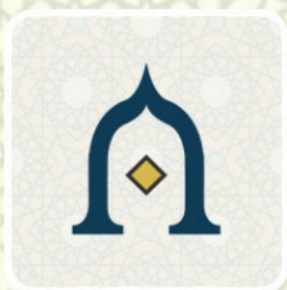


# **The Holy Qur'an - The Final Testament - Juz 21**

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**English Translation: S.V. Mir Ahmad  
'Ali; Commentary: Mirza Mahdi Pooya**

**Al-Islam.org**

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### **Author(s):**

[Mirza Mahdi Pooya](#) [2]

[S.V. Mir Ahmad Ali](#) [3]

### **Publisher(s):**

[Tahrike Tarsile Qur'an](#) [4]

This text is the twenty-first 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 twenty-first Juz of the Holy Qur'an, from Surah Al-'Ankabut Verse 45 to Surah Al-Azhab Verse 34.

It provides a comprehensive exploration of diverse themes including the social etiquette of the Prophet's household, the historical context of the Battle of Ahzab, and the signs of divine power manifested in nature. Readers will find deep theological discussions alongside practical ethical guidance, offering a roadmap for both spiritual development and righteous conduct in daily life.

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### **Topic Tags:**

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[Surah Luqman \(31\)](#) [11]

[Surah Al-Sajdah \(32\)](#) [12]

[Surat al-Ahzab](#) [13]

### **Important notice:**

The Ahlul Bayt DILP team wishes to inform the reader of some important points regarding this digitised text.

While the original publishers aimed to make this work accessible to an English-speaking audience, the editing and digitisation process carried out by the DILP team has revealed several issues.

In light of this, the DILP team has carried out a number of corrections to improve readability and reduce

ambiguity; spelling mistakes, typographical errors, and non-standard transliterations of Arabic names and terms have also been addressed. In addition, the layout has been adjusted to enhance clarity and make the text easier to consult online.

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:**

The Holy Qur'an – The Final Testament – Juz 21 Arabic Text, With English Translation And Commentary With Special Notes From Ayatullah Agha Haji Mirza Mahdi Pooya Yazdi Translated By S.V. Mir Ahmed 'Ali Published by Tahrike Tarsile Qur'an, Inc. Publishers and Distributors of Holy Qur'an 80'08 51st Avenue Elmhurst, NY 11373'4141 Tel: 718'446'6472 Fax: 718'446'4370 email: read@koranusa.org <http://www.koranusa.org> Eighth U.S Edition, 2019 Library of Congress Catalogue Number: British Library Cataloguing in Publication Data ISBN: (paperbound) 978'0'940368'85'9 ISBN: (casebound) 978'0'940368'84'2 ISBN: (Vinyl) 978'0'940368'524 ISBN: (eBook) 978'0'940368'54'5 The World Federation of KSIMC – Khoja Shia Ithna-Asheri Muslim Communities – helped pay for part of the project

## **Al-'Ankabut Section 5 – To Argue In The Best Way Possible**

- The Apostle (*Muhammad*) to rehearse to mankind what has been revealed to him. To argue with people in the best way possible.
- The Apostle *Muhammad* did not recite any book before he received the Qur'an nor did he write anything by himself.
- The Qur'an consists of the clear verses which are in the breasts of those who are granted knowledge.
- Qur'an is Mercy from God as well as the Reminder for the believers.

## Al-'Ankabut Verses 45 – 51

أَتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ

**Recite thou (O' Our Apostle Muhammad!) that which hath been revealed unto thee of the Book and establish prayer; verily prayer restraineth (one) from filth and evil; and certainly the remembrance of God is the greatest<sup>1</sup>(duty of the believers), and God knoweth what ye do. (29:45)**

وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا ۗ مِنْهُمْ وَقُولُوا ۙ ءَامَنَّا بِالَّذِي أُنزِلَ إِلَيْنَا وَأُنزِلَ إِلَيْكُمْ وَإِلَهُنَا وَإِلَهُكُمْ وَاحِدٌ وَنَحْنُ لَهُ ۙ مُسْلِمُونَ

**And dispute<sup>2</sup>not with the people of the Book save what is best,<sup>3</sup>except those of them who act unjustly, and say ye (unto the people): “Believe we in that which hath been sent down unto us and sent down unto you, and our God and your God is One, and we unto Him do submit” (29:46)**

وَكَذَلِكَ أَنْزَلْنَا إِلَيْكَ الْكِتَابَ فَالَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ يُؤْمِنُونَ بِهِ ۙ وَمِنْ هَؤُلَاءِ مَنْ يُؤْمِنُ بِهِ ۙ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الْكَافِرُونَ

**And thus have We sent down unto thee the Book (The Qur'an); and those<sup>4</sup>whom We have given the <sup>5</sup>Book believe in it; and of these<sup>6</sup>there are those who believe in it; and dispute not against Our signs but the disbelievers. (29:47)**

وَمَا كُنْتَ تَتْلُوا ۙ مِنْ قَبْلِهِ ۙ مِنْ كِتَابٍ وَلَا تَخُطُّهُ ۙ بِيَمِينِكَ إِذًا لَأَرْتَابَ الْمُضِلُّونَ

**And thou didst not recite any book before it (the Qur'an) and thou didst not transcribe one with that right hand of thine, for then would have doubted those who utter falsehood. (29:48)**

بَلْ هُوَ آيَاتٌ ۙ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا ۙ الْعِلْمَ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الظَّالِمُونَ

**Nay! it (Qur'an) is the clear signs in the breast of those who have been granted the knowledge;<sup>7</sup>and dispute not against Our signs except the unjust (ones) (29:49)<sup>8</sup>**

وَقَالُوا ۙ لَوْلَا أَنْزَلَ عَلَيْهِ آيَاتٌ مِّن رَّبِّهِ ۙ قُلْ إِنَّمَا الْآيَاتُ عِندَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ

**And say they: “Why have not been sent down upon him the signs from the Lord?” Say thou (O’ Our Apostle Muhammad!): “The signs are with God (alone); And I am only a plain warner” (29:50)**

أَوَلَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَىٰ عَلَيْهِمْ إِنَّ فِي ذَٰلِكَ لَرَحْمَةً وَذِكْرَىٰ لِقَوْمٍ يُؤْمِنُونَ

**What! Is it not enough for them that We have sent down unto thee the Book which is recited unto them? Verily in this there is mercy and a reminder for a people who believe. (29:51)<sup>9</sup>**

## **Commentary**

### **Verse 45**

Though the address here is to the Holy Prophet, but every believer in God comes under this ordinance. Prayer is the remembrance of God. In prayer the individual realises the presence of God, or it brings the consciousness of the presence and the glory of the Lord and the individual’s being nothing, through which realisation the individual gets into communion with the absolute reality, and it naturally purges the individual of every thing evil, in word or action. This would naturally have a great purifying effect on the practical life of the individual. An active realisation of the existence of the All–Divine Almighty and the All–Knowing Being, would automatically restrain the individual from earning His displeasure. It makes the individual naturally realise that, only through goodness or imbibing the divine attributes, he can earn the communion with the All–Divine Lord by which a mortal gets qualified for rise to the heights of the heavenly bliss.

The Holy Prophet said that *“the one who is regular in the prescribed daily prayers would one day surely get restraint against evil.”* The Sixth Holy Imam Jafar ibn Muhammad as–Sadiq said, *“Any one of our Shias, (i.e., devotees of the holy Ahl al–Bayt) who does not recognise the importance of ‘Salah’, i.e., (the prescribed daily prayers) ‘Namaz’ has denied our rights (in other words has ceased to be our devotee).* The same Holy Imam has said that *“he who wishes to know if his prayers have been accepted by God, should find out in himself how far his prayers have restrained him from evil. His prayers are accepted only to the extent they have been effective in disciplining him and have kept him away from evil. People reported to the Holy Prophet about a man who prayed in daytime and neglected it in the night. The Holy Prophet said that surely one day the man would restrain against evil.*

Someone asked if ‘Salah’, i.e., the prescribed daily prayer, is superior even to ‘Jihad’, i.e., fighting in the Way of God. The Holy Prophet said: *“Yes! Superior even to Jihad.”* The Sixth Holy Imam Jafar ibn Muhammad as–Sadiq said: *“Our Shias are those who when alone do remember God the most.”* Abu Khudri reports that the Holy Prophet said that *“wherever God is remembered the angels also attend the assembly and God forgives the sins of those who take active part in it and also those who remain silent audience to it.”* And God knows every act of everyone to reward everyone according to the personal merits of one’s belief and action.

This is the best prescription for the purification of one's heart and preventing one from committing any sin, i.e., recitation of Qur'an, keeping up prayer but the greatest of all the means is the remembrance of God. (A.P.).

### Verse 46

It is to be noted that Islam holds mere disputation about religious belief as futile. A Muslim has to prove the sincerity of the purpose by his urbanity, kindness, sincerity and the genuineness of his only object being the good to others, proving that he, does not in the least mean to hurt the susceptibilities of the others for any personal gains to him. The reference here is to the mode of the controversy which should be adopted in the case of those, i.e., the Jews and the Christians and even the others who already had the guidance through some revealed scriptures. The use of force religious controversy is disallowed. Islam unlike any other religious order, recognises the truthfulness of every apostle of God and the genuineness of what was revealed to him, but what was given to the prophets preceding the Holy Prophet, was sectional and timely and not universal and permanent. This fact that Jesus said:

*"I have yet many things to say unto you, but ye cannot bear them now."*

*"Howbeit when he, the Spirit of Truth, has come, he will guide you into all truth; But whatsoever he shall hear, that shall he speak; And he will show you things to come."* John 16/12-13.

Hence the followers of any other revealed religious order, is greatly benefited by embracing Islam.

### Verse 47

Those who have been given the Book, and who believe in the Holy Qur'an, can naturally and reasonably be the Holy Ahl al-Bayt who believed in the Holy Qur'an implicitly and not the Jews and the Christians who contested and did not believe in it without disputing its authority and all the Jews and Christians did not believe in it. Those who have been given the Book means those who have been divinely endowed with the knowledge of the ancient scriptures as well as the Holy Qur'an viz. Ali and Fatima and their divinely chosen and commissioned issues, the other Eleven Holy Imams. As regards the disbelievers, which term includes every one, be he a Jew or a Christian or a heathen, who disbelieved in the Holy Qur'an, of whom later some believed and some did not do it at all – and as regards the actual position or the nature of the belief of even those who professed to be believers, see verses 49: 14 and 63: 1.

The signs of God ordinarily meaning the verses of the Holy Qur'an but in meaning refer to the Apostles of God and the Holy Imams.

### Verse 48

Before the revelation of the Holy Qur'an the Holy Prophet could neither write with his own hand nor could he read anything written by the others and this is a fact vouched by one and all of the age of the

Holy Prophet. With this fact in view it would be sheer absurdity to say that what he delivered as the Holy Qur'an was not the revelation from God but a reproduction of what he read in the other scriptures and what he wrote, i.e., composed of and memorized. The Holy Qur'an contained all the good together only parts of which were contained in the various other scriptures. The one who had never written or read any book before to present the incontestable and universally recognised truth which never before was revealed even to the great apostles in the past, could not have possibly been without its source being from above.

The first four verses of chapter 55 clearly declare that God Himself taught the Holy Prophet. It is said that the mystic object in keeping the Holy Prophet unaware of the art of reading or writing was to help the people to recognise him as the Last Apostle of God for it is said that it was prophesied in the ancient scriptures that the Last one of the apostles of God will be the one who would neither know to read nor to write.

All that this passage negates is that the Holy Prophet did not read nor write anything. It does say that he was incapable of reading or writing. Otherwise, the one deprived of the capacity of reading or writing will not be commissioned by God to teach people the Book and Wisdom. [10](#) All that is asserted is expressed in the next verses, 49–52.

The method of his learning is a miracle. (A.P.).

### [Verse 49](#)

The Holy Ahl al-Bayt who were the heavenly depositories of the knowledge of the Word of God which was revealed through the Holy Qur'an as well as through the previous scriptures. The famous announcement of the Holy Prophet '*I am the City of Knowledge and Ali is its Gate*' proves the above statement. [11](#) Besides, there is the unique distinction gifted to the Holy Qur'an, i.e., no previously revealed scripture was ever made to be preserved in the memory of the people. It is one of the unique and wonderful distinguishing factors that the Holy Qur'an has been peculiarly preserved verbatim in the memory of not one or two but lakhs and lakhs of the *Huffaz* who, even if all the written copies of the Holy Qur'an by any means, be made extinct, can reproduce the Holy Book as a whole with its precision. And the greatest *Huffaz* were the Holy Imams who had in their breasts not only the text but also its meaning to its fullness.

### [Verse 50](#)

Signs i.e., miracles the people demanded, but what about the signs previously shown to them, and yet they believed not, and now the Holy Prophet was sent not to repeat the signs or the wonders of any physical world but to present the Word of God itself as said in verse 29:48 above which by itself is a great sign, and to warn that God is not there to go on working out wonders just to satisfy the playful demand of the people who in spite of the miracles already shown continued to disbelieve in the truth.

Hence it is said miracles are wrought only at God's Independent Will and not at the mere demand of the people as and when they ask for them.

## Verse 51

This verse answers the demand for miracles in the previous one.

Now it is God who has granted a merciful respite to allow time for the people to repent and amend their faith and their practical life.

