to the humiliation of begging at every shrine and may realize that making or marring of his destiny to the humiliation of begging at every shrine and may realize that making or marring of his destiny to the humiliation of begging at every shrine and the humiliation of begging at every sh
.n the power of One Allah alone and of none else. 5He is the All-Mighty": He is dominant and the owner of Sovereignty: none can stop His judgments from being enforced. Also "He is demanded by wisdom, and when He withholds something judgment gives it from somebody He withholds it because it would
be against wisdom to give it. 6"Remember.... you": "Do not be ungrateful: do not forget that whatever you have has been given by Allah, or thanks another than Allah for a favor received, or prays to another than Allah for the grant of a blessing, is ungrateful"
7There is a subtle gap between the first and the second sentence; which is being filled by the context itself. To understand this, one may visualize the scene like this: The polytheists are being addressed. The speaker asks the audience: 'Is there another creator beside Allah, who might have created you, and might be arranging provisions for you from the earth and heavens?" After this question the speaker
waits for the answer. But there is no reply from anywhere. No one replies that there is another one beside Allah, who could be their creator and sustainer. Then the speaker says: "If so, then He alone can be the Deity also and no one else. How have you been so deceived? Why have you
taken these others as your deities, when Allah alone is your Creator and Sustainer?" 8"If they ...liar": `If they do not believe that whomsoever they call a liar should in actual fact become a liar. The judgment rests with Allah. He shall in the end
decide who was the liar, and shall bring the real liars to their evil end." 10"The promise" implies the preceding sentence, saying: 'All affairs shall ultimately be presented before Allah. 11"Let not...deceive you that the world is an end in itself: that there is no Hereafter when one will have to render an account of one's deeds: or that
even if there is the Hereafter, the one who is enjoying life here will enjoy life there, too."12"Great deceiver": Satan, as is evident from the misunderstanding that Allah after having once created the world, has retired and has now practically nothing to
do with the universe any more;(3) delude others into believing that Allah no doubt is running the universe, but He has taken no responsibility of providing guidance to man: therefore, Revelation and Prophethood are a mere deception; and(4) give still others the false hope that since Allah is All-Forgiving and All-Merciful. He will forgive one whatever sins one might have committed, and that He has some
beloved ones too: if one remains attached to them, success and salvation are assured. 13Those who disbelieve: those who will refuse to believe in this invitation of Allah's Book and His Messenger. 14That is, Allah will overlook their errors and will reward them for their good deeds not merely with what they will just deserve but much more richly and generously. 15Verses 3-7 were addressed to the common
people. In this paragraph mention has been made of the standard-bearers of error and deviation, who were exerting their utmost to frustrate and defeat the mission of the Holy Prophet. 16That is, one kind of perverted person is he who commits evil but knows and understands that he is committing evil. Such a person can be reformed by counsel and advice, and sometimes his own conscience also pricks
and brings him to the right path, for his habits only are perverted, not his mind But there is another kind of a person whose mentality has been perverted, who has lost the discrimination between good and evil, far whom the life of sin has become alluring and lustrous, who abhors good and takes evil for civilization and culture, who regards goodness and piety as things of the past, and sinfulness and
wickedness as progressiveness, and for whom guidance becomes error and error guidance. Such a person is not amenable to any advice, any admonition. He neither takes warning from his own follies, nor listens to a well-wisher. It is useless to waste ones tube and energy for the reformation of such a person Instead, the inviter to the truth should turn his attention towards those whose consciences may
still be alive and who may still be inclined to listen to the truth. 17The insertion of the words "Allah lends astray whomsoever He pleases and shows the Right Way to whomsoever He pleases, of the grace of guidance, those who become so perverted mentally, and leaves them to wander aimlessly in the ways in which
they themselves wish to remain lost. After making the Holy Prophet realize this fact Allah exhorts him to the effect: "It is not within your power to bring such people to the right path; therefore, have patience in their regard. Just as Allah is indifferent about them, so should you also avoid being unduly anxious about their reformation." Here, one should bear in mind two things very clearly. First, the people being
mentioned here were not the common people, but the chiefs of Makkah. who were employing every falsehood, every fraud and every trick to defeat the mission of the Holy Prophet. These people were in fact not involved in any misunderstanding about the Holy Prophet. These people were in fact not involved in any misunderstanding about the Holy Prophet. These people were in fact not involved in any misunderstanding about the Holy Prophet. These people were in fact not involved in any misunderstanding about the Holy Prophet. These people were in fact not involved in any misunderstanding about the Holy Prophet.
maintain. After knowing and understanding All this they had firmly resolved not to let him succeed in his object, and for this purpose they did not feel any hesitation in using any mean or petty device. Now, evidently the people who deliberately and after annual consultation invent a new falsehood every next day and spread it against a person, can deceive the whole world but as for themselves they know that
they are the liars and that the person whom they have accused is free of every blame. Then, if the person against whom the false propaganda is being made also does not react and respond in a way opposed to truth and righteousness, the unjust people do not feel ashamed of their misconduct and
continue to oppose and resist the truth with falsehood. their conduct itself testifies that they are under Allah's curse and they secretly made him aware of this. There was no need to proclaim it openly in the Revelation. To mention it in the Qur'an and to
proclaim it to the world was in fact meant to warn the common people that the leaders and the religious guides whom they were following blindly were the people of perverted mentality. whose mean conduct was itself an evidence that they were under the curse of Allah. 18This sentence in itself contains the threat that a time is coming when Allah will punish them for their misdeeds. When a ruler says that
he is fully aware of the misdeeds of a culprit, it does not only mean that the ruler has the knowledge of his misconduct, but it necessarily contains the warning that he will also punish him for this certainly. 19That is, "These ignorant people think that the Hereafter is impossible. That is why they are living under the delusion that they may do whatever they like in the world, the time will never come when they
will have to. appear before their God and render an account of their deeds. But this is no more than a delusion. On the Day of Resurrection, the dead men of all ages will suddenly rise back to life at one shower of the earth." 20lt should be noted that
whatever the chiefs of the Quraish were doing against the Holy Prophet, they were doing it for the sake of their honor among the Arabs would be ruined. At this it is being said: "The honor that you have attained for yourselves by your disbelief in
and rebellion against Allah. is a false honor, which is destined to be mined. The taste and enduring honor, which is destined to be mined attaining the honor, which is destined to be mined. The taste and enduring honor, which is a false honor, which is destined to be mined. The taste and enduring honor, which is destined to be mined. The taste and enduring honor, which is a false honor, which is destined to be mined. The taste and enduring honor, which is a false honor, which is destined to be mined. The taste and enduring honor, which is a false honor, which is destined to be mined. The taste and enduring honor, which is a false honor, which is destined to be mined. The taste and enduring honor, which is a false honor.
vicious and mischievous can never rise and flourish. In His sight only such a word can rise and flourish; which is taste and presented. Then the thing which makes the pure word rise and prosper is the action which conforms to it. Wherever the word is pure but the action opposed to it, the
purity of the word suffers a blemish. The mere extravagant rise of the tongue does not exalt and raise it high. Here. one should also note that the Qur'an presents the righteous action as inter-dependent. No action can be righteous merely on the basis of its external and apparent form unless it has a righteous creed behind it.
And no righteous creed can be reliable unless it is supported and confirmed by a person says that he regards Allah, the One, alone as unlawful but drinks, his mere word can neither be acceptable to the people nor deserve approval in the sight of
Allah. 22Those who plot evil": Those who propagate false and defeat the word of the truth. " 23From here again the discourse is directed to the common people. 24That is, man in the first instance was created from the dust directly,
then his race was perpetuated through the sperm-drop. 25That is, "It is pre-ordained for everyone who is born in this world how long he will live. If a person lives a long life, he does so by Allah's decree, and if another one lives a short life, he too lives so by Allah's decree. Some ignorant people give the argument that in the past the death-rate of the newly-born children used to be high, and now it has been
checked by the advancement of the medical science; and the people used to live short lives in the past, now due to better medical facilities have enhanced it across that Allah, for instance, had pre-ordained a two-year life for a certain person, and the modern medical facilities have enhanced it
by a day. If a person has no such knowledge, he cannot refine this Qur'anic statement on any rational grounds. Only on the basis of the statistics that the death-rate among children has fallen, or that the people now. are living longer lives, it cannot be argued that man has now become able to change the decrees of Allah. Rationally it is not impossible that Allah might have fixed different life-spans for the
people born in different periods, and this might also be Allah Almighty's decree that man in such and such diseases, and in such and such 
possesses detailed and perfect knowledge about them." 27That is, the body of water in the oceans, and the body of water in the rivers and springs and lakes. 28"Fresh flesh": Flesh of water animals. 29That is pearls and corals and, in some rivers, diamonds and gold. 30That is, "The light of the day starts diminishing and the darkness of the night increasing gradually so as to cover up everything
completely. Likewise, towards the end of the night, in the beginning, a streak of the light appears on the horizon, and then the bright day dawns." 31"Subjected to a law. 32The word qitmira in the original means the thin skin that covers the stone of the date-fruit; but what is meant to be said is that the gods of the mushriks do not own anything whatever. That is why we have translated it "a
blade of grass", which is an insignificant thing.33This does not mean that they cannot tell aloud, in answer to your prayer whether your prayer whether your prayer has been accepted or not, but it means that they cannot take any action on your supplications. If a person sends his application to someone who is not a ruler. his application miscarries. For the person to whom it has been sent, has no authority whatever: he can
neither reject it nor accept it. However, if the same application is sent to the one who is really a ruler, one or the other action will certainly be taken on it. 34That is, "They will plainly say: We had never told theta that we are Allah's associates and were invoking us for help. None of their
prayers has reached us, nor has any of their gifts and offerings". 35"All-Aware": Allah Almighty Himself. It means this: The other person can at the most refine shirk and prove the powerlessness of the gods of the polytheists by rational arguments only, but We are directly aware of the Absolute Truth. We are telling you, on the basis of knowledge, that All those whom the people believe to be possessing
some powers in Our Godhead are absolutely powerless. They have no authority whatever by which they might do somebody good or harm. And We know this directly that on the Day of Resurrection, these gods of the mushriks will themselves refute their shirk. "You should not remain under the delusion that Allah stands in need of your help. If you do not accept Him as God, His Godhead will
fail, and if you do not serve and worship Him, He will incur some loss. Nay, but the fact is that you stand in need of Him. You cannot remain alive for a moment if He does not because Allah stands in need of it, but because
upon it depends your own success here as well as in the Hereafter. If you do not do so, you will be harming your own selves only, and not Allah in any way." 37The word Ghani implies that He is Self-Praiseworthy: someone may praise Him, or may not, but He
alone is worthy of hamd (praise and gratitude). These two attributes have been used together because one would be ghani even if one slid not do any good to anyone by one's wealth. In such a case one would be ghani but not hamid One will be hamid only in case one does not draw any benefit for oneself but benefits others in every way from the treasures of one's wealth and resources. Since Allah is
perfect in these two attributes, it has been said: "He is not just Ghani (self-sufficient) but such Ghani as is worthy of every kind of praise and gratitude, for He is fulfilling your needs as well as the needs of all other creatures.38That is, You are not enjoying life on Allah's earth solely by dim of your own power and might. He has the power to remove you from here in no time and raise another people to take
your place. Therefore, you should understand your true worth, and should desist from adopting the conduct which has been causing the downfall of the nations. When Allah wills to send someone to his doom. It means: In the sight of Allah every one is
responsible for his own actions and for no one else's. There is no possibility upon himself and get himself seized for the crime committed by the other. This thing has been said here because the polytheist kinsmen and relatives of the people who
were embracing Islam in Makkah, used to urge them, saying, Give up Islam and return to your ancestral faith. We take the responsibility of any punishment etc. on ourselves." 40In the preceding sentence, Allah's law of justice has been enunciated, according to which He will not seize any person for the sin committed by another, but will hold everyone responsible for his own sin. In this sentence the
Muslims have been told: `Those who urge you to give up faith and commit evil on the assurance that they will take on themselves the burden of your sins on the Day of Resurrection, are in fact giving you a false hope. When Resurrection comes and the people see what fate they are going to meet in consequence of their misdeed, everyone will be concerned only about himself. Brother will turn away from
brother and father from son, and no one will be prepared to take even an atom's weight of another's burden on himself." 42In other words, "Your warnings cannot have any effect on obstinate and stubborn people. Your admonitions can bring only such people to the right path, who have fear of God in their hearts, and who are inclined to bow before their real Master." 42In these comparisons the present and
the future of a believer and a disbeliever have been contrasted. There is a person who has closed his eyes to the realities and does not care to see as to what truth the whole system of the universe and his own existence itself are pointing. There is the other person, whose eyes are open and who clearly sees that everything outside and inside himself bears evidence to the Unity of God and to man's
answerability before him. There is a person, who is wandering blindly in the superstitions of ignorance and the darknesses of presumptions and speculations, and is not inclined to benefit by the Prophet appears before him, comes to realize that All the ways being followed by
the polytheists and the disbelievers and the atheists lead to destruction, and the two may follow one and the same in the world and the two may follow one and the same path together? And how can this also be possible either that the two should meet the same end and should both end
up in the dust after death? Neither should one be punished for his wrongdoings, nor the other will bum in the fire of Hell. Thus, the notions that the two will ultimately meet the same end is utterly
false. In the end, the believer has been likened to the living and the stubborn disbeliever to the dead. That is, the believer is he whose feeling, understanding and perception are alive and whose conscience is making him aware of the distinction between the good and the evil every moment. Contrary to this, the person who has been, wholly lost in the prejudices of disbelief is even worse than the blind
person who is wandering about in darkness. Nay, he is like a dead person who has no sense or feeling left in him. 43That is, "As for the powers of Allah, they are unlimited. He can even make those people to listen to him whose consciences have become dead and whose ears deaf to every call to the truth. He can only make those
 people to hear him, who are inclined to listen to every reasonable thing.44That is, "Your only duty is to warn the people and nothing else. If even after this a person does not come to his senses, and remains lost in his deviations, you are not to blame for that. for you have not been entrusted with the duty of making the blind to see and the deaf to hear.45That there has been no community in the world for
whose guidance Allah did not appoint the Prophets, has been stated at several places in the Qur'an. In Surah Ar-Ra'd: 7, it was said: "Every people has its guide;" in Surah An-Nahl: 36: "We sent to every community a Messenger;" and in Surah Ash-Shu'ara: 208: "We have never destroyed
a habitation unless it had its warners to administer admonition. "But, in this connection, one should note two things so that there remains no misunderstanding. First, one and the same Prophet is enough for the lands to which his message may reach. It is not necessary that Prophets be sent to every separate habitation and to every separate community. Second, no new Prophet needs to be sent as long as
the message and teaching and guidance given by a previous Prophet remains safe and intact. It is not necessary that a separate Prophet be sent for every race and every generation.46Clear proofs": Proofs which clearly testified that they were Allah's Messengers. 47"Scriptures" probably consisted of good counsels and moral precepts and "the Book" comprised a complete code of the law.48This is meant
to impress that in the universe created by Allah nowhere is there homogeneity and uniformity; there is variety everywhere. From the same water different kinds of trees are appearing. Even the two pieces of the fruit of the same water difference in the material composition of its
different parts. Even among human beings and animals one will not see two offspring of the same parents exactly alike. If a person seeks uniformity of the temperaments and dispositions and mentalities in this universe and is bewildered at the differences which have been alluded to in vv. 19-22 above, it will be his own perception and understanding to blame. This same variety and difference, in fact, point
to the reality that this universe has been created by a Wise Being with great wisdom; its Maker is a Unique Creator and a Matchless Fashioner, Who does not have the same model of everything before Him, but has a variety of countless and limitless designs of everything. Then if one ponders over the differences in human temperaments and minds, in particular. one will see that it is not a mere accident, but
in fact the masterpiece of the wisdom of creation. If all human beings had been created with the uniform temperaments and desires and feelings and inclinations and ways of thinking, and no room had been left for any difference, it would have been absolutely useless to bring about a new creation like man in the world. When the Creator decided to bring into existence a responsible creation, a creation
having power and authority, the necessary inevitable demand of the fact that the creation of man is not the result of an accident, but the result of a wonderful and wise plan and design. And obviously, wherever there is a wise plan and design, there must necessarily be a
Wise Being working behind it, for the existence of wisdom without a Wise Being would be un-imaginable.49That is, the more a person is aware and conscious of Allah, the more a person is unaware of the attributes of Allah, the more a person is unaware of the attributes of Allah, the more a person is unaware of the attributes of Allah, the more a person is aware and conscious of Allah without a Wise Being would be un-imaginable.49That is, the more a person is aware and conscious of Allah without a Wise Being would be un-imaginable.49That is, the more a person is aware and conscious of Allah without a Wise Being would be un-imaginable.49That is, the more a person is aware and conscious of Allah without a Wise Being would be un-imaginable.49That is, the more a person is aware and conscious of Allah without a Wise Being would be un-imaginable.49That is, the more a person is aware and conscious of Allah without a Wise Being would be un-imaginable.49That is, the more a person is aware and conscious of Allah without a Wise Being would be un-imaginable.49That is, the more a person is aware and conscious of Allah without a Wise Being would be un-imaginable.49That is, the more a person is aware and conscious of Allah without a Wise Being would be un-imaginable.49That is, the more a person is aware and conscious of Allah without a Wise Being would be un-imaginable.49That is, the more a person is aware and conscious of Allah without a Wise Being would be un-imaginable.49That is, the more a person is aware and conscious of Allah without a Wise Being would be un-imaginable.49That is, the more a person is aware and conscious of Allah without a Wise Being would be un-imaginable.49That is, the more a person is aware and conscious of Allah without a Wise Being would be un-imaginable.49That is, the more a person is aware and conscious of Allah without a Wise Being would be un-imaginable.49That is a window of the window of Allah without a Wise Being would be un-imaginable.49That is a window of the window of the window of the window 
disobedience. Thus, in fact, knowledge of Divine attributes, no matter whether one is literate or illiterate or illiterate or illiterate or illiterate merely as regards this knowledge even if he has All the knowledge of the world. And the one who knows the
attributes of God and fears Him in his heart, is learned even if he is illiterate. In the same connection, one should also know that in this verse the ' ulama ' does not imply the scholars in the technical sense, who are termed as religious scholars because of their knowledge of the Qur'an and Hadith and Figh and philosophy. They will prove true to this verse only when they possess fear of God in their hearts
The same thing has been said by Hadrat 'Abdullah bin Mas'ud, thus: "Knowledge is not due to much narration of Hadith but due to much narration of Hadith but due to much fear of Allah." And also by Hadrat Hassan Basri, thus: "The scholar is he who fears Allah though he has not seen Him, and turns to what is approved by Him and keeps away from what makes Him angry."50That is, He is All-Mighty, and therefore, can seize the disobedient
as and when He likes: no one can escape His grasp. But He is All-Forgiving alsa and is, therefore, giving respite to the wrongdoers.51This kind of conduct and practice of the believers has been likened to a trade bargain because in trade a man invests his money and labor and capabilities in the hope that he will not only get his capital back and his wages for the time and energy spent but in addition some
profit as well. Likewise, a believer also invests his wealth and his time and his labor and capabilities in carrying out Allah will bless him with much more from His bounty as well. But there is a great difference between the two kinds of bargains
In the worldly trade bargains there is the risk of loss also along with the hope of profits. Contrary to this, in the bargain that a sincere servant makes with his God there is: no risk of any loss whatever. 52That is, "Allah's relation with the sincere believers is not that of a minor error. But Allah
is the Most Beneficent. and Generous Master. He overlooks the errors of His obedient servant and appreciates whatever service he might be able to render."53lt means: This Book is not presenting anything new which might be opposed to the teaching brought by the former Prophets, but it is presenting the same eternal Truth which all the Prophets have been presenting trought by the former Prophets, but it is presenting the same eternal Truth which all the Prophets have been presenting the same eternal Truth which all the Prophets have been presenting the same eternal Truth which all the Prophets have been presenting the same eternal Truth which all the Prophets have been presenting the same eternal Truth which all the Prophets have been presenting the same eternal Truth which all the Prophets have been presenting the same eternal Truth which all the Prophets have been presenting the same eternal Truth which all the Prophets have been presenting the same eternal Truth which all the Prophets have been presenting the same eternal Truth which all the Prophets have been presenting the same eternal Truth which all the Prophets have been presenting the same eternal Truth which all the Prophets have been presenting the same eternal Truth which all the Prophets have been presented at the prophets have been presented a
object of mentioning these attributes of Allah here is to arouse the people to the aims and ideals in which alone can afford the right guidance and to the rules and regulations which are precisely in accordance with them. None can afford the right guidance and to the rules and regulations which alone can afford the right guidance and to the rules and regulations which are precisely in accordance with them. None can afford the right guidance and to the rules and regulations which are precisely in accordance with them.
their well-being and affairs. The people do not know their own selves as much as their Creator knows them. Therefore, the truth is that, and can only be that, which He has taught by Revelation. 55This implies the Muslims, who have been sorted out from all mankind so that they may become heirs to the Book of Allah, and convey its message to others after the Holy Prophet Muhammad (upon whom be
Allah's peace and blessings). Though this Book has been presented before all human beings, those who accepted it in the first instance, were chosen for the honor to become heirs to a great Messenger like the Holy Prophet Muhammad (upon whom be Allah's peace and blessings). 56That is, "All these Muslims are not
alike but are divided into three classes:(1) Those unjust to themselves: They are those who believe sincerely and honestly that the Qur'an is the . Book of Allah and the Sunnah of His Messenger. They are believers but sinful; culprits but not rebellious; weak of faith but not
hypocritical and unbelieving at heart. Therefore, although the yare lunjust to themselves," they have been included among the heirs to the Book; otherwise, obviously the rebels and the hypocrites and the unbelieving people could not be so treated and honored. This class of the believers have been mentioned first of All because they are most numerous among the
Muslims.(2) Those following the middle course: They are the people who fulfill the obligations of this inheritance to some extent but not fully. They are obedience; however, at times they give it undue freedom and become involved in sin. Thus, their life becomes a combination of both the good
and the evil actions. They are less numerous than the first group but more than the third; that is why they have been mentioned second. (3) Those excelling in good deeds: They are in the forefront in following and adhering to the Book and the Sunnah; in conveying the
message of God to His servants, in offering the sacrifices for the sake of the true Faith, and in every pious and good work. They are not the ones who would commit a sin deliberately, but if they happened to commit a sin inadvertently, they would be filled with remorse as soon as they became conscious of it. They are less numerous than the people of the first two groups, and therefore, have been
mentioned last, although they merit the first place in the matter of doing justice to the heritage of the Book of AllahAs for the sentence, it would mean that to excel in good deeds is the supreme bounty, if it is related with the first sentence, it would mean that to excel in good deeds is the supreme bounty, if it is related with the first sentence, it would mean that to excel in good deeds is the supreme bounty, and the people who excel in good deeds is the supreme bounty, and the people who excel in good deeds is the supreme bounty, and the people who excel in good deeds is the supreme bounty, and the people who excel in good deeds is the supreme bounty, and the people who excel in good deeds is the supreme bounty.
mean that to be a heir to the Book of Allah and to be chosen for this heritage is the supreme bounty, and the people who have been so chosen on account of their faith in the Qur'an and the Holy Prophet Muhammad arc the best among the human beings created by Allah. 57One section of the commentators has held the view that this sentence is related with the two sentences immediately preceding it. That
is, the ones who excel in good duds are the best of the people and they alone will enter the Gardens. As for the first two groups, nothing has been presented by `Allama Zamakhshari forcefully and supported by Imam Razi. But the majority of the commentators opine that it is related with the
whole preceding discourse, which means that all the three classes of the Ummah shall eventually enter Paradise, whether without accountability, or afar the accountability, whether remaining secure from every punishment, or after receiving some punishment. This commentary is supported by the Qur'anic context, for a little below about those who are contrasted with the heirs of the Book, it has been said
"And for those who have disbelieved, there is the fire of Hell." This shows that there is Paradise for all those who have believed in the Hook, and Hell for all those who have refused to believe in it. The same has been supported by the Hadith of the Hook, and Hell for all those who have related on the authority of Hadrat Abu ad-
Darda'. The Holy Prophet said:Those who have excelled in good works shall be light. As for those who have been unjust to themselves, they shall be detained throughout the long period of Resurrection and accountability (mahshar). Then Allah shall cover them also with
His mercy. And they are the ones who will say: 'Thanks to Allah Who has removed sorrow from us!"'In this Hadith the Holy Prophet has himself given a complete commentary of the verse under discussion, and stated separately the end to be met by each of the believers will be punished for
their disbelief as well as for each single crime and sin of theirs separately, but, contrary to this, the good and evil deeds of the believers who come with both the good and evil deeds will be judged on the whole: they will not be rewarded for each good deed and punished for each evil deed separately. As for those "who will be detained throughout the period of Resurrection and accountability because they
had been unjust to themselves," it means: They will not be thrown into Hell, but will be sentenced to be detained "till the rising of the Court that they too be admitted into
Paradise. The traditionists have cited several sayings to the same effect from many Companions like Hadrat 'Umar, Hadrat Abu Said Khudri and Hadrat Abu Said
from this one should not form the impression that `those who have been unjust to themselves" from among the Muslims will only be sentenced to be detained "till the rising of the Court", and none of them will go to Hell at all. Several crimes have been mentioned in the Qur'an and Hadith, whose perpetrator will go to Hell in spite of his faith. For instance, Allah Himself has declared that the believer who kills
another believer willfully shall go to Hell. Likewise, Hell has been mentioned as the punishment of those people also who violate the provisions of the Divine Law of Inheritance. Those who devour interest even after its prohibition have been mentioned as the punishment of those people also who violate the provisions of the Divine Law of Inheritance. Those who devour interest even after its prohibition have been mentioned as the punishment of those people also who violate the provisions of the Divine Law of Inheritance.
