

The Holy Qur'an - The Final Testament - Juz 18

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**English Translation: S.V. Mir Ahmad
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SHARES

Sub Title:

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This text is the eighteenth 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 eighteenth Juz of the Holy Qur'an, from Surah Al-Mu'minun Verse 1 to Surah Al-Furqan Verse 20.

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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-Mu'minun – The Believers

(Revealed at Mecca)

118 Verses in 6 Sections

Sections of Al-Mu'minun – The Believers

1. The Faithful.
2. God's saving Noah and his followers.
3. Generations raised after Noah's people.
4. The Religion (Islam) is the Religion for Mankind as a whole.
5. Even the disbelievers helplessly acknowledge the Glory of God.
6. To return good for evil and to be patient.

Important Topics

1. The sincere believers – described with their personal qualities. (Verses 1–11).
2. The process of creation, a human being goes through before his advent on earth. (Verses 12–14).
3. As created from nothing, men will be resurrected after their death. (Verses 15–16).
4. The ministry of Noah and the fate of the disbelievers – the Deluge. (Verses 23–30).
5. People believed that a human being can not be an apostle of God. (Verses 33–34).
6. People disbelieved in their being resurrected after their death. (Verses 35–38).
7. When the doom of a nation comes, none can postpone it. (Verse 43).
8. Jesus and his Mother, were the Signs of God. (Verse 50).
9. None is burdened beyond the extent of his ability. (Verse 62).
10. To repel evil by what is best. (Verse 96).
11. With the blow of the Trumpet, shall cease the relationship between men. (Verse 101).
12. The consciousness of the duration of the stay on earth, on the Day of Judgment. (Verses 112–114).

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SHARES

Al-Mu'minun Section 1 – The Faithful

- The personal qualities of the really faithful ones
- The Bounties of God

Al-Mu'minun Verses 1 – 22

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God the Beneficent the Merciful

قَدْ أَفْلَحَ الْمُؤْمِنُونَ

Indeed successful are the believers, (23:1)

الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ

Those who in their prayers are humble, (23:2)

وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ

And those who, from what is vain, 1keep (themselves) aloof, (23:3)

وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ

And those who act 2for purification, (23:4) 3

وَالَّذِينَ هُمْ لِأُزُوجِهِمْ حَافِظُونَ

And those who guard their private parts, (23:5)

إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ

Except from their wives or those whom their right hands possess for then verily they are not blameable, (23:6) 4

فَمَنْ أَبْغَىٰ وَرَاءَ ذَلِكَ فَأُو۟لَٰئِكَ هُمُ الْعَادُونَ

But whosoever seeketh beyond that, then, these are they the transgressors of the bounds, (23:7)

وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ

And those who keep well their trusts and (honour) their promises, 5(23:8)

وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ

And those who take care of (the regularity in) their prayers, (23:9)⁶

أُولَٰئِكَ هُمُ الْوَارِثُونَ

These, they are the heirs, (23: 10)

الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ

(These are) those who inherit the Paradise; they shall abide therein. (23: 11)

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِّن طِينٍ

And indeed We,⁷ created man, from an extract of clay, (23: 12)⁸

ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ

Then We made him sperm, in a firm resting place, (23: 13)⁹

ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظْمًا فَكَسَوْنَا الْعِظْمَ لَحْمًا ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ
اللَّهُ أَحْسَنُ الْخَالِقِينَ

Then made We the sperm a clot, then made We the clot a lump of flesh, then made We in the lump of flesh bones, then clothed We the bones with flesh; then We did grow it into another¹⁰ creation; so Blessed be God, the Best of the creators. (23: 14)¹¹

ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ

Then verily after that ye shall die, (23: 15)

ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ

Then verily on the Day of Judgment ye shall be raised. (23: 16)

وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَائِقَ وَمَا كُنَّا عَنِ الْخَلْقِ غَافِلِينَ

And indeed made We above 12 you seven paths (heavens); and neither, of the creation, We are heedless (23: 17)

وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً ۖ بِقَدَرٍ فَأَسْكَنَّاهُ فِي الْأَرْضِ وَإِنَّا عَلَىٰ ذَهَابٍ بِهِيَ ۖ لَقَادِرُونَ

And send We down water from the heaven according to a measure, and We cause it to settle in the earth; and verily to take it away We are able. (23: 18)

فَأَنْشَأْنَا لَكُمْ بِهِ ۖ جَنَّاتٍ مِّنْ نَّخِيلٍ وَأَعْنَابٍ لَّكُمْ فِيهَا فَوَكِهِ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ

Then with it We grow for you gardens of date-palms and grapes; for you therein are fruits in plenty and from them ye do eat, (23: 19)

وَشَجَرَةً تَخْرُجُ مِنْ طُورِ سَيْنَاءَ تَنْبُتُ بِالذُّهْنِ وَصَبِغٍ لِّلطَّالِبِينَ

And a tree that groweth out of Mount Sinai which produceth oil and a condiment for those who eat. (23:20)

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً لِّتُسْقِيَهُمْ مِّمَّا فِي بُطُونِهَا وَلَكُمْ فِيهَا مَنفَعٌ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ

And verily for you there is, in the cattle a lesson; We Provide you to drink of what is in their bellies, and for you there are in them benefits in plenty, and of them ye do eat, (23:21)

وَعَلَيْهَا وَعَلَىٰ الْفُلْكِ تُحْمَلُونَ

And on them and on ships are ye borne. (23:22)

Commentary

Verse 1

The faithful ones surely succeed in reaching their destined goal of life.

Verse 2

This verse gives the description or the identification of the true believers in God – In prayers they are filled with awe for God’s Glory – Humility on the part of the individual presented in prayer manifests the individual’s estimation and the acknowledgment of his own self, being nothing in the presence of the Almighty power of God’s glory and the individual’s consciousness of the Absolute Omnipotent Authority of the Lord. Once a man was seen, while in prayer playing with his beard. The Holy Prophet said: *“Had the man been conscious of his insignificance in the presence of the Supreme Majesty of the Lord’s Authority, he would surely have manifested in his physical existence, and his presenting it before Him.”*

It is said that in the battle of Uhud, the steel-point of an arrow had stuck into the foot of Ali ibn Abi Talib and its removal was difficult. In the attempt to pluck it out, it broke and was left in the foot and Ali did not allow anyone to take it out. People reported the matter to the Holy Prophet, who commanded them to remove it while Ali is engaged in prayer, and it was done accordingly. The operation caused the flow of blood on the prayer mat and the holy Imam did not come to know what took place, and when he completed the prayer and saw the blood stains on the mat, he asked the people what the blots were of. He was then informed of what they had done. Ali used to be so much absorbed in his communion with the Lord that there are many such instances when he was even taken to be dead. This aspect of his has, unanimously been quoted as one of his unique distinctions. The truth is this story could not be doubted in the present age when the psychophysicists have succeeded in carrying out surgical operations avoiding chloroform by using psychoses produced by hypnotic methods.

The Holy Prophet said that while a man is in *‘Qiyam’*, i.e., when he stands in prayer, the individual must be looking down fixing his gaze to the point where he places his forehead while in prostration, while in *‘Rukuh’* (bowing) the gaze to be between his two feet – while in *‘Qunoot’* (i.e., when he raises his hands reciting the prayer) he should fix the gaze on the palms of his hands, placing them in front of his face, flattened and facing heaven and during *‘Sijdah’*, i.e., prostration his eyes looking at his nose and while *‘Qu’ud’*, i.e., sitting to recite *‘Tashah’hud’* (The bearing witness to the Unity of God and the apostleship of the Holy Prophet) the gaze to be towards his armpits. Man, while praying should totally forget himself and get so much mindful of God that he must be practically away from the world around him and with the constant practice of the due concentration, the gradual earning of this state is not difficult.

People had noted the Holy Imam Ali ibn Abi Talib, whenever he took the ablution for prayers, his face used to get pale, and when asked he replied saying: *“Standing to pray is to stand before the Glory of the Majesty of God and one should present himself before the Lord as the humblest of slaves stands before his Master.”* It was noted of the Fourth Holy Imam *Ali ibn al-Husayn (as-Sajjad), Zayn al-Abidin* that while preparing for prayers his body trembled. All these qualities were made to manifest from the holy ones to guide mankind to indicate that when the sinless and the holy men of God, His own chosen ones, held themselves so humble and self-effaced before the glory of the Lord, what about the ordinary sinful beings, and how much more they should humble themselves before Him.

By the examples of those of the sublime qualities referred to in this verse, are meant the holy ones, the Ahl al-Bayt, who were purified by God Himself¹³ and sent into the world as the correct models of perfect godliness in man on earth. It is referring to this fact the Holy Prophet gave the guiding declaration: *“The likeness of my Ahl al-Bayt is that of the Ark of Noah. He who got into it was saved and he who turned away from it was drowned and lost.”*

Verse 3

‘Laghw’ i.e., Vain, the First Holy Imam Ali ibn Abi Talib says that all that is void of the remembrance of God is meant by this term – With the Ahl al-Bayt this term includes all useless entertainments wasteful of time including musical enjoyments, and vain games played just to while away the time, are also covered by this term.

Verse 4

The Sixth Holy Imam Jafar ibn Muhammad as-Sadiq says that whosoever stops himself or anybody else from giving away even a grain in dispensing ‘Zakat’, i.e., the prescribed poor-rate, is not a ‘Mu’min’, i.e., a True Believer.

Purification by payment of the dues from their wealth or in what purifies the heart.¹⁴ (Refer to ‘Fiqh’) (A.P.).

Verse 5

This brief verse of only a very few words comprehends all the aspects of a chaste life both of the male and the female members of the human family. It enjoins guarding the self against the abuse of the sex urge in both the sexes. The refinement of a human personality can be measured and assessed according to the manifest activity as well as hidden, or the latent ideology. It is in the universal acknowledgment of the dangers of this urge in a man as well as woman getting out of bounds and rebellious that even the average or the minimum activity of this urge is strictly restricted to the bonds of wedlock in which the rights or the liberties of both the sexes in this regard are duly regulated and controlled.

A true believer in God, i.e., a Muslim is described to be one who with all the other virtues of his faith, also controls the sex urge in him against any excesses beyond the prescribed limit. It is to be noted that the word is used ‘Hafizun’, i.e., those who guard, meaning those who hold the native endowment of this urge as a trust to be closely guarded against being misused.

Preventing man co-habiting with anyone else except with his wife – permanent or temporary, or a slave maid implies preventing woman co-habiting with anyone else save with her husband or her owner (Refer to ‘Fiqh’). (A.P.).

Verse 6

The restriction imposed on the sex urge is given in this verse as the exceptions to the law by prescribing the lawful outlets through the use of which it can be healthy and desirable.

'Ma malakat aymanuhum', i.e., what their right hands possess, meaning slave-girls owned either by purchase or as the captives of a *'Jihad'*, (i.e., fight in the cause of God, under an apostle of God or under a Divinely appointed Imam, i.e., the Guide in the place of the Apostle). It is pitiable that without the proper knowledge of the amount of regard and protection woman gets under this proviso, much of calumnious matter is talked of by people without which only betrays their ignorance of their knowledge of the Word of God (the Holy Qur'an) and the points of view underlying its ordinances.

Verse 8

Note the regard or respect Islam enjoined for trusts and covenants. This one small verse covers the whole field of obligations undertaken by a Muslim. Carrying out of the obligations or the fulfilment of the promises made, has been made an identification of a true believer in God. [15](#)

The matter invites consideration by intelligent readers about the covenant or the actual *'Bay'ah'* (Allegiance or Homage) that was taken from the Muslims on the 18th of Dhul-Hijjah 10 A.H. under the command of the Lord received through verse 5:67 [16](#) at the historic place *Ghadir Khumm* by the Holy Prophet, about the appointment of Ali ibn Abi Talib as the *Mawla* or the Lord or the Master of the faithful and the open declaration of Ali being the *'Amir al-Muminin'* (i.e., the Ruler or the Commander of the Faithful). What about those who disregarded this covenant and on the departure of the Holy Prophet from this world, set up their own authority instead of the one set up by the Holy Prophet and thus broke the covenant they had been committed to, about Ali ibn Abi Talib. [17](#)

Verse 9

A strict guard on the regular observance of the prescribed prayers has been made a separate and an exclusive point of the quality and the identification of a true believer. A thoughtless or unintelligent recital of the Word of God is quite different from a serious study of it, to earn the guidance it provides, one has to apply its knowledge to the men and the matters in the world.

Let us find out who in Islam has all the qualities enumerated in the above verses of this Surah and who has guarded the prayers to serve as models for us. Taking the observance of the prayers as laid down in this verse, the Muslim world as a whole would unanimously vouch for the fact that the Holy Prophet, Ali, the holy issues of Ali through Lady Fatima the godly daughter of the Holy Prophet, are the only ones in Islam who never worshipped anyone else besides God while all others of the companions of the Holy Prophet for some period, shorter or longer, had been idolaters worshipping the various kinds of imaginary gods and were leading the sinful and the criminal pagan life, prior to their embracing Islam.

Taking each of the qualities of the faithful ones enumerated in the above verses, only the holy ones of the Ahl al-Bayt mentioned above had been the best models practising all the qualities to the maximum extent and in the best way possible. Take the one instance of Husayn at Karbala in particular. He has translated every one of the qualities of the faith into the best and most perfect possible practice. As regards guarding the observance of the prayers, the Muslim world knows that there is none to equal Husain in this regard for it was he and he alone in the history of the human race on earth, who guarded the regularity in offering the prayers even when facing the hundreds of thousands of the swords, the lances and the bows of the devilish forces of the brutal enemy, showering the heavy rain of arrows on him.

It was Husayn and none else who after having offered his kith and kin, even his six months old baby son to be slaughtered in the way of the Lord and when he himself was lying wounded from head to foot, with the heartless assassin sitting on his back to sever his head, did not allow the prayer prescribed by the Lord to go unoffered. Thus it is quite clear for every intelligent student of the Holy Qur'an who is in a sincere and a serious search for guidance from God that the above verses would be meant to be addressed in the first place to the Holy Prophet and the holy Imams who had been the perfect models of all the said qualities and then to the others in the degree of the respective achievement of each individual believer, owning these qualities.

Verses 10 – 11

Such perfection in the above qualities would naturally inherit the abode of the heavenly bliss for ever, and no doubt, the others also, to the extent to which they qualify themselves for it by their acquiring the above excellence for themselves.

Verses 12 – 14

In the opening verses of this chapter, is dealt with the moral or the spiritual growth of the human being marching on the Right Path of the guidance from God. In these verses, is recapitulated the physical growth of man as it was referred to in verse 22:5. This is to make man realize his origin from dust and his return to it once again. The various evolutionary stages of the creative artistry of the Almighty Author of the Universe, is to impress upon man, how the Omnipotent One could convert the inorganic matter into a living organism and deposit it into the ovum, convert it into a clot of thickly congealed blood and cause the cells to grow through segmentation and then grant it the growth into a foetus, then develop into the lump of bones, flesh and nerves and the other organs of the body. Thus, the inorganic substances drawn through food are ultimately perfected into a living child¹⁸.

Verse 13

Refers to the beginning of the development of the life from the extract of an inanimate matter. (A.P.).

Verse 14

Refers to the substitution of the original matter of the primary stages, with the newly-evolved generation.

(*Another Creation*) Refers to the beginning of the human psyche in the newly-born child. (A.P.).

Verse 15

Man is caused to suffer the death of his physical body. But death by no means is the end of his life. It is not the extinction of the life but the transfer or the conveyance of the soul from the physical to the spiritual realm, from the sensual consciousness to the spiritual realisation, from the false to the real or from the sleep to the awakening.

Verse 16

As light alone is shone out from light, only wisdom issues from the wise. God is the All Wise. Nothing but wisdom could ever manifest from God. Could all these creative faculties in man be only to be made extinct or perish altogether at death without any plan for the future? It is said here that every one is accountable and shall be resurrected for the Final Judgment.

May refer to the physical spheres which are above us or to the spiritual spheres above the primary human psychical stage up to the ultimate stage of communion with the Absolute – stages which are termed by the mystics as '*Taba*' Instinct, '*Nafs*', i.e., Desire, '*Qalb*' i.e., the state of inter-relation and Emotion, '*Aql*' Intellect – conception, '*Ruh*' Spirit, i.e., Intuition or the intellect. '*Sirr*', i.e., the Mystic state, '*Khafi*' i.e. the Hidden, '*Akhfa*' i.e. The most hidden. Though there are eight stages but the state of '*Qalb*' is not stationary. It is interrelated with any of the other stages – There are other terms also which are not graspable without personal experience. (A.P.).

Verse 17

'*Taraṭiq*' is the plural of '*Tariq*', i.e. way, road, tract. The seven roads referred to are the seven orbits of the planets. This statement indicates God's ownership of the world of nature, His Absolute authority and His independent management of the affairs of the whole working of the Universe – and His sustained purposeful – interest in it.

The proper system and order including the various stages – and it is not any heedless or aimless action. [19](#) (A.P.).

Verse 18

The few words of this verse, have volumes of meaning referring to the Divine wisdom with which the earth is given the ceaseless water supply. The rain comes, not for the whole year but in the fixed

seasons. The water from the sky is not dropped in big logs collectively; for, had it been so, the creation on earth below would have been destroyed. The water rains in small drops and flows away to sea, washing the surface of the earth and the surface of everything on it viz. the buildings, the trees and the mountains and all the dirt is taken through the flow of the water into the rivers connected to the oceans full of salt which neutralize the contagion brought to it by the rivers. Only the amount of the water necessary for the earth and the life on it is soaked in the soil to feed the vegetation depending upon it and then to flow perennially to feed the wells.

A quantity is stored into the lakes for the year-long supply to the cultivation of grains, fruits and the other herbs etc. The rainfall from the sky is not in any one single form – for in some places it is in the form of flowing water, in some as moist and in some in snow to be stored as the glaciers on the heights of the mountainous regions to keep the rivers continually flowing for the whole year facilitating the petty country navigation and to irrigate the cornfields during the dry season. The unwanted water is drained out into the sea otherwise the lands would be inundated and the logging of water would destroy the crops. This ceaseless process is only to the benefit of the life on earth to supply grains, fruits and other vegetation and other foodstuffs and to supply the life-giving drink of fresh water which is so essential for every living being on earth.

Besides all these benefits of the rain there is another boon latent in the rainwater and that is its being colourless. If the rainwater had any colour of its own it needs only a little reflection on our part to imagine if anybody or anything under its shower could ever have had the choice of maintaining any colour for anything under and neither the water is given any heat or any unbearable cold. All these factors need intelligent reflection.

Verse 20

It is said that the Olive was first grown on the Mount Sinai through which Moses saw the fire and God spoke to him. There are some mystic meanings of the names; the '*Fig*' the '*Olive*', '*Mount Sinai*' and the Holy City of the '*Ameen*', i.e., the trusted one (i.e., Muhammad), i.e., Mecca.²⁰ The Olive is called the Blessed Tree.²¹

^{1.} Word or action.

^{2.} Acting by the payment of the dues from their well-earned wealth and in whatever purifies one's heart.

^{3.} Refer to verses 87:14 & 91:8–10.

^{4.} Refer to verse 70:29.

^{5.} Covenants – contracts – agreements – undertakings.

^{6.} Refer to verse 70:34.

^{7.} God.

^{8.} Refer to verse 32:7.

^{9.} Refer to verse 35:11.

^{10.} Refers to beginning or the development of the human Psyche in the newly born child.

- [11.](#) Refer to verses 96:2, 40:67 & 22:5.
- [12.](#) Refer to verse 78: 13.
- [13.](#) See verse 33:33.
- [14.](#) Refer to verses 87: 14, 91:8, 91:9 & 91:10.
- [15.](#) See verse 2:177.
- [16.](#) See also note on the verses 5:67 and 5:3.
- [17.](#) See note on verses 5:3 and 5:67.
- [18.](#) See verse 22:5.
- [19.](#) See next verse.
- [20.](#) See for their use in the Qur'an, 95: 1, 95:2 & 95:3.
- [21.](#) See verse 24:35.