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- [1.](#) The Holy Prophet said that "the likeness of the prescribed Five Daily Prayers is that of a River flowing at every door and he who bathes five times in it (i.e., offers prayers regularly five times every day) no dirt of any sin will remain on him."
  - [2.](#) People directed through the Prophet.
  - [3.](#) Such was the course of the Mission of the Holy Prophet in preaching the truth and never the sword.
  - [4.](#) The fairminded Jews and the Christians.
  - [5.](#) The scriptures given to Moses and Jesus.
  - [6.](#) The heathens.
  - [7.](#) Said the Holy Prophet 'I am the City of Knowledge and Ali is its Gate.'
  - [8.](#) Refer to verses 3:6, 3: 17, 4: 162, 47: 16 & 58: 11.
  - [9.](#) Refer to verses 10:50 & 10:51.
  - [10.](#) Refer to verses 62:2 & 96: 1-4.
  - [11.](#) See also verses 3:6, 3: 17, 4: 162, 58: 11.

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## **Al-'Ankabut Section 6 – The Disbelievers**

### **Warned**

- The Punishment for disbelief is certain and shall come suddenly.
  
- Reward for the believers and the doers of good deeds.
  
- Every creature carries with him his sustenance.

- Everything in the heavens and the earth is subservient to God.
- God provides in abundance the sustenance to whomsoever He willeth and restraineth it to whomsoever he willeth.

## Al-'Ankabut Verses 52 – 63

قُلْ كَفَىٰ بِاللَّهِ بَيْنِي وَبَيْنَكُمْ شَهِيدًا يَعْلَمُ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ وَالَّذِينَ ءَامَنُوا بِالْبَاطِلِ وَكَفَرُوا بِاللَّهِ اُو۟لٰٓئِكَ هُمُ الْخٰسِرُو۟نَ

**Say thou (O' Our Apostle Muhammad!): "Sufficient is God as a witness between me and you; He knoweth what is in the heavens and the earth; and those who believe in the falsehood and disbelieve in God; these it is who are the losers." (29:52)<sup>1</sup>**

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَوْلَا اَجَلٌ مُّسَمًّى لَّجَاءَهُمُ الْعَذَابُ وَلَيَأْتِيَنَّهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ

**And they challenge<sup>2</sup> thee to hasten on the chastisement; and had not the term been decreed, the chastisement would certainly have come upon them; and certainly, it will come unto them suddenly while they perceive not. (29:53)<sup>3</sup>**

يَسْتَعْجِلُونَكَ بِالْعَذَابِ وَاِنَّ جَهَنَّمَ لَمَحِيۡطَةٌۭۙ بِالْكَافِرِيۡنَ

**And they challenge<sup>4</sup> thee to hasten on the chastisement, and verily the Hell will encompass the disbelievers, (29:54)**

يَوْمَ يَغْشَاهُمْ الْعَذَابُ مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ اَرْجُلِهِمْ وَيَقُولُ ذُوقُوا مَا كُنْتُمْ تَعْمَلُونَ

**On the day when shall cover them the chastisement, from above them, and from beneath their feet; and shall say He; "Taste ye what ye were doing." (29:55)<sup>5</sup>**

يٰۤاَعْبَادِيَ الَّذِيۡنَ ءَامَنُو۟اۙ اِنَّ اَرْضِيۡ وَسِعَةٌۭۙ فَاَعْبُدُو۟نِيۡ

**"O' My servants who believe! verily My earth is <sup>6</sup>vast, therefore Me alone should ye worship!" (29:56)**

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ثُمَّ إِلَيْنَا تُرْجَعُونَ

**“Every soul shall taste of death; Then unto Us (only) ye shall (all) be returned.” (29:57)**

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُبَوِّئَنَّهُم مِّنَ الْجَنَّةِ غُرَفًا تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نِعْمَ أَجْرُ الْعَامِلِينَ

**“And those who believe and do good, certainly will We lodge them in the exalted places in the gardens beneath which flow rivers, they shall abide therein; How excellent is the recompense of those who act (aright),” (29:58)**

الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ

**“Those who are steadfast and, on their Lord, do they rely,” (29:59)**

وَكَايِن مِّن دَابَّةٍ لَّا تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ وَهُوَ السَّمِيعُ الْعَلِيمُ

**“And how many a moving creature that doth not carry its sustenance; God sustaineth it and yourselves; And He is the All-Hearing, the All-Knowing.” (29:60)<sup>8</sup>**

وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ

**And if thou ask them: “Who created the heavens and the earth and made subservient the sun and the moon?” Certainly will they say: “God!” Whence are they then turned away? (29:61)<sup>9</sup>**

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ ۗ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

**God (it is Who) maketh abundant the sustenance for whomsoever He willeth of His servants, and (similarly) He causeth it to be straitened for him (whomsoever He willeth); Verily God is Well-Cognizant of all things. (29:62)**

وَلَئِن سَأَلْتَهُم مَّنْ نَّزَّلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا لَيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ

**And if thou ask them, “Who sendeth down from heaven the water, and giveth life with it unto the earth after its death?” Certainly, will they say: “God!” Say, “all praise is His;” Nay! most of them understand not. (29:63)**

## Commentary

### Verse 53

God's Plan is worked by God Himself. It could neither be hastened by anyone nor could it be deferred at anybody's fancy. It will come to pass exactly when God wills it without any previous notice<sup>10</sup>.

### Verse 54

The respite for repentance is granted and when at the end of it the doom comes to pass, it will surely overtake the disbelievers from all around them.

### Verse 56

A group of the believers who stayed at Mecca passed their life in a miserable state of persecution. This verse was revealed to say that if they were persecuted at Mecca they might migrate away from it to a place like Medina where they would be safe and free. One cannot have the false excuse of one's inability to be true to his faith in God, owing to his unfavourable environment. One must share danger and evil and seek safety and good. If necessary, one should change the place. Duty to God should have every importance and priority and one must be prepared even for an exile.

The instruction is clear that the attachment to a particular place should not make one yield to any authority other than God. (A.P.).

### Verse 60

Among the moving beings there are few or none which carry its sustenance. God provides all the sustenance, so it is sheer lack of faith that man started to control the reproduction on the basis of family planning for economical consideration.<sup>11</sup> (A.P.).

### Verse 61

In order to remove man's economical apprehensions, Qur'an draws man's attention to the fact that the creation of the heavens, the earth and the other terrestrial and heavenly bodies including man himself and their destruction and death, all are beyond the human will and choice. (A.P.).

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<sup>1</sup>. Refer to verse 6:19.

<sup>2</sup>. Seek – ask.

<sup>3</sup>. Refer to verse 22:47.

<sup>4</sup>. Lit. seek – ask.

<sup>5</sup>. Refer to verse 6:65.

<sup>6</sup>. If persecuted at one place for their faith the Muslim may take shelter in some other part of the earth – and be worshipful

to God.

[7.](#) along with it or does not own.

[8.](#) Refer to verse 17:31.

[9.](#) Refer to verses 23:84, 23:85 & 39:38.

[10.](#) See verse 22:47.

[11.](#) Refer to note on verse 17:31.

[1] [1]

SHARES

## Al-'Ankabut Section 7 – The Sincere Seekers Shall Be Guided Aright

- Life of this world a Vain Sport, the Hereafter a Lasting Reality
- The timely devotion of the hypocrites
- Those who strive sincerely in the Way of God are promised to be shown the Way of the Lord

### Al-'Ankabut Verses 64 – 69

وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهُوٌّ وَلَعِبٌ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ لَوْ كَانُوا يَعْلَمُونَ

***And nothing is this life of the world but a vain sport and play; and verily the abode of the hereafter, is certainly the life: if they but know. (29:64)***[1](#)

فَإِذَا رَكِبُوا فِي الْفُلِكِ دَعُوا فِي اللَّهِ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ

***And when embark they on ships, call they upon God sincerely vowing worship (only) unto Him, and when He bringeth them safe to land, behold! they associate (others with Him), (29:65)***

لِيَكْفُرُوا<sup>٤</sup> بِمَا آتَيْنَاهُمْ وَلِيَتَمَتَّعُوا<sup>٥</sup> فَسَوْفَ يَعْلَمُونَ

*(Then) let them thank not for what We have given them, and let them enjoy;<sup>2</sup> but soon shall they know. (29:66)*

أَوَلَمْ يَرَوْا<sup>٥</sup> أَنَّا جَعَلْنَا حَرَمًا ءَامِنًا وَيُنْخَطَفُ النَّاسُ مِنْ حَوْلِهِمْ أَفِيَا لَبِطِلٍ يُؤْمِنُونَ وَبِنِعْمَةِ اللَّهِ يَكْفُرُونَ

*What! See they not that We have established a Sacred Precinct Secure, while people are ravaged all around them? Will they yet believe in the falsehood and in the bounty of God disbelieve? (29:67)*

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَاءَهُ<sup>٦</sup> أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ

*And who is more unjust than he who forgoeth a lie against God, or belieth the truth when it hath come unto him? Is not in the Hell the abode for the disbelievers? (29:68)*

وَالَّذِينَ جَاهَدُوا<sup>٧</sup> فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ

*And those who strive hard in<sup>3</sup>Us, certainly will We guide them in Our ways; And verily God is (always) with those who do good. (29:69)*

## Commentary

### Verse 64

This reduces the importance and the value of this worldly life and its comforts and miseries. (A.P.).

### Verse 69

God is always with those who do good to others.

This is the most promising assurance for those who sincerely strive in the Way of the Lord. (A.P.).

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<sup>1</sup>. Refer to verses 6:32, 47:36 & 57:20.

<sup>2</sup>. as they chose.

<sup>3</sup>. About – or to serve or to know.

[1] [1]

SHARES

# Ar-Rum (Ar-Room) - The Romans

(Revealed at Mecca)

60 Verses in 6 Sections

## Sections of Ar-Rum (Ar-Room) - The Romans

1. The defeat of the Romans, prophesied.
2. The Five Times of the Daily Glorification of God.
3. The Might of God, manifesting in Nature.
4. Islam, the Natural Religion.
5. Suffering in the world through what men have themselves wrought.
6. The evidence of those given knowledge and Faith.

## Important Topics

1. The Prophecy about the Fall of Rome. (Verses 2-3).
2. The glad tidings to the Believers. (Verse 4-5).
3. People invited to reflect within themselves, about the creation of the heavens and the earth. Verse 8).
4. People exhorted to travel in the earth and observe from what had been the end of those before them. (Verses 9-42).

5. God brings out living beings from the dead. (Verse 19).
6. The creation of man from dust and the love between man and his wife, one of God's signs. (Verses 20–21).
7. Man to be upright in religion for that is the right course. (Verse 30).
8. The ungrateful nature of man, to call upon God when any harm afflicts him and to ungratefully forget Him when mercy is done to him. (Verses 33–36).
9. It is God alone who amplifieth and straitens the sustenance. (Verse 37).
10. To give away the due to the near kith and kin, the needy and the wayfarer. (Verse 38).
11. Lending money on interest has no profit with God. (Verse 39).
12. It is man's own doing which has caused corruption in the land and on the sea. (Verse 41).
13. Disbelief and good deeds are against the man or for his own self. (Verse 44).
14. Strength to man is taken away in old age as it was given to him in his youth. (Verse 54).
15. The recollection by man on the Day of Judgment of his stay on earth. (Verse 56).

## Introduction

This chapter derives its name from the prophecy of the victory of the Romans over the Persians. The prophecy was made at a time when there were no signs or any hope of any triumph for the Romans who had been routed by the Persians and had lost many of their territories to the Persians. The prophecy about the victory of the routed Romans was accompanied by the prophecy of the victory of the Muslims over their most formidable enemies, the Quraysh of Mecca, which was an impossibility. The chapter deals with the rise and fall of the temporal power and the constant changes brought about by the laws of nature to fulfil the mysterious plan of the Great Author of the Universe. Man is invited to reflect upon the fate of those who derided and ridiculed the apostles of God and disobeyed God's Laws.

The fate of those who disbelieve, on the Day of Judgment, and the reward that awaits the believers who do good. God brings forth the living from the dead and the dead from the living ones – The love between man and wife is only from the Mercy of God – Men to stick to the right faith – Man when afflicted with harm and miseries, invokes the mercy of the Lord and when relieved of the affliction, forgets Him and follows the false deities – The Holy Prophet and the Muslims commanded to render to their heirs their dues of inheritance – Interest is forbidden. Prior to Islam corruption ruled the world but God purified the world through the guidance sent down from Him. God grants strength to the weak and brings down those who get infatuated with the given strength – The Holy Prophet and the believers commanded to

wait in patience and see how God's Plan is fulfilled.