of every kind: sorrows and Briefs and worries of the world and of the Hereafter with regard to the final end. It means: "Now we have nothing to worry about: now there can be no question of deeds we had brought and blessed us with His Paradise as a reward."60That is, "The world
was a stage in our journey of life, which we have crossed, and the plain of Resurrection also is a stage of the same journey, which we have come to an end. Now we do not have to perform any work here in carrying out which we might have to
experience any rigor or hardship and after carrying out which we might be fatigued."62"Who have disbelieved": Who have refused to believe in the Book which Allah has sent down on Muhammad (upon whom be His peace and blessings). 63This implies every such age of life in which a person may be able to distinguish between good and evil, truth and falsehood, if he likes to, and turn to right guidance
instead of deviation, if he wishes. If a person has died before attaining such an age, he will not be called to any account according to this age and gets more and more opportunities for choosing and adopting the right path, his responsibility also will increase
accordingly; so much so that the one who does not adopt right guidance even in old age will have no chance left for making any excuse. This same thing has been reported by Hadrat Abu Hurairah and Hadrat Sahl bin Sa'd as-Sa'idi in a Hadith, saying: "The one who lives a short life has an excuse to offer, but there is no room for making an excuse for him who lives for 60 years or more." (Bukhari Ahmad
Nasa'i, Ibn Jarir, Ibn Abi Hatim).64This can have two meanings: (1) "Now He has settled you on His earth are not meant to make you the powers and authority that He has given you over different things in the earth are not meant to make you to function as the representatives of their real Owner. "65If theorem things in the earth are not meant to make you the owners of these things but are meant to make you to function as the representatives of their real Owner. "65If theorem things in the earth are not meant to make you to function as the representatives of their real Owner."
previous sentence is taken to mean that you have been made successors to the previous nations, this sentence would mean this: "The one who did not learn any lesson from the fate of the previous nations and adopted the conduct of disbelief due to which those nations have gone to their doom, will himself see the evil end of his folly." And if the sentence is taken to mean this that Allah has delegated to
you powers and authority as His vicegerents in the earth, this sentence would mean: `He who forgot this position of vicegerency and became independent, or he who adopted service of someone else, apart from his real Master, would see the evil end of his rebellious conduct himself." 66"Associates of yours", because they are not in fact the associates of Allah, but the ones whom the polytheists
themselves have made associates of Allah. 67That is, "Do they possess a written sanction from Us in which We might have indicated that We have made such and such beings Our representatives in such and such parts of the earth and now it is in their hands to make or
mar the destinies of the people of those parts; therefore, Our servants now should pray to them and present gifts and offerings before them, and for whatever blessings they receive they should thank those "demigods" only? If you possess any such sanction, you should pray to them and present gifts and offerings before them, and for whatever blessings they receive they should thank those "demigods" only? If you possess any such sanction, you should consider on what grounds you have invented these polytheistic creeds and practices. When
you are asked as to what sign is there in the heavens and the earth that may point to your self invented gods as being God's associates, you cannot point out any. When you are asked to product any Divine sanction from any Book of Allah, or from your own possession, or from the possession of your self-invented gods, which may testify to God s having Himself delegated to them those powers which you
assign to them, you do not produce any. What then is the basis of your these creeds and concepts? Are you the owners of the Divine rights and powers that you may assign and distribute them to whomsoever you please?" 68That is, "These religious guides, saints, priests, sorcerers, preachers and attendants of shrines and their agents are fooling the people for selfish motives, and are concocting stories to
give them false hopes that if they became the followers of such and such personalities, apart from God, they would have all their wishes and needs fulfilled in the world, and all their sins, no matter-how grave and numerous, forgiven by Allah in the Hereafter."69That is, "This limitless universe is being sustained by Allah alone. No angel, or jinn, or prophet, or saint can sustain it. Not to speak of sustaining the
universe these helpless creatures do not even have the power to Sustain their own selves. Each one of them has any share in the attributes and powers of Divinity is sheer folly and deception. "70That is, "It is Allah's Clemency and Forbearance that He is not seizing the culprits immediately in
punishment in spite of All kinds of disobedience which are being shown towards Him "71Before the advent of the Jews and the Christians. Mention of this saying of theirs has also been made in Surah Al-An'am :156-157 above, and in Surah AsSaffat
167-169 below. 72That is, this Law of Allah that the nation which repudiates its Prophet, is destroyed should be applied in their case as well. Page 22 NameThe word Fatir of the first very erse is the title given to this Surah, which simply means that it is a Surah in which the word Fatir has occurred. The other name is Al Malaika, which also occurs in the first verse. Period of RevelationThe internal evidence
of the style shows that the period of the revelation of this Sarah is probably the middle Makkan period, and especially that part of it, when antagonism had grown quite strong and every sort of mischief was being adopted to frustrate the mission of the Holy Prophet. Subject Matter and ThemeThe discourse is meant to warn and reprove the people of Makkan and their chiefs for their antagonistic attitude that
they had then adopted towards the Holy Prophet's message of Tauhid, like a well wisher, and also to admonish them like a teacher, as if to say: "O foolish people, the way to which this Prophet is calling you is to your own advantage. Your anger, your tricks and machinations against it and your conspiracies and designs to frustrate it are not directed against him but against your own selves. If you do not
listen to him, you will be harming your own selves, not him. Just consider and ponder over what he says: there is no basis for shirk in the world. He presents the doctrine of Tauhid. If you use your common sense, you will come to the conclusion that there is no being, beside Allah, Creator of the
Universe, which might possess divine attributes and powers and authority. He tells you that your deeds before your God, and that there is life after the life of this world, but you have to render an account of your deeds before your God, and that there is life after the life of this world when everyone will meet the consequences of what he has done here. If you thing a little you will see that your doubts and your astonishment
about it are absolutely baseless. Don't you see the phenomenon of the reproduction of creation day and hight. How can then your own intellect testify that the good and the evil meet with the
same fate and end up in the dust, or should the good be requited with good and the evil with evil? Now, if you do not admit and reasonable things and do not abandon your false gods, and wish to continue living only as irresponsible people in the world, the Prophet will not lose anything. It is you yourselves only who will suffer the consequences. The Prophet's only
responsibility was to make the truth plain to you, which be has done."In this connection, the Holy Prophet has been consoled to the effect "You should neithe
grieve on account of those who do not want to believe, nor consume yourself with the thought of how to bring them to the rights path. Instead of this, you should pay your full attention to those who are inclined to listen to you."The believers also, in this connection, have been given the good news so that they may feel strengthened and remain steadfast on the path of the truth with full faith
in the promises made by Allah. This can have two meanings:(1) "That these angels to convey and enforce the Commands of Allah Almighty throughout the universe."The object is to impress this truth: The position of the angels whom the polytheists have made their gods and
goddesses is no more than of obedient servants of Allah, the One. Just as the servants of a king run about for the implementation of his orders, so do these angels fly about in the service of the real Sovereign. 2We have no means to know what is the nature of the wings of these angels. But
when Allah has used this word, which in human language is used for the wings of birds, instead of any other words, to express and depict the truth, one can certainly conclude that this very word of our language is nearest to the actual meaning. The mention of two and three and four pairs of the wings shows that different angels have been granted different degrees of powers by Allah. They have been
equipped with different powers of speed and efficiency as demanded by the nature of service for which they arc employed. 3These words show that the number of the angels with more wings than four. According to a Hadith related by Hadrat 'Abdullah bin Mas'ud, the Holy Prophet once saw the Angel Gabriel (peace be upon hits) with six
hundred wings. (Bukhari, Muslim, Tirmidhi). Hadrat 'A'ishah relates that the Holy Prophet had seen Gabriel twice in his real shape: he had six hundred wings and had covered the whole horizon. (Tirmidhi) 4This also is meant to remove the misunderstanding of the polytheists, who believed that from among the servants of Allah some one gave them the jobs, some one the children and some one health to
their patients. All these superstitions of shirk are baseless, and the pure truth is just that whatever of mercy reaches the monly through Allah Almighty's bounty and grace. No one else has the power either to bestow it or to withhold it. This theme has been expressed at many places in the Qur'an and the Ahadith in different ways so that man may avoid the humiliation of begging at every
door and at every shrine and may realize that making or marring of his destiny .n the power of One Allah alone and of none else. 5He is the All-Wise": every of His is based on wisdom. When He gives somebody something He because it is demanded by wisdom, and when He withholds
something judgment gives it from somebody He withholds it because it would be against wisdom to give it. 6"Remember.... you": "Do not be ungrateful: do not forget that whatever you have has been given by Allah". In other words, this sentence is meant to warn that whoever worships another than Allah, or regards a blessing as a favor done by another than Allah, or thanks another than Allah for a favor
received, or prays to another than Allah for the grant of a blessing, is ungrateful". 7There is a subtle gap between the first and the second sentence, which is being filled by the context itself. To understand this, one may visualize the scene like this: The polytheists are being addressed. The speaker asks the audience: 'Is there another creator beside Allah, who might have created you, and might be
arranging provisions for you from the earth and heavens ?" After this question the speaker waits for the answer. But there is no replies that there is none beside Allah, who could be their creator and sustainer. Then the speaker says: "If so, then He alone
can be the Deity also and no one else. How have you been so deceived ? Why have you taken these others as your deities, when Allah, and accuse you of having made a false claim to Prophethood. "9That is, "It is not for the people to give the verdict that whomsoever they call a liar
should in actual fact become a liar. The judgment rests with Allah. He shall in the end decide who was the liar, and shall bring the real liars to their evil end." 10"The promise of the Hereafter to which allusion was made in the preceding sentence, saying: 'All affairs shall ultimately be presented before Allah. 11"Let not...deceive you": "Deceive you that the world is an end in itself: that
there is no Hereafter when one will have to render an account of one's deeds: or that even if there is the Hereafter, the one who is enjoying life here will enjoy life there, too."12"Great deceive you concerning Allah does not exist at All;(2) involve others in the misunderstanding that
Allah after having once created the world, has retired and has now practically nothing to do with the universe any more; (3) delude others into believing that Allah no doubt is running the universe, but He has taken no responsibility of providing guidance to man: therefore, Revelation and Prophethood are a mere deception; and (4) give still others the false hope that since Allah is All-Forgiving and All-Merciful
He will forgive one whatever sins one might have committed, and that He has some beloved ones too: if one remains attached to them, success and salvation are assured. 13Those who disbelieve: those who disbelieve in this invitation of Allah's Book and His Messenger. 14That is, Allah will overlook their errors and will refuse to believe in this invitation of Allah's Book and His Messenger. 14That is, Allah will overlook their errors and will refuse to believe in this invitation of Allah's Book and His Messenger. 14That is, Allah will overlook their errors and will refuse to believe in this invitation of Allah's Book and His Messenger. 14That is, Allah will overlook their errors and will refuse to believe in this invitation of Allah's Book and His Messenger. 14That is, Allah will overlook their errors and will refuse to believe in this invitation of Allah's Book and His Messenger. 14That is, Allah will overlook their errors and will refuse to believe in this invitation of Allah's Book and His Messenger. 14That is, Allah will overlook their errors and will refuse to be a second of the third invitation of Allah's Book and His Messenger. 14That is, Allah will overlook their errors and will refuse to be a second of the third invitation of Allah will overlook their errors and will refuse to be a second of the third invitation of Allah will be a second of the third invitation of Allah will be a second of the third invitation of Allah will be a second of the third invitation of Allah will be a second of the third invitation of Allah will be a second of the third invitation of Allah will be a second of the third invitation of Allah will be a second of the third invitation of Allah will be a second of the third invitation of Allah will be a second of the third invitation of Allah will be a second of the third invitation of Allah will be a second of the third invitation of Allah will be a second of the third invitation of Allah will be a second of the third invitation of Allah will be a second of the third invitation of All
but much more richly and generously. 15Verses 3-7 were addressed to the common people. In this paragraph mention has been made of the standard-bearers of error and deviation, who were exerting their utmost to frustrate and defeat the mission of the Holy Prophet. 16That is, one kind of perverted person is he who commits evil but knows and understands that he is committing evil. Such a person can
be reformed by counsel and advice, and sometimes his own conscience also pricks and brings him to the right path, for his habits only are perverted, who has lost the discrimination between good and evil, far whom the life of sin has become alluring and lustrous, who abhors good and takes evil for civilization and
culture, who regards goodness and piety as things of the past, and sinfulness and wickedness as progressiveness, and for whom guidance. Such a person is not amenable to any admonition. He neither takes warning from his own follies, nor listens to a well-wisher. It is useless to waste ones tube and energy for the reformation of such a person Instead, the
inviter to the truth should turn his attention towards those whose consciences may still be alive and who may still be inclined to listen to the truth. 17The insertion of the words "Allah lends astray whomsoever He pleases and shows the Right Way to whomsoever He pleases, of the grace of guidance, those who
become so perverted mentally, and leaves them to wander aimlessly in the ways in which they themselves wish to remain lost. After making the Holy Prophet realize this fact Allah exhorts him to the effect: "It is not within your power to bring such people to the right path; therefore, have patience in their regard. Just as Allah is indifferent about them, so should you also avoid being unduly anxious about their
reformation." Here, one should bear in mind two things very clearly. First, the people being mentioned here were not the common people, but the chiefs of Makkah. who were employing every fraud and every trick to defeat the mission of the Holy Prophet. These people were in fact not involved in any misunderstanding about the Holy Prophet. They knew full well what he was calling theta
to and what were the evils and moral weaknesses which they themselves were striving to maintain. After knowing and understanding All this they had firmly resolved not to let him succeed in his object, and for this purpose they did not feel any hesitation in using any mean or petty device. Now, evidently the people who deliberately and after annual consultation invent a new falsehood every next day and
spread it against a person, can deceive the whole world but as for themselves they know that they are the liars and that the person whom they have accused is free of every blame. Then, if the person against whom the false propaganda is being made also does not react and respond in a way opposed to truth and righteousness, the unjust people also cannot help realizing that their opponent is a truthful
and honest man. If in spite of this the people do not feel ashamed of their misconduct and continue to oppose and resist the truth with falsehood. their conduct itself testifies that they are under Allah had only meant to make His Prophet understand the supreme truth, He could have secretly made him aware of this. There
was no need to proclaim it openly in the Revelation. To mention it in the Qur'an and to proclaim it to the world was in fact meant to warn the common people that the leaders and the religious guides whom they were under the curse of Allah. 18This sentence in itself contains the threat that a
time is coming when Allah will punish them for their misdeeds. When a ruler says that he is fully aware of the misdeeds of a culprit, it does not only mean that the ruler has the knowledge of his misconduct, but it necessarily contains the warning that he will also punish him for this certainly. 19That is, "These ignorant people think that the Hereafter is impossible. That is why they are living under the delusion
that they may do whatever they like in the world, the time will never come when they will have to. appear before their God and render an account of their dead earth comes back to life at one shower of the rain and the roots, lying dead for ages,
become green and start sprouting up from the layers of the earth." 20It should be noted that whatever the chiefs of the Quraish were doing against the Holy Prophet, they would fade away, their influence would die out and their honor among the Arabs would be
ruined. At this it is being said: "The honor that you will attained for yourselves by your disbelief in and rebellion against Allah. If you turn sincerely and faithfully to Him, you will attain it; and if you turn away from Him you are bound to live an
abject, wretched life. " 21This is the real means of attaining the honor. In the sight of Allah the false, vicious and mischievous creed and a correct point of view may have been expressed and presented. Then the thing which makes the pure word rise and
prosper is the action which conforms to it. Wherever the word is pure but the action opposed to it, the purity of the word suffers a blemish. The mere extravagant rise of the tongue does not exalt and raise it high. Here. one should also note that the Qur'an presents the righteous action as inter-dependent. No action can be
righteous merely on the basis of its external and apparent form unless it has a righteous creed behind it. And no righteous creed can be reliable unless it is supported and confirmed by a person's action. For instance, if a person says that he regards the wine as
unlawful but drinks, his mere word can neither be acceptable to the people nor deserve approval in the sight of Allah. 22Those who propagate false and evil words by means of cunning tricks, deceit and deceptive reasoning, and do not feel any hesitation in employing any device, however mean and depraved, to frustrate and defeat the word of the truth. " 23From here again the
discourse is directed to the common people. 24That is, man in the first instance was created from the dust directly, then his race was perpetuated through the sperm-drop. 25That is, "It is pre-ordained for everyone who is born in this world how long he will live. If a person lives a long life, he does so by Allah's decree, and if another one lives a short life, he too lives so by Allah's decree. Some ignorant people
give the argument that in the past the death-rate of the newly-born children used to be high, and now it has been checked by the advancement of the medical science; and the people used to live short lives in the past, now due to better medical facilities the life-span has increased. But this argument that in the past the death-rate of the newly-born children used to be treather that in the past, now due to better medical facilities the life-span has increased. But this argument could be presented in refutation of the Qur'anic argument only when it could be ascertained that Allah, for
instance, had pre-ordained a two-year life for a certain person, and the modern medical facilities have enhanced it by a day. If a person has no such knowledge, he cannot refine this Qur'anic statement on any rational grounds. Only on the basis of the statistics that the death-rate among children has fallen, or that the people now. are living longer lives, it cannot be argued that man has now become able to
change the decrees of Allah. Rationally it is not impossible that Allah might have fixed different life-spans for the people born in different periods, and this might also be Allah Rationally it is not impossible that Allah might have fixed different periods, and this might also be Allah. Rationally it is not impossible that Allah might have fixed different periods, and this might also be Allah. Rationally it is not impossible that Allah might periods, and this might also be Allah.
for Allah to give commands and pass judgments about each individual of His countless creations when He possesses detailed and perfect knowledge about them." 27That is, the body of water in the oceans, and the body of water in the rivers and springs and lakes. 28"Fresh flesh": Flesh of water animals. 29That is, the body of water in the oceans, and the body of water in the rivers and springs and lakes. 28"Fresh flesh": Flesh of water animals. 29That is, the body of water in the oceans, and the body of water in the rivers and springs and lakes. 28"Fresh flesh": Flesh of water animals. 29That is, the body of water in the oceans, and the body of water in the rivers and springs and lakes. 28"Fresh flesh": Flesh of water animals. 29That is, the body of water in the oceans, and the body of water in the rivers and springs and lakes. 28"Fresh flesh": Flesh of water animals. 29That is, the body of water in the oceans, and the body of water in the rivers and springs and lakes. 28"Fresh flesh": Flesh of water animals. 29That is, the body of water in the oceans, and the body of water in the rivers and springs and lakes. 28"Fresh flesh": Flesh of water animals. 29That is, the body of water in the oceans, and the body of water in the rivers and springs and lakes. 28"Fresh flesh": Flesh of water in the oceans, and the body of water in the
starts diminishing and the darkness of the night increasing gradually so as to cover up everything completely. Likewise, towards the end of the night, in the beginning, a streak of the light appears on the horizon, and then the bright day dawns." 31"Subjected to a law. 32The word qitmira in the original means the thin skin that covers the stone of the date-fruit; but what is meant to be said is that
the gods of the mushriks do not own anything whatever. That is why we have translated it "a blade of grass", which is an insignificant thing.33This does not mean that they cannot take any action on your supplications. If a person sends his application to someone who is not a ruler. his
application miscarries. For the person to whom it has been sent, has no authority whatever: he can neither reject it nor accept it. However, if the same application is sent to the one who is really a ruler, one or the other action will certainly be taken on it. 34That is, "They will plainly say: We had never told theta that we are Allah's associates and that they should worship us. On the contrary, we were not at All
aware that they regarded us as Allah's associates and were invoking us for help. None of their prayers has reached us, nor has any of their gifts and offerings". 35"All-Aware": Allah Almighty Himself. It means this: The other person can at the most refine shirk and prove the powerlessness of the gods of the polytheists by rational arguments only, but We are directly aware of the Absolute Truth. We are
telling you, on the basis of knowledge, that All those whom the people believe to be possessing some powers in Our Godhead are absolutely powerless. They have no authority whatever by which they might do somebody good or harm. And We know this directly that on the Day of Resurrection, these gods of the mushriks will themselves refute their shirk. "36That is, "You should not remain under the
delusion that Allah stands in need of your help. If you do not accept Him as God, His Godhead will fail, and if you do not serve and worship Him, He will incur some loss. Nay, but the fact is that you stand in need of Him. You cannot remain alive for a moment if He does not provide you with the means by which you remain alive in the world and function. Therefore, when you are
told to adopt His service and obedience, it is not because Allah stands in need of it, but because upon it depends your own selves only, and not Allah in any way." 37The word Ghani implies that He is the Owner of everything: He is Self-Sufficient and Independent of All: He does not stand in need of anyone's help.
The word Hamid implies that He is Self-Praiseworthy: someone may praise Him, or may not, but He alone is worthy of hamd (praise and gratitude). These two attributes have been used together because one would be ghani but not hamid One will be hamid only in case one does not draw any benefit for oneself
but benefits others in every way from the treasures of one's wealth and resources. Since Allah is perfect in these two attributes, it has been said: "He is not just Ghani (self-sufficient) but such Ghani as is worthy of every kind of praise and gratitude, for He is fulfilling your needs as well as the needs of all other creatures. 38That is, You are not enjoying life on Allah's earth solely by dim of your own power and
might. He has the power to remove you from here in no time and raise another people to take your place. Therefore, you should understand your true worth, and should desist from adopting the conduct which has been causing the downfall of the nations. When Allah wills to send someone to his doom, there is no one in the universe, who can stop Him and withhold His decree from being enforced.
39"Burden": the burden of the responsibilities of actions. It means: In the sight of Allah every one is responsibility upon the other, nor is there the possibility that a person will take the burden of another's responsibility upon himself and get himself seized for the crime committed by the
other. This thing has been said here because the polytheist kinsmen and relatives of the people who were embracing Islam in Makkah, used to urge them, saying, Give up Islam and return to your ancestral faith. We take the responsibility of any punishment etc. on ourselves." 40In the preceding sentence, Allah's law of justice has been enunciated, according to which He will not seize any person for the sin
committed by another, but will hold everyone responsible for his own sin. In this sentence the Muslims have been told: `Those who urge you to give up faith and commit evil on the assurance that they will take on themselves the burden of your sins on the Day of Resurrection, are in fact giving you a false hope. When Resurrection comes and the people see what fate they are going to meet in consequence
of their misdeed, everyone will be concerned only about himself. Brother will turn away from brother and father from son, and no one will be prepared to take even an atom's weight of another's burden on himself. Brother will turn away from brother and father from son, and no one will be prepared to take even an atom's weight of another's burden on himself. Brother will turn away from brother and father from son, and no one will be prepared to take even an atom's weight of another's burden on himself. Brother will be prepared to take even an atom's weight of another's burden on himself.
and who are inclined to bow before their real Master." 42In these comparisons the present and the future of a believer and a disbeliever have been contrasted. There is a person who has closed his eyes to the realities and does not care to see as to what truth the whole system of the universe and his own existence itself are pointing. There is the other person, whose eyes are open and who clearly sees
that everything outside and inside himself bears evidence to the Unity of God and to man's answerability before him. There is a person, who is wandering blindly in the superstitions of ignorance and the darknesses of presumptions and speculations, and is not inclined to benefit by the light of the candle lit by the Prophet. There is the other person, whose eyes are open and who, as soon as the light spread
by the Prophet appears before him, comes to realize that All the ways being followed by the polytheists and the disbelievers and the attitude of the two persons be the same in the world and the two may follow one and the same path together? And how can
this also be possible either that the two should meet the same end and should both end up in the dust after death? Neither should one be punished for his wrongdoings, nor the other be rewarded for his righteous conduct. The sentence, "the cool shade and the heat of the sun are not alike", points to the same fate. The one will be provided shelter tinder the shade of Allah's mercy and the other will bum in
the fire of Hell. Thus, the notions that the two will ultimately meet the same end is utterly false. In the end, the believer to the dead. That is, the believer to the distinction between the good and the evil every moment. Contrary to this, the person
who has been, wholly lost in the prejudices of disbelief is even worse than the blind person who is wandering about in darkness. Nay, he is like a dead person who has no sense or feeling left in him. 43That is, "As for the powers of Allah, they are unlimited. He can even make the stones to hear. But it is not within the power of the Messenger to make those people to listen to him whose consciences have
become dead and whose ears deaf to every call to the truth. He can only make those people to hear him, who are inclined to listen to every reasonable thing.44That is, "Your only duty is to warn the people and nothing else. If even after this a person does not come to his senses, and remains lost in his deviations, you are not to blame for that, for you have not been entrusted with the duty of making the
blind to see and the deaf to hear.45That there has been no community in the world for whose guidance Allah did not appoint the Prophets, has been stated at several places in the Qur'an. In Surah Ar-Ra'd: 7, it was said: "Every people has its guide;" in Surah An-Nahl: 36: "We sent to every
community a Messenger;" and in Surah Ash-Shu'ara: 208: "We have never destroyed a habitation unless it had its warners to administer admonition. "But, in this connection, one should note two things so that there remains no misunderstanding. First, one and the same Prophet is enough for the lands to which his message may reach. It is not necessary that Prophets be sent to every separate habitation
and to every separate community. Second, no new Prophet needs to be sent as long as the message and teaching and guidance given by a previous Prophet that they were Allah's Messengers. 47"Scriptures" probably consisted of good counsels
and moral precepts and "the Book" comprised a complete code of the law.48This is meant to impress that in the universe created by Allah nowhere is there homogeneity and uniformity; there is variety everywhere. From the same earth and by the same water different kinds of trees are appearing. Even the two pieces of the fruit of the same tree are not uniform in color and size and taste. In the same
mountain one will see a variety of colors and a great difference in the material composition of its different parts. Even among human beings and animals one will not see two offspring of the same parents exactly alike. If a person seeks uniformity of the temperaments and dispositions and mentalities in this universe and is bewildered at the differences which have been alluded to in vv. 19-22 above, it will be
his own perception and understanding to blame. This same variety and difference, in fact, point to the reality that this universe has been created by a Wise Being with great wisdom; its Maker is a Unique Creator and a Matchless Fashioner, Who does not have the same model of everything before Him, but has a variety of countless and limitless designs of everything. Then if one ponders over the differences
in human temperaments and minds, in particular. one will see that it is not a mere accident, but in fact the masterpiece of the wisdom of creation. If all human beings had been created with the uniform temperaments and desires and feelings and inclinations and ways of thinking, and no room had been left for any difference, it would have been absolutely useless to bring about a new creation like man in the
world. When the Creator decided to bring into existence a responsible creation, a creation having power and authority, the necessary inevitable demand of the nature of the fact that the creation of man is not the result of an accident, but the result of a wonderful and wise plan and
design. And obviously, wherever there is a wise plan and design, there must necessarily be a Wise Being working behind it, for the existence of wisdom without a Wise Being working behind it, for the existence of wisdom without a Wise Being working behind it, for the existence of wisdom without a Wise Being working behind it, for the existence of wisdom without a Wise Being working behind it, for the existence of wisdom without a Wise Being working behind it, for the existence of wisdom without a Wise Being working behind it, for the existence of wisdom without a Wise Being working behind it, for the existence of wisdom without a Wise Being working behind it, for the existence of wisdom without a Wise Being working behind it.