[1] [1]

SHARES

Al-Mu'minun Section 2 – God Saves Noah And His Followers

- Noah commanded by God to make the Ark
- The Deluge
- Noah and his followers saved
- Another generation raised
- Another Apostle of God sent to the people with the similar guidance towards the Unity of God

Al-Mu'minun Verses 23 – 32

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ ﴿٢٣﴾ فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنِّ إِلَهٍ غَيْرُهُ ﴿٢٤﴾ أَفَلَا تَتَّقُونَ

cause to land!” (23:29)

إِنَّ فِي ذَلِكَ لَآيَاتٍ وَإِن كُنَّا لَمُبْتَلِينَ

Verily in this are signs⁹and We do only try (the people). (23:30)

ثُمَّ أَنشَأْنَا مِن بَعْدِهِمْ قَرْنًا ءآخَرِينَ

Then We raised up after them another generation (Hud). (23:31)

فَأَرْسَلْنَا فِيهِمْ رَسُولًا مِّنْهُمْ أَنِ اعْبُدُوا لِلَّهِ مَا لَكُمْ مِن إِلَهٍ غَيْرُهُ ؕ أَفَلَا تَتَّقُونَ

Then sent We among them an apostle (Saleh) from among themselves saying “Worship ye God (alone), there is not¹⁰for you any god other than Him: What! Will ye not therefore guard (against evil)?” (23:32)

Commentary

Verse 23

God after giving the examples of the creative order, refers to His legislative system of guidance¹¹. (A.P.).

Verse 25

Noah was considered by his people to be mad, otherwise, in their opinion no man could ever think himself to be an apostle of God and yet condemn their deities. Hence, they suggested him to be left to himself for by the segregation, the madness might run out or he would perish.

Verse 28

And when thou and those with thee on the Ark, are settled, then say thou – (The Praise of the Lord) (A.P.).

¹. Jesus also said the same and not Trinity ‘Hear O’ Israel; the Lord our God is one Lord’ New Testament. Mark 12/29, Corinthians 8/4, Ephesians 4/5–6.

². Refer to verses 7:59 & 11:25.

³. People believed that an angel only could be a prophet from God and not a human being –They wondered at a human being claiming to be a prophet.

4. This is what the people said.
5. One with the touch of madness.
6. Direction.
7. Pray not – wish not.
8. About the construction of the Ark, refer to note on verses 7:64 & 11:37–48.
9. Of the Omnipotent.
10. This is what Jesus preached and not Trinity. “Hear, O’ Israel; the Lord our God is one Lord.” Refer to New Testament Mark 12/29, Corin 8/4, Ephes 4/5–6.
11. See verses 7:59 & 11:25.

[1] [1]

SHARES

Al-Mu’minun Section 3 – Generations Raised After Noah’s People

- The people (Hud) and the Prophet Saleh raised after Noah
- Other generations and other apostles, one after another sent to warn mankind
- Every apostle was belied
- Moses and Aaron sent to Pharaoh
- Jesus and Mary, the signs of God
- Jesus and his Mother given a secure place with the necessary provision

Al-Mu’minun Verses 33 – 50

وَقَالَ الْمَلَأُ مِنْ قَوْمِهِ الَّذِينَ كَفَرُوا ۖ وَكَذَّبُوا ۖ بِلِقَاءِ اللَّهِ الْآخِرَةِ وَأَتْرَفْنَاهُمْ فِي الْحَيَاةِ الدُّنْيَا مَا هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ يَأْكُلُ مِمَّا

تَأْكُلُونَ مِنْهُ وَيَشْرَبُونَ مِمَّا تَشْرَبُونَ

And the chiefs of his people who disbelieved and belied the meeting of the hereafter, and whom We had richly¹ provided in the life of this world said: "This is not but a man like yourselves, eateth he of what ye eat from, and drinketh he of what ye drink," (23:33)

وَلَيْنَ أَطَعْتُمْ بَشَرًا مِثْلَكُمْ إِنَّكُمْ إِذَا لَخٰسِرُونَ

"And if ye follow a man like yourselves, verily then ye be the losers." (23:34)

أَيَعِدْكُمْ أَنْتُمْ إِذَا مِتُّمْ وَكُنْتُمْ تُرَابًا وَعِظْمًا أَنْتُمْ مُخْرَجُونَ

"What!² doth he promise you that when ye are dead and become dust and bones that ye shall be brought forth?" (23:35)³

هِيَاهُتَ هِيَاهُتَ لِمَا تُوعَدُونَ

"Far,⁴ Far (from sense) is what ye are promised!" (23:36)

إِنْ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ

"There⁵ is nothing but our life in this world: We die and we live and we shall not be raised again." (23:37)⁶

إِنْ هُوَ إِلَّا رَجُلٌ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا وَمَا نَحْنُ لَهُۥ بِمُؤْمِنِينَ

"He⁷ is nothing but a man who hath forged a lie about God, and we are not going to believe in him." (23:38)

قَالَ رَبِّ انصُرْنِي بِمَا كَذَّبُونَ

He (Saleh) said: "O' my Lord! help me against what they belie!" (23:39)

قَالَ عَمَّا قَلِيلٍ لَّيُصْبِحُنَّ نَادِمِينَ

Said (God): “Yet a while, they will soon turn repentant,” (23:40)

فَأَخَذْتَهُمُ الصَّيْحَةَ بِالْحَقِّ فَجَعَلْنَاهُمْ عِتَاءً فَبَعْدًا لِلْقَوْمِ الظَّالِمِينَ

Then did the (awful) cry, in truth overtook them, and We made them like a rubbish; so away with the unjust people!” (23:41)

ثُمَّ أَنشَأْنَا مِنْ بَعْدِهِمْ قُرُونًا آخَرِينَ

Then We raised after them other generations.” (23:42)

مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَأْخِرُونَ

No people can hasten their (fixed) term, nor can they delay (it). (23:43)⁸

ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرًا كُلِّ مَا جَاءَ أُمَّةً رَسُولُهَا كَذَّبُوهُ فَأَتَيْنَاهُمُ بَعْضُهُمْ بَعْضًا وَجَعَلْنَاهُمْ أَحَادِيثَ فَبَعْدًا لِقَوْمٍ لَا يُؤْمِنُونَ

Then sent We Our apostles one after another; whenever came unto a people their apostle, they belied him, so caused We some to follow the others and made (of) some stories (of old), so away with the people who believe not. (23:44)

ثُمَّ أَرْسَلْنَا مُوسَىٰ وَأَخَاهُ هَارُونَ بِآيَاتِنَا وَسُلْطٰنٍ مُّبِينٍ

Then sent We Moses and his brother, Aaron, with Our signs and a manifest authority, (23:45)

إِلَىٰ فِرْعَوْنَ وَمَلَئِهِۦ فَاسْتَكْبَرُوا۟ وَكَانُوا۟ قَوْمًا عَالِينَ

Unto Pharaoh and his chiefs, but they behaved proudly and they were a haughty⁹ people. (23:46)

فَقَالُوا۟ ؕ أَنُؤْمِنُ لِبَشَرَيْنِ مِثْلِنَا وَقَوْمُهُمَا لَنَا عَبِيدُونَ

And said they: “What! Shall we believe in two men¹⁰ like ourselves whose people are unto us servile.” (23:47)

فَكَذَّبُوهُمَا فَكَانُوا۟ مِنَ الْمُهْلَكِينَ

So they did belie them, so became they of those destroyed. (23:48)

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ لَعَلَّهُمْ يَهْتَدُونَ

And indeed We gave Moses the Book happily they may be guided aright. (23:49)

وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً وَآوَيْنَاهُمَا إِلَى رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ

And made We the Son of Mary and his Mother a [11](#)Sign, and We gave them a refuge for both on a high land, quiet, secure and watered with springs (23:50) [12](#)

Commentary

Verse 38

These [13](#) are common statements of the disbelievers. (A.P.).

Verse 50

This is a reference to the situation when the Virgin Mary having conceived the Holy Spirit in her womb (Jesus) being afraid of the condemnation of her people about her bearing a child without a husband, did not know what to do and where to go to take shelter. She was directed by God to take refuge in Bethlehem, where there was for her the fruit tree to eat of and also a spring of water to drink from. The place is on the heights of Palestine nearby Jerusalem, surrounded by vineyards and fruit gardens and meadows with herds of cattle grazing in them. History does not give us any authentic information about the life of Mary and Jesus, as to where did this holy mother with her holy child spend the early days of the infancy and the boyhood of Jesus until he appeared to the people in some of his apostolic services. It is said that she lived somewhere on the bank of the Euphrates nearby Palestine.

The statement is only a reference to God's grace bestowed upon Mary and Jesus when they were practically discarded by the people with suspicion against the chastity of Mary for the mysterious birth of Jesus. To find some room somewhere in the Holy Qur'an to accommodate the fabricated story of the escape of Jesus with his mother from the crucifixion and the fable of their going out of Palestine, and to establish the death and burial of Jesus somewhere, the words meaning high ground with fertility are interpreted into the land of meadows and springs of Kashmir and an old tomb has been identified as the grave of Jesus. All these dragging arguments to somehow establish the death of Jesus, are obviously purposeful fabrications.

Otherwise, the reference is quite clear that it relates to a situation when Jesus was given the sign of his

miraculous birth and the event relates to the period connected with his mysterious miraculous advent and the grace of God bestowed upon Jesus and his mother, when both of them were helpless destitutes unwanted and discarded by their people. It relates as to how God gave the helpless holy Lady Mary and her holy baby Jesus the abode with all conveniences necessary for them and how from that state of helplessness, God raised Jesus to rule over the destiny of the Israelites. The reference has no connection with the post crucifixion period of his life.

Any other interpretation of this matter will be intentional or unintentional, and purposeful or a purposeless distortion of the clearly declared facts. It is said that proving Jesus as dead, helps to convince the Christians that Jesus was not God, but a man and he is dead and gone. This will be nothing but helplessness to prove the fact about Jesus by the correct reasoning. Why should anybody think of killing the Holy Prophet Jesus and also burning him when God the Omnipotent Lord wants him to be alive as His Sign to be presented along with His another Sign, the Last Imam, at the end of the world. Besides with such fabrications, one is limiting the powers of the Omnipotent Lord against enacting His Will about Jesus.

Qur'an mentions that Jesus and Mary were given shelter in a fertile plateau. Whether this was before or after the attempt on the life of Jesus is not mentioned. The attempt by some commentators to give the accounts of the whereabouts of the place are mere gestures except what is narrated from the Fifth and Sixth Holy Imams Muhammad ibn Ali al-Baqir and Jafar ibn Muhammad as-Sadiq, i.e., the fertile land on the bank of Euphrates in Iraq. However, it must be somewhere in the Middle or Near East the attempt of some newly-born sect to identify the place as a spot in Kashmir and a tomb of some holy man known as Yusuf Asa as the tomb of Jesus, is a wishful conjecture without any ground proper or acceptable. (A.P.).

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- [1.](#) Given the provision to indulge.
 - [2.](#) This is what the disbelievers said to the people obstructing them from believing in the Apostle.
 - [3.](#) Refer to verses 13:5, 17:49, 36:81, 36:82 & 23:82.
 - [4.](#) This is what the disbelievers said to the people obstructing them from believing in the Apostle.
 - [5.](#) This is what the disbelievers said to the people obstructing them from believing in the Apostle.
 - [6.](#) Refer to verse 45:24.
 - [7.](#) This is what the disbelievers said to the people obstructing them from believing in the Apostle.
 - [8.](#) Refer to verses 3:144, 7:34, 10:49, 15:5, 16:61, 23:43, 62:8 & 63:11.
 - [9.](#) Insolent, arrogant.
 - [10.](#) Mortals.
 - [11.](#) Of the Ever-fulfilled Omnipotent will.
 - [12.](#) There are many places of this description nearby and around Jerusalem – Some new thinkers purposefully want this place to be Kashmir. It is not so – See note to verse 23:50.
 - [13.](#) verses 23:33–38

Al-Mu'minun Section 4 – The Religion (Islam) Is The Religion For All

- The religion (Islam) is the religion for mankind as a whole
- The Disbelievers are only respited
- With God is the Book, which speaks about everything and every event
- Apostle Muhammad invites mankind, to the Right Way
- The Disbelievers shall be chastised with a severe Punishment

Al-Mu'minun Verses 51 – 77

يَا أَيُّهَا الرُّسُلُ كُلُّوَا ۖ مِنَ الطَّيِّبَاتِ وَاعْمَلُوا ۖ صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ

(And the apostles were commanded by God) “O’ (My) apostles! eat ye of the good things and do good; Verily I know what ye do. (23:51)

وَإِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ

And verily this your group is one group, and I am your Lord therefore fear ye (Only Me). (23:52) [1](#)

فَتَقَطَّعُوا ۖ أَمْرَهُمْ بَيْنَهُمْ زُبُرًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ

But they have [2](#)rent the unity among themselves into sects; each party rejoiceth in that which is

with them. (23:53)

فَدَرُّهُمْ فِي غَمْرَتِهِمْ حَتَّىٰ حِينٍ

So leave them in their over whelming ignorance till a certain time. (23:54)

أَيُّحْسِبُونَ أَنَّمَا نُمِدُّهُمْ بِهِ ۖ مِنْ مَّالٍ وَبَنِينَ

What! Think they that what We aid them with of wealth and children, (23:55)

نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ بَلْ لَا يَشْعُرُونَ

We are hastening unto them the good things? Nay! they (only) perceive not. (23:56)

إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُشْفِقُونَ

And Verily they who are thrilled for fear of their Lord, (23:57)

وَالَّذِينَ هُمْ بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ

And those who believe in the signs of their Lord, (23:58)

وَالَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ

And those who associate not (anything) with their Lord, (23:59)

وَالَّذِينَ يُؤْتُونَ مَا آتَوْا ۖ وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ

And those who give what they give (in charity) while their hearts thrilled for fear that unto their Lord they must return, (23:60)

أُو۟لَٰئِكَ يُسْرِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ

These (are they who) hasten unto good things and they are the foremost to (attain) them, (23:61)

وَلَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَلَدِينَا كِتَابٌ يَنْطِقُ بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ

And task We not a soul but to the extent of its ability and with Us is a Book, it speaketh the truth, and they shall not be dealt with unjustly. (23:62)

بَلْ قُلُوبُهُمْ فِي غَمْرَةٍ مِّنْ هَذَا وَلَهُمْ أَعْمَلٌ مِّنْ دُونِ ذَلِكَ هُمْ لَهَا عَامِلُونَ

Nay! their hearts are in overwhelming ignorance about this, and they have other than this, deeds which they do, (23:63)

حَتَّىٰ إِذَا أَخَذْنَا مُتْرَفِيهِم بِالْعَذَابِ إِذَا هُمْ يَجْرُونَ

Until seized We the luxurious ones of them with chastisement, Behold! cry they in supplication! (23:64)

لَا تَجْرُوا ۖ الْيَوْمَ إِنَّا مِنَّا لَا تَنْصُرُونَ

(It will be said unto them) “Cry not this day for succour! Verily from Us ye shall not be helped!” (23:65)

فَدُ كَانَتْ ءَايَاتِي تُتْلَىٰ عَلَيْكُمْ فَكُنْتُمْ عَلَىٰ أَعْقَابِكُمْ تَنْكَبُونَ

“Indeed My signs were recited unto you, but ye used to turn back on your heels,” (23:66)

مُسْتَكْبِرِينَ بِهِ ۖ سَمِرًا تَهْجُرُونَ

“Puffed up with pride about³it (Qur’an) discoursing⁴foolishly by night. (23:67)

أَفَلَمْ يَدَّبَّرُوا ۖ الْقَوْلَ أَمْ جَاءَهُمْ مَا لَمْ يَأْتِ ءَابَاءَهُمُ الْأَوَّلِينَ

What! Ponder they not over the Word (Qur’an) or hath that come⁵unto them which came not unto their fathers of old? (23:68)

أَمْ لَمْ يَعْرِفُوا ۖ رَسُولَهُمْ فَهُمْ لَهُ ۖ مُنْكَرُونَ

Or recognize⁶they not their Apostle that⁷they deny him? (23:69)

أَمْ يَقُولُونَ بِهِ ^٤ جِنَّةٌ ^٥ بَلْ جَاءَهُم بِالْحَقِّ وَأَكْثَرُهُم لِلْحَقِّ كَارِهُونَ

Or say they that there is mania in him?⁸Nay! he hath brought unto them the Truth, but most of them hate the Truth. (23:70)

وَلَوْ أَتَبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ بَلْ أَتَيْنَهُمْ بِذِكْرِهِمْ فَهُمْ عَن ذِكْرِهِمْ مُعْرِضُونَ

And should the Truth follow their vain inclinations certainly will perish the heavens and the earth and all those who are therein: Nay! he hath brought unto them their Reminder, but from their Reminder they turn aside. (23:71)

أَمْ تَسْأَلُهُمْ خَرْجًا فَخَرَاجُ رَبِّكَ خَيْرٌ وَهُوَ خَيْرُ الرَّازِقِينَ

Or is it that thou asketh them for a ⁹tribute? But the recompense ¹⁰of thy Lord is the Best; and He is the Best of the sustainers. (23:72) ¹¹

وَإِنَّكَ لَتَدْعُوهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ

And verily thou callest them unto the straight path; (23:73)

وَإِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنِ الصِّرَاطِ لَنُكَرِبُونَ

And verily those who believe not in the hereafter are from the (right) path, the deviators (23:74)

وَلَوْ رَحِمْنَاهُمْ وَكَشَفْنَا مَا بِهِم مِّنْ ضُرٍّ لَلْجُودُ ^{١٢} فِي طُغْيَانِهِمْ يَعْمَهُونَ

And should We have mercy on them and (should) We relieve (them) of their distress, they would obstinately persist in their transgression, blindly wandering on. (23:75) ¹²

وَلَقَدْ أَخَذْنَاهُم بِالْعَذَابِ فَمَا اسْتَكَانُوا ^{١٣} لِرَبِّهِمْ وَمَا يَنْصَرِعُونَ

And indeed We seized them with a chastisement but they submitted not themselves unto their Lord, nor did they humble themselves (unto Him). (23:76)

حَتَّىٰ إِذَا فَتَحْنَا عَلَيْهِم بَابًا ذَا عَذَابٍ شَدِيدٍ إِذَا هُمْ فِيهِ مُبْلِسُونَ

Until when We did open upon them a door of severe chastisement, lo! they got into despair at it.
(23:77)

Commentary

Verses 52 – 53

This verse declares the natural unity of mankind and the divisions effected in it, into communities, sects, tribes and nations. The message, the source of guidance and the perfect identity of the messengers bring the messages, all being perfectly identical, obviously proves the Unity of God. All the messengers of the apostles naturally constitute one Brotherhood. Hence all men should naturally be united with mutual love as the creatures of one and the same Lord and worship Him and Him alone and none else¹³.

Verses 57 – 61

The address shifts from the ungrateful disbelievers in the truth to the grateful believers in it and the following verses identify such infallible ones who should be followed in faith and its practice. The verse also enumerates the basic qualities of godliness and goodness which identifies them.

The maximum of each and every one of the qualities mentioned in these verses could be found with the maximum possible perfection, only in the Holy Ahl al-Bayt who alone could naturally own them in the degree and the perfection desired by God for them and none else are those purified by God.¹⁴ The description in these verses would reflect upon the others in mankind according to the degree in which the people would own the described qualities.

Verse 62

The 'Lauh-e-Mahfuz', i.e., the Secured Tablet which contains the Will of the Lord about every thing in His creation, i.e., the All-Comprehensive knowledge of God.

Verse 63

The facts mentioned in verse 23:56 – and besides this ignorance they are busy in other activities. (A.P.).

Verse 70

After giving the possible reasons for their disbelief here is given the actual reason in their being adamant against the truth because it does not agree with their inclinations. (A. P.).

Verse 75

This shows that evolutionary transmigration, i.e., rebirth in this world will not be profitable, for a bad character will only repeat even if it is brought back a thousand times. (A.P.).