[1] [1]

SHARES

## Ar-Rum Section 1 – The Defeat Of The Romans Prophesied

- The Holy Prophet (*Muhammad*) prophesies that the Romans will be conquered but after a few years they will conquer the conquerors
- This was as also a prophecy of the victory of the Muslims over the Meccans
- Great powerful nations brought low

### Ar-Rum Verses 1 – 10

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of God the Beneficent the Merciful*

الْم

*Alif, Lam, Mim (A. L. M.) (30: 1)*[1](#)

غُلِبَتِ الرُّومُ

*The Romans have been defeated,*[2](#)*(30:2)*

فِي أَدْنَى الْأَرْضِ وَهُمْ مِّنْهَا بَعْدَ غَلِبِهِمْ سَيَغْلِبُونَ

**In a nearer land,3but they after being defeated will soon be victorious, (30:3)**

فِي بضعِ سِنِينَ لِلّٰهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ ۞ بَعْدُ وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ

**Within a 4few years; God's is the authority before and after; and on that day the believers shall rejoice, (30:4)**

بِنَصْرِ اللَّهِ يَنْصُرُ مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الرَّحِيمُ

**With the aid of God; Aideth He whomsoever He willeth; And He is the All-Mighty, the All-Merciful, (30:5)**

وَعَدَ اللَّهُ لَا يَخْلِفُ اللَّهُ وَعَدُهُ ۞ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

**(This is) the promise of God! Faileth not God His promise, but most people know not (this). (33:6)**

يَعْلَمُونَ ظَهْرًا مِنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غٰفِلُونَ

**They know (only) the appearance of the life of this world, while of the hereafter they are heedless. 5(30:7)**

أَوَلَمْ يَتَفَكَّرُوا ۞ فِي أَنْفُسِهِمْ مَا خَلَقَ اللَّهُ السَّمٰوٰتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى وَإِنَّ كَثِيرًا مِّنَ النَّاسِ بِلِقَآئِ رَبِّهِمْ لَكَٰفِرُونَ

**What! Reflect they not with in themselves; (that) created not God the heavens and the earth and what is between them two but with truth, and for an appointed term? And verily most of the people in the meeting of their Lord, disbelieve. (30:8)6**

أَوَلَمْ يَسِيرُوا ۞ فِي الْأَرْضِ فَيَنْظُرُوا ۞ كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ كَانُوا ۞ أَشَدَّ مِنْهُمْ قُوَّةً وَأَثَارُوا ۞ الْأَرْضَ وَعَمَرُوهَا أَكْثَرَ مِمَّا عَمَرُوهَا وَجَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنٰتِ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَكِن كَانُوا ۞ أَنْفُسَهُمْ يَظْلِمُونَ

**Have they travelled not in the earth and seen how was the end of those before them? They were stronger than them in strength; and they dug up the earth and built on it more than what did these build; and there came unto them their apostles with clear proofs (miracles); (for) it is not God Who should do them (any) injustice, but they did injustice unto their own selves. (30:9)7**

ثُمَّ كَانَ عَاقِبَةُ الَّذِينَ أُسْوُوا ۖ أَلْسُوْاۤىٓ أَنْ كَذَبُوا ۖ بِآيَاتِ اللَّهِ وَكَانُوا بِهَا يَسْتَهْزِءُونَ

***Then evil was the end of those who wrought evil, for belied they the signs of God, and at them they used to mock. (30: 10)***

## **Commentary**

### **Verse 2**

In 614–616 A.D. the Romans under Heraclius were defeated by the Persians and the Roman Empire lost many of its territories. The pagans of Mecca rejoiced at the defeat of the Romans who were Christians, i.e., the people of the Book. The Muslims were grieved at the defeat of the Romans because Persians, the victors, were only fire-worshippers.<sup>8</sup> The pagans of Mecca began taunting the Muslims saying that the fate of the Muslims would also be the same for they deemed it as an omen of their triumph upon the Muslims.

### **Verse 3**

To console the grieved Muslims this verse was revealed prophesying the triumph of the Romans upon the Persians within a short period which is interpreted as seven to nine years, meaning that the enemies of Islam, i.e., the pagans of Mecca who rejoiced at the defeat of the Romans, would very soon be disillusioned both about the fate of the fire-worshippers of Persia and their own fate against the Muslims. The prophecy of the Holy Qur'an was fulfilled, i.e., in 624 A.D., Heraclius defeated Persia and at Badr (2 A.H.) the heathens of Mecca were beaten by the Muslims and this served also as a proof of the Holy Qur'an being the revealed Word of God.

The Fifth Holy Imam Muhammad ibn Ali al-Baqir said that when the Holy Prophet emigrated from Mecca and arrived at Medina, he sent two epistles, one to the Emperor of Rome and the other to that of Persia, inviting the rulers to embrace Islam. The Emperor of Rome received the Muslim envoy with honour and, returned him with his good-will in valuable gifts though he did not accept the invitation to the Faith while the Emperor of Persia treated the Muslim envoy with insult and derision and tore into pieces the epistle from the Holy Prophet. The Roman Emperor was rewarded by God for the respect he paid to the invitation to Islam and the Emperor of Persia met the return for his pride and insulting arrogance with which he derided the divine invitation. Thus, the prophecy was fulfilled and the Muslims rejoiced at it.

### **Verse 7**

The use of the word '*Ghafilun*', i.e., heedless, indicates that man is not totally ignorant or unaware of the life hereafter, but as he is fascinated and attracted by the apparent aspect of this life, he has become inattentive. Otherwise, the human cognitive self, itself bears more affinity to the life hereafter than to the sensual and material world – as hinted in the next verses. (A.P.).

## Verse 8

The grant of the worldly power in this life is controlled by the high purpose of the Creator Lord of the Universe. Hence let none be infatuated with the foolish belief of whatever given to him is for all times and will not be snatched away from him to fulfil God's Plan and let everyone know that for everything granted to him, he has to render account for it, as his personal responsibility<sup>9</sup>.

## Verse 9

Let everyone have in view the perdition suffered by the people gone before and their kingdoms which flourished in number, strength and prosperity when they went astray and disobeyed the Word of God.

## Verse 10

This is a strong warning to the sinners that it may result in the total disbelief in God and the denial of the truth. The same passage was quoted by Zaynab, Husayn's sister, in the court of Yazid son of Muawiyah when she was brought as a captive, in answer to Yazid's reciting the verses of Abdullah ibn al-Ziba'ra meaning:

Played Hashemites with the kingdom as otherwise neither came any news nor did descend any revelation from heaven. (A.P.).

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- <sup>1</sup>. Refer to note on verse 2:1.
  - <sup>2</sup>. By the Persians.
  - <sup>3</sup>. Near East.
  - <sup>4</sup>. Ar. 'Bidh'i' i.e. a short period from 3 to 9 years 614 A.D. – to 622 A.D.
  - <sup>5</sup>. Inattentive.
  - <sup>6</sup>. Refer to verse 15:85.
  - <sup>7</sup>. Refer to verses 35:44 & 39:21.
  - <sup>8</sup>. For details, see Encyclopaedia Britannica Article on Khosrow II.
  - <sup>9</sup>. See verse 15:85.

[1] [1]

SHARES

# Ar-Rum Section 2 – The Five Times Of The Daily

# Glorification Of God

- The righteous and the wicked shall be recompensed
- The polytheists shall deny their imaginary gods on the Day of Judgment
- The Five Times of the Daily Glorification of God (Five Compulsory Daily Prayers)

## Ar-Rum Verses 11 – 19

اللَّهُ يَبْدُؤُا ۝۱۱ الخَلْقَ ثُمَّ يُعِيدُهُ ۝۱۲ ثُمَّ إِلَيْهِ تُرْجَعُونَ

**God (it is Who) originateth the creation, then causeth it to return again, then unto Him shall ye all be returned. (30: 11)**

وَيَوْمَ تَقُومُ السَّاعَةُ يُبْلِسُ الْمُجْرِمُونَ

**And on the day when shall come the Hour (of judgment), in despair shall be the guilty (ones) (30: 12)**

وَلَمْ يَكُنْ لَهُمْ مِّنْ شُرَكَائِهِمْ شُفَعَاءُ ۝۱۳ وَكَانُوا بِشُرَكَائِهِمْ كَافِرِينَ

**And there shall not be for them any intercessors from among their 1partner gods, and they shall be the deniers of their partners. 2(30: 13)3**

وَيَوْمَ تَقُومُ السَّاعَةُ يُؤْمِنُونَ بِتَفْرِقُونَ

**And the day when arriveth the Hour (of Judgment), on that day shall (they) be separated<sup>4</sup>from one another. (30: 14)**

فَأَمَّا الَّذِينَ ءَامَنُوا ۝۱۴ وَعَمِلُوا الصَّالِحَاتِ فَهُمْ فِي رَوْضَةٍ يُحْبَرُونَ

**And as to those who believed and did good deeds, they shall be in the garden, made happy.**

**(30: 15)**

وَأَمَّا الَّذِينَ كَفَرُوا ۖ وَكَذَّبُوا ۖ بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ فَأُولَٰئِكَ فِي الْعَذَابِ مُحْضَرُونَ

**And as to those who disbelieved and belied Our signs and the meeting of the hereafter, these shall be brought over to the chastisement. (30: 16)**

فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ

**So glory<sup>5</sup> be to God when ye enter the evening and when ye enter the morning. (30: 17)**

وَلَهُ الْحَمْدُ فِي السَّمَوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ

**And His (alone) is all praise in the heavens and the earth, at the sun's decline and when ye enter the noon. (30: 18)**

يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا وَكَذَٰلِكَ تُخْرَجُونَ

**He bringeth forth the living from the dead and bringeth forth dead from the living, and giveth life to the earth after its death, and thus shall ye (too) be brought forth (after ye are dead). (30: 19)<sup>6</sup>**

## **Commentary**

### **Verse 11**

As already pointed out, this verse and the verses of the similar tone, confirm the fact that everything returns to the point from where its existence commenced – and it has been passed into a proverb. ‘Everything returns to its origin’ – and this has been attested by the NT<sup>7</sup>. This shows that the process of creation though evolutionary, yet it is circular. Vide introduction. (A.P.).

### **Verse 13**

The false deities they associated with God – whom they worshipped as gods, instead of God. (A.P.).

### **Verse 14**

Here and elsewhere the Resurrection Day is presented as the day when people will be separated and in

other verses 11:103, 64:9, the day is said to be a day of gathering together. It is clear from the verses that there is no contradiction between the two statements as the reference is to two different aspects of the Resurrection. (A.P.).

## Verses 17 – 18

The praise to God referred to here, stands for the prescribed five times daily prayers:

*Tumsun: Evening*, i.e., the evening and night prayers, i.e., *Maghrib* and *Isha*.

*Tusbihun: Morning*, i.e., for the morning prayers – *Fajr*.

*Ashiyyan: Afternoon*, i.e., for the afternoon prayer – *Asr*.

*Tuzhirun: Mid-day*, for the Noon prayer – *Zuhr*.

Asserting all these changes are the manifestations of His glory. (A.P.).

## Verse 19

Nothing in this world has been a perpetual existence. The process of extinction and revival is a mysterious purposeful working of nature. The creative process is in its constant course and the cycle of appearance and the disappearance of the things in this world is continuously at its work. The Seventh Holy Imam Musa ibn Jafer al-Kadhim said that by a *'being'* given life after its death, means God sending His chosen men to enliven the hearts of men by His guidance to the right way to the life eternal. The concluding words of this verse

***'Thus ye shall be brought forth' (30:19)***

gives the assurance of the resurrection to life for the Day of the Final Judgment. The same principle of growth will be the procedure resulting in resurrection<sup>8</sup>. (A.P.).

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<sup>1</sup>. The false deities they associated with God, and worshipped.

<sup>2</sup>. The false deities they associated with God, and worshipped.

<sup>3</sup>. Refer to verses 11:103 & 64:9.

<sup>4</sup>. Sorted.

<sup>5</sup>. Glorify God with prayers to Him.

<sup>6</sup>. Refer to verses 2:164, 10:31 & 36:33.

<sup>7</sup>. New Testament.

<sup>8</sup>. See verse 10:31.

## Ar-Rum Section 3 – The Might Of God Manifesting In Nature

- The various manifestations of the Almighty power in the heavens and in the earth
- Evidence of the All-Merciful grace and bounties towards his creatures particularly for the human world, in changing the seasons, the alternation of the day and the night, in the creation of the mates, the mutual love and attachment between them, in the various tongues, the complexions and the other features in the physical world
- All authority is God's and all submit only to Him

### Ar-Rum Verses 20 – 27

وَمِنْ آيَاتِهِ ۚ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ

***And of His signs is that He created you from dust, then lo I ye are human beings scattering (in the world). (30:20)***<sup>1</sup>

وَمِنْ آيَاتِهِ ۚ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا ۚ إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

***And of His signs is that He created for you from yourselves, mates that ye may dwell (inclined) unto them, and caused between you love and compassion: Verily in this are signs for a people who reflect. (30:21)***<sup>2</sup>

وَمِنْ آيَاتِهِ ۚ خَلَقَ السَّمَوَاتِ وَالْأَرْضِ وَأَخْتَلَفُ السِّنِّتِكُمْ وَاللُّوَيْنِكُمْ ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَالَمِينَ

***And of His signs is the creation of the heavens and the earth and the variety of your languages***

**and your complexions; verily in this are signs for the learned [3](#)(ones). (30:22)**

وَمِنْ آيَاتِهِ [٣](#) مَنَامُكُمْ بِاللَّيْلِ وَالنَّهَارِ وَابْتِغَاؤُكُمْ مِنْ فَضْلِهِ [٤](#) إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُسْمَعُونَ

**And of His signs is your sleeping by night and day and your seeking of His grace; verily in this are signs for a people who would [4](#)hear. (30:23)**

وَمِنْ آيَاتِهِ [٤](#) يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنزِلُ مِنَ السَّمَاءِ مَاءً فَيُحْيِي [٥](#) بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ

**And of His signs is that He sheweth you the lightning causing awe and hope, and sendeth down from the heavens water and giveth life with it to the earth after its death; verily in this are signs for a people who [5](#)understand. (30:24)**

وَمِنْ آيَاتِهِ [٥](#) أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ [٦](#) ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِنَ الْأَرْضِ إِذَا أَنْتُمْ تَخْرُجُونَ

**And of His signs is that the heavens and the earth stand firm by His command; then (after your death) when He summoneth you with a (single) summons from out of the earth, lo! ye come [6](#)forth (30:25)**

وَلَهُ [٦](#) مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلٌّ لَهُ [٧](#) قَانِتُونَ

**And His is whosoever is in the heavens and the earth: all are subservient unto Him. (30:26)**

وَهُوَ الَّذِي يَبْدُؤُا [٧](#) الْخَلْقَ ثُمَّ يُعِيدُهُ [٨](#) وَهُوَ أَهْوَنُ عَلَيْهِ وَلَهُ الْمَثَلُ الْأَعْلَىٰ فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

**And He it is Who originateth the creation, then causeth it to return again, and to Him it is most easy; His are the most exalted similitudes [7](#)in the heavens and the earth; and He is the All-Mighty, the All-Wise. (30:27)**

## **Commentary**

### **Verse 21**

The wonderful love between (man and woman), i.e., (husband and wife) is the grace of God [8](#)

This is the fundamental object of the alliance between the couples – of the same origin, and love and

compassion is the only means to achieve that aim. (A.P.).