His vengeance and His omnipotence and His omnipotence and His other attributes, the more he will fear His disobedience. Thus, in fact, |knowledge of Divine attributes, no matter whether one is literate or illiterate. The one who is fearless of God is illiterate merely as regards this
knowledge even if he has All the knowledge of the world. And the one who knows the attributes of God and fears Him in his heart, is learned even if he is illiterate. In the same connection, one should also know that in this verse the 'ulama' does not imply the scholars in the technical sense, who are termed as religious scholars because of their knowledge of the Qur'an and Hadith and Figh and philosophy
They will prove true to this verse only when they possess fear of God in their hearts. The same thing has been said by Hadrat Hassan Basri, thus: "The scholar is he who fears Allah though he has not seen Him, and turns to what is approved by Him and keeps away from what
makes Him angry."50That is, He is All-Mighty, and therefore, can seize the disobedient as and when He likes: no one can escape His grasp. But He is All-Forgiving alsa and is, therefore, giving respite to the wrongdoers.51This kind of conduct and practice of the believers has been likened to a trade bargain because in trade a man invests his money and labor and capabilities in the hope that he will not only
get his capital back and his wages for the time and energy spent but in addition some profit as well. Likewise, a believer also invests his wealth and his time and his labor and capabilities in carrying out Allah's Commands and in His service and worship and in the struggle to promote the cause of His Religion in the hope that he will not only get his full rewards for it but Allah will bless him with much more
from His bounty as well. But there is a great difference between the two kinds of bargains there is : no risk of any loss whatever. 52That is, "Allah's relation with the sincere believers is not that of a miserly master who checks his servant on
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trivialities and brings all his services and loyalties to naught on account of a minor error. But Allah is the Most Beneficent. and Generous Master. He overlooks the errors of His obedient servant and appreciates whatever service he might be able to render."53lt means: This Book is not presenting anything new which might be opposed to the teaching brought by the former Prophets, but it is presenting the
same eternal Truth which all the Prophets have been presenting from the very beginning. 54The object of mentioning these attributes of Allah here is to arouse the people to the aims and ideals in which their true well being lies, to the principles which alone can afford the right guidance and to the rules and regulations which are precisely in accordance with them. None can know these except Allah, because
He alone is aware of the nature of this servants and its demands, and He alone watches over their well-being and affairs. The people do not know their own selves as much as their Creator knows them. Therefore, the truth is that, and can only be that, which He has taught by Revelation. 55This implies the Muslims, who have been sorted out from all mankind so that they may become heirs to the Book of
Allah, and convey its message to others after the Holy Prophet Muhammad (upon whom be Allah's peace and blessings). Though this Book has been presented before all human beings, those who accepted it in the first instance, were chosen for the honor to become heirs to a great Book like the Qur'an and the trustees of the teaching and guidance imparted by a great Messenger like the Holy Prophet
Muhammad (upon whom be Allah's peace and blessings). 56That is, "All these Muslims are not alike but are divided into three classes:(1) Those unjust to themselves: They are those who believe sincerely and honestly that the Qur'an is the . Book of Allah and Muhammad (upon whom be Allah's peace) the Messenger of Allah, but in practical life do not fully follow the Book of Allah and the Sunnah of His
Messenger. They are believers but sinful; culprits but not rebellious; weak of faith but not hypocritical and unbelieving at heart. Therefore, although they are lunjust to themselves," they have been included among the chosen servants of God and among the heirs to the Book; otherwise, obviously the rebels and the hypocritics and the unbelieving people could not be so treated and honored. This class of the
believers have been mentioned first of All because they are most numerous among the Muslims. (2) Those following the middle course: They are the people who fulfill the obligations of this inheritance to some extent but not fully. They are obedience; however, at times they give it undue
freedom and become involved in sin. Thus, their life becomes a combination of both the good and the evil actions. They are less numerous than the first rank among the heirs to the Book, and they are the ones who are doing full justice to the inheritance. They are
in the forefront in following and adhering to the Book and the Sunnah; in conveying the message of God to His servants, in offering the sacrifices for the true Faith, and in every pious and good work. They are not the ones who would commit a sin inadvertently, they would be filled with remorse as soon as they became conscious of it. They are
less numerous than the people of the first two groups, and therefore, have been mentioned last, although they merit the first place in the matter of doing justice to the heritage of the Book of AllahAs for the supreme bounty, and the people who excel in good deeds are the best of the
Muslim community. And if it is taken to be related with the first sentence, it would mean that to be a heir to the Book of Allah and to be chosen for this heritage is the supreme bounty, and the people who have been so chosen on account of the commentators has held the view
that this sentence is related with the two sentences immediately preceding it. That is, the ones who excel in good duds are the best of the people and thy to improve their lot. This view has been presented by `Allama Zamakhshari forcefully and supported by
Imam Razi. But the majority of the commentators opine that it is related with the whole preceding discourse, which means that all the three classes of the Ummah shall eventually enter Paradise, whether without accountability, or after receiving some punishment, or after receiving some punishment. This commentary is supported by the Qur'anic context, for a little
below about those who are contrasted with the heirs of the Book, it has been said: "And for those who have disbelieved, there is the fire of Hell." This shows that there is Paradise for all those who have believed in the Hook, and Hell for all those who have refused to believe in it. The same has been supported by the Hadith of the Holy Prophet, which Imam Ahmad, Ibn Jarir, Ibn Abi Hatim, Tabarani,
Baihaqi and some other traditionalists have related on the authority of Hadrat Abu ad-Darda'. The Holy Prophet said:Those who have excelled in good works shall be light. As for those who have been unjust to themselves, they shall be detained throughout the long period
of Resurrection and accountability (mahshar). Then Allah shall cover them also with His mercy. And they are the ones who will say: 'Thanks to Allah Who has removed sorrow from us!"'In this Hadith the Holy Prophet has himself given a complete commentary of the verse under discussion, and stated separately the end to be met by each of the three groups of the believers. The "light accountability" for the
ones following the middle course means this: The disbelievers will be punished for their disbelief as well as for each evil deed separately, but, contrary to this, the good and bad deeds of the believers who come with both the good and evil deeds will be judged on the whole: they will not be rewarded for each good deed and punished for their disbelievers who come with both the good and evil deeds will be judged on the whole: they will not be rewarded for each good deed and punished for their disbelievers who come with both the good and evil deeds will be judged on the whole: they will not be rewarded for each good deed and punished for their disbelievers who come with both the good and evil deeds will be judged on the whole: they will not be rewarded for each good and evil deeds of the believers who come with both the good and evil deeds will be judged on the whole: they will not be rewarded for each good and evil deeds of the believers who come with both the good and evil deeds will be judged on the whole: they will not be rewarded for each good and evil deeds of the believers who come with both the good and evil deeds of the believers who come with both the good and evil deeds of the believers who come with both the good and evil deeds of the believers who come with both the good and evil deeds of the believers who come with the good and evil deeds of the believers who come with the good and evil deeds of the believers who come with the good and evil deeds of the believers who come with the good and evil deeds of the believers who come with the good and evil deeds of the believers who come with the good and evil deeds of the believers who come with the good and evil deeds of the believers who come with the good and evil deeds of the believers who come with the good and evil deeds of the believers who come with the good and evil deeds of the believers who come with the good and evil deeds of the believers who come with the good and evil deeds of the believers who come with the good and evil deeds of the believ
detained throughout the period of Resurrection and accountability because they had been unjust to themselves," it means: They will be exposed to all the severities and rigors of the lengthy Day of Resurrection (and God alone knows how lengthy it will be !) till Allah Almighty will turn to them in
His mercy and command at the rising of the Court that they too be admitted into Paradise. The traditionists have cited several sayings to the same effect from many Companions like Hadrat 'Abdullah bin 'Abdas, Hadrat 'Abdullah bin 'Abdull
thing in such matters unless they had heard it from the Holy Prophet himself. But from this one should not form the impression that 'those who have been unjust to themselves' from among the Muslims will only be sentenced to be detained "till the rising of the Court", and none of them will go to Hell at all. Several crimes have been mentioned in the Qur'an and Hadith, whose perpetrator will go to Hell in
spite of his faith. For instance, Allah Himself has declared that the believer who kills another believer who kills another believer who kills another major sins also
have been mentioned in Hadith, whose perpetrator shall go to Hell. 58"Sorrow": Sorrow of every kind: sorrows and Briefs and worries of the world and of the Hereafter with regard to the final end. It means: "Now we have nothing to worry about: now there can be no question of the Hereafter with regard to the final end. It means: "Now we have nothing to worry about: now there can be no question of the Hereafter with regard to the final end. It means: "Now we have nothing to worry about: now there can be no question of the Hereafter with regard to the final end. It means: "Now we have nothing to worries of the world and of the Hereafter with regard to the final end. It means: "Now we have nothing to worries of the world and of the Hereafter with regard to the final end. It means: "Now we have nothing to worries and worries of the world and of the Hereafter with regard to the final end. It means: "Now we have nothing to worries of the world and of the Hereafter with regard to the final end. It means: "Now we have nothing to worries and worries of the world and of the Hereafter with regard to the final end. It means: "Now we have nothing to worries of the world and of the Hereafter with regard to the final end. It means: "Now we have nothing to worries of the world and of the Hereafter with regard to the final end. It means: "Now we have nothing to worries of the world and the final end." It means: "Now we have nothing to worries of the world and the final end." It means: "Now we have nothing to worries of the world and the final end." It means: "Now we have nothing to worries of the world and the final end." It means: "Now we have nothing to worries of the world and the final end." It means: "Now we have nothing to worries of the world and the final end." It means: "Now we have nothing to worries of the world and the final end." It means: "Now we have nothing to world and the final end." It means: "Now we have nothing to world and the final end." It means: "Now we have nothing to world and the final end." It means: 
deeds we had brought and blessed us with His Paradise as a reward. "60That is, "The world was a stage in our journey of life, which we have reached a place which is our eternal abode: we have not to go elsewhere from here." 61In other words, "All our toils and afflictions have come to an
end. Now we do not have to perform any work here in carrying out which we might have to experience any rigor or hardship and after carrying out which we might be fatigued."62"Who have disbelieved": Who have refused to believe in the Book which Allah has sent down on Muhammad (upon whom be His peace and blessings). 63This implies every such age of life in which a person may be able to
distinguish between good and evil, truth and falsehood, if he likes to, and turn to right guidance instead of deviation, if he wishes. If a person has died before attaining such an age, he will not be called to any account according to this verse. However, the one who has attained this age and gets more and more
opportunities for choosing and adopting the right path, his responsibility also will increase accordingly; so much so that the one who does not adopt right guidance even in old age will have no chance left for making any excuse. This same thing has been reported by Hadrat Abu Hurairah and Hadrat Sahl bin Sa'd as-Sa'idi in a Hadith, saying: "The one who lives a short life has an excuse to offer, but there is
no room for making an excuse for him who lives for 60 years or more." (Bukhari Ahmad, Nasa'i, Ibn Jarir, Ibn Abi Hatim).64This can have two meanings: (1) "Now He has settled you on His earth after the passing away of the previous generations and nations;" and (2) "the powers and authority that He has given you over different things in the earth are not meant to make you the owners of these things but
are meant to enable you to function as the representatives of their real Owner. " 65If the previous sentence is taken to mean that you have been made successors to the previous nations, this sentence would mean this: "The one who did not learn any lesson from the fate of the previous nations and adopted the conduct of disbelief due to which those nations have gone to their doom, will himself see the evil
end of his folly." And if the sentence is taken to mean this that Allah has delegated to you powers and authority as His vicegerents in the earth, this sentence would mean: `He who forgot this position of vicegerency and became independent, or he who adopted service of someone else, apart from his real Master, would see the evil end of his rebellious conduct himself." 66"Associates of yours", because
they are not in fact the associates of Allah, but the ones whom the polytheists themselves have made associates of Allah. 67That is, "Do they possess a written sanction from Us in which We might have indicated that We have made such and such beings Our
representatives in such and such parts of the earth and now it is in their hands to make or mar the destinies of the people of those parts; therefore, Our servants now should pray to them and present gifts and offerings before them, and for whatever blessings they receive they should thank those "demigods" only? If you possess any such sanction, produce it. And if you have no such sanction, you should thank those "demigods" only? If you possess any such sanction, produce it. And if you have no such sanction, you should thank those "demigods" only? If you possess any such sanction, produce it. And if you have no such sanction, you should thank those "demigods" only? If you possess any such sanction, produce it. And if you have no such sanction, you should thank those "demigods" only? If you possess any such sanction, produce it. And if you have no such sanction, you should thank those "demigods" only? If you possess any such sanction, produce it.
consider on what grounds you have invented gods as being God's associates, you cannot point to your self invented gods as being God's associates, you cannot point to your self-invented
gods, which may testify to God s having Himself delegated to them those powers which you assign to them, you do not produce any. What then is the basis of your these creeds and concepts? Are you the owners of the Divine rights and powers that you may assign and distribute them to whomsoever you please?" 68That is, "These religious guides, saints, priests, sorcerers, preachers and attendants of
shrines and their agents are fooling the people for selfish motives, and are concocting stories to give them false hopes that if they became the followers of such and such personalities, apart from God, they would have all their wishes and needs fulfilled in the world, and all their sins, no matter-how grave and numerous, forgiven by Allah in the Hereafter. "69That is, "This limitless universe is being sustained
by Allah alone. No angel, or jinn, or prophet, or saint can sustain it. Not to speak of sustaining the universe these helpless creatures do not even have the power to Sustain their own selves. Each one of them has any share in the attributes and powers of Divinity is sheer folly and deception. "70That
is, "It is Allah's Clemency and Forbearance that He is not seizing the culprits immediately in punishment in spite of All kinds of disobedience which are being shown towards Him "71Before the advent of the Holy Prophet, the same thing used to be said by the Arabs, in general, and by the Quraish, in particular, when they witnessed the moral degeneration of the Jews and the Christians. Mention of this
saying of theirs has also been made in Surah Al-An'am :156-157 above, and in Surah AsSaffat: 167-169 below. 72That is, this Law of Allah that the nation which repudiates its Prophet, is destroyed should be applied in their case as well. Page 23 NameThe word Fatir of the first very verse is the title given to this Surah, which simply means that it is a Surah in which the word Fatir has occurred. The other
name is Al Malaika, which also occurs in the first verse. Period of RevelationThe internal evidence of the style shows that the period of the revelation of this Sarah is probably the middle Makkan period, and especially that part of it, when antagonism had grown quite strong and every sort of mischief was being adopted to frustrate the mission of the Holy Prophet. Subject Matter and ThemeThe discourse is
meant to warn and reprove the people of Makkah and their chiefs for their antagonistic attitude that they had then adopted towards the Holy Prophet is calling you is to your own advantage. Your anger, your tricks and machinations against it and your conspiracies
and designs to frustrate it are not directed against him but against your own selves. If you do not listen to him, you will be harming your own selves, not him. Just consider and ponder over what he says: there is no basis for shirk in the world. He presents the doctrine of Tauhid. If you use your commor
sense, you will come to the conclusion that there is no being, beside Allah, Creator of the Universe, which might possess divine attributes and powers and authority. He tells you that there is no being, beside Allah, Creator of the Universe, which might possess divine attributes and powers and authority. He tells you that there is no being, beside Allah, Creator of the Universe, which might possess divine attributes and powers and authority. He tells you that there is no being, beside Allah, Creator of the Universe, which might possess divine attributes and powers and authority.
he has done here. If you thing a little you will see that your doubts and your astonishment about it are absolutely baseless. Don't you see the phenomenon of the reproduction of creation day and night. How can then your doubts and the evil cannot be alike? Then think and
judge for yourselves as to what is reasonable, should the good and the evil meet with the same fate and end up in the dust, or should the good be requited with good and the evil with to continue living only as irresponsible people in the world, the Prophet will not lose
anything. It is you yourselves only who will suffer the consequences. The Prophet's only responsibility was to make the truth plain to you, which be has done."In this connection, the Holy Prophet has been consoled again and again, as if to say:"When you are doing full justice to the preaching of your mission, you do not incur any responsibility for those who persist in their error and do not accept and follow
the right way." Furthermore, he has also been consoled to the effect "You should neither grieve on account of those who do not want to believe, nor consume yourself with the thought of how to bring them to the rights path. Instead of this, you should neither grieve on account of those who are inclined to listen to you. "The believers also, in this connection, have been given the good news so that they may feel
strengthened and encouraged and remain steadfast on the path of the truth with full faith in the promises made by Allah. This can have two meanings:(1) "That these angels perform the service of communicating messages between Allah and His Prophets:" and(2) "that it is the duty of these angels perform the service of communicating messages between Allah and His Prophets:" and(2) "that it is the duty of these angels perform the service of communicating messages between Allah and His Prophets:"
truth: The position of the angels whom the polytheists have made their gods and goddesses is no more than of obedient servants of Allah, the One. Just as the servants have no authority of their own; All powers rest with Allah, Who is the real Sovereign.
2We have no means to know what is the nature of the wings of three and depict the truth, one can certainly conclude that this very word of our language is nearest to the actual meaning. The mention of two and three and four pairs of the wings shows that different
angels have been granted different degrees of powers by Allah. They have been equipped with different powers of speed and efficiency as demanded by the nature of service for which they arc employed. 3These words show that the number of the wings of the angels is restricted to four, but Allah has provided some angels with more wings than four. According to a Hadith related by Hadrat 'Abdullah bin
Mas'ud, the Holy Prophet once saw the Angel Gabriel (peace be upon hits) with six hundred wings. (Bukhari, Muslim, Tirmidhi). Hadrat 'A'ishah relates that the Holy Prophet had seen Gabriel twice in his real shape: he had six hundred wings and had covered the whole horizon. (Tirmidhi) 4This also is meant to remove the misunderstanding of the polytheists, who believed that from among the servants of
Allah some one gave them the jobs, some one the children and some one health to their patients. All these superstitions of shirk are baseless, and the pure truth is just that whatever of mercy reaches the people, reaches the people, reaches the people, reaches the power either to bestow it or to withhold it. This theme has been expressed at many places in the Qur'an and the
Ahadith in different ways so that man may avoid the humiliation of begging at every door and at every shrine and may realize that making or marring of his destiny .n the power of One Allah alone and of none else. 5He is the All-Mise": every of His is based on wisdom. When He gives
somebody something He because it is demanded by wisdom, and when He withholds something judgment gives it from somebody He withholds it because it would be against wisdom to give it. 6"Remember.... you": "Do not be ungrateful: do not forget that whatever you have has been given by Allah". In other words, this sentence is meant to warn that whoever worships another than Allah, or regards a
blessing as a favor done by another than Allah, or thanks another than Allah, or thanks another than Allah for a favor received, or prays to another than Allah for the grant of a blessing, is ungrateful". 7There is a subtle gap between the first and the second sentence, which is being filled by the context itself. To understand this, one may visualize the scene like this: The polytheists are being addressed. The speaker asks the audience: 'Is
there another creator beside Allah, who might have created you, and might be arranging provisions for you from the earth and heavens ?" After this question the speaker waits for the answer. But there is no reply from anywhere. No one replies that there is another one beside Allah, who is their creator and sustainer. This by itself shows that the audience also believe that there is none beside Allah, who
could be their creator and sustainer. Then the speaker says: "If so, then He alone can be the Deity also and no one else. How have you been so deceived? Why have you taken these others as your deities, when Allah, and accuse you of having made a false claim to
Prophethood. "9That is, "It is not for the people to give the verdict that whomsoever they call a liar should in actual fact become a liar. The judgment rests with Allah. He shall in the end decide who was the liar, and shall bring the real liars to their evil end." 10"The promise of the Hereafter to which allusion was made in the preceding sentence, saying: 'All affairs shall ultimately be
presented before Allah. 11"Let not...deceive you": "Deceive you that the world is an end in itself: that there is no Hereafter when one will have to render an account of one's deeds: or that even if there is the Hereafter, the one who is enjoying life here will enjoy life there, too."12"Great deceive you concerning Allah" means: (1) That he should stake
some people believe that Allah does not exist at All;(2) involve others in the misunderstanding that Allah after having once created the world, has retired and has now practically nothing to do with the universe any more;(3) delude others into believing that Allah no doubt is running the universe, but He has taken no responsibility of providing guidance to man: therefore, Revelation and Prophethood are a
mere deception; and(4) give still others the false hope that since Allah is All-Forgiving and All-Merciful. He will forgive one whatever sins one might have committed, and that He has some beloved ones too: if one remains attached to them, success and salvation are assured. 13Those who disbelieve: those who will refuse to believe in this invitation of Allah's Book and His Messenger. 14That is, Allah will
overlook their errors and will reward them for their good deeds not merely with what they will just deserve but much more richly and generously. 15Verses 3-7 were addressed to the common people. In this paragraph mention has been made of the standard-bearers of error and deviation, who were exerting their utmost to frustrate and defeat the mission of the Holy Prophet. 16That is, one kind of perverted
person is he who commits evil but knows and understands that he is committing evil. Such a person can be reformed by counsel and advice, and sometimes his own conscience also pricks and brings him to the right path, for his habits only are perverted, who has lost the discrimination between good and evil, far whom
the life of sin has become alluring and lustrous, who abhors good and takes evil for civilization and culture, who regards goodness and piety as things of the past, and sinfulness and wickedness as progressiveness, and for whom guidance becomes error guidance. Such a person is not amenable to any admonition. He neither takes warning from his own follies, nor listens to a well-
wisher. It is useless to waste ones tube and energy for the reformation of such a person Instead, the inviter to the truth should turn his attention towards those whose consciences may still be alive and who may still be inclined to listen to the truth. 17The insertion of the words "Allah lends astray whomsoever He pleases and shows the Right Way to whomsoever He pleases", between the preceding and this
sentence, clearly gives the meaning that Allah deprives, of the grace of guidance, those who become so perverted mentally, and leaves them to wander aimlessly in the ways in which they themselves wish to remain lost. After making the Holy Prophet realize this fact Allah exhorts him to the effect: "It is not within your power to bring such people to the right path; therefore, have patience in their regard. Just
as Allah is indifferent about them, so should you also avoid being unduly anxious about their reformation." Here, one should bear in mind two things very falsehood, every fraud and every trick to defeat the mission of the Holy Prophet. These people were in fact not involved in
any misunderstanding about the Holy Prophet. They knew full well what he was calling theta to and what were the evils and moral weaknesses which they propose they did not feel any hesitation in using any mean or petty device. Now, evidently the people
who deliberately and after annual consultation invent a new falsehood every next day and spread it against a person, can deceive the whole world but as for themselves they know that the person whom the false propaganda is being made also does not react and respond in a way opposed to truth and
righteousness, the unjust people also cannot help realizing that their opponent is a truthful and honest man. If in spite of this the people do not feel ashamed of their misconduct and continue to oppose and resist the truth with falsehood. their conduct itself testifies that they are under Allah's curse and they can no longer discriminate between good and evil. Secondly, if Allah had only meant to make His
Prophet understand the supreme truth, He could have secretly made him aware of this. There was no need to proclaim it to the world was in fact meant to warn the common people that the leaders and the religious guides whom they were following blindly were the people of perverted mentality. whose mean conduct was itself an
evidence that they were under the curse of Allah. 18This sentence in itself contains the threat that a time is coming when Allah will punish them for their misdeeds. When a ruler says that he is fully aware of the misdeeds of a culprit, it does not only mean that the ruler has the knowledge of his misconduct, but it necessarily contains the warning that he will also punish him for this certainly. 19That is, "These
ignorant people think that the Hereafter is impossible. That is why they are living under the delusion that they may do whatever they like in the world, the time will never come when they will have to. appear before their God and render an account of their deeds. But this is no more than a delusion. On the Day of Resurrection, the dead men of all ages will suddenly rise back to life at one call of Allah just as
the dead earth comes back to life at one shower of the rain and the roots, lying dead for ages, become green and start sprouting up from the layers of their honor and dignity. They thought that if the Holy Prophet succeeded in his mission, their greatness and glory
would fade away, their influence would die out and their honor among the Arabs would be ruined. At this it is being said: "The honor, which can never suffer debasement, can be attained only through service of Allah. If you turn sincerely and
faithfully to Him, you will attain it; and if you turn away from Him you are bound to live an abject, wretched life. "21This is the real means of attaining the honor. In the sight only such a word can rise and flourish; which is taste and pure and based on the truth, and in which a righteous creed and a correct point of view may
have been expressed and presented. Then the thing which makes the pure word rise and prosper is the action opposed to it, the purity of the word suffers a blemish. The mere extravagant rise of the tongue does not exalt a word: the power of the righteous action is needed to exalt and raise it high. Here, one should also note that the Qur'an
presents the righteous word and the righteous creed behind it. And no righteous creed can be reliable unless it has a righteous creed can be reliable unless it has a righteous creed behind it. And no righteous creed can be reliable unless it has a righteous creed behind it. And no righteous creed can be reliable unless it has a righteous creed can be reliable unless it has a righteous creed behind it. And no righteous creed can be reliable unless it has a righteous creed can be reliable unless it has a righteous creed behind it.