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- [1.](#) Refer to verses 21:92, 21:93, 2:213 & 10:19.
 - [2.](#) Islam is a sectless – rather anti-sectarian religion. Sects were started in opposition to the authority of the Ahl al-Bayt
Islam-Original is only identified as 'Shiaism'
 - [3.](#) Against.
 - [4.](#) Talking.
 - [5.](#) i.e. Similar Scriptures had already come to their ancestors.
 - [6.](#) For his identification they had through their scriptures.
 - [7.](#) The Holy Prophet Muhammad.
 - [8.](#) The Holy Prophet Muhammad.
 - [9.](#) As recompense.
 - [10.](#) Refer to note on verse 42:23.
 - [11.](#) Refer to verse 11:29.
 - [12.](#) Refer to verses 6:27-29.
 - [13.](#) See verses 21:92, 21:93, 10:19, 2:213.
 - [14.](#) See verse 33:33.

[1] [1]

SHARES

Al-Mu'minun Section 5 – Even The Disbelievers Helplessly Acknowledge The Glory Of God

- Though people disbelieve in the truthfulness of the Apostle of God but when questioned about the Divine Glory they have to helplessly acknowledge that the things of the heavens and the earth is only His, and all Glory belongs only to Him, and yet they join false gods with the One True God and assign issues to Him though their own admissions prove their false belief

Al-Mu'minun Verses 78 – 92

وَهُوَ الَّذِي أَنشَأَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ

He it is Who caused for you the hearing and the sight and hearts; (very) little it is what ye give thanks (unto Him). (23:78)

وَهُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ

He it is Who multiplied you in the earth, and unto Him (only) ye shall be gathered. (23:79)

وَهُوَ الَّذِي يُحْيِي وَيُمِيتُ وَلَهُ اخْتِلَافُ اللَّيْلِ وَالنَّهَارِ أَفَلَا تَعْقِلُونَ

And He it is Who giveth life and (causeth) death, and (in) His (control) is the alternation of the night and the day; What! do ye not then understand? (23:80)

بَلْ قَالُوا ۗ مِثْلَ مَا قَالَ الْأَوَّلُونَ

Nay! say they the like of what said the ancients. (23:81)

قَالُوا ۗ أَءِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظْمًا ۖ أَءِنَّا لَمَبْعُوثُونَ

They say: “What! When we are dead and become dust and bones, shall we (even) then be raised?” (23:82)¹

لَقَدْ وَعَدْنَا نَحْنُ وَءَابَاؤُنَا هَذَا مِن قَبْلُ إِن هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ

“Certainly this have we been promised, we and (also) our fathers aforetime, but this is not but fables of the ancients.” (23:83)

قُلْ لِمَنِ الْأَرْضُ وَمَن فِيهَا إِن كُنْتُمْ تَعْلَمُونَ

Say²thou (O’ Our Apostle Muhammad!) “Whose is the earth; whoever is in it, if ye know?” (23:84)³

سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَذَكَّرُونَ

They will say: “God’s,” Say “Will thou (then): “Will ye not reflect?” (23:85)

قُلْ مَنْ رَبُّ السَّمَوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ

Say⁴thou: “Who is the Lord of the seven heavens, and the Glorious Throne?” (23:86)

سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَتَّقُونَ

They will say: (that they are) “God’s”; (then) Say thou: “Will ye not then guard (yourselves against evil)?” (23:87)

قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ

Say thou: “Who is it in Whose hand is the kingdom of all things and Who protecteth and is never protected? if ye do but know?” (23:88)

سَيَقُولُونَ لِلَّهِ قُلْ فَأَنَّى تُسْحَرُونَ

They will say: “In God’s” (hand) (then) Say thou: “From whence (then) are ye beguiled?” (23:89)

بَلْ أَنذَرْنَاهُمْ بِالْحَقِّ وَإِنَّهُمْ لَكَاذِبُونَ

Nay! We have brought unto them the Truth, and verily they are liars. (23:90)

مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ ۚ مِنْ إِلَهٍ إِذَا لُذِّبَ كُلُّ إِلَهٍ ۚ بِمَا خَلَقَ وَلَعَلَّا بَعْضُهُمْ عَلَىٰ بَعْضٍ سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ

Never did God take unto Him a son and never was there with Him any god – else would each god have certainly taken away what he had created, and some of them would certainly have overpowered others; Far from the glory of God, be what they attribute (unto Him), (23:91)

عَلِيمِ الْغَيْبِ وَالشَّهَادَةِ فَتَعَلَّىٰ عَمَّا يُشْرِكُونَ

(He is) the Knower (alike) of the seen and the unseen, so exalted is He, far above what they join (with Him). (23:92)

Commentary

Verse 78

The correct use of these organs for the purpose for which they are meant, is the thanksgiving. (A.P.)

Verse 91

The conception of other deities has no logical justification unless it is postulated that each is totally differentiated from the other without any aspect common between them. On this postulation the result would be as said here. Hence from the unity and the continuity of the system, the unity of the Author is inferred. (A.P.)

[1.](#) Refer to verses 13:5, 17:49, 23:35, 23:82 & 36:78.

[2.](#) Ask.

[3.](#) Refer to verses 24:42 & 39:38.

[4.](#) Ask.

[1] [1]

SHARES

Al-Mu'minun Section 6 – To Return Good For Evil And To Be Patient

- To return good for evil and to be patient
- To seek refuge in God against the enticement of Satan
- The wicked shall desire to return to the world promising to do good

- He whose good deeds weigh more shall succeed and he whose good deeds weigh light shall lose
- Man, not created without any purpose
- Prayer of the Faithful

Al-Mu'minun Verses 93 – 118

قُلْ رَبِّ إِنَّمَا تُرِنِّي مَا يُوعَدُونَ

Say thou: "O' my Lord! If thou wilt make me see what (chastisement) they are promised," (23:93)

رَبِّ فَلَا تَجْعَلْنِي فِي الْقَوْمِ الظَّالِمِينَ

"O' my Lord! then place me not amidst the unjust people!" (23:94)

وإِنَّا عَلَىٰ أَنْ نُرِيكَ مَا نَعِدُهُمْ لَقَدِيرُونَ

Verily, We are well able to make thee see (the chastisement) what We have promised them. (23:95)

أَدْفَعُ بِالَّتِي هِيَ أَحْسَنُ السَّيِّئَةِ نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ

Repel evil by what is best; We know best what they attribute (against thee). (23:96) 1

وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيْطَانِ

And say thou: "O' my Lord! I seek refuge unto Thee from the (evil) 2promptings of the satans!" (23:97)

وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ

“I seek refuge unto Thee O’ my Lord! from their 3access to me” (23:98)

حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ

Until, when cometh death unto one of them, sayeth he: “My Lord! send me back again (into the world)”, (23:99)

لَعَلِّيَ أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ

“That I may do (the) good which I have left undone.” By no means! it is but a word he sayeth; and after them shall be a barrier⁴until the day they shall be raised⁵(again). (23: 100)

فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ

And when the trumpet is blown, there shall be no ties of kindred between them on that day, nor shall they ask of one another. (23: 101)⁶

فَمَنْ تَقَلَّتْ مُوزِنُهُ فَأُو۟لَٰئِكَ هُمُ الْمُفْلِحُونَ

Then (those) whose scales (of good deeds) are heavy, they shall be the successful ones;⁷(23: 102)⁸

وَمَنْ خَفَّتْ مُوزِنُهُ فَأُو۟لَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ

And those whose scales (of good deeds) are light, they are those who shall lose their souls, abiding in Hell. (23: 103)

تَلْفَحُ وُجُوهَهُمُ النَّارُ وَهُمْ فِيهَا كَالِحُونَ

The fire shall scorch their faces and they therein shall be grinning (of the affliction). (23: 104)

أَلَمْ تَكُنْ ءَايَاتِي تُنذِرُ عَلَيْكُمْ فَكَنتُمْ بِهَا تُكذِبُونَ

(Then will God ask them) “Were not My signs rehearsed unto you? then ye used to belie them” (23: 105)

قَالُوا ۙ رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ

They shall say: “O’ Our Lord! overcame us our ill-luck and we were people gone astray” (23: 106)

رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ

“O’ our Lord! Take us out of it; if we return (to evil) then verily we shall be unjust,” (23: 107)⁹

قَالَ أَحْسُوا ۙ فِيهَا وَلَا تُكَلِّمُونِ

(God will) say: “Be ye driven down into it, and speak ye not unto Me!” (23: 108)

إِنَّهُ ۙ كَانَ فَرِيقٌ مِّنْ عِبَادِي يَقُولُونَ رَبَّنَا ءَامَنَّا فَاغْفِرْ لَنَا وَأَرْحَمْنَا وَأَنْتَ خَيْرُ الرَّحِيمِينَ

Verily, there was a party of My servants who said: “O’ our Lord! we believe, so forgive us and have mercy on us, and Thou art the Best of the Merciful ones!” (23: 109)

فَاتَّخَذْتُمُوهُمْ سِخْرِيًّا حَتَّىٰ أَنْسَوَكُم ذِكْرِي وَكُنْتُمْ مِنْهُمْ تَضْحَكُونَ

“But ye took them with ridicule that (until they) made you to neglect My remembrance, while ye did laugh at them.” (23: 110)

إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا ۙ إِنَّهُمْ هُمُ الْفَائِزُونَ

“Verily, I have recompensed them this day for they were patient; (that), they are the achievers.” (23: 111)

قَالَ كَمْ لَبِثْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ

He will say: “How many years did ye tarry in the earth?” (23: 112)

قَالُوا ۙ لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَسَلِّ الْعَادِينَ

They will say: “Tarried we a day or part of a day, ask thou those who keep account” (23: 113)¹⁰

قَالَ إِن لَّبِئْتُمْ إِلَّا قَلِيلًا لَّوْ أَنْتُمْ كُنْتُمْ تَعْلَمُونَ

(God will) say: “You did tarry but a little if ye only knew (it)” (23: 114)

أَفَحَسِبْتُمْ أَنْمَّا خَلَقْنَاكُمْ عَبَثًا وَأَنْتُمْ إِلَيْنَا لَا تُرْجَعُونَ

**What! think ye then that We created you in vain and that unto Us ye shall not be returned?
(23: 115)**

فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ

**Then (behold) the most exalted is God, the True King; No god is there but He, the Lord¹¹of
'Arsh'¹²(the Throne) of Grace. (23: 116)**

وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ

**And whoever invoceth with God another god – he hath no proof therefore – his reckoning is only
with his Lord; Verily, the disbelievers shall not be successful. (23: 117)**

وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّحِيمِينَ

**And say thou (O' Our Apostle Muhammad!) “O' my Lord! For give and have mercy, and Thou art
the Best of the merciful ones!” (23: 118)**

Commentary

Verse 96

The highest point of Islamic ethics has been given in this verse. To speak of the doctrine of an unconditional and a total surrender against any unprovoked aggression is very easy. What is in the Bible 'Turn the other cheek also if the one is smitten and to give away thy shirt also if the cloak is taken by force' is very easy to be praised and to pride over but the impracticability of the ideal has already been proved by the inability of the Christian authorities themselves to act upon the doctrine. The world can never forget the Edict of Milan against the Jews and the war on Abyssinia which Christendom waged. Mark the wording of the doctrine of goodly return against evil which Islam preaches.

What the Holy Qur'an says is to repel evil by what is best. Evil under any circumstances, has to be

repelled. The meaning of what is said in this verse would be to repel the evil with every thing deemed necessary and desirable to do it. The rule laid down or prescribed for requiting evil, is so reasonable, just and practical that every enlightened individual or nation would acknowledge the divine wisdom upon which the doctrine is based.

Verse 97

The evil suggestions of the Devil are such common experiences of every one of us that the matter needs no elaborate dealing. The maximum amount of faith in man is to seek refuge in the Lord Himself which suggests the conviction of the individual about, God alone being worthy of granting the refuge and the inner-most aspiration of the soul to return to All-goodness, (i.e., God) against the attack from the evil one.

Verses 98 – 100

With the announcement of the end of the world and the dawn of the Day of Judgment, all family relationship between the members of the human family will be dissolved and every soul will be a separate individual standing upon the merits and the demerits it has earned in its life on earth.

Verse 100

'*Barzakh*' here means the interval between the death of the individual and the state of total or collective resurrection. Regarding the condition and the state of that interval or the intermediary state the passage is silent – all that is said about this state is derived from authentic sayings of the holy Prophet and the Imams of his House, supported by sound reasoning. (A.P.).

Verse 101

The word '*Sur*' here and elsewhere may be the plural '*Surat*', (i.e., Form) – and it may mean the time or the also mean the Trumpet. However, the time or the state of the Blow, is when the whole universe along with all its components, animate and inanimate, beings angelic and human, assume the final form and shape to which they are destined. Before reaching that state the relations of the parts and the components to each other and to the whole is subject to change – for instance a seed contains parts and the components of the tree and each is co-relative of the other but when the seed is sown and the process of growth starts, the relation of the parts also begin to change and some become the roots, some the stem, some branches and so on till the tree assumes its final form of the fruit. In this process, the parts which were in some stage co-related or played parental parts in the subsequent state, the relation changes.

Here it is enough to say that the universe along with its evolutionary movement towards the absolute along with its parts, will not retain the same relation between its components in the subsequent stages and the final stage. But it does not mean that there will not be any relation at all. The life hereafter is

more social than here. Hence the relation remains but in a different standard. On this basis the Holy Prophet said after reciting this passage:

'Kullo hasabin wa nasabin munqate'in yaum-ul-qiyamah illa hasabi wa nasabi.' i.e., (All distinctions and relations shall cease on the Resurrection Day save my distinction and my relation).

It means that on the collective Resurrection Day the relation between the parts and the whole will be in total correspondence and accord with the relation to the Last Prophet. Some may have the honour of being co-relative with him as he said: *'O' Ali! thou art my brother here in this life and in the hereafter,'* and some will have the honour of being from his family as said, *'Salman is of we Ahl al-Bayt.'* And some will be far away from the stem of the spiritual parentage as in the case of the son of Noah. And some will have the honour of being the purified wives as verse 2:25 *'Azwajun Mutahharah'* and to some of the wives of the Prophets will be said – *'Enter ye the Hell all along with the inmates of the fire.'* [13](#) (A.P.).

[Verse 102](#)

'Mawazin' here and elsewhere indicate that every aspect or act of human life will be weighed and for each aspect there will be a different scale. But the Scale of scales is the Imam. (A.P.).

[Verse 110](#)

Actually, their mockery was the cause of their negligence and not the believers but they were at the bottom of the mischief. The act attributed to them. (A.P.).

[Verse 113](#)

However long may be the stay on the earth, it is nothing in comparison to Eternity but however one should realise that this short stay here is not vain and purposeless. [14](#) (A.P.).

[Verse 115](#)

Man is informed that the whole working of the Universe is not a vain or an aimless game but a predetermined plan of the All-Wise Author of Creation. Man being one of the constituent beings of the organism of the universe, has also his own individual responsibility – for which one day he would have to account for.

[Verse 117](#)

Though there are many proofs for the Unity of God but there is not a single piece of evidence of anyone being besides Him. (A.P.).

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- [1.](#) Refer to verse 41:34.
 - [2.](#) Suggestion.
 - [3.](#) Their presence with me.
 - [4.](#) Any distance in between.
 - [5.](#) Resurrected for the final judgment.
 - [6.](#) Refer to note on verse 23:100.
 - [7.](#) In getting salvation.
 - [8.](#) Refer to verses 7:8, 7:9.
 - [9.](#) Refer to verse 35:37.
 - [10.](#) Refer to verses 20:102–104.
 - [11.](#) Lord Cherisher.
 - [12.](#) Which comprehends the whole universe.
 - [13.](#) See verse 66:10.
 - [14.](#) Refer to verse 23:115.

[1] [1]

SHARES

An-Nur – The Light

(Revealed at Medina)

64 Verses in 9 Sections

[Sections of An-Nur – The Light](#)

1. Punishment for Adultery prescribed.
2. The scandal against A'ishah.
3. Slandering chaste women.
4. Control and regulation of morals.
5. God is Light.

6. Everything in the heavens and the earth, glorifies God.
7. Establishment of Islamic Kingdom, promised.
8. Respect for domestic and personal privacy.
9. Not to act without the Apostle's permission.

Important Topics

1. Punishment prescribed for adulterer and adulteress. (Verse 2).
2. Ordinance regarding marrying an adulterer man or woman. (Verse 3).
3. Punishment to those who accuse righteous women and cannot prove. (Verse 4).
4. Husbands accusing their wives and not proving the charge. (Verses 6–10).
5. Those who fabricate lies against a party – the punishment declared. (Verse 11).
6. Believing men and women to think well of each other. (Verse 15)
7. The very organs of man's body shall bear witness against him on the Day of Judgment. (Verse 24).
8. The etiquette for visiting the residential quarters. (Verses 58–59)
9. Believer men and women ordained to keep their looks cast down and guard their private parts. (Verse 30).
10. The ordinance regarding *Purdah* for women. (Verse 31).
11. The fit singles among men and women, to marry. (Verse 33).
12. God the Light of the heavens and the earth and the similitude of the Blessed Tree. (Verse 35).
13. Etiquette regarding entry into private apartments. (Verses 58–60).
14. The special significance and importance of the call from the Holy Prophet. (Verse 63).

Introduction

The name of this Surah is drawn from the mention of the Great Light – the existence of God is compared to in verse 24:35 and the believers in God guided to it.

The Surah opens with warnings against the drastic punishments prescribed by God for the men and the women who commit adultery. An adulterer's inclination always being towards the adulteress, and vice versa. Punishment for black-mailing of the righteous women. The remedy against the husband accusing his wife with misconduct and there being no witnesses to prove the charge – Believer men and women to think well of each other – Punishment for false rumours against chaste women – The near of kin to be helped from one's own earnings – On the Day of Judgment the various parts of the body of every individual shall be made to bear witness as to how each one of them was used –

Every one shall have a just return for his or her own earnings of vices and virtues – Houses to be entered only with the permission of the inmates. The ordinance of Purdah and modesty for women – Men and women ordained to guard their private parts against corruption in their use – Modest behaviour for women prescribed – Wedlock made obligatory, save under certain circumstances when man is asked to practice restraint. God's promise to make the poor above need, if they fear only poverty is getting married – girl-slaves to be allowed to get married and lead chaste life – Earning through prostitution condemned and forbidden – God being the Light of the Heavens and the Earth – The houses in which God has permitted His being remembered and glorified, God would forgive the faults and consider only the best deeds of those who repent, believe and amend – and would provide sustenance whomsoever he pleases without any restricted measure – The parable of the disbelievers being deluded by falsehood like the mirage and the example of the disbelievers being compared to those caught and perished in darkness. Everything in the Universe glorifies Only God.

The hypocrites desire for the judgment to be in their favour and when they fear the impartiality of the holy Prophet they go to the others to judge their cases and when they want justice pure they come to the holy Prophet – How some of the followers of the Holy Prophet rebelled against the authority set up by him and started their own sectarian groups with their own peculiar notions as per (23:53). The establishment of the kingdom of pure justice and perfect security, promised on earth when there will not be any false belief at all – The call of the Holy Prophet shall always be obeyed – Everything in the heavens and in the earth is God's.