## Verse 22

Refers to the development of the various languages and clauses which are of the most complicated subjects of the human strides. (A.P.).

## Verse 25

It refers to the fact that the cohesive force holding the dimensional realms cannot be but the non-material one, which cannot be explained in any term but as His will. (A.P.)

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[1.](#) Refer to verse 2:164.

[2.](#) Refer to verses 4:1, 7:189 & 16:72.

[3.](#) who can ponder on matters serious.

[4.](#) who interestedly listen.

[5.](#) who have the intelligence with the insight to understand things beyond the apparent or the immediate.

[6.](#) Resurrected.

[7.](#) The attributes beyond our imagination.

[8.](#) See verses 4:1, 7:189 & 16:72.

[1] [1]

SHARES

## **Ar-Rum Section 4 – Islam, The Natural Religion**

- None can guide anyone who has been allowed by God to stray
- Man to submit himself upright to the Natural Religion in its proper way
- God's plan, none can ever alter
- Man to fear only God and keep up prayer

- Those who divide religion in sects and rejoice at their own dissensions
- God is remembered and called upon in distress and when He causes to taste His mercy He is forgotten and partners to Him are set up
- Charity among fellow men and belief in the Unity of God, to serve Him alone and none else, the two main basic principles of Islam the Natural Religion for mankind as a whole

## Ar-Rum Verses 28 – 40

ضَرَبَ لَكُمْ مَثَلًا مِّنْ أَنفُسِكُمْ هَلْ لَّكُمْ مِّنْ مَّا مَلَكَتْ أَيْمَانُكُمْ مِّنْ شُرَكَاءَ فِي مَآ رَزَقْنَاكُمْ فَأَنتُمْ فِيهِ سَوَاءٌ تَخَافُونَهُمْ  
كَخِيفَتِكُمْ أَنفُسَكُمْ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ

***He setteth forth unto you a parable of yourselves. Have ye of those whom your right hands possess partners in what We have provided you for sustenance, so that in regard to it, ye are alike, Fear ye them as ye fear each other? Thus We make clear Our signs for a people who understand. (30:28)***

بَلِ اتَّبَعَ الَّذِينَ ظَلَمُوا ۚ أَهْوَاءَهُمْ بِغَيْرِ عِلْمٍ فَمَنْ يَهْدِي مَنْ أَضَلَّ اللَّهُ وَمَا لَهُمْ مِّنْ نَّاصِرِينَ

***Nay! those who are unjust follow their vain desires without any knowledge: Who can guide him whom God hath allowed to err? There shall not be for them any of the helpers. (30:29)***

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

***Then set thou thy face uprightly<sup>1</sup>for (the right) religion, in natural devotion to the truth (following) the nature caused by God in which He hath made the people; No change can there be (by any one else) in the creation of God; This (uprightness) is the established<sup>2</sup>religion; but most people know not, (30:30)<sup>3</sup>***

مُنِيبِينَ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا ۚ الصَّلَاةَ وَلَا تَكُونُوا ۚ مِنَ الْمُشْرِكِينَ

**Turning unto Him and fear His wrath and establish prayer and be not of the polytheists, (30:31)**

مِنَ الَّذِينَ فَرَّقُوا ۙ دِينَهُمْ وَكَانُوا شِيَعًا ۚ كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ

**Of those who split up their religion, and have become sects, every party rejoiceth in what is with them. (30:32)4**

وَإِذَا مَسَّ النَّاسَ ضُرٌّ دَعَوْا ۙ رَبَّهُمْ مُنِيبِينَ إِلَيْهِ ثُمَّ إِذَا أَذَاقَهُمْ مِنْهُ رَحْمَةً إِذَا فَرِيقٌ مِّنْهُمْ بِرَبِّهِمْ يُشْرِكُونَ

**And when afflicteth the people any harm call they upon their Lord turning unto Him, then when He causeth them taste of mercy from unto Him, lo! some of them associate partners with their Lord, (30:33)5**

لِيَكْفُرُوا ۙ بِمَا آتَيْنَاهُمْ فَتَمَتَّعُوا ۙ فَسَوْفَ تَعْلَمُونَ

**Let them be ungrateful for what We have given them; But enjoy ye (only for a while) for soon shall ye 6know. (30:34)7**

أَمْ أَنْزَلْنَا عَلَيْهِمْ سُلْطٰنًا فَهُوَ يَتَكَلَّمُ بِمَا كَانُوا بِهِ ۙ يُشْرِكُونَ

**Or, have We sent down upon them any authority that it speaketh of what they associate with Him? (30:35)**

وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً فَرِحُوا ۙ بِهَا وَإِن تُصِيبَهُمْ سَيِّئَةٌ ۙ بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ

**And when We make people taste of mercy they rejoice in it, and if befalleth them an evil for what have already wrought their (own) hands, lo! they are in despair. (30:36)8**

أَوَلَمْ يَرَوْا ۙ أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ ۙ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ

**What! See they not that God amplifieth the provision for whomsoever He willeth and straiteneth?9 Verily in this are signs for a people who believe. (30:37)10**

فَإِنَّ ذَا أَلْفُرْقَىٰ حَقَّهُ ۙ وَالْمَسْكِينِ وَأَبْنِ السَّبِيلِ ذٰلِكَ خَيْرٌ لِّلَّذِينَ يُرِيدُونَ وَجْهَ اللَّهِ وَأُو۟لَآئِكَ هُمُ الْمُفْلِحُونَ

***Then give thou to the near of kin his due, and to the needy, and the wayfarer; this is best for those who desire the pleasure of God, and these it is who are the successful ones. (30:38)***<sup>11</sup>

وَمَا آتَيْتُمْ مِّن رَّبًّا لِّيَرْبُوَا ۚ فِي أَمْوَالِ النَّاسِ فَلَا يَرْبُوَا ۚ عِنْدَ اللَّهِ وَمَا آتَيْتُم مِّن زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَٰئِكَ هُم  
الْمُضْعِفُونَ

***And what ye give out at interest,<sup>12</sup>so that it<sup>13</sup>may increase in the wealth of the people, but it increaseth<sup>14</sup>not with God, and whatever ye give in charity desiring the pleasure of God, it is these that shall get <sup>15</sup>manifold. (30:39)***

اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ هَلْ مِن شُرَكَائِكُم مَّن يَفْعَلُ مِن ذَٰلِكُم مِّن شَيْءٍ سُبْحٰنَهُ ۗ وَتَعَالَىٰ عَمَّا  
يُشْرِكُونَ

***God is He who created you then provided you with sustenance, then He causeth you to die, then bringeth you to life; Is there any of your associate gods who doeth aught of these things? Glory be to Him, and Exalted High is He far above what they associate (with Him). (30:40)***

## **Commentary**

### **Verse 28**

It compares all the physical and spiritual forces dominating and working in the system of the Universe as the activities of a slave, i.e., one whose power and actions are subservient and subordinate to the will of the master. Therefore, none should give them the similar status which is given to the master himself. (A.P.).

### **Verse 30**

Religion here stands for Islam, i.e., to be steadfast on Islam is to be ever submitting to God's will by living according to His law 'Shariah.'

It is a death blow to the doctrine of Original Sin – in support of this, is the well-known saying of the Holy Prophet: "Every child is born on nature and it is his parents that make him a Jew, or Christian or a Majus."<sup>16</sup> Thus the Jewish and the Christian doctrines were circumstantial subject to abrogation<sup>17</sup>. (A.P.).

### **Verse 32**

The groups who rejoice here in this life, will be cursing each other at the end.<sup>18</sup> (A.P.).

## Verse 38

It is noteworthy that how could the Holy Prophet have ever ignored this definite ordinance about his own duty in this regard, to his issues and relatives. When this verse was revealed, the Holy Prophet called his daughter Lady Fatima and conveyed to her the right over the possession of the garden of Fadak which was confiscated immediately as the Holy Prophet departed from this world. (See the note on this) [19](#).

This payment to the nearest relatives of the Holy Prophet and to one's own relatives of their dues have been presented here as a good deed for those who seek the pleasure of God. It is in full conformity with the verse 25:57 and 76:9. (A.P.)

## Verse 39

'*Riba*' is usury – Lending money on a condition to be repaid with an increase in the amount lent and collecting such an increase is forbidden. One has to show his active love and practical sympathy to his fellow being, by lending the monetary help which he needs, without any condition of exploiting the miserable position of the individual. Profiteering at the expense of others is forbidden. The reward from God for such a selfless service will be manifold – multiplied many times the amount lent. [20](#)

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- [1](#). The nature on which God made man.
  - [2](#). See verse 9:36.
  - [3](#). Refer to verses 2: 112, 3: 18, 31:22. Refer to note on verse 17:62.
  - [4](#). Refer to verses 6: 159, 23:53, 3: 105, and note on verses 7:36–38.
  - [5](#). Refer to verses 10: 12, 16:53–54, 39:8 & 39:48.
  - [6](#). the consequence or the end.
  - [7](#). Refer to verse 16:55.
  - [8](#). Refer to verses 10: 12, 16:53, 16:54 & 42:48.
  - [9](#). For whomsoever He willeth.
  - [10](#). Refer to verses 28:82, 39:52 & 42: 12.
  - [11](#). Refer to verses 7:26, 8:41, 16:90, 17:26 & 59:7.
  - [12](#). Your money.
  - [13](#). Simple or Compound.
  - [14](#). In the view of God.
  - [15](#). Grow.
  - [16](#). Refer to note on verses 17:61 & 24:35
  - [17](#). See verses 2: 112, 2: 135, 3: 18, 9:36, 31:22
  - [18](#). Refer to verses 6: 159, 23:53, 3: 105, and note on verses 7:36–38.
  - [19](#). See verses 7:26, 8:41, 16:90, 17:26, 59:7.
  - [20](#). See verses 2: 129, 2:275, 2:276, 2:277.

## Ar-Rum Section 5 – Sufferings Of The World Through What Men Have Themselves Wrought

- The world's sufferings through what men themselves have wrought
- Signs of the previous disbelieving people who have been punished, available for those who wish to travel and see them
- Every one's actions are for the profit or loss of each individual soul
- Apostles had already been sent before
- Men are happy when God causes them to taste His mercy
- As God quickens the earth with the rainwater from heaven after the earth is dead, so also can God raise the dead
- The blind can not be led aright

### Ar-Rum Verses 41 – 53

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ

*Mischief hath appeared in the land and the sea on account of what the hands of men have wrought, that He may make them taste a part of what they have done, so that they may turn (away from evil). (30:41)*

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا ۚ كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلُ كَانَ أَكْثَرُهُم مُّشْرِكِينَ

**Say thou (O' Our Apostle Muhammad!) "Travel ye in the earth, then see ye how was the end of those who were before (you); most of them were polytheists." (30:42)**

فَأَقِمْ وَجْهَكَ لِلدِّينِ الْقَدِيمِ مِن قَبْلُ أَن يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ ۚ مِن اللَّهِ يَوْمَئِذٍ يَصَّدَّعُونَ

**Then set thy face upright unto the established religion ere cometh from God the day, there is no averting for it, on that day they shall be separated. (30:43)**

مَن كَفَرَ فَعَلَيْهِ كُفْرُهُ ۚ وَمَن عَمِلَ صَالِحًا فَلَا نَفْسِهِ يَمْهَدُونَ

**Whoever disbelieveth. on Him shall be (the charge of) the disbelief, and whoever doeth good deeds, for their own self they are preparing, (30:44)**

لِيَجْزِيَ الَّذِينَ ءَامَنُوا ۚ وَعَمِلُوا الصَّالِحَاتِ مِن فَضْلِهِ ۗ إِنَّهُ ۙ لَا يُحِبُّ الْكَافِرِينَ

**So that He may recompense those who believe and do good out of His Grace; Verily He loveth not the disbelievers. (30:45)**

وَمِن ءَايَاتِهِ ۗ أَن يُرْسِلَ الرِّيحَ مُبَشِّرَاتٍ ۖ وَلِيُنذِرِكُمْ مِّن رَّحْمَتِهِ ۖ وَلِتَجْرِيَ الْفُلُكُ بِأَمْرِهِ ۖ وَلِتَبْتَغُوا مِن فَضْلِهِ ۗ وَلَعَلَّكُمْ تَشْكُرُونَ

