

The Holy Qur'an - The Final Testament - Juz 16

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SHARES

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This text is the sixteenth volume of the translation and commentary of the Holy Qur'an by Mir Ahmad 'Ali and Ayatullah Agha Hajj Mirza Mahdi Pooya Yazdi.

It covers the sixteenth Juz of the Holy Qur'an, from Surah Al-Kahf Verse 83 to Surah Ta-Ha Verse 135.

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For these reasons, the online text is not an exact reproduction of the original published work.

Readers wishing to see the translation as it was published should refer to printed copies available in bookshops.

Miscellaneous information:

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Al-Kahf Section 11 – Dhu Al-Qarnayn – The Gog And The Magog – The Barrier

- Dhu al-Qarnayn's march
- The Barrier raised by Dhu al-Qarnayn against the mischief of the *Yajuj* and the *Majuj*

Al-Kahf Verses 83 – 101

وَيَسْأَلُونَكَ عَنِ ذِي الْقَرْنَيْنِ قُلْ سَأَتْلُوا عَلَيْكُمْ مِنْهُ ذِكْرًا

*And they ask thee about Dhu al-Qarnayn. Say thou: "I shall recite unto you of him a mention."*¹(18:83)

إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَءَاتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا

"(Sayeth the Lord) Verily We did make him mighty in the earth, and We gave him the means of access to every thing," (18:84)²

فَاتَّبَعَهُ سَبَبًا

"So followed³he a ⁴route." (18:85)

حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ وَوَجَدَ عِنْدَهَا قَوْمًا قُلْنَا يَا لَأَقْرَبِينَ إِمَّا أَنْ نَتَّخِذَ فِيهِمْ حُسْنًا

Until when he reached the place where settest the sun (the Western most land) and found it (the sun) setting in a black muddy pool, and found by it a people. Said We: “O’ Dhu al-Qarnayn! Either chastise them thou (for their infidelity) or treat them with kindness (if they correct themselves).” (18:86)

قَالَ أَمَّا مَنْ ظَلَمَ فَسَوْفَ نَعَذِّبُهُ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ فَيُعَذِّبُهُ عَذَابًا نُكَرًا

(And) said He: “As to him who is unjust We will chastise him, then he shall be returned unto his Lord, and He will chastise him with a grievous⁵ chastisement.” (18:87)

وَأَمَّا مَنْ ءَامَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءٌ أَحْسَنُ وَسَنَقُولُ لَهُ مِن أَمْرِنَا يُسْرًا

And as for him who believeth and doeth good, for him shall be a goodly recompense; and We will speak⁶ unto him (only) of easy⁷ (one of) Our command. (18:88)

ثُمَّ اتَّبَعَ سَبَبًا

Then he followed (another)⁸ route. (18:89)

حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ لَّمْ نَجْعَلْ لَهُم مِّن دُونِهَا سِتْرًا

Until when he reached the place where ⁹riseth the sun, he found it rising on a people for whom We had provided not any shelter, (18:90)

كَذَٰلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا

Even so; and indeed We had full knowledge of whatever was with him. (18:91)

ثُمَّ اتَّبَعَ سَبَبًا

Then he followed (another) route. ¹⁰(18:92)

حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّيِّدَيْنِ وَجَدَ مِنْ دُونِهِمَا قَوْمًا لَا يَكَادُونَ يَفْقَهُونَ قَوْلًا

Until when he reached between two mountains he found on the hither side of the two (mountains) a people who could scarce understand a word. (18:93)

قَالُوا ۖ يَا الْقَرْنَيْنِ إِنَّا يَا جُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِي الْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰ آَنَ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا

“Said they: ‘O’ Dhu al-Qarnayn! Verily Gog and Magog cause mischief in the land, shall we collect for thee the (necessary) resources (from among ourselves) so that thou shalt raise between us and them a barrier?” (18:94) [11](#)

قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا

He said: “The power in which hath my Lord established me is better, so ye help me only with the strength (of labourers), I will make between you and them a barrier,” (18:95)

ءَاتُونِي زُبَرَ الْحَدِيدِ حَتَّىٰ إِذَا سَاوَىٰ بَيْنَ الصَّدَفَيْنِ قَالَ أَنفُخُوا ۖ حَتَّىٰ إِذَا جَعَلَهُ نَارًا قَالَ ءَاتُونِي أُفْرِغْ عَلَيْهِ قِطْرًا

“Bring ye unto me blocks of iron,” until when it filled the space between the mountain sides, said he: [12](#)“Ply your bellows,” until he had made it red-hot with fire, he said: “Bring unto me molten brass which I may pour over it.” (18:96) [13](#)

فَمَا أَسْطَعُوا ۖ أَن يَظْهَرُوهُ وَمَا أَسْتَطَعُوا ۖ لَهُ ۖ نَقَبًا

So they could not scale it nor could they make a hole in it. (18:97)

قَالَ هَذَا رَحْمَةٌ مِّن رَّبِّي فَإِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ وَكَانَ وَعْدُ رَبِّي حَقًّا

Said he: “This is a mercy from my Lord; but when the promise of my Lord (the Resurrection) cometh to pass, He will level it with the ground; and the promise of my Lord is (always) true.” (18:98)

وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ وَنُفِخَ فِي الصُّورِ فَجَمَعْنَاهُمْ جَمْعًا

And We will let some of them, that day, to dash (like the billows) one another and the Trumpet

will be blown, then will We gather them all together, (18:99)¹⁴

وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرْضًا

And We will present the hell that day, for the disbelievers, fully exposed to their view, (18:100)

الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَنِ ذِكْرِي وَكَانُوا لَا يَسْمَعُونَ سَمْعًا

**Those whose eyes were under a veil¹⁵from My reminder, and who could not bear to ¹⁶hear.
(18:101)**

Commentary

Verses 83 – 84

‘*Dhu al-Qarnayn*’ literally means the one born twice. It is also interpreted that the name means the lord of two epochs. It is said that ‘*Dhu al-Qarnayn*’ was a very powerful king. God with His Divine Plan of suppressing mischief and lawlessness, to help the weak and the oppressed and establish peace on earth and maintain order on it, had blessed ‘*Dhu al-Qarnayn*’ with the power to achieve the success in bringing under his sway the people of various characters and conduct of a vast part of the earth. It is said that *Dhu al-Qarnayn* was not an apostle of God but a very righteous man raised by God with special gifts of power and intelligence to achieve difficult tasks of gaining victories over the powerful and the turbulent people and to establish peace and security in the lands.

Details are not given as to who actually ‘*Dhu al-Qarnayn*’ was and in what exactly an age did he live, for what Qur’an gives is not a report of any deed relating to the mere knowledge of the dates of the events and the names of the places of their occurrences but to reflect upon what was done in the past for the guidance of the future. ‘*Dhu al-Qarnayn*’ is said to have been once killed by a barbarous people and God after five hundred years quickened him to life and again he was killed and again after five hundred years God raised him and commanded him to proceed against certain very turbulent people. It is said that it is for this reason that the king was named ‘*Dhu al-Qarnayn*’, i.e., the one with life for two Epochs. ‘*Dhu al-Qarnayn*’ is popularly called Alexander the Great.

‘*Dhu al-Qarnayn*’ – ‘*Qarn*’ literally means a distinctive mark associated with something which becomes known with the mark – like the horns in the case of animals – to denote a distinctive time like a century – distinctive demarcation between two lands – The distinctive point in forehead or two curls of hair either side of the face – The distinctive aspects of the use of the pen and the sword when it is combined in man.

However, anyone combining in himself two such distinctive qualifications, is termed as '*Dhu al-Qarnayn*', and the commentators did not hesitate to find justification to this hero in all these distinctive marks from horn up to the combination of knowledge. The identification of the person mentioned in this, is a matter of controversy whether he was Alexander the Great or Darius or someone else. Qur'an gives the fundamental and the narrative aspects of the man in question that he was one who had two combined qualities in him. Most probably the same quality which '*Talut*' combined in himself – Knowledge and might – and that he was righteous, and also a powerful servant of God who travelled throughout East and West to help the helpless and to serve humanity expecting no reward from mankind but to cooperate with God in His benevolent deeds.

There is no Qur'anic evidence to say that '*Dhu al-Qarnayn*' was a prophet of God but undoubtedly, he believed in God and in the life hereafter, the Resurrection Day – and was a very broad-minded ruler wishing well of his subjects irrespective of their race, colour and creed. (A.P.).

Verse 85

Dhu al-Qarnayn followed a route (Towards the West).

Verse 86

The first of three expeditions was towards the West, i.e., until he reached the shores of the sea on the Western side of his land. There is no such thing as the end of the earth from where starts the West or the East. The East or the West and the similar other two directions *viz.* the South or the North, are only relative expressions. It means only the expedition towards the West terminating at a huge collection of water (a sea) which was muddy.

If '*Dhu al-Qarnayn*' is in fact the Great Persian King Alexander, the reference to the sea of muddy water could be to Lyncitis (now called Ochrida) West of Macedonia, the sources of which are thought to be underground springs of a limestone region owing to which the water could never be clear. (AYA) [17](#)

Verses 87 – 88

Though '*Dhu al-Qarnayn*' was such a strong and powerful king to have overpowered the strongest and the most turbulent elements of the human race inhabiting the various places around him yet his belief in God was never affected. He believed that what he did to establish and maintain peace in the land, was a punishment to the wicked ones, but it was only tentative and the real punishment shall be meted out to them by the Real Lord of the Universe in the hereafter, i.e., on the Day of Final Judgment. He did not assume the powers to himself or as his authority being final as had done Pharaoh,

Said Pharaoh 'I am your Lord Supreme.' (79:24)

Dhu al-Qarnayn points out that whatever measure man may take against the mischief-mongers, it will

be only timely. One should be afraid of the Divine Measure against the wrong doers. (A.P.)

Verses 90 – 91

The people were totally ignorant of the art of erecting a shelter for them against the were nor were they conversant with making clothes or any covering to cover their bodies, nor did they know the use of any such things. They used to go into underground cells when the sun gets hot and get out when the sun sets. They were guided by *Dhu al-Qarnayn* and were taught to live in peace.

Verse 93

The two mountains are supposed by some commentators to be the mountains of Armenia and Azerbaijan. The people inhabited the place around the mountains, spoke a language totally new to *Dhu al-Qarnayn*, hence they could not understand what he said to them.

Verse 94

The ‘*Yajuj*’ (*Gog*) and ‘*Majuj*’ (*Magog*) are said to be labourers, people frequently troubling their neighbours. The *Yajuj* and the *Majuj* are supposed to be the issues of *Yafus*, son of Noah.

The people wanted son of Noah. a barrier to be erected between the mountains through which the *Yajuj* and the *Majuj* used to attack them. The people seemed to be skilled in the art of melting lead and iron etc. By making bricks of the metals they were able to pay the wages. This indicates that the people were prosperous.

Verse 95

Dhu al-Qarnayn was conscious of the strength and the power Divinely endowed in him and wanted to use it without any obligation on the people. He wanted the people only to help him with their personal labour

Verse 97

The wall was high and strong that it could neither be scaled nor broken through by the invaders.

Verse 98

Note the modesty of *Dhu al-Qarnayn* that having performed such a huge and a mighty task which looked impossible to be done by any one, he did not attribute the success to his own power and strength but he attributes it to the grace and the mercy of the Lord. He preached to the people by his declaration that the Word or the Will of the Lord shall be done and it is always undoubtable and true. Any other worldly being other than the one from God, would surely have demanded the recognition of one’s own might and power but *Dhu al-Qarnayn’s* godliness demands the people not to believe in any such quality

in any mortal besides God.

Verse 99

This exposes what a sweeping destruction would happen when the Trumpet would be blown when every human effort in the world would be rendered null and void and when everything in the world will be made to flow like the waves of water in tumultuous rush one over the other and every living being shall be collected and the Final Judgment will take effect.

Verse 100

The terrible consequence of disbelief and the evils done shall be placed before the disbelievers as the awful reality spread out to their fullest realization.

Verse 101

Those who were not convinced of the several manifest signs of God's might and glory and who in spite of the open and the repeated declaration of the truth through God's Own Words, would not even listen to what was said, then will realize the result of their disbelief and consequence in such a manifest way that they would be filled with the realization of it.

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- [1.](#) A recollection a reminder a memoir a lesson an admonition.
 - [2.](#) Refer to verses 40:35 & 57:25.
 - [3.](#) Towards the West.
 - [4.](#) Means of access – Westward.
 - [5.](#) Awful, unprecedented.
 - [6.](#) Deliver.
 - [7.](#) Mild.
 - [8.](#) Another route toward East.
 - [9.](#) Eastward.
 - [10.](#) Means of access Northward where the barbarous people of the North, every now & then attacked the Southerners.
 - [11.](#) Refer to verse 21:96.
 - [12.](#) Dhu al-Qarnayn.
 - [13.](#) Indicates people knew the use of metal.
 - [14.](#) Each creature will assume its final shape as a part of the whole. (A.P.).
 - [15.](#) Cover.
 - [16.](#) Hear it recited.
 - [17.](#) Abdullah Yusuf Ali's English translation of the Holy Quran.

[1] [1]

SHARES

Al-Kahf Section 12 – The Words Of God

Inexhaustible

- Hell the recompense for associating any body with God and for mocking at the signs and the Apostles of God
- The words (of the wisdom) of God are inexhaustible
- The Apostle Muhammad is only a Man but in communication with God

Al-Kahf Verses 102 – 110

أَفَحَسِبَ الَّذِينَ كَفَرُوا ۚ أَنْ يَتَّخِذُوا ۙ عِبَادِي مِنْ دُونِي أَوْلِيَاءَ إِنَّا أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا

What! think those who disbelieve, that they can take My servants as their guardians besides Me? Verily We have got Hell ready for the infidels to be entertained (therein). (18: 102)

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا

Say thou (O' Our Apostle Muhammad!) "Shall We acquaint you of the greatest losers in (their) deeds?" (18: 103)

الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا

(They are) those whose labour is lost in the life of this world and they deem that that they were acquiring good by their deeds. (18: 104)¹

أُولَٰئِكَ الَّذِينَ كَفَرُوا ۚ بَأَيْتِ رَبِّهِمْ وَلِقَائِهِ ۙ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزَنًا

These are they who disbelieve in the signs of their Lord and meeting Him so vain will be their

deeds, nor will We on the Day of Judgment, assign unto them any weight. (18: 105)²

ذٰلِكَ جَزَاؤُهُمْ جَهَنَّمَ بِمَا كَفَرُوا۟ ۙ وَاتَّخَذُوۡا۟ ءَايٰتِيۡ وَرُسُلِيۡ هُزُوًاۙ

Thus Hell is the recompense for what they disbelieved and held My signs and My Apostles with scorn. (18: 106)

ۙ اِنَّ الَّذِيۡنَ ءَامَنُوۡا ۙ وَعَمِلُوۡا۟ الصّٰلِحٰتِ كَانَتْ لَهُمْ جَنَّٰتُ الْفِرْدَوْسِ نُزُلًاۙ

Verily those who believe and do good there is for them the gardens of Paradise for their entertainment, (18: 107)

خٰلِدِيۡنَ فِيۡهَا لَا يَبْغُوۡنَ عَنْهَا حَوْلًاۙ

Abiding therein, desiring not to be removed therefrom. (18: 108)

قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِّكَلِمٰتِ رَبِّيۡ لَنَفِدَ الْبَحْرُ قَبْلَ اَنْ تَنْفَدَ كَلِمٰتُ رَبِّيۡ وَلَوْ جِئْنَا بِمِثْلِهٖۙ مَدَدًاۙ

Say thou (O' Our Apostle Muhammad!): "Should the sea become ink (to write) the 3 words of My Lord, the sea will certainly be exhausted ere the words of my Lord are exhausted, and though we bring the like of that (the seas) to 4 add thereto." (18: 109)

قُلْ اِنَّمَا اَنَاۙ بَشَرٌ مِّثْلُكُمْ يُوحَىٰٓ اِلَيَّۙ اَنَّمَا الْهُكْمُ لِلّٰهِ وَّحِدٌ فَمَنْ كَانَ يَرْجُوا۟ لِقَاءَ رَبِّهٖۙ فَلْيَعْمَلْ عَمَلًا صٰلِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهٖۙ ۙ اٰحَدًاۙۙ

(And) say thou: "I am only a man like you, it is revealed unto me that your God is but One God, whosoever therefore desireth to meet his Lord, let him do good deeds, and associate not any one in the worship of His Lord." (18: 110)

Commentary

Verse 102

Some commentators interpret the statement to refer specially to the Christians who worship Jesus who was one of the servants of God, as God, for, Jesus himself calls himself as the servant of God.⁵

Verses 103 – 106

Here is a clear warning to the disbelievers who are infatuated with some good deeds they had done. It has been made quite obvious here that the good deeds also will lose their weight if they have been done without the due faith in God and without the essential modesty and humility towards the Almighty Lord. The verse to6 clearly indicates that the reference is to those who ridicule the signs of the Lord and His Apostles. Among the signs of God, the greatest being the Holy Qur'an, the apostles of God and the Divinely chosen guides or the Imams who are the custodians of the Holy Qur'an, the Final Word of the Lord, in its originality with its correct and the fullest interpretations both the manifest, i.e., the external as well as the hidden, i.e., the internal.

Verse 110

People who see only the surface and do not care to know what is below it, immediately quote the opening words of this verse to consider the Holy Prophet as one of the ordinary mortals like the common man. They do not like to consider at all the qualification and the greatest distinguishing factor placed in the next clause '*Yuṣṭā ilayya*', i.e., revelation is given to me. It is very like a radio-set which looks only to be a box and which in fact is only a box like any other wooden box but when the quality of its contents, i.e., valves to receive the sound waves and convert them into speech, is taken into consideration, the radio-set, though seemingly only a box gets totally distinguished from the other boxes. A man is an animal but when it is said a conscientious animal, man gets totally excluded from the other animals and becomes a separate entity by himself. Hence the Holy Prophet is an ordinary man like the other men but with the unique purity of the exclusive excellence of receiving, the revelation from God he is totally a separate entity away from the rest of mankind.

The concluding words indicate that the hope to meet the Lord can only be realized not by mere verbal declaration of faith in Him, but the faith must be translated into good deeds in the practical life.

The Holy Prophet said he who offers prayer or fasts, or performs Haj, or does any act of goodness to show to the public his righteousness, or to earn a good name and the publicity of his goodness, is a polytheist – for he has associated others with God in the matter of assessing his deeds. A man asked the Holy Prophet the goodness of one, when seen by the others, the people get happy and also copy. The Holy Prophet said, '*There is no harm in it.*' (M.S.)[6](#)

In this verse is summarised the fundamental articles of faith – Theoretical and Practical.

1. The Prophets who are the medium between man and God, are human beings distinguished with their being under the Divine revelation.
2. Unity of God.
3. There is a state of everyone meeting his Lord.

4. The Practical article is that man should do whatever is good and should not associate anyone with that man should do whatever is good and should not associate anyone with God in his obedience and worship to Him. (A.P.)

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- [1.](#) The best example of this is the present materialistic tendency of man in the modern civilization forgetting the life hereafter & its requirements.
 - [2.](#) Refer to verses 7:8 & 21:47.
 - [3.](#) This includes both the Creative as well as the Legislative Word of God – Refer to note on Surah 1 on the Word of God.
 - [4.](#) To reimburse.
 - [5.](#) See verse 19:30.
 - [6.](#) Manhaj-us-Sadiqin [Mulla Fathullah Kashani]

[1] [1]

SHARES

Maryam (Mary)

(Revealed at Mecca)

98 Verses in 6 Sections

Sections of Maryam (Mary)

1. Zachariah and John..
2. Mary and Jesus.
3. Abraham preaches Unity of God.
4. References to the other prominent Apostles of God.
5. The Resurrection a certainty.

6. Intercession.

Important Topics

1. Zachariah granted a son John (Yahya), in his advanced age through his old wife who was also declared barren. (Verses 1–15).
2. The Miraculous birth of Jesus through the Holy Virgin Mary. (Verses 16–28).
3. Jesus speaks while still a Baby in the cradle and announces his being the Servant of God and being appointed by God as His Apostle and having received the Evangel (*Injil*). (Verses 29–33).
4. It beseems not God to take to Himself a son – Whenever He commands anything to Be it comes into existence. (Verse 35).
5. Abraham’s exhortations to *Aazar*, against idolatry. (Verses 41–48).
6. A Truthful Tongue granted in the seed of Abraham. (Verse 50).
7. References to prophets Moses, Aaron, and others all being the Divinely commissioned apostles of God. (Verses 51–58).
8. The reward for the one who repents and amends his conduct. (Verses 60–65).
9. The ‘*Baqiyatu*’–*Sali*’at’ the ever–abiding good deeds, earn greater recompense from God. (Verse 76).
10. Intercession shall be only from those who have made a covenant with the Lord. (Verse 87).