practical life, his action belies his word. If a person says that he regards the wine as unlawful but drinks, his mere word can neither be acceptable to the people nor deserve approval in the sight of Allah. 22Those who plot evil": Those who propagate false and evil words by means of cunning tricks, deceit and deceptive reasoning, and do not feel any hesitation in employing any device, however mean and
deprayed, to frustrate and defeat the word of the truth. " 23From here again the discourse is directed to the common people. 24That is, "It is pre-ordained for everyone who is born in this world how long he will live. If a person lives a long life, he does so by Allah's decree, and if
another one lives a short life, he too lives so by Allah's decree. Some ignorant people give the argument that in the peast the death-rate of the newly-born children used to be tre medical facilities the life-span has increased. But this argument could be presented in
 refutation of the Qur'anic argument only when it could be ascertained that Allah, for instance, had pre-ordained a two-year life for a certain person, and the modern medical facilities have enhanced it by a day. If a person has no such knowledge, he cannot refine this Qur'anic statement on any rational grounds. Only on the basis of the statistics that the death-rate among children has fallen, or that the people
now. are living longer lives, it cannot be argued that man has now become able to change the decrees of Allah. Rationally it is not impossible that Allah might have fixed different life-spans for the people born in different periods, and this might also be Allah Almighty's decree that man in such and such and such and such a period
man would be given greater means for longevity. 26That is, "It is not at all difficult for Allah to give commands and pass judgments about them." 27That is, the body of water in the oceans, and the body of water in the rivers and springs and lakes. 28"Fresh flesh": Flesh of water animals. 29That is pearls
and corals and, in some rivers, diamonds and gold. 30That is, "The light of the day starts diminishing and the darkness of the night appears on the horizon, and then the bright day dawns." 31"Subjected ... : subjected to a law. 32The word qitmira in the original means
the thin skin that covers the stone of the date-fruit; but what is meant to be said is that the gods of the mushriks do not own anything whatever. That is why we have translated it "a blade of grass", which is an insignificant thing.33This does not mean that they cannot take any action on your
supplications. If a person sends his application to someone who is not a ruler, his application miscarries. For the person to whom it has been sent, has no authority whatever; he can neither reject it nor accept it. However, if the same application is sent to the one who is really a ruler, one or the other action will certainly be taken on it. 34That is, "They will plainly say: We had never told theta that we are
Allah's associates and that they should worship us. On the contrary, we were not at All aware that they regarded us as Allah's associates and were invoking us for help. None of their prayers has reached us, nor has any of their prayers has reached us, nor has any of their prayers has reached us, nor has any of their prayers has reached us, nor has any of their prayers has reached us, nor has any of their prayers has reached us, nor has any of their prayers has reached us, nor has any of their prayers has reached us, nor has any of their prayers has reached us, nor has any of their prayers has reached us, nor has any of their prayers has reached us, nor has any of their prayers has reached us, nor has any of their prayers has reached us, nor has any of their prayers has reached us, nor has any of their prayers has reached us, nor has any of their prayers has reached us, nor has any of their prayers has reached us, nor has any of their prayers has reached us, nor has any of their prayers has reached us, nor has any of their prayers has reached us, nor has any of their prayers has reached us, nor has any of their prayers has reached us, nor has any of their prayers has reached us, nor has any of their prayers has reached us, nor has any of their prayers has reached us, nor has any of their prayers has reached us, nor has any of their prayers has reached us, nor has any of their prayers has reached us, nor has any of their prayers has reached us, nor has a supplication of their prayers has reached us, nor has a supplication of their prayers have a supplication of their prayers has reached us, nor has a supplication of their prayers have a supplication 
by rational arguments only, but We are directly aware of the Absolute Truth. We are telling you, on the basis of knowledge, that All those whom the people believe to be possessing some powers in Our Godhead are absolutely powerless. They have no authority whatever by which they might do somebody good or harm. And We know this directly that on the Day of Resurrection, these gods of the mushriks
will themselves refute their shirk. "36That is, "You should not remain under the delusion that Allah stands in need of your help. If you do not accept Him as God, His Godhead will fail, and if you do not serve and worship Him, He will incur some loss. Nay, but the fact is that you stand in need of Him. You cannot remain alive for a moment if He does not keep you alive, and does not provide you with the
means by which you remain alive in the world and function. Therefore, when you are told to adopt His service and obedience, it is not because Allah stands in need of it, but because upon it depends your own success here as well as in the Hereafter. If you do not do so, you will be harming your own selves only, and not Allah in any way." 37The word Ghani implies that He is the Owner of everything: He is
Self-Sufficient and Independent of All: He does not stand in need of anyone's help. The word Hamid implies that He is Self-Praiseworthy: someone may praise Him, or may not, but He alone is worthy of hamd (praise and gratitude). These two attributes have been used together because one would be ghani but
not hamid One will be hamid only in case one does not draw any benefit for oneself but benefits others in every way from the treasures of one's wealth and resources. Since Allah is perfect in these two attributes, it has been said: "He is not just Ghani (self-sufficient) but such Ghani as is worthy of every kind of praise and gratitude, for He is fulfilling your needs as well as the needs of all other
creatures.38That is, You are not enjoying life on Allah's earth solely by dim of your own power and might. He has the power to remove you from here in no time and raise another people to take your place. Therefore, you should understand your true worth, and should desist from adopting the conduct which has been causing the downfall of the nations. When Allah wills to send someone to his doom. there
is no one in the universe, who can stop Him and withhold His decree from being enforced. 39"Burden": the burden of the responsibility that Allah will place the burden of one man's responsibility upon the other, nor is there the possibility that a person will take the burden of
another's responsibility upon himself and get himself seized for the crime committed by the other. This thing has been said here because the polytheist kinsmen and return to your ancestral faith. We take the responsibility of any punishment etc. on ourselves." 40In the preceding sentence, Allah's
law of justice has been enunciated, according to which He will not seize any person for the sin committed by another, but will hold everyone responsible for his own sin. In this sentence the Muslims have been told: `Those who urge you to give up faith and commit evil on the assurance that they will take on themselves the burden of your sins on the Day of Resurrection, are in fact giving you a false hope.
When Resurrection comes and the people see what fate they are going to meet in consequence of their misdeed, everyone will be concerned only about himself. Brother will turn away from brother and father from son, and no one will be prepared to take even an atom's weight of another's burden on himself. Brother will turn away from brother and father from son, and no one will be prepared to take even an atom's weight of another's burden on himself.
admonitions can bring only such people to the right path, who have fear of God in their hearts, and who are inclined to bow before their real Master." 42In these comparisons the present and to be universe and his own
existence itself are pointing. There is the other person, whose eyes are open and who clearly sees that everything outside and inside himself bears evidence to the Unity of God and to man's answerability before him. There is a person, who is wandering blindly in the superstitions of ignorance and the darknesses of presumptions and speculations, and is not inclined to benefit by the light of the candle lit by
the Prophet. There is the other person, whose eyes are open and who, as soon as the light spread by the Prophet appears before him, comes to realize that All the ways being followed by the Messenger of God. Now how can it be possible that the attitude of the two
persons be the same in the world and the two may follow one and the same path together? And how can this also be possible either that the two should meet the same end and should both end up in the dust after death? Neither should one be punished for his wrongdoings, nor the other be rewarded for his righteous conduct. The sentence, "the cool shade and the heat of the sun are not alike", points to
the same fate. The one will be provided shelter tinder the shade of Allah's mercy and the other will bum in the fire of Hell. Thus, the heliever to the dead. That is, the believer is he whose feeling, understanding and perception are alive and whose conscience is
making him aware of the distinction between the good and the evil every moment. Contrary to this, the person who has been, wholly lost in the prejudices of disbelief is even worse than the blind person who is wandering about in darkness. Nay, he is like a dead person who has no sense or feeling left in him. 43That is, "As for the powers of Allah, they are unlimited. He can even make the stones to hear
But it is not within the power of the Messenger to make those people to listen to him whose consciences have become dead and whose ears deaf to every reasonable thing. 44That is, "Your only duty is to warn the people and nothing else. If even after this a person does not come to his senses, and remains lost
in his deviations, you are not to blame for that, for you have not been entrusted with the duty of making the blind to see and the deaf to hear. 45That there has been no community in the world for whose guidance Allah did not appoint the Prophets, has been stated at several places in the Qur'an. In Surah Ar-Ra'd: 7, it was said: "Every people has its guide;" in Surah Al-Hijr: 10: "O Prophet, We have already
sent Messengers before you among many of the ancient peoples;" in Surah An-Nahl: 36: "We sent to every community a Messenger;" and in Surah Ash-Shu'ara: 208: "We have never destroyed a habitation unless it had its warners to administer admonition." But, in this connection, one should note two things so that there remains no misunderstanding. First, one and the same Prophet is enough for the
lands to which his message may reach. It is not necessary that Prophet see sent to every separate community. Second, no new Prophet remains safe and intact. It is not necessary that a separate Prophet be sent for every race and every generation.46Clear proofs": Proofs
which clearly testified that they were Allah's Messengers. 47"Scriptures" probably consisted of good counsels and moral precepts and "the Book" comprised a complete code of the law.48This is meant to impress that in the universe created by Allah nowhere is there homogeneity and uniformity; there is variety everywhere. From the same earth and by the same water different kinds of trees are appearing
Even the two pieces of the fruit of the same tree are not uniform in color and size and taste. In the same mountain one will see a variety of colors and a great difference in the material composition of its different parts. Even among human beings and dispositions and mentalities in
this universe and is bewildered at the differences which have been alluded to in vv. 19-22 above, it will be his own perception and understanding to blame. This same variety and differences which have been alluded to in vv. 19-22 above, it will be his own perception and understanding to blame. This same variety and difference, in fact, point to the reality that this universe has been created by a Wise Being with great wisdom; its Maker is a Unique Creator and a Matchless Fashioner, Who does not have the same model of everything before Him,
but has a variety of countless and limitless designs of everything. Then if one ponders over the differences in human temperaments and limitless designs of everything. Then if one ponders over the differences in human temperaments and limitless designs of everything. Then if one ponders over the differences in human temperaments and limitless designs of everything. Then if one ponders over the differences in human temperaments and limitless designs of everything. Then if one ponders over the differences in human temperaments and limitless designs of everything.
left for any difference, it would have been absolutely useless to bring about a new creation like man in the world. When the Creator decided to bring into existence a responsible creation, a creation having power and authority, the necessary inevitable demand of the nature of the fact
that the creation of man is not the result of an accident, but the result of a wonderful and wise plan and design. And obviously, wherever there is a wise plan and design, there must necessarily be a Wise Being working behind it, for the existence of wisdom without a Wise Being would be un-imaginable.49 That is, the more a person is unaware of the attributes of Allah, the more he will be fearless of Him.
Contrary to this, the more a person is aware and conscious of Allah's powers, His knowledge, His wisdom, His verse does not imply knowledge of academic subjects like philosophy and science and history and mathematics, etc. but the knowledge of Divine attributes, no
matter whether one is literate or illiterate. The one who is fearless of God is illiterate merely as regards this knowledge even if he has All the knowledge of the world. And the one who knows the attributes of God and fears Him in his heart, is learned even if he is illiterate. In the same connection, one should also know that in this verse the 'ulama' does not imply the scholars in the technical sense, who are
termed as religious scholars because of their knowledge of the Qur'an and Hadith and Fiqh and philosophy. They will prove true to this verse only when they possess fear of God in their hearts. The same thing has been said by Hadrat Hassan Basri, thus: "The scholar is he who
fears Allah though he has not seen Him, and turns to what is approved by Him and keeps away from what makes Him angry."50That is, therefore, giving respite to the wrongdoers.51This kind of conduct and practice of the believers has been likened to a trade
bargain because in trade a man invests his money and labor and capabilities in the hope that he will not only get his capital back and his wages for the time and energy spent but in addition some profit as well. Likewise, a believer also invests his wealth and his time and his labor and capabilities in carrying out Allah's Commands and in His service and worship and in the struggle to promote the cause of His
Religion in the hope that he will not only get his full rewards for it but Allah will bless him with much more from His bounty as well. But there is a great difference between the two kinds of bargains. In the worldly trade bargains there is : no risk of any loss whatever. 52That is,
"Allah's relation with the sincere believers is not that of a miserly master who checks his servant on trivialities and brings all his services and loyalties to naught on account of a minor error. But Allah is the Most Beneficent. and Generous Master. He overlooks the errors of His obedient servant and appreciates whatever service he might be able to render. "53It means: This Book is not presenting anything
new which might be opposed to the teaching brought by the former Prophets, but it is presenting the same eternal Truth which all the Prophets have been presenting from the very beginning. 54The object of mentioning these attributes of Allah here is to arouse the people to the aims and ideals in which their true well being lies, to the principles which alone can afford the right guidance and to the rules and
regulations which are precisely in accordance with them. None can know these except Allah, because He alone is aware of the nature of His servants and its demands, and He alone watches over their well-being and affairs. The people do not know their own selves as much as their Creator knows them. Therefore, the truth is that, and can only be that, which He has taught by Revelation. 55This implies the
Muslims, who have been sorted out from all mankind so that they may become heirs to the Book of Allah, and convey its message to others after the Holy Prophet Muhammad (upon whom be Allah's peace and blessings). Though this Book has been presented before all human beings, those who accepted it in the first instance, were chosen for the honor to become heirs to a great Book like the Qur'an and
the trustees of the teaching and guidance imparted by a great Messenger like the Holy Prophet Muhammad (upon whom be Allah's peace and blessings). 56That is, "All these Muslims are not alike but are divided into three classes:(1) Those unjust to themselves: They are those who believe sincerely and honestly that the Qur'an is the . Book of Allah and Muhammad (upon whom be Allah's peace) the
Messenger of Allah, but in practical life do not fully follow the Book of Allah and the Sunnah of His Messenger. They are believers but sinful; culprits but not rebellious; weak of faith but not hypocritical and unbelieving at heart. Therefore, although they are lunjust to themselves," they have been included among the chosen servants of God and among the heirs to the Book; otherwise, obviously the rebels and
the hypocrites and the unbelieving people could not be so treated and honored. This class of the believers have been mentioned first of All because they are most numerous among the Muslims. (2) Those following the middle course: They are obedient as well as erring. They have not left their self altogether free but
try as best as they can to turn it to God's obedience; however, at times they give it undue freedom and become involved in sin. Thus, their life becomes a combination of both the good and the evil actions. They are less numerous than the first group but more than the third; that is why they have been mentioned second.(3) Those excelling in good deeds: They are less numerous than the first group but more than the third; that is why they have been mentioned second.(3) Those excelling in good deeds: They are the people of the first group but more than the third; that is why they have been mentioned second.(3) Those excelling in good deeds: They are the people of the first group but more than the third; that is why they have been mentioned second.(3) Those excelling in good deeds: They are the people of the first group but more than the first group but more than the third; that is why they have been mentioned second.(3) Those excelling in good deeds: They are the people of the first group but more than the first group are the people of the first group but more than the first group but more than the first group but more than the first group are the people of the first group but more than the first group but more than the first group are the people of the first group are the first 
to the Book, and they are the ones who are doing full justice to the inheritance. They are in the forefront in following and adhering to the Book and the Sunnah; in conveying the message of God to His servants, in offering the sacrifices for the sake of the true Faith, and in every pious and good work. They are not the ones who would commit a sin deliberately, but if they happened to commit a sin
inadvertently, they would be filled with remorse as soon as they became conscious of it. They are less numerous than the people of the first two groups, and therefore, have been mentioned last, although they merit the first place in the matter of doing justice to the heritage of the Book of AllahAs for the sentence, "this is the supreme bounty, if it is related with the last sentence, it would mean that to excel in
good deeds is the supreme bounty, and the people who excel in good deeds are the best of the Muslim community. And if it is taken to be related with the first sentence, it would mean that to be a heir to the Book of Allah and to be chosen for this heritage is the supreme bounty, and the people who have been so chosen on account of their faith in the Qur'an and the Holy Prophet Muhammad arc the best
among the human beings created by Allah. 57One section of the commentators has held the view that this sentence is related with the two sentences immediately preceding it. That is, the ones who excel in good duds are the best of the people and they alone will enter the Gardens. As for the first two groups, nothing has been stated about them so that they became worried concerning their fate and try to
improve their lot. This view has been presented by `Allama Zamakhshari forcefully and supported by Imam Razi. But the majority of the commentators opine that it is related with the accountability, or afar the accountability, whether remaining secure from every punishment, or
after receiving some punishment. This commentary is supported by the Qur'anic context, for a little below about those who are contrasted with the heirs of the Book, it has been said: "And for those who have refused to believe in it. The same has been
supported by the Hadith of the Holy Prophet, which Imam Ahmad, Ibn Jarir, Ibn Abi Hatim, Tabarani, Baihaqi and some other traditionalists have related on the authority of Hadrat Abu ad-Darda'. The Holy Prophet said: Those who have excelled in good works shall enter Paradise without; and those who arc following the middle course, shall be subjected to accountability; but their accountability shall be light.
As for those who have been unjust to themselves, they shall be detained throughout the long period of Resurrection and accountability (mahshar). Then Allah shall cover them also with His mercy. And they are the ones who will say: 'Thanks to Allah Who has removed sorrow from us!''In this Hadith the Holy Prophet has himself given a complete commentary of the verse under discussion, and stated
separately the end to be met by each of the believers will be punished for their disbelievers will be punished for their disbelievers will be judged on the whole: they will be punished for their disbelievers will be punished for their disbelievers will be judged on the whole: they will be punished for their disbelievers will be punished for their disbelievers will be punished for their disbelievers will be judged on the whole: they will be punished for their disbelievers will be punished for their disbelievers will be punished for their disbelievers.
not be rewarded for each good deed and punished for each evil deed separately. As for those "who will be detained throughout the period of Resurrection and accountability because they had been unjust to themselves," it means: They will be exposed to all the severities and rigors of the lengthy
Day of Resurrection (and God alone knows how lengthy it will be!) till Allah Almighty will turn to them in His mercy and command at the rising of the Court that they too be admitted into Paradise. The traditionists have cited several sayings to the same effect from many Companions like Hadrat 'Umar, Hadrat 'Abdullah bin Mas'ud, Hadrat 'Abdullah bin Nas'ud, Hadrat Nas'ud, Hadrat 'Abdullah bin Nas'ud, Hadrat 'Abdullah bi
Said Khudri and Hadrat Bara bin 'Azib. And obviously, the Companions could not have said any such thing in such matters unless they had heard it from the Holy Prophet himself. But from this one should not form the impression that `those who have been unjust to themselves' from among the Muslims will only be sentenced to be detained "till the rising of the Court", and none of them will go to Hell at all.
Several crimes have been mentioned in the Qur'an and Hadith, whose perpetrator will go to Hell in spite of his faith. For instance, Allah Himself has declared that the provisions of the Divine Law of Inheritance. Those who devour interest even after its
prohibition have been declared to be "the dwellers of Hell." Besides these, some other major sins also have been mentioned in Hadith, whose perpetrator shall go to Hell. Besides these, some other major sins also have been mentioned in Hadith, whose perpetrator shall go to Hell. Besides these, some other major sins also have been mentioned in Hadith, whose perpetrator shall go to Hell. Besides these, some other major sins also have been mentioned in Hadith, whose perpetrator shall go to Hell. Besides these, some other major sins also have been mentioned in Hadith, whose perpetrator shall go to Hell. Besides these, some other major sins also have been mentioned in Hadith, whose perpetrator shall go to Hell. Besides these, some other major sins also have been mentioned in Hadith, whose perpetrator shall go to Hell. Besides these, some other major sins also have been mentioned in Hadith, whose perpetrator shall go to Hell. Besides these, some other major sins also have been mentioned in Hadith, whose perpetrator shall go to Hell. Besides these is a support of the Hereafter with regard to the Hadith, whose perpetrator shall go to Hell. Besides these is a support of the Hereafter with regard to the Hadith, whose perpetrator shall go to Hell. Besides the Hadith is a support of the Hadith is a support of
afflicting us here. "59That is "He has forgiven us our errors, has appreciated whatever little provision of deeds we had brought and blessed us with His Paradise as a reward."60That is, "The world was a stage in our errors, has appreciated whatever little provision of deeds we had brought and blessed us with His Paradise as a reward."60That is, "The world was a stage in our errors, has appreciated whatever little provision of deeds we had brought and blessed us with His Paradise as a reward."60That is, "The world was a stage in our errors, has appreciated whatever little provision of deeds we had brought and blessed us with His Paradise as a reward."60That is, "The world was a stage in our errors, has appreciated whatever little provision of deeds we had brought and blessed us with His Paradise as a reward."60That is, "The world was a stage in our errors, has appreciated whatever little provision of deeds we had brought and blessed us with His Paradise as a reward."60That is, "The world was a stage in our errors, has appreciated whatever little provision of deeds we had brought and blessed us with His Paradise as a reward."60That is, "The world was a stage of the same journey, which we have reached a place which is our etc."60That is, "The world was a stage of the same journey, which we have reached a place which is our etc."60That is, "The world was a stage of the same journey, which we have a stage in our etc."60That is, "The world was a stage of the same journey, which we have a stage in our etc."60That is, "The world was a stage of the same journey, which we have a stage in our etc."60That is, "The world was a stage of the same journey, which was a stage of the s
we have not to go elsewhere from here." 61In other words, "All our toils and afflictions have come to an end. Now we do not have to perform any work here in carrying out which we might be fatigued."62"Who have refused to believe in the Book which Allah has sent down on Muhammad (upon whom be
His peace and blessings). 63This implies every such age of life in which a person may be able to distinguish between good and evil, truth and falsehood, if he likes to, and turn to right guidance instead of deviation, if he wishes. If a person has died before attaining such an age, he will not be called to any account according to this verse. However, the one who has attained this age will certainly be held
answerable for his actions. Then, as long as he lives after attaining this age and gets more and more opportunities for choosing and adopting the right path, his responsibility also will increase accordingly; so much so that the one who does not adopt right path, his responsibility also will increase accordingly; so much so that the one who does not adopt right path, his responsibility also will increase accordingly; so much so that the one who does not adopt right path, his responsibility also will increase accordingly; so much so that the one who does not adopt right path, his responsibility also will increase accordingly; so much so that the one who does not adopt right path, his responsibility also will increase accordingly; so much so that the one who does not adopt right path, his responsibility also will increase accordingly; so much so that the one who does not adopt right path, his responsibility also will increase accordingly; so much so that the one who does not adopt right path, his responsibility also will increase accordingly; so much so that the one who does not adopt right path and adopt right right path and adopt right right path and adopt right righ
Sa'd as-Sa'idi in a Hadith, saying: "The one who lives a short life has an excuse to offer, but there is no room for making an excuse for him who lives for 60 years or more." (Bukhari Ahmad, Nasa'i, Ibn Jarir, Ibn Abi Hatim).64This can have two meanings: (1) "Now He has settled you on His earth after the passing away of the previous generations and nations;" and (2) "the powers and authority that He has
given you over different things in the earth are not meant to make you the owners of these things but are meant to enable you to function as the representatives of their real Owner. "65If the previous sentence would mean this: "The one who did not learn any lesson from the fate of the previous nations and
adopted the conduct of disbelief due to which those nations have gone to their doom, will himself see the evil end of his folly." And if the sentence would mean: `He who forgot this position of vicegerency and became independent, or he who adopted service of someone else, apart from
his real Master, would see the evil end of his rebellious conduct himself." 66"Associates of yours", because they are not in fact the associates of Allah, but the ones whom the polytheists themselves have made associates of Allah, but the ones whom the polytheists themselves have made associates of Allah, but the ones whom the polytheists themselves have made associates of Allah.
for the jobless, or to fulfill needs of the needy, or that We have made such and such beings Our representatives in such and such parts; therefore, Our servants now should pray to them and present gifts and offerings before them, and for whatever blessings they receive they should thank those "demigods"
only? If you possess any such sanction, produce it. And if you have no such sanction, you should consider on what grounds you have invented gods as being God's associates, you cannot point out any. When you are asked to product any Divine sanction
from any Book of Allah, or from your own possession, or from the possession, or from the possession of your these creeds and concepts? Are you the owners of the Divine rights and powers that you may assign and distribute them to whomsoever you
please?" 68That is, "These religious guides, saints, priests, sorcerers, preachers and attendants of shrines and their agents are fooling the people for selfish motives, and are concocting stories to give them false hopes that if they became the followers of such and such personalities, apart from God, they would have all their wishes and needs fulfilled in the world, and all their sins, no matter-how grave and
numerous, forgiven by Allah in the Hereafter."69That is, "This limitless universe is being sustained by Allah alone. No angel, or jinn, or prophet, or saint can sustain it. Not to speak of sustaining the universe these helpless creatures do not even have the power to Sustain it. Not to speak of sustaining the universe these helpless creatures do not even have the power to Sustain it. Not to speak of sustaining the universe these helpless creatures do not even have the power to Sustain it. Not to speak of sustaining the universe these helpless creatures do not even have the power to Sustain it. Not to speak of sustaining the universe these helpless creatures do not even have the power to Sustain it. Not to speak of sustaining the universe these helpless creatures do not even have the power to Sustain it. Not to speak of sustaining the universe these helpless creatures do not even have the power to Sustain it. Not to speak of sustaining the universe these helpless creatures are not sustain it.