[1] [1]

SHARES

An-Nur Section 1 – Punishment For Adultery Prescribed

- The Law relating to the punishment for adultery
- False charge of adultery
- The dealing with the accusation of adultery by the husband against his wife

An-Nur Verses 1 – 10

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God the Beneficent the Merciful

سُورَةٌ أَنْزَلْنَاهَا وَفَرَضْنَاهَا وَأَنْزَلْنَا فِيهَا آيَاتٍ لَعَلَّكُمْ تَذَكَّرُونَ

(This) 'Surah'1 which We have sent down, and which We have ordained;2 and We have sent down therein clear 3 signs, that ye may take heed. (24:1)

الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا ۖ كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةً جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ وَلْيَشْهَدْ عَذَابَهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ

The fornicatress and fornicator scourge ye each of them (with) a hundred stripes, and let not pity for them keep you away from enforcing the sentence of God, if ye believe in God and the Last Day; and let their chastisement be witnessed by a party of the believers. (24:2)4

الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ وَحُرْمٌ ذَلِكَ عَلَى الْمُؤْمِنِينَ

The fornicator marrieth not but a fornicatress or an idolatress, and the fornicatress marrieth not but a fornicator or an idolator; and it is forbidden unto the believers. (24:3)5

وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا^٦ بِأَرْبَعَةِ شُهَدَاءَ فَأَجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا^٧ لَهُمْ شَهَادَةً أَبَدًا وَأُولَئِكَ هُمُ
الْفَاسِقُونَ

And those who accuse protected⁶women (with adultery) (and) then bring not four witnesses (supporting the charge), scourge them (with) fourscore stripes, and (after that) accept ye not their testimony for ever; and these it is the wicked (ones), (24:4)

إِلَّا الَّذِينَ تَابُوا^٨ مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا^٩ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

Save those who repent after this and amend themselves, for verily God is Oft-Forgiving All-Merciful. (24:5)⁷

وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شُهَدَاءُ إِلَّا أَنفُسُهُمْ فَشَهَدُوا^{١٠} أَحَدِهِمْ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ^{١١} إِنَّهُ^{١٢} لَمِنَ الصَّادِقِينَ

For those who accuse their wives while they have no witnesses save themselves, then the testimony of one of them⁸(shall be taken) four times (swearing) by God that verily he⁹is of the truthful (ones) (24:6)¹⁰

وَالْخَمِيسَةَ^{١٣} أَنْ لَعْنَتَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ

And the fifth (oath to be) that the curse of God on him¹¹if he be one of the liars. (24:7)

وَيَدْرُؤُهَا^{١٤} عَنْهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ^{١٥} إِنَّهُ^{١٦} لَمِنَ الْكَاذِبِينَ

And it shall avert the punishment from her¹²if she testify four times (swearing) by God, that verily he¹³is one of liars, (24:8)

وَالْخَمِيسَةَ^{١٧} أَنْ غَضَبَ اللَّهُ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ

And the fifth (path) to be that the wrath of God be on her if he be of the truthful ones (24:9)

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ^{١٨} وَأَنَّ اللَّهَ تَوَّابٌ حَكِيمٌ

And had it not been God's grace upon you and His mercy – and that God is Oft-Returning, All-Wise (ye had been ruined indeed). (24: 10)

Commentary

Verse 1

This surah has been revealed about the moral laws which are prescribed to be strictly followed in the practical life on earth. The force of 'We' in the opening words of this verse suggests that the ordinances in this Surah about the check on the sex offences, are not matters of mere moral behaviour to be left to the choice or the discretion of any individual or of the state, but a matter decreed by God Himself as the divine law, directly connected not only with the physical life of man on earth but also about his spiritual welfare in the hereafter. Thus, the observance of these laws are matters ordained to be strictly observed.

'Surah' originally means a piece of land distinguished by four walls around it or an elevation figuratively used by God – pieces of the Holy Book, distinguished from each other by 'Bismillah' except the 'Surah 9' which begins without 'Bismillah' though it is a separate piece or chapter from its preceding chapter. The use of Surah here and elsewhere indicates the existence of the Holy Qur'an in the form of Surahs during the time of its revelation. (A.P.).

Verse 2

The sexual intercourse between man and woman without wedlock is termed as 'Zina,' i.e., adultery. The law of hundred stripes is for those who are unmarried ones, (i.e., the convicts), the woman not married to any other man and the man to any other woman. The latter part of this verse meaning a warning against any leniency in enforcing the law, suggests the grievous nature of the crime, and the strictness with which God wills the offenders to be punished. As this question has to be decided with definite and unchallengeable evidence, Refer to the details in 'Fiqh'. As the punishment declared is grievous and capital, the proof of the offence has also been bound with great precautions and care against the least possibility of any falsehood playing any role in it. [14](#)

The appointment of Ali ibn Abi Talib as the First Holy Imam (i.e., the immediate successor to the Holy Prophet) was not for any undue attachment of the Holy Prophet to Ali or for any consideration other than God's will to secure His Final Word (Qur'an) and to provide mankind with the correct interpretation of it. The position of Ali in Islam and his worth or value to the faith is a fact wholeheartedly and unanimously acknowledged by one and all in the Islamic World. Even those who had been hostile to his personal position, could not help bowing to Ali's authority in the knowledge of both the worlds (i.e., the seen and the unseen). Whenever any intricate problem confronted them which was unsolvable for them, they helplessly resorted to Abul Hasan (Ali's Epithet). Umar the Second Caliph had more than once declared:

"Had there not been Ali, Umar would have perished."

"God spare me from a problem to solve which Abul Hasan be not present."

The following incident illustrates the position of Ali and his worth to the Faith. Once six persons who were accused of 'Zina' (adultery) were presented to Umar when he was the Second Caliph. Umar ordered 'Hadd' i.e., the sentence of rendering hundred stripes. Ali told Umar: 'It is not justice'. Umar requested Ali 'Deal thou O' Abul Hasan as thou thinkest right'. Ali ordered:

1. *The First to be executed*
2. *The Second to be stoned to death.*
3. *The Third to be striped one hundred stripes.*
4. *The Fourth to be striped fifty whips.*
5. *The Fifth to be warned.*
6. *The Sixth to be let off.*

People wondered at the different sentences decreed by Ali for one and the same kind of crime and when asked, Ali said:

The first one was 'Zimmi' a disbeliever under the protection of the Muslim State – he has committed the crime with a Muslim woman. Having broken the law of Islam, he ceases to be a Zimmi – he shall be executed.

The second one was a married man – he shall be stoned to death.

The third one was a bachelor – he shall receive the full number of the hundred stripes.

The fourth one was a slave – he shall get only half the punishment, i.e., fifty stripes.

The sixth was mad man – Hence he is out of the exercise of the law – he shall be let off. (MS., U.B.) [15](#)

The incident seems to be a providential plan executed to disclose the divine wisdom and the wonderful store of knowledge of the Word of God endowed in Ali, to prove to the world the justification in assigning the highest position to Ali next only to the Holy Prophet.

To the victims of the modern civilization which is nothing but a moral and social degeneration and a spiritual bankruptcy, would surely view the Islamic restrictions and the regulations on the sex life in this world, as too much of severity against adultery which to the modern civilization is only a misconduct, but Islam views it as an awful and heinous crime. It is adultery which is an acknowledged abomination which shatters the character and the conduct of both the sexes and deprives both man and woman of the faithfulness and devotion to the wives and the husbands respectively and which ruins the happiness and the harmony in the family life and makes the lives of the innocent children miserable. The staunch moralists and the learned psychologists would surely vouch as to the ruinous effect this heinous crime

has on the mental and consequently upon the spiritual life of the members of the human family, besides the horrible effects it has on the physical health of both the sexes. Islam, the religion prescribed by God Himself, in the interest of the physical as well as the spiritual health and progress of men and women, and also to maintain the social hygiene of the people intact, imposes severe punishment on this crime.

The concluding words of this verse demand the punishment to be meted out in open public before a crowd of the believers so that the others may get alerted against getting astray and beguiled by Satan in the abominable way.

The Old Testament of the Christian church also contains a similar punishment for the crime:

“Then shalt thou bring forth that man and that woman committed that wicked thing unto thy gates, and shalt stone them with stones till they die.” Deut. 17/5.

(a) Addressed not to everyone but to those who are not tainted with any crime punishable and who know the Divine Laws and their application. (A.P.)

(b) The minimum number of the witnesses required, refer to ‘Fiqh.’

Verse 3

It is an interdict imposed upon those convicted of fornication that the door of the normal matrimonial alliance with the gentle men and the gentle women of the healthy and the respectable society, is shut against. This ordinance is to serve as a punishment as well as an effective check upon the contagion of the gross immoral character spreading and contaminating the other healthy members of the human family.

Regarding the passage whether it is of imperative or legislative significance or it is a mere statement about the mental tendencies of a fornicator and a fornicatress and that ‘*Hurramah*’ forbidden, means the believers disliking or detesting of such inmates – if the whole content is taken into consideration there remains no doubt that the passage means nothing but a statement of the general inclination of the parties mentioned – and no legislative significance could be attached to it and hence no question of abrogation arises. (A.P.).

Verse 4

The punishment being severe, the taking of the evidence about the crime, has also been fully tightened and strictly restricted with severe conditions of definite proof of the crime. About the evidence it is said that: The evidence must be accepted from four confirmed Godfearing and righteous men of piety whose impartiality be known to the public or three such pious impartial men and two virtuous women. Under any case the evidence of only women without men, shall not be accepted, though the women be in double the number (i.e., Eight). In case the witnesses be proved false by differences in the statements

by the witnesses, eighty stripes shall be rendered to the false witnesses. Refer to '*Fiqh*'.[16](#).

With this ordinance, Islam has put a very effective check upon false accusations, slander and blasphemous gossip, liable to shatter the lives of men particularly of the women and cause irreparable disaster in the harmonious lives of families. Note the great precaution taken by Islam, to protect the honour of womanhood.

Besides the punishment of eighty stripes to a slanderer who laid the charge and could not bring a definite proof of it, the slanderer is debarred for ever, from the civic right, of giving evidence in any matter whatsoever thereafter. (Refer to '*Fiqh*').

Verses 6 -7

If anyone accuses his wife of adultery, and brings no witness in support of his accusation – the accusation could be genuine and also can be a false excuse of a wicked husband to get rid of his wife. However, with such a charge of gross disloyalty against the wife, it would be against the human nature for the normal harmony of the married life to continue between the two spouses. The wedlock is automatically dissolved (Refer to '*Fiqh*'). But the allegation could also be correct, in which case the wife should be punished. It could also be a false charge against the wife with some ulterior motive of the husband having lost interest in the woman and somehow or other to get rid of the wedlock commitment, in which case the husband has to be punished.

How the Islamic justice is tempered with mercy recognising the individual responsibility of every human being, man and woman, to his or her faith in God and God's Authority is obvious from the proviso that when the husband lays the charge, without the prescribed proof of the actual commitment of the crime, the husband should swear for four times pointing to his wife saying "*I bear witness before God that what I say is true that the woman, my wife (pointing to her) has committed adultery*", and at the end of these oaths repeated for four times he should invoke the curse of God saying "*May the curse of God be upon me (the husband himself) if I be a liar.*" Now the sentence against the man ceases to act (For details – see '*Fiqh*').

Verses 8 - 9

But the crime now is laid upon the woman (the wife). She also is given the choice of receiving the sentence or to acquit herself in a similar way – She must repeat for four times – "*I bear witness before God that what my husband accuses me of adultery is a lie*" and the fifth time she should say: "*May the wrath of God be on me (the wife herself) if what he says is true.*" With this, the wife is for ever separated from her husband, with the wedlock dissolved, never again to be effected between the two and if the wife be pregnant the issue will not be called as that of the husband but exclusively of the wife. (See '*Fiqh*').

Verse 10

This is certainly a great lesson from God and His mercy otherwise no family life would be spared by the foul taste of mischief becoming common among the general masses.

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- [1.](#) Chapter.
 - [2.](#) Prescribed in separate sections.
 - [3.](#) Also verses dealing with creation & legislation.
 - [4.](#) Refer to verse 4: 15.
 - [5.](#) Refer to note on verse 24:26.
 - [6.](#) Chaste or married women.
 - [7.](#) Refer to verse 4: 16.
 - [8.](#) Those who accuse their wives.
 - [9.](#) The husband.
 - [10.](#) Refer to verse 4: 15.
 - [11.](#) The husband.
 - [12.](#) The wife.
 - [13.](#) The husband.
 - [14.](#) See verse 4: 15.
 - [15.](#) Minhaj as-Sadiqin, Umdat al-Bayan.
 - [16.](#) See verse 4: 16

[1] [1]

SHARES

An-Nur Section 2 – The Scandal Against

A[؟]ishah

- About the accusation against A[؟]ishah when she had been left behind by the caravan

An-Nur Verses 11 – 20

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ لَا تحْسَبُوهُ شَرًّا لَّكُمْ بَلْ هُوَ خَيْرٌ لَّكُمْ لِكُلِّ امْرِئٍ مِّنْهُمْ مَا اكْتَسَبَ مِنَ الْإِثْمِ وَالَّذِي
تَوَلَّى كِبْرَهُ[؟] مِنْهُمْ لَهُ[؟] عَذَابٌ عَظِيمٌ

Verily those who have brought forth the slander are a gang among you, deem it not an evil unto you; Nay! It is good for you. Unto every man of them (shall come the punishment for) what he hath earned of the sin; and for him of them who took the greater part therein shall be a grievous chastisement. (24: 11)

لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنْفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ

Why did not the believer men and the believer women when ye heard of it, think well of themselves, and say: “This is a clear islander” (24: 12)

لَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ فَإِذْ لَمْ يَأْتُوا بِالشَّهَدَاءِ فَقُوا لَكَ عِنْدَ اللَّهِ هُمْ الْكَاذِبُونَ

Why did they not produce four witnesses about it? But since they did not produce any witnesses, with God they are the liars. (24: 13)

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ لَمَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ

And had it not been God’s grace upon you and His mercy in this world and the hereafter, indeed had seized you for the slander ye entered into, a grievous chastisement. (24: 14)

إِذْ تَلَقَّوْنَهُ بِالسِّنِّينَ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ

When ye received it with your tongues and uttered it with your mouths what ye had no knowledge of, and ye deemed it a light matter; while with God it was grievous. (24: 15)

وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ

“When ye heard it, why did ye not say: “It is not for us to talk of this (affair) glory be to Thee (O’ Lord)! this is a serious slander?” (24: 16)

يَعِظُكُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ مُؤْمِنِينَ

“God admonisheth you that ye return not unto the like of it for ever, if ye be believers.” (24: 17)

وَيُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

And God maketh clear unto you the signs; and God is All Knowing, All-Wise. (24: 18)

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ ءَامَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

Verily those who love to spread scandal about those who believe, they shall have a grievous chastisement in this world and the hereafter; and God knoweth and ye know not. (24: 19)

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَفُوتَكُمْ وَأَنَّ اللَّهَ رَءُوفٌ رَحِيمٌ

Had it not been God's grace on you and His mercy, and God is Compassionate, All-Merciful (ye would have been chastised). (24:20)

Commentary

Verse 11

The incident which caused the revelation of this verse was that while the Holy Prophet was returning from the defensive expedition against the 'Bani al-Mustaliq' in 5 A.H. at night camped at a place. A'ishah, the wife of the Holy Prophet who accompanied him, went out of the camp in the darkness of the desert for a private call and lost her necklace and by the time she searched for it and got it, the people in the camp not knowing of A'ishah's absence from the camp, marched away with the veiled litter of the lady. When A'ishah returned to the camp and found that the caravan had gone, she sat down waiting for some one to come to fetch her and being nighttime, she fell asleep. The next morning a Mohajir, Safwan bin Hanzalah who was left behind by the Muslim army to pick up anything left away forgetfully by the campers, found the lady and seated her honourably upon his camel, himself marching on foot, reached the Muslim Camp in the next halt.

This gave the enemies, of the holy Prophet, particularly the hypocrites, the opportunity to hurt the feelings of the Holy Prophet by spreading a malicious scandal against A'ishah. The ringleader was Abdullah bin Ubayy the chief of the hypocrites of Medina. Among the scandalmongers was also involved the close relative of the Lady, viz. Mistah who being the cousin of Abu Bakr was the uncle of A'ishah. The holy Prophet called Ali ibn Abi Talib and Ibn Zayd and informed them of the scandal by the hypocrites. Ibn Zayd submitted that what the hypocrites say of their selfish motive should be ignored and Ali suggested that 'Burayrah', the maidservant of A'ishah be called to witness about the personal character of Lady A'ishah. The maid was summoned and she said that she had not seen any defect in her character to make her believe the scandal. The scandal was overlooked. Ali's counsel was to establish the maximum available witnesses in favour of the Lady.

He who took upon himself the main part refers to Abdullah bin Ubayy who took the leading part in

spreading the scandal.

Verse 12

It is the duty of the believer men and women to always encourage righteousness and not vice – i.e., to maintain the integrity of each other in good faith.

Verse 13

According to a report, the Holy Prophet executed the sentence upon *'Mistah'* who was involved in spreading this scandal against A'ishah. Mistah was a companion of the Holy Prophet. Thus, it is a proof positive that everyone who happened to move with the Holy Prophet and called himself his *'Sahabi'* (companion) was not a righteous man (MFA)².

'Indallah' 'with God' here means according to God's Law – otherwise the failure of producing four witnesses does not necessarily mean the falsehood of the accusation. (A.P.).

Verse 15

People ordinarily think that it is an insignificant matter to speak out matters which damage others' integrity and reputation, but with God it is a grievous matter of magnitude, particularly when it affects the reputation and integrity of the pious men and women.

Stress is attached to the gravity of false accusation and slandering. (A.P.).

Verse 19

He who gives publicity to the evils of others, is equal to himself having committed those evils.

This is a separate important instruction by itself that no attempt should be made to spread even the news of any evil or crime which would result in minimising the gravity of the crime in the eyes of the people. It applies to the sort of literature of the modern times which gives account of stories of theft, murder, fornication, etc. on the plea that the young generation may avoid it. (A.P.).

Verses 20 – 21

It is said Mistah, a cousin of Abu Bakr who was one of the companions of the holy Prophet, was involved in spreading the scandal against A'ishah. Mistah is said to have been punished by the Holy Prophet. Abu Bakr was helping Mistah at the time of his need, but since the scandal, Abu Bakr stopped helping Mistah.

It is noteworthy to what an extent Islam preaches tolerance, forgiveness and mercy, extends even to people like Mistah who had committed such a grave offence of blackmailing one of the wives of the Holy

Prophet. It is said that this verse was revealed to correct the attitude of Abu Bakr withdrawing his support to Mistah owing to his personal anger against him for the scandal against his daughter A'ishah.

The last clause, 'Do you not love that God should pardon you? Means – 'Why should not those who aspire for God's pardoning their own sins, pardon others who offend them?' This can by no means be a compliment. It is a clear admonition against a moral failure or petty-mindedness.

You would have been punished.

The example for total purification refers to verse 33:33 and for partial from the filth of adultery refer to verse 24:26. (A.P.).

[1.](#) Concocted charge.

[2.](#) Manhaj al-Fada'il al-Ahl al-Bayt.

[1] [1]

SHARES

An-Nur Section 3 – Slandering Chaste Women

- Not to follow Satan's footsteps for he bids filth and evil
- Slandering chaste women shall be punished in this world and in the Hereafter

An-Nur Verses 21 – 26

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ وَمَنْ يَتَّبِعْ خُطُوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِنْ أَحَدٍ أَبَدًا وَلَكِنَّ اللَّهَ يُزَكِّي مَنْ يَشَاءُ وَاللَّهُ سَمِيعٌ عَلِيمٌ

O' ye who believe! follow ye not the steps of Satan; for whoever followeth the steps of Satan, he (the Satan) enjoineeth (unto him) filth and evil; and had it not been God's grace on you and His mercy not one of you had ever been clean, but God cleaneth whom He willeth; and God is All-Hearing, All Knowing. (24:21)

وَلَا يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا ۗ أُولَى الْقُرْبَىٰ وَالْمَسْكِينِ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلْيَعْفُوا ۗ
وَلْيَصْفَحُوا ۗ أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

And let not those with bounties¹ among you swear against giving to their kindred, to the poor, and the emigrants in the way of God, and they should pardon and turn away (overlook); What! Love ye not that God should forgive you? and God is Oft-Forgiving, All-Merciful. (24:22)

إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لُعُنُوا ۗ فِي الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ

Verily they who accuse protected²believer women, unaware (of the crime), shall be accursed in this world and the hereafter, and for them shall be a grievous chastisement, (24:23)

يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ

On that day will bear witness against them, their tongues and their hands and their feet, as to what they did. (24:24)³

يَوْمَئِذٍ يُوفِّيهِمُ اللَّهُ دِينَهُمُ الْحَقَّ وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ

On that day will God mete out unto them their just due, and they will know that God, He is the Truth (Self) Evident. (24:25)

الْخَبِيثَاتُ لِلْخَبِيثِينَ وَالْخَبِيثُونَ لِلْخَبِيثَاتِ وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ أُولَٰئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

Dirty women are for the dirty men and the dirty men are for the dirty women, and the clean men are for the clean women and the good ones are for the good things; These are free from what they say; For them shall be forgiveness and sustenance honourable. (24:26)⁴

Commentary

Verse 22

This is a moral instruction that those who had been subject of slander and scandals should not retaliate on those who have committed the slander and the scandal and in verses 24:23 and 24:24, the slanderers are warned against their conduct. (A.P.).