**And of His signs is that He sendeth forth the winds bearing good tidings, and that He may make you taste of His mercy, and that ships may sail by His Command, and that ye should seek of His grace, and that ye be grateful. (30:46)**

وَلَقَدْ أَرْسَلْنَا مِن قَبْلِكَ رُسُلًا إِلَىٰ قَوْمِهِمْ فَجَاءَهُمْ بِالْبَيِّنَاتِ فَاذْتَمَنَّا ۚ مِنَ الَّذِينَ أَجْرَمُوا ۚ وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ

**And indeed sent We before thee apostles unto their people, and came they unto them with clear proofs, then took We vengeance upon those who were guilty; and was incumbent on Us the succour of the believers. (30:47)**

اللَّهُ الَّذِي يُرْسِلُ الرِّيحَ فَتُثِيرُ سَحَابًا فَيَبْسُطُهُ ۗ فِي السَّمَاءِ كَيْفَ يَشَاءُ وَيَجْعَلُهُ ۗ كِسْفًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ حِلَالِهِ ۗ

فَإِذَا أَصَابَ بِهِ ۚ مَن يَشَاءُ مِّنْ عِبَادِهِ ۚ إِذَا هُمْ يَسْتَبْشِرُونَ

**God it is Who sendeth forth the winds, so raise they the clouds, then He spreadeth it forth in the skies as He willeth, and causeth it to break up so that ye see the rays coming forth from inside it; and when He causeth it to fall upon whomsoever He pleaseth of His servants, lo! they rejoice.**

**(30:48)**

وَإِن كَانُوا ۚ مِن قَبْلِ أَنْ يُنْزَلَ عَلَيْهِمْ مِّن قَبْلِهِ ۚ لَمُبْسِينَ

**Even they who, before it was sent down upon them, were in mute despair. (30:49)**

فَأَنْظُرْ إِلَىٰ آثَارِ رَحْمَتِ اللَّهِ كَيْفَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ ذَٰلِكَ لَمُحْيِ الْمَوْتَىٰ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

**Look then at the traces<sup>2</sup>of God's mercy, how He giveth life to the earth after its death; verily He<sup>3</sup>is the giver of life to the dead; and He hath power over all things. (30:50)**

وَلَئِن أَرْسَلْنَا رِيحًا فَرَأَوْهُ مُصْفَرًّا لَّظَلُّوا ۚ مِن ۚ بَعْدِهِ ۚ يَكْفُرُونَ

**And if We send a wind (from which) they see (their tilth turned) yellow, they become, thereafter, disbelievers (ungrateful). (30:51)**

فَإِنَّكَ لَا تُسْمِعُ الْمَوْتَىٰ وَلَا تُسْمِعُ الصُّمَّ الدُّعَاءَ إِذَا وَلَّوْا ۚ مُدْبِرِينَ

**For verily thou canst not make the dead<sup>4</sup>to hear and thou canst not make the deaf<sup>5</sup>to hear the call, when they withdraw turning their backs. (30:52)**

وَمَا أَنْتَ بِهَادِ الْعُمْىٰ عَن ضَلَالَتِهِمْ إِن تُسْمِعُ إِلَّا مَن يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُّسْلِمُونَ

**Nor canst thou lead the blind out of their straying; Thou canst not make hear any but those who believe in Our signs for they are resigned (to Our will i.e. Muslims). (30:53)**

## **Commentary**

### **Verse 41**

The corruption which ruled the various parts of the earth prior to the advent of Islam, is a matter of

history, Hinduism, Buddhism, Judaism, Christianity and Zoroastrianism had lost their hold upon their votaries. Vices of all kinds were freely practised in the name of religious orders of the ages. Since Jesus, six centuries had passed away without any heavenly guidance. Christianity, though the most modern and the youngest of the religions had sunk deep in idolatry and pagan practices.

The holy Prophet Jesus was deified and the saints among his believers, were worshipped. Islam came with the torch of knowledge and learning enlightening the earth. Europe which was long lost in darkness and barbarism owes its awakening to the Renaissance and the Reformation effected by the knowledge and awakening spread by Islam.

This passage indicates that the miseries, tortures which man suffers here as the consequence of his misdeeds, is to set example and correct man. But this is not the purpose of the torture which man may suffer hereafter. (A.P.).

### [Verse 42](#)

The world had become polytheist. How even Christianity had lost the doctrine of the Divine Unity preached by Jesus and was lost in the belief in the fanciful trinity, is a fact too obvious and well-known to be repeated here.

### [Verses 52 – 53](#)

The statement made in these two verses means that the preachings and the guidance of the apostles will only avail those whose minds and hearts are inclined towards the truth, and for those who are adamant, it shall be of no use. (A.P.).

- 
- [1.](#) Death or Resurrection for the Final Judgment.
  - [2.](#) The phenomenon of the Divine mercy.
  - [3.](#) This same God.
  - [4.](#) at heart – adamant in their disbelief.
  - [5.](#) at heart – adamant in their disbelief.

[1] [1]

SHARES

## **Ar-Rum Section 6 – The Evidence Of Those**

# Given Knowledge And Faith

- The various states in man brought by God
- On the Day of Judgment the guilty shall be sifted away from the righteous
- No excuse shall be accepted from the guilty nor will they be entitled to seek God's grace
- The Holy Prophet (*Muhammad*) to be patient and to await the Promise of God

## Ar-Rum Verses 54 – 60

اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً يَخْلُقُ مَا يَشَاءُ وَهُوَ الْعَلِيمُ الْقَدِيرُ

***God (it is) Who created you out of weakness and then caused strength after weakness, then caused weakness after strength and grey hairs; Createth He what soever He willeth, and He is the All-Knowing, the All-Powerful. (30:54)***<sup>1</sup>

وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا لَبِثُوا غَيْرَ سَاعَةٍ كَذَلِكَ كَانُوا يُؤْفَكُونَ

***And the day whereon the Hour (of Judgment) arriveth, the guilty will swear that they tarried not but an hour; Even so they used to utter lies (on earth) (30:55)***

وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَالْإِيمَانَ لَقَدْ لَبِثْتُمْ فِي كِتَابِ اللَّهِ إِلَى يَوْمِ الْبَعْثِ فَهَذَا يَوْمُ الْبَعْثِ وَلَكِنَّكُمْ كُنْتُمْ لَا تَعْلَمُونَ

***And those who have been given knowledge and faith will say: "Indeed tarried ye according to the decree of God till the Day of Resurrection, so this is the Day of Resurrection but ye were wont not to know." (30:56)***

فَيَوْمَئِذٍ لَا يَنْفَعُ الَّذِينَ ظَلَمُوا ۚ مَعذِرَتُهُمْ وَلَا هُمْ يُسْتَعْتَبُونَ

***But on that day their plea shall not profit those who were unjust, nor will they be allowed to [2](#)please (God). (30:57)***

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ وَلَئِنْ جِئْتَهُمْ بِآيَةٍ لَيَقُولَنَّ الَّذِينَ كَفَرُوا ۗ إِنَّا أَنْتُمْ إِلَّا مُبْطِلُونَ

***And indeed have We set forth for the people, in this Qur'an every kind of similitude; And if thou bringest unto them a sign, certainly will say those who disbelieve: "Ye are naught but a false [3](#)claimant." (30:58)***

كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الَّذِينَ لَا يَعْلَمُونَ

***Thus doth God set a seal on the hearts of those who know not. (30:59)[4](#)***

فَأَصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَا يَسْتَخِفَّنكَ الَّذِينَ لَا يُوقِنُونَ

***Therefore be thou patient (for) Verily the promise of God is True, and let not those who have no certainty hold thee in light estimation. (30:60)***

## **Commentary**

### **Verse 56**

The tarrying refers to the intermediary stage as indicated in the following verses. (A.P.)

- 
- [1](#). Refer to verse 22:5.
  - [2](#). By any repentance.
  - [3](#). Who mislead others.
  - [4](#). Refer to verses 2:7, 6:46,7:

[1] [1]

SHARES

## **Luqman – (Luqman)**

**(Revealed at Mecca)**

## 34 Verses in 4 Sections

### Sections of Luqman

1. Qur'an – a Guidance and Mercy for the Righteous.
2. The ethics preached through Luqman.
3. He who Submits himself to God holds the never-breaking Firmest Rope.
4. Let not the life of this world deceive any one.

### Important Topics

1. The people for whom the Qur'an is a Mercy and Guidance, described. (Verses 3–4).
2. Luqman's advice to his son. (Verses 12–19).
3. He who submits to God, has taken hold of the Firmest thing. (Verse 22).
4. The words (or the signs) of God are inexhaustible. (Verse 27).
5. The creation of men is from one single soul. (Verse 28).
6. Man, not to be deceived of the life of this world. (Verse 33).
7. None knows what he will himself earn tomorrow or on which part of the earth he will breathe his last. (Verse 34).

### Introduction

The Surah is named after the one Luqman, who had been blessed with abundant wisdom and who held ideal character and conduct – Luqman's advice to his son is an ideal for the Muslims – '*shirk*', i.e., polytheism has been declared as the greatest iniquity – Ideal morals are prescribed for Muslims in their practical life.

# Luqman Section 1 – Qur’an, A Guidance And Mercy For The Righteous

- Qur’an, a Guidance and Mercy for the righteous
- The genuine believers in God described
- The faithful alone shall be successful
- A disgraceful chastisement for the disbelievers
- Those who believe in God and do good, shall be rewarded with a blissful abode to abide therein for ever

## Luqman Verses 1 – 11

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of God the Beneficent the Merciful*

الْم

*Alif, Lam, Meem. (A. L. M.)<sup>1</sup>(31: 1)*

تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ

*These are the verses of the Book<sup>2</sup>of wisdom, (31:2)*

هُدًى وَرَحْمَةً لِّلْمُحْسِنِينَ

**A guidance and a mercy unto the righteous ones, (31:3)<sup>3</sup>**

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ

**Those who establish prayer and pay the poor-rate, and they, of the hereafter are certain; (31:4)<sup>4</sup>**

أُو۟لَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُو۟لَٰئِكَ هُمُ الْمُفْلِحُونَ

**These are on the guidance from their Lord, and these are they who are successful. (31:5)<sup>5</sup>**

وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا هُزُوًا أُو۟لَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ

**And of the people there is he who buyeth for a vain story, that he may lead (others) astray from the path of God without knowledge; and taketh it<sup>6</sup>(the revelation from God) for a mockery; for these shall be a disgracing chastisement. (31:6)**

وَإِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا وَلَّىٰ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا كَأَن فِيٓ أُنۢبِيَّهِ وَقُرْآنًا فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ

**And when are recited unto him Our signs, he turneth back proudly as if he had heard them not, as though in his ears were a heaviness; so give thou unto him the tidings of a painful chastisement. (31:7)**

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ النَّعِيمِ

**Verily those who believe and do good, for them are the gardens bountiful,<sup>7</sup>(31:8)**

خَالِدِينَ فِيهَا وَعَدَّ اللَّهُ حَقًّا وَهُوَ الْعَزِيزُ الْحَكِيمُ

**To dwell therein; It is the promise of God, (a) true (promise); and He is the All-Mighty, the All-Wise. (31:9)**

خَلَقَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا وَاللَّيْلِ فِي الْأَرْضِ رُوسِي أَن تَمِيدَ بِكُمْ وَبَثَّ فِيهَا مِن كُلِّ دَابَّةٍ وَأَنزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَنبَأْنَا فِيهَا مِن كُلِّ زَوْجٍ كَرِيمٍ

**Created He the heavens without pillars as ye can see them, and He did cast mountains upon the earth lest it shaketh with you, and He hath spread in it of every kind of animals; and We sent down water from the heaven, then caused We to grow up therein (vegetables) of every noble kind. (31: 10)**

هَذَا خَلْقُ اللَّهِ فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِنْ دُونِهِ ۗ بَلِ الظَّالِمُونَ فِي ضَلَالٍ مُبِينٍ

**This is the creation of God, Show me what those besides Him have created. Nay! The unjust are in a manifest straying. (31: 11)**

## **Commentary**

### **Verse 2**

The Holy Qur'an is termed as the Book of Wisdom for it contains factors of the highest knowledge which a mortal of any standard of intellect, from the average to the maximum degree, can possibly bear and which is sufficient for man to raise himself from the abyss of material degradation to the sublime heights of heavenly grace and eternal bliss.

### **Verse 3**

The Holy Qur'an is a guidance from God and God's mercy – for those who are after achieving goodness in their life on earth. Those who wish goodness for themselves and for others, loving the good (*Tawallah*) and discarding the evil (*Tabarra*). This quality, in other words, is '*Taqwa*', i.e., piety and those who possess it, the '*Muttaqin*', the pious ones.<sup>9</sup>

### **Verse 6**

Nusr ibn Harith had been to Syria for trade and having got from there, some stories of the Persian heroes, recited the legends to the assemblies of the Quraysh in Mecca with attention of the people from listening to the recitation of the Qur'an. This verse was revealed.

'*Lahw*', i.e., anything which engages one's mind from serious thinking. Here, to interpret '*Lahw*' as something amusing, will be more appropriate for the reference is to those who try to divert the minds of the people from the Truth by their amusing stories. On this basis the Ahl al-Bayt have applied this term '*Lahwal-Hadith*' to music and to any other amusing entertainment. Under this category come most of the comics and the romantic literature. (A.P.).