of them has any share in the attributes and powers of Divinity is sheer folly and deception. "70That is, "It is Allah's Clemency and Forbearance that He is not seizing the culprits immediately in punishment in spite of All kinds of disobedience which are being shown towards Him "71Before the advent of the Holy Prophet, the same thing used to be said by the Arabs, in general, and by the Quraish, in
particular, when they witnessed the moral degeneration of the Jews and the Christians. Mention of this saying of theirs has also been made in Surah Al-An'am :156-157 above, and in Surah AsSaffat: 167-169 below. 72That is, this Law of Allah that the nation which repudiates its Prophet, is destroyed should be applied in their case as well. Page 24 NameThe word Fatir of the first very verse is the title given
to this Surah, which simply means that it is a Surah in which the word Fatir has occurred. The other name is Al Malaika, which also occurs in the first verse. Period of Revelation The internal evidence of the style shows that the period of the revelation of this Sarah is probably the middle Makkan period, and especially that part of it, when antagonism had grown quite strong and every sort of mischief was
being adopted to frustrate the mission of the Holy Prophet. Subject Matter and ThemeThe discourse is meant to warn and reprove the people of Makkah and their chiefs for their antagonistic attitude that they had then adopted towards the Holy Prophet is calling you
is to your own advantage. Your anger, your tricks and machinations against it and your conspiracies and designs to frustrate it are not directed against your own selves. If you do not listen to him, you will be harming your own selves, not him. Just consider and ponder over what he says: there is nothing wrong in it. He repudiates shirk. If you look around carefully, you will yourself realize that
there is no basis for shirk in the world. He presents the doctrine of Tauhid. If you use your common sense, you will come to the conclusion that there is no being, beside Allah, Creator of the Universe, which might possess divine attributes and powers and authority. He tells you that you have not been created to be irresponsible in this world, but you have to render an account of your deeds before your God,
and that there is life after the life of this world when everyone will meet the consequences of what he has done here. If you thing a little you will see that your astonishment about it are absolutely baseless. Don't you see the phenomenon of the reproduction of creation day and night. How can then your own recreation be impossible for that God Who created you from an insignificant sperm
drop? Doesn't your own intellect testify that the good and the evil cannot be alike? Then think and judge for yourselves as to what is reasonable, should the good and the evil meet with the same fate and end up in the dust, or should the good and the evil meet with the same fate and end up in the dust, or should the good and the evil meet with the same fate and end up in the dust, or should the good and the evil meet with the same fate and end up in the dust, or should the good and the evil meet with the same fate and end up in the dust, or should the good and the evil meet with the same fate and end up in the dust, or should the good and the evil meet with the same fate and end up in the dust, or should the good and the evil meet with the same fate and end up in the dust, or should the good and the evil meet with the same fate and end up in the dust, or should the good and the evil meet with the same fate and end up in the dust, or should the good and the evil meet with the same fate and end up in the dust, or should the good and the evil meet with the same fate and end up in the dust, or should the good and the evil meet with the same fate and end up in the dust, or should the good and the evil meet with the same fate and end up in the dust, or should the good and the evil meet with the same fate and end up in the dust, or should the good and the evil meet with the same fate and end up in the dust.
wish to continue living only as irresponsible people in the world, the Prophet will not lose anything. It is you yourselves only who will suffer the consequences. The Prophet again and again, as if to say: "When you are doing full justice to the preaching of your mission, you do
not incur any responsibility for those who persist in their error and do not accept and follow the right way." Furthermore, he has also been consoled to the effect "You should neither grieve on account of those who do not want to believe, nor consume yourself with the thought of how to bring them to the rights path. Instead of this, you should pay your full attention to those who are inclined to listen to
you."The believers also, in this connection, have been given the good news so that they may feel strengthened and encouraged and remain steadfast on the path of the truth with full faith in the promises made by Allah. This can have two meanings:(1) "That these angels to convey
and enforce the Commands of Allah Almighty throughout the universe. "The object is to impress this truth: The position of the angels whom the polytheists have made their gods and goddesses is no more than of obedient servants of Allah, the One. Just as the servants of the universe.
These servants have no authority of their own; All powers rest with Allah, Who is the real Sovereign. 2We have no means to know what is the nature of these angels. But when Allah has used this word, which in human language is nearest to
the actual meaning. The mention of two and three and four pairs of the wings shows that different angels is restricted to four, but Allah has provided by the nature of service for which they arc employed. 3These words show that the number of the wings of the angels is restricted to four, but Allah has provided by the nature of service for which they arc employed. 3These words show that the number of the wings of the wings of the angels is restricted to four, but Allah has provided by the nature of service for which they arc employed. 3These words show that the number of the wings of the angels is restricted to four, but Allah has provided by the nature of service for which they arc employed. 3These words show that the number of the wings of the wing
some angels with more wings than four. According to a Hadith related by Hadrat 'Abdullah bin Mas'ud, the Holy Prophet once saw the Angel Gabriel (peace be upon hits) with six hundred wings and had covered the whole horizon. (Tirmidhi) 4This also is meant to
remove the misunderstanding of the polytheists, who believed that from among the servants of Allah some one gave them the jobs, some one the children and some one health to their patients. All these superstitions of shirk are baseless, and the pure truth is just that whatever of mercy reaches the people, reaches them only through Allah Almighty's bounty and grace. No one else has the power either to
bestow it or to withhold it. This theme has been expressed at many places in the Qur'an and the Ahadith in different ways so that man may avoid the humiliation of begging at every door and at every shrine and the owner of Sovereignty: none can stop His judgments
from being enforced. Also "He is All-Wise": every of His is based on wisdom. When He gives somebody something He because it is demanded by wisdom, and when He withholds it because it from somebody He withholds it because it is demanded by wisdom, and when He withholds it because it would be against wisdom, and when He withholds something judgment gives it from somebody He withholds it because it would be against wisdom, and when He withholds something judgment gives it from somebody He withholds it because it is demanded by wisdom, and when He withholds it because it would be against wisdom, and when He withholds something judgment gives it from somebody He withholds it because it would be against wisdom, and when He withholds something judgment gives it from somebody He withholds it because it would be against wisdom to give it. 6"Remember... you": "Do not be ungrateful: do not forget that whatever you have has been given by Allah". In other
words, this sentence is meant to warn that whoever worships another than Allah, or regards a blessing as a favor done by another than Allah for the grant of a blessing, is ungrateful". 7There is a subtle gap between the first and the second sentence, which is being filled by the context itself. To understand this, one may visualize
the scene like this: The polytheists are being addressed. The speaker asks the audience: 'Is there another creator beside Allah, who might have created you, and might be arranging provisions for you from the earth and heavens?" After this question the speaker waits for the answer. But there is no reply from anywhere. No one replies that there is another one beside Allah, who is their creator and
sustainer. This by itself shows that the audience also believe that there is none beside Allah, who could be their creator and sustainer. Then the speaker says: "If so, then He alone can be the Deity also and no one else. How have you been so deceived? Why have you taken these others as your deities, when Allah alone is your Creator and Sustainer?" 8"If they do not believe that there is no
one worthy of worship but Allah, and accuse you of having made a false claim to Prophethood."9That is, "It is not for the people to give the verdict that whomsoever they call a liar should in actual fact become a liar. The judgment rests with Allah. He shall in the end decide who was the liar, and shall bring the real liars to their evil end." 10"The promise" implies the promise of the Hereafter to which allusion
was made in the preceding sentence, saying: 'All affairs shall ultimately be presented before Allah. 11"Let not...deceive you": "Deceive you that the world is an end in itself: that there is no Hereafter when one will enjoy life there, too."12"Great deceiver": Satan, as is evident from the next
sentence. And "deceive you concerning Allah" means:(1) That he should stake some people believe that Allah does not exist at All;(2) involve others into believing that Allah no doubt is running the universe, but He has taken no responsibility
of providing guidance to man: therefore, Revelation and Prophethood are a mere deception; and (4) give still others the false hope that since Allah is All-Forgiving and All-Merciful. He will forgive one whatever sins one might have committed, and that He has some beloved ones too: if one remains attached to them, success and salvation are assured. 13Those who disbelieve: those who will refuse to
believe in this invitation of Allah's Book and His Messenger. 14That is, Allah will overlook their errors and will reward them for their good deeds not merely with what they will just deserve but much more richly and generously. 15Verses 3-7 were addressed to the common people. In this paragraph mention has been made of the standard-bearers of error and deviation, who were exerting their utmost to
frustrate and defeat the mission of the Holy Prophet. 16That is, one kind of perverted person is he who committs evil but knows and understands that he is committing evil. Such a person can be reformed by counsel and advice, and sometimes his own conscience also pricks and brings him to the right path, for his habits only are perverted, not his mind But there is another kind of a person whose mentality
has been perverted, who has lost the discrimination between good and evil, far whom the life of sin has become alluring and lustrous, who abhors good and takes evil for civilization and culture, who regards goodness and piety as things of the past, and sinfulness and wickedness as progressiveness, and for whom guidance becomes error and error guidance. Such a person is not amenable to any advice,
any admonition. He neither takes warning from his own follies, nor listens to a well-wisher. It is useless to waste ones tube and who may still be inclined to listen to the truth. 17The insertion of the words "Allah lends astray whomsoever He pleases and
shows the Right Way to whomsoever He pleases", between the preceding and this sentence, clearly gives the meaning that Allah deprives, of the grace of guidance, those who become so perverted mentally, and leaves them to wander aimlessly in the ways in which they themselves wish to remain lost. After making the Holy Prophet realize this fact Allah exhorts him to the effect: "It is not within your power
to bring such people to the right path; therefore, have patience in their regard. Just as Allah is indifferent about them, so should you also avoid being unduly anxious about their reformation." Here, one should bear in mind two things very flasehood, every fraud and every trick to
defeat the mission of the Holy Prophet. These people were in fact not involved in any misunderstanding about the Holy Prophet. They knew full well what he was calling theta to and what were the evils and moral weaknesses which they themselves were striving to maintain. After knowing and understanding All this they had firmly resolved not to let him succeed in his object, and for this purpose they did not
feel any hesitation in using any mean or petty device. Now, evidently the people who deliberately and after annual consultation invent a new falsehood every next day and spread it against a person, can deceive the whole world but as for themselves they know that they person whom they have accused is free of every blame. Then, if the person against whom the false propaganda
is being made also does not react and respond in a way opposed to truth and righteousness, the unjust people also cannot help realizing that their opponent is a truthful and honest man. If in spite of this the people do not feel ashamed of their misconduct and continue to oppose and resist the truth with falsehood. their conduct itself testifies that they are under Allah's curse and they can no longer
discriminate between good and evil. Secondly, if Allah had only meant to make His Prophet understand the supreme truth, He could have secretly made him aware of this. There was no need to proclaim it openly in the Revelation. To mention it in the Qur'an and to proclaim it to the world was in fact meant to warn the common people that the leaders and the religious guides whom they were following
blindly were the people of perverted mentality. whose mean conduct was itself an evidence that they were under the curse of Allah will punish them for their misdeeds. When a ruler says that he is fully aware of the misdeeds of a culprit, it does not only mean that the ruler has the knowledge of his misconduct, but it necessarily
contains the warning that he will also punish him for this certainly. 19That is, "These ignorant people think that the Hereafter is impossible. That is why they are living under the delusion that they may do whatever they like in the world, the time will never come when they will have to. appear before their God and render an account of their deeds. But this is no more than a delusion. On the Day of
Resurrection, the dead men of all ages will suddenly rise back to life at one call of Allah just as the dead earth comes back to life at one shower of the earth." 20lt should be noted that whatever the chiefs of the Quraish were doing against the Holy Prophet, they were doing it for the sake of their honor and
dignity. They thought that if the Holy Prophet succeeded in his mission, their greatness and glory would fade away, their influence would fie out and their honor among the Arabs would be ruined. At this it is being said: "The honor that you have attained for yourselves by your disbelief in and rebellion against Allah. is a false honor, which is destined to be mined. The taste and enduring honor, which can
never suffer debasement, can be attained only through service of Allah. If you turn sincerely and faithfully to Him, you will attain it; and if you turn away from Him you are bound to live an abject, wretched life. "21This is the real means of attaining the honor. In the sight of Allah the false, vicious and mischievous can never rise and flourish. In His sight only such a word can rise and flourish; which is taste
and pure and based on the truth, and in which a righteous creed and a correct point of view may have been expressed and presented. Then the action opposed to it, the purity of the word suffers a blemish. The mere extravagant rise of the tongue does not exalt a word: the power of the
righteous action is needed to exalt and raise it high. Here. one should also note that the Qur'an presents the righteous creed behind it. And no righteous creed can be reliable unless it is supported and confirmed by a person's action. For instance, if a
person says that he regards Allah, the One, alone as his Deity, but worships others than Allah in practical life, his action belies his word. If a person says that he regards the wine as unlawful but drinks, his mere word can neither be acceptable to the people nor deserve approval in the sight of Allah. 22Those who plot evil": Those who propagate false and evil words by means of cunning tricks, deceit and
deceptive reasoning, and do not feel any hesitation in employing any device, however mean and depraved, to frustrate and defeat the word of the truth. " 23From here again the discourse is directed to the common people. 24That is, "It is pre-ordained for everyone who is born in
this world how long he will live. If a person lives a long life, he does so by Allah's decree, and if another one lives a short live so by Allah's decree. Some ignorant people give the argument that in the past the death-rate of the newly-born children used to be high, and now it has been checked by the advancement of the medical science; and the people used to live short lives in the past, now due
to better medical facilities the life-span has increased. But this argument could be presented in refutation of the Qur'anic argument only when it could be ascertained that Allah, for instance, had pre-ordained a two-year life for a certain person, and the modern medical facilities have enhanced it by a day. If a person has no such knowledge, he cannot refine this Qur'anic statement on any rational grounds.
Only on the basis of the statistics that the death-rate among children has fallen, or that the people how. are living longer lives, it cannot be argued that man has now become able to change the decrees of Allah. Rationally it is not impossible that Allah might have fixed different life-spans for the people how. are living longer lives, it cannot be argued that man has now become able to change the decrees of Allah. Rationally it is not impossible that Allah might have fixed different life-spans for the people how.
would be granted curative power to treat such and such diseases, and in such and such a period man would be given greater means for longevity. 26That is, "It is not at all difficult for Allah to give commands and pass judgments about each individual of His countless creations when He possesses detailed and perfect knowledge about them." 27That is, the body of water in the oceans, and the body of
water in the rivers and springs and lakes. 28"Fresh flesh": Flesh of water animals. 29That is pearls and corals and, in some rivers, diamonds and gold. 30That is, "The light of the day starts diminishing and the darkness of the night, in the beginning, a streak of the light appears on the horizon, and then the
bright day dawns." 31"Subjected ...": subjected to a law. 32The word gitmira in the original means the thin skin that covers the stone of the date-fruit; but what is meant to be said is that the gods of the mushriks do not own anything whatever. That is why we have translated it "a blade of grass", which is an insignificant thing.33This does not mean that they cannot tell aloud, in answer to your prayer whether
your prayer has been accepted or not, but it means that .they cannot take any action on your supplications. If a person sends his application to someone who is not a ruler, his application is sent to the one who is really a ruler, one or the other action will
certainly be taken on it. 34That is, "They will plainly say: We had never told theta that we are Allah's associates and were invoking us for help. None of their prayers has reached us, nor has any of their gifts and offerings". 35"All-Aware": Allah Almighty Himself. It means this: The other
person can at the most refine shirk and prove the powerlessness of the gods of the polytheists by rational arguments only, but We are telling you, on the basis of knowledge, that All those whom the people believe to be possessing some powers in Our Godhead are absolutely powerless. They have no authority whatever by which they might do somebody good
or harm. And We know this directly that on the Day of Resurrection, these gods of the mushriks will themselves refute their shirk. "36That is, "You should not remain under the delusion that Allah stands in need of your help. If you do not accept Him as God, His Godhead will fail, and if you do not serve and worship Him, He will incur some loss. Nay, but the fact is that you stand in need of Him. You cannot
remain alive for a moment if He does not keep you alive, and does not provide you with the means by which you remain alive in the world and function. Therefore, when you are told to adopt His service and obedience, it is not because Allah stands in need of it, but because upon it depends your own success here as well as in the Hereafter. If you do not do so, you will be harming your own selves only, and
not Allah in any way." 37The word Ghani implies that He is Self-Praiseworthy: someone may praise Him, or may not, but He alone is worthy of hamd (praise and gratitude). These two attributes have been used together because one would be ghani even if
one did not do any good to anyone by one's wealth. In such a case one would be ghani but not hamid One will be hamid only in case one does not draw any benefit for oneself but benefits others in every way from the treasures of one's wealth and resources. Since Allah is perfect in these two attributes, it has been said: "He is not just Ghani (self-sufficient) but such Ghani as is worthy of every kind of
praise and gratitude, for He is fulfilling your needs as well as the needs of all other creatures.38That is, You are not enjoying life on Allah's earth solely by dim of your own power and might. He has the power to remove you from here in no time and raise another people to take your place. Therefore, you should understand your true worth, and should desist from adopting the conduct which has been causing
the downfall of the nations. When Allah wills to send someone to his doom. It means: In the sight of Allah every one is responsibilities of actions. It means: In the sight of Allah every one is responsibility that Allah will place the burden of one man's responsibility
upon the other, nor is there the possibility that a person will take the burden of another's responsibility upon himself and get himself seized for the crime committed by the other. This thing has been said here because the polytheist kinsmen and return to your ancestral faith. We take the responsibility
of any punishment etc. on ourselves." 40In the preceding sentence, Allah's law of justice has been enunciated, according to which He will not seize any person for the sin committed by another, but will hold everyone responsible for his own sin. In this sentence the Muslims have been told: `Those who urge you to give up faith and commit evil on the assurance that they will take on themselves the burden of
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your sins on the Day of Resurrection, are in fact giving you a false hope. When Resurrection comes and the people see what fate they are going to meet in consequence of their misdeed, everyone will be prepared to take even an atom's weight of another's burden on himself." 41In other words, "Your
warnings cannot have any effect on obstinate and stubborn people. Your admonitions can bring only such people to the realities and does not care to
see as to what truth the whole system of the universe and his own existence itself are pointing. There is the other person, whose eyes are open and who clearly sees that everything outside and inside himself bears evidence to the Unity of God and to man's answerability before him. There is a person, who is wandering blindly in the superstitions of ignorance and the darknesses of presumptions and
speculations, and is not inclined to benefit by the light of the candle lit by the Prophet. There is the other person, whose eyes are open and who, as soon as the light spread by the Prophet appears before him, comes to realize that All the ways being followed by the polytheists and the disbelievers and the atheists lead to destruction, and the way to success is only that which has been shown by the
Messenger of God. Now how can it be possible that the attitude of the two persons be the same end and should both end up in the dust after death? Neither should one be punished for his wrongdoings, nor the other be rewarded for his righteous conduct. The
sentence, "the cool shade and the heat of the sun are not alike", points to the same fate. The one will be provided shelter tinder the shade of Allah's mercy and the heat of the living and the stubborn disbeliever to the dead. That is, the believer is he whose
feeling, understanding and perception are alive and whose conscience is making him aware of the distinction between the good and the evil every moment. Contrary to this, the person who has been, wholly lost in the prejudices of disbelief is even worse than the blind person who is wandering about in darkness. Nay, he is like a dead person who has no sense or feeling left in him. 43That is, "As for the
powers of Allah, they are unlimited. He can even make the stones to hear but it is not within the power of the Messenger to make those people to hear him, who are inclined to listen to every reasonable thing. 44That is, "Your only duty is to warn the people and nothing else.
If even after this a person does not come to his senses, and remains lost in his deviations, you are not to blame for that, for you have not been entrusted with the Prophets, has been stated at several places in the Qur'an. In Surah Ar-Ra'd: 7, it was said: "Every
people has its guide;" in Surah Al-Hijr: 10: "O Prophet, We have already sent to every community a Messenger;" and in Surah An-Nahl: 36: "We sent to every community a Messenger;" and in Surah An-Nahl: 36: "We have never destroyed a habitation unless it had its warners to administer admonition. "But, in this connection, one should note two things so that there remains no
misunderstanding. First, one and the same Prophet is enough for the lands to which his message may reach. It is not necessary that Prophets be sent to every separate community. Second, no new Prophet remains safe and intact. It is not necessary that a separate Prophet be
sent for every race and every generation.46Clear proofs": Proofs which clearly testified that they were Allah's Messengers. 47"Scriptures" probably consisted of good counsels and moral precepts and moral precepts and uniformity; there is variety everywhere. From the same
earth and by the same water different kinds of trees are appearing. Even the two pieces of the fruit of the same tree are not uniform in color and size and taste. In the same mountain one will not see two offspring of the same parents exactly alike. If a person seeks
uniformity of the temperaments and dispositions and mentalities in this universe and is bewildered at the differences which have been alluded to in vv. 19-22 above, it will be his own perception and understanding to blame. This same variety and difference, in fact, point to the reality that this universe has been created by a Wise Being with great wisdom; its Maker is a Unique Creator and a Matchless
Fashioner, Who does not have the same model of everything before Him, but has a variety of countless and limitless designs of everything. Then if one ponders over the differences in human temperaments and limitless designs of everything. Then if one ponders over the differences in human beings had been created with the uniform temperaments and desires
and feelings and inclinations and ways of thinking, and no room had been left for any difference, it would have been absolutely useless to bring about a new creation having power and authority, the necessary inevitable demand of the nature of the decision was that room for all sorts of differences
should be provided in its nature and structure. This is the main proof of the fact that the creation of man is not the result of a wonderful and wise plan and design. And obviously, wherever there is a wise plan and design. And obviously, wherever there is a wise plan and design, there must necessarily be a Wise Being working behind it, for the existence of wisdom without a Wise Being would be un-imaginable.49That is, the more a
person is unaware of the attributes of Allah, the more he will be fearless of Him. Contrary to this, the more a person is aware and conscious of Allah's powers, His knowledge in this verse does not imply knowledge of academic subjects like philosophy and science
and history and mathematics, etc. but the knowledge of Divine attributes, no matter whether one is literate or illiterate. In the same connection, one should also know that in this
verse the ' ulama ' does not imply the scholars in the technical sense, who are termed as religious scholars because of their knowledge of the Qur'an and Hadith and Fiqh and philosophy. They will prove true to this verse only when they possess fear of God in their hearts. The same thing has been said by Hadrat 'Abdullah bin Mas'ud, thus: "knowledge is not due to much narration of Hadith but due to much
fear of Allah." And also by Hadrat Hassan Basri, thus: "The scholar is he who fears Allah though he has not seen Him, and turns to what is approved by Him and when He likes: no one can escape His grasp. But He is All-Forgiving alsa and is, therefore, giving respite to the
wrongdoers.51This kind of conduct and practice of the believers has been likened to a trade bargain because in trade a man invests his money and labor and capabilities in the hope that he will not only get his capital back and his wages for the time and energy spent but in addition some profit as well. Likewise, a believer also invests his wealth and his time and his time and his labor and capabilities in carrying out
Allah's Commands and in His service and worship and in the struggle to promote the cause of His Religion in the hope that he will not only get his full rewards for it but Allah will bless him with much more from His bounty as well. But there is a great difference between the two kinds of bargains. In the worldly trade bargains there is the risk of loss also along with the hope of profits. Contrary to this, in the
bargain that a sincere servant makes with his God there is: no risk of any loss whatever. 52That is, "Allah's relation with the sincere believers is not that of a miserly master who checks his servant on trivialities and brings all his services and loyalties to naught on account of a minor error. But Allah is the Most Beneficent. and Generous Master. He overlooks the errors of His obedient servant and appreciates
whatever service he might be able to render."53lt means: This Book is not presenting from the very beginning. 54The object of mentioning these attributes of Allah here is to arouse the people to the aims and ideals in which their true
well being lies, to the principles which alone can afford the right guidance and to the rules and regulations which are precisely in accordance with them. None can know their own selves as much as their Creator knows them.