Verse 23

This verse refers to slanders against the chastity of believer women who are not even aware of the crime. It is a serious spiritual offence causing the deprivation of God's grace and drawing His curse upon the slanderers. It is to be noted how Islam has guarded the internal and external, secular as well as the spiritual health of every individual member of the human family and that of the social harmony of the human brotherhood.

Verse 24

The evidence by the various parts of one's own body, would be unquestionable. Every part of the physical body, with the different faculties they serve, would be caused to bear witness as to the use it was put to⁵.

Verse 26

The uncleanness referred to here is that of adultery. The verse as a whole means that the wives of the Holy Prophet are free from this uncleanness. This is said in defence of the scandal against A'ishah. The general meaning of the verse refers to the natural inclination that exists between the wicked men and wicked women. A wicked man always tends towards a wicked woman and a wicked woman naturally tends towards a wicked man. It is also an injunction to the believer men and women to have spouses clean in character and conduct and never to tend towards bad characters otherwise. However much they may be seemingly attractive. It is the disregard to this ordinance that make most people face situations shattering their domestic harmony and family disruptions.

This passage in its tone is in conformity with verse 24:3 and is of no legislative significance. It is purely a statement of general inclination. The question is that this passage in its general and universal character is in contradiction with the verse 66: 10 – which asserts that the wives of Noah and Lot were wicked unbelievers who betrayed their husbands who were undoubtedly the cleanly purified ones, and the apostles of God. The only solution for this is to restrict the cleanliness and dirt here to cleanliness, chastity and the dirt of fornication because the passage undoubtedly reveals in connection with the accusation of adultery. Hence the passage in this respect is unequivocal and from the clause – 'They are free from what they say' – The above restriction is evident.

And verse 66: 10 is a clear assertion of the infidelity of the wives of the two apostles in that respect that the passage is also unequivocal. Therefore, the clear indications of both are to be taken and leave the other aspects to be proved by other means. In short there is no doubt that the wives of the prophets and the holy personalities are clean and purified from the dirt of adultery, etc. But there is no doubt also they are not exempted from the possibilities of being tempted with infidelity and the betrayal to their husbands. (A.P.).

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- [1.](#) With wealth and means.
 - [2.](#) Chaste – married.
 - [3.](#) Refer to verse 36:65.
 - [4.](#) Refer to verse 66: 10.
 - [5.](#) See verse 36:65.

[1] [1]

SHARES

An-Nur Section 4 – Control And Regulation Of Morals

- Restrictions against uncontrolled visits to other's residences
- Guarded dealings between males and females
- Exhortation for chastity among men as well as women
- Display of personal beauty and adorning prohibited
- Appearance of women before males, other than her husband, regulated
- Wedlock commanded
- Liberation of slaves enjoined
- Compulsion to slaves to yield to unchaste ways prohibited
- God's pardon for the repentants promised

An-Nur Verses 27 – 34

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا ۖ بِيُوتَا غَيْرِ بِيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا ۖ وَتُسَلِّمُوا ۖ عَلَىٰ أَهْلِهَا ذَلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

O' ye who believe! enter ye not the houses other than your (own) houses until ye have sought familiarity¹and saluted their inmates; This is best for you, happily ye may remember. (24:27)²

فَإِنْ لَّمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّىٰ يُؤْذَنَ لَكُمْ وَإِنْ قِيلَ لَكُمْ ارْجِعُوا ۖ فَارْجِعُوا ۖ هُوَ أَزْكَىٰ لَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ

But if ye find out in them any one, then enter them not until permission is given to you; and if it is said unto you 'Get ye back' then ye get back, for it is purer for you; and God knoweth what all ye do. (24:28)

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا ۖ بِيُوتَا غَيْرِ مَسْكُونَةٍ فِيهَا مَتَاعٌ لَّكُمْ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ

(There shall be) no blame on you that ye enter uninhabited houses wherein be your ³goods; and God knoweth what ye do openly and what ye hide. (24:29)

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا ۖ مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا ۖ فُرُوجَهُمْ ذَلِكُمْ أَزْكَىٰ لَهُمْ إِنَّ اللَّهَ خَبِيرٌ ۖ بِمَا يَصْنَعُونَ

Say thou (O' Our Apostle Muhammad!) unto the believer men that they cast down their gaze and guard their private parts; that is purer for them; Verily God is All-Aware of what (all) ye do. (24:30)⁴

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوْ التَّبَاعِينَ غَيْرُ ۖ إِلَىٰ الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا ۖ عَلَىٰ عَوْرَتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنَ زِينَتِهِنَّ وَتُوبُوا ۖ إِلَىٰ اللَّهِ جَمِيعًا أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ

And say unto the believing women that they cast down their gaze and guard their private parts and they display not their adornment save what is apparent of it; and to draw⁵their veils over their bosoms, and they display not their adornment save to their husbands or their fathers, or the fathers of their husband's, or their sons, or the sons of their husbands or their brothers, or their brother's sons, or their sister's sons, or their women, or those whom their right hands possess,

or the male servants void of sexual stimulant, or the children who have not yet attained the carnal knowledge of women's nakedness, and let them not strike their feet (in walking) that what they hide of their adornment gets apparent; and turn ye (repentant) unto God all of you, O' ye believers! that ye may be successful. 6(24:31)7

وَأَنْكِحُوا الْأَيْمَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ ۖ إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَاللَّهُ وَسِعَ عَلِيمٌ

And marry ye those among you who are single and those who are righteous ones your male slaves and your female slaves; If they be needy, God out of His grace will make them free from want; and God is All-Bounteous, All-Knowing. (24:32)

وَلَيْسَتَعَفِيفِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّىٰ يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَالَّذِينَ بِنْتَعُونَ الْكِنَبَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا ۚ وَآتُوهُمْ مِّن مَّالِ اللَّهِ الَّذِي آتَاكُمْ وَلَا تُكْرَهُوا ۗ فَتَبَيَّنْكُمْ عَلَىٰ الْبِغَاءِ إِنْ أَرَدْتُمْ تَحَصُّنًا لِّتَبْتَغُوا ۗ عَرَضَ الْحَيَوةِ الدُّنْيَا وَمَنْ يُكْرِهِنَّ فَإِنَّ اللَّهَ مِن بَعْدِ إِكْرِهِنَّ غَفُورٌ رَّحِيمٌ

And let them be in continence, those find not means to marry until God of His grace maketh them free from want; And those who seek a deed (of liberation) from among those whom your right hands possess, give them the writing if ye know of goodness in them; and give them of the wealth of God which He hath given you; and compel not your slave girls to prostitution when they desire to be chaste in order ye may seek the casual fruitions in the life of this world; and whoever compelleth them then verily after their compulsion God is Oft-Forgiving, All-Merciful. (24:33)

وَلَقَدْ أَنْزَلْنَا إِلَيْكُمْ آيَاتٍ مُّبِينَاتٍ وَمَثَلًا مِّنَ الَّذِينَ خَلَوْا ۗ مِن قَبْلِكُمْ وَمَوْعِظَةً لِّلْمُتَّقِينَ

And indeed sent We down unto you signs descriptive and an instance from those who have passed away before you, and an admonition unto the pious ones. (24:34)

Commentary

Verse 27

The savage people used to enter the houses of the others without permission or any notice – This naturally is a moral offence for it deprives the inmates of the privacy in their own house. The regard and respect for the individual rights of property and privacy is essential for the healthy, harmonious and righteous life of the human family as a whole.

Literary meaning – seeking familiarity – of course it has been figuratively used asking permission and

announcing one's presence against getting into it stealthily, or unnoticed. The next verse supports the figurative use of the word '*Tastaḥzinu.*' (A.P.).

Verse 28

A Muslim has to first sound his salutation at the door of the house which he intends to visit; seek definite permission to enter it, and enter it only at his being permitted to get in, be that the house of the nearest kin like father, mother, brothers, sisters, etc. This verse and the following three verses are steps to effect and also to maintain the domestic rights and the social hygiene of a people.

Verse 29

Note the strictness with which the preceding two verses impose the previous permission being obtained before entering any residential quarter in view of the regard for the right of the privacy of the inmates, in their own residence which undoubtedly is essential for a respectable and honourable life. But as regards the non-residential quarters like the shops, store-houses etc. and public quarters like the inn or a caravan-serai, such strictness need not be observed, but ordinary decency and politeness in behaviour demands seeking of permission for entry into these places also.

There are religious instructions about social and domestic etiquettes which prove that no aspect of human life is left over unregulated by Islam. The reason is given in the last clause. (A.P.).

Verse 30

This verse and the next deals with the very effective measure of precaution against the evil of fornication. The injunction issued to men as well as women, but men being addressed first, shows that it is the male who often takes the initiative in fornication, hence he is warned first and kept disarmed against his provoking the lust in a woman and misleading her. It is the eye which conveys the lust in one or invites it from the other. Modesty is equally essential in man as well as in woman. The disciplinary control prescribed in these two verses, is a very great preventive against every kind of unhealthy and immoral relationship between the two sexes and corruption in their behaviour.

While forbidding adultery so strictly, the Holy Qur'an prescribes the best and the great step to guard one's self against it. In this verse men are enjoined to cast their looks down and to guard their private parts. This is applicable to the intermingling of sexes in the clubs, the societies, and the visual corruption that takes effect in the modern entertainments and in the cinema houses.

Verse 31

In addition to the injunction about the look being cast down and about guarding the private parts which has been enjoined on men as well as on women, women have been enjoined further to hide their beauty, natural, i.e., facial as well as the external or the artificial adornment. The word '*Zinat*' means

beauty be that of any kind whatsoever; anything that makes a woman attractive and what else can be of greater attraction for a woman than the natural beauty of her physical body.

If the natural beauty is excluded, i.e., if only ornaments or the artificial adornments are taken to be what is meant in this verse to hide, it would be meaningless if the woman hides only her ornaments and goes exhibiting the attractive features of her face and the mould of her body, stimulating the passion for her in the males. *Zinat* here naturally means both the beauty of her body as well as what the woman herself adds to it to adorn it further. However, a woman is allowed to keep open so much of the portion of her face to breathe and to see her way, covering her forehead, ears, and palms of her two hands.

The relations before whom, a woman is permitted to appear with her beauty and adornments are enumerated.

(1) Her husband, (2) her father and grandfathers, (3) the father and grandfathers of her husband, (4) her sons, (5) her husband's sons born of other women, (6) her brothers, (7) their brothers' sons, (8) their sisters' sons, (9) old and infirm men who have lost the sexual vitality, (10) infants and young children before their getting sex awakening in them. (For details Refer to '*Fiqh*').

Umm Salamah, one of the righteous wives of the Holy Prophet, reports that once she along with Maimunah, the other wife of the Holy Prophet, was, seated when Abdullah bin Mattum who was blind, wanted to get in. The Holy Prophet ordered the two to get themselves behind the veil. The ladies said '*O' Prophet of God! Abdullah is blind and cannot see anything.*' The Holy Prophet replied, '*He is blind, I know it, but ye two are not.*' Once the Holy Prophet was in the house of his daughter, Fatima the Lady of Light, when Abdullah bin Mattum wanted to get in. Fatima immediately went in a room. When Abdullah had gone, the Holy Prophet just to make Fatima give out the reason for hiding herself from the old man asked '*Fatima: you observe Purdah with Abdullah who is blind?*' The holy Lady replied, '*Father dear: Abdullah is no doubt blind, but I am not.*' (M.S., U.B.)⁸

The holy Prophet had cursed four kinds of women:

1. *The one who does not keep her body clean for the sake of her husband.*
2. *The one who does not keep her face duly attractive for her husband.*
3. *One who delays to respond to the call of her husband.*
4. *One who gives false excuses to respond to her husband's call.*

The holy Prophet has cursed the husband who agrees to his wife getting adorned and going out exposing her beauty to the others.

A man had gone out on some journey and had instructed his wife not to step out of the house until he returned home. The father of the woman fell ill and the lady sought permission of the Holy Prophet to

visit her father. The Holy Prophet said that she must be indoors as commanded by her husband. The father of the lady died and on seeking permission to attend the funeral of her father, the Holy Prophet issued the same instruction to be indoors until her husband returns. The lady acted as she was commanded by the Holy Prophet and the Holy Prophet sent word to her saying that in return for her obedience and faithfulness to her husband, God has pardoned her sins and the sins of her father.

The holy Prophet said: *'you give me the guarantee for six things on your behalf and I will guarantee your getting Paradise for your eternal abode. (1) To speak always the truth (2) To fulfil your promise (3) To discharge faithfully a trust, (4) To guard your private parts against any forbidden use (5) To be away from the forbidden acts (6) Guard yourself against consuming the forbidden or ill-earned food or drink.*

(MS)[9](#)

The verses 24:30 and 24:31 are clear in what they mean and the legislation they lay down regarding men and women's duties regarding the use of veil and guarding their chastity. Both are ordered to cast down their gaze and refrain from looking at what is not allowed for them to see and to guard their private parts. Up to this point Islam does not prohibit woman to come out from the four walls of her home but prohibits her exposing her ornaments or adorning the parts of her body, to other than those who are mentioned in the exceptional clause. There is no question of the necessity of her covering the whole body except the face and the hands and feet from the wrist, the feet, and ankles respectively.

That portion of it is to be covered, if its appearance stimulates sexual passion. In emergency and necessity, the face and the hands and the feet are permitted to remain uncovered but should not be ornamented or adorned. This verse, along with verse 33:59, leaves no doubt about the necessity of woman's being covered from top to bottom except the face which is a matter of dispute. In any case there is no doubt that the present fashion and mode adopted by women, is not only against the tenets of Qur'an but against any sense of morality and human modesty. (A.P.).

Up to this, the order is common to both men and women. [10](#)

Verse 32

Islam wants every believer in God, men and women, to lead a respectable married life. The sex urge in man and woman is a natural force generated to keep the process of procreation of the species to continue to a destined time, and the urge if not kept properly controlled and duly sublimated, is liable to play havoc and cause irreparable damage to social health, harmony and happiness of the people and also to degenerate the individual causing spiritual degradation. Islam always preaches and commands the healthiest moderation in every walk of life and never encourages extremes in matters secular or spiritual. Certain religious schools might prescribe the practice of celibacy, but they can never be justly proud of it for several reasons:

Firstly: It can never be adopted by every man and woman for it is the total suppression of a natural urge

endowed for the continuation of life on earth to fulfil the mystic plan of the Great Author of the Universe.

Secondly: It is the native demand in every living being to see its own models in its seed – and everyone can never annihilate such a powerful urge.

Thirdly: The abominable evils that have been committed by the so-called celibates under the garb of total dedication to spiritual life and the irreparable damage done through shameful crimes committed within the fortress of the celibacy, i.e., the monasteries, have already become too well-known to need any mention at all.

Fourthly: The undue and the unnatural suppression of the sex urge born in the nature of every man, is liable to cause harm to the physical health of the individual.

Fifthly: To suppress a native endowment, totally putting it out of use, is acting against the will of the All-Divine Donor of the gift to be productive for His plan of continuing human life on earth. The act of suppression and making the invaluable endowment going in vain, is not commendable but condemnable.

Hence Islam never recognizes celibacy among its faithful adherents.

Islam, the natural religion, formulated by the very Author of nature, prescribes the natural and healthiest course of making the healthiest and the most profitable use of the sex urge which, if properly looked into, is the means of the fulfilment of the great mystic plan.

'Ayyam' is the plural of 'Ayyim' meaning single. Here the word single refers both to unmarried ones, i.e., bachelors and virgins and also to those who after being lawfully divorced have again become single and those who are widowers and the widowed ones.

Note the criteria, for the choice should not be based on beauty or wealth or any other considerations but personal virtues and righteous life.

The Holy Prophet has already clearly laid out what must be the intention of one, in getting himself married. It must not be for the lust for beauty' or wealth or the satisfaction of the carnal desires but to continue the generation of righteous beings for the service of the Lord. The Holy Prophet said, "*Get yourselves into wedlock and meet, and multiply your number, and verily on the Day of Judgment, I shall pride upon the superiority of the strength of the believers over the followers of the other people, counting even the incomplete aborted children.*" He again said that '*Nikah*' or *Wedlock is my course and whosoever turneth away from my course, he is not of me.*"

For those who avoid marriage fearing against their limited means, are encouraged by God with a promise to provide them with the necessary means of sustenance.

Islam emphatically stresses upon the establishment and the maintenance or the responsibility of the duty

of parenthood for the healthy and a righteous continuation of the human race and is opposed to celibacy. The lusty practitioners of the evils of the modern civilization with the high roads open to them to the freedom of sexual contact under the guise of the so-called advanced social life, want to shun the responsibility and the commitment attached to the discipline and control of matrimony and evade wedlock with the false excuse of insufficiency of means to bear the burden of a family life. The Holy Qur'an refutes such an excuse with a promise that those who sincerely desire to enter into wedlock and they are worried only of their needy position, God will make them free from want through His grace. The Holy Prophet said, *'Whosoever abstains from a wedlock for fear of his limited means, has suspected the bonafide of God's promise of His grace to make him free of need, for God has definitely promised in the Holy Qur'an to do it.'* The Holy Prophet also said: *'The two Rak'ats or units of the prayer offered by a married man are better than the prayers offered the whole night with the day spent in fasting by an unmarried one.'*

If due to excess of passion for sex enjoyment, there be any risk of anyone getting involved in fornication, then it becomes *'Wajib'*, i.e., compulsory for a man to marry.

Verse 33

Marriage is obligatory upon all men and women, only those to be excused who can not afford to maintain himself and one other soul along with him, or the one who does not find a righteous woman to marry him. If a man can afford, he must keep himself chaste and to control the sex urge in him and the best course suggested for such a man is fasting. Suppressing the sex urge in a man or a woman, the practice of celibacy even under any devotional vow, has no legal sanction in Islam. The saying of the Holy Prophet about the institution of marriage must always be remembered by every faithful follower (man or woman) of the Holy Prophet *"Wedlock is my course, and he who turns away from my course, does not belong to me,"* (i.e., not a Muslim).

In view of this emphatic declaration by the Holy Prophet, Muslims, men and women, particularly the young widows should never allow themselves to be misled by the false modesty of the non-Muslim women like those of the Hindu faith. A second or a repeated wedding, when necessary, has the legal sanction in Islam and in case of the party being young, the sanction borders even to the extent of obligation. Islam, as being the only natural religion universally applicable to mankind as a whole, is day by day being proved more and more. With the spread of the light of knowledge and the advancement of science, Islam is proved to be the only panacea for the ills under which humanity labours today.

Even the non-Muslim authorities are now passing ordinances about prohibition, banning immoral life, laws regarding rights of women to inheritance, about the widow marriage, which Islam about fourteen centuries earlier made legal. Muslim men and Muslim women, the young widows among them, in particular, should faithfully follow the Holy Prophet and not the whim or fancy of their own selves or the dogmatic institution of the non-Muslims which are condemned by Islam. They must remember that one day they have to die and answer to God and the Holy Prophet, and what would they have to say if they

are asked by the Holy Prophet. *“You called yourselves my followers and yet you disregarded what I recommended and you followed the false notions of the disbelievers.”* What answer could be given to such a question?