Note: The other verses quoted in the margin besides the text of the verse and the note on this verse and the other verses given in the margin.

Introduction

This chapter begins with the mention of the Mercy of God about Zachariah and subsequently deals with various aspects of God’s ‘*Rahmaniyyah*’¹ (i.e., the All–Embracing and All–Pervading Beneficence of God). The word ‘*Rahman*’ has been used fourteen times in dealing with the different aspects of the attribute. Manifesting this attribute, God taught Qur’an by creating Man and teaching him the power of expression – refer to the opening verses of Surah Ar–Rahman, 55: 1–5, and sent the same Man as the manifestation of this attribute to the whole world.²

“We sent thee not but a Mercy unto the worlds” (21: 107). (A.P.)

God refutes the false belief of His taking any thing, His Will needs no sources or one as His son, for to create or to bring to effect media. Whenever He wills, His Will is immediately done. The laws of nature are subjected and controlled by God's will and God's will is never controlled by any laws for His will is the law which is always done.

There is the mention of the greatness of the apostles, Abraham, Isaac, Jacob, Moses, Ishmael, Enoch (Idris), Noah.

Heaven a place of perfect bliss and peace.

Resurrection a surety. The wickedness is respited and never ignored to continue for ever. The everlasting good deeds.

God abhors the belief in His taking any one as His son.

Everything in the universe being subject to God's Absolute authority.

[1.](#) Vide note in Surah 1 (al-Fatihah).

[2.](#) Refer to note on verse 21:107.

[1] [1]

SHARES

Maryam Section 1 – Zachariah And John

- Apostle Zachariah's prayer for an issue
- God's granting him a son
- though Zachariah was old and his wife was barren and very old
- Yahya (*John*) commissioned as an Apostle of God in his childhood itself

Maryam Verses 1 – 15

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God the Beneficent the Merciful

كَهَيْعَصَ

Kaf. Ha. Ya. Ain. Sad. (K. H. Y. A. S.) (19:1)

ذَكَرُ رَحْمَتِ رَبِّكَ عَبْدَهُۥ زَكَرِيَّا

(This is) a mention of the mercy of thy Lord unto His servant Zachariah. (19:2)1

إِذْ نَادَى رَبَّهُۥ نِدَاءً خَفِيًّا

When called he unto his Lord (with) prayer in low voice. (19:3)

قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَأَشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبَّ شَقِيًّا

Said he: “O’ my Lord! Verily my bones are weakened and my head doth glisten²with grey hoariness: but never am I in my prayer unto Thee, O’ my Lord! been unblest! 3” (19:4)

وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا

“And verily I fear my kindred (cousins) after me, and my wife is barren, So grant me from Thyself an heir!” (19:5)

يَرْتُنِّي وَيَرِثُ مِنْ آلِ يَعْقُوبَ وَأَجْعَلْهُ رَبِّ رَضِيًّا

“Who shall inherit⁴me and inherit from the family of Jacob; and make him O’ my Lord! one with whom Thou art well pleased!” (19:6)5

يَزَكَرِيَّا إِنَّا نُبَشِّرُكَ بِغُلْمٍ أَسمُهُۥٓ يَحْيَىٰ لَمْ نَجْعَلْ لَهُۥٓ مِنْ قَبْلُ سَمِيًّا

(The Lord responded to the prayer saying): “O’ Zachariah! Verily We give thee the glad tidings of a son, his name shall be Yahya (John), and We gave not to any one before (him) that name!” (19:7)

قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَكَانَتِ امْرَأَتِي عَاقِرًا وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا

Said he: “O’ my Lord! How can there be for me a son while my wife is barren and indeed I have reached of the old age the extreme infirmity?” (19:8)

قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ وَقَدْ خَلَقْتُكَ مِن قَبْلُ وَلَمْ تَكُ شَيْئًا

Said He (the Lord): “So shall it be.” Thy Lord sayeth: “Easy is it to Me, for indeed have I created thee aforetime, when thou wert nothing!” (19:9)

قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا

Said he: “O’ my Lord! Vouchsafe me a sign!” He said: “Thy sign is that thou speaketh not to the people for three nights, though sound (in health)!” (19:10)⁶

فَخَرَجَ عَلَى قَوْمِهِ^٦ مِنَ الْمِحْرَابِ فَأَوْحَىٰ إِلَيْهِمْ أَن سَبِّحُوا^٧ بُكْرَةً وَعَشِيًّا

Then he went out (of the sanctuary) unto his people and made signs unto them (with his hands) that they should glorify (God) morning and evening. (19:11)

يَا حَيُّ خُذِ الْكِتَابَ بِقُوَّةٍ وَاذِّنْهُ^٨ الْحُكْمَ صَبِيًّا

(The Lord said unto Zachariah’s son) “O’ Yahya! Hold thou the Book fast!” and We granted him wisdom (apostleship) while yet a child. (19:12)

وَحَنَانًا مِّن لَّدُنَّا وَزَكَاةً وَكَانَ تَقِيًّا

And compassion as from Us and purity, and pious⁷one was he, (19:13)

وَبَرًّا^٩ ۗ إِنَّا بُولَدِيهِ وَلَمْ يَكُن جَبَّارًا عَصِيًّا

And duteous unto his parents, and neither insolent (nor) disobedient. (19: 14)

وَسَلَّمَ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا

Peace be on him the day he was born, and the day he dieth, and the day he is raised (once again) to life. (19: 15)

Commentary

Verse 1

Kaf, Ha, Ya, Ain, Saad.

It has already been said before that the true meaning or the correct interpretation of these symbol letters is known to God and the Holy Prophet and besides these two authorities the interpretation of these mysterious symbols could be known only to the Holy Ahl al-Bayt, i.e., the Holy Imams with whom the Holy Prophet left the Holy Qur'an. I leave aside all other conjectures about these symbols and state here what the First Holy Imam, Ali ibn Abi Talib said about the letters used in this verse. Each of the five letters stands for a divine attribute of God. Kaf (K) stands for (the Charitable Giver) or *Kafi* meaning (Self-sufficient).

Ha (H) for *Hadi* (the Guide).

Ya (Y) for *Yad* (Hand – the symbol of strength, power and authority)⁸ the hand of God is above theirs (i.e., people's hands).

Ain (A) for *Alim* (the All-Knowing).

Saad (S) for *Sadiq* (The True One).

When asked about the inner meaning of the alphabets used, it was said that God willed Gabriel to make Zachariah know the sacred names of the Holy Prophet with those of his Ahl al-Bayt. When Gabriel mentioned the names, Muhammad, Ali, Fatima and Hassan, Zachariah felt a great joy and consolation, but with the mention of the name Husayn, he was filled with grief and sorrow. When he asked the angels about the uncontrollable sorrow he felt, Gabriel informed him of the heart-rending tragedy of Karbala, for the experiences of Husayn are quite similar to what Yahya faced. Zachariah was informed of the story of the untold miseries and tortures which Husayn would suffer and the brutal massacre he would meet. It is said that in used conveying the tidings about the tragedy of Karbala, the letter symbols used in the start of this chapter were used:

'Kaf' for *Karbala* – Where Husayn was martyred along with the band of his faithful devotees.

'Ha' for 'Halakat' – Annihilation of the Holy Family.

'Ya' for 'Yazid' – Yazid the Son of Mu'awiyah, who caused the heartless massacre.

'Ain' for 'Atash' or the killing thirst (along with hunger) which Husayn and his devotees suffered before they were butchered.

'Saad' for 'Sabr' (or patience) the marvellous patience with which Husayn and his comrades suffered the tortures before they drank the cup of the martyrdom. (U.B.)[9](#)

The events connected with the life of the Third Holy Imam Husayn, the second son of Ali and Fatimah, the second grandson of the Holy Prophet, are identical with those of the apostle Yahya.

Husayn during his journey to Karbala frequently remembered the apostle Yahya. Like Yahya Husayn also was born in six months.

Husayn's name was also peculiar to him as was the name of Yahya.

Husayn was also martyred for opposing the brute Yazid's devilish life as was Yahya killed for declaring what the King did was wrong.

When the Holy Prophet had to face the *Hijrat* or migration from Mecca, he was given the details of the sufferings of the fellows of the Cave through the revelation of the Surah '*Kahf*' (the Cave) verse 18:18, and when the Holy Prophet was informed of the Tragedy of Karbala, Surah Yusuf (Joseph) verse 12:12 was revealed. Sura Yusuf is said to have been revealed also before (*Hijrat*) the Migration.

[Verse 4](#)

While praying to God, Zachariah submitted saying that whenever he prayed for any thing, his prayer never went unheard. A similar merciful attitude of the Lord, Zachariah prayed for with regard to his desire for an heir.

[Verse 5](#)

The anxiety of Zachariah was not merely to own a son for the sake of being merely the father of an issue but his fear was that after his death his relatives might be led astray and there will be none to guide them and keep the lamp of guidance burnished bright also to inherit him.[10](#)

'Vali' originally means '*Qarib*' – the near one – and it is used in several senses – the common factor of it is – nearness – be that as a nearest relative, as an heir or a guardian or a ward – friend – helper. (A.P.).

[Verse 6](#)

The heir prayed for was to inherit Zachariah and his ancestors as he himself inherited his forefathers.

This verse gives out the fallacy of the lame excuse given against the Holy Lady Fatima's claim to inherit her father, the Holy Prophet, i.e., her right over the Garden of Fadak, which was bequeathed by the Holy Prophet himself to his daughter Lady Fatima, the denier said that *'he had heard the Holy Prophet saying: 'We Apostles of God neither inherit nor leave any legacy for our heirs.'* This could never be for it is diametrically opposed to the Holy Qur'an and to the law definitely prescribed by Islam. The verdict of the Holy Qur'an clearly proves that the Apostles of God like Solomon inherited David and Zachariah prayed for an heir and got it granted by God to inherit him and his ancestors. It is said that when Abu Bakr quoted this false saying of the Holy Prophet, Lady Fatima immediately quoted this verse from the Holy Qur'an and declared the fallacy of the statement saying it is against the Holy Qur'an and the Apostles of God did actually inherit their fathers and did leave legacies for their issues to inherit them. When the Holy Lady Fatima entered the Mosque claiming her right over Fadak, Abu Bakr was on the pulpit and from the pulpit he gave out the verdict quoting the saying. Fatima quoted this verse of the Qur'an and addressing the Caliph said:

"O' son of Abu Qahafa shouldst thou be entitled to inherit thy parents and myself be deprived of inheriting my father?"

Abu Bakr felt ashamed and decided to give away Fadak to Fatima but Umar who had just then entered the Mosque stopped him from giving it. (U.B.)[11](#)

This passage is a clear proof that the prophets of God leave inheritance and also are inherited. To interpret this verse to mean the legacy of the knowledge is a deviation from the real, the direct and the plain meaning of the wording with no external or internal evidence. Moreover, if it would mean the inheritance of knowledge or anything besides personal wealth or property, the repetition of the verb *'Yarithu'* would be meaningless. What was the belonging of the descendants of Jacob to be inherited by Zachariah's son and what was Zachariah's belonging, besides the legacy of *ﷻ/ Ya'qub'*.

If it means apostleship and knowledge, it was the legacy of *ﷻ/ Ya'qub'* of whom Zachariah was a member. There was no need to say to inherit me and to inherit 'Aale-Yacoob', therefore to avoid unnecessary repetition of the verb the first verb should be taken to mean the legacy of wealth and property for which Zachariah was afraid of being taken away by his relatives and the second verb *'Yarithu'* to mean the legacy of the apostleship and knowledge which had come down to him from *ﷻ/ Ya'qub'* and for which there was no occasion for any apprehension of its being taken away by any one.

In support of this verse refer to verse 27: 16. The tradition quoted in support of the prophets leaving only the legacy of knowledge and not any gold and silver, is just to point out they are not after worldly accumulation and it does not mean that they do not possess any worldly thing or do not leave to their nearest ones what they possessed. The tradition quoted against Fatimah was tampered with by the narrator for political reasons by omitting a clause indicating that they leave knowledge as inheritance and adding a clause which cannot be correct from the grammatical point of view, unless it be an objectival clause subordinate to the principal clause *'We the group of prophets'* and the word be read as

'*Sadaqatan*' as second object to the verb '*Taraknaaho*', but he read the clause as co-ordinative one and read it as a conjunctive one, and read '*Sadaqaton*' as predicate to the word '*Ma*' which according to the recitation '*Ma*' means '*whatever*' and according to the correct recitation '*Ma*' means '*that which.*' (A.P.).

Refer to history to know how Umar ibn Abdul Aziz declared this decision of the Caliph as wrong and restored Fadak to the issues of Fatima, and how again it was snatched away and how Mamun the Abbaside Caliph conducted regular legal proceedings in his court and restored it to the Sadat.

Verse 7

With the glad tidings of getting a son, Zachariah was informed of what the name of the son was to be. None else had ever been before with the name Yahya – derived from Hayat, i.e., life. It is said that the name Yahya was given to him for he was born of a barren woman who for never being productive and also for her having crossed the age of production of an issue, was virtually dead to womanhood.¹² The issue or the son promised was Yahya (John the Baptist), the forerunner of Jesus. The word Yahya in Hebrew is Johanan, meaning "*Johava (God) has been gracious*". The word '*Hananan*', meaning kindness or tenderness, is used in verse 13 below.

By the statement '*We did not make any one like him*'¹³ i.e., Yahya was made as such that he neither sinned nor had he any inclination towards any sin. He was not even inclined to marry any woman and he did not also marry. Secondly, none else was born of a barren woman and even that in the advanced age of about eighty years. God's Almighty will manifested once in bringing forth a child (Jesus) from a virgin (Mary) and once in bringing forth a child (Yahya, John the Baptist) from a barren woman in the advanced age of eighty. And never did the heavens mourn for anyone else save for Yahya and the Third Holy Imam Husayn ibn Ali, the King of Martyrs. (MS., US., MFA.)¹⁴ About Yahya see Math. 11/11.

According to the Ahl al-Bayt, the names Muhammad, Ali, Hasan and Husayn were adopted by the Divine suggestion. Prior to these none else had these names, but particularly in the case of Husayn, the Sixth Holy Imam Jafar ibn Muhammad as-Sadiq says that similar is the case of Yahya with Husayn in:

1. None had his name before, save Yahya and Husayn.
2. For none else did the heavens weep for forty days save Yahya and Husayn and when asked how the heavens wept for forty days he said the Sun would rise, and set extraordinarily red.
3. The murderers of both Yahya and Husayn was of illegitimate birth.
4. Sufyan ibn ʿUyaynah narrates from Ali ibn Zaid who from his father Ali ibn al Husayn – that he said – We set out with Husayn for Kufa. We did not halt in any station or moved from, but Husayn mentioned Yahya ibn Zachariah and one day he said that '*as the proof of the worthlessness of this world in the view of God is that the head of Yahya ibn Zachariah was presented to one of the prostitutes of the Israelites*' Similarly Husayn's head was also presented to the sons of the prostitutes for which he set out from

Madina knowing well the fate that awaited him and his Ahl al-Bayt. His effort was that *his sacrifice should not take place unnoticed and go waste ineffective and he succeeded in his Divinely planned mission in laying his all for the sake of truth in such a way that it shook the very throne of the Tyrant and the heart of every Muslim in particular and humanity in general.* (A.P.).

Verse 8

The cause of surprise and the inability of Zachariah to readily believe the prophecy about his having a son was that the ordinary natural time-limit for an ordinary man and woman to be productive had long passed away and besides his wife had never produced, i.e., she was declared barren.

Verse 9

'He said', meaning the angel said, i.e., the angel in reply to the surprise and the wonder on the part of Zachariah conveyed what he heard from the Lord saying that *it was easy for Him (the Lord) to enact what is impossible under the usual law of nature – for He created even Zachariah himself from nothing.* [15](#)

Verse 11

See verse 3:40. The use of *'Awha'* gives the justification for the use of the root *'Wahi'* and its derivations in any suggestive method for a clear verbal conversation. (A.P.).

Verse 12

The Command in this verse is that which was given to Yahya after his birth. Even from his very young age, Yahya clad himself with the simplest covering made of jute and fed himself with simplest food of mere dried leaves. *'Hukm'* – meaning the strength or the power of correct judgment, i.e., *'Hikmat'* meaning Wisdom which means also apostleship. This Gift of God was, when he was yet very young. Yahya from his earliest age used to be with the priests and scholars of the religion, firmly established in faith.

It is a fact that Jesus spoke from the cradle claiming himself to be the servant and an Apostle of the Lord, and while he was yet a baby lying in the cradle claimed to have received from God the Holy Book Injil (*Evangel*) and Yahya while yet a young boy was endowed with Wisdom, i.e., apostleship. It will be sheer betrayal of ignorance to say that the Prince of the Prophets of God, the Holy Prophet, was an ignorant and an illiterate one until forty years and when the commission to start apostleship was conferred on him he could not even recognise his position and needed to be introduced to it by a woman and further to be assured by the one yet to embrace the faith. These are wishful fabrications.

It is also a matter deplorable that Yahya's being given a Book and getting endowed with wisdom of an apostle and the firmness of faith in the earliest state of the age of a youth, is believed, and Ali's

embracing the faith is discredited, saying, since Ali was young his belief in the truth could not have any value. This is another wilful distortion.

It is said that when Yahya was yet a young boy, when the other boys called him to play with them, he used to tell them *'Men are not born to play away their lives'*

al-Ayyashi reports of Ali ibn Isbat who said that *"when I visited Madina en-route to Egypt and presented myself to the Eighth Holy Imam Ali ibn Musa ar-Ridha, who was yet of only five years of age, I was struck with wonder at the highest amount of wisdom and the divine insight the young Imam was endowed with. I decided in my heart to speak of this wonderful gift I found in him, when I reached Egypt. As this thought was still in my heart the Holy Child of five years looked at me and recited the verses which speak of Yahya being gifted with wisdom while yet a young boy.* (M.S. & U.B.) [16](#)

This verse discards the objection about Ali's being too young when he witnessed and accepted the Holy Prophet's mission and about the Imamate of the Ninth, Tenth and the Twelfth Holy Imams – This verse and verse 19:30. The Holy Prophet and the chosen successors from their birth are gifted with the extraordinary power of receiving the Divine Blessings and expressing it to others and this is clearly asserted in Qur'an in the case of the Holy Prophet. Refer to the opening verses of Surah Ar-Rahman, 55:1-5. (A.P.).

Verse 15

'Peace' mentioned here to have been conferred upon *Yahya* (John) and in the case of Jesus also (verse 19:33 below) refers to the peace of mind granted to these two divines at the stage of the agony of birth, death and resurrection for on these three occasions the soul suffers a terrible agony. *Yahya* (John) was so tender-hearted and god-fearing that he could not bear even the mention of the various kinds of the chastisements of Hell. Whenever he heard any one mentioning the torments of the Hell-fire, he used to weep and even get out of control in his dreading the wrath of God that he used to run away weeping into the wilderness out of the habitation and Zachariah his father and his mother used to wander for days together in the sahara, searching for him.

The cause of *Yahya's* assassination was that the wife of the king of the place had a beautiful daughter by her previous husband. As she had become old and had lost the attraction of womanhood for the king, she intended her young and beautiful daughter to engage the attention of the king. The king consulted *Yahya* about taking his step-daughter as his wife. *Yahya* said that it was forbidden and the king gave up the idea of taking the girl into any matrimonial connection. But this displeased the king's wife, i.e., the mother of the girl. When once the king was fully drunk, his wife sent her daughter, fully adorned with an extraordinary attraction. The king in his violent passion in the drunken state went to take hold of the girl but the mother said that it could be possible if the king presents *Yahya's* head to her as her dowry, and the king immediately ordered to bring *Yahya's* head before him. When the scholars of the faith learnt about the king's order, they rushed to the king and said that if even a drop of *Yahya's* blood was shed on

earth, not even grass would grow on it. However, the king ordered Yahya to be slain and his blood to be thrown into a well and his head brought before him in a tray. Someone suggested to the king through his closest officials that since Yahya's father Zachariah was the one whose prayer was always readily heard by God, Zachariah be killed first so that he might not curse the king for Yahya's assassination. The king ordered his men to act accordingly. When Zachariah and Yahya were engaged in prayer in their house, the king's men came and took hold of Yahya, and Zachariah escaped and ran for his life and while he was being chased by the king's men, Zachariah in his helplessness ordered a tree in front of him to split and he entered into it and the tree once again resumed its original form with Zachariah accommodated in it.