Therefore, the truth is that, and can only be that, which He has taught by Revelation. 55This implies the Muslims, who have been sorted out from all mankind so that they may become heirs to the Book of Allah, and convey its message to others after the Holy Prophet Muhammad (upon whom be Allah's peace and blessings). Though this Book has been presented before all human beings, those who
accepted it in the first instance, were chosen for the honor to become heirs to a great Book like the Qur'an and the trustees of the teaching and guidance imparted by a great Messenger like the Holy Prophet Muhammad (upon whom be Allah's peace and blessings). 56That is, "All these Muslims are not alike but are divided into three classes:(1) Those unjust to themselves: They are those who believe
sincerely and honestly that the Qur'an is the . Book of Allah and Muhammad (upon whom be Allah's peace) the Messenger of Allah, but in practical life do not fully follow the Book of Allah and the Sunnah of His Messenger. They are believers but sinful; culprits but not rebellious; weak of faith but not hypocritical and unbelieving at heart. Therefore, although they are lunjust to themselves," they have been
included among the chosen servants of God and among the heirs to the Book; otherwise, obviously the rebels and the hypocrites and the unbelieving people could not be so treated and honored. This class of the believers have been mentioned first of All because they are most numerous among the Muslims. (2) Those following the middle course: They are the people who fulfill the obligations of this
inheritance to some extent but not fully. They are obedient as well as erring. They have not left their self altogether free but try as best as they can to turn it to God's obedience; however, at times they give it undue freedom and become involved in sin. Thus, their life becomes a combination of both the good and the evil actions. They are less numerous than the first group but more than the third; that is why
they have been mentioned second.(3) Those excelling in good deeds: They are the people of the first rank among the heirs to the Book, and they servants, in offering the sacrifices for the sake of the true Faith, and in every pious
and good work. They arc not the ones who would commit a sin deliberately, but if they happened to commit a sin inadvertently, they would be filled with remorse as soon as they became conscious of it. They are less numerous than the people of the first two groups, and therefore, have been mentioned last, although they merit the first place in the matter of doing justice to the heritage of the Book of AllahAs
for the sentence, "this is the supreme bounty, if it is related with the last sentence, it would mean that to be a heir to the Book of Allah and to be chosen for this heritage is the supreme bounty, and the people
who have been so chosen on account of their faith in the Qur'an and the Holy Prophet Muhammad arc the best among the human beings created by Allah. 57One section of the commentators has held the view that this sentence is related with the two sentences immediately preceding it. That is, the ones who excel in good duds are the best of the people and they alone will enter the Gardens. As for the first
two groups, nothing has been stated about them so that they became worried concerning their fate and try to improve their lot. This view has been presented by `Allama Zamakhshari forcefully and supported by Imam Razi.But the majority of the commentators opine that it is related with the whole preceding discourse, which means that all the three classes of the Ummah shall eventually enter Paradise,
whether without accountability, or afar the accountability, or afar the accountability, whether remaining secure from every punishment, or after receiving some punishment. This commentary is supported by the Qur'anic context, for a little below about those who are contrasted with the heirs of the Book, it has been said: "And for those who have disbelieved, there is the fire of Hell." This shows that there is Paradise for all those who
have believed in the Hook, and Hell for all those who have refused to believe in it. The same has been supported by the Hadith of the Holy Prophet, which Imam Ahmad, Ibn Jarir, Ibn Abi Hatim, Tabarani, Baihaqi and some other traditionalists have related on the authority of Hadrat Abu ad-Darda'. The Holy Prophet said: Those who have excelled in good works shall enter Paradise without; and those who
arc following the middle course, shall be subjected to accountability; but their accountability; but their accountability shall be light. As for those who have been unjust to themselves, they shall be detained throughout the long period of Resurrection and accountability; but their accountability shall be light. As for those who have been unjust to themselves, they shall be detained throughout the long period of Resurrection and accountability (mahshar). Then Allah shall cover them also with His mercy. And they are the ones who will say: 'Thanks to Allah Who has removed sorrow from us!"'In this Hadith the
Holy Prophet has himself given a complete commentary of the verse under discussion, and stated separately the end to be met by each of the three groups of the believers. The "light accountability" for the ones following the middle course means this: The disbelievers will be punished for their disbelievers. The "light accountability" for the ones following the middle course means this: The disbelievers will be punished for their disbelievers.
of the believers who come with both the good and evil deeds will be judged on the whole: they will not be rewarded for each evil deed separately. As for those "who will be detained throughout the period of Resurrection and accountability because they had been unjust to themselves," it means: They will not be thrown into Hell, but will be sentenced to be detained "till the
rising of the Court." In other words, they will be exposed to all the severities and rigors of the lengthy Day of Resurrection (and God alone knows how lengthy it will be !) till Allah Almighty will turn to them in His mercy and command at the rising of the Court that they too be admitted into Paradise. The traditionists have cited several sayings to the same effect from many Companions like Hadrat 'Umar,
Hadrat `Uthman, Hadrat `Abdullah bin Mas'ud, Hadrat 'Abdullah bin Mas'ud, Hadrat 'Abdullah bin `Abbas, Hadrat Abu Said Khudri and Hadrat Bara bin 'Azib. And obviously, the Companions could not have said any such thing in such matters unless they had heard it from the Holy Prophet himself. But from this one should not form the impression that `those who have been unjust to themselves" from among the Muslims
will only be sentenced to be detained "till the rising of the Court", and none of them will go to Hell at all. Several crimes have been mentioned in the Qur'an and Hadith, whose perpetrator will go to Hell. Likewise, Hell has been mentioned as the punishment of those people also who
violate the provisions of the Divine Law of Inheritance. Those who devour interest even after its prohibition have been declared to be "the dwellers of Hell." Besides these, some other major sins also have been mentioned in Hadith, whose perpetrator shall go to Hell. 58"Sorrow": Sorrow of every kind: sorrows and Briefs and worries of the world and of the Hereafter with regard to the final end. It means:
"Now we have nothing to worry about: now there can be no question of any sorrow and trouble afflicting us here. "59That is, "The world was a stage in our journey of life, which we have crossed, and the plain of Resurrection also is a stage of the same
journey, which we have also crossed. Now we have reached a place which is our eternal abode: we have not to go elsewhere from here." 61In other words, "All our toils and afflictions have come to an end. Now we do not have to perform any work here in carrying out which we might have to experience any rigor or hardship and after carrying out which we might have to perform any work here in carrying out which we might be fatigued. "62"Who have disbelieved": Who
have refused to believe in the Book which Allah has sent down on Muhammad (upon whom be His peace and blessings). 63This implies every such age of life in which a person has died before attaining such an age, he will not be called to any account
according to this verse. However, the one who has attained this age will certainly be held answerable for his actions. Then, as long as he lives after attaining this age and gets more and more opportunities for choosing and adopting the right path, his responsibility also will increase accordingly; so much so that the one who does not adopt right guidance even in old age will have no chance left for making any
excuse. This same thing has been reported by Hadrat Abu Hurairah and Hadrat Sahl bin Sa'd as-Sa'idi in a Hadith, saying: "The one who lives a short life has an excuse to offer, but there is no room for making an excuse for him who lives for 60 years or more." (Bukhari Ahmad, Nasa'i, Ibn Jarir, Ibn Abi Hatim).64This can have two meanings: (1) "Now He has settled you on His earth after the passing away
of the previous generations and nations;" and(2) "the powers and authority that He has given you over different things in the earth are not meant to make you the owners of these things but are meant to make you the previous nations, this sentence would mean this:
"The one who did not learn any lesson from the fate of the previous nations and adopted the conduct of disbelief due to which those nations have gone to their doom, will himself see the evil end of his folly." And if the sentence would mean: `He who forgot this position of vicegerency and
became independent, or he who adopted service of someone else, apart from his real Master, would see the evil end of his rebellious conduct himself." 66"Associates of Allah, but the associates of Allah, but the associates of yours", because they are not in fact the associates of Allah, but the ones whom the polytheists themselves have made associates of Allah. 67That is, "Do they possess a written sanction from Us in which We might have indicated that We
have given such and such persons the powers to heal the sick, or to get jobs for the jobless, or to fulfill needs of the needy, or that We have made such and such persons the people of those parts; therefore, Our servants now should pray to them and present gifts and offerings before them,
and for whatever blessings they receive they should thank those "demigods" only? If you possess any such sanction, you are asked as to what sign is there in the heavens and the earth that may point to your self invented gods as being God's associates, you
cannot point out any. When you arc asked to product any Divine sanction from any Book of Allah, or from your own possession, or from the possession of your these creeds and concepts? Are you the owners of the Divine rights and
powers that you may assign and distribute them to whomsoever you please?" 68That is, "These religious guides, saints, priests, sorcerers, preachers and attendants of shrines and their agents are fooling the people for selfish motives, and are concocting stories to give them false hopes that if they became the followers of such and such personalities, apart from God, they would have all their wishes and
needs fulfilled in the world, and all their sins, no matter-how grave and numerous, forgiven by Allah in the Hereafter."69That is, "This limitless universe these helpless creatures do not even have the power to Sustain their own selves. Each one of them is entirely dependent on Allah
Almighty for his birth and survival every moment. To think that any one of them has any share in the attributes and powers of Divinity is sheer folly and deception. "70That is, "It is Allah's Clemency and Forbearance that He is not seizing the culprits immediately in punishment in spite of All kinds of disobedience which are being shown towards Him "71Before the advent of the Holy Prophet, the same thing
used to be said by the Arabs, in general, and by the Quraish, in particular, when they witnessed the moral degeneration of the Jews and the Christians. Mention which repudiates its Prophet, is destroyed should be applied in their case as well.
Page 25 NameThe word Fatir of the first very verse is the title given to this Surah, which also occurs in the first verse. Period of RevelationThe internal evidence of the revelation of the revelation of the revelation of this Sarah is probably the middle Makkan period, and especially that part of it, when
antagonism had grown quite strong and every sort of mischief was being adopted to frustrate the mission of the Holy Prophet. Subject Matter and ThemeThe discourse is meant to warn and reprove the people of Makkah and their chiefs for their antagonistic attitude that they had then adopted towards the Holy Prophet's message of Tauhid, like a well wisher, and also to admonish them like a teacher, as if
to say: "O foolish people, the way to which this Prophet is calling you is to your own advantage. Your anger, your tricks and machinations against it and your conspiracies and designs to frustrate it are not directed against him but against your own selves. If you do not listen to him, you will be harming your own selves, not him. Just consider and ponder over what he says: there is nothing wrong in it. He
repudiates shirk. If you look around carefully, you will yourself realize that there is no basis for shirk in the world. He presents the doctrine of Tauhid. If you use your common sense, you will yourself realize that there is no being, beside Allah, Creator of the Universe, which might possess divine attributes and powers and authority. He tells you that you have not been created to be irresponsible in this
world, but you have to render an account of your deeds before your God, and that there is life after the life of this world when everyone will meet the consequences of what he has done here. If you thing a little you will see that your doubts and night. How can then your own recreation
be impossible for that God Who created you from an insignificant sperm drop? Doesn't your own intellect testify that the good and the evil meet with the same fate and end up in the dust, or should the good be requited with good and the evil with evil? Now, if you do not admit and acknowledge these
rational and reasonable things and do not abandon your false gods, and wish to continue living only as irresponsible people in the world, the Prophet will not lose anything. It is you yourselves only who will suffer the consequences. The Prophet has been consoled again and again, as if to say
"When you are doing full justice to the preaching of your mission, you do not incur any responsibility for those who persist in their error and do not accept and follow the right way." Furthermore, he has also been consoled to the effect "You should neither grieve on account of those who do not want to believe, nor consume yourself with the thought of how to bring them to the rights path. Instead of this, you
should pay your full attention to those who are inclined to listen to you."The believers also, in this connection, have been given the good news so that they may feel strengthened and encouraged and remain steadfast on the path of the truth with full faith in the promises made by Allah. This can have two meanings:(1) "That these angels perform the service of communicating messages between Allah and
His Prophets:" and(2) "that it is the duty of these angels to convey and enforce the Commands of Allah Almighty throughout the universe."The object is to impress this truth: The position of the angels whom the polytheists have made their gods and goddesses is no more than of obedient servants of Allah, the One. Just as the servants of a king run about for the implementation of his orders, so do these
angels fly about in the service of the real Sovereign of the Universe. These servants have no authority of their own; All powers rest with Allah, Who is the real Sovereign. 2We have no means to know what is the nature of the wings of these angels. But when Allah has used this word, which in human language is used for the wings of birds, instead of any other words, to express and depict the truth, one can
certainly conclude that this very word of our language is nearest to the actual meaning. The mention of two and three and four pairs of the wings shows that different angels have been equipped with dif
of the wings of the angels is restricted to four, but Allah has provided some angels with more wings than four. According to a Hadith related by Hadrat 'A'ishah related by Hadrat the Holy Prophet once saw the Angel Gabriel (peace be upon hits) with six hundred wings. (Bukhari, Muslim, Tirmidhi). Hadrat 'A'ishah related by Hadrat 'Abdullah bin Mas'ud, the Holy Prophet once saw the Angel Gabriel (peace be upon hits) with six hundred wings and
had covered the whole horizon. (Tirmidhi) 4This also is meant to remove the misunderstanding of the polytheists, who believed that from among the servants of Allah some one gave them the jobs, some one the children and some one health to their patients. All these superstitions of shirk are baseless, and the pure truth is just that whatever of mercy reaches the people, reaches them only through Allah
Almighty's bounty and grace. No one else has the power either to bestow it or to withhold it. This theme has been expressed at many places in the Qur'an and the Ahadith in different ways so that man may avoid the humiliation of begging at every door and at every shrine and may realize that making or marring of his destiny .n the power of One Allah alone and of none else. 5He is the All-Mighty": He is
dominant and the owner of Sovereignty: none can stop His judgments from being enforced. Also "He is All-Wise": every of His is based on wisdom, and when He withholds something judgment gives it from somebody He withholds it because it would be against wisdom to give it. 6"Remember... you": "Do not be ungrateful: do
not forget that whatever you have has been given by Allah". In other words, this sentence is meant to warn that whoever worships another than Allah, or regards a blessing, is ungrateful". 7There is a subtle gap between the first and the second sentence, which is
being filled by the context itself. To understand this, one may visualize the scene like this: The polytheists are being addressed. The speaker asks the audience: 'Is there another creator beside Allah, who might have created you, and might be arranging provisions for you from the earth and heavens?" After this question the speaker waits for the answer. But there is no reply from anywhere. No one replies
that there is another one beside Allah, who is their creator and sustainer. This by itself shows that the audience also believe that there is none beside Allah, who could be their creator and sustainer. This by itself shows that the audience also believe that there is none beside Allah, who could be their creator and sustainer. Then the speaker says: "If so, then He alone can be the Deity also and no one else. How have you been so deceived? Why have you taken these others as your deities, when Allah alone is your Creator and
Sustainer?" 8"If they ...liar": `If they do not believe that there is no one worthy of worship but Allah, and accuse you of having made a false claim to Prophethood."9That is, "It is not for the people to give the verdict that whomsoever they call a liar should in actual fact become a liar. The judgment rests with Allah. He shall in the end decide who was the liar, and shall bring the real liars to their evil end."
10"The promise" implies the promise of the Hereafter to which allusion was made in the preceding sentence, saying: 'All affairs shall ultimately be presented before Allah. 11"Let not...deceive you": "Deceive you that the world is an end in itself: that there is no Hereafter when one will have to render an account of one's deeds: or that even if there is the Hereafter, the one who is enjoying life here will enjoy that the promise of the Hereafter to which allusion was made in the preceding sentence, saying: 'All affairs shall ultimately be presented before Allah. 11"Let not...deceive you": "Deceive y
life there, too."12"Great deceiver": Satan, as is evident from the next sentence. And "deceive you concerning Allah after having once created the world, has retired and has now practically nothing to do with the universe any more;(3) delude others into believing that Allah
no doubt is running the universe, but He has taken no responsibility of providing guidance to man: therefore, Revelation and Prophethood are a mere deception; and (4) give still others the has some beloved ones too: if one remains attached to them, success and salvation
are assured. 13Those who disbelieve: those who disbelieve: those who will refuse to believe in this invitation of Allah's Book and His Messenger. 14That is, Allah will overlook their errors and will reward them for their good deeds not merely with what they will just deserve but much more richly and generously. 15Verses 3-7 were addressed to the common people. In this paragraph mention has been made of the standard-
bearers of error and deviation, who were exerting their utmost to frustrate and defeat the mission of the Holy Prophet. 16That is, one kind of perverted person is he who commits evil but knows and understands that he is committing evil. Such a person can be reformed by counsel and advice, and sometimes his own conscience also pricks and brings him to the right path, for his habits only are perverted,
not his mind But there is another kind of a person whose mentality has been perverted, who has lost the discrimination between good and evil, far whom the life of sin has become alluring and lustrous, who abhors good and takes evil for civilization and culture, who regards goodness and piety as things of the past, and sinfulness and wickedness as progressiveness, and for whom guidance becomes error
and error guidance. Such a person is not amenable to any advice, any admonition. He neither takes warning from his own follies, nor listens to a well-wisher. It is useless to waste ones tube and energy for the reformation of such a person instead, the inviter to the truth should turn his attention towards those whose consciences may still be alive and who may still be inclined to listen to the truth. 17The
insertion of the words "Allah lends astray whomsoever He pleases and shows the Right Way to whomsoever He pleases", between the meaning that Allah deprives, of the grace of guidance, those who become so perverted mentally, and leaves them to wander aimlessly in the ways in which they themselves wish to remain lost. After making the Holy Prophet
realize this fact Allah exhorts him to the effect: "It is not within your power to bring such people to the right path; therefore, have patience in their regard. Just as Allah is indifferent about them, so should you also avoid being unduly anxious about their reformation." Here, one should bear in mind two things very clearly. First, the people being mentioned here were not the common people, but the chiefs of
Makkah. who were employing every falsehood, every fraud and every trick to defeat the mission of the Holy Prophet. These people were in fact not involved in any misunderstanding about the Holy Prophet. These people were in fact not involved in any misunderstanding about the Holy Prophet. These people were in fact not involved in any misunderstanding about the Holy Prophet. They knew full well what he was calling theta to and what were the evils and moral weaknesses which they themselves were striving to maintain. After knowing and understanding All this they had firmly
resolved not to let him succeed in his object, and for this purpose they did not feel any hesitation in using any mean or petty device. Now, evidently the people who deliberately and after annual consultation invent a new falsehood every next day and spread it against a person, can deceive the whole world but as for themselves they know that they are the liars and that the person whom they have accused is
free of every blame. Then, if the person against whom the false propaganda is being made also does not react and respond in a way opposed to truth and righteousness, the unjust people also cannot help realizing that their opponent is a truthful and honest man. If in spite of this the person against whom the false propaganda is being made also does not react and respond in a way opposed to truth and righteousness, the unjust people also cannot help realizing that their opponent is a truthful and honest man. If in spite of this the person against whom the false propaganda is being made also does not react and respond in a way opposed to truth and righteousness, the unjust people also cannot help realizing that their opponent is a truthful and honest man. If in spite of this the people also cannot help realizing that their opponent is a truthful and honest man. If in spite of this the people also cannot help realizing that their opponent is a truthful and honest man. If in spite of this the people also cannot help realizing that their opponent is a truthful and honest man. If in spite of this the people also cannot help realizing that their opponent is a truthful and honest man. If in spite of this the people also cannot help realizing that their opponent is a truthful and honest man. If in spite of this the people also cannot help realizing that the people also cannot help realizing the people also cannot help realizing the people also cannot help realizing the peo
itself testifies that they are under Allah's curse and they can no longer discriminate between good and evil. Secondly, if Allah had only meant to make His Prophet understand the supreme truth, He could have secretly made him aware of this. There was no need to proclaim it to the world was in fact meant to warn the common people
that the leaders and the religious guides whom they were following blindly were the people of perverted mentality. whose mean conduct was itself an evidence that they were under the curse of Allah. 18This sentence in itself contains the threat that a time is coming when Allah will punish them for their misdeeds. When a ruler says that he is fully aware of the misdeeds of a culprit, it does not only mean that
the ruler has the knowledge of his misconduct, but it necessarily contains the warning that he will also punish him for this certainly. 19That is, "These ignorant people think that the Hereafter is impossible. That is why they are living under the delusion that they may do whatever they like in the world, the time will never come when they will have to. appear before their God and render an account of their
deeds. But this is no more than a delusion. On the Day of Resurrection, the dead men of all ages will suddenly rise back to life at one shower of the earth comes back to life at one shower of the earth comes back to life at one shower of the earth comes back to life at one shower of the earth."
Prophet, they were doing it for the sake of their honor among the Arabs would be ruined. At this it is being said: "The honor that you have attained for yourselves by your disbelief in and rebellion against Allah. is a false honor, which is destined
to be mined. The taste and enduring honor, which can never suffer debasement, can be attained only through service of Allah. If you turn sincerely and faithfully to Him, you will attain it; and if you turn away from Him you are bound to live an abject, wretched life. " 21This is the real means of attaining the honor. In the sight of Allah the false, vicious and mischievous can never rise and flourish. In His sight
only such a word can rise and flourish; which is taste and pure and based on the truth, and in which a righteous creed and presented. Then the thing which makes the pure word rise and prosper is the action which conforms to it. Wherever the word is pure but the action opposed to it, the purity of the word suffers a blemish. The mere extravagant rise of
the tongue does not exalt a word: the power of the righteous action as inter-dependent. No action can be righteous action as inter-dependent. No action can be righteous creed behind it. And no righteous action as inter-dependent. No action can be righteous merely on the basis of its external and apparent form unless it has a righteous creed behind it. And no righteous creed can be reliable unless it is supported and
confirmed by a person's action. For instance, if a person says that he regards Allah, the One, alone as his Deity, but worships others than Allah in practical life, his action belies his word. If a person says that he regards the wine as unlawful but drinks, his mere word can neither be acceptable to the people nor deserve approval in the sight of Allah. 22Those who plot evil": Those who propagate false and evil
words by means of cunning tricks, deceit and deceptive reasoning, and do not feel any hesitation in employing any device, however mean and depraved, to frustrate and defeat the word of the truth. " 23From here again the discourse is directed to the common people. 24That is, man in the first instance was created from the dust directly, then his race was perpetuated through the sperm-drop. 25That is, "It
is pre-ordained for everyone who is born in this world how long he will live. If a person lives a long life, he does so by Allah's decree. Some ignorant people give the advancement of the medical science; and the people
used to live short lives in the past, now due to better medical facilities the life-span has increased. But this argument could be presented in refutation of the Qur'anic argument at two-year life for a certain person, and the modern medical facilities have enhanced it by a day. If a person has no such knowledge, he cannot refine this
Qur'anic statement on any rational grounds. Only on the basis of the statistics that the death-rate among children has fallen, or that the people now. are living longer lives, it cannot be argued that man has now become able to change the decrees of Allah. Rationally it is not impossible that Allah might have fixed different life-spans for the people born in different periods, and this might also be Allah
Almighty's decree that man in such and such an age would be granted curative power to treat such and perfect knowledge about them." 27That is,
the body of water in the oceans, and the body of water in the coeans, and the body of water in the rivers and springs and lakes. 28"Fresh flesh": Flesh of water animals. 29That is pearls and corals and, in some rivers, diamonds and gold. 30That is, "The light of the day starts diminishing and the darkness of the night, in the beginning, a streak
of the light appears on the horizon, and then the bright day dawns." 31"Subjected it "a blade of grass", which is an insignificant thing.33This does not mean that they
cannot tell aloud, in answer to your prayer whether your prayer whether your prayer has been accepted or not, but it means that .they cannot take any action on your supplication is sent to the one
who is really a ruler, one or the other action will certainly be taken on it. 34That is, "They will plainly say: We had never told theta that we are Allah's associates and that they regarded us as Allah's associates and the that they regarded us as Allah's associates and the they regarded us as Allah's associates and that they regarded us as Allah's associates and the the
Allah Almighty Himself. It means this: The other person can at the most refine shirk and prove the powerless of the gods of the polytheists by rational arguments only, but We are directly aware of the Absolute Truth. We are telling you, on the basis of knowledge, that All those whom the people believe to be possessing some powers in Our Godhead are absolutely powerless. They have no authority
whatever by which they might do somebody good or harm. And We know this directly that on the Day of Resurrection, these gods of the mushriks will themselves refute their shirk. "36That is, "You should not remain under the delusion that Allah stands in need of your help. If you do not accept Him as God, His Godhead will fail, and if you do not serve and worship Him, He will incur some loss. Nay, but the
fact is that you stand in need of Him. You cannot remain alive for a moment if He does not keep you alive, and does not provide you with the means by which you remain alive for a moment if He does not keep you alive, and does not provide you with the means by which you remain alive for a moment if He does not provide you with the means by which you remain alive for a moment if He does not because Allah stands in need of it, but because upon it depends your own success here as well as in the Hereafter. If you do not do
so, you will be harming your own selves only, and not Allah in any way." 37The word Ghani implies that He is Self-Sufficient and Independent of All: He does not stand in need of anyone's help. The word Hamid implies that He is Self-Praiseworthy: someone may praise Him, or may not, but He alone is worthy of hamd (praise and gratitude). These two attributes have been
used together because one would be ghani even if one did not do any good to anyone by one's wealth. In such a case one would be ghani but not hamid One will be hamid only in case one does not draw any benefit for oneself but benefits others in every way from the treasures of one's wealth and resources. Since Allah is perfect in these two attributes, it has been said: "He is not just Ghani (self-
sufficient) but such Ghani as is worthy of every kind of praise and gratitude, for He is fulfilling your needs as well as the needs of all other creatures.38That is, You are not enjoying life on Allah's earth solely by dim of your own power and might. He has the power to remove you from here in no time and raise another people to take your place. Therefore, you should understand your true worth, and should
desist from adopting the conduct which has been causing the downfall of the nations. When Allah wills to send someone to his doom. there is no one in the universe, who can stop Him and withhold His decree from being enforced. 39"Burden": the burden of the responsibilities of actions. It means: In the sight of Allah every one is responsible for his own actions and for no one else's. There is no possibility
that Allah will place the burden of one man's responsibility upon the other, nor is there the possibility upon the other. This thing has been said here because the polytheist kinsmen and relatives of the people who were embracing Islam in Makkah, used to urge them, saying, Give up Islam
and return to your ancestral faith. We take the responsibility of any punishment etc. on ourselves." 40In the preceding sentence, Allah's law of justice has been enunciated, according to which He will not seize any person for the sin committed by another, but will hold everyone responsible for his own sin. In this sentence the Muslims have been told: 'Those who urge you to give up faith and commit evil on
the assurance that they will take on themselves the burden of your sins on the Day of Resurrection, are in fact giving you a false hope. When Resurrection comes and the people see what fate they are going to meet in consequence of their misdeed, everyone will be concerned only about himself. Brother will turn away from brother and father from son, and no one will be prepared to take even an atom's
weight of another's burden on himself." 41In other words, "Your warnings cannot have any effect on obstinate and stubborn people to the right path, who have fear of God in their hearts, and who are inclined to bow before their real Master." 42In these comparisons the present and the future of a believer and a disbeliever have been contrasted. There is a
person who has closed his eyes to the realities and does not care to see as to what truth the whole system of the universe and his own existence itself are pointing. There is a person, whose eyes are open and who clearly sees that everything outside and inside himself bears evidence to the Unity of God and to man's answerability before him. There is a person, whose eyes are open and who clearly sees that everything outside and inside himself bears evidence to the Unity of God and to man's answerability before him. There is a person, who is wandering blindly in the
superstitions of ignorance and the darknesses of presumptions and speculations, and is not inclined to benefit by the light of the candle lit by the Prophet. There is the other person, whose eyes are open and who, as soon as the light spread by the Prophet appears before him, comes to realize that All the ways being followed by the polytheists and the disbelievers and the disbelievers and the atheists lead to destruction, and
the way to success is only that which has been shown by the Messenger of God. Now how can it be possible that the attitude of the two should meet the same end and should both end up in the dust after death? Neither should one be punished for his
wrongdoings, nor the other be rewarded for his righteous conduct. The sentence, "the cool shade and the heat of the sun are not alike", points to the same end is utterly false. In the end, the believer has been likened to the living and the
stubborn disbeliever to the dead. That is, the believer is he whose feeling, understanding and perception are alive and whose conscience is making him aware of the distinction between the good and the evil every moment. Contrary to this, the person who has been, wholly lost in the prejudices of disbelief is even worse than the blind person who is wandering about in darkness. Nay, he is like a dead
person who has no sense or feeling left in him. 43That is, "As for the powers of Allah, they are unlimited. He can even make those people to hear him, who are inclined to listen to every reasonable
thing.44That is, "Your only duty is to warn the people and nothing else. If even after this a person does not come to his senses, and remains lost in his deviations, you are not to blame for that, for you have not been entrusted with the duty of making the blind to see and the deaf to hear.45That there has been no community in the world for whose guidance Allah did not appoint the Prophets, has been stated
at several places in the Qur'an. In Surah Ar-Ra'd: 7, it was said: "Every people has its guide;" in Surah Al-Hijr: 10: "O Prophet, We have already sent Messengers before you among many of the ancient peoples;" in Surah An-Nahl: 36: "We sent to every community a Messenger;" and in Surah Ash-Shu'ara: 208: "We have never destroyed a habitation unless it had its warners to administer admonition. "But,
in this connection, one should note two things so that there remains no misunderstanding. First, one and the same Prophet is enough for the lands to which his message may reach. It is not necessary that Prophets be sent to every separate habitation and to every separate community. Second, no new Prophet needs to be sent as long as the message and teaching and guidance given by a previous
Prophet remains safe and intact. It is not necessary that a separate Prophet be sent for every race and every generation.46Clear proofs": Proofs which clearly testified that they were Allah's Messengers. 47"Scriptures" probably consisted of good counsels and moral precepts and "the Book" comprised a complete code of the law.48This is meant to impress that in the universe created by Allah nowhere is
there homogeneity and uniformity; there is variety everywhere. From the same earth and by the same water different kinds of trees are appearing. Even the two pieces of the fruit of the same mountain one will see a variety of colors and a great difference in the material composition of its different parts. Even among human beings and animals one
will not see two offspring of the same parents exactly alike. If a person seeks uniformity of the temperaments and dispositions and mentalities in this universe and is bewildered at the differences which have been alluded to in vv. 19-22 above, it will be his own perception and understanding to blame. This same variety and differences which have been alluded to in vv. 19-22 above, it will be his own perception and understanding to blame. This same variety and differences which have been alluded to in vv. 19-22 above, it will be his own perception and understanding to blame. This same variety and differences which have been alluded to in vv. 19-22 above, it will be his own perception and understanding to blame. This same variety and differences which have been alluded to in vv. 19-22 above, it will be his own perception and understanding to blame. This same variety and differences which have been alluded to in vv. 19-22 above, it will be his own perception and understanding to blame. This same variety and differences which have been alluded to in vv. 19-22 above, it will be his own perception and understanding to blame. This same variety and difference and is bewildered at the difference at the difference and is bewildered at the difference at the difference at the difference and is bewildered at the difference at the difference at the diffe
Being with great wisdom; its Maker is a Unique Creator and a Matchless Fashioner, Who does not have the same model of everything. Then if one ponders over the differences in human temperaments and limitless designs of everything. Then if one ponders over the differences in human temperaments and limitless designs of everything. Then if one ponders over the differences in human temperaments and limitless designs of everything. Then if one ponders over the differences in human temperaments and limitless designs of everything.