### **Verse 10**

There is no doubt that the heavenly bodies are standing and they are not independent in this stand of

theirs as it has been proved that every dimensional being is dependent in its existence. But the holding force is not visible and does not appeal to the external senses for it is a non-material force.

To this, Ali refers in *Nahj al-Balagha* twice in the first discourse. At one place he has said: “*He has bolted the earth with rocks against the shaky movement of the earth.*”

In another place he says: “*He has balanced the movement of the earth with bolted and erected rocks (of the mountains).*” (A.P.).

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- [1.](#) Refer to note on verse 2:1.
  - [2.](#) The Wise Book.
  - [3.](#) Refer to note on verses 2:2, 2:177, 3:137 & 45:20.
  - [4.](#) Refer to note on verses 2:2, 2:177, 3:137 & 45:20.
  - [5.](#) Refer to note on verse 2:5.
  - [6.](#) The right path.
  - [7.](#) Blissful.
  - [8.](#) Beautiful.
  - [9.](#) Refer to note on verses 2:2, 2:177, 3:137, 45:20.

[1] [1]

SHARES

## Luqman Section 2 – The Ethics Preached Through Luqman

- Reward, respect and kindness to parents enjoined upon every human being
- Ethics preached by Luqman to his son – (meant for mankind as a whole)

### Luqman Verses 12 – 19

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۗ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ

**And indeed gave We to Luqman wisdom saying: “Be thou grateful to God; for whoever is grateful,**

**verily he is only grateful for his own self; and whoever is ungrateful, (it is to the discredit of his own self) then verily God is Self-Sufficient, the Most Praised.” (31: 12)<sup>1</sup>**

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ ۖ وَهُوَ يَعِظُهُ ۖ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

**And when said Luqman unto his son, while he was exhorting unto him: “O’ my son!<sup>2</sup>associate not aught with God for verily <sup>3</sup>associating (aught) with God is the greatest iniquity.” (31: 13)**

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ ۖ وَهَنَا عَلَى وَهْنٍ وَفِصْلُُهُ ۖ فِي عَامَيْنِ أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ

**And We did enjoin upon man concerning his parents; beareth him his mother in weakness upon weakness and his weaning taketh two years (and) saying: “Be thou grateful unto Me and unto thy parents; (and remember thou that) unto Me is the ultimate return (of all),” (31: 14)<sup>4</sup>**

وَإِنْ جَاهِدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ ۖ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا وَأَتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

**“And if they contend with thee that thou should associate<sup>5</sup>with Me what thou hast no knowledge of, (then thou) obey them not, and consort kindly,<sup>6</sup>with them in the world, and follow thou the path of him who turneth (repentant) unto Me; then unto Me is the return of ye (all), and then will I inform you of what ye were doing.” (31: 15)**

يَا بُنَيَّ إِنَّهَا إِنْ تَكُ مِنْتُقَالَ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ

**“O’ my son! Verily if it is even the very weight of the grain of a mustard seed (closed) in (even) a rock, or (be it high above) in the heavens or (buried deep) in the earth, God will bring it (forth) to light; (for) verily God is All-Subtle,<sup>7</sup>All- Aware.” (31: 16)**

يَا بُنَيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ

**“O’ my son! establish prayer and enjoin the good and forbid the evil, and be patient against what befalleth thee; verily this is the task of steadfastness” (31: 17)**

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ

**“And turn not thy face at people (in scorn) and walk not in the earth exulting; verily God loveth not any self-conceited boaster” (31: 18)**

وَأَقْصِدْ فِي مَشْيِكَ وَأَغْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ

**“And be moderate<sup>8</sup>(in thy movement)<sup>9</sup>and lower thy voice: Note the degree of humility Islam enjoins upon its adherents verily the most unpleasant of voices is the braying of the asses.” (31: 19)<sup>10</sup>**

## Commentary

### Verse 12

Luqman is said to have been not an apostle of God, but the one blessed with an extraordinary or a special endowment of wisdom. He was the nephew of *Ayyub* (Job) and had lived for a thousand years from the time of David (Dawud) to the time of Jonah (Yunus). Once when Luqman was asleep the angels called him asking him if he would like to be God’s deputy on earth, to which he replied saying that if that be the command of God, he would abide by it and if God had asked about his desire or given him the choice, he would beg to be pardoned and spared from acting as such. The angels asked as to why he said so and he replied saying that it was a great responsibility and a very difficult task to do justice among men, and he could not bear the burden.

Some say that he was an Ethiopian carpenter whom the Greeks have called Aesop. He was a very obedient servant of the Lord. He mostly remained silent engrossed in some higher thoughts. He never slept in the daytime. He never relaxed leaning on anything while he sat in any assembly. He was extremely pious. He was so modest that none saw him passing urine or even bathing. Out of fear for sins, he never rejoiced upon any gain, nor did he grieve over any loss. He married many women and had many issues and most of his children died before him, but he did not mourn much at their death.

Whenever he found any two individuals quarrelling, he used to do his best to bring about reconciliation among the disputants. Whenever he heard any point of wisdom he used to enquire into its details. God had blessed him with special insight and whenever he passed over any vegetation it is said that the herbs used to disclose to him their respective latent properties. He used to visit David and discuss with him about problematic matters.

Even if the whole of humanity becomes disbelievers, it does not at all affect the Glory of God.<sup>11</sup>

Self-interest is the basis of the moral imperative impulse in the human being. Thanking God is necessary for it is in the interest of one’s own self, not because God needs it. (A.P.).

### Verse 13

It is said that one of his wives and some of his sons were disbelievers and Luqman preached to them the faith in God and ultimately, they embraced Islam. Note that polytheism is called '*Zulman-Azim*' – the Greatest Iniquity. It needs to reflect by implying this to the promise of God to Abraham<sup>12</sup> wherein God says that '*Imamah*', i.e., the office of a Divinely Commissioned Guide (Religious leadership) is a Covenant of God, which shall not reach those polluted with iniquity, i.e., '*shirk*', i.e., polytheism. But no sooner the Holy Prophet departed from this world, than the people forgot posed themselves as the successors of the Holy Prophet and assumed for themselves this heavenly office, and titling themselves as religious guides created chaos in the realm of religion and faith. The only one, next only to the Holy Prophet whom no polytheism of any kind could ever pollute, was Ali ibn Abi Talib which fact is universally acknowledged by the Muslim World as a whole. It is only Ali, besides the Holy Prophet, who had never bowed to anyone else besides God and it is only acknowledging this fact that the Muslim World addresses Ali with the salutation '*Karrama Allahu Wajhahu*' – God has made his (Ali's) face graceful.

And all the others, had once been idolators who later on embraced Islam and in the case of many, their joining the ranks of the Muslims was only a diplomatic move. Besides the frequent references to the character and the conduct of such hypocrites, a complete surah (chapter) has been revealed disclosing their personalities (chapter 63). Such opportunists proved what they actually were, in the trying times of the defensive battles which Islam had to face for its very existence. Some of them even ran away from the battlefields and disappeared for days together (see any detailed Islamic history). And no sooner the Holy Prophet left this world, then this element inflicted the worst miseries and tortures upon the holy members of the House of the Holy Prophet, the Ahl al-Bayt and their faithful devotees. The very house of the Holy Lady Fatima was threatened to be burnt by the opportunists and Fatima was deprived of her very legitimate rights over the legacy which under the Qur'anic ordinance was bequeathed to her by her father the Holy Prophet.

### Verse 14 – 15

Obedience to parents is enjoined as the prescribed duty of the issues excepting when it is against God and the issue is enjoined against the correct belief in Him. Subject to this proviso, duty to

the parents has been made subordinate or next to one's duty to God.

The last clause asserts that thanking God is more important than thanking the parents, though both are necessary, and on this ground says the following verse. (A.P.).

### Verse 15

This is a clear order not to follow the parents who are not on the right path. On the contrary one should

follow the path of the one whose movement is towards God. (A.P.).

## Verse 16

Refers to the Total Resurrection when everything will be resurrected and that nothing will escape the attention of the All-Pervading Omniscient God. (A.P.).

- 
- [1.](#) Refer to verse 14:8.
  - [2.](#) O' my child!
  - [3.](#) In authority.
  - [4.](#) Refer to verses 29:8 & 46:15.
  - [5.](#) In authority.
  - [6.](#) Reputably.
  - [7.](#) Ar. Latif.
  - [8.](#) Modest.
  - [9.](#) Gait.
  - [10.](#) Note the degree of humility Islam enjoins upon its adherents.
  - [11.](#) Refer to verse 14:8.
  - [12.](#) See verse 2:124.

[1] [1]

SHARES

## **Luqman Section 3 – He Who Submits Himself To God Holds The Never-Breaking Firmest Rope**

- The bounties of God provided for man
  
- Ancestors should not be blindly followed
  
- Those who submit themselves to God have laid their hand upon a never-breaking firmest rope
  
- Those who disbelieve shall return to God to know what they did

- The grief of the Holy Prophet *Muhammad* for the disbelievers

## Luqman Verses 20 – 30

أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعْمَهُ ۗ ظَهَرَةً وَبَاطِنَةً وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّنِيرٍ

**What! See ye not that God hath made subservient unto you what is in the heavens and what is in the earth, and completed<sup>1</sup>on you His bounties (both) apparently<sup>2</sup>and <sup>3</sup>hidden? yet among the people is he who disputeth concerning God without knowledge and without any guidance and without any book illuminating. (31:20)<sup>4</sup>**

وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا ۖ بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا أَوْ لَوْ كَانَ الشَّيْطَانُ يَدْعُوهُمْ إِلَىٰ عَذَابِ السَّعِيرِ

**And when it is said unto them, “Follow ye what God hath sent down,” say they, “Nay! follow we that on which found we our fathers”;<sup>5</sup>What! (would they do it) even if it be Satan beckoning them unto the chastisement of the blazing fire! (31:21)**

وَمَن يُسْلِمْ وَجْهَهُ ۖ إِلَىٰ اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ وَإِلَىٰ اللَّهِ عَاقِبَةُ الْأُمُورِ

**And whosoever setteth his face (submitting himself) unto God, and he be a doer of good, then indeed hath (he) laid hold on a firmest hand–hold<sup>6</sup>(a rope); and unto God is the end of all affairs. (31:22)<sup>7</sup>**

وَمَن كَفَرَ فَلَا يَحْزُنكَ كُفْرُهُ ۖ إِلَيْنَا مَرْجِعُهُمْ فَنُنَبِّئُهُم بِمَا عَمِلُوا ۗ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ

**And whoever disbelieveth, let not his disbelief grieve<sup>8</sup>thee; unto Us is their return, then will We inform them of what they did; verily God well-knoweth what is in their breasts. (31:23)**

نُمَتِّعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابِ غَلِيظٍ

**We provide them to enjoy a little, then will We drive them to a severe chastisement. (31:24)**

وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ



[7.](#) Refer to verses 2:112, 3:18 & 30:30.

[8.](#) Compare this compassion to Noah, Moses and Jesus cursing the disbelievers. Refer to note on verse 71:26.

[9.](#) Ar. Ghani.

[10.](#) Ar. Hameed.

[11.](#) Concerning Creation as well as legislation.

[12.](#) Refer to note on verse 18:109.

[1] [1]

SHARES

## Lugman Section 4 – Let Not The Life Of This World Deceive Any One

- The ingratitude of the disbelievers after being blessed by God’s bounties
- Let not the life of this world deceive anyone
- God alone knows the Hour of Judgment
- No soul knows what he will earn tomorrow and no soul knows in which land he will die

### Lugman Verses 31 – 34

أَلَمْ تَرَ أَنَّ الْفُلُكَ تَجْرِي فِي الْبَحْرِ بِنِعْمَتِ اللَّهِ لِيُرِيَكُمْ مِنْ آيَاتِهِ ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ

**Seest thou not that the ships sail on the sea by the favour of God, that He may show you of His signs? Verily in this are signs for every steadfast grateful (one). (31:31)**

وَإِذَا غَشِيَهُمْ مَوْجٌ كَالظُّلْمِ دَعَا ۗ اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ فَمِنْهُمْ مُقْتَصِدٌ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا كُفُورًا خَتَّارٍ كَفُورٍ

**And when covereth them a wave like mountains they call upon God in sincere devotion unto Him; but when He bringeth them safe to land, of them are those who halt between<sup>2</sup>(the right and wrong); and disputeth not about Our signs but every perfidious, ungrateful one. (31:32)<sup>3</sup>**

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ وَأَخْشَوْا ۖ يَوْمًا لَا يَجْزِي وَالِدٌ عَنْ وَلَدِهِ ۖ وَلَا مَوْلُودٌ هُوَ جَازٍ عَنِ وَالِدِهِ ۖ شَيْئًا ۚ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغُرُورُ

**O' ye people! guard ye (your selves against the wrath of) your Lord and dread ye the day<sup>4</sup>when a father shall avail not of his son, neither the child shall avail of its father; verily the promise of God is true, so let not the life of the world beguile you; nor let the deceiver deceive you concerning God. (31:33)<sup>5</sup>**

إِنَّ اللَّهَ عِنْدَهُ ۖ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ۖ

**Verily, God is He with Whom is the knowledge of the Hour<sup>6</sup>and He sendeth down the rain, and knoweth He what is in the wombs; and knoweth not any soul what he shall earn the morrow; and knoweth not any soul in what lands he shall die; Verily God is All-Knowing, All-Aware. (31:34)<sup>7</sup>**

## **Commentary**

### **Verse 28**

The passage may mean that the creation and the resurrection of the whole, is as easy as is the creation and the resurrection or the procedure of the creation and the resurrection of the whole, is the same. the procedure of the creation and the resurrection of the whole, is the Qur'an – it may mean that the whole is so well connected with its components that the creation and the resurrection of one part affects also the whole. (A.P.)