But Satan the avowed enemy of man, who had no hold upon God's selected ones like Zachariah, to beguile them, caused a corner of Zachariah's cloth to protrude out of the tree. When the king's men were in search of Zachariah, Satan in the form of a man led them to the tree and pointing out the bit of Zachariah's cloth peeping out of the tree, suggested to them to kill Zachariah, cutting the tree into two by a saw which he (Satan) himself devised for them. When Zachariah felt himself getting cut along with the trunk of the tree, a voice came saying, *'Beware O' Zachariah if thou raised any noise or complaint, thy name will be removed from the list of the patient ones'*. Zachariah got himself cut quietly without raising the least noise of grief or pain. Yahya was slain, his blood was thrown into a well, and his head presented to the king. The well began to flow out blood so profusely that however much the people filled it with earth, the gush of the blood from the well did not cease, and the earth thrown in the well rose up into a mound covering the mouth of the well.

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- [1.](#) For Zachariah's prayer for a son to be his heir. Refer to verses 3:37-40.
 - [2.](#) Flare.
 - [3.](#) Unresponded.
 - [4.](#) This verse clearly proves the fallacy of the saying that the apostles of God leave no legacy – and with this plea the Holy Lady Fatimah was deprived of her right over Fadak which was given away to her by the Holy Prophet.
 - [5.](#) Refer to verse 27: 16.
 - [6.](#) Refer to verses 3: 14 & 3:40.
 - [7.](#) Devout.
 - [8.](#) See 48:10.
 - [9.](#) Umdat al-Bayan.
 - [10.](#) See also verse 3:37.
 - [11.](#) Umdat al-Bayan.
 - [12.](#) See verse 3:38.
 - [13.](#) Refer to verse 19:7.
 - [14.](#) Manhaj-us-Sadiqin, [Umdat-us-Sa'adat](#) [Maulvi Syed Ammar Ali], Manhaj-ul-Fada'il al-Ahl al-Bayt.
 - [15.](#) See verse 3:39.
 - [16.](#) Manhaj-us-Sadiqin & [Umdatul Bayan](#).

Maryam Section 2 – Mary And Jesus

- The Angel informs Mary about her giving birth to Jesus
- The Miraculous Birth of Jesus as a Sign of God
- Jesus announces his apostleship from the cradle itself

Maryam Verses 16 – 40

وَأَذْكُرُ فِي الْكِتَابِ مَرْيَمَ إِذِ انْتَبَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا

And mention in the Book (Qur'an) about Mary (also) when she withdrew herself from her family (in the house) eastward (19: 16)

فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا

Then she took a 1veil (cover herself) from them; then sent We unto her Our Spirit, then he (the Spirit) appeared to her a man sound²(in form) (19: 17)

قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا

Said she: “Verily I fly for refuge in The Beneficent (God) from thee, (be gone from me) if thou art 3God-fearing” (19: 18)

قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا

Said he:⁴“I am only a messenger (Angel) of thy Lord: so that I give to thee a son 5purified.” (19: 19)⁶

قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمَسِّنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا

Said she: “How can there be unto me a son⁷ while hath not touched me (any) man and nor was I unchaste!” (19:20)⁸

قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ وَلِنَجْعَلَهُ آيَةً لِلنَّاسِ وَرَحْمَةً مِنَّا وَكَانَ أَمْرًا مَّقْضِيًّا

Said he⁹ “So shall it ¹⁰be; thy Lord sayeth, It is easy for Me, and that We will make him ¹¹a Sign (miracle) (of Ours) unto the people and a Mercy from Us; It is a matter (already) decreed.”¹²(19:21)

فَحَمَلَتْهُ فَانْتَبَذَتْ بِهِ¹³ مَكَانًا قَصِيًّا

So she conceived him and retired with him¹³(away from her people) to a remote ¹⁴place. (19:22)

فَأَجَاءَهَا الْمَخَاضُ إِلَى جِذْعِ النَّخْلَةِ قَالَتْ يَلَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَنْسِيًّا

And the throes (of childbirth) forced her to betake herself unto the trunk of a palm-tree. She said: “Oh! Had I died ere this, and had been lost in oblivion totally forgotten!” (19:23)

فَنَادَاهَا مِن تَحْتِهَا أَلَّا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا

Then (a voice) called out unto her from beneath her; “Grieve not thou, verily thy Lord hath caused from beneath thee, (to flow) a stream!” (19:24)

وَهَزَىٰ إِلَيْكَ بِجِذْعِ النَّخْلَةِ تُسْقِطُ عَلَيْكَ رَطْبًا جَنِيًّا

And shake towards thee the trunk of the palm-tree, it will drop on thee dates fresh (and) ripe. (19:25)

فَكُلِي وَأَشْرَبِي وَقَرِّي عَيْنًا فَإِمَّا تَرِينِ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا

Then eat and drink and refresh the eye. Then if thou seest any man say: “Verily I have vowed unto the Beneficent (God) a fast so never shall I speak today unto any man.” (19:26)

فَأَتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ قَالُوا يَا مَرْيَمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا

And she came with him 15unto her people carrying him (with her). Said they: “O’ Mary! Indeed thou hath come with an unusual thing!” (19:27)

يَاخْتَهُرُونَ مَا كَانَ أَبُوكَ امْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكَ بَغِيًّا

“O’ sister of Aaron! thy father was not a bad man, nor was thy mother an unchaste woman!” (19:28)

فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْأُمِّهِدِ صَبِيًّا

But she pointed unto him. They said: “How can we speak unto one who is (yet) a child in the cradle” (19:29)

قَالَ إِنِّي عَبْدُ اللَّهِ ءَاتَنِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا

He (Jesus miraculously) said: “Verily I am a servant of God; He hath given me a Book (Evangel) and made me a Prophet!” (19:30)

وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا

“And He hath made me blessed wherever I be and He hath enjoined on me prayer and poor-rate so long as I live!” (19:31)

وَبِرًّا! بُولَدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا

“And (to be) duteous to my mother, and He hath not made me insolent unblest!” (19:32) 16

وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا

“And peace be on me day I was born, and the day I die, and the day I am raised alive 17!” (19:33)

ذَٰلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ

This is Jesus, the son of Mary; (this is) a statement of the truth about which they dispute.

(19:34) [18](#)

مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ سُبْحَانَهُ ۚ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ ۖ كُن فَيَكُونُ

It beseemeth not God that He should take unto Himself a son, glory be to Him; when a matter is decreed, He only sayeth unto it 'Be' and it is (19:35)

وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَأَعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ

And verily God is my Lord and your Lord, so worship (only) Him; this is the right way. (19:36)

فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِلَّذِينَ كَفَرُوا ۚ مِنْ مَّشْهَدٍ يَوْمٍ عَظِيمٍ

Then did differ the sects among themselves and woe unto those who disbelieved, because of their presenting themselves on the great day. (19:37)

أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا لَكِنِ الظَّالِمُونَ الْيَوْمَ فِي ضَلَالٍ مُبِينٍ

How clearly shall they hear and how clearly shall they see on the day when they appear unto Us, but the unjust this day are in manifest straying. (19:38)

وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ

And warn them of the intense regret, when the matter shall have been decreed while they are (now) in negligence and they believe not. (19:39)

إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ

Verily We inherit the earth and those who are on it, and unto Us shall they be returned. (19:40)

[Commentary](#)

[Verse 16](#)

The subject of Mary and Jesus has been dealt with in verses 3:42–51. Here it is mentioned with

reference to the devotion of the true believers in God.

East referred to here and West in verse 28:44, besides its apparent meaning of the two different directions, refer also to a deeper significance connected with the peculiarity of the distinctive aspects of the missions of these two great prophets, before the Last One. Jesus' mission deals more with the spiritual aspect of the human life which is situated in the direction (*East*) from where the Light of Existence proceeds (radiates) and Moses' mission deals mostly with the temporal aspect of the human life where the Divine Light sets in (*West*). Reading these two passages in this sense¹⁹ and particularly the phrase '*Neither Eastern nor Western*' (comprehending both) refers to the mission of the Last Apostle of God the Holy Prophet Muhammad. (A.P.).

'*The Eastern Place*' refers to the Chambers on the Eastern side in the synagogue in which the Holy Virgin Mary used to closet herself in prayer to God or when Mary was in the house of prayer on the Eastern side of Jerusalem to take a bath.

Verse 17

It is said Mary used to pray within a veil which she hung for herself in the corner of the synagogue, or she had retired into seclusion from her people for a bath.²⁰

The spirit was the Angel Gabriel. He appeared in perfect human form. The Question arises how could spirit, an abstract being, take any shape. The fact is that the spiritual power of the Angel Gabriel caused Mary to see him in a human form, otherwise the angel as a spirit remained only a spirit. The influence of the ordinary human will with hypnotic power makes an individual or a huge collection of the people to imagine exactly as the hypnotising operator suggests. How much more an influence the pure and the special heavenly spirit could command the human minds, is no subject for any long discussion. The Angel could not have done otherwise for Mary's physical eyes to see him, and also to avoid dread in Mary's mind.

Besides angels are beings which can take any form save those of animals – For angels taking the human form refer to verses 11:69–78, when angels appeared to Abraham and Lot.

Some translators have deliberately distorted the construction of this verse to serve their ends by interpreting '*Ruh*' as '*inspiration*' and taking '*Fa*' '*F*' as to mean '*and*' – and the translation runs as follows:

'There appeared to her a well-made man' (19: 17)

The attempt is to show that what was sent to her by God was not a spirit or angel but an inspiration, and at the same time, a well-made man appearing to her – to indicate that she conceived not by the angelic power but by a well-made human being in the ordinary way while the correct and the clear meaning is that the Holy Spirit '*The Ruh*' mentioned in this verse assumed the form of a man. The main cause of

such misinterpretations is the lack of knowledge and the faith in the supernatural realm of beings and the amount of their power and hold on the natural course as the interpreter expressively says that *the appearance of the Spirit or Angel to Mary was in a vision because no angel or angelical power assumes physical form, but in Vision*. And on this basis, they deny even the Physical Ascension ‘*Mi’raj*’ of the Holy Prophet and many other miracles of his. For such people, what Qur’an says, refer to verse 16:22. Regarding those who do not believe in the existence of the world other than the apparent material one – their hearts avert to believe the truth. (A.P.)

Verse 18

Mary asks the person who appeared to her to be away if he be a pious soul.

Verse 21

The Israelites had lost faith in God and had subjected themselves to certain rituals and the imaginary dogmas initiated by the priests and were drowned in all sorts of evils. Jesus’ advent in the wonderful way it took place, i.e., being born without a father, was to bring back to the people’s mind the Omnipotence of God Who could act as He willed irrespective of the usual needs for the working of the natural phenomena in the birth of a man²¹ and to allow respite to the people to earn the Mercy of the Lord by repentance and self-discipline by amending their faith and conduct according to the Ten Commandments given to Moses.

Verse 23

When Mary felt the pangs of childbirth she came out of the synagogue and sat resting upon an old trunk of a dead date-palm tree; but as she leaned upon the trunk it became green and spread new leaves and branches began to shoot out of it bearing fresh and ripe fruits in them. Quite a similar miracle had been effected when the Holy Prophet while migrating from Mecca to Madina rested upon the trunk of a dead tree, the dead tree’s wood became once again fresh green and the leaves of the tree acted like Elixir for the sick making them free of their ailments.

Mary was very much worried in mind as to what she should tell her people about her bearing the child, for the people would never believe in the story of the Holy Ghost having caused the conception in her womb. Hence she preferred death.

Verse 26

Mary was commanded to observe silence and not to speak to any man or woman. This was to put her on guard against her giving her own answers to the expected censure from the people, for the answer was destined to be given by the Holy Baby (Jesus) himself.

Verse 28

It is said that there was a righteous man called Aaron known for his exemplary righteousness, and whoever was righteous as a token of his righteousness, used to be addressed and associated with the name of the man as the brother or the sister of Aaron. Mary for the excellence of her ideal chastity, modesty and sublime life, was addressed as the sister of Aaron. However, it was an utterance expressing the degree of the surprise of the people referring to Mary's high priestly lineage and her being of parents of exceptional good morals and how she, in their imagination, had fallen from the height of ideal excellence and how she had brought disgrace to her noble and godly parentage.

Much criticism has been forwarded by the Christian critics about the term '*Sister of Aaron*'. The Bible itself asserts the relationship between the wife of Zachariah and the Virgin Mary and the Bible also asserts that Zachariah's wife belonged to the house of Aaron and it is a usual expression to term any female belonging to a family as a daughter or sister of the head of the family. The question is: which Aaron? Is it the brother of Moses? Which means that both Mary and Zachariah's wife were the descendants of Aaron, i.e., they belonged to the House of Levi or it meant that other Israelite – Harun. This is less probable because Harun the brother of Moses is a well-known personality. Bible or Qur'an meant another Harun which they explain to avoid confusion. Therefore, Bible and Qur'an are unanimous that both the ladies belonged to the House of Harun of the House of Levi and not to the House of David of Judas' line. Hence the attempt of the Christian church to remove the discrepancies between the two genealogies given in St. Math, and St. Luke – by making one to refer to the genealogies of Mary and the other to that of Joseph, the alleged husband of Mary, is entirely unfounded and against the expressive wordings of the two gospels. (A.P.).

Verse 29

The Holy Baby (Jesus) came to the rescue of his mother against the calumny from the faithless Israelites. A commentator who does not like to see anything beyond matter, interprets this verse saying that the declaration of Jesus about himself was in his advanced age and not while he was in the cradle. This is a purposeful distortion of facts just to please the materialist deniers of godly powers. Whereas this verse as well as verse 3:45 clearly says that Jesus lying in the cradle spoke out the words in the defence of his Holy Mother.

The meaninglessness of the argument is borne out from the fact that people questioned Mary about her bearing a child without a husband, when the event took place and not when years had gone by when Jesus had grown up. Besides, the Command of God to Mary to observe silence under the plea of a fast was immediately after the birth of Jesus when she was perturbed and she did not know what to tell the people who would not believe and the opening words of the verse clearly indicates that Mary pointed out to the Child (in the cradle) only when she according to God's Command was not to speak or give any verbal expression from her mouth.

The pointing out being on the occasion immediately following the birth is also borne out by the wonder expressed by the people as to how Mary expected them to talk to a baby in the cradle and their wonder at any direction from her to talk to her grown-up son would be nothing but sheer nonsense.

Verse 30

Note here that Jesus, while yet a baby in the cradle, claimed to be an Apostle of God and to have been given the Book (*Injil*, i.e., Evangel). Compare this to the story of the experience of the Holy Prophet with the Messenger Angel.²² Whereas the Holy Prophet says: *“I was an Apostle of God when Adam was yet between the clay and water (i.e., yet in the making).”*

As Jesus was from the very birth a believer in God and His devotee, the First Holy Imam Ali ibn Abi Talib, was born in the Holy Ka’ba and never in his life worshipped any one besides God and was the first to believe in the Holy Prophet.

Verse 31

This verse contains the continuation of the matter uttered by Jesus, while he was yet a baby in the cradle in defence of his mother against the calumnious suspicion of the people at his birth without a male parent. It has been the persistent tendency of man to deny an excellence to the other great men of God if that quality is not found in his own assumed hero or leader. It is only such disappointed followers of the false prophets that persistently deny the power of showing miracles in the genuine apostles from God also. To prove their mistaken stand as true, people resort to twisting the appropriate meaning by misinterpreting the miraculous events through arguments, unreasonably using the remote and the most obscure meanings, purposefully neglecting or ignoring the context. It will be sheer foolishness and a nonsensical attitude of the mind of anyone who believes in God as the Almighty Lord the Creator of the Universe, who could create speech through a tree while addressing Moses, to be unable to cause a child to utter anything essentially to be miraculous or heavenly to defend his Holy Mother and to prove that his birth was not the questionable result of any unhealthy conduct on the part of the source (his mother) through whom he was given his advent into this world but the enactment of the Independent Will of the Omnipotent and the Almighty Creator of the Universe, Who never needs any causative factors to create or effect any action save His Own Will, which Divine quality has been repeatedly mentioned in the Holy Qur’an.²³ It is also clearly expressed that with the Almighty God the matter of causing any effect does not need even to be said ‘*Be*’ but only when it passes in His will to say ‘*Be*’ to anything and it is effected without any interval of time.

The number of the prayers and the poor-rate having been enjoined upon him by God, need not mean that the commandment was to be enacted by him but as a part of his mission as the apostle of God when he would enact the mission and minister the truth to the people, i.e., he had brought with him the message of prayer and charity to the people. Besides the word ‘*Salat*’ does not mean only the formal prayers by manifesting some physical movements of the body but the soul being prayerful to the Lord

and the excellence of the soul of an apostle would naturally be always in communion with the Almighty One who has sent the soul into the world with some particular purpose. And the word '*Zakat*' need not mean only the action of giving away any thing but purity of thought and conduct and the whole life of an apostle of God would naturally need to be ideally pure in word and action as a model to his followers. This is what is meant by the mention of '*Salat*' (Prayer) and '*Zakat*' (Charity) in the utterance of Jesus while he was yet an infant lying in the cradle.

Besides the very opening words of this verse, clearly indicate that the utterance was a Divinely caused marvel through the Holy Baby to announce that he was not the curse of any illegitimate birth but the Blessings of the Almighty Lord manifested at the Lord's Independent and Omnipotent Will and the Will of the Lord, the Maker of the Laws of Nature, controls nature and is never controlled by any laws, for then it will be a limitation, and any limitation of any kind whatsoever will be paradoxical to His Omnipotent and Almighty Being. See verse 10:67 saying God creating man from nothing and the Bible also vouches this fact saying God can create children from stones (*'For, I say unto you that God is able of the stones to raise up children unto Abraham'* (Luke 3/8).

The Command of the Lord to Mary to observe silence and not to utter anything to the people was to reserve the occasion for the Baby Jesus himself to vouch for his own position and to manifest that he was sent into the world as *God's Sign of His Omnipotence and Might*.

Similar events have repeatedly taken place in the life-history of the Holy Ahl al-Bayt, for it needs only the sincere seekers of the truth to dispassionately study the holy lives of the great divines. Such marvels are abundant in the events connected with the birth and the death of the godly ones of the Holy Prophet's family and their life-events on earth.

[Verse 34](#)

The mention of the people doubting about Jesus is a further indication that the doubt against the birth of Jesus without a male-parent was the betrayal of the faith in the omnipotence of the Lord, for He can always act as He wills, as He is the Creator of the laws of nature and not Himself bound by any laws which He Himself regulates for the created world with the limitations to govern and regulate the life in the universe.

For instance, the law of nature is that *no thing* could be created from *nothing*, but this universal phenomenon of nature does not bind the Almighty Creator Lord Who has caused and created the universe from nothing else but His Will. Note what is said to Zachariah in verse 19:9 saying that he was created when he was nothing, i.e., when he did not exist. It clearly means that God's will is not bound by any law of nature, and, on the other hand, every law of nature is bound by God's will. When He wills a thing to be, it takes the existence, which fact is borne out by the very next verse.

Verse 35

Those who are beguiled by the virgin birth of Jesus and take Jesus to be the son of God are reminded of the Omnipotent authority of the Creator Lord of the Universe Whose will is never controlled by the laws of nature. Whereas every law of nature is controlled by His will, and whenever He wills He can cause anything to take effect. The very Scripture in their own hands says that God is able even to raise of stones children for Abraham.[24](#)

Verse 37

In several other verses such as the verse 3:19 Qur'an declares that the differences among the various groups of the people of the Book, including the Muslims, are based on the rebellious tendency against the unequivocal declarations of God. (A.P.).

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- [1.](#) To have a bath.
 - [2.](#) Perfect, proper.
 - [3.](#) Pious.
 - [4.](#) The Spirit.
 - [5.](#) Holy.
 - [6.](#) Refer to verses 19:17 & 3:44.
 - [7.](#) Boy.
 - [8.](#) Refer to verse 3:46.
 - [9.](#) The Spirit.
 - [10.](#) As told.
 - [11.](#) Jesus.
 - [12.](#) The fulfilment of the divine will has already started – i.e., the Conception taken place.
 - [13.](#) Baby Jesus in her womb.
 - [14.](#) Not to a mean place like a manger, as the Bible says.
 - [15.](#) With her baby, Jesus.
 - [16.](#) For the lenient character of the prophets and their clemency refer to note on verse 3:159.
 - [17.](#) Resurrected on the Day of Judgment.
 - [18.](#) All about Jesus is that he is a created being the outcome of the creative will & Command of God.
 - [19.](#) Refer to verse 24:35.
 - [20.](#) See verse 3:44.
 - [21.](#) Refer to verse 3:41.
 - [22.](#) See note to verses 19:12 & 13:7.
 - [23.](#) Refer to verses 2:117, 3:39, 16:40, 19:9, 19:35 & 36:82.
 - [24.](#) Luke 3/8.