human beings had been created with the uniform temperaments and desires and feelings and inclinations and ways of thinking, and no room had been left for any difference, it would have been absolutely useless to bring about a new creation having power and authority, the necessary inevitable
demand of the nature of the decision was that room for all sorts of differences should be provided in its nature and structure. This is the main proof of the fact that the creation of man is not the result of a wonderful and wise plan and design. And obviously, wherever there is a wise plan and design, there must necessarily be a Wise Being working behind it, for the existence of
wisdom without a Wise Being would be un-imaginable.49That is, the more a person is unaware of the attributes of Allah, the more a person is aware and Conscious of Allah the more a person is aware and conscious of Allah, the more a person is aware and conscious of Allah work attributes, the more a person is aware and conscious of Allah work attributes of Allah work attributes, the more a person is aware and conscious of Allah work attributes.
does not imply knowledge of academic subjects like philosophy and science and history and mathematics, etc. but the knowledge of Divine attributes of God is illiterate or illiterate or illiterate or illiterate or illiterate. The one who is fearless of God and fears Him in his heart, is learned even
if he is illiterate. In the same connection, one should also know that in this verse the 'ulama' does not imply the scholars in the technical sense, who are termed as religious scholars because of their knowledge of the Qur'an and Hadith and Fiqh and philosophy. They will prove true to this verse only when they possess fear of God in their hearts. The same thing has been said by Hadrat 'Abdullah bin
Mas'ud, thus: "knowledge is not due to much narration of Hadith but due to much narration of Hadith bu
But He is All-Forgiving alsa and is, therefore, giving respite to the wrongdoers.51This kind of conduct and practice of the believer also invests his made a man invests his money and labor and capabilities in the hope that he will not only get his capital back and his wages for the time and energy spent but in addition some profit as well. Likewise, a believer also invests his
wealth and his time and his labor and capabilities in carrying out Allah will bless him with much more from His bounty as well. But there is a great difference between the two kinds of bargains. In the worldly trade bargains there is the risk of
loss also along with the hope of profits. Contrary to this, in the bargain that a sincere servant makes with his God there is: no risk of any loss whatever. 52That is, "Allah's relation with the sincere believers is not that of a minor error. But Allah is the Most Beneficent. and Generous Master.
He overlooks the errors of His obedient servant and appreciates whatever service he might be able to render."53lt means: This Book is not presenting the same eternal Truth which all the Prophets have been presenting from the very beginning. 54The object of mentioning these attributes of Allah here
is to arouse the people to the aims and ideals in which their true well being lies, to the principles which alone can afford the right guidance and to the nature of His servants and its demands, and He alone watches over their well-being and affairs. The people do not know
their own selves as much as their Creator knows them. Therefore, the truth is that, and can only be that, which He has taught by Revelation. 55This implies the Muslims, who have been sorted out from all mankind so that they may become heirs to the Book of Allah, and convey its message to others after the Holy Prophet Muhammad (upon whom be Allah's peace and blessings). Though this Book has
been presented before all human beings, those who accepted it in the first instance, were chosen for the honor to become heirs to a great Book like the Qur'an and the trustees of the teaching and guidance imparted by a great Messenger like the Holy Prophet Muhammad (upon whom be Allah's peace and blessings). 56That is, "All these Muslims are not alike but are divided into three classes:(1) Those
unjust to themselves: They are those who believe sincerely and honestly that the Qur'an is the . Book of Allah, but in practical life do not fully follow the Book of Allah and the Sunnah of His Messenger. They are believers but sinful; culprits but not rebellious; weak of faith but not hypocritical and unbelieving at heart. Therefore, although
they are lunjust to themselves," they have been included among the chosen servants of God and among the heirs to the Book; otherwise, obviously the rebels and the unbelieving people could not be so treated and honored. This class of the believers have been mentioned first of All because they are most numerous among the Muslims.(2) Those following the middle course: They are
the people who fulfill the obligations of this inheritance to some extent but not fully. They are obedient as well as erring. They are obedience; however, at times they give it undue freedom and become involved in sin. Thus, their life becomes a combination of both the good and the evil actions. They are less numerous than the first
group but more than the third; that is why they have been mentioned second. (3) Those excelling in good deeds: They are the people of the first rank among the heirs to the Book, and they are the ones who are doing full justice to the inheritance. They are in the forefront in following and adhering to the Book, and they are the ones who are doing full justice to the inheritance. They are in the forefront in following and adhering to the Book, and they are the ones who are doing full justice to the inheritance.
sake of the true Faith, and in every pious and good work. They are not the ones who would commit a sin deliberately, but if they happened to commit a sin inadvertently, they would be filled with remorse as soon as they became conscious of it. They are less numerous than the people of the first two groups, and therefore, have been mentioned last, although they merit the first place in the matter of doing
justice to the heritage of the Book of AllahAs for the sentence, "this is the supreme bounty, and the people who excel in good deeds are the best of the Muslim community. And if it is taken to be related with the first sentence, it would mean that to be a heir to the Book of Allah and to be chosen for this
heritage is the supreme bounty, and the people who have been so chosen on account of their faith in the Qur'an and the Holy Prophet Muhammad arc the best among the human beings created by Allah. 57One section of the commentators has held the view that this sentence is related with the two sentences immediately preceding it. That is, the ones who excel in good duds are the best of the people and
they alone will enter the Gardens. As for the first two groups, nothing has been stated about them so that they became worried concerning their fate and try to improve their lot. This view has been presented by `Allama Zamakhshari forcefully and supported by Imam Razi. But the majority of the commentators opine that it is related with the whole preceding discourse, which means that all the three classes of
the Ummah shall eventually enter Paradise, whether without accountability, or afar the accountability, whether remaining secure from every punishment, or after receiving some punishment. This commentary is supported by the Qur'anic context, for a little below about those who are contrasted with the heirs of the Book, it has been said: "And for those who have disbelieved, there is the fire of Hell. "This
shows that there is Paradise for all those who have believed in the Hook, and Hell for all those who have refused to believe in it. The same has been supported by the Hadith of the Holy Prophet, which Imam Ahmad, Ibn Jarir, Ibn Abi Hatim, Tabarani, Baihaqi and some other traditionalists have related on the authority of Hadrat Abu ad-Darda'. The Holy Prophet said: Those who have excelled in good works
shall enter Paradise without; and those who arc following the middle course, shall be subjected to accountability; but their accountability (mahshar). Then Allah shall cover them also with His mercy. And they are the ones who will say: 'Thanks to Allah Who
has removed sorrow from us!"In this Hadith the Holy Prophet has himself given a complete commentary of the verse under discussion, and stated separately the end to be met by each of the three groups of the believers. The "light accountability" for the ones following the middle course means this: The disbelievers will be punished for their disbelief as well as for each single crime and sin of their
separately, but, contrary to this, the good and bad deeds of the believers who come with both the good and evil deeds will be judged on the whole: they will not be rewarded for each good deed and punished for each good deed and punished for each evil deed separately. As for those "who will be detained throughout the period of Resurrection and accountability because they had been unjust to themselves," it means: They will not be rewarded for each good deed and punished for each good deed and punished for each good deed and punished for each evil deeds will be detained throughout the period of Resurrection and accountability because they had been unjust to themselves," it means: They will not be rewarded for each good and evil deed separately.
thrown into Hell, but will be sentenced to be detained "till the rising of the Court." In other words, they will be exposed to all the several sayings to the
same effect from many Companions like Hadrat 'Umar, Hadrat 'Umar, Hadrat 'Uthman, Hadrat 'Abdullah bin Mas'ud, Hadrat Abdullah bin Mas'ud, Hadrat Abdullah bin Mas'ud, Hadrat Hadrat 'Abdullah bin Mas'ud, Hadrat 'Abdullah bin 'Abbas, Hadrat 'Abdullah bin 'Abbas, Hadrat 'Umar, Hadrat 'Umar, Hadrat 'Umar, Hadrat 'Abdullah bin Mas'ud, Hadrat 'Abdullah bin Mas'ud, Hadrat 'Abdullah bin Mas'ud, Hadrat 'Abdullah bin Mas'ud, Hadrat 'Abdullah bin 'Abbas, Hadrat 'Abdullah bin Mas'ud, Hadrat 'Abdullah bin 'Abbas, Hadrat 'Abdullah bin 'Abbas, Hadrat 'Abdullah bin Mas'ud, Hadrat 'Umar, Hadrat 'Umar, Hadrat 'Umar, Hadrat 'Abdullah bin Mas'ud, Hadrat 'Abdullah bin Mas'ud, Hadrat 'Abdullah bin Mas'ud, Hadrat 'Abdullah bin 'Abbas, Hadrat 'Abdullah bin Mas'ud, Hadrat 'Abdullah bi
have been unjust to themselves" from among the Muslims will only be sentenced to be detained "till the rising of the Court", and none of them will go to Hell in spite of his faith. For instance, Allah Himself has declared that the believer who kills another believer willfully shall go to Hell. Likewise, Hell has
been mentioned as the punishment of those people also who violate the provisions of the Divine Law of Inheritance. Those who devour interest even after its prohibition have been declared to be "the dwellers of Hell." Besides these, some other major sins also have been mentioned in Hadith, whose perpetrator shall go to Hell. 58"Sorrow": Sorrow of every kind: sorrows and Briefs and worries of the world
and of the Hereafter with regard to the final end. It means : "Now we have nothing to worry about: now there can be no question of deeds we had brought and blessed us with His Paradise as a reward."60That is, "The world was a stage in our journey of life, which we have crossed, we had brought and blessed us with His Paradise as a reward."60That is, "The world was a stage in our journey of life, which we have crossed, and trouble afflicting us here.
and the plain of Resurrection also is a stage of the same journey, which we have come to an efflictions have come to an efflictions have come to an efflictions have to perform any work here in carrying out which we might have to experience any rigor or hardship and after carrying out
which we might be fatigued."62"Who have disbelieved": Who have refused to believe in the Book which Allah has sent down on Muhammad (upon whom be His peace and blessings). 63This implies every such age of life in which a person may be able to distinguish between good and evil, truth and falsehood, if he likes to, and turn to right guidance instead of deviation, if he wishes. If a person has died
before attaining such an age, he will not be called to any account according to this verse. However, the one who has attained this age and gets more and more opportunities for choosing and adopting the right path, his responsibility also will increase accordingly; so much so that the one who does not adopt
right guidance even in old age will have no chance left for making any excuse. This same thing has been reported by Hadrat Abu Hurairah and Hadrat Sahl bin Sa'd as-Sa'idi in a Hadith, saying: "The one who lives a short life has an excuse to offer, but there is no room for making an excuse for him who lives for 60 years or more." (Bukhari Ahmad, Nasa'i, Ibn Jarir, Ibn Abi Hatim).64This can have two
meanings: (1) "Now He has settled you on His earth after the passing away of the previous generations and nations;" and (2) "the powers and authority that He has given you over different things in the earth are not meant to make you the owners of these things but are meant to enable you to function as the representatives of their real Owner. "65If the previous sentence is taken to mean that you have
been made successors to the previous nations, this sentence would mean this: "The one who did not learn any lesson from the fate of the previous nations and adopted the conduct of disbelief due to which those nations have gone to their doom, will himself see the evil end of his folly." And if the sentence is taken to mean this that Allah has delegated to you powers and authority as His vicegerents in the
earth, this sentence would mean: 'He who forgot this position of vicegerency and became independent, or he who adopted service of someone else, apart from his real Master, would see the evil end of his rebellious conduct himself." 66"Associates of Allah. 67That is, "Do
they possess a written sanction from Us in which We might have indicated that We have given such and such persons the powers to heal the sick, or to get jobs for the jobless, or to fulfill needs of the needy, or that We have made such and such persons the people of those parts; therefore, Our
servants now should pray to them and present gifts and offerings before them, and for whatever blessings they receive they should thank those "demigods" only? If you possess any practices. When you are asked as to what sign is there in the heavens and the
earth that may point to your self invented gods as being God's associates, you cannot point out any. When you arc asked to product any Divine sanction from any Book of Allah, or from the possession, or from the possession, or from the possession of your self-invented gods, which may testify to God s having Himself delegated to them those powers which you assign to them, you do not produce any. What then is the basis
of your these creeds and concepts? Are you the owners of the Divine rights and powers that you may assign and distribute them to whomsoever you please?" 68That is, "These religious guides, saints, priests, sorcerers, preachers and attendants of shrines and their agents are fooling the people for selfish motives, and are concocting stories to give them false hopes that if they became the followers of such
and such personalities, apart from God, they would have all their wishes and needs fulfilled in the world, and all their sins, no matter-how grave and numerous, forgiven by Allah in the Hereafter."69That is, "This limitless universe these helpless creatures do not even have the power
to Sustain their own selves. Each one of them is entirely dependent on Allah Almighty for his birth and survival every moment. To think that any one of them has any share in the attributes and powers of Divinity is sheer folly and deception. "70That is, "It is Allah's Clemency and Forbearance that He is not seizing the culprits immediately in punishment in spite of All kinds of disobedience which are being
shown towards Him "71Before the advent of the Holy Prophet, the same thing used to be said by the Arabs, in general, and by the Quraish, in particular, when they witnessed the moral degeneration of the Jews and the Christians. Mention of the Jews and the Christians. Mention of the Holy Prophet, the same thing used to be said by the Arabs, in general, and by the Quraish, in particular, when they witnessed the moral degeneration of the Jews and the Christians. Mention of the Jews and the Christians.
repudiates its Prophet, is destroyed should be applied in their case as well. Page 26 NameThe word Fatir of the first verse is the title given to this Surah, which also occurred. The other name is Al Malaika, which also occurred the title given to this Surah in which the word Fatir of the style shows that the period of the revelation of this Sarah is
probably the middle Makkan period, and especially that part of it, when antagonism had grown quite strong and every sort of mischief was being adopted to frustrate the mission of the Holy Prophet. Subject Matter and ThemeThe discourse is meant to warn and reprove the people of Makkan and their chiefs for their antagonistic attitude that they had then adopted towards the Holy Prophet's message of
Tauhid, like a well wisher, and also to admonish them like a teacher, as if to say: "O foolish people, the way to which this Prophet is calling you is to your own selves. If you do not listen to him, you will be harming your own selves, not him. Just
consider and ponder over what he says: there is no basis for shirk in the world. He presents the doctrine of Tauhid. If you use your common sense, you will come to the conclusion that there is no being, beside Allah, Creator of the Universe, which might possess divine attributes and powers and
authority. He tells you that you have not been created to be irresponsible in this world, but you have to render an account of your deeds before your God, and that there is life after the life of this world when everyone will meet the consequences of what he has done here. If you thing a little you will see that your doubts and your astonishment about it are absolutely baseless. Don't you see the phenomenon
of the reproduction of creation day and night. How can then your own recreation be impossible for that God Who created you from an insignificant sperm drop? Doesn't your own intellect testify that the good and the evil meet with the same fate and end up in the dust, or should the good be requited
with good and the evil with evil? Now, if you do not admit and acknowledge these rational and reasonable things and do not abandon your false gods, and wish to continue living only as irresponsibility was to make the truth plain to you, which be has done."In this
connection, the Holy Prophet has been consoled again and again, as if to say :"When you are doing full justice to the preaching of your mission, you do not incur any responsibility for those who persist in their error and do not accept and follow the right way." Furthermore, he has also been consoled to the effect "You should neither grieve on account of those who persist in their error and do not want to believe, nor consume
yourself with the thought of how to bring them to the rights path. Instead of this, you should pay your full attention to those who are inclined to listen to you."The believers also, in this connection, have been given the good news so that they may feel strengthened and remain steadfast on the promises made by Allah. This can have two meanings:(1) "That
these angels perform the service of communicating messages between Allah and His Prophets:" and(2) "that it is the duty of these angels to convey and enforce the Commands of Allah Almighty throughout the universe, "The object is to impress this truth: The position of the angels whom the polytheists have made their gods and goddesses is no more than of obedient servants of Allah, the One. Just as
the servants of a king run about for the implementation of his orders, so do these angels fly about in the service of the universe. These servants have no authority of their own; All powers rest with Allah, Who is the real Sovereign of the Universe. These servants have no authority of their own; All powers rest with Allah, who is the real Sovereign of the Universe. These servants have no authority of their own; All powers rest with Allah, who is the real Sovereign.
wings of birds, instead of any other words, to express and depict the truth, one can certainly conclude that this very word of our language is nearest to the actual meaning. The mention of two and three and four pairs of the wings shows that different angels have been granted different degrees of powers by Allah. They have been equipped with different powers of speed and efficiency as demanded by the
nature of service for which they are employed. 3These words show that the number of the wings of the angels is restricted to four, but Allah has provided some angels with more wings than four. According to a Hadith related by Hadrat 'Abdullah bin Mas'ud, the Holy Prophet once saw the Angel Gabriel (peace be upon hits) with six hundred wings. (Bukhari, Muslim, Tirmidhi). Hadrat 'Abdullah bin Mas'ud, the Holy Prophet once saw the Angel Gabriel (peace be upon hits) with six hundred wings. (Bukhari, Muslim, Tirmidhi). Hadrat 'Abdullah bin Mas'ud, the Holy Prophet once saw the Angel Gabriel (peace be upon hits) with six hundred wings.
Holy Prophet had seen Gabriel twice in his real shape: he had six hundred wings and had covered the whole horizon. (Tirmidhi) 4This also is meant to remove the misunderstanding of the polytheists, who believed that from among the servants of Allah some one gave them the jobs, some one the children and some one health to their patients. All these superstitions of shirk are baseless, and the pure truth
is just that whatever of mercy reaches the people, reaches the people, reaches them only through Allah Almighty's bounty and grace. No one else has the power either to bestow it or to withhold it. This theme has been expressed at many places in the Qur'an and the Ahadith in different ways so that man may avoid the humiliation of begging at every door and at every shrine and may realize that making or marring of his destiny
.n the power of One Allah alone and of none else. 5He is the All-Mighty": He is dominant and the owner of Sovereignty: none can stop His judgments from being enforced. Also "He is demanded by wisdom, and when He withholds something judgment gives it from somebody He withholds it because it would
be against wisdom to give it. 6"Remember.... you": "Do not be ungrateful: do not forget that whatever you have has been given by Allah, or regards a blessing as a favor done by another than Allah for a favor received, or prays to another than Allah for the grant of a blessing, is ungrateful".
7There is a subtle gap between the first and the second sentence, which is being filled by the context itself. To understand this, one may visualize the scene like this: The polytheists are being addressed. The speaker asks the audience: 'Is there another creator beside Allah, who might have created you, and might be arranging provisions for you from the earth and heavens?" After this question the speaker
waits for the answer. But there is no reply from anywhere. No one replies that there is another one beside Allah, who could be their creator and sustainer. Then the speaker says: "If so, then He alone can be the Deity also and no one else. How have you been so deceived? Why have you
taken these others as your deities, when Allah alone is your Creator and Sustainer?" 8"If they ...liar": `If they do not believe that there is no one worthy of worship but Allah, and accuse you of having made a false claim to Prophethood."9That is, "It is not for the people to give the verdict that whomsoever they call a liar should in actual fact become a liar. The judgment rests with Allah. He shall in the end
decide who was the liar, and shall bring the real liars to their evil end." 10"The promise" implies the preceding sentence, saying: 'All affairs shall ultimately be presented before Allah. 11"Let not...deceive you": "Deceive you that the world is an end in itself: that there is no Hereafter when one will have to render an account of one's deeds: or that
even if there is the Hereafter, the one who is enjoying life here will enjoy life there, too."12"Great deceive you concerning Allah means:(1) That he should stake some people believe that Allah does not exist at All;(2) involve others in the misunderstanding that Hereafter, the one who is enjoying life here will enjoy life there, too."12"Great deceiver": Satan, as is evident from the next sentence. And "deceive you concerning Allah" means:(1) That he should stake some people believe that Allah does not exist at All;(2) involve others in the misunderstanding that Allah does not exist at All;(2) involve others in the misunderstanding that Allah does not exist at All;(2) involve others in the misunderstanding that Allah does not exist at Allah does not exist at All;(2) involve others in the misunderstanding that Allah does not exist at A
do with the universe any more;(3) delude others into believing that Allah no doubt is running the universe, but He has taken no responsibility of providing guidance to man: therefore, Revelation and Prophethood are a mere deception; and(4) give still others the false hope that since Allah is All-Forgiving and All-Merciful. He will forgive one whatever sins one might have committed, and that He has some
beloved ones too: if one remains attached to them, success and salvation are assured. 13Those who disbelieve: those who will refuse to believe in this invitation of Allah's Book and His Messenger. 14That is, Allah will overlook their errors and will reward them for their good deeds not merely with what they will just deserve but much more richly and generously. 15Verses 3-7 were addressed to the common
people. In this paragraph mention has been made of the standard-bearers of error and deviation, who were exerting their utmost to frustrate and defeat the mission of the Holy Prophet. 16That is, one kind of perverted person is he who commits evil but knows and understands that he is committing evil. Such a person can be reformed by counsel and advice, and sometimes his own conscience also pricks
and brings him to the right path, for his habits only are perverted, not his mind But there is another kind of a person whose mentality has been perverted, who has lost the discrimination between good and evil, far whom the life of sin has become alluring and lustrous, who abhors good and takes evil for civilization and culture, who regards goodness and piety as things of the past, and sinfulness and
wickedness as progressiveness, and for whom guidance becomes error and error guidance. Such a person is not amenable to any advice, any admonition. He neither takes warning from his own follies, nor listens to a well-wisher. It is useless to waste ones tube and energy for the reformation of such a person Instead, the inviter to the truth should turn his attention towards those whose consciences may
still be alive and who may still be inclined to listen to the truth. 17The insertion of the words "Allah lends astray whomsoever He pleases", between the preceding and this sentence, clearly gives the meaning that Allah deprives, of the grace of guidance, those who become so perverted mentally, and leaves them to wander aimlessly in the ways in which
they themselves wish to remain lost. After making the Holy Prophet realize this fact Allah exhorts him to the effect: "It is not within your power to bring such people to the right path; therefore, have patience in their regard. Just as Allah is indifferent about them, so should you also avoid being unduly anxious about their reformation." Here, one should bear in mind two things very clearly. First, the people being
mentioned here were not the common people, but the chiefs of Makkah. who were employing every falsehood, every fraud and every trick to defeat the mission of the Holy Prophet. These people were in fact not involved in any misunderstanding about the Holy Prophet. They knew full well what he was calling theta to and what were the evils and moral weaknesses which they themselves were striving to
maintain. After knowing and understanding All this they had firmly resolved not to let him succeed in his object, and for this purpose they did not feel any hesitation invent a new falsehood every next day and spread it against a person, can deceive the whole world but as for themselves they know that
they are the liars and that the person whom they have accused is free of every blame. Then, if the person against whom the false propaganda is being made also does not react and respond in a way opposed to truth and righteousness, the unjust people also cannot help realizing that their opponent is a truthful and honest man. If in spite of this the person against whom the false propaganda is being made also does not react and respond in a way opposed to truth and righteousness, the unjust people also cannot help realizing that their opponent is a truthful and honest man. If in spite of this the people do not feel ashamed of their misconduct and
continue to oppose and resist the truth with falsehood. their conduct itself testifies that they are under Allah's curse and they can no longer discriminate between good and evil. Secondly, if Allah had only meant to make His Prophet understand the supreme truth, He could have secretly made him aware of this. There was no need to proclaim it openly in the Revelation. To mention it in the Qur'an and to
proclaim it to the world was in fact meant to warn the common people that the leaders and the religious guides whom they were following blindly were the people of perverted mentality. Whose mean conduct was itself an evidence that they were under the curse of Allah. 18This sentence in itself contains the threat that a time is coming when Allah will punish them for their misdeeds. When a ruler says that
he is fully aware of the misdeeds of a culprit, it does not only mean that the ruler has the knowledge of his misconduct, but it necessarily contains the warning that he will also punish him for this certainly. 19That is, "These ignorant people think that the Hereafter is impossible. That is why they are living under the delusion that they may do whatever they like in the world, the time will never come when they
will have to. appear before their God and render an account of their dead earth comes back to life at one shower of the earth." 20lt should be noted that
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whatever the chiefs of the Quraish were doing against the Holy Prophet, they were doing it for the sake of their honor and dignity. They thought that if the Holy Prophet succeeded in his mission, their greatness and glory would fade away, their influence would die out and their honor among the Arabs would be ruined. At this it is being said: "The honor that you have attained for yourselves by your disbelief in
and rebellion against Allah. is a false honor, which is destined to be mined. The taste and enduring honor, which can never suffer debasement, can be attained only through service of Allah. If you turn sincerely and faithfully to Him, you will attain it; and if you turn away from Him you are bound to live an abject, wretched life. " 21This is the real means of attaining the honor. In the sight of Allah the false, vicious and mischievous can never rise and flourish. In His sight only such a word is pure but the action opposed to it, the
purity of the word suffers a blemish. The mere extravagant rise of the tongue does not exalt a word: the righteous action as inter-dependent. No action can be righteous merely on the basis of its external and apparent form unless it has a righteous creed behind it.