### **Verse 33**

The First Holy Imam Ali ibn Abi Talib said – 'There are only three days for a man. The day which is past, over which he has no hold. The day which has to come of which man can never be sure and the day which he passes, that is the day for him to do the best possible for him, for death is always there waiting for him – and he might not live the next day or even the next moment.' Ali says:

*'Thy yesterday is gone, thy tomorrow is doubtful. Therefore value thy today and act as thou shouldst.'*

## Verse 34

A man, Harith ibn Amr al-Mahrabi, a Bedouin, came to the Holy Prophet and said:

1. *Tell me when the Day of Judgment would take place.*
2. *I have sown, let me know when it would rain.*
3. *My wife is pregnant – Tell me whether she would deliver a son or a daughter.*
4. *Show me where I would be buried.*

The Holy Prophet said: All these matters are in the treasury of the knowledge of God and none knows it – This verse was revealed.

It also indicates the kind of the people the Holy Prophet had to face. People expected the apostles of God to be soothsayers or fortune-readers. Besides the demands to show some acts of marvel, i.e., miracles, was not to be led to the right course but just to satisfy their fancy to merely witness some wonderful things for even after manifesting the greatest wonders which any mortal could ever expect to witness them on earth, they did not accept the right faith and conduct.

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[1.](#) The Prophet addressed for the people.

[2.](#) Moderate.

[3.](#) Refer to verse 10:22.

[4.](#) The day of final judgment.

[5.](#) Refer to verse 25:5.

[6.](#) Of the ultimate end.

[7.](#) Math. 24/36, Mark 13/32. The hour of Total Resurrection for the Final Judgment.

# As-Sajdah – The Adoration

(Revealed at Mecca)

30 Verses in 3 Sections

## Sections of As-Sajdah – The Adoration

1. Qur'an – the Book from the Lord of the Worlds.
2. A believer and disbeliever cannot be equal.
3. Similitude of Moses' Missions.

## Important Topics

1. The calculation or the extent of time with God. (Verse 5).
2. The process of creation, man passes through. (Verses 7–9).
3. People doubting their resurrection afresh. (Verse 10).
4. A believer and transgressor cannot be alike. (Verse 18).
5. The marvel of the well-planned provision of water from heaven and its distribution and storage on earth. (Verse 27).

## Introduction

The name of the Surah has been drawn from the quality of the true believers in God who remember God and offer prostration to him, mentioned in this Surah – There is a reference to the genesis of mankind and the resurrection which is sure to be affected – Believers and disbelievers can never be equalised. The chastisement for the disbelievers and the reward for the believers and the righteous in store with God and the excellence of the reward being such that none could know it, for it is such that neither any eye has seen the like of it nor any ear has heard anything about it and nor any heart can conceive it. Reference to the grant of the scripture to Moses. The Holy Prophet, is asked to wait and see the fate of

his opponents in this world as well as in the hereafter.

[1] [1]

SHARES

## As-Sajdah Section 1 – Qur’an, The Book From The Lord Of The Worlds

- Qur’an doubtlessly the Book from the Lord of the Worlds, given to the Holy Prophet Muhammad to warn mankind that they may be guided aright
- The creation of the Universe
- The creation of Man

### As-Sajdah Verses 1 – 11

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of God the Beneficent the Merciful*

الْم

*Alif, Lam, Meem. (A. L. M.) (32:1)<sup>1</sup>*

تَنْزِيلُ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ

*The revelation of the Book (the Qur’an) there is no doubt in it, (it is) from the Lord of the worlds.  
(32:2)*

أَمْ يَقُولُونَ افْتَرَاهُ بَلْ هُوَ الْحَقُّ مِنْ رَبِّكَ لِتُنذِرَ قَوْمًا مَّا أَتَاهُمْ مِنْ نَذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ يَهْتَدُونَ

**Or say they “He<sup>2</sup>hath forged <sup>3</sup>it?” Nay! it is the truth from thy Lord, that thou mayest warn a people unto whom came not any warner before<sup>4</sup>thee, that happily they may be guided aright. (32:3)**

اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ مَا لَكُمْ مِنْ دُونِهِ ۚ مِنْ وَلِيٍّ وَلَا شَفِيعٍ أَفَلَا تَتَذَكَّرُونَ

**God (it is) Who created the heavens and the earth and what is between them in six days (stages) and got firm on His Throne (of authority), for you there is none besides Him of a guardian, nor any intercessor; What! will ye not then reflect? (32:4)<sup>5</sup>**

يُدِيرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ ۙ أَلْفَ سَنَةٍ مِّمَّا تَعُدُّونَ

**Regulateth He (all) the affairs from the heaven to the earth, then shall it ascend unto Him in a day the measure of which is a thousand years of what ye reckon. (32:5)<sup>6</sup>**

ذَٰلِكَ عِلْمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزِ الرَّحِيمِ

**This<sup>7</sup>is the Knower of the hidden and the manifest, the All-Mighty, the All-Merciful, (32:6)**

الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ ۚ وَبَدَأَ خَلْقَ الْإِنسَانِ مِنْ طِينٍ

**He Who made best every thing which He hath created and began the creation of man from clay. (32:7)<sup>8</sup>**

ثُمَّ جَعَلَ نَسْلَهُ ۙ مِنْ سُلَالَةٍ مِّن مَّاءٍ مَّهِينٍ

**Then He made his progeny of an extract of despised water <sup>9</sup>(liquid) (32:8)<sup>10</sup>**

ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُّوحِهِ ۚ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ

**Then <sup>11</sup>shaped him and breathed into him of His spirit<sup>12</sup>and made for you the ears, and the eyes and the hearts; (yet how) Little is it that ye give thanks. (32:9)<sup>13</sup>**

وَقَالُوا ۗ أَإِذَا ضَلَلْنَا فِي الْأَرْضِ أَإِنَّا لَفِي خَلْقٍ جَدِيدٍ ۗ بَلْ هُمْ بِلِقَاءِ رَبِّهِمْ كَافِرُونَ

**And said they: “What! when we become lost in the earth, shall<sup>14</sup>we even then be (returned) into a new creation?” Nay! in the meeting of their Lord they are disbelievers. (32: 10)<sup>15</sup>**

قُلْ يَتَوَفَّاكُم مَّلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ

**Say thou: “Shall cause you to die the angel of death who is put in charge of you, then unto your Lord ye shall be brought back. (32: 11)<sup>16</sup>**

## **Commentary**

### **Verse 3**

Since the departure of Jesus until the advent of the Holy Prophet Muhammad, there had not come to the people any Warner, i.e., an apostle from God, to prevent their going astray from the right path which was already shown to them through Jesus and the apostles preceding him.

### **Verse 4**

See verses 7:54, 10:3, 11:7, 25:59, 41:12, 70:4.

About the conception of time beyond this life, i.e., on the Day of Judgment – see verse 70:4 and the next verse.

### **Verse 5**

In view of the extent of the time which to us, now is unimaginable, the restoration of all values on the Day of Judgment will be in so short a time that it will be the twinkling of an eye and yet to our calculation it will be thousands of years.<sup>17</sup>

This clearly indicates the circular process of the divine administration – descending from the highest to the lowest and ascending from the lowest to the highest, not in the ordinary days of twenty-four hours. Refer to note on verse. (A.P.).

### **Verse 6**

This ‘*al-Ghayb*’ and ‘*al-Shahadah*’ in correspondence with the ‘*al-Sama*’ and the ‘*al-Ard*’ mentioned in the previous verse 5 in the sense that by ‘*al-Sama*’ means the unseen world and ‘*al-Ard*’ the seen world which appeals to the external senses. (A.P.).

## Verse 7

Refer to verse 23:12–16.

His planning of everything is the Best. (A.P.).

## Verse 10

See verses 13:5, 17:49, 19:66, 36:78.

This is said referring to what the Holy Prophet used to assert that man is created to last for ever and not to be destroyed after a while. The only thing is that man is shifted from one abode to another one which may be happy or miserable as per his own doings *'khuliqa al-nasu li-l-baqa<sup>۱</sup> la li-l-fana<sup>۲</sup>* – Man has been created to last and not to perish. *'inna<sup>۳</sup>ma yunqaluna min dari al-a<sup>۴</sup>mali ila dari al-shaqawati aw al-sa<sup>۵</sup>adati<sup>۶</sup>* They are only shifted from the abode of action to the abode of consequence either happy or miserable. (A.P.).

## Verse 11

Here asserts that it is the angel of death who causes death. In verse 6:61 – it attributes death to the angels and in verse 39:42 attributes to God Himself – just to indicate that whatever is done, God is the real cause of it. The others are only the agencies subservient to His will. (A.P.).

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- [1.](#) Refer to note on verse 2:1.
  - [2.](#) The Holy Prophet Muhammad.
  - [3.](#) Qur'an.
  - [4.](#) Since the immediately preceding apostle Jesus.
  - [5.](#) Refer to verses 7:54, 10:3, 11:7, 25:59, 41:9–12 & 70:4.
  - [6.](#) Refer to verses 22:47 & 70:4.
  - [7.](#) Such.
  - [8.](#) Refer to verses 23:12–16. God's planning of every thing is the Best.
  - [9.](#) Sperm. Refer to note on verses 36:77, 16:4 & 86:6.
  - [10.](#) Refer to verse 23:12.
  - [11.](#) Refer to verse 15:29.
  - [12.](#) Into a harmonious whole.
  - [13.](#) Refer to verses 2:30, 7:11–12, 12:7, 15:29, 18:37 & 20:116.
  - [14.](#) Is it – Are we going to be in a new creation?
  - [15.](#) Refer to verses 13:5, 17:49, 19:66 & 36:78.
  - [16.](#) Refer to verses 6:61 & 39:42.
  - [17.](#) See verses 22:47, 70:4.

# As-Sajdah Section 2 – A Believer And Disbeliever Cannot Be Equal

- On the Day of Judgment, the guilty shall seek respite but it shall not be given
- The punishment which awaits the disbelievers and the reward ready to be given to the righteous
- A believer and a disbeliever cannot be equal

## As-Sajdah Verses 12 – 22

وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُوا رُءُوسِهِمْ عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ

**And couldst thou but see when the guilty ones shall droop their heads before their Lord (saying): “O’ our Lord! we have seen and we have heard, now then send us back, we will do good; verily (now) we are certain” (32: 12)**

وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدًىٰ وَلَكِنْ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ

**Had We pleased certainly We would have given every soul its guidance, but true<sup>1</sup>is the word which hath gone forth from Me, certainly will I fill hell with jinn and men together. (32: 13)<sup>2</sup>**

فَذُوقُوا<sup>3</sup> بِمَا نَسِيْتُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا إِنَّا نَسِينَاكُمْ وَذُوقُوا<sup>4</sup> عَذَابَ الْخُلْدِ بِمَا كُنْتُمْ تَعْمَلُونَ

**So (they will be told) “Taste ye (the recompense) for what ye had forsaken<sup>3</sup>the meeting of this your day Verily We too forsake you: and taste ye the abiding chastisement for what ye were doing.” (32: 14)**

إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِرُوا بِهَا خَرُّوا<sup>5</sup> سُجَّدًا وَسَبَّحُوا<sup>6</sup> بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ

**Verily believed in Our signs only those who when they are reminded of them, fall down prostrating in obeisance and celebrate<sup>4</sup>the praise of their Lord, and they exalt not (with pride). (32: 15)<sup>56</sup>**

تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ

**Their sides<sup>7</sup>forsake their beds (getting way from their beds overnight), praying unto their Lord in fear and (in) hope, and (of what We provide them with) spend they (benevolently in the Way of their Lord) (32: 16)**

فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً<sup>٥</sup> بِمَا كَانُوا<sup>٤</sup> يَعْمَلُونَ

**And knoweth not any soul what is hidden for them (the righteous ones) of the joy of the eyes, in recompense for what (good) they were doing. (32: 17)**

أَفَمَن كَانَ مُؤْمِنًا كَمَن كَانَ فَاسِقًا لَّا يَسْتَوُونَ<sup>٦</sup>

**Is he then who is a believer like the one who is a transgressor?<sup>8</sup>They shall not be held<sup>9</sup>alike. (32: 18)**

أَمَّا الَّذِينَ ءَامَنُوا<sup>٧</sup> وَعَمِلُوا<sup>٨</sup> الصَّالِحَاتِ فَلَهُمْ جَنَّاتُ الْمَأْوَىٰ نُزُلًا<sup>٩</sup> بِمَا كَانُوا<sup>٩</sup> يَعْمَلُونَ

**As for those who believe and do good, for them, the gardens (of bliss) shall be the (heavenly) abode; as an entertainment for what (good) they were doing. (32: 19)**

وَأَمَّا الَّذِينَ فَسَقُوا<sup>١٠</sup> فَمَا لَهُمْ النَّارُ كُلَّمَا أَرَادُوا<sup>١١</sup> أَن يَخْرُجُوا<sup>١٢</sup> مِنْهَا أُعِيدُوا<sup>١٣</sup> فِيهَا وَقِيلَ لَهُمْ ذُوقُوا<sup>١٤</sup> عَذَابَ النَّارِ الَّتِي كُنْتُمْ بِهَا<sup>١٥</sup> تُكذِّبُونَ

**But as for those who transgress, their abode shall be the (hell) fire; so oft as they shall desire to get out of it they shall be brought back into it, and it shall be said unto them: “Taste ye the chastisement of the fire which ye used to belie.” (32:20)**

وَلَنُذِيقَنَّهُمْ مِّنَ الْعَذَابِ الْأَدْنَىٰ دُونَ الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ

**And (here) certainly will We make them taste of a minimum chastisement instead of the**

**maximum chastisement, that happily they may turn (unto Us, repentant). (32:21)**

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ ۖ ثُمَّ أَعْرَضَ عَنْهَا ۗ إِنَّا مِنَ الْمُجْرِمِينَ مُنْتَقِمُونَ

**And who is more unjust than he who is reminded of the signs of his Lord, then he turneth away from them? Verily We, from the guilty ones, shall exact (the due) retribution. (32:22)**

## **Commentary**

### **Verse 13**

As an explanation to this verse refer to the portion of Ali's prayer 'Dua Kumayl'.