[1] [1]

SHARES

Maryam Section 3 – Abraham Preaches Unity Of God

- Abraham preaches Unity of God and exhorts his people to abstain from idol-worship

Maryam Verses 41 – 50

وَأَذْكُرُ فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا

And (make) mention in the Book (Qur'an) Abraham; verily he was a man of Truth, an Apostle (of Ours). (19:41)[1](#)

إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا

“When said he unto his father, “O’ My Father! Why worshippeth thou that which heareth not, nor doth it see, nor doth it avail thee in aught?” (19:42)[2](#)

يَأْتِي إِيَّايَ قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا

“O’ my father! Indeed hath come unto me, of the knowledge which hath not come unto thee, so follow me: I will guide thee on the path (which is) straight.” (19:43)

يَأْتِي لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا

“O’ my father! Worship not Satan; Verily Satan unto the Beneficent (God), was disobedient”.
(19:44)

يَأْتِي إِيَّايَ أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا

“O’ my father! Verily I fear that toucheth thee chastisement from the Beneficent (God), so that thou be unto Satan a friend.” (19:45)

قَالَ أَرَأَيْبُ أَنْتَ عَنْ ءَالِهَتِي يَا بَرِّهِيمُ لئن لَمْ تَنْتَه لَأَرْجُمَنَّكَ وَأَهْجُرَنِي مَلِيًّا

Said he: “Inclineth³thou against my gods, O’ Abraham; If thou didst desist not certainly I will stone thee; Begone from me for a long while.” (19:46)

قَالَ سَلِّمْ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّي إِنَّهُ هُوَ كَرِيمٌ كَانَ بِي حَفِيًّا

Said he: “Peace be on thee, I will ⁴pray unto my Lord to forgive thee; Verily He unto me is most gracious.” (19:47)

وَأَعْتَزَلْتُكُمْ وَمَا تَدْعُونَ مِن دُونِ اللَّهِ وَأَدْعُوا رَبِّي عَسَىٰ أَلَّا أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا

“I withdraw from you (all) and what ye call upon other than God, and I call upon (only) my Lord; Happly in my prayer unto my Lord I shall not be unblest.” (19:48)

فَلَمَّا أَعْتَزَلْتَهُمْ وَمَا يَعْبُدُونَ مِن دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَكُلًّا جَعَلْنَا نَبِيًّا

And when he withdrew from them and what they worshipped besides God, We granted unto him Isaac and Jacob; and each one of them made We an apostle. (19:49)

وَوَهَبْنَا لَهُم مِّن رَّحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا

And granted We unto them of Our mercy, and assigned unto them a lofty tongue of truth fulness. (19:50)⁵

Commentary

Verse 41

Abraham is universally accepted by all nations as the Apostle of God, be they the Jews, the Christians or the Muslims.

This should be read with the opening verses of Surah Sad, 38: 1–3. It shows that Qur’an is the Book containing the remembrance of the apostles and the righteous devotees of God and encourages people to remember the chosen servants of God, in the ages. (A.P.).

Verse 42

When Abraham addressed Azar as his father it was customary to address a guardian as such whereas he was his paternal uncle. Azar, an idol-worshipper had adopted Abraham as his son. The real father of Abraham was Terah who was a believer.

Verse 50

‘The Truthful Tongue’ stands for the mention of the actual position of his distinguished excellence to be raised in the generations of the human progeny. This was the grant of Abraham’s prayer. See the grant of Abraham’s prayer.⁶ Here it means that God decreed that the mention of the height of Abraham’s excellence be sustained in the history of followers of the Holy Prophet Muhammad.

In verse 26:84 Abraham prays to God to appoint for him a Truthful Tongue in his last generation. The first generation after Abraham which was honoured and prospered with pontified task, was the Israelite branch through Isaac which ended with Jesus, and the last of his generation honoured and prospered with the same office, was the Israelite branch beginning with the Holy Prophet and ending with the Twelfth Imam of his house. This prayer of Abraham undoubtedly refers to that last Truthful Tongue of Abraham’s issues which appeared on the apostolic scene.

The tone of this prayer is similar to his prayer mentioned in 2:127–129 and the same was the tone of the prayer of Isaac and Jacob and the other prophets of the line, i.e., for the last Truthful Tongue representing them all. The question is the ‘*Aliyyan*’ here, whether it is an adjective qualifying the Tongue or it is the second object of the verb ‘*Waj’alna*’. However, unless by the ‘*Truthful Tongue*’ a particular person is meant, *Aliyyan* as an adjective does not fit in. Therefore it must be read as ‘*the Truthful Tongue*’ who is ‘*Ali*’, i.e., Sublime and Lofty, or *Ali* be taken as a proper noun, and there is very little difference between these two alternatives because Ali ibn Abi Talib was not Ali merely by his name but he was *Ali* in the purest sense of the adjective in all aspects of his personality. He was made or created *Ali* by the ‘*Ali Absolute*’ (i.e., God).

It should not be surprising that the person who was the Gate of the City of the Divine Knowledge given to the Last Prophet, to be the Truthful Tongue of all the previous prophets of the House of Abraham as whoever represents the Holy Prophet represents all the Prophets of God.

It is for this reason he is called ‘*Kitab Allah al-Naatiq*’ or The Speechful Book of God. (A.P.).

¹. Refer to verses 38:1, 38:45.

². Refer to verses 14:41, 6:74.

³. Incline against or turn against.

⁴. Refer to verse 9:114.

⁵. Refer to verses 26:84 & 2:127–129.

6. See 26:84.

[1] [1]

SHARES

Maryam Section 4 – References To The Other Prominent Apostles Of God

- Moses, Aaron, Ishmael and Idris referred to as Truthful selected apostles, praised for their faithful services.

Maryam Verses 51 – 65

وَأَذْكُرْ فِي الْكِتَابِ مُوسَىٰ إِنَّهُ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَّبِيًّا

And mention in the Book (Qur'an) about Moses; Verily he was one 1freed, and he was an Apostle and a Prophet. (19:51)

وَنَادَيْنَاهُ مِن جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا

And We called unto him from the right side of the Mount Sinai, and made him draw nigh (unto Us) for a 2communion. (19:52)

وَوَهَبْنَا لَهُ ۖ مِن رَّحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا

And granted We unto him out of Our mercy his brother Aaron, (also) a Prophet. (19:53)

وَأَذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَّبِيًّا

And (make) mention in the Book (Qur'an) Ishmael verily he was (ever) true to his promise, and he was an Apostle, a Prophet. (19:54)

وَكَانَ يَأْمُرُ أَهْلَهُ^٤ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ^٥ مَرْضِيًّا

And he was enjoining on his family, prayer and charity and was he unto his Lord well-pleasing. (19:55)

وَأَذْكَرُ فِي الْكِتَابِ إِدْرِيسَ^٦ إِنَّهُ^٧ كَانَ صَدِيقًا نَبِيًّا

And mention in the Book (Qur'an) (about) Idris; verily he was a truthful one, a Prophet. (19:56)

وَرَفَعْنَاهُ مَكَانًا عَلِيًّا

And We exalted him to a high station. (19:57)

أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ^٨ مِن ذُرِّيَةِ آدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِن ذُرِّيَةِ إِبْرَاهِيمَ وَإِسْرَائِيلَ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا إِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا وَبُكِيًّا

These are they on whom did God bestow (His) bounties, from among the prophets of the posterity of Adam; and of those whom We did bare with Noah, and of the posterity of Abraham and Israel,³and of those whom We did guide and We did choose; When the signs of the Beneficent (God) were rehearsed unto them, they fell down prostrating (in obeisance) and weeping. (19:58)⁴

فَخَلَفَ مِنْ^٩ بَعْدِهِمْ خُلْفٌ أَضَاعُوا^{١٠} الصَّلَاةَ وَاتَّبَعُوا^{١١} الشَّهْوَاتِ فَسَوْفَ يَلْقَوْنَ غِيًّا

But followed after them a succession who neglected prayers and they followed lust, so they shall soon meet perdition, (19:59)⁵

إِلَّا مَنْ تَابَ وَءَامَنَ وَعَمِلَ صَالِحًا فَأُولَئِكَ^{١٢} يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا

Except he who repented and believed and did good, then these shall enter the garden {of Paradise}, and they shall not be dealt with unjustly in aught, (19:60)⁶

جَنَّاتِ عَدْنٍ الَّتِي وَعَدَ الرَّحْمَنُ عِبَادَهُ^{١٣} بِالْغَيْبِ^{١٤} إِنَّهُ^{١٥} كَانَ وَعْدُهُ^{١٦} مَأْتِيًّا

The gardens of eternity which the Beneficent (God) hath promised unto His servants,

while 7unseen; Verily His promise shall come to pass. (19:61)

لَّا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا

They will hear not therein any vain discourse, but only ‘Peace’ 8, and they shall have their sustenance therein, morning and evening. (19:62) 9

تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًّا

This is the garden (Paradise) which We shall cause to be inherited by those of Our servants who are pious. (19:63)

وَمَا نَنْزَلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ ۗ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذَلِكَ وَمَا كَانَ رَبُّكَ نَسِيًّا

(Say the 10angels, “O’ Apostle of God, Muhammad!) “We come not down (from heaven) but by the command of thy Lord; His is whatever is before us and whatever is behind us and whatever is between these! And thy Lord is not 11forgetful.” (19:64)

رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ ۗ هَلْ تَعْلَمُ لَهُ ۗ سَمِيًّا

“The Lord of the heavens and the earth and what (ever) is between them; so worship Him (alone), and be steadfast in His worship! Knowest thou of any other (worthy of being) named (with) of the same name? (as He)?” (19:65)

Commentary

Verse 51

For the difference of the two terms ‘*Rasul*’, i.e., apostle and ‘*Nabi*’, i.e., prophet used in the Qur’an, various accounts have been given, the most comprehensive is ‘*Nabi*’, i.e., one who is informed by God, and ‘*Rasool*’, i.e., a person who was sent to mankind by God with some message. Thus every ‘*Rasul*’ is necessarily a ‘*Nabi*’ but it is not necessary that every ‘*Nabi*’ be also a ‘*Rasul*.’ Therefore if ‘*Nubuwwat*’ ends, there can never be any room for any ‘*Risalat*’. 12 (A.P.).

Verse 52

A voice had been sounded to Moses from the right side of Mount Sinai saying,

“Verily, I am God, the Lord of the Worlds.” (28:30).

Aiman and *Maisar* – ‘*Maimana*’ and ‘*Maisara*’ – ‘*Yameen*’ and ‘*Shimal*’ are opposite terms used in Qur’an which may be translated as right and left – blessed and cursed respectively. However it means here and everywhere the term ‘*Aiman*’ directing towards godliness, and ‘*Aisar*’, the side directing towards the worldliness. (A.P.).

This refers to the raising of Moses or his Ascension to the nearest state of communion befitting his devotional status. (A.P.).

Verse 53

Moses had prayed to God to help him by allowing Aaron his brother to assist him for he was more eloquent and clearer in his speech. [13](#) Similarly the Holy Prophet under the Command of God had appointed Ali to be his Vazier, his Vicegerent, his heir and Caliph. The Holy Prophet announced it in the open assembly of the Quraysh at the very inauguration of his ministry as the Apostle of God. [14](#) The Holy Prophet had more than once declared ‘*O’ Ali! Thou art to me as Aaron was to Moses.*’

In the state of the Ascension God declared to Moses that Haroon was also a prophet and all that he prayed for in verses 20:25–32. And similarly, the Holy Prophet in his Ascension was informed of Ali’s status similar to that of Harun and of Ali being next to the Holy Prophet in all respects and aspects save prophethood which concluded with the Holy Prophet. (A.P.)

Verse 54

Christianity claims God’s grace to be an exclusive right of the heritage of Isaac and his seed but the Bible gives equal position to Ishmael. At Abraham’s prayer for Ishmael, God said that He had heard the prayer [15](#) which means apostleship will as well be in the seed of Ishmael. [16](#)

“And Abraham said unto God, O’ that Ishmael might live before thee!

“And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac; and I will establish my covenant with him for an everlasting covenant, and with his seed after him.

“And as for Ishmael, I have heard thee: Behold, I have blessed him, and will multiply him exceedingly; Twelve princes shall he beget, and I will make him a great nation.” [17](#)

The Kingdom of God was taken away from the Children of Isaac (the Israelites) – Jesus has declared this in clear cut words. [18](#) The Kingdom was then given to their brethren, i.e., the Children of Ishmael.

Verse 56

Idris, i.e., Enoch of the Old Testament Gen. 5/24, Hebrew 11/5. Idris was the grandfather of the father of

Noah. Idris was the son of the grandson of Sheeth. He was born a hundred years after the death of Adam (M.S)[19](#). Idris was the first to start the art of writing, measuring the weights by a balance and to declare the knowledge about the movements of the heavenly bodies, i.e., the planets. He was the first man to make weapons and start the art of stitching (Tailoring).

Verse 57

Idris prayed so abundantly that even the angels wondered at his prayerfulness, and once Izrael the Angel of Death desired to visit Idris and God permitted him to do it in a human form. When Izrael in a human form stayed with Idris without taking any food or drink, Idris asked him as to who in fact he was. On being informed that he was Izrael the Angel of Death, Idris requested him to take his soul so that he might taste death. Izrael took his soul out of his body and again returned it into it. Thus, Idris died and was again alive. Then Idris desired to be taken into heaven to see what kind of place Hell and Paradise is. Izrael took Idris into heaven. When Idris, after seeing Hell, was brought to Paradise, Idris desired to tarry there a little and further he said that he did not like to leave the place. God commanded Izrael saying that since Idris had already tasted death he may be allowed to stay there. Thus, Idris was left in heaven after his death with no returning to his life on the earth. (M.S., U.B.)[20](#)

This indicates that the exaltation was not the privilege of Moses only. All the true servants of God had their own exaltation and rise to communion with God befitting their respective devotional status. This rise is termed as '*Wilayah*' or the state of nearness to the Absolute – without which none of them could be honoured with prophethood. (A.P.).

Verse 59

Not all of their posterity[21](#) – which asserts that of the posterity, there are those selected persons who are foremost in all that is excellent and good – and who are by the permission of God, the Topmost ones – and here also exception is made in the next few verses 19:60–63. (A.P.).

Verse 61

The word '*Unseen*' indicates that the description of the pleasure or pain, i.e., of Paradise and Hell given in Qur'an, is not something familiar to be identified with the sensual pleasure and pain of the world. So whatever is said, is a figurative presentation, the means of pleasures and pains of the Next World for the perception of which all senses have not yet developed – or otherwise there is no morning or evening in Paradise mentioned in verse 19:62.[22](#) (A.P.).

[1.](#) Freed from the fetters of the sensual world.

[2.](#) Refer to verses 20:25–32.

[3.](#) Jacob.

[4.](#) Sajdah (Prostration) Sunnah.

5. Refer to verse 35:32.
6. Refer to verse 19:59.
7. While the gardens are not seen now.
8. Only Peace from the angels.
9. Refer to verses 10:10, 14:23 & 56:26.
10. The angels hinted. Refer to verse 19:62.
11. Refer to verse 20:126.
12. Refer to verse 33:40.
13. See verses 28:24, 28:35, 20:25–35.
14. See Gibbon (Edward Gibbon, as cited/edited by W. Smith); Al-Tabari; Ibn Athir; Abul Fida; History of Islam / Habibur-Siyar (by Ghiyath al-Din Khwandamir); Tafsir Tha'labi; and Western historians such as Oakley, Carlyle, Irwin, Gilman, Devanport, etc.
15. Gen. 17/18–20.
16. See verse 2:124.
17. Gen. 17/18–20.
18. See Math. 21/41–45.
19. Manhaj-us-Sadiqin.
20. Manhaj as-Sadiqin and Umdat al-Bayan.
21. Refer to verse 35:32.
22. See note to verse 56:56.

[1] [1]

SHARES

Maryam Section 5 – The Resurrection Certain

- Every one will be resurrected for the Day of Judgment
- To raise the dead again to life, not difficult for God who created everything from nothing
- The reward for the Faithful

Maryam Verses 66 – 82

وَيَقُولُ الْإِنْسَانُ أَإِذَا مَا مِتُّ لَسَوْفَ أُخْرَجُ حَيًّا

And sayeth man: "What! When I am dead shall I be brought forth alive? (19:66)

أَوَلَا يَذْكُرُ الْإِنْسَانُ أَنَا خَلَقْتَهُ مِنْ قَبْلُ وَلَمْ يَكُ شَيْئًا

What! Beareth not man in mind that We created him before when he was naught. (19:67)

فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ ثُمَّ لَنَحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا

So by thy Lord! Most certainly will we gather them together and the Satan, then shall We certainly bring them forth round the Hell on their 1knees. (19:68)

ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَنِ عِتِيًّا

Then shall We certainly pick out from every group of them those who against the Beneficent (God) were more intensely 2rebellious. (19:69)

ثُمَّ لَنَحْنُ أَعْلَمُ بِالَّذِينَ هُمْ أَوْلَىٰ بِهَا صِلِيًّا

And certainly, We do know best those 3who deserve most to be burnt therein. (19:70)

وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَقْضِيًّا

And (there is) not one of you but shall go down unto it; This is of thy Lord a decided (unavoidable) decree (19:71) 4

ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا ۖ وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا

And then will We deliver those who guarded (themselves) against evil, and We will leave the unjust on their knees. (19:72)

وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالِ الَّذِينَ كَفَرُوا ۖ لِلَّذِينَ ءَامَنُوا ۖ أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَقَامًا وَأَحْسَنُ نَدِيًّا

And when Our clear signs are rehearsed unto them, say those who disbelieve unto those who believe, which of the two parties is best in position? And which is the most goodly company? (19:73) 5

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّن قَرْنٍ هُمْ أَحْسَنُ أَثْنًا وَرِعِيًّا

And how many of the generations We did destroy before them, they were (even) better in riches and in splendour. (19:74)

قُلْ مَنْ كَانَ فِي الضَّلَالَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدًّا حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ إِمَّا الْعَذَابَ وَإِمَّا السَّاعَةَ فَسَيَعْلَمُونَ مَنْ هُوَ شَرٌّ مَّكَانًا وَأَضْعَفُ جُنْدًا

Say thou (O' Our Apostle Muhammad!) "As to those who are in error, the Beneficent (God) will certainly lengthen the span (of their) life; until behold they what they were promised, be it the chastisement (in this world) or the Hour (of Doom); Then shall they know who is worse placed and (who is the) weakest in forces! (19:75)

وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِندَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَّرَدًّا

And God increaseth in guidance those who are guided aright; and the everlasting good deeds are best with thy Lord, in recompense and best in (the ultimate) return. (19:76)

أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِينَ مَالًا وَوَلَدًا

Have thou then seen him who disbelieveth in Our signs and sayeth: "I shall surely be given wealth and children (sons)" (19:77)

أَطَّلَعَ الْغَيْبَ أَمْ آتَخَذَ عِندَ الرَّحْمَنِ عَهْدًا

Hath he got into the (secret) knowledge of the unseen? or hath taken from the Beneficent (God) a promise? (19:78)

كَلَّا سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدًّا

By no means! We will write down what he sayeth and We will lengthen for him the length of the chastisement. (19:79)

وَنَرِيهِ مَا يَقُولُ وَيَأْتِينَا فَرْدًا

And We will inherit⁸ what he spake of, and he shall come unto Us all alone. (19:80)

وَأَتَّخِذُوا^٩ مِنْ دُونِ اللَّهِ آلِهَةً لِيَكُونُوا^{١٠} لَهُمْ عِزًّا

They have taken gods besides God that they shall be unto them a source of strength, (19:81)

كَأَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا

By no means! Soon shall they disavow their worship, and they shall unto them be adversaries. (19:82)

Commentary

Verse 71

To this universal proposition, an exception be taken, of those who are the First and the Foremost in receiving the Divine grace and blessings mentioned in verses 21: 101–107 and they are the group.⁹ There remain two other groups of the right and the left – both will be gathered round the Hell, in groups, and of them, undoubtedly all shall enter Hell, but for the rightists, Hell will be of no effect and they will come out of it and the leftists or the unjust ones will remain in it.¹⁰ (A.P.).