And no righteous creed can be reliable unless it is supported and confirmed by a person's action. For instance, if a person says that he regards the wine as unlawful but drinks, his mere word can neither be acceptable to the people nor deserve approval in the sight of
Allah. 22Those who plot evil": Those who propagate false and evil words by means of cunning tricks, deceit and deceptive reasoning, and do not feel any hesitation in employing any device, however mean and depraved, to frustrate and defeat the word of the truth. "23From here again the discourse is directed to the common people. 24That is, man in the first instance was created from the dust directly,
then his race was perpetuated through the sperm-drop. 25That is, "It is pre-ordained for everyone who is born in this world how long he will live. If a person lives a long life, he does so by Allah's decree, and if another one lives a short life, he too lives so by Allah's decree. Some ignorant people give the argument that in the past the death-rate of the newly-born children used to be high, and now it has been
checked by the advancement of the medical science; and the people used to live short lives in the past, now due to better medical facilities the life-span has increased. But this argument could be presented in refutation of the Qur'anic argument only when it could be ascertained that Allah, for instance, had pre-ordained a two-year life for a certain person, and the modern medical facilities have enhanced it
by a day. If a person has no such knowledge, he cannot refine this Qur'anic statement on any rational grounds. Only on the basis of the statistics that the death-rate among children has fallen, or that the people now. are living longer lives, it cannot be argued that man has now become able to change the decrees of Allah. Rationally it is not impossible that Allah might have fixed different life-spans for the
people born in different periods, and this might also be Allah Almighty's decree that man in such and such a geriod man would be granted curative power to treat such and such
completely. Likewise, towards the end of the night, in the beginning, a streak of the light appears on the horizon, and then the bright day dawns." 31"Subjected to a law. 32The word gitmira in the original means the thin skin that covers the stone of the date-fruit; but what is meant to be said is that the gods of the mushriks do not own anything whatever. That is why we have translated it "a
blade of grass", which is an insignificant thing.33This does not mean that they cannot tell aloud, in answer to your prayer whether your prayer whether your prayer has been accepted or not, but it means that they cannot take any action on your supplications. If a person sends his application to someone who is not a ruler. his application miscarries. For the person to whom it has been sent, has no authority whatever: he can
neither reject it nor accept it. However, if the same application is sent to the one who is really a ruler, one or the other action will certainly be taken on it. 34That is, "They will plainly say: We had never told theta that we are Allah's associates and were invoking us for help. None of their
prayers has reached us, nor has any of their gifts and offerings". 35"All-Aware": Allah Almighty Himself. It means this: The other person can at the most refine shirk and prove the powerlessness of the gods of the polytheists by rational arguments only, but We are directly aware of the Absolute Truth. We are telling you, on the basis of knowledge, that All those whom the people believe to be possessing
some powers in Our Godhead are absolutely powerless. They have no authority whatever by which they might do somebody good or harm. And We know this directly that on the Day of Resurrection, these gods of the mushriks will themselves refute their shirk. "36That is, "You should not remain under the delusion that Allah stands in need of your help. If you do not accept Him as God, His Godhead will
fail, and if you do not serve and worship Him, He will incur some loss. Nay, but the fact is that you stand in need of Him. You cannot remain alive for a moment if He does not keep you alive, and does not provide you with the means by which you remain alive for a moment if He does not keep you alive, and does not because Allah stands in need of it, but because
upon it depends your own success here as well as in the Hereafter. If you do not do so, you will be harming your own selves only, and not Allah in any way." 37The word Hamid implies that He is the Owner of everything: He is Self-Sufficient and Independent of All: He does not stand in need of anyone's help. The word Hamid implies that He is Self-Praiseworthy: someone may praise Him, or may not, but He alone is worthy of hamd (praise and gratitude). These two attributes have been used together because one would be ghani even if one did not do any good to anyone by one's wealth. In such a case one would be ghani but not hamid One will be hamid only in case one does not draw any benefit for oneself but benefits others in every way from the treasures of one's wealth and resources. Since Allah is
perfect in these two attributes, it has been said: "He is not just Ghani (self-sufficient) but such Ghani as is worthy of every kind of praise and gratitude, for He is fulfilling your needs as well as the needs of all other creatures. 38That is, You are not enjoying life on Allah's earth solely by dim of your own power and might. He has the power to remove you from here in no time and raise another people to take
your place. Therefore, you should understand your true worth, and should desist from adopting the conduct which has been causing the downfall of the nations. When Allah wills to send someone to his doom, there is no one in the universe, who can stop Him and withhold His decree from being enforced. 39"Burden": the burden of the responsibilities of actions. It means: In the sight of Allah every one is
responsible for his own actions and for no one else's. There is no possibility that Allah will place the burden of another's responsibility upon the other, nor is there the possibility that a person will take the burden of another's responsibility upon the other.
were embracing Islam in Makkah, used to urge them, saying, Give up Islam and return to your ancestral faith. We take the responsibility of any punishment etc. on ourselves." 40In the preceding sentence, Allah's law of justice has been enunciated, according to which He will not seize any person for the sin committed by another, but will hold everyone responsible for his own sin. In this sentence the
Muslims have been told: `Those who urge you to give up faith and commit evil on the assurance that they will take on themselves the burden of your sins on the Day of Resurrection, are in fact giving you a false hope. When Resurrection comes and the people see what fate they are going to meet in consequence of their misdeed, everyone will be concerned only about himself. Brother will turn away from
brother and father from son, and no one will be prepared to take even an atom's weight of another's burden on himself." 41In other words, "Your warnings cannot have any effect on obstinate and stubborn people. Your admonitions can bring only such people to the right path, who have fear of God in their hearts, and who are inclined to bow before their real Master." 42In these comparisons the present and
the future of a believer and a disbeliever have been contrasted. There is a person who has closed his eyes to the realities and does not care to see as to what truth the whole system of the universe and his own existence itself are pointing. There is the other person, whose eyes are open and who clearly sees that everything outside and inside himself bears evidence to the Unity of God and to man's
answerability before him. There is a person, who is wandering blindly in the superstitions of ignorance and the darknesses of presumptions and speculations, and is not inclined to benefit by the Prophet appears before him, comes to realize that All the ways being followed by the possible that the possible that the attitude of the two persons be the same in the world and the two may follow one and the same path together? And how can this also be possible either that the two should meet the same end and should both end
up in the dust after death? Neither should one be punished for his wrongdoings, nor the other be rewarded for his righteous conduct. The sentence, "the cool shade and the other will bum in the fire of Hell. Thus, the notions that the two will ultimately meet the same end is utterly
false. In the end, the believer has been likened to the living and the stubborn disbeliever to the dead. That is, the believer is he whose feeling, understanding and perception are alive and whose conscience is making him aware of the distinction between the good and the evil every moment. Contrary to this, the person who has been, wholly lost in the prejudices of disbelief is even worse than the blind
person who is wandering about in darkness. Nay, he is like a dead person who has no sense or feeling left in him. 43That is, "As for the power of the Messenger to make those people to listen to him whose consciences have become dead and whose ears deaf to every call to the truth. He can only make those
people to hear him, who are inclined to listen to every reasonable thing.44That is, "Your only duty is to warn the people and nothing else. If even after this a person does not come to his senses, and remains lost in his deviations, you are not to blame for that, for you have not been entrusted with the duty of making the blind to see and the deaf to hear.45That there has been no community in the world for
whose guidance Allah did not appoint the Prophets, has been stated at several places in the Qur'an. In Surah Ar-Ra'd: 7, it was said: "Every people has its guide;" in Surah An-Nahl: 36: "We sent to every community a Messenger;" and in Surah Ash-Shu'ara: 208: "We have never destroyed
a habitation unless it had its warners to administer admonition. "But, in this connection, one should note two things so that there remains no misunderstanding. First, one and the same Prophet is enough for the lands to which his message may reach. It is not necessary that Prophets be sent to every separate habitation and to every separate community. Second, no new Prophet needs to be sent as long as
the message and teaching and guidance given by a previous Prophet remains safe and intact. It is not necessary that a separate Prophet be sent for every race and every generation. 46Clear proofs which clearly testified that they were Allah's Messengers. 47"Scriptures" probably consisted of good counsels and moral precepts and "the Book" comprised a complete code of the law. 48This is meant to impress that in the universe created by Allah nowhere is there homogeneity and uniformity; there is variety everywhere. From the same earth and by the same mountain one will see a variety of colors and a great difference in the material composition of its
different parts. Even among human beings and animals one will not see two offspring of the same parents exactly alide differences which have been alluded to in vv. 19-22 above, it will be his own perception and understanding to blame. This same variety and difference, in fact, point
to the reality that this universe has been created by a Wise Being with great wisdom; its Maker is a Unique Creator and a Matchless Fashioner, Who does not have the same model of everything before Him, but has a variety of countless and limitless designs of everything. Then if one ponders over the differences in human temperaments and minds, in particular, one will see that it is not a mere accident, but
in fact the masterpiece of the wisdom of creation. If all human beings had been created with the uniform temperaments and desires and feelings and inclinations and ways of thinking, and no room had been left for any difference, it would have been absolutely useless to bring about a new creation like man in the world. When the Creator decided to bring into existence a responsible creation, a creation
having power and authority, the necessary inevitable demand of the nature of the decision was that room for all sorts of differences should be provided in its nature and structure. This is the main proof of the fact that the creation of man is not the result of a wonderful and wise plan and design. And obviously, wherever there is a wise plan and design, there must necessarily be a
Wise Being working behind it, for the existence of wisdom without a Wise Being would be un-imaginable.49That is, the more a person is aware and conscious of Allah, the more he will be fearless of Him. Contrary to this, the more a person is aware and conscious of Allah, the more he will be fearless of Him. Contrary to this, the more a person is aware and conscious of Allah, the more he will be fearless of Him. Contrary to this, the more he will fear His
disobedience. Thus, in fact, knowledge in this verse does not imply knowledge of the world. And the one who knows the attributes, no matter whether one is literate merely as regards this knowledge even if he has All the knowledge of the world. And the one who knows the attributes of God is illiterate merely as regards this knowledge even if he has All the knowledge of the world. And the one who knows the attributes of God and fears Him in his heart, is learned even if he is illiterate. In the same connection, one should also know that in their hearts.
The same thing has been said by Hadrat 'Abdullah bin Mas'ud, thus: "Knowledge is not due to much narration of Hadith but due to much fear of Allah." And also by Hadrat Hassan Basri, thus: "The scholar is he who fears Allah though he has not seen Him, and turns to what is approved by Him and keeps away from what makes Him angry."50That is, He is All-Mighty, and therefore, can seize the disobedient
as and when He likes: no one can escape His grasp. But He is All-Forgiving also and is, therefore, giving respite to the wrongdoers.51This kind of conduct and practice of the believers has been likened to a trade bargain because in trade a man invests his money and labor and capabilities in the hope that he will not only get his capital back and his wages for the time and energy spent but in addition some
profit as well. Likewise, a believer also invests his wealth and his time and his labor and capabilities in carrying out Allah's Commands and in His service and worship and in the struggle to promote the cause of His Religion in the hope that he will not only get his full rewards for it but Allah will bless him with much more from His bounty as well. But there is a great difference between the two kinds of bargains.
In the worldly trade bargains there is the risk of loss also along with the hope of profits. Contrary to this, in the bargain that a sincere servant makes with his God there is: no risk of any loss whatever. 52That is, "Allah's relation with the sincere believers is not that of a miserly master who checks his servant on trivialities and brings all his services and loyalties to naught on account of a minor error. But Allah
is the Most Beneficent. and Generous Master. He overlooks the errors of His obedient servant and appreciates whatever service he might be able to render."53lt means: This Book is not presenting the same eternal Truth which all the Prophets have been presenting from the very beginning. 54The
object of mentioning these attributes of Allah here is to arouse the people to the aims and its demands, and He alone watches over
their well-being and affairs. The people do not know their own selves as much as their Creator knows them. Therefore, the truth is that, and can only be that, which He has taught by Revelation. 55This implies the Muslims, who have been sorted out from all mankind so that they may become heirs to the Book of Allah, and convey its message to others after the Holy Prophet Muhammad (upon whom be Allah's peace and blessings). Though this Book has been presented before all human beings, those who accepted it in the first instance, were chosen for the honor to become heirs to a great Book like the Qur'an and the trustees of the teaching and guidance imparted by a great Messanger like the Holy Prophet Muhammad (upon whom be Allah's peace and blessings). 56That is, "All these Muslims are not
alike but are divided into three classes:(1) Those unjust to themselves: They are those who believe sincerely and honestly that the Qur'an is the . Book of Allah and the Sunnah of His Messenger. They are believers but sinful; culprits but not rebellious; weak of faith but not
hypocritical and unbelieving at heart. Therefore, although they are lunjust to themselves," they have been included among the chosen servants of God and honored. This class of the believers have been mentioned first of All because they are most numerous among the
Muslims.(2) Those following the middle course: They are the people who fulfill the obligations of this inheritance to some extent but not fully. They are obedience; however, at times they give it undue freedom and become involved in sin. Thus, their life becomes a combination of both the good
and the evil actions. They are less numerous than the first group but more than the third; that is why they have been mentioned second. (3) Those excelling in good deeds: They are the people of the first rank among the heirs to the Book, and they are the ones who are doing full justice to the inheritance. They are in the forefront in following and adhering to the Book and the Sunnah; in conveying the
message of God to His servants, in offering the sacrifices for the sake of the true Faith, and in every pious and good work. They are not the ones who would be filled with remorse as soon as they became conscious of it. They are less numerous than the people of the first two groups, and therefore, have been
mentioned last, although they merit the first place in the matter of doing justice to the heritage of the Book of AllahAs for the sentence, it would mean that to excel in good deeds are the best of the Muslim community. And if it is taken to be related with the first sentence, it would mean that to excel in good deeds are the best of the Muslim community. And if it is taken to be related with the first sentence, it would
mean that to be a heir to the Book of Allah and to be chosen for this heritage is the supreme bounty, and the people who have been so chosen on account of their faith in the Qur'an and the Holy Prophet Muhammad arc the best among the human beings created by Allah. 57One section of the commentators has held the view that this sentence is related with the work of the people and they been section of the commentators has held the view that they been section of the commentators has held the view that they been section of the commentators has held the view that they been section of the commentators has held the view that they been section of the commentators has held the view that they been section of the commentators has held the view that they been section of the commentators has held the view that they been section of the commentators has held the view that they been section of the commentators has held the view that they been section of the commentators has held the view that they been section of the commentators has held the view that they been section of the commentators has held the view that they been section of the commentators has held the view that they been section of the commentators has held the view that they been section of the commentators has held they been section of the commentators have been
is, the ones who excel in good duds are the best of the people and they alone will enter the Gardens. As for the first two groups, nothing has been stated about them so that they became worried concerning their fate and try to improve their lot. This view has been presented by `Allama Zamakhshari forcefully and supported by Imam Razi. But the majority of the commentators opine that it is related with the whole preceding discourse, which means that all the three classes of the Ummah shall eventually enter Paradise, whether without accountability, or afar the accountability, whether remaining secure from every punishment, or after receiving some punishment. This commentary is supported by the Qur'anic context, for a little below about those who are contrasted with the heirs of the Book, it has been said:
"And for those who have disbelieved, there is the fire of Hell." This shows that there is Paradise for all those who have believed in the Hook, and Hell for all those who have refused to believe in it. The same has been supported by the Hadith of the Hook, and Hell for all those who have refused to believe in it. The same has been supported by the Hadith of the Hook, and Hell for all those who have refused to believe in it. The same has been supported by the Hadith of the Hook, and Hell for all those who have refused to believe in it.
Darda'. The Holy Prophet said: Those who have excelled in good works shall enter Paradise without; and those who have been unjust to themselves, they shall be detained throughout the long period of Resurrection and accountability (mahshar). Then Allah shall cover them also with
His mercy. And they are the ones who will say: 'Thanks to Allah Who has removed sorrow from us!"In this Hadith the Holy Prophet has himself given a complete commentary of the believers. The "light accountability" for the ones following the middle course means this: The disbelievers will be punished for
their disbelief as well as for each single crime and sin of theirs separately, but, contrary to this, the good and bad deeds of the believers who come with both the good and evil deed separately. As for those "who will be detained throughout the period of Resurrection and accountability because they
had been unjust to themselves," it means: They will not be thrown into Hell, but will be sentenced to be detained "till the rising of the Court." In other words, they will be exposed to all the severities and rigors of the lengthy by of Resurrection (and God alone knows how lengthy it will be !) till Allah Almighty will turn to them in His mercy and command at the rising of the Court that they too be admitted into
Paradise. The traditionists have cited several sayings to the same effect from many Companions like Hadrat 'Umar, Hadrat Bara bin 'Azib. And obviously, the Companions could not have said any such thing in such matters unless they had heard it from the Holy Prophet himself. But from this one should not form the impression that 'those who have been unjust to themselves' from among the Muslims will only be sentenced to be detained "till the rising of the Court", and none of them will go to Hell at all. Several crimes have been mentioned in the Qur'an and Hadith, whose perpetrator will go to Hell in spite of his faith. For instance, Allah Himself has declared that the believer who kills
another believer willfully shall go to Hell. Likewise, Hell has been mentioned as the punishment of those people also who violate the provisions of the Divine Law of Inheritance. Those who devour interest even after its prohibition have been declared to be "the dwellers of Hell." Besides these, some other major sins also have been mentioned in Hadith, whose perpetrator shall go to Hell. 58"Sorrow": Sorrow
of every kind: sorrows and Briefs and worries of the world and of the Hereafter with regard to the final end. It means: "Now we have nothing to worry about: now there can be no question of deeds we had brought and blessed us with His Paradise as a reward."60That is, "The world
was a stage in our journey of life, which we have crossed, and the plain of Resurrection also is a stage of the same journey, which we have also crossed. Now we have reached a place which is our eternal abode: we have not to go elsewhere from here." 61In other words, "All our toils and afflictions have come to an end. Now we do not have to perform any work here in carrying out which we might have to
experience any rigor or hardship and after carrying out which we might be fatigued."62"Who have disbelieved": Who have refused to believe in the Book which Allah has sent down on Muhammad (upon whom be His peace and blessings). 63This implies every such age of life in which a person may be able to distinguish between good and evil, truth and falsehood, if he likes to, and turn to right guidance
instead of deviation, if he wishes. If a person has died before attaining such an age, he will not be called to any account according to this verse. However, the one who has attained this age and gets more and more opportunities for choosing and adopting the right path, his responsibility also will increase
accordingly; so much so that the one who does not adopt right guidance even in old age will have no chance left for making any excuse. This same thing has been reported by Hadrat Abu Hurairah and Hadrat Sahl bin Sa'd as-Sa'idi in a Hadith, saying: "The one who lives a short life has an excuse to offer, but there is no room for making an excuse for him who lives for 60 years or more." (Bukhari Ahmad,
Nasa'i, Ibn Jarir, Ibn Abi Hatim).64This can have two meanings: (1) "Now He has settled you on His earth after the passing away of the previous generations and nations;" and (2) "the powers and authority that He has given you over different things in the earth are not meant to make you the owners of these things but are meant to enable you to function as the representatives of their real Owner. "65If the previous sentence is taken to mean that you have been made successors to the previous nations, this sentence would mean this: "The one who did not learn any lesson from the fate of the previous nations and adopted the conduct of disbelief due to which those nations have gone to their doom, will himself see the evil end of his folly." And if the sentence is taken to mean this that Allah has delegated to
you powers and authority as His vicegerents in the earth, this sentence would mean: `He who forgot this position of vicegerency and became independent, or he who adopted service of someone else, apart from his real Master, would see the evil end of his rebellious conduct himself." 66"Associates of yours", because they are not in fact the associates of Allah, but the ones whom the polytheists
themselves have made associates of Allah. 67That is, "Do they possess a written sanction from Us in which We might have indicated that We have made such and such beings Our representatives in such and such parts of the earth and now it is in their hands to make or
mar the destinies of the people of those parts; therefore, Our servants now should pray to them and present gifts and offerings before them, and for whatever blessings they receive they should consider on what grounds you have invented these polytheistic creeds and practices. When
you are asked as to what sign is there in the heavens and the earth that may point to your self invented gods as being God's associates, you cannot point out any. When you are asked to product any Divine sanction from any Book of Allah, or from your own possession, or from the possession of your self-invented gods, which may testify to God's having Himself delegated to them those powers which you
assign to them, you do not produce any. What then is the basis of your these creeds and concepts? Are you the owners of the Divine rights and powers that you may assign and distribute them to whomsoever you please?" 68That is, "These religious guides, saints, priests, sorcerers, preachers and attendants of shrines and their agents are fooling the people for selfish motives, and are concocting stories to
give them false hopes that if they became the followers of such and such personalities, apart from God, they would have all their wishes and needs fulfilled in the world, and all their sins, no matter-how grave and numerous, forgiven by Allah in the Hereafter. "69That is, "This limitless universe is being sustained by Allah alone. No angel, or jinn, or prophet, or saint can sustain it. Not to speak of sustaining the universe these helpless creatures do not even have the power to Sustain their own selves. Each one of them has any share in the attributes and powers of Divinity is sheer folly and deception. "70That is, "It is Allah's Clemency and Forbearance that He is not seizing the culprits immediately in
universe these helpiess creatures do not even have the power to Sustain their own serves. Each one of them is entirely dependent on Alian Almignty for his birth and survival every moment. To think that any one of their share in the attributes and powers of Divinity is sheer folly and deception. To that is, it is Alian's Clemency and Forbearance that he is not seizing the culprus immediately in powers of their share the survival every moment. To think that any one of their share in the attributes and powers of Divinity is sheer folly and deception. To that is, it is Alian's Clemency and Forbearance that he is not seizing the culprus immediately in the attributes and power to Sustain their own serves. Each one of their share in the attributes and power to Sustain their own serves and the survival every moment. To think that any one of their share in the attributes and power to Sustain their own serves. Each one of their share in the attributes and power to Sustain their own serves and the survival every moment. To think that any one of their share in the attributes and power to Sustain their own serves and the survival every moment. To think that any one of their share in the attributes and power to Sustain their own serves. Each one of their share the survival every moment. To think that any one of their share the survival every moment. To think that any one of their share the survival every moment. To think that any one of their share the survival every moment. To think that any one of their share the survival every moment. To think that any one of their share the survival every moment. To think that any one of their share the survival every moment. To think that any one of their share the survival every moment. To think that any one of their share the survival every moment. To think that any one of their share the survival every moment and the survival every moment. To think that a survival every moment are shared to the survival every moment and the survival every moment are shared to the survival every momen
167-169 below. 72That is, this Law of Allah that the nation which repudiates its Prophet, is destroyed should be applied in their case as well.

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