The word *‘Kitab’* stands for the traditional mutual written contract between the slave and his master called *‘Mukatabah’* in which the slave enters into a contract with his master that he would pay a certain sum as the price of his own self on the payment of which he is liberated from the bond of slavery to his master and on the other side the master makes declaration in writing of his consent that on receipt of the sum of the said contract, the slave shall cease to be his slave and be a free man. (See *‘Fiqh’*)

The significant factor in *‘Mukatabah’* is that when a slave desires to get into such a mutual written contract, the master shall not refuse it. The Holy Prophet said that it becomes incumbent upon God to help three persons – (1) *He who leaves his house in the cause of God, i.e., to fight for Him.* (2) *He who wants to marry seeking the grace of God to get himself free from want as promised by Him.* (3) *The slave who endeavours to earn the agreed amount of the contract ‘Mukatabah.’* (M.S.)[11](#)

God has made it incumbent upon Muslims, particularly those blessed with wealth, to help the slaves getting liberated.[12](#)

The modern civilization prides over the abolition of slavery, but it is all in empty words of mere bogus boasting for if that be true who is that, that has been continuously treating the original natives of America and Africa, worse than slaves effecting the strict observance of the colour bar and segregation and not allowing to the poor coloured men, women and children even the minimum human rights of free citizenship. What is it that the poor helpless South Africans are suffering under the so-called rule of the modern civilization? Fourteen hundred years ago, Islam dealt in the most practical way rendering the most effective deathblow to slavery. When a slave wants to get himself freed, the master has not only to agree to it but is also made to help him do it, from his own wealth, the only proviso being the satisfaction to the effect that the slave with his freedom would live a respectable life through fair and respectable means and not fall into the ignominy of beggary and thus become a liability and a shameful incumbrance to the nation as a whole. Besides, the State from its *‘Bayt al-Mal’* the public treasury, has to help such poor helpless souls seeking freedom. (For details refer to *‘Fiqh’*)

When a slave desires for a *Mukatabah*, the master has to give him every facility to go out and earn the amount of the contract excepting by illegal means. According to certain commentators, even begging for the contract amount, on the part of a slave, only for his freedom, is not disallowed.

The Sixth Holy Imam Jafar ibn Muhammad as-Sadiq recommended the masters themselves to remit some portion of the due amount of the contract and liberate the slaves. All the slaves of the Holy Imam desired to have the honour of staying as for their lives slaves and never liked to be liberated at all, otherwise they were free. Such was the treatment to the slaves by the Holy ones of the House of the Holy Prophet.

Abdullah bin Ubayy the hypocrite chief of Medina used to earn money as a business by lending some six slave girls for fornication. The slave girls complained of their lot to the Holy Prophet. This ignominious and nefarious action was condemned and prohibited.

Though prostitution is held as an abomination and loathed by every religious school, it has established its open currency in the modern world and even gained strength as a legally regularised and licensed profession backed by the acts of the legislatures in the Western countries. Islam, since its very advent, has called a halt to it by putting the most emphatic and the most practical check and enforcing the most drastic sentence on the offenders. [13](#)

(a) In the first passage of verse 24:32, the guardians, elders of the family or the higher authority are addressed to arrange the marriage of the single and the righteous slaves, males and females. Thus, poverty should not prevent them from arranging. In this passage the singles themselves are addressed that if they have no means of marriage, they should control themselves till God provides them – either through the guardians as mentioned in verse 24:33 or directly. (A.P.).

(b) This is the best arrangement for freedom of the slaves that in case a slave seeks freedom through purchasing himself which is termed as '*Makatabah*', i.e., taking the amount lumpsum or in instalment, the master should accept the offer and even it is recommended that the slave should be helped in this concern either by the public treasury or by the master out of charity. (A.P.).

(c) This was the custom among the pagans and the other people before Islam to trade with the chastity of the slave-girls. In the modern times though there is no slavery in the proper term but the trade with the chastity and the beauty of the girls in the cinema and the night clubs and dance halls and the other public houses are in vogue. Paganism and its cult and customs have assumed new forms and fashions. (A.P.).

[Verse 34](#)

The Guidance from God though available to one and all of mankind but only the pious and the god-fearing ones avail of it. The same position has been related of the Holy Qur'an. [14](#)

This verse indicates that the example of the past is a lesson for the future civilization. (A.P.).

[1.](#) i.e., with permission.

[2.](#) Refer to verse 33:53.

[3.](#) Necessary stores.

[4.](#) Refer to verse 33:59.

[5.](#) Additional covering for women.

[6.](#) Up to this verse, the order is common both to men and women.

[7.](#) Refer to verse 33:59.

[8.](#) Minhaj as-Sadiqin, Umdat al-Bayan.

- [9.](#) Minhaj as-Sadiqin.
- [10.](#) Refer to verse 33:59.
- [11.](#) Minhaj as-Sadiqin.
- [12.](#) Refer to verse 9:60.
- [13.](#) See verse 24:2.
- [14.](#) See verses 2:2 & 3: 137.

[1] [1]

SHARES

An-Nur Section 5 – God Is Light

- God, He is the Light of the Heavens and the Earth
- Similitude of the Radiance of the Divine Light
- God guideth unto His Light whomsoever He pleaseth
- In which Holy House the Divine Light Burns
- The Divine qualities the holy members of the Sacred House possess
- God provides sustenance to whomsoever He pleases without a measure
- The similitude of the Disbelievers gone astray

An-Nur Verses 35 – 40

اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ ۗ كَمِشْكُوتٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ
 مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ ۗ مَنْ

يَشَاءُ وَيَضْرِبُ اللَّهُ الْأَمْثَلَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

God is the Light of the heavens and the earth; the similitude of His Light is as a niche in which is a lamp, the lamp is in a glass; The glass is as it were a star shining bright, lit from a blessed olive tree, neither eastern nor western, the oil whereof almost gloweth forth (of itself), and (even) though 1fire toucheth it not; Light upon Light: God guideth unto His Light whomsoever He willeth; and God setteth forth parables for people; and God is All- Aware of all things. (24:35)23

فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تَرْفَعَ وَيُذَكَّرَ فِيهَا أَسْمُهُ ۖ يُسَبِّحُ لَهُ ۖ فِيهَا بِالْغُدُوِّ وَالْآصَالِ

(That lamp is lit) In houses which God hath permitted to be exalted and His name be mentioned therein, therein declare glory unto Him in the mornings and the evenings, (24:36)

رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَن ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ ۖ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ

Men whom neither merchandise nor any sale 4diverteth from the remembrance of God and constancy in prayer and paying the poor-rate; They fear the day when the hearts and eyes shall writhe of the anguish, (24:37)

لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا ۖ وَيَزِيدَهُم مِّن فَضْلِهِ ۖ وَاللَّهُ يَرْزُقُ مَن يَشَاءُ بِغَيْرِ حِسَابٍ

That God may give them the best recompense for what they have done and increase for them, out of His grace; And God provideth sustenance for whomsoever He willeth without measure. (24:38)

وَالَّذِينَ كَفَرُوا ۖ أَعْمَلُهُمْ كَسَرَابٍ ۖ بِقِيَعَةٍ يَحْسَبُهُ الظَّمْآنُ مَاءً حَتَّىٰ إِذَا جَاءَهُ ۖ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهَ عِنْدَهُ ۖ فَوَقَّاهُ حِسَابَهُ ۖ وَاللَّهُ سَرِيعُ الْحِسَابِ

As for those who disbelieve, their deeds are as a mirage in a desert, the thirsty supposeth it to be water; until he cometh unto it and findeth it naught, and findeth God with him, so he payeth unto Him his account; And God is quick in reckoning, (24:39)

أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُّجِّيٍّ يَغْشَاهُ مَوْجٌ مِّن فَوْقِهِ ۖ مَوْجٌ مِّن فَوْقِهِ ۖ سَحَابٌ ظُلُمَاتٌ ۖ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ ۖ لَمْ يَكُنْ يَرَاهَا وَمَن لَّمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ ۖ مِن نُّورٍ

Or like unto utter darkness in the deep sea: there covereth it a wave above another wave, above it

is cloud; (with layers of) darkness⁵one over the other; when he holdeth out his hand, he almost seeth it not; unto whomsoever God giveth⁶not light, there is not for him any thing of light. (24:40)⁷

Commentary

Verse 35

The great mystery of existence, its eternal origin and the unending ultimate, is given in this very comprehensive and eloquent parable. No amount of explanatory notes to interpret the mystic meaning of the various allegoric comparisons, can do full justice to bring home to the readers the object of the great Author, which has been so figuratively treasured in the parable. Commentators have given their own conjectures and from various scholars. Light has been used for its action, (i.e., the Manifestation), here meaning God is He who manifests the heavens and the earth. We human beings as long as we are arrested in the physical body who depend upon the various natural phenomena of the physical world around us, can only conceive of the factors of the abstract world through some examples or parables conceivable by our sensuous experiences.

Light in fact has no colour or shape and what we perceive of it, is only the experience of its reflection or the reaction from the objects with which our own physical eye is affected, and the limitations of our visual capacity is not a secret. Light is the purest factor we have come to know, and what we see of it depends upon the external or the material object from which it reflects, or it reacts and which become the source of its manifestation. We see not the Light but the lighted objects perceivable by our physical eye. Hence what we experience, is only an illusion, which needs space and time for its manifestation to us. Its speed is conjectured by the scientists to be of lakhs of miles per second.

Of the heavenly bodies that man could by this time explore and know, there are some luminaries whose light takes thousands of light years to reach our eye on earth. But the Absolute Divine Light of reality has no such limitations or dependence. It prevails everywhere, penetrating, comprehends and envelops everything without any need of time or space whatsoever.

The Divine Light with the likeness of which the conception of God is presented to man, in this verse, is said to resemble the one placed on high stand. When the light enlightens every one and every thing of God's creation, the light must naturally be higher than the creation or the created universe as a whole. In that high place is the lamp, i.e., the genetic factor which generates and throws the light all around. In that high place is the lamp, i.e., the genetic factor which generates and throws the light all around. The similitude is further simplified giving the instance of the lamp placed in a glass, i.e., it is protected from any approach by any one and against any puff of any wind putting it out, i.e., without any possibility of being in the least affected or disturbed.⁸

The resplendence of the light that is placed in the glass is so strong and powerful that the glass itself has

become so radiant a factor that it shines bright as a star. Now the mind in this physical world of cause and effect, would naturally need to know what makes the lamp burn, for no lamp in this world can ever burn without any oil in it. Hence to give man the idea of the causative factor of the generation of the light, it is said that the lamp is lit by the blessed tree ‘*Olive*,’ the oil of which is deemed by mankind as the healthiest for use to burn to get light of it as well as to nourish the physical body. It is said that after the deluge of Noah’s time, the life on earth which had suffered a wholesale death and destruction, the first thing which grew on the earth was an olive tree and since it received the light of the sun when it rises and it manifests from it – The light of the knowledge in this lamp is not generated through any worldly source or medium, neither Eastern nor Western, i.e., neither Christian nor the Jewish, for whatever is there, is of its own accord.

God has declared that the Holy Prophet spoke nothing but only that which was revealed to him.⁹ The shining of the light upon light refers to the successive line of the Holy Imams issued from the seed of Ali and Fatima, one Holy Imam immediately succeeding the other until the end of the world. The Light of knowledge in the heart of the Holy Prophet, is so safe as in the glass, (i.e., Ali ibn Abi Talib) it is referred to in verses 24:56, 24:77–79 – saying that the Holy Qur’an is a protected Book and none shall touch it save the purified ones; and who are the purified ones.¹⁰ This meaning is made clearer in the next verse.

It is said that God Himself guides towards His Light whomsoever He pleases, which clearly indicates that any one and every one, can never have the guidance without God’s graciously granting it according to the justification or the qualification of the sincerity in the quest for it in each individual aspirant. And mere common sense suffices for any one to know that no impure soul could ever be imagined to have the approach to the Light of God. This factor is made clear in verse 2:257 and in verse 2:256, the condition for earning the guidance is laid saying:

“Whosoever disbelieveth in the Devil and believeth in God, he indeed hath laid hold on the firmest handle or the rope or the (means), there is no break for it” (2:256)

(i.e., handle, the rope, or the means). A sincere and intelligent reflection would lead us to the handle or the rope, following whom one can surely get out of the abyss of darkness into light, and they can be no others but those purified by God Himself¹¹ for as the perfectly purified ones by God Himself, they and only they could be the manifestation or the reflections of the Divine Light in God’s creation. Thus, he who will be attached to the holy ones of the House of the Holy Prophet viz. the Ahl al-Bayt – would have the grace of God to be enlightened but only to the extent of the degree of the attachment to them. Among his companions, to only Salman, and to none else, the Holy Prophet said, ‘*Salman is of we Ahl al-Bayt.*’

The Holy Prophet has announced this fact in his well-known saying:

“The likeness of my Ahl al-Bayt is that of the Ark of Noah, whosoever entered it got saved, and whosoever turned away from it, got drowned and perished.”

The maximum guidance toward the Light of God referred to here, is ‘*Nubuwwah*’, i.e., the apostleship

and the *'Imamah'*, i.e., the Divine Guidance, i.e., one being made by God to be the Guide for mankind – and about God's conferring this holy office is made conditional which matter could be known from Abraham's getting it, and his aspiring the grace for his seed, and God telling Abraham that

'it is a Covenant which shall not reach the iniquitous' (2: 124).

The greatest iniquity is *'Shirk'*, i.e., polytheism. [12](#) Thus whosoever has polluted himself with the greatest impurity of *'Shirk'*, i.e., polytheism, shall never have the office of being the guide to the Divine Light. And those whom *'Shirk'* could never in their life have touched, are only the holy Ahl al-Bayt. And those who were once polluted with *'Shirk'* and subsequently got themselves out of it and remained faithfully attached to the purified ones (Ahl al-Bayt) shall also have the enlightenment to the extent of their individual sincerity in their (*Wilayah*) faithful attachment to the holy ones. And those who even though outwardly discarded polytheism but did not attach themselves to these purified ones, shall naturally not have any benefit of their mere verbal profession & of their faith in God.

The existence of God being described here as the Light, is only an example given to help the human mind to conceive the idea about the great attribute of the Lord, otherwise God is the inconceivable Absolute who is the Creator of Light, and the Light referred to, is His manifestation and not His Self.

To have a correct idea of and the proper application of this celebrated verse of the Qur'an as the *'Ayat an-Nur'* – the Verse of Light, the following points should be in view:

1. That the whole passage is a parable.
2. A parable is capable of various applications corresponding to the various aspects it implies.
3. The light should be taken in its widest sense, i.e., a self-evident thing which is evident by itself and through which other things become evident.
4. The light emanating from a source may pass through mediums transparent or opaque. The passing through opaque bodies is of no general avail, but profitable only through the transparent mediums.
5. The transparent medium also differs in the degree of transparency. The more refined and more purified, is better the conductivity.

6. The light produced by objects may be through some treatment like friction or application of a flame, etc. It may be self-illuminating.
7. Usually, light proceeding from the source illuminates a particular direction leaving the other direction dark.
8. The source of the light here is described not to be localised in east or west, i.e., any particular direction.
9. Similitude is applicable to the process of the creation as well as the process of the guidance and legislation.
10. The light is one of the attributes of God – like His other attributes. It manifests in both the realms of creation and legislation. God is the Light through which every being comes into evidence and God is Light through which every being is guided towards which it ought to be and what to do. In every realm and sphere there is a point wherein the Light of creation or guidance manifests first and illuminates its surroundings. This point is presented in the Niche and the surrounding as the holy and exalted place meant for the manifestation of God's Name and attributes. In such holy sphere it is necessary that there should be entities whose cognitive self is the focus of the light. This process applies to every realm and sphere of the conscious beings in general but to man as the chosen issues of Adam and above them all, the First and the Topmost in receiving the light of existence in the Arc of Descent and the Last in the Arc of Ascent mentioned in verse 33:33 and *Mubahala*. [13](#)

If the passage is taken in its application to the realm of creation, they are the best examples. If it is taken in its application to the realm of legislation and guidance, they are the topmost ones. If applied to each person, the power of expression is to be taken as the Niche and the body as the 'House.' If, the society of the Ahl al-Bayt or the entire society of the Apostles of God is to be taken into consideration, the Niche in the House is the Holy Prophet. However, the Divine light passing through the chain of Apostles manifested in the Holy Prophet is described as it has passed through the most refined and the purest transparent channels intact in its purity without bending or tending to any particular direction, came to illuminate the sphere of humanity which is the sum total of the universe.

And this Niche throughout its process remained in one particular House which is described in verse 24:36 and in that House, there are always entities whose whole mind and heart was occupied in all circumstances with the remembrance of God. (A.P.).

The point from which light spreads out all around. The stages between it and the original source are to be of utmost transparency not affecting the purity of the lights passing through them, be the stages termed as lamp, glass, etc. mental or the physical channels of the parental loins and womb which carry the light. (A.P.).

Niche – the Source, i.e., the Oil of the Blessed Tree is a pure light above light – No glimpse of darkness is there. That the darkness or evil are relative and non-essential which appear in the outer realm of the houses wherein the Niche is situated. (A.P.).

Verse 36

The houses referred to in this verse are said to be the four Famous Mosques:

1. The *Holy Ka'ba* – was raised by Abraham and his son Ishmael (both the apostles of God).
2. The *Mosque of Jerusalem* – which was built by the apostles David and Solomon.
3. The *Mosque at Quba* and
4. The *Mosque at Medina* – Both these Mosques were built at the instance of the Holy Prophet Muhammad.

The Fifth Holy Imam Muhammad ibn Ali al-Baqir says that the Houses referred to in this verse are those of the apostles of God and the Holy Imams. (M.S.) [14](#)

The renowned Sunni Scholar '*Tha'labi*' in his commentary says that *Aban bin Tha'lab* has reported from *Bahqiyah bint Harith* that *Anas ibn Malik* and *Buraydah* said that when this verse was recited before the Holy Prophet, people asked him as to which are the houses mentioned in the Holy Qur'an. The Holy Prophet said that *they were the houses of the Apostles of God*. Abu Bakr stood up asking "O' Apostle of God." "Is the house of Ali and Fatima also among those houses?" The Holy Prophet replied "Yes" rather *the Greater one of those houses.*" (MS. UB. MFA). [15](#) This statement of the Holy Prophet is supported and illustrated by verse 33:33.

Qutadah one of the leading Sunni scholars says that once he was sitting in the presence of the Sixth Holy Imam Jafar ibn Muhammad as-Sadiq, and said "I sat with great scholars but never did my heart feel any effect of a glorious awe on it as I do feel in thy presence, (i.e., the presence of the Holy Imam)." The Holy Imam said: "Dost thou know where thou sittest? Thou sittest in the House about which God

hath said.” The Holy Imam recited this verse. (U.B.)[16](#)

The concluding words of this verse describe further the qualities of the house which are the clear identification of the houses of the Holy Ahl al-Bayt which were ever engaged in glorifying the Lord, day and night and no worldly engagements of any kind did ever distract their attention from their devotion and prayers.

[Verse 37](#)

This is a further identification of the qualities of the people who are said to have been permitted or commanded to remember God and to glorify Him. It was only the life as a whole of the Holy Ahl al-Bayt which was wholly dedicated to charity and charitable services and it was the life of these holy ones which was the best and the most practical example of godly life on earth.[17](#) The one example of the First Holy Imam Ali ibn Abi Talib’s total absorption of his self into the All-Divine Absolute One, while in prayers, would suffice to bring home to an intelligent reader the fact that it is the Holy Ahl al-Bayt in whose houses God has ordained His remembrance and His glorification.[18](#)

The Islamic world as a whole knows it that it was Ali whom even a surgical operation to extract a spearhead from his body which was stuck into it, while he was in prayer, could not disturb his meditation to God. Ali was not aware even of the cut effected into his body until after his finishing the prayers. How absurd would it be to compare this divine personality to those who ran away for their lives from the battlefield deserting the ranks of the faithful, leaving the Holy Prophet to his fate amidst his bloodthirsty enemies. And how wonderful is the historic event that fire was taken to burn the house of Ali and Fatima and as regards the house of Husayn, his camp as a whole was burnt and looted in Karbala by those who professed to be the followers of the Holy Prophet.

It is a historic fact that the Holy Imam Ali ibn Abi Talib used to offer 1,000 ‘*Rak’at*’ (units of prayer) every night and a similar report is there about the Fourth Holy Imam Ali ibn al-Husayn and the other godly members of this family including the ladies among them who were the living models of chastity and modesty, the most practical ideals of chaste and pure womanhood.

It was Ali who used to spend his days and nights in giving alms to the poor and even while in prayers, it was Ali who did not deny the beggar of the charity, and gave away his ring which caused the revelation of verse 5:55.