Verse 75

The wicked are given a respite and not that they have been left for ever to enjoy wickedness.

The passage means that for those who are in error, God extends the span of their term as much as He pleases for it will not be of any avail to them until they as see what has been promised – either the punishment or the resurrection. It is then that they will know who is the worst in status and the weakest in force. The phrase ‘*Falyamdud*’ has been translated by some commentators as ‘*will prolong*’ though it is imperative – meaning ‘*Shall prolong*’ but the real sense is ‘*let him do*’, in a challenging tone. But actually, it is, a *conditional* clause meaning ‘*Even if God prolongs.*’ However, there is no promise of prolonging the life of those who are in error. Verse 2:96 throws light on the actual meaning of this verse to say:

‘Whoever is in error God shall extend for him sufficient respite. (2:96) (A.P.)

^{1.} Or in groups.

^{2.} The Ring Leaders of the rebels.

^{3.} The Ring Leaders of the rebels.

4. Refer to verses 21:101–107, 56:10 & 56:11.
5. Refers to the wealthy arrogant ones who despise the poor believers in this life.
6. Outward attraction.
7. Respite. Refer to verse 2:96.
8. Record – Reserve.
9. See verses 56:10 & 56:11.
10. See note to verse 56:10.

[1] [1]

SHARES

Maryam Section 6 – Intercession

- None shall intercede save those who have taken the Promise from God
- Gravity of the abhorrence of the sin of assigning any issues to God

Maryam Verses 83 – 98

أَلَمْ تَرَ أَنَّا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تَؤُذُهُمْ أَرْزَاقًا

What! Seest¹thou not that We have sent satans against the dis believers to incite them with an incitement (to sin), (19:83)

فَلَا تَعْجَلْ عَلَيْهِمْ إِنَّمَا نَعُدُّ لَهُمْ عَدًّا

So be not thou in haste against them, We only count²unto them a limited number (of days). (19:84)

يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا

On the day (of resurrection) We will gather the pious ones unto the Beneficent (God) like the guests of honour, (19:85)

وَنَسُوقُ الْمُجْرِمِينَ إِلَىٰ جَهَنَّمَ وِرْدًا

But We will drive the guilty ones, unto Hell like (the thirsty) herd (to the watering place). (19:86)

لَّا يَمْلِكُونَ الشَّفَاعَةَ إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا

They shall own³not any intercession, save he who hath taken a promise from the Beneficent (God to do so). (19:87)

وَقَالُوا ۗ أَتَّخَذَ الرَّحْمَنُ وَلَدًا

And say they: “The Beneficent (God) hath taken unto Him a son!” (19:88)

لَقَدْ جِئْتُمْ شَيْئًا إِدًّا

Indeed, have ye put forth a thing (most) monstrous! (19:89)⁴

تَكَادُ السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا

Might the heavens be almost rent thereat, and the earth cleaveth asunder, and the mountains fall down in ⁵fragments, (19:90)

أَنْ دَعَاؤِ ۗ لِلرَّحْمَنِ وَلَدًا

That they should ascribe unto the Beneficent (God) a son! (19:91)⁶

وَمَا يَنْبَغِي ۗ لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا

And it behoveth not the Beneficent (God) that He should take (unto Him) (any one) a son. (19:92)⁷

إِنْ كُلُّ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا آتِي الرَّحْمَنِ عَبْدًا

None there is in the heavens and the earth but must come unto the Beneficent (God) as a servant.⁸(19:93)

لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا

And indeed He hath an account of (all), and numbered them (with) an exact numbering. (19:94)

وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَامَةِ فَرْدًا

And each one of them shall come unto him on the Day of Judgment, singly (alone). (19:95)

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا

Verily those who believe and work good deeds the Beneficent (God) will appoint love for them. 9(19:96)

فَأَنَّمَا يُسِرُّنَاهُ بِلِسَانِكَ لِنُبَشِّرَ بِهِ الْمُتَّقِينَ وَتُنذِرَ بِهِ قَوْمًا لُدًّا

So have We only made it (Qur'an) easy 10in thine own tongue 11that thou mayest give glad tidings thereby unto the pious ones, and warn by it a people (who are) contentious. (19:97)

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّن قَرْنٍ هَلْ تُحِسُّ مِنْهُمْ مِّنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزًا

And how many of the generations We did destroy before them? Dost thou find out any one (anywhere)? or dost thou hear (even) a whisper (of them)? (19:98) 12

Commentary

Verse 86

It is made clear here that redemption or intercession is a fact but reserved to only those who have earned the covenant from the Lord to do it. And who else could deserve or be entitled to the covenant, than those who have surrendered their selves (the martyrs) in the Way of the Lord; and the Islamic World as a whole unanimously acknowledges that the world never witnessed a greater martyrdom than that which was enacted at Karbala and the greatest martyr in the Cause of God was Husayn, whose martyrdom God Himself has termed as 'Azeem' 'Great.' 13

It is a historic fact that the Holy Prophet was poisoned by the Jewess of Khaybar, the slow but the steady action of which ultimately caused the departure of the Holy Prophet from this world and Lady Fatima was martyred by injury caused by the fall of the door on her side and all the Eleven Imams in her

issues, were also martyred. [14](#) The Christian belief about the redemption of the sinners which is vested in their belief in the sonship of Jesus is self-contradictory, as even after the belief one has to ask the pardon of God. [15](#)

[Verses 88 – 92](#)

How much the Christian belief in Jesus as the son of God, i.e., assigning a God a son, is abhorred by God, is obvious from these verses. Such a wrong belief is so abominable that it has been repeated and frequently been refuted in the Holy Qur'an.

[Verse 95](#)

The love of God and the godly ones is an automatic result of one's belief in God and leading a righteous life of goodness on earth. Love begets love, and one who sincerely loves God will naturally be loved by God. A man asked the Sixth Holy Imam Jafar ibn Muhammad as-Sadiq as to how he (the man) could know if God is pleased with him or not. The Holy Imam said that it was very easy for if *he is pleased with God naturally God also will be pleased with him.*

[1.](#) This indicates that the Holy Prophet could visualise the satanic forces misleading the disbelievers.

[2.](#) Numbering.

[3.](#) The right of – Power of – Possess.

[4.](#) Refer to verse 18:5.

[5.](#) Pieces.

[6.](#) It is against the sense of the All-pervading Grace.

[7.](#) Refers to the whole creation being the manifestation of the attributes of the All-pervading Grace.

[8.](#) As a creature of God, the Holy Prophet is the First in this order – Refer to verse 43:81.

[9.](#) The best example of it in verse 42:23.

[10.](#) Fluent – Refers to the repeated rhythm of Yassarna in Surah 54.

[11.](#) Refer to verses 20:25–29.

[12.](#) Nowhere they are found nor they are heard.

[13.](#) See verses 37: 105–108.

[14.](#) See verses 2:55, 4:85, 10:3, 20: 109, 21:28, 34:23, 29:44, 64:48.

[15.](#) Math. 6/12.

Taa Haa (Ta Ha)

(Revealed at Mecca)

135 Verses in 8 Sections

Sections of Taa Haa (Ta Ha)

1. Moses commissioned with Apostleship.
2. The Ministry of Moses.
3. Moses' encounter with Pharaoh.
4. The Children of Israel follow Moses.
5. Children of Israel deceived by Samiri.
6. Intercession.
7. Satan a declared enemy of Adam.
8. The times of Daily Prayers.

Important Topics

1. The Holy Prophet desired by the Lord not to subject himself to the extent of a distress to him. (Verses 1-2).
2. Qur'an a Reminder only to those who fear God (the pious ones). (Verse 3).

3. Moses on the Mount 'Tur' (Mount Sinai) and his granted by the Lord the Signs (the Miracles). (Verses 11–22).
4. Moses commanded by the Lord to proceed to admonish the Rebel Pharaoh and his people. (Verses 23–24).
5. Moses' prayer to make his task easy, give him his brother Aaron as Aider and as an Associate in his task. (Verses 25–36).
6. How God saved Moses when he was born, from the hands of Pharaoh. (Verses 39–40).
7. Moses' encounter with Pharaoh, his meetings the Magicians, and the destruction of Pharaoh and his hosts. (Verses 43–72).
8. The Israelites misled by Samiri. (Verses 85–89).
9. Only he who has been permitted by God, could intercede – see the verses given in the margin besides the text of this verse and the notes on this and the other verses referred to. (Verse 109).
10. Iblis disobeying God and being driven away accursed. (Verse 116).
11. Adam cautioned against Satan. (Verse 117).
12. The timings of the Daily Prayers. (verse 130).

[1] [1]

SHARES

Taa Haa (Ta Ha) - Section 1 - Moses Commissioned With Apostleship

- Apostle Muhammad told not to distress himself
- The Qur'an, Reminder to the pious ones
- God knows everything, be it open or hidden and hears every word spoken aloud or secretly

- Moses commissioned with apostleship and commanded to proceed towards Pharaoh who had transgressed

Taa Haa (Ta Ha) – Verses 1 – 24

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God the Beneficent the Merciful

طه

Ta Ha. (T. H.) (20: 1)

مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَىٰ

O' Our Apostle Muhammad!) Sent We not down the Qur'an unto thee that thou distressest¹thyself! (20:2)

إِلَّا تَذَكَّرَ لِمَنْ يَخْشَىٰ

Save it is a Reminder unto him who feareth²(God) (20:3)

تَنْزِيلًا مِّمَّنْ خَلَقَ الْأَرْضَ وَالسَّمَوَاتِ الْعُلَىٰ

It is a Missive³(sent down) from Him who created the earth and the heavens on high. (20:4)

الرَّحْمَنِ عَلَى الْعَرْشِ اسْتَوَىٰ

The Beneficent (God) on the 'Arsh'⁴is firm (20:5)

لَهُ^٥ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَىٰ

His is what is in the heavens and what is in the earth and what is between them two and what is

beneath the lowest of the low below the earth. (20:6)

وَإِنْ تَجْهَرُ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى

And if thou utter aloud (or in whisper) Verily (alike) knoweth He (all that is) secret⁵ and (whatsoever is) yet more hidden. (20:7)⁶

اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَى

God, there is no god but He; His are (all) the Best names. (20:8)

وَهَلْ أَتَاكَ حَدِيثُ مُوسَى

And hath come unto thee the story of Moses? (20:9)

إِذْ رَأَى نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنستُ نَارًا لَعَلِّي آتِيكُمْ مِنْهَا بِقَبَسٍ أَوْ أَجْدٍ عَلَى النَّارِ هُدًى

When he saw fire, then said he unto his family, "Tarry ye here, for verily I perceive a fire: happily I may bring unto you a brand from it, or I find at the fire some guidance." (20: 10)⁷⁸

فَلَمَّا أَتَاهَا نُودِيَ يَمُوسَى

So when he came unto it (the fire) a voice ⁹called: "O' Moses!" (20: 11)¹⁰

إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى

"Verily I; I (alone) am thy Lord! So take off thy shoes! Verily thou art¹¹ in the sacred valley of 'Tuwa'" (20: 12)¹²

وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَى

"And I have chosen thee (for apostleship) then hearken thou unto what is revealed (unto thee)?" (20: 13)

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي

“Verily I, I (alone) am God: There is no god but I: worship thou (only) Me, and establish prayer for My remembrance!” (20: 14) [13](#)

إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أُخْفِيهَا لِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا تَسْعَىٰ

“Verily the Hour (of Doom) is sure to come but I am about to keep it hidden, so that every soul may be recompensed as he striveth:” (20: 15)

فَلَا يَصُدُّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا وَاتَّبَعَ هَوَاهُ فَتَرْدَىٰ

Therefore let him who believeth not in it and followeth his own vain desires turn thee away from the truth, lest thou perish. [14](#)(20: 16)

وَمَا تِلْكَ بِيَمِينِكَ يَا مُوسَىٰ

And what is this in thy hand O’ Moses! (20: 17)

قَالَ هِيَ عَصَايَ أَنُوكِّئُهَا [14](#) عَلَيْهَا وَأَهْسُ بِهَا عَلَىٰ غَنَمِي وَلِيَ فِيهَا مَآرِبُ أُخْرَىٰ

Said he: “This is my staff; I recline on it, and I beat down leaves with it for my sheep, and for me therein are other uses (also).” (20: 18)

قَالَ أَلْقِهَا يَا مُوسَىٰ

He [15](#)said: “Cast it down, O’ Moses!” (20: 19) [16](#)

فَأَلْفَنَاهَا فَاِذَا هِيَ حَيَّةٌ تَسْعَىٰ

Then he cast it down, and lo! it was a serpent running. (20:20) [17](#)

قَالَ خُذْهَا وَلَا تَخَفْ سَنُعِيدُهَا سِيرَتَهَا الْأُولَىٰ

He said: “Lay hold on it, and fear thou not; for We will restore it to its former state (of a staff)” (20:21) [18](#)

وَأَضْمُمُ يَدَكَ إِلَى جَنَاحِكَ تَخْرُجُ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ ءَايَةٌ أُخْرَى

“And place thy hand under thy armpit, [19](#)it shall come forth white, without any harm²⁰, (and this is) another sign (miracle),” (20:22)²¹

لِنُرِيكَ مِنْ ءَايَاتِنَا الْكُبْرَى

“That We may show thee of Our greatersigns (miracles) [22](#)” (20:23)

أَذْهَبُ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى

“Go²³thou unto Pharaoh! Verily he hath transgressed the bounds!” (20:24)²⁴

Commentary

Verse 1

‘Ta Ha’ – The Sixth Holy Imam Jafar ibn Muhammad as-Sadiq says – ‘Ta Ha’ is one of the names of the Holy Prophet. ‘Tayyab’ wa ‘Tahir’, meaning Clean or Pure. This interpretation is in agreement with verse 33:33.

It is not a reproaching expression but a consoling one that the Holy Prophet or the faithful should not feel sad for the slow progress of faith among the people. (A.P.).

Verse 2

The Sixth and the Seventh Holy Imams say that the Holy Prophet used to stand in prayer the whole night upon the toes of his feet and consequently his legs used to get swollen. The Holy Prophet prayed like this for ten years until this verse was revealed in which is contained God’s directive to give up the physical strain which the Holy Prophet inflicted upon his own self. It was asked that when he was the Divinely purified, sinless and an infallible one, where was the necessity of his being so much prayerful. The Holy Prophet replied: ‘Should I not be the grateful servant of the Lord?’

In fact, all the righteousness and the piety which the Holy Prophet and his Ahl al-Bayt practised in their godly lives, was to set up perfect models of the pure and un-corrupted human life on earth for the guidance of mankind. Whatever the Holy Prophet preached and prescribed for his followers i.e., the Muslims, he himself put it into practice in his daily life. The Command of the Lord to moderate the prayers is as well a directive to us to avoid one-sidedness of straining one’s self in any one way of supplicating to God not attending to the other duties prescribed in the practical life.

Verse 3

'An admonition for him whose heart is alive, not dead', i.e., whose heart fears the displeasure of the Lord and longs to please Him. The Holy Qur'an is guidance only for the pious and God-fearing.²⁵ Again in verse 3:137 it is clearly said that the Holy Qur'an is only a statement for ordinary men but an admonition to the pious and God-fearing. Thus, sincere faith and piety is the pre-requisite to be benefited by the Qur'an,²⁶ in other words, a disbeliever or an impious one, instead of being guided aright by Qur'an, might get the reverse effect.

Verse 5

'*Arsh*' could be translated into English as the Seat or the Centre of the Authority of the Almighty, All-Knowing and the All-Divine Eternal Being. '*Istawa*' – the complete or the perfect universal hold or authority. The whole universe is encircled or enveloped by the '*Arsh*'. The hold, the authority or the control of the Omnipotence, Omnipresence and the All-comprehending Knowledge is equally connected and concerned with every composite article of everything in the Universe. The Divine attention is so equitable and so universal that it is the same with everything everywhere and never more in any case nor less in any other. Thus, God's authority penetrates and encompasses everything on the earth, in the heavens and whatever there is in between them.

It is to be noted that He that made the Universe and owns it, is called '*Ar-Rahman*', i.e., God the Most Gracious – Hence His Kingdom and His Authority will be nothing but Mercy and Grace and any other attribute otherwise assigned to His Holy Name will be of only relative meaning. (A.P.).

Verse 6

'*Tahta th-Thara*' – Beneath or under, i.e., whatever is in the lower-most chamber below the surface of the earth – or taking in the sense of the relativity of the direction – it will mean, God's alone is every thing, be that in the highest or in the lowest direction or the place of the Universe. This to negate or to refute the false notions of the polytheists who assign the various regions of the earth and the heavens to different imaginary deities to rule the places holding sway over the destinies of the beings therein.

Verse 7

There is nothing hidden from His All-Comprehending and All-Penetrating Knowledge. Every thing in the Universe is wholly manifest to Him, nothing is hidden from Him, be that a loud voice or a low utterance or a whisper of even the heart or the sincerity or the insincerity of the intentions – the love and the hatred, faith and disbelief, all are equally manifest to Him. Hence it is said that with God the actions of man are judged according to the intention behind them.

Verse 8

It is a natural phenomenon that unless the plate is clean, free from every kind of impression no desired figure can ever have a distinctive impression on it. Unless the mind or heart is thoroughly clean, free from belief of any degree or nature in false deities or falsehood, the correct faith in God and truth can never take its place therein. Hence washing the mind of every kind of false conceptions is the first requisite, the foremost essential step towards faith in God and this act is called '*Tabarra*' and embracing the truth thereafter is '*Tawallah*'. These two conditions are of the fundamentals of the practice of the Islam–Original identified by the term '*Shiaism*.'

For the Beautiful Names of God see verse 17:110.

Verse 10

The experiences of Moses have been referred to in many places in the Holy Qur'an and the various references are to the appropriateness of each occasion.²⁷ These verses refer to the occasion when Moses after ten years of marriage with Lady *Safura* the daughter of Shu'aib, started to his mother's place and during the journey in a wilderness, his wife delivered a son and there was no protection or sufficient provision against the chill of the night in the open desert. Moses saw some fire at a distance and went to the spot to get some fire for his family. There he saw a great tree on fire with the column of the light radiating from it towards heaven, but the freshness of the tree was not at all affected. He also heard voices singing the glorification of God. Moses got struck with fear and fell unconscious.

Verse 11

God encouraged Moses with a voice of consolation calling Moses by his name. Moses awoke shouting '*Here I am, My Lord.*'

Verse 12

The voice again said '*Verily I am thy Lord.*' Moses asked "*Where art Thou my Lord? I do not see Thee!*" The voice came '*O' Moses! I am above thee – below thee, in front of thee and behind thee!*" And Moses was asked to take off his shoes for he was in a sacred valley. The command to take off the shoes is interpreted as to taking away from his mind the love of family and children, i.e., getting selfless and devoted exclusively to the Lord. This is '*Tabarra*.' Though the Sunni commentators are unanimous in the interpretation of this clause which is nothing but '*Tabarra*' yet when '*Tabarra*' is enacted by the believers in the Islam–Original, the Shias, it is criticised. The Old Testament relates this incident as follows:

"And the Angel of the Lord appeared unto him in the flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.

"And Moses said, I will now turn aside and see this great sight why the bush is not burnt.

“And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said Moses, Moses.

And he said, Here am I.

“And draw not nigh thither, put off thy shoes from off thy feet for the place whereon thou standest is holy ground. (Exodus 3/2–5.)

Verse 13

Moses was informed of his being chosen by God for the ministry.

Verse 14

Moses informed of the strict and the pure monotheistic concept he had to bear and to preach, and was enjoined prayer and remembrance of the Lord.

Verse 15

The coming of the Hour of the Final Judgment being a matter of certainty is made known, saying that the Hour is certain to come but the day or the time of its taking effect, is kept a secret, and by informing that every soul shall get the just return for his own conduct, meaning to impress that every soul shall be responsible for his individual faith and action and none shall bear the burden of the other nor any one be deprived of his due.[28](#)

Verse 16

The injunction here in this verse though addressed to Moses is meant for the people, for the apostles of God are not such weak-minded beings to be led astray from any forces of falsehood.

Verses 17 – 18

The Rod is the Miraculous Rod which was made to act as a great sign to prove the bonafide of Moses being the Apostle of God. It is reported[29](#) that the Rod was of different mystic usage to Moses and acted differently in different situations of his needs.

Verse 21

When Moses saw for the first time his Rod becoming a dreadful huge serpent, he was frightened. Moses was commanded not to fear but to hold it with the assurance of its returning to its original state of a rod.

And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The Lord hath not spoken unto thee.