### **Verse 15**

See verses 7:206, 13:15, 22:77. Those who recite this verse and also those who hear it recited, must offer a prostration to the Lord. The prostration here is Wajib, i.e., Compulsory.

Exposes His glorification by praising Him.

### **Verse 16**

This verse was revealed about the Holy Imam Ali ibn Abi Talib and those of his followers (his Shias) who following his example, sleep only the first two-thirds of the night and in the last one-third they are awake with the eagerness and sincerity to pray to God. The Holy Prophet said: *"Shall I inform you of the entrance of righteousness – Remember ye that fasting is a shield against the fire of Hell – Giving of alms wipes out sins – and waking up in the night in prayer takes one nearer to God. The Holy Prophet said that he who thinks lightly of the midnight (Tahajjud) prayer, is not of us (Ahl al-Bayt), i.e., he is not the true follower of the Holy Prophet and his Ahl al-Bayt.*

Uways al-Qarani used to spend the whole night, in 'Ruku' (bowing) or in 'Sajdah' (i.e., prostration).

When asked about his whole night-long bowing and prostration, he replied: *"Where is the night." Alas! "It is so short, had it been from the beginning of the world to its end I would have spent it in prostration to the Lord and crying for my salvation."*

### **Verse 17**

What God has in store to reward his faithful servants with, no eye has seen, nor any ear has heard it and no heart of any man can ever conceive it.

This verse proves that all the description of the sensual pleasures of the life hereafter is a mere

figurative expression as otherwise the pleasure is hidden far beyond the human grasp. (A.P.).

## Verse 18

It is recorded alike by both the Sunni and the Shia commentators that al-Walid ibn <sup>ع</sup>Utbah ibn Abi Mu<sup>ع</sup>ayt who was a step-brother of Uthman, once by way of priding over Ali said *“O Ali, thou art only a boy and the strength of my youth is superior to thine, I am more than thee in the sharpness of the tongue, my lance is sharper than thine and in the army I am more steadfast than thee.”* Ali in reply to the infidel said *“Be quiet O’ rebellious one! Though art no comparison to me.”* This verse was revealed (U.B.)<sup>10</sup>.

This same Walid was appointed by Uthman, as the Governor of Kufa and once at the morning prayer, he was so much drunk that instead of two ‘Rak’ahs’ (units) of the morning prayer, he offered four ‘Rak’ahs’ and turning to those in the ranks behind him, said *“I am happy now. Tell me, if you want I shall increase the Rak’ahs.”* When this matter was reported to Uthman, he consulted Ali and Ali suggested to punish the transgressor of the Law of God, with eighty stripes. Remembering the event, Utbah never paid allegiance to Ali even when Ali accepted the Khilafah after Uthman (M.S., U.B., M.F.A.).<sup>11</sup>

## Verse 21

This could be a reference to the drought of seven years which took place during the lifetime of the Holy Prophet or to the battle of Badr when most of the leading chiefs of the disbelievers were killed.

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- <sup>1</sup>. Just.
  - <sup>2</sup>. Refer to verse 11:119.
  - <sup>3</sup>. Neglected.
  - <sup>4</sup>. Expose His glorification by praising Him.
  - <sup>5</sup>. Refer to verses 7:206, 13:15 & 22:77.
  - <sup>6</sup>. Sajdah – Prostration (Wajib) Compulsory.
  - <sup>7</sup>. For ‘Tahajjud’ prayers.
  - <sup>8</sup>. What about breaking the Covenant of Ghadir Khumm?
  - <sup>9</sup>. Not equal.
  - <sup>10</sup>. Umdat al-Bayan.
  - <sup>11</sup>. Minhaj as-Sadiqin, Umdat al-Bayan, Minhaj ul-Fada<sup>ع</sup>il al-Ahl al-Bayt.

[1] [1]

SHARES

# As-Sajdah Section 3 – Similitude Of Moses’ Missions

- As Moses was also given a book to guide the children of Israel
- The Qur’an has been revealed to the Holy Prophet Muhammad to guide mankind
- Lesson to be drawn from the previous people, punished for their disbelief
- The Day of Judgment shall be the day of recompense and not of granting any respite to anyone

## As-Sajdah Verses 23 – 30

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَلَا تَكُنْ فِي مِرْيَةٍ مِّنْ لِّقَائِهِ ۗ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَائِيلَ

**And indeed gave We unto Moses the Book, so be thou<sup>1</sup>not in doubt of receiving this from Him (God), and it (Torah) made We a guidance unto the children of Israel, (32:23)**

وَجَعَلْنَا مِنْهُمْ أُمَّةً يَهْتَدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا ۗ وَكَانُوا ۗ بِآيَاتِنَا يُوقِنُونَ

**And of them made We Leaders (Imams)<sup>2</sup>to guide (the people) by<sup>3</sup>Our command as they were steadfast (in the calamities); and they of Our signs were quite certain. (32:24)**

إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا ۗ فِيهِ يَخْتَلِفُونَ

**Verily thy Lord Himself will decide between them on the Day of Judgment concerning what they therein were disputing. (32:25)**

أَوَلَمْ يَهْدِ لَهُمْ كَمَا أَهْلَكْنَا مِنْ قَبْلِهِمْ مِّنَ الْقُرُونِ يَمْشُونَ فِي مَسْكِنِهِمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ أَفَلَا يَسْمَعُونَ

**What! Doth it not guide them aright (to see) how many of the generations We did destroy before them, they walk<sup>4</sup>(today) in (the ruins of) their abodes; verily in this are signs; Will they not then hear? (32:26)**

أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ الْجُرُزِ فَنُخْرِجُ بِهِ زَرْعًا تَأْكُلُ مِنْهُ أَنْعَامُهُمْ وَأَنْفُسُهُمْ أَفَلَا يُبْصِرُونَ

**What! See they not that We drive the water unto the parched earth and We bring forth with it crops of which eat the cattle and they themselves? Will they not then see? (32:27)<sup>5</sup>**

وَيَقُولُونَ مَتَى هَذَا الْفَتْحُ إِن كُنْتُمْ صَادِقِينَ

**And say they: “When will this judgment take place? (tell us) if ye be truthful,” (32:28)<sup>6</sup>**

قُلْ يَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِينَ كَفَرُوا إِيمَانُهُمْ وَلَا هُمْ يُنظَرُونَ

**Say thou (O’ Our Apostle Muhammad!): “On the Day of Judgment, will not profit those who disbelieve, their faith, nor will they be respited.” (32:29)<sup>7</sup>**

فَاعْرِضْ عَنْهُمْ وَانْتَظِرْ إِنَّهُمْ مُنْتَظِرُونَ

**So turn thou away from them and wait, verily they too do wait. (32:30)<sup>8</sup>**

## **Commentary**

### **Verse 23**

The life–history of Moses is identical with that of the Holy Prophet:

- Moses was given the *Torah* and the Holy Prophet, the Holy Qur’an.
- Moses was under the command to fight his enemies, the Holy Prophet was also ordered to do the same.
- Moses had prayed to God to assist him with Aaron as his Deputy, the Holy Prophet was given Ali as his Deputy.

- Moses was victorious against Pharaoh's forces and the Holy Prophet was granted triumph over his enemies.
- Moses's wife Safoora fought with Usha ibn Nun, and A'isha the wife of the Holy Prophet, at the head of the army, fought Ali at Jamal (battle of Jamal).
- According to the Torah there were Twelve disciples of Moses and the Holy Prophet was succeeded by Twelve Holy Imams.

(a) There are several interpretations – but the most appropriate one is – ‘*Thou O' Prophet*’ –meaning the followers – be not in doubt about Moses receiving the book – referred here.

(b) Faith and certainty and steadfastness are the essential considerations for the status of Imamah – and none was declared an Imam without being qualified with these qualities.[9](#) (A.P.).

### Verse 24

This is a reference to the twelve holy Imams of the Ahl al-Bayt, the divinely commissioned guides to mankind on the path of Islam and the custodians of the Final Word of God (the Holy Imams) – with whom the Holy Prophet left the Holy Book to secure it intact, against any corruption or *Tahrif* and to give to mankind its correct interpretations as the authorised deputies of the Last Apostle of God.

### Verses 26 – 30

The very fact of the vicissitude of fortune or the natural changes which are daily taking place here are the proof that, in this life, all are in transitory state which undoubtedly has an end and that whatever one should do to secure a good end it should be done here. Otherwise at the end nothing can be done. (A.P.).

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[1.](#) The Prophet addressed for the people.

[2.](#) Note: Like the apostles and prophets, Imams or leaders also are made or appointed by God and not by man through election or nomination.

[3.](#) In accordance to.

[4.](#) They pass through or pass by.

[5.](#) Refer to note on verse 32:26.

[6.](#) Refer to note on verse 32:26.

[7.](#) Refer to note on verse 32:26.

[8.](#) Refer to note on verse 32:26.

[9](#). Refer to verse 2:124.

[1] [1]

SHARES

# Al-Ahzab - The Clans

(Revealed at Medina)

73 Verses in 9 Sections

## Sections of Al-Ahzab - The Clans

1. The Prophet Muhammad's claim on the soul of the Believer.
2. The treachery of the hypocrites exposed.
3. An excellent pattern in the Holy Prophet *Muhammad*.
4. The People of the House (The Ahl al-Bayt) Divinely purified.
5. No believer shall have any choice against the command of the Prophet of God.
6. The Prophet sent as a Witness, a Bearer of glad tidings and Bright Lamp.
7. Those who annoy God and His Prophet *Muhammad*.
8. The knowledge of the Hour of Judgment.
9. Fie who obeyed God and His Apostle, achieved a mighty success.

## Important Topics

1. Instruction from God about dealing with the hypocrites. (Verse 1).
2. Ordinance regarding *Zihar* (as not a divorce). (Verse 4).
3. Adoption of any one as a son does not actually make him a son (Adoption not recognised by Islam). (Verse 6).
4. The Holy Prophet Muhammad has a claim on the believers more than their own selves (souls) and his wives declared as the Mothers of the believers. (Verse 6).
5. The attack of the Allies on the Muslims in Medina. (Verses 9–20, 22).
6. In the Holy Prophet Muhammad, there is an excellent Exemplar for him who believes in God and the Day of Judgment. (Verse 21).
7. The wives of the Holy Prophet warned against the lust for the luxuries of this world and advised to take a release from the wedlock and go away seeking the fulfilment of their lust elsewhere or to remain with the Holy Prophet, if they could remain content and hoping for the reward in the hereafter if they remain righteous. (Verses 28–30).
8. The wives of the Holy Prophet to remain disciplined against giving any cause of attraction to the evil hearted ones. (Verse 31–32).
9. The wives of the Holy Prophet commanded to remain indoors and never to display their finery. (Verse 33).
10. The Ahl al-Bayt declared to have been purified by God Himself. (Verse 33).
11. The wives of the Holy Prophet commanded to be confined to their abodes, even to pray and remember God, indoors. (Verse 34).
12. The qualities of the men and the women for whom is the great reward with their Lord. (Verse 35).
13. None has any choice of any discretion whatsoever against the word of the Holy Prophet. (Verse 36).
14. He who disobeys God and the Holy Prophet has strayed off from the Right Path. (Verse 36).
15. God's direction to the Holy Prophet to receive Zaynab in a wedlock when she was divorced by Zaid. (Verse 37).
16. There should be no hindrance to the Holy Prophet's executing what he is commanded by God. (Verse 38).

17. The actual position of the Holy Prophet as the Last of the Prophets from God and his relation to none as a father, simply because he has adopted any one as a son or declared as such. (Verse 40).
18. The Holy Prophet sent into the world as a Witness, a Bearer of glad tidings, a Warner, a to mankind towards God and an Ever-Lit Light-Giving Torch or Lamp. (Verse 46–47).
19. The ordinance about wedlock and divorced women. (Verse 49).
20. God's direction to the Holy Prophet about the women he had to receive in a wedlock for himself. (Verse 50–52).
21. The discipline to be observed in visiting the Holy Prophet in his house. (Verse 53).
22. The ordinance for women to be behind the veil and their care when they talk to men. (Verse 53).
23. God's command to the believers to invoke the divine blessings *Salawat* on the Holy Prophet in the manner as it should be done. (Verse 56).
24. The curse of God in this life and in the hereafter for those who annoy the Holy