[Verse 38](#)

God’s grace is boundless in rewarding the righteous, and forgiving their faults. They will be judged only by the best of their deeds, and the rewarding would not be restricted, to the degree of the goodness they have wrought in this world but it would be to unrestricted limits.

It is said that he who goes to the mosque with the sincere intention of offering prayers to God and

learning or teaching the others at least something of the Word of God (the Holy Qur'an) or enjoins or learns something good, shall have his abode in Paradise.

Special degrees of the grace of God and the grant of His bounties is similarly promised to those who offer prayers in the four great mosques at Jerusalem, Mecca, Quba, and Medina.

It is reported that once a man *Khamrah al-Lathi* saw Ali at the mid of the night, standing in the mosque and addressing in prayer in all humility and after the prayers held his beard with his one hand addressing the world saying: "*O' World! Thou hast tried thine worst to get thyself attracted by me; I have nothing to do with thee; I have divorced thee thrice*" (in the Islamic Law a woman divorced for the third time has no return to her husband without being taken by some one else in wedlock and getting divorced by him which would be almost unacceptable by any respectable man to have the woman again). It is Ali who said: "*The World is a corpse and its seekers are dogs.*"

Verse 39

Many great factors of Truth of absolutely abstract nature have been spoken of, and explained in the Holy Qur'an through parables, allegories, metaphors and similes because man in his physical form with its limitations can never possibly conceive factors of purely abstract nature.

For instance, the existence of God has been spoken of, with the likeness of the Light as in Verse 24:35 above, whereas God's Being, can never be compared to anything at all, which fact is given out in the concluding words of the same verse saying that God has set forth parables for the sake of the people. Here in this verse the fate of the disbelievers who are the victims of accepting falsehood in the place of the truth, is compared to the disappointment of a traveller in the desert dying of thirst seeing the mirage and thinking it to be a sheet of water, rushes towards it but it is nothing but a delusion of the sight which lures the deluded traveller on and on and ultimately the thirsty traveller falls down to perish in utter disappointment.

The disbeliever in the truth, continues to persist in his disbelief thinking what he believes to be the truth as the traveller is deluded by the Mirage which leads him to nothing but perdition. The feeling of the disappointment of the traveller in the protracted agony of his death will be the feeling of the repentance of the disbelievers at the end of their life-journey.

The concluding words mean to say that every man or woman shall have the return for his or her own faith and deeds and none shall have the others to account for him. [19](#) Some one asked the First Holy Imam Ali ibn Abi Talib as to how God would take the account of one and all at one and the same time. The Holy Imam replied, "*As He (God) provides one and all with the sustenance at one and the same time.*" It is said that this verse was revealed in the matter of Rabi'ah who during the age of ignorance, (i.e., the pre-Islamic age) desired for Islam and when Islam had its advent, he rejected it.

From verse 35:38 presenting the Perfect Man as the Niche through which the Divine Light spreads all

around, or as the selected inhabitants of the Divine House, in this verse depicts the opposite.

The life of those from whom the Divine Light spreads out is illuminating as guidance for others as said in verse 24:35. On the contrary the deeds of the infidels may appear from a distance to be of some use and attract like a mirage but the result is only disappointment. In any case God is there, not to reward but to punish. (A.P.).

Verse 40

In verse 24:35, the likeness of the Divine Light is given to be light shining over light towards which the believers are guided and in this verse is the diametrical contrast of a similar darkness in which the disbelievers are lost. Darkness by itself has no individual existence except that it is the state of the denial of the Light which is of God. The darkness of disbelief has been given a graphic description in this verse. The darkness over darkness is the persistent disbelief of the infidels, the depth of the ocean is the dark chamber of a disbeliever's heart, the wave over wave is the cover over the cover of disbelief and adamant state of mind on the part of the disbeliever, and the overall covering of the dark cloud is the seal of infidelity impressed upon the disbeliever's heart owing to its rebellious adamant state in spite of the clear signs of miracles and the unbreakable arguments of the Word of God, the Holy Qur'an. (M.S., U.B.)²⁰

It was asked of the Holy Prophet as to how the believers, i.e., his faithful followers would pass through the 'Sirat', i.e., the Path of accounting of the faith and deeds. The Holy Prophet replied, "*My followers would pass guided by the Light of Ali, Ali by my Light and I by the Light of God and whosoever does not attach himself to us, shall not have any light to benefit him.*" Saying this the Holy Prophet recited the last words of this verse,

'He shall not have of the Light.' (24:40) (M.S., U.B.)

If this passage is read with verses 6:122 and 42:52 it clearly indicates that the light of guidance should always come from the divine source in any shape – Prophets, Imams or the Revealed Scriptures. Even the proper understanding of the revealed scriptures, requires divine declarations.²¹ (A.P.).

¹. Even if.

². Refer to note on verses 4:175 & 10:87.

³. Refer to verses 2:257, 5:15, 65:11 & 45:52.

⁴. Trade dealings.

⁵. In utter contrast to the light upon light – in verse 24:35.

⁶. Refer to verses 6:122 & 42:52.

⁷. Refer to verse 6:122.

⁸. See verse 61:8.

⁹. See verses 53:3 & 53:4.

¹⁰. See verse 33:33.

- [11.](#) See verse 33:33.
- [12.](#) See verse 31:13.
- [13.](#) Refer to verse 3:60.
- [14.](#) Minhaj as-Sadiqin.
- [15.](#) Minhaj as-Sadiqin, Umdat al-Bayan, Manhaj al-Fada'il al-Ahl al-Bayt.
- [16.](#) Umdat al-Bayan.
- [17.](#) Refer to verse 6:163.
- [18.](#) See note to verse 23:2.
- [19.](#) See verses 2:48, 2:123, 2:254, 6:165, 17:15, 35:18, 39:7 & 53:38.
- [20.](#) Minhaj as-Sadiqin, Umdat al-Bayan.
- [21.](#) Refer to verse 35:32.

[1] [1]

SHARES

An-Nur Section 6 – Everything In The Heavens And The Earth Glorifies God

- Everything in the heavens and in the earth knows its mode of prayers to God, and glorifying Him
- Every living creature has been created by God
- God guides towards the Right Path whomsoever He pleases
- God or His Apostle deal not with any one unjustly but people themselves are unjust to themselves

An-Nur Verses 41 – 50

أَلَمْ تَرَ أَنَّ اللَّهَ يُسَبِّحُ لَهُ ۖ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَالطَّيْرِ صَفَّتِ كُلُّ قَدْ عَلِمَ صَلَاتَهُ ۖ وَتَسْبِيحَهُ ۖ وَاللَّهُ عَلِيمٌ ۚ بِمَا
يَفْعَلُونَ

Seest thou not that God, He it is unto Him do glorify whoever is in the heavens and the earth? – The (very) birds with their wings spread; Each one knoweth its own (mode of) prayer and praise; And God knoweth all that they do. (24:41)1

وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ الْمَصِيرُ

God's is the kingdom of the heavens and the earth, and unto God is the ultimate return. (24:42)

أَلَمْ تَرَ أَنَّ اللَّهَ يَرْجِي سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُمْ ۚ ثُمَّ يَجْعَلُهُمْ ۚ رُكَّامًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ ۚ وَيُنزِلُ مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ فَيُصِيبُ بِهِ ۚ مَنْ يَشَاءُ وَيَصْرِفُهُ ۚ عَنْ مَنْ يَشَاءُ يَكَادُ سَنَا بَرْقِهِ ۚ يَذْهَبُ بِالْأَبْصَارِ

Seest thou not that God driveth gently the clouds then joineth them together, then pileth them up (layers over layers) then seest thou the rain coming forth from their midst? He sendeth down from the heavens from the (clouds like) mountains therein of hail, afflicting with it whom He willeth and turning it away from whom He willeth; the flash of His lightning well nigh taketh away the sight. (24:43)

يُقَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ إِنَّ فِي ذَلِكَ لَعِبْرَةً لَأُولِي الْأَبْصَارِ

God turneth over the day and the night; verily there is a lesson for those with sight. (24:44)

وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَاءٍ فَمِنْهُمْ مَنْ يَمْشِي عَلَى بَطْنِهِ ۚ وَمِنْهُمْ مَنْ يَمْشِي عَلَى رِجْلَيْنِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى أَرْبَعٍ ۚ وَاللَّهُ خَلَقَ مَا يَشَاءُ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

And God hath created every animal, of water; and of them is he who walketh upon its belly; and of them is he who walketh upon two feet; and of them is that walketh upon four (feet); Createth God whatever He willeth; Verily God over all things hath power. (24:45)2

لَقَدْ أَنْزَلْنَا آيَاتٍ مُبَيِّنَاتٍ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

Indeed We have sent down signs explanatory; and God guideth whomsoever He willeth unto the right way. (24:46)

وَيَقُولُونَ ءَأَمِنَّا بِاللَّهِ وَبِالرَّسُولِ وَأَطَعْنَا ثُمَّ يَتَوَلَّى فَرِيقٌ مِنْهُمْ مِّنْ بَعْدِ ذَلِكَ وَمَا أُولَٰئِكَ بِالْمُؤْمِنِينَ

And say they: “Believe we in God and in the Apostle and we obey; then did turn back a party of them thereafter; and these are not believers” (24:47)

وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِّنْهُمْ مُّعْرِضُونَ

And when they are summoned unto God and His Apostle that he may judge between them, lo! a faction of them turn aside. (24:48)³

وَإِن يَكُن لَّهُمُ الْحَقُّ يَأْتُوا إِلَيْهِ مُذْعِنِينَ

And if right be on their side they come quickly unto Him submissive and obedient. (24:49)

أَفَى قُلُوبِهِمْ مَّرَضٌ أَمْ ارْتَابُوا أَمْ يَخَافُونَ أَنْ يَحِيفَ اللَّهُ عَلَيْهِمْ وَرَسُولَهُ بَلْ أُولَٰئِكَ هُمُ الظَّالِمُونَ

Is in their heart any disease or do they doubt, or fear they lest will unjustly deal with them God and His apostle; Nay! they themselves are the unjust ones. (24:50)

Commentary

Verses 41 – 46

Note how truly it reflects upon what several of those who professed Islam and claimed to be the staunchest believers in it, and the moment the Holy Prophet left this world, a party of such staunch believers rebelled against the authority of the Holy Qur’an and the Holy Ahl al-Bayt set, up by the Holy Prophet to be obeyed and followed, and they even did the worst possible for them to torture the holy ones with the heart-rending miseries and consequently, the Holy Imams and even the only daughter of the Holy Prophet, Lady Fatima were martyred – Walid II, son of Yazid son of Abdul Malik who called himself Caliph and ruled the Muslim Empire in A.H. 125–126 was an incorrigible libertine who swam habitually in a pool of wine (a beverage strictly forbidden by Islam), shot the Sacred Book (Holy Qur’an) with arrows rending it to pieces.⁴

Verses 43 – 45

This indicates that in the air are mountain-like spots wherein hail is formed. It indicates also what the scientists claim that hailstorm is always associated with lightning. (A.P.).

‘Dabbah’ here may refer to the terrestrial animal only then ‘Ma’, i.e., water – refers to the semen or the primitive liquid-substance out of which develops life. It may refer to living beings whether terrestrial celestial, including jinns and the angels, then ‘Ma’ should be interpreted as the shapeless substances⁵

out of which the heavens, the earth and every thing therein have been created. But the context seems to favour the first possibility. (A.P.)

Verse 48

The hypocrites always wanted the judgment to be in their favour. When they were on the wrong and an impartial judge like the Holy Prophet would never serve their purpose of gaining the decree in their favour, they used to go to one who would hold the balance in their favour.

Verse 49

And when they had an incontestable case which they were sure to be decided in their favour, they used to refer it to the Holy Prophet professing implicit faith in him for they were sure that he would do only justice.

Verse 50

The guilty conscience pricked their hearts, and they acted as it suited their purpose.

The Sixth Holy Imam Jafar ibn Muhammad as-Sadiq says that the above three verses were revealed about a dispute between Uthman (who later ruled as the Third Caliph) and the First Holy Imam Ali ibn Abi Talib. Ali said *'I shall abide by what the Holy Prophet decrees about the matter'*. Abd al-Rahman ibn Awf counselled Uthman not to appoint the Holy Prophet as the Judge in the matter for he would judge in favour of his cousin Ali, but appoint Ibn Shaybah the Jew, and Uthman accordingly told Ali that he would not accept any one's judgment save that of Ibn Shaybah. But Ibn Shaybah the Jew told Uthman *"What! do you not hold the Holy Prophet to be trustworthy? You believe that he is guided only by the revelation from the Lord and yet you coin blasphemy against him of not being impartial in your matter?"* (U.B.)⁶

¹. Refer to verse 17:44.

². Refer to verses 42:29, 14:33, 21:30 & 11:7.

³. Refer to verses 4:60 & 4:65.

⁴. See Philip K. Hitti's History of the Arabs [Pg. 227] and the 'History of Islam' by S.Z. Husain and the other books of the Islamic History).

⁵. See verse 11:7.

⁶. Umdat al-Bayan.

An-Nur Section 7 – Establishment Of Islamic Kingdom – Promised

- The Faithful shall be successful
- Obedience to God enjoined
- Establishment of Islamic Kingdom promised
- The disbelievers shall not weaken Islam

An-Nur Verses 51 – 57

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

The answer¹ of the believers, when they are summoned unto God and His apostle that He may judge between them, that they say: “we hear and we obey; and these it is that are the successful (ones). (24:51)

وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ وَيَخْشِ اللَّهَ وَيَتَّقْهُ فَأُولَئِكَ هُمُ الْفَائِزُونَ

And whoever obeyeth God and His apostle, and feareth God, and keepeth duty (unto) Him, these! they are the achievers. (24:52)

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ أَمَرْتَهُمْ لَيَخْرُجُنَّ قُلْ لَا تُقْسِمُوا ۚ طَاعَةٌ مَعْرُوفَةٌ إِنَّ اللَّهَ خَبِيرٌۢ بِمَا تَعْمَلُونَ

Swear they by God with the most solemn of their oaths that if thou doth command them they would certainly go forth; Say thou: “Swear ye not: (better than this) is obedience; verily God is well aware of whatever ye do.” (24:53)

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِن تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ وَإِن تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلْغُ الْمُبِينُ

Say thou: “Obey God and obey the Apostle, and if ye turn back, then on him is what is imposed (on him) and on you is what is imposed on you; and if ye obey him ye are guided aright; and nothing is on the Apostle save the clear conveyance (of the Message)” (24:54)

وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَن كَفَرَ بَعْدَ ذَلِكَ فَأُو۟لَٓئِكَ هُمُ الْفَاسِقُونَ

God hath promised unto those of you who believe and do good deeds that He will certainly appoint them successors in the earth as He appointed successors those before them, and that certainly He shall establish for them their religion (Islam) which He hath chosen for them, and that certainly He will, after their fear, in exchange give them security; They shall worship Me; and associating not with Me aught²; and whosoever disbelieveth after this, these! they are the wicked ones. (24:55)

وَأَقِيمُوا الصَّلَاةَ وَءَاتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ

And establish ye prayer and pay ye the poor-rate and obey the Apostle, that ye be dealt with mercy. (24:56)

لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَأْوَهُمُ النَّارُ وَلَبِئْسَ الْمَصِيرُ

Think not that those who disbelieve can (ever) frustrate (God's plan) on earth; Their abode is the (Hell) fire; and certainly an evil is the resort. (24:57)

Commentary

Verse 55

The Fourth Holy Imam Ali ibn al-Husayn al-Zain al-Abidin says that the references in this verse is to the period when the Last one of the Holy Imams Muhammad ibn al-Hasan al-Mahdi would rule the Earth when iniquity and the polytheistic conception would be rooted out for ever.

This passage may be taken as a mere statement of indicative nature. Their succession, the establishment of their religion, the change of the fear, etc. should be interpreted as the spiritual –

concerning each individual; or if it be temporal, it should refer to the advent of the Last Imam (Mahdi) at the end of the world before the Total Resurrection, or it may be taken as legislative nature laying down the principle of succession to the apostolic office after the Holy Prophet asserting that the method of succession will be the same as before, i.e., by the divine declaration, and the establishment means their comprehensive grasp of the religion, doctrinal and practical and their firm devotion with the greatest amount of certitude. Then the last clause 'whosoever disbelieveth' would refer to those who disagree with the method of succession.

In fact, the verse in its context is of the Legislative character and its indicative character is implied as an interpretation '*Ta'wil*'. However the attempt of some commentators to interpret the verse as to refer to the historical development of the Caliphate is entirely unfounded because either we have to say that good believers' existence ended with the First Four Caliphs or all the subsequent Caliphs Umayyad, Abbasid, Ottoman family were good believers down to the time of Ataturk and the total overthrow of the Caliphate after which there had been no good believers at all.³ (A.P.)

¹. Lit. saying.

². Anything.

³. Refer to note on verse 2:124.

[1] [1]

SHARES

An-Nur Section 8 – Respect For Domestic And Personal Privacy

- Domestic and personal privacy
- The controlled and regulated liberty for young and aged women
- Control of Social and Domestic relationship

An-Nur Verses 58 – 61

يَا أَيُّهَا الَّذِينَ آمَنُوا ۖ لِيَسْتَذِنَكُمْ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا ۖ الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ مِّن قَبْلِ صَلَاةِ الْفَجْرِ
وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِّنَ الظَّهْرِ وَمِنَ ۖ بَعْدِ صَلَاةِ الْعِشَاءِ ثَلَاثُ عَوْرَاتٍ لَّكُمْ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ ۖ بَعْدَهُنَّ
طَوْفُونَ عَلَيْكُمْ بِعُضُكُم عَلَىٰ بَعْضٍ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ

O' ye who believe! let those whom your right hands possess and those of you who have not reached puberty seek permission of you three times (a day) (ere they come into your presence); before the morning prayer, and when ye lay aside your garments for the heat (at midday), and after the night prayer; These are the three times of privacy for you; It is neither for you nor for them a sin (if) after those (three times); some of you go round attendant upon the others; Thus doth God maketh clear unto you the signs; and God is All-Knowing, All-Wise. (24:58)

وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَذِنُوا ۗ كَمَا أَسْتَدْنَنَ الَّذِينَ مِن قَبْلِهِمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ

And when the children among you reach puberty let them seek permission even as those (of age) before them did seek permission; Thus doth God make clear to you His signs; and God is All-Knowing, All-Wise. (24:59)

وَالْفَوَاحِشُ مِنَ النِّسَاءِ الَّتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَن يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ ۖ بِزِينَةٍ وَأَن يَسْتَعْفِفْنَ
خَيْرٌ لَّهُنَّ وَاللَّهُ سَمِيعٌ عَلِيمٌ

And of the women past child bearing, who hope not for marriage, it is no sin on them if they put off their (outer) garments, without displaying their ornaments; Yet ¹if they restrain themselves (even from this) it is better for them; And God is All-Hearing, All Knowing. (24:60)

لَيْسَ عَلَى الْأَعْمَىٰ حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَلَا عَلَى أَنفُسِكُمْ أَن تَأْكُلُوا ۖ مِن ۖ بُيُوتِكُمْ أَوْ
بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ أَعْمَامِكُمْ أَوْ بُيُوتِ عَمَّاتِكُمْ أَوْ بُيُوتِ
أَخْوَالِكُمْ أَوْ بُيُوتِ خَالَاتِكُمْ أَوْ مَا مَلَكَتْهُنَّ مَفَاتِحُهُنَّ ۖ أَوْ صَدِيقِكُمْ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَأْكُلُوا ۖ جَمِيعًا أَوْ أَشْتَاتًا فَإِذَا
دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا ۖ عَلَىٰ أَنفُسِكُمْ تَحِيَّةً مِّنْ عِنْدِ اللَّهِ مُبْرَكَةً طَيِّبَةً كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ

No blame is there on the blind one, nor is there any blame on the lame, nor is there any blame on the sick, nor on yourselves that ye eat from your houses, or your fathers' houses, or your mothers' houses, or your brothers' houses, or your sisters' houses, or your paternal uncles' houses, or your paternal aunts' houses, or your maternal uncles' houses, or your maternal aunts' houses, or what ye possess the keys of, or of your friends' (house); It is no sin on you that ye eat

together or separately; and when ye enter houses greet ye your people²with a salutation from God, blessed (and) goodly; Thus doth God maketh clear unto you His signs, that ye may understand. (24:61)

Commentary

Verse 58

Ordering the slaves and the children below maturity to seek permission three times a day on particular hours should be interpreted as to mean that the time when the inmates of the family want to retire in privacy, they should seek permission whether on the hours mentioned or otherwise the object being the maintenance of the privacy. Of course, generally these are the times when the inmates usually retire to privacy. For those attained majority by maturity – the order is the same as for others. (A.P.).