And the Lord said unto him, What is that in thine hand?

And he said, A rod.

And he said, Cast it on the ground, And he cast it on the ground, and it became a serpent; and Moses fled from it.

The Lord said unto Moses, Put forth thine hand and take it by the tail. And he put forth his hand caught it, and it became a rod in his hand:

That they may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac and the God of Jacob, hath appeared unto thee.

And the Lord said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom. And when he took it out, behold, his hand was leprous as snow.

And He said, Put thy hand into thy bosom again. And he put his hand into his bosom again, and plucked it out of his bosom, and, behold, it was turned again as his other flesh.

And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the second sign.

And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take the water of the river and pour it upon the dry land and the water which thou takest out of the river shall become blood upon the dry land.[30](#)

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- [1.](#) Sadden.
 - [2.](#) The pious ones.
 - [3.](#) Communication from Sovereign.
 - [4.](#) The throne of administration.
 - [5.](#) Mysteries of the Unseen.
 - [6.](#) Refer to verse 20: 110.
 - [7.](#) Refer to verses 28:29 & 27:7.
 - [8.](#) This is in continuation of the consolating verses.
 - [9.](#) Sounded.
 - [10.](#) Refer to verse 28:30.
 - [11.](#) OT Exodus 3/2-5.
 - [12.](#) Refer to verse 27:9.
 - [13.](#) Refer to verses 14:37 & 29:45.
 - [14.](#) A caution to Moses.
 - [15.](#) God.
 - [16.](#) Refer to verses 27: 12 & 7:107.
 - [17.](#) Refer to verse 7: 107.
 - [18.](#) Refer to verse 27: 12.

- [19.](#) Bosom.
- [20.](#) As a miracle without any hurt to Moses.
- [21.](#) Refer to verses 7:108 & 27:12.
- [22.](#) Refer to verses 27:12–13;
- [23.](#) Armed with the two miracles.
- [24.](#) Refer to verses 20:25–27; 27:13–14; 7:103–104, 79:24.
- [25.](#) See verse 2:2.
- [26.](#) See verse 19:5.
- [27.](#) See verses 2:49–61, 7:103–162, 17:101–103, 20:9–24, 20:25–36, 20:37–40, 20:41–76, 20:77–98.
- [28.](#) See verse 17:15.
- [29.](#) Manhaj as-Sadiqin and Umdat al-Bayan.
- [30.](#) Exodus 4/1–9.

[1] [1]

SHARES

Taa Haa (Ta Ha) – Section 2 – The Ministry Of Moses

- Moses' prayer to help him with Aaron as his Vizier

- and to make the task of his ministry towards Pharaoh easy for him

- Reference to God's plan to save Moses in his infancy, from the hands of Pharaoh

- Moses ordained to proceed towards Pharaoh

- Moses demands from Pharaoh the delivery of the Children of Israel

- Moses preaches Unity of God to Pharaoh

Taa Haa (Ta Ha) - Verses 25 - 54

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي

Said 1he “O’ My Lord! Expand for me my breast, (20:25)2

وَيَسِّرْ لِي أَمْرِي

And make easy for me my task, (20:26)

وَأَحْلِلْ عُقْدَةً مِّن لِّسَانِي

“And loosen3the knot of my tongue,” (20:27)

يَفْقَهُوا ۙ قَوْلِي

(That) they may understand my speech, (20:28)4

وَأَجْعَل لِّي وَزِيرًا مِّنْ أَهْلِي

And appoint for me an aider5from my family, (20:29)

هَارُونَ أَخِي

Aaron my brother, (20:30)

أَشُدُّ بِهِ ۙ أَزْرِي

Strengthen my back by him, (20:31)

وَأَشْرِكْهُ فِي أَمْرِي

And associate him (with me) in my affair, (20:32)

كَيْ نُسَبِّحَكَ كَثِيرًا

That we may glorify Thee much, (20:33)

وَنَذْكُرَكَ كَثِيرًا

And remember Thee much (20:34)

إِنَّكَ كُنْتَ بِنَا بَصِيرًا

“Verily Thou art ever seeing of us.” (20:35)

قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَا مُوسَىٰ

Said 6He: “Granted is thy prayer, O’ Moses!” (20:36)

وَلَقَدْ مَنَّا عَلَيْكَ مَرَّةً أُخْرَىٰ

And indeed We conferred Our favour on thee at another time, (20:37)

إِذْ أَوْحَيْنَا إِلَىٰ أُمِّكَ مَا يُوحَىٰ

When We revealed unto thy mother what was revealed (unto her), (20:38)

أَنْ أَقْدِفِيهِ فِي التَّابُوتِ فَأَقْدِفِيهِ فِي الْيَمِّ فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِّي وَعَدُوٌّ لَهُۥ ۗ وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّي
وَلِتُصْنَعَ عَلَىٰ عَيْنِي

That: “Cast him into a chest, then cast it into the sea, then the sea⁷shall throw him ashore”; there taketh him (up) one (who is an) enemy unto Me and an enemy unto him; and I cast down upon thee love from Me (that everyone may love thee); so that thou mightest be brought up under My eyes⁸(as I will): (20:39)

إِذْ تَمْشِي أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُۥ ۗ فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۗ وَقَتَلْتَ نَفْسًا فَنَجَّيْنَاكَ مِنَ الْغَمِّ وَفَتَنَّاكَ فُتُونًا فَلَبِثْتَ سِنِينَ فِي أَهْلِ مَدْيَنَ ثُمَّ جِئْتَ عَلَىٰ قَدَرٍ يَا مُوسَىٰ

When thy sister went (unto Pharaoh's wife) and said: "Shall I show you one who will take care of him?" So We brought thee back unto thy mother, that her eyes be cooled and she might grieve not; And thou didst kill a man (and wert perturbed) and We delivered thee from the grief and We tried thee with a heavy trial and then thou didst tarry years among the people of Midian, then thou didst come hither as ordained⁹(by Us), O' Moses! (20:40)¹⁰

وَأَصْطَنَعْتُكَ لِنَفْسِي

And I have chosen¹¹thee for Myself; (20:41)

أَذْهَبُ أَنْتَ وَأَخُوكَ بِأَيْتِي وَلَا تَنِيَا فِي ذِكْرِي

Go thou and thy Brother¹²with My signs (miracles) and ¹³slacken not either of you in remembering Me. (20:42)

أَذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ

Go ye both unto Pharaoh, Verily he hath transgressed¹⁴(the bounds) (20:43)

فَقُولَا لَهُ¹⁵ قَوْلًا لَّيِّنًا لِّعَلَّاهُ¹⁶ يَتَذَكَّرُ أَوْ يَخْشَىٰ

"Then speak ye both unto him a gentle word, happily he may get admonished¹⁵or fear (Our punishment)," (20:44)

قَالَا رَبَّنَا إِنَّنَا نَخَافُ أَنْ يُفْرِطَ عَلَيْنَا أَوْ أَنْ يَطْغَىٰ

Said both¹⁶"O' Our Lord! Verily fear we that he breaketh forth against us, or lest he getteth uncontrolled." (20:45)

قَالَ لَا تَخَافَا إِنِّي مَعَكُمْ أَسْمَعُ وَأَرَىٰ

Said (God): "Fear not ye both! Verily I am with ye both; I do hear and see" (20:46)

فَأْتِيَاهُ فَقَوْلَا إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِي إِسْرَائِيلَ وَلَا تَعَذِّبْهُمْ قَدْ جِئْنَاكَ بِآيَةٍ مِّن رَّبِّكَ وَالسَّلَامُ عَلَيَّ مَنِ اتَّبَعَ الْهُدَىٰ

“So go ye both unto him, and say”: “Verily we are apostles from thy Lord, so send thou with us the children of Israel, and torment them not! indeed have we brought signs (miracles) from thy Lord; and peace will be unto him who followeth the guidance; (20:47)

إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَىٰ مَنْ كَذَّبَ وَتَوَلَّىٰ

“Verily, hath it been revealed unto us that indeed the chastisement shall certainly come upon him who belieth and turneth back.” (20:48)

قَالَ فَمَنْ رَبُّكُمَا يَا مُوسَىٰ

Said (Pharaoh): “And who is the Lord of ye two, O’ Moses!” (20:49)

قَالَ رَبُّنَا الَّذِي أَعْطَىٰ كُلَّ شَيْءٍ خَلْقَهُ ۖ ثُمَّ هَدَىٰ

Said he (Moses): “Our Lord is He Who gave unto everything its (suitable) form, [17](#)and then (also) guided it (aright)” (20:50)

قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَىٰ

(Pharaoh) said: “What then is the state of the generations past?” (20:51)

قَالَ عَلِمَهَا عِنْدَ رَبِّي فِي كِتَابٍ لَا يَضِلُّ رَبِّي وَلَا يَنْسَىٰ

He [18](#)said: “The knowledge thereof is with my Lord in a Book (secured by Him), erreth not my Lord, nor doth He forget.” (20:52)

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَسَلَكَ لَكُمْ فِيهَا سُبُلًا وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ [19](#)أَزْوَاجًا مِّنْ نَّبَاتٍ شَتَّىٰ

“He Who made the earth for you a bed [19](#)and made for you therein paths, and sent down from the heavens water; then thereby have We brought forth pairs of plants, various [20](#)(in kinds)” (20:53) [21](#)

كُلُوا ۖ وَأَرْعُوا ۖ أَنْعَمْنَا إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّأُولِي النُّهَىٰ

“Eat ye and pasture your cattle; Verily in this there are signs for those endowed with

Commentary

Verses 25 – 35

Moses was armed with the two Ever-triumphant Weapons of the two wonderful signs, and yet he wanted another one like him to assist him in the task against Pharaoh. It would be seen by the life history of Moses and the Holy Prophet that both these Apostles of God have many things in common. The task before the Holy Prophet was several times greater and more difficult. Moses had to face one Pharaoh, but the Holy Prophet had a multitude of Pharaohs, for every Qurayshite chieftain was in no way less than the Pharaoh of Moses. The Holy Prophet had asked God to give him an assistant to assist him in the great task of facing the leaders of the Devils of the heathen world around him, and the brutal forces at their command.

10. *And Moses said unto the Lord. O’ my Lord! I am not eloquent neither here before nor since Thou hast spoken to thy servant; but I am slow of speech, and of a slow tongue.*

13. *And he said, O’ my Lord, send, I pray Thee, by the hand of him thou wilt send.*

14. *The anger of the Lord was kindled against Moses, and He said: Is not Aaron the Levite thy brother? I know that he can speak well.*

15. *And thou shalt speak unto him, and put words in his mouth, and I will be with thy mouth and with his mouth, and will teach you what ye shall do.*

16. *And he shall be thy spokesman unto the people; and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God.*[23](#)

The one asked for by Moses to assist him, was Moses’ own brother with the same native excellence and unique qualities of God’s chosen lineage. Similarly the one to assist the Holy Prophet was also exactly like him with the same unique qualities excepting the apostleship, about whom the Holy Prophet had openly declared “O’ Ali, Thou art to me as Aaron was to Moses excepting that there is no apostleship after me.” It is said that it was in response to the prayer of the Holy Prophet that the verse 5:55, was revealed. The verse speaks of the excellence of Ali ibn Abi Talib and his personal position and status along with that of the Holy Prophet. The position of Ali as an Assistant, Vizier and the Caliph or the Heir of the Holy Prophet has been clearly made known to the world by him at the very outset in the very first assembly of the Quraysh which was summoned to inaugurate his ministry.[24](#)

1. Woe unto every slandering traducer,

2. Who hath gathered wealth (of this world) and arranged it.

3. He thinketh that his wealth will render him immortal.
4. Nay but verily he will be flung to the Consuming One.
5. Ah, what will I convey unto thee what the Consuming One is!
6. (It is) the fire of Allah, kindled.
7. Which leapeth up over the hearts (of men).

The whole surah speaks of the grant of a similar prayer by the Holy Prophet, and at the end there is also the command to the Holy Prophet, *'when he has completed his ministry to fix up some one in his place and to return to his Lord'*. This command has been reminded of in the verse 5:67 which was revealed when the Holy Prophet was returning from his last pilgrimage on the receipt of which the Holy Prophet immediately gathered together all the pilgrims and after a lengthy sermon appointed Ali as the Lord, the Master, the Guardian or the Commander of the Faithful, in his place.

Thus it is clear that the prayer of the Holy Prophet for an assistant, which was granted²⁵ and the command of the Holy Prophet to fix up some one in his place²⁶ was about Ali.

Verse 36

Refer to note on verse 20:94 – A justification for the Holy Prophet saying *'O' Ali thou art to me as Aaron was to Moses (in all respects) save that there is no prophet to come after me'* (A.P.).

Verse 38

This is a reference to how Moses when he as a just-born, was Divinely saved from being killed by Pharaoh. Pharaoh dreamt that a fire from the habitation of the Israelites was coming around his palace and destroying it. The learned ones of his chiefs interpreted the dream saying, that a boy born of the Israelites would cause his destruction. Pharaoh ordered every male child born to the Israelites to be killed. When Moses was born during that time the mother of Moses did not know how to save the child. *'Wahi'*, i.e., revelation here means inspiration, as in the case of the Bee.²⁷ *'Wahi'* means also the instinct.

Verse 39

God inspired Moses' mother to put the baby into a box and float it away into the Nile. A channel from the Nile passed into the Palace Garden of Pharaoh. The box containing Moses went floating into to the channel and Pharaoh and his wife *'Asia'* picked up the child and the extraordinary beauty Divinely endowed in the child, enchanted Pharaoh and his wife and they decided to adopt the baby as their own son. The mother of Moses was previously inspired that her baby would ultimately be picked up and brought up by Pharaoh who was God's enemy as well as the enemy of Moses, and God would cast a lovely appearance upon the Baby so that even the enemy would be enchanted by it and that the baby

would be brought up under the Divine care.²⁸ For the reference to the event in the Old Testament²⁹.

And when she could no longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink.

And his sister stood afar off to watch what would be done to him.

And the daughter of Pharaoh came down to wash herself at the river, and her maidens walked along by the river's side and when she saw the ark among the flags, she sent her maid to fetch it.

And when she had opened it, she saw the child; and, behold, the babe wept. And she had compassion on him, and said, this is one of the Hebrew's children.

Then said his sister to Pharaoh's daughter: Shall I go and call to thee a nurse of the Hebrew women that she may nurse the child for thee?

And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother.

And Pharaoh's daughter said unto her, Take this child away, and nurse it for me and I will give thee thy wages. And the woman took the child and nursed it.³⁰

Verse 40

Having floated her baby into the river, Moses' mother told her daughter Mary (Moses' sister) to go along with the box and quietly find out as to who picks it up. Moses was picked up by Pharaoh and his wife, but would never have even a drop of the milk from any of the nurses appointed for him. Mary ran and reported the matter to her mother.³¹ Mary went and offered her services to the wife of Pharaoh to get a nurse whose milk the baby would surely take. Thus, Moses' mother became the nurse for Moses and for years together Moses was brought up in the very lap of his enemy Pharaoh.

This event has been referred to in verses 28:7–13 in a different context. Likewise, the Holy Prophet was brought up in the midst of the Qurayshite who were the enemies of God as well as his enemies and as Moses was loved for his extraordinary lovely appearance, the Holy Prophet was similarly honoured by the Quraysh for the marvellous beauty of his inimitable truthfulness, so much so that even the enemies could not resist calling him 'Al-Ameen', the Trustworthy, The Truthful.

¹. Moses.

². Refer to verse 94: 1.

³. Make me fluent in speech.

⁴. Refer to verses 19:53 & 25:35.

⁵. Ar. 'Vizier' Henchman Lit. One who carries the burden.

⁶. God.

⁷. River.

- [8.](#) Attention – Blessings.
- [9.](#) According to our plan.
- [10.](#) See verse 28:7–13.
- [11.](#) Conditioned – Moulded – Cultured – for the apostleship.
- [12.](#) Aaron.
- [13.](#) Remiss.
- [14.](#) Rebelled – Become inordinate.
- [15.](#) Pay heed.
- [16.](#) Moses and Aaron.
- [17.](#) Form – mould.
- [18.](#) Moses.
- [19.](#) Cradle.
- [20.](#) Varying from each other.
- [21.](#) Refer to verse 71:20.
- [22.](#) Endowed with intellect & will power & reasoning.
- [23.](#) Exodus 4/10 & 4/13–16.
- [24.](#) Vide Tabari, Ibn al-Athir, Abu al-Fida, and the others. See verse 94:1–7.
- [25.](#) See verse 94:2.
- [26.](#) See verse 93:6.
- [27.](#) See verse 16:68.
- [28.](#) For the reference to the event in the Old Testament, See Exod. 2/3–9.
- [29.](#) See Exod. 2/3–9.
- [30.](#) Exodus. 2/3–9.
- [31.](#) See verse 28:7–13.

[1] [1]

SHARES

Taa Haa (Ta Ha) – Section 3 – Moses’ Encounter With Pharaoh

- Moses challenged to meet the magicians

- The magicians were utterly defeated, and surrendered themselves to the true faith preached by Moses and Aaron

Taa Haa (Ta Ha) – Verses 55 – 76

مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَىٰ

“From it (the earth) We created you, and into it will We return you, and out of it will We bring you forth for a second time.” (20:55)1

وَلَقَدْ أَرَيْنَاهُ آيَاتِنَا كُلَّهَا فَكَذَّبَ وَأَبَىٰ

And indeed We did show unto him2Our signs, all of them, but he belied and refused (to believe) (20:56)

قَالَ أَجِئْتَنَا لِتُخْرِجَنَا مِنْ أَرْضِنَا بِسِحْرِكَ يَا مُوسَىٰ

Said he: “Hast thou come unto us that thou turnest us out of our land by thy sorcery, O’ Moses! (20:57)3

فَلَنَأْتِيَنَّكَ بِسِحْرٍ مِّثْلِهِ ۗ فَاجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا لَا نُخْلِفُهُ ۗ نَحْنُ وَلَا أَنْتَ مَكَانًا سُوًى

“Then we too will certainly produce before thee a sorcery like unto it, so make between us and thee a tryst, we will not fail it, (neither) we nor thou, in a place alike4for both” (20:58)5

قَالَ مَوْعِدُكُمْ يَوْمَ الزَّيْنَةِ وَأَنْ يُحْشَرَ النَّاسُ ضَحَىٰ

(Moses) said: “Your tryst be the day of the 6Festival, and let the people be gathered together in the bright of the noon.” (20:59)7

فَتَوَلَّىٰ فِرْعَوْنُ فَجَمَعَ كَيْدَهُ ۗ ثُمَّ أَتَىٰ

So Pharaoh turned back and collected his crafts8thereafter he came. (20:60)

قَالَ لَهُمْ مُوسَىٰ وَإِلَّكُمْ لَا تَفْتَرُوا ۗ عَلَى اللَّهِ كَذِبًا فَيُسْحِتْكُمْ بِعَذَابٍ وَقَدْ خَابَ مَنْ افْتَرَىٰ

Said Moses unto them, “Woe unto you! forge ye not a lie against God: lest He destroyeth you by

a sorcery. And faileth he who forgeth a lie.” (20:61)⁹

فَتَنَزَعُوا^٩ أَمْرَهُمْ بَيْنَهُمْ وَأَسْرُوا^٩ النَّجْوَى

Then they (the magicians) disputed about their affair among themselves and they spake apart in secret. (20:62)

قَالُوا^{١٠} إِنَّ هَٰذِهِ سِحْرَانِ يُرِيدَانِ أَنْ يُخْرِجَاكُمْ مِنْ أَرْضِكُمْ بِسِحْرِهِمَا وَيَذْهَبَا بِطَرِيقَتِكُمُ الْمُثَلَى

(At last) Said they: “These two are certainly two (expert) sorcerers who intend to drive you out from your land by the sorcery of them both and wipe out your most exemplary tradition! ¹⁰(20:63)

فَأَجْمِعُوا^{١١} كَيْدَكُمْ ثُمَّ آتُوا^{١١} صَفًّا وَقَدْ أَفْلَحَ الْيَوْمَ مَنْ أَسْتَعْلَى

“So muster your plan: then come in (organized) order: And indeed shall succeed he this day who ¹¹overcometh!” (20:64)

قَالُوا^{١٢} يَا مُوسَىٰ إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ نَكُونَ أَوَّلَ مَنْ أَلْقَىٰ

They said: “O’ Moses! Either cast thou (first) or shall we be the first who cast down?” (20:65)¹²

قَالَ بَلْ أَلْقُوا^{١٣} فَإِذَا حِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَىٰ

(Moses) said: “Nay! cast ye down (first) Then lo! Their cords and their rods, ¹³seemed to him by their sorcery as if they were running. (20:66)¹⁴

فَأَوْجَسَ فِي نَفْسِهِ^{١٤} خِيفَةً مُوسَىٰ

Then Moses felt in himself a fear. (20:67)

قُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَىٰ

Said We: ¹⁵“Fear thou not! Verily thou shalt be the uppermost. ¹⁶(20:68) ¹⁷

وَأَلْقِ مَا فِي يَمِينِكَ تَلْفَافًا مَا صَنَعُوا^{١٦} إِنَّمَا صَنَعُوا^{١٦} كَيْدٌ سِحْرٍ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَىٰ

And cast down what is in thy right hand: It shall swallow up what they have wrought; Verily they have wrought by the plan of a sorcerer, and a sorcerer shall not be successful whatsoever manner (of skill) [18](#)he may come from.” (20:69) [19](#)

فَأُلْقِيَ السَّحَرَةُ سُجَّدًا قَالُوا ؕ ءَامَنَّا بِرَبِّ هَارُونَ وَمُوسَى

Then fell down the sorcerers prostrating (in obeisance) they said: “We believe in the Lord of Aaron and Moses!” (20:70) [20](#)

قَالَ ءَامَنْتُمْ لَهُ ؕ قَبْلَ أَنْ ءَاذَنَ لَكُمْ إِنَّهُ ؕ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ فَلَأَقْطِعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خَلْفٍ وَلَأُصَلِّبَنَّكُمْ فِي جُذُوعِ النَّخْلِ وَلَتَعْلَمُنَّ أَيَّنَا أَشَدُّ عَذَابًا وَأَبْقَى

Said (Pharaoh): “Believe ye in him ere I give ye leave (to do it)? Verily he is your Chief (sorcerer) who hath taught you sorcery, so I shall certainly cut off your hands and your feet on the opposite sides, and I will certainly crucify you on the trunks of the palm trees, then will ye certainly know which [21](#)of us is more severe in tormenting and abiding!” (20:71) [22](#)

قَالُوا ؕ لَنْ نُؤْتِرَكَ عَلَىٰ مَا جَاءَنَا مِنَ الْبَيِّنَاتِ وَالَّذِي فَطَرَنَا فَاقْضِ مَا أَنْتَ قَاضٍ إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا

They said: “Never will we prefer thee (O’ Pharaoh!) to what hath come unto us of the clear signs, and to Him Who made us, so decree thou whatever decree thou decreeth; for thou canst decree only about the life of this world (20:72) [23](#)

إِنَّا ءَامَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطِيئَاتِنَا وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ وَاللَّهُ خَيْرٌ وَأَبْقَى

“Verily we! we do believe in our Lord that He may forgive us our sins and the sorcery thou didst compel us (to do); and God is the Best and the Most [24](#)Abiding!” (20:73)

إِنَّهُ ؕ مَنْ يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ ؕ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ

And verily he who cometh unto his Lord as guilty, for him certainly is Hell; he shall die not in it nor shall he live. (20:74) [25](#)

وَمَنْ يَأْتِهِ ؕ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ فَأُوْءَلٰٓئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَىٰ

And whosoever cometh unto Him as a believer and who hath indeed done good deeds, these, for them are the ranks high, (20:75)

جَنَّاتٍ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ جَزَاءُ مَنْ تَزَكَّى

The Gardens²⁶of Eternity, beneath which flow rivers, to abide therein; and this is the recompense of him who purifieth²⁷himself (from evil). (20:76)

Commentary

Verse 55

From this very earth were created men and their ancestors and after death they are sent back into it and from it again they shall be raised for the Final Judgment.

Verse 56

Moses threw down his staff and it became a huge dreadful serpent. He took it back. Then he showed his hand with his palm shining bright, and also the other miracles, and yet Pharaoh did not believe.

Verse 62

The magicians began disputing quietly among themselves acknowledging Moses as not a mere magician but some one with some divine powers.

Verse 63

On Pharaoh asking what the matter was and the magicians out of fear for him said this.

Verse 64

Then Pharaoh ordered the magicians to join together with a strongly-determined plan to defeat Moses.

Verses 65 – 66

God and the godly ones never take the initiative of challenging any one but take the challenge and answer it. Moses could have cast the Rod first but, he allowed the magicians to do whatever they could, and then he played his role as needed by the situation. When the Holy Prophet (at Khandaq) faced one of the greatest Pharaohs of the Qurayshite of Mecca viz. Umar ibn Abd Wudd al-Amiri the unconquerable hero of the heathens, challenging the Holy Prophet, asking if there was any one on the side of God (i.e., God's prescribed faith Islam) to meet him in combat, and none of the companions responded to the repeated call from the Holy Prophet.

Then the Holy Prophet sent his Vicegerent Ali ibn Abi Talib to answer the challenge of the heathen giant. Ali was only a young man of about twenty–five years of age. Umar challenged Ali to attack him but Ali, like Moses, answered *‘We of the Ahl al–Bayt never take the initiative to start any quarrel, we only respond to it duly’* and told Umar to strike and when Umar attacked with a heavy blow, Ali with wonderful dexterity avoided the stroke and returning the same to him sent Umar to Hell. For Moses’ meeting the magicians of Pharaoh see verses 7:109–120.

Verses 67 – 69

Amir al–Mu’minin Ali Ibn Abi Talib says that the fear felt by Moses was not of serpents or for himself but against the people being misled.²⁸ The next verse 20:68 supports this interpretation²⁹. (A.P.).

Verses 70 – 71

This indicates the difference between miracle and sorcery. The result of a miracle is real and lasting whereas that of sorcery is unreal and momentary³⁰. (A.P.).

Verse 74

Those committed to Hell would suffer the life which would be worse than death, and though they would prefer death but it would not be given to them, for death would mean the cessation of the torment to which they would be committed. The life in Hell would be a continued consciousness.

Verses 75 – 76

The life in Paradise will be a continued consciousness of enjoyment of the sublime bliss and the grace of the Lord mentioned in these verses.

¹. Refer to verse 80:22.

². Pharaoh.

³. Refer to verse 7:110.

⁴. Central

⁵. Refer to verse 7:112.

⁶. Day of adornment.

⁷. Refer to verse 26:38.

⁸. Plans.

⁹. Moses’ warning to the sorcerers.

¹⁰. Creed – religion – faith – belief.

¹¹. Succeeds.

¹². Refer to verse 7:115.

¹³. Imaged.

¹⁴. Refer to verse 7:116.

¹⁵. God.

- [16.](#) Triumphant.
- [17.](#) Refer to verses 7:117, 26:62, 20:46.
- [18.](#) Whatever point of Skill they may come with.
- [19.](#) Refer to verses 7:117, 26:45
- [20.](#) Refer to verses 40:26, 40:27, 7:120–123.
- [21.](#) Me or the Lord of Moses.
- [22.](#) Refer to verses 7:120–123.
- [23.](#) Refer to verses 7:125–126.
- [24.](#) The Eternal.
- [25.](#) Refer to verses 35:36, 43:17 & 87:13.
- [26.](#) Paradise.
- [27.](#) Refer to verses 8:14(in contrast) & 91:9 & 91:10.
- [28.](#) Nahj ul Balaghah.
- [29.](#) See verse 7:117.
- [30.](#) See verses 7:120–123.

[1] [1]

SHARES

Taa Haa (Ta Ha) – Section 4 – The Children Of Israel Follow Moses

- Moses ordained to march away with the Children of Israel
- A Miraculous way through the sea is created by Moses striking his Rod on the water of the sea
- Moses gets through and Pharaoh drowned along with his hosts

Taa Haa (Ta Ha) – Verses 77 – 89

وَلَقَدْ أَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِي فَاصْرَبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا لَا تَخَفُ دَرَكًا وَلَا تَخْشَىٰ

And indeed We revealed unto Moses (saying); “Travel thou by night with My servants, and strike

for them a dry path in the sea, not fearing to be overtaken (by Pharaoh), nor be thou afraid (of getting drowned)” (20:77)

فَاتَّبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِ ۖ فَغَشِيَهُمْ مِنَ الْيَمِّ مَا غَشِيَهُمْ

And followed them Pharaoh with his hosts, so covered them (the billows) of the sea, as they were they covered (drowned). (20:78)

وَأَضَلَّ فِرْعَوْنُ قَوْمَهُ ۖ وَمَا هَدَىٰ

And Pharaoh led astray his people and he did not guide them (aright) (20:79)1

يَا بَنِي إِسْرَائِيلَ قَدْ أَنْجَيْنَاكَ مِنْ عَدُوِّكَ ۖ وَوَعَدْنَاكَ جَانِبَ الطُّورِ الْأَيْمَنِ وَنَزَّلْنَا عَلَيْكَ الْمَنَّاءَ وَالسَّلْوَىٰ

“(O’ Children of Israel!) We rescued you from your foe; and We made a covenant with of Israel!) you on the right side of ‘Tur’ (the Mount Sinai), and We sent down unto you Manna and quails: (20:80)2

كُلُوا ۖ مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغَوْا ۗ فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي وَمَنْ يَحِلُّ عَلَيْهِ غَضَبِي فَقَدْ هَوَىٰ

“Eat ye of the good things We have provided you with and transgress³not in it, lest descendeth on you My wrath, and on whomsoever My wrath doth descend, indeed he is perished. (20:81)

وَإِنِّي لَغَفَّارٌ لِّمَنْ تَابَ وَءَامَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَىٰ

“And verily I am the Most Forgiving unto him who repenteth and believeth and doth good, then he doth continue to follow the right guidance.” (20:82)

وَمَا أَعَجَلَكَ عَنْ قَوْمِكَ يَا مُوسَىٰ

(Said God): “But what made thee hasten (thyself on apart) from thy people, O’ Moses!” (20:83)

قَالَ هُمْ أَوْلَىٰ عَلَيَّ ۖ أَتَرَىٰ وَعَجَلْتُ إِلَيْكَ رَبِّ لِتَرْضَىٰ

Said (Moses): “They are close on my track and I hastened unto Thee O’ my Lord! that thou

mightest be well pleased (with me)!” (20:84)4

قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنۢ بَعْدِكَ وَأَضَلَّهُمُ السَّامِرِيُّ

Said (God): “Verily We have tried thy people in thine absence, and the Samiri had led them astray.” (20:85)

فَرَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ يَقَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعَدًّا حَسَنًا أَفَطَالَ عَلَيْكُمُ الْعَهْدُ أَمْ أَرَدْتُمْ أَن يَحِلَّ عَلَيْكُمْ غَضَبٌ مِّن رَّبِّكُمْ فَأَخْلَفْتُم مَّوْعِدِي

So returned Moses unto his people angered, sorrowfully said he! “O’ my people! Did not your Lord promise you a goodly promise? Did then the promise seem long to you? or did ye wish, or desired ye that the wrath from your Lord should light⁵ upon you? that ye violated the tryst with me?” (20:86)6

قَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلِكِنَا وَلَكِنَّا حُمِلْنَا أَوْزَارًا مِّن زِينَةِ الْقَوْمِ فَقَذَفْنَاهَا فَكَذَلِكَ أَلْقَى السَّامِرِيُّ

Said they: “We violated not the tryst with thee of our own accord, but we were made to bear the burdens of the ornaments of the people, so we cast them away, and thus didst the Samiri suggest” (20:87)

فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَهُ خُورٌ فَقَالُوا هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَىٰ فَنَسِيَ

Then he brought forth (from the fire) for them (the image of) a calf, a (mere) body; which (also) gave out the lowing sound; Then they said: “This is your god and the god of Moses, but he (Moses) hath forgotten,” (20:88)7

أَفَلَا يَرَوْنَ أَنَّهُ لَا يُرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا

What! See they not that it could not return unto them a word⁸(for an answer) and that it could neither hurt nor benefit them? (20:89)9

Commentary

Verse 77

Moses was Commanded by God to strike at the water of the sea in front of him. Twelve dry paths were effected through the deep water, for the Twelve Tribes of the Israelites to march away to safety. Moses was assured of not being overtaken by Pharaoh in the safe passage through the sea. The water was split and made to stand still like huge walls on both sides.

Verse 82

Note the most reasonable assurance of forgiveness extended to the sinner which is subject to sincere repentance with the amendment of the conduct on the part of the offender of the Divine Law, against the belief in the unconditional redemption of the sinners based upon the belief of the price of the sins having been paid away to God in the blood of any one. Any such belief is a greatest danger to the moral and the social life of the human race on earth, for any one can merely profess such a dogmatic belief and do whatever the brute in him instigates him to do; for God having received the price of the sins of man, could no more have any authority over any sinner. The first, the foremost and the most essential condition for earning the forgiveness from the Lord is the sincerity in repentance with the actual amendment of the conduct with the maximum determination to maintain the amended state of faith and its practice thereafter.

The Sixth Holy Imam Jafar ibn Muhammad as-Sadiq said that if anyone worshipped God even for the whole of his life and was not attached to the Holy Ahl al-Bayt, all his prayers will be in vain and he shall reach only Hell. The statement would appear to be unreasonable to those who want to avoid being disciplined under any strict leadership and want to be free to act as their fancies dictate to them. To know the Right Path of God, one must naturally be guided by those in whom the correct godliness has been revealed by God Himself, for the right course of godliness can never be known but through some Divine agency, set up by the All-Divine Lord. Take for instance that if any one by himself studies and masters all the books on any subject, and did not follow the syllabus prescribed by the centres or the authorities on knowledge and learning which are set up by the university, the knowledge and the learning acquired by independent study, unguided by the approved authorities of the university, will never be approved or recognized to be honoured with the award of any diploma or any degree. The Holy Prophet did not leave behind him only the Holy Qur'an but also his Ahl al-Bayt, the Divinely educated and trained teachers of the Final Word of God. These are the competent guides of faith prescribed for mankind. None can ever be successful in reaching the Divinely fixed destination of salvation but by following the Word of God strictly guided only by the godly agencies and none else.

Said the Fifth Holy Imam – *'Then guided'* means – guided to complete and faithful attachment to the Ahl al-Bayt and then he said *'I swear by God if a man worships God throughout his life between the Holy Ka'ba and the 'Maqam Ibrahim' and dies without attachment to us' God will throw him headlong in the fire.* – Narrated by Hakim through his own chains of the narrators; and al-Ayyashi mentions this in his

commentary by several chains of narrators. (A.P.).

Verse 83

After they had been recovered from the clutches of Pharaoh, the Israelites wanted Moses to get for them the laws regulating their lives to be prescribed by God. When Moses prayed for the laws, God summoned Moses to Mount Sinai. Moses left his brother Aaron in his place at the head of the people and went on the Mount. On reaching the Mount, Moses left the chosen men at the foot of the Mountain and hastened himself up on the mountain. Similarly, when the Holy Prophet was commanded by God to migrate to Madina, he left Ali in his place as did Moses leave Aaron. Again, when the Holy Prophet left for Tabuk, he left Ali in his place in Madina.

Verse 84

Moses' haste was to please God with his readiness and haste in carrying out His Command to report himself with the men at the place.

Verse 85

Samiri, a calf-worshipper who only professed belief in God and at heart was a disbeliever, was among those who followed Moses out of Egypt. When Moses had gone on Mount Sinai with the chosen men and there was only Aaron in his place at the head of the people, Samiri managed to get the people agreed to making a calf of the jewels of gold which the Israelites had bought from the Egyptians. By some witchcraft Samiri managed to create some sound from the hollow of the golden calf made by him and in spite of Aaron's efforts to keep the people away from getting deluded by Samiri's device, the Israelites were beguiled by Samiri and they began worshipping the golden calf made by Samiri. God informed Moses of his people having gone astray. It is said that Samiri one day had seen the Angel Gabriel in a human form riding a horse and had preserved the earth under the hoof of the spiritual animal which had the property of creating sound from anything it was cast upon, and he used it in creating the sound from the golden calf.

1. Refer to verses 2:50 & 7:136.

2. Refer to verses 2:63 & 2:57.

3. Exceed not.

4. May mean that 'they are following me to the 'Tur' or they adhere to the line I draw for them. (A.P.).

5. Came upon.

6. Refer to verses 20:80 & 2:63.

7. Refer to verse 7:148.

8. In reply.

9. Refer to verses 43:18 & 21:65.

Taa Haa (Ta Ha) – Section 5 – Children Of Israel Deceived By Samiri

- Moses questions Aaron as to how the people were misled
- Samiri questioned by Moses
- Samiri confesses his action

Taa Haa (Ta Ha) – Verses 90 – 104

وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِنْ قَبْلُ يَا قَوْمِ إِنَّمَا فُتِنْتُمْ بِهِ وَإِنَّ رَبَّكُمُ الرَّحْمَنُ فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي

And indeed Aaron had said unto them before: “O’ my people! Verily, ye are tried by it (the image) and verily your Lord is the Beneficent (God), so follow me and obey ye my order.” (20:90)

قَالُوا لَا نَنْبُرِحَ عَلَيْهِ عَاكِفِينَ حَتَّىٰ يَرْجِعَ إِلَيْنَا مُوسَىٰ

Said they: “Never will we cease worshipping it until returneth unto us Moses.” (20:91)

قَالَ يَاهَارُونَ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا

(Moses) said: “O’ Aaron! What hindered thee when thou didst see them going astray, (20:92)

أَلَّا تَتَّبِعَنِ أَفَعَصَيْتَ أَمْرِي

That thou didst not follow me? Hast thou then disobeyed my order?” (20:93)

قَالَ يَبْنَومٌ لَا تَأْخُذْ بِلِحِيَّتِي وَلَا بِرَأْسِي إِيَّيْ حَشِبْتُ أَنْ تَقُولَ فَرَّقْتَ بَيْنَ بَنِي إِسْرَائِيلَ وَلَمْ تَرْقُبْ قَوْلِي

Said (Aaron): “O’ son of my mother! Seize me not by my beard¹ nor by my head; I was afraid lest sayest thou: “Thou hast caused a division among the children of Israel and didst not respect my word!” (20:94)

قَالَ فَمَا خَطْبُكَ يَسْمِيرِيُّ

(Moses) said: “What was thy object O’ Samiri?” (20:95)

قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا^٢ بِهِ^٣ فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ الرَّسُولِ فَنَبَذْتُهَا وَكَذَلِكَ سَوَّلَتْ لِي نَفْسِي

Said (Samiri): “I saw what they did not see, so I took a handful of (the dust) from the track of the Messenger (Angel), and flung it (into the image of the calf) for so did my self prompt me (to do)” (20:96)

قَالَ فَأَذْهَبُ فَإِنَّ لَكَ فِي الْحَيَاةِ أَنْ تَقُولَ لَا مِسَاسَ وَإِنَّ لَكَ مَوْعِدًا لَّنْ تَخْلَفَنَّهُ^٤ وَأَنْظُرْ إِلَى إِلَهِكَ الَّذِي ظَلْتَ عَلَيْهِ عَاكِفًا لَّنُحَرِّقَنَّهُ^٥ ثُمَّ لَنَنْسِفَنَّهُ^٦ فِي الْيَمِّ نَسْفًا

(Moses) said: “Begone then, verily for thee it shall be in this life to say: ²‘Touch me not’; and (besides this) thou hast a tryst (of punishment) never will that fail; and (now) look at thy god whose worship thou kept (so long); Certainly will we burn it, then certainly will we scatter (the ashes of) it in the sea (with a wide) scattering!” (20:97)

إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَسِعَ كُلَّ شَيْءٍ عِلْمًا

“Verily your God is only ‘Allah’ (God); There is no god but He; He comprehendeth all things in (His) knowledge!” (20:98)

كَذَلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنبَاءِ مَا قَدْ سَبَقَ وَقَدْ آتَيْنَاكَ مِنْ لَدُنَّا ذِكْرًا

Thus do We relate unto thee (O’ Our Apostle Muhammad!) of the (historic) accounts of what hath ³passed (of old); and indeed have We given unto thee from Ourselves a Reminder (Qur’an). (20:99)

مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَامَةِ وِزْرًا

Whosoever turneth aside from it, verily he shall bear on the Day of Resurrection, a burden, (20: 100)

خَالِدِينَ فِيهِ وَسَاءَ لَهُمْ يَوْمَ الْقِيَامَةِ حِمْلًا

Abiding in it; while grievous will 4it be for them on the Day of Resurrection to bear, (20: 101)

يَوْمَ يَنْفَخُ فِي الصُّورِ وَتَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا

(On) the day when the Trumpet shall be blown and We will gather the guilty ones, and the blue 5eyed ones. (20: 102)

يَتَخَفَتُونَ بَيْنَهُمْ إِنْ لَبِثْتُمْ إِلَّا عَشْرًا

They shall consult among themselves in a low voice (saying): “Ye did tarry but ten (days)” (20: 103)

نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً إِنْ لَبِثْتُمْ إِلَّا يَوْمًا

We know best what they will say, when the most ideal ones of them in conduct will say: “Ye tarried not but a day!” (20: 104)

Commentary

Verse 90

Though Aaron was warning them against the misleading temptation, the Israelites were being tested by God – the Israelites did not pay any heed to Aaron’s admonition.