Verse 60

This exception for the aged women makes the necessity of the veil for other women clearly incumbent on them supporting the order in verses 24:30 & 24:31, dealing with veil for women. The last clause commands veil even for the aged women. (A.P.).

Verse 61

Note to what extent Islam humanises the brute in man and makes him a source of peace and harmony for the society and in what a graceful way, one has to have the regard for the privacy of the others.

The object of the verse is clear that in the houses of relatives, friends and the house one is in charge (under maintenance) there is no need of obtaining a special permission for eating, because the general understanding regarding such people is itself a *'No objection certificate.'* But in exceptional cases if one knows that the owner is reluctant to share his food with anybody else then he should refrain. (A.P.).

The object of such instruction is to create a friendly atmosphere of filial love and fraternity among the faithful in the domestic and family relations on which their social life is based. (A.P.).

Greet in the manner as done in every prayer *'Namaz'* as – *'Salamun ʔalayna wa ʔala ʔibadi-llahi is-salihin.'* This greeting is a salutation from God, as His blessing and grace. (A.P.).

¹. Note how far Islam wants woman to guard her modesty and chastity by remaining behind the veil.

². Selves.

An-Nur Section 9 – Not To Act Without The Apostle’s Permission

- None to act without the Apostle’s permission
- The Apostle (*Muhammad’s*) call is not like the call of anyone else
- Everything in the Universe belongs only to God

An-Nur Verses 62 – 64

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ءَامَنُوا بِاللَّهِ وَرَسُولِهِ ؕ وَإِذَا كَانُوا مَعَهُ ؕ عَلَىٰ أَمْرٍ جَامِعٍ لَّمْ يَذْهَبُوا ؕ حَتَّىٰ يَسْتَأْذِنُوهُ إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ أُوَٰلَئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ ؕ فَإِذَا أَسْتَأْذَنُوكَ لِبَعْضِ شَأْنِهِمْ فَأُذِنَ لِمَن شِئْتَ مِنْهُمْ وَاسْتَغْفِرَ لَهُمُ اللَّهُ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

Verily, only those are believers who believe in God and His Apostle, and when they are with him on an affair demanding collective action, they go not away until they seek his permission; Verily those who seek thy permission are they who believe in God and His Apostle; so when they seek thy permission for some affair of theirs, give permission to whomsoever thou leases of them, and seek pardon for them from God; Verily God is Oft-Forgiving, All-Merciful. (24:62)¹

لَا تَجْعَلُوا ؕ دُعَاءَ الرُّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَسْتَلْلُونَ مِنْكُمْ لِيُؤْذِنُوا فَمَنْ يَخَالِفْ عَنْ أَمْرِهُ ؕ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ

Make ye not the addressing of the Apostle among you like your addressing one another; indeed knoweth God those from among you who steal away from you, screening themselves; so let those beware who go against his²order lest a trial afflicteth them or there befalleth unto them a painful chastisement. (24:63)

أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ وَيَوْمَ يُرْجَعُونَ إِلَيْهِ فَيُنَبِّئُهُمْ بِمَا عَمِلُوا ﴿٦٢﴾ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٦٣﴾

Beware! Verily God's is what soever is in the heavens and the earth; Knoweth He indeed your state; and on the day on which they are returned unto Him, then He will inform them of what they did; and God of everything is well Aware. (24:64)

Commentary

Verse 62

This verse explains the clause ‘*Afallahu* [﴿٦٢﴾](#)³ indicating that God has already granted the Holy Prophet the choice to give or refuse permission to those who ask for it. Hence the passage there was not actually blaming the Holy Prophet for giving permission but those who asked for it were blamed.

Those who ask permission in the verses 9:43–45 when the defensive preparations were in progress, were hypocrites who wanted to avoid their participation and hence they were exposed and blamed. Here is a general instruction giving concession and facility to those participants of the assembly who really had some private exigencies to attend to. (A.P.).

Assembled for a common cause such as congregational prayer, defensive preparations or any other social affair. (A.P.).

Verse 63

This is a clear indication that among the companions were the people who were reluctant to participate in the assemblies called for by the Holy Prophet and wanted to get out of it stealthily and unnoticed. This spirit of escapism shunning the order of the Holy Prophet by lame excuses began to grow more and more in the latter part of the Holy Prophet's life which ultimately resulted in undesirable consequences for which, Muslims are suffering until now. (A.P.).

[1.](#) Refer to verses 9:43–45.

[2.](#) The Apostle's – i.e. the Holy Prophet's.

[3.](#) See verse 9:43.

Al-Furqan – The Distinction

(Revealed at Mecca)

77 Verses in 6 Sections

Sections of Al-Furqan – The Distinction

1. The Holy Prophet (*Muhammad*), a Warner to the whole world.
2. The bounties awaiting the Holy Prophet (*Muhammad*).
3. The Qur'an revealed gradually.
4. What happened to the disbeliever people in the past.
5. The guidance Man gets from the working of nature.
6. Repentance, correct belief and good deeds.

Important Topics

1. People's wonder at a human being, being the apostle of God. (Verse 7).
2. People's demand that either an angel should descend to preach to them what the apostles preached or God should Himself come to them to guide them. (Verse 21).
3. The repentance of the wicked on the Day of Judgment for their following the wicked ones as their leaders. (Verse 27).
4. People's forsaking the Qur'an, will be reported to God. (Verse 30).
5. Every Prophet had an enemy. (Verse 31).

6. Aaron was given to Moses as a Vazier to assist him. (Verse 35).
7. Most of the people are worse than cattle. (Verse 44).
8. The sweet and the saltish waters, caused to flow together without getting mixed with each other. (Verse 53).
9. Man's creation of water. (Verse 54).
10. The Holy Prophet *Muhammad* sent as Bearer of glad tidings and a Warner. (Verse 56).
11. The evil deeds of the repentant and the amended ones, changed into good deeds. (Verse 70).

[1] [1]

SHARES

Al-Furqan Section 1 – The Apostle Muhammad – A Warner To The Whole World

- The Apostle (*Muhammad*) a Warner to the whole world (Mankind)
- There is no son nor any partner to God
- The knowledge accommodated in the Qur'an
- The Apostle, disbelieved and called an imposter

Al-Furqan Verses 1 – 9

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God the Beneficent the Merciful

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا

Blessed is He who sent down ‘Furqan’ (the Distinction) upon His Servant (Muhammad) that he may be unto the 1worlds a Warner, (25: 1)

الَّذِي لَهُ ۞ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُ ۞ شَرِيكٌ فِي الْمَلِكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ ۞ تَقْدِيرًا

He, Who’s is the kingdom of the heavens and the earth, and hath not taken He (unto Himself) any son, and there is not for Him any partner in the 2kingdom, and created He everything, and then planned He (for everything) a fixed measure. (25:2)3

وَاتَّخَذُوا ۞ مِنْ دُونِهِ ۞ آلِهَةً لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ وَلَا يَمْلِكُونَ لِأَنْفُسِهِمْ ضَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَاةً وَلَا نُشُورًا

Yet have they adopted gods besides Him, which create not anything and they are them selves created, and own not for themselves any hurt or profit, and they control not death, nor life, nor raising the dead. (25:3)

وَقَالَ الَّذِينَ كَفَرُوا ۞ إِنَّ هَذَا إِلَّا إِفْكٌ افْتَرَاهُ وَأَعَانَهُ ۞ عَلَيْهِ قَوْمٌ ءَاخِرُونَ فَقَدْ جَاءُوا ظُلْمًا وَزُورًا

And say those who disbelieve: “This (Qur’an) is nothing but a lie which he (Our Apostle) hath forged4and have helped him at it other people;” So indeed have they produced iniquity and uttered a slander. (25:4)

وَقَالُوا ۞ أَسَاطِيرُ الْأَوَّلِينَ اُكْتَتَبَهَا فَهِيَ تُمْلَىٰ عَلَيْهِ بُكْرَةً وَأَصِيلًا

And say they: “(they are the) tales of the ancient he hath got them written, so these are recited on him morn and even.” (25:5)

قُلْ أَنْزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي السَّمَوَاتِ وَالْأَرْضِ إِنَّهُ ۞ كَانَ غَفُورًا رَحِيمًا

Say thou: “Hath sent it down He who knoweth the secrets of the heavens and the earth; Verily He is Oft-Forgiving, All- Merciful.” (25:6)

وَقَالُوا ۞ مَا لِهَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِي فِي الْأَسْوَاقِ ۞ لَوْلَا أَنْزَلَ إِلَيْهِ مَلَكٌ فَيَكُونُ مَعَهُ ۞ نَذِيرًا

And say they: “What sort of an apostle is this? He eateth food and he walketh about in the marts! Why hath not been sent unto him an angel that he be a warner with him?” (25:7)[5](#)

أَوْ يُلْقَىٰ إِلَيْهِ كَنْزٌ أَوْ تَكُونُ لَهُ ۖ جَنَّةٌ يَأْكُلُ مِنْهَا وَقَالَ الظَّالِمُونَ إِن تَتَّبِعُونَ إِلَّا رَجُلًا مَّسْحُورًا

“Or be thrown down unto him a treasure, or there be for him a garden that he may eat of it?” and say the iniquitous: “Ye follow but a man bewitched” (25:8)

أَنْظُرْ كَيْفَ ضَرَبُوا ۖ لَكَ الْأَمْثَلُ فَضَلُّوا ۖ فَلَا يَسْتَطِيعُونَ سَبِيلًا

See thou (O’ Our Apostle Muhammad!) how they coin comparisons for thee! But they have gone astray, so they shall not be able to find the (right) way, (25:9)

Commentary

Verse 1

The word ‘*Tabaraka*’ used as the attribute of God according to the established usage is usually represented by the English word ‘*Blessed is*’ or ‘*Blessed be*’; but the meaning of the word in the Arabic language is so wide and comprehensive that the word ‘*blessed*’ can hardly do justice to interpreting it duly. However, the word ‘*blessed*’ is used to represent ‘*Tabaraka*’ the root of which is ‘*Barakah*’ ‘increase or abundance’ and here it would mean that God who blesses his creation with His bounties in abundance.

‘*Furqan*’, i.e., Distinguisher between the right and the wrong, the true and the false, (i.e., the Holy Qur’an) or the criterion.

The object of the revelation of the Holy Qur’an is to warn the whole world and not any particular people or nation – as in the case of the mission of Jesus who openly declared “*I am not sent but unto the Lost Sheep of the House of Israel*” (Math. 15/22–26). And while sending his disciples to preach his gospel, he issued a definite warning that they should not disturb anyone but go only to the Lost Sheep of the House of Israel. (Math. 10/5). The Holy Prophet has been repeatedly said to have been sent not only for mankind as a whole but for all the worlds, i.e., the Universe as a whole or the worlds seen and unseen.[6](#)

Verse 2

The Christian belief of Jesus being the son of God, and that of the other people who believe God having sons and daughters is refuted here, by the declaration that to God alone belongs the kingdom of the heavens and the earth. There is no partnership in His Kingdom. Everything in the Universe is His own

creation and it is He who has granted existence to everything in a degree destined only by Him about the term of life given to it.

Creation follows planning and measuring as stated in the following verse:

'We have created everything according to a measure' (54:49)

or as expressed in verse 13:8. There is a measure with Him of everything and also verse 15:21 and a measure. Therefore, the particle 'F' does not mean the consequence but the precedence of planning. (A.P.).

Verse 3

The limitations and the helplessness of the false gods are mentioned here – They cannot create anything and they are only creatures – a creature can never be the creator nor can it resurrect anything dead. To imagine any of the creatures to be the creator, would be nothing but foolishness.

Verse 4

The disbelievers say that the Qur'an is only a fabrication of the Holy Prophet containing stories composed by the help of the other people viz. the Jews and the Christians.

Verse 6

From this verse is obvious that his opponents were confused in accusation – Whether to say he hath forged and the others helped or others were the forgers who would dictate to him. His consideration and the clarity of his mind with utmost certitude on one hand and the perplexity and doubts and the shaky attitude of his opponents, were the best evidence of his truthfulness. (A.P.).

Verse 7

The Holy Prophet Muhammad, unlike his predecessors, had come into the world to set practical examples of the simplest godly life of a human being on earth. His simplicity is an ideal and a model for mankind. His attending himself to every kind of the daily routine of his life, sets the best examples of self-help and the dignity of labour. His walking in the streets, helping the helpless instead of being admired and appreciated, was misconstrued by the disbelievers. They said, *"He is a human being like any of us."*

An angel can never be a model, practical for never be a model, practical for men, for his purely spiritual conduct and character could never be an ideal for the human beings in this physical world. Only one like the people, was needed to act and show as to how the people should think and behave. The answer to the criticism of the disbelievers against the human life of the Holy Prophet is given in verse 25:20.

Verse 8

The people sunk deep into materialism and intoxicated with the love and the lust for the luxuries of the life of this world, judge men according to their wealth and property but that was not necessary for an apostle from God who comes to invite men to raise themselves from the material degradation to the spiritual heights of the heavenly bliss.

The people had been accustomed to demand miracles from the previous apostles and even when miracles were shown to them, they never believed in the truth.

The verse bears testimony to the mind of the opponents who were far from appreciating the revelation. All that their mind could conceive was to term him as a man bewitched. Beyond witchcraft they could not imagine any state of accomplishment as expressed in verse 25:9. (A.P.).

Verse 9

Having gone astray and being adamant in their false belief, the disbelievers shall not have any way to escape from the chastisement which they have themselves earned.

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- [1.](#) Mankind as a whole.
 - [2.](#) Authority.
 - [3.](#) Refer to verses 54:59, 13:8 & 15:21.
 - [4.](#) Forged.
 - [5.](#) Refer to verse 25:20.
 - [6.](#) See verses 4:79, 7:158, 21:107, 34:28, 33:40, 48:28 & 48:29.

[1] [1]

SHARES

Al-Furqan Section 2 – The Bounties Awaiting The Apostle (Muhammad)

- The Great Bounties of God awaiting the Apostle (*Muhammad*)

- The grievous and the wicked will meet

- Reward for the Faithful
- The Apostles of God were men

Al-Furqan Verses 10 – 20

تَبَارَكَ الَّذِي إِنْ شَاءَ جَعَلَ لَكَ خَيْرًا مِّنْ ذَلِكَ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَيَجْعَلْ لَكَ قُصُورًا ﴿١٠﴾

Blessed is He who, if He pleaseth, will give thee what is better than this {what all they say}, gardens 'neath which flow rivers, and give thee mansions. (25: 10)

بَلْ كَذَّبُوا ﴿١١﴾ بِالسَّاعَةِ وَأَعْتَدْنَا لِمَنْ كَذَّبَ بِالسَّاعَةِ سَعِيرًا

Nay! they belie the Hour (of Resurrection) and We have, ready for him who belieth the Hour, the burning fire. (25: 11)

إِذَا رَأَتْهُمْ مِّنْ مَّكَانٍ ﴿١٢﴾ بَعِيدٍ سَمِعُوا لَهَا تَغَيُّظًا وَزَفِيرًا

When it beholdeth 1them from afar, they shall hear its raging and roaring. (25: 12)

وَإِذَا أُلْقُوا ﴿١٣﴾ مِنْهَا مَكَانًا ضَيِّقًا مُّقْرَّبِينَ دَعَوْا ﴿١٤﴾ هُنَالِكَ تَبُورًا

And when they shall be flung into a narrow place therein, bound, they shall there call out for death; 2(25: 13)

لَا تَدْعُوا ﴿١٥﴾ الْيَوْمَ تَبُورًا وَحِدًا وَادْعُوا ﴿١٦﴾ تَبُورًا كَثِيرًا

(It shall be said unto them) “Call ye not for this day for one death but call ye for death multiple!” (25: 14)

قُلْ أَذَلِكَ خَيْرٌ أَمْ جَنَّةُ الْخُلْدِ الَّتِي وُعِدَ الْمُتَّقُونَ كَانَتْ لَهُمْ جَزَاءً وَمَصِيرًا

Say 3thou (O' Our Apostle Muhammad): “Is this better or the eternal garden which hath been

promised to the pious⁴ones? that shall be for them a recompense and (their) destination.” (25: 15)

لَّهُمْ فِيهَا مَا يَشَاءُونَ خَالِدِينَ كَانَ عَلَىٰ رَبِّكَ وَعْدًا مَّسْئُولًا

“For them shall be therein whatever they desire abiding (in it)-, It is a promise from thy Lord worth to be prayed for.” (25: 16)

وَيَوْمَ يَحْشُرُهُمْ وَمَا يَعْبُدُونَ مِن دُونِ اللَّهِ فَيَقُولُ أَأَأْتُمْتُم مَّا أَضَلَّتُم عِبَادِي هَؤُلَاءِ أَمْ هُم ضَلُّوا؟ أَلَسَّيْلَ

And on the day when He shall gather them, and what they serve besides God, He shall say: “Was it ye who beguiled these My servants, or themselves strayed they from the right path?” (25: 17)

قَالُوا؟ سُبْحٰنَكَ مَا كَانَ يَنْبَغِي لَنَا أَن نَّتَّخِذَ مِن دُونِكَ مِن أَوْلِيَاءَ وَلَكِن مَّتَّعْتَهُمْ وَءَابَاءَهُمْ حَتَّىٰ نَسُوا؟ أَلذِكْرَ وَكَانُوا؟ قَوْمًا بُورًا

They will say, “Glory be to Thee! It behoved not for us that we take any friends besides Thee, but Thou didst provide them and their fathers to enjoy until they forsook Thy remembrance, while they were people to suffer perdition. (25: 18)

فَقَدْ كَذَّبْتُمْ بِمَا تَقُولُونَ فَمَا تَسْتَطِيعُونَ صَرْفًا وَلَا نَصْرًا وَمَن يَظْلِم مِّنكُمْ نُدِقْهُ عَذَابًا كَبِيرًا

(Then will be said unto the idolaters) “so (now) indeed shall they belie you of what ye say, so ye shall not be able to avert (the doom) or to succour (yourselves) and whosoever be unjust of you, We shall cause taste great⁵torment. (25: 19)

وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ وَيَمْشُونَ فِي الْأَسْوَاقِ وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَتَصْبِرُونَ وَكَانَ رَبُّكَ بَصِيرًا

“And We sent not any apostles before thee (O’ Our Apostle Muhammad!) but they certainly ate food and walked in the markets; and We have made some of you a trial for the others; will ye bear patiently? Your Lord is Ever-Seeing.” (25:20)

Commentary

Verse 11

This asserts the actual reason for their aversion, i.e., their denial of the ultimate object and the end of life, i.e., the life hereafter. The consequence of it is what is mentioned in the succeeding verse. (A.P.).

Verse 18

'*Wali*' and its derivations are used in opposite senses as already pointed out, '*Wali*' is one who is near. A master near to the slave, is called '*Wali*' and the slave near to the master is '*Wali*'. Two friends, two neighbours, the guardian and his ward is *Wali* and God is the '*Wali*' of the believers and the believers are the '*Walies*' of God. Hence *Wali* to be interpreted according to the context. Here the deities are questioned, therefore the word '*Awlia*' means friends and not guardians. (A.P.).

Verse 20

This verse has an answer to the criticism of the disbelievers – in verse 25:7 above.

The concluding words constitute an injunction to the believers to bear the hardship and the miseries of the persecution in the way of the Lord.

This is in refutation of the statement of the disbelievers in verse 25:7. (A.P.).

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1. When it will be cited.
 2. They would wish destruction.
 3. Ask.
 4. Those who guard them selves against evil.
 5. Grievous.

[1] [1]

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