Verse 93

The attitude of Moses towards Aaron was not because of any doubt against the stand taken by Aaron towards Samiri but he wanted the matter to be exhibited to the public and that Aaron should explain his stand so that no room be left for accusing Aaron of joining hands with Samiri or neglecting his duty. All that Aaron was anxious to see was that no rift in the ranks of the Children of Israel was created before

the return of Moses. (A.P.).

Verse 96

Samiri relates that he only used the earth under the hoof of the Messenger Angel and use of it enchanted him.

It has already been said above that the life–history of Moses has an identity with that of the Holy Prophet. The Holy Prophet left this world leaving Ali in his place to be at the head of the people. The Samiris among the Muslims set up their own authorities and follow them instead of following the Word of God (the Holy Qur’an) and the word of the Holy Prophet, i.e., his behest about Ali and his Ahl al–Bayt. Naturally the Samiris among the Muslims shall meet the wrath of God and the Holy Prophet on the Day of Judgment.

Some commentators attempt to give a different interpretation. Whatever it may be, undoubtedly the passage indicates the fact that any schismatic innovation in a religion is based on mixing a handful of truth or doctrines left by the apostles with the imposter’s wishful designs. It has a wide application in the development of the various sects in Islam. (A.P.).

Verse 103

Since the chastisement on the Day of Judgment would be far greater and more grievous than that of the one immediately following death, the sinners will imagine their story in the grave or the interval between their death and the judgment or their stay in the world to be very short, like only a few days.

Verse 104

The opinion of the more sensitive of them would be that the stay before the judgment was only a day, i.e., shorter still.

-
1. Get not angry.
 2. No contact with any. It is said Samiri was banished into the desert.
 3. Gone before.
 4. The bearing.
 5. Blinded with horror. Refer to verse 20:124.

[1] [1]

SHARES

Taa Haa (Ta Ha) – Section 6 – Intercession

- State of the Creation on the Day of Judgment
- No Intercession by any one shall be allowed except by those permitted by God
- Those who believe and do good deeds shall fear neither any injustice to them nor any curtailment of their recompense
- The Qur'an has been revealed as a Reminder
- Man had already been covenanted with

Taa Haa (Ta Ha) – Verses 105 – 115

وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا

And they ask thee (O' Our Apostle Muhammad!) about (what will happen to) the mountains (on the Day of Resurrection), say then, "My Lord will root them up and scatter them away as dust, (20: 105)

فَيَذَرُهَا قَاعًا صَفْصَفًا

"Then leave it a plain, smooth level, (20: 106)

لَّا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا

"Thou shall see not in it any crookedness or unevenness" (20: 107)

يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُ ۖ وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا

On that day they shall follow the summoner no crookedness (shall be shown) unto him, and low shall be the voices before the Beneficent (God), that thou shalt hear not aught but the light footfall. (20: 108)

يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا

On that day shall avail not intercession (of any) save (that of) whom hath permitted God, and whose word He is pleased with. (20: 109)1

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ عِلْمًا

Knoweth He what is before them and what is behind them, while they comprehend Him not in (their) knowledge. (20: 110)

وَعَنَتِ الْوُجُوهُ لِلْحَىِّ الْقَيُّومِ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا

And (all) faces shall be humbled before the Ever-Living, The Self- Subsistent²God, and indeed disappointed³will be he who beareth iniquity. (20: 111)

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا

And whosoever doth good deeds and he be a believer, he shall fear not of (the least) injustice (unto him), nor of (any) curtailment (of his dues). (20: 112)

وَكَذَلِكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحْدِثُ لَهُمْ ذِكْرًا

Thus have We sent down (unto thee O' Our Apostle Muhammad!) an Arabic Qur'an and 4explained therein some of the threats, that they may adopt piety or that it may serve⁵unto them a reminder. (20: 113)

فَتَعَلَى اللَّهُ الْمَلِكُ الْحَقُّ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ وَحْيُهُ ۗ وَقُل رَّبِّ زِدْنِي عِلْمًا

High above all is God, the King, the (Self-Existent) Truth; And 6hasten not (O' Our Apostle Muhammad!) with the Qur'an ere its completed unto thee its revelation, and say thou: "O' my Lord! increase me in 7knowledge!" (20: 114)⁸

وَلَقَدْ عَاهَدْنَا إِلَىٰ آدَمَ مِن قَبْلُ فَنَسِيَ وَلَمْ نَجِدْ لَهُ عَزْمًا

And indeed had We covenanted unto Adam before, but he 9forgot; but We did not find in him any intention (to disobey Us). (20:115)

Commentary

Verse 105

People had asked the Holy Prophet as to what would happen to the huge mountains on the Day of Judgment. This verse is in reply to the enquiry.

Verse 108

'Inviter', i.e., the Angel Israfil who would give the call to the world by blowing his Trumpet, to assemble for the Final Judgment.

Verse 109

See verses 4:85, 2:255, 4:85, 10:3, 19:86, 21:28, 34:23, 39:44.

Indicates that there is intercession but by those permitted, whose words are approved by God. As to who are these – Refer to verse 43:86. (A.P.).

Verse 110

While the knowledge of the finite beings in its widest sense cannot comprehend, it is obvious that no faculties of the senses can ever comprehend Him. (A.P.)

Verse 112

It indicates the gravity of iniquity to which all evils are reduced and as opposed to it the import of equity to which all virtues are reduced. (A.P.).

Verse 114

This verse makes it quite clear that the matter of the whole of the Holy Qur'an was already there in the heart of the Holy Prophet even before it was revealed to him gradually. Here, God desires the Holy Prophet to follow the order of the revelation and to disclose it as it is revealed to him by the Angel Gabriel.

Reading verses 25:32, 73:4, 75:16–19 together shows that these verses and the above verses deal with the method of the recitation of the Qur'an and Qur'an here means recitation and the pronoun in

'Wahyuhu' refers to the recitation – meaning

'Do not hasten in reciting what is revealed of the Divine Book before you receive the order regarding the recitation and the method of it', (75: 18)

as it is clearly indicated in 75:18. Therefore when

'We have recited it, follow its recitation' (73:4)

and for the method of recitation, refer to verse 73:4, recite the Qur'an well-arranged against reciting in haste. (See note on *Tahreef* in introduction) (A.P.).

Verse 115

Adam was advised not to approach the Tree, if he wanted to continue in the blissful life of the lower Paradise, as otherwise he will have to suffer the trouble of being thrown out of Paradise and will have to work hard to gain the bliss of the Heavenly Paradise. But Adam did not show any decision to remain there. Hence, he bypassed the advice. (A.P.)

[1.](#) Refer to verses 4:85, 2:255, 19:86, 21:28, 34:23, 39:44, 74:48 & 10:3.

[2.](#) by Whom all subsist.

[3.](#) Be in loss.

[4.](#) Displayed.

[5.](#) Lit. produce.

[6.](#) Refer to verses 75:16–19, 73:4 & 25:32.

[7.](#) of the hidden significance – folds of the Book.

[8.](#) Refer to verse 75:16.

[9.](#) Bypassed.

[1] [1]

SHARES

Taa Haa (Ta Ha) – Section 7 – Satan A Declared Enemy Of Mankind

- Man already informed by God to beware of Satan's open enmity to him

- Man beguiled by Satan
- Mercy again shown to Man
- Man exhorted to follow the guidance through the Apostle

Taa Haa (Ta Ha) – Verses 116 – 128

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا ۗ إِلَّا إِبْلِيسَ أَبَىٰ

When said We unto the angels “Prostrate ye in obeisance unto Adam!” they did prostrate on obeisance save ‘Iblis’; 1he refused. (20: 116)2

فَقُلْنَا يَا آدَمُ إِنَّ هَذَا عَدُوٌّ لَكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكَمَا مِنَ الْجَنَّةِ فَتَشْقَىٰ

Then said We: “O’ Adam! Verily this is an enemy unto thee and thy wife; therefore, let him not drive ye both out of the Garden3for (then) thou shouldst be put to toil. (20: 117)4

إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَىٰ

For thee it is ordained that thou shalt not be hungry in it, nor (shalt thou be) naked, (20: 118)5

وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَضْحَىٰ

“And that thou shalt not be thirsty in it, nor shalt thou feel the heat of the sun.” (20: 119)

فَوَسَّوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَا آدَمُ هَلْ أَدُلُّكَ عَلَىٰ شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَّا يَبْلَىٰ

But Satan whispered unto him saying: “O’ Adam! shall I guide thee unto the tree of eternity and unto a kingdom which decayeth not?” (20: 120)6

فَأَكَلَا مِنْهَا فَبَدَتَ لَهُمَا سَوْءَتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَعَصَىٰ آدَمُ رَبَّهُ ۗ فَغَوَىٰ

Then they both ate of it, so their nakedness appeared unto them, and they both began to cover themselves with the leaves of the Garden; And Adam acted not (to the advices of) his Lord (deceived by Satan) and got astray.[7\(20: 121\)](#)[8](#)

ثُمَّ اجْتَبَاهُ رَبُّهُ ۖ فَتَابَ عَلَيْهِ وَهَدَىٰ

Then his Lord chose[9](#)**him and turned unto him (accepting his repentance) and guided him. (20: 122)**

قَالَ أَهْبِطَا مِنْهَا جَمِيعًا ۚ بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ فَأَمَّا يَا تَيْنَكُم مِّنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَىٰ

(And God) said: “Get down hence ye two, all together, one of you (being) the enemy unto another. So will surely come unto you guidance from Me, then whoever followed! My guidance, he shall go not astray nor put to grief” [\(20: 123\)](#)[10](#)

وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ ۖ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ ۖ يَوْمَ الْقِيَامَةِ أَعْمَىٰ

“And whoever turneth away from My monition, verily his shall be a life straitened, and We shall raise him up on the Day of Judgment, blind.” [\(20: 124\)](#)

قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَىٰ وَقَدْ كُنْتُ بَصِيرًا

He shall say: “O’ my Lord! why hast thou raised me blind? Whereas indeed I was seeing[11](#)**(before)?”** [\(20: 125\)](#)

قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيتَهَا وَكَذَلِكَ الْيَوْمَ تُنسىٰ

(God) will say: “Thus (is the recompense) for did come unto thee Our signs but thou didst ignore them; And even so art thou forsaken this day” [\(20: 126\)](#)

وَكَذَلِكَ نَجْزِي مَنْ أَسْرَفَ وَلَمْ يُؤْمِنِ ۖ بِآيَاتِ رَبِّهِ ۖ وَلَعَذَابُ الْآخِرَةِ أَشَدُّ وَأَبْقَىٰ

“And thus will We recompense him who doth transgress and believeth not in the signs of his Lord; and certainly the torment of the hereafter be more severe and more lasting.” [\(20: 127\)](#)

أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ يَمْشُونَ فِي مَسْكَنِهِمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّأُولِي النُّهَى

What! Doth it guide them not aright (to know) how many of the generations We did destroy before them, amidst whose dwellings they (now) walk about? Verily, in this are signs for those (endowed) with [12](#) understanding. (20: 128)

Commentary

Verse 118

This was all that Adam would have enjoyed in the lower Paradise in the animal life [13](#) and there is no mention in it, of the higher bliss of the Heavenly Paradise promised in verses 8:15 & 9:72, i.e., the blessings of God's being pleased with – which is termed as the greatest enjoyment. But as Satan had no idea of such a Paradise awaiting Adam, he only saw the troubles of the temporal life and the ease and the comfort of the Paradise in which Adam was. Therefore, drifting in the spirit of vengeance, he aimed to see that Adam was out of the Lower Paradise.

Otherwise, Satan's action, for Adam and those who followed Adam in the fulfilment of the covenant with God, is a blessing in disguise. This interpretation of Adam's story of Qur'an may seem at first to some readers, as an attempt to twist the wording of the Qur'an. If the following facts are taken in view, it will be realised that the interpretation is exactly what is meant by Qur'an:

1. Adam was not created but to represent God on earth – (as His Vicegerent) and not to remain in Paradise enjoying merely the sensual comforts.
2. Qur'an asserts that God has created man in the best physical and mental mould and for which superiority of nature He made the Angels prostrate before Adam.
3. A being lacking will–power to the extent of not being able to control himself in yielding to the wishes of his wife, which was the temptation of Satan, is not really worthy of being chosen as the Vicegerent of God, superior to the Angels.
4. In the case of Abraham, Qur'an expressively asserts that Abraham was given the status of *Imamat* and leadership after completing the Test. Thus the solution is based on completion of certain tests and even in the case of Adam, in answer to the objection of the angels, God showed them that Adam was superior to them in Knowledge. Then how would it be possible to say that Adam neglected, or disobeyed the divine order and was lacking the will–power, and with all these defects to be chosen by God, unless the disobedience and the defects be taken as the basis of the solution.
5. Qur'an asserts that Satan has no authority whatsoever on the freed or the purified servants of God [14](#) and of these purified ones and the selected ones, Adam is the first.

Taking all these facts into consideration, the conclusion would be that this story should be shifted to the state wherein Adam was not given any responsibility. As the Eighth Holy Imam Ali ibn Musa ar-Raza says: *'It was in the Lower Paradise where Adam was not yet given the task of what ought or what ought not to be done.'*¹⁵ (A.P.).

Verse 126

The address is to the one who would be raised blind on the Day of Judgment. It is giving the reason for his being raised so.

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- [1.](#) Who did it not.
 - [2.](#) Refer to verses 2:34, 17:61, 18:50 & 15:28.
 - [3.](#) The blissful state.
 - [4.](#) Refer to verses 7: 19–25.
 - [5.](#) Refer to verses 3: 15, 9:72 & 17:62.
 - [6.](#) Old Testament 3/3–11.
 - [7.](#) From the state of bliss but without any intention to disobey the Lord.
 - [8.](#) Refer to verses 7: 19–25.
 - [9.](#) This indicates that what Adam did was not a revolt or disobedience otherwise there remains no justification for his being chosen. (A.P.).
 - [10.](#) Refer to verse 20: 117.
 - [11.](#) With sight.
 - [12.](#) with intellect – will power – reasoning.
 - [13.](#) See verses 3: 15 & 9:72.
 - [14.](#) See verses 15:40–42, 17:65 & 33:33.
 - [15.](#) Refer to note on verse 17:62.

[1] [1]

SHARES

Taa Haa (Ta Ha) – Section 8 – The Times Of The Daily Prayers

- Respite already promised is the cause of the delay in the immediate punishment of the sinners

- The times of the Daily prayers

- Prayer and Patience enjoined
- Evidences already given in the previous scriptures
- Apostle Muhammad sent as the Last Warner before the Final Judgment

Taa Haa (Ta Ha) – Verses 129 – 135

وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَكَانَ لِزَامًا وَأَجَلٌ مُسَمًّى

“And had not a word¹(of respite) from thy Lord gone forth their arrest²had immediately been ensued; And the term (of respite for them) is appointed” (20: 129)

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا وَمِنْ آنَاءِ اللَّيْلِ فَسَبِّحْ وَأَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَىٰ

So be thou patient with what they say, and glorify³thy Lord by praising Him ere the rising of the sun and ere the setting of it; And in some hours of the night also do glorify (Him), and during parts of the day, that thou mayest achieve the pleasure (of thy Lord). (20: 130)⁴

وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ

And strain not thine⁵eyes unto that which We have provided (different) parties of them, (of) the splendour of the life of this world, so that We may try them in it; for the provision of thy Lord is better and more abiding. ⁶(20: 131)

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَىٰ

And enjoin prayer on thy followers, and adhere thou steadily unto it, We ask thee not for subsistence; (but) We (Ourselves) give thee subsistence; and the (success of the) hereafter is for the guarding (against evil). (20: 132)

وَقَالُوا لَوْلَا يَأْتِينَا بِآيَةٍ مِنْ رَبِّهِ ^٧ أَوَلَمْ تَأْتِهِم بَيِّنَةٌ مَا فِي الصُّحُفِ الْأُولَىٰ

And say they: “Why doth he not bring unto us a sign from his Lord,” What! Hath not there come unto them the clear evidence which were in the former scriptures? (20: 133)7

وَلَوْ أَنَّا أَهْلَكْنَاهُمْ بِعَذَابٍ مِّن قَبْلِهِ لَقَالُوا إِنَّا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيَاتِكَ مِن قَبْلِ أَنْ نُنزَّلَ وَنَخْزَىٰ

And had We destroyed them with a chastisement before him (The Apostle Muhammad) certainly would they have said: “O’ Our Lord! Why didst thou not send unto us an apostle, for then would we have followed Thy signs ere that we were (thus) humbled and disgraced.” (20: 134)

قُلْ كُلُّ مُتَرَبِّصٍ فَتَرَبِّصُوا إِن فَسَتَعَلِمُونَ مِن أَصْحَابِ الصِّرَاطِ السَّوِيِّ وَمَنِ اهْتَدَىٰ

Say thou (O’ Our Apostle Muhammad!) “Every one (of us) is awaiting, so do ye (also) await: then soon ye will come to know who have been the followers of the even way and who hath been the guided aright.” (20: 135)

Commentary

Verse 129

Reading this verse and verse 25:77 together, it indicates that the respite and the postponement of the punishment is just to give a chance to the people to redress their defects and to repent and resort to prayer to God. (A.P.).

Verse 130

See verse 11: 114. This verse gives out in the best comprehensive way the five obligatory and optional prayers.

1. Before the rising of the sun – ‘*Salat al-Fajr*’ or the Morning Prayer.
2. Before the setting of the sun – ‘*Zuhr*’ – the Noon-Prayer and ‘*Asr*’ or the After-Noon Prayer.
3. The hours of the night – ‘*Maghrib*’ – the Evening-Prayer and ‘*Isha*’ – the Night Prayer.

According to Ibn-Abbas the term ‘*the hours of night*’ comprehends also the time for the ‘*Sunnat*’ or the optional prayers which are offered past midnight viz. ‘*Tahajjud*’. (For exact details Refer to ‘*Fiqh*’).

Verse 131

The address is meant for the people. When the verse was revealed, the Holy Prophet sat erect and addressing the people around him said:

1. *He who seeks grace from other than that of God shall depart from this world disappointed and dejected.*
2. *He who covets the others' wealth shall always be in grief and sorrow.*
3. *He who being endowed with wealth and does not spend it fearing poverty.*
4. *Do not cast your eyes upon the wealth of others.*
5. *Nor do you look down upon the one who owns no wealth.*

Verse 132

The first thing a believer would be questioned on the Day of Judgment should be about the Prescribed Compulsory Prayers, because for the offer of prayers, one needs nothing besides his own self. If one cannot stand and pray, he may do it sitting. If that also be not possible, to do it lying, and if one cannot move his hands, he can do it even by signs. Under any circumstances none is exempted from the Prescribed Prayers excepting the ladies when they are under the usual terminal and the delivery confinements⁸.

Verse 135

After revealing the truth, i.e., the Right Path to salvation and identifying the proper or the Divinely commissioned guides who should be followed after the departure of the Holy Prophet from this world, the people, particularly those who have joined the ranks of the believers, have been given the respite with the choice of following the right course shown to them and the right guides identified by God and the Holy Prophet or otherwise as they chose. The All-Merciful Lord has not spared anything to guide the hearts to the right course verse 10:35, and verse 67:22 and it is declared in the end verse 76:3.

“Say: Is there of your partner (whom ye ascribe unto Allah) one that leadeth to the Truth? Say: Allah leadeth to the Truth. Is He Who leadeth to the Truth more deserving that He should be followed, or he who findeth not the way unless he (himself) be guided. What aileth you? How judge ye?” (10:35).

“Is he who goeth groping on his face, more rightly guided or he who walketh upright on a straight road?” (67:22).

“Lo! We have shown him (man) the way, whether he be grateful or disbelieving.” (76:3).

¹. Decree.

². Catch hold.

- [3.](#) The address is to the Prophet and through the Prophet to his followers.
- [4.](#) Refer to verse 11:114.
- [5.](#) The Prophet addressed for the people.
- [6.](#) More lasting.
- [7.](#) Refer to verses 6:112, 6:125 & 17:90–93.
- [8.](#) For details refer to 'Fiqh'.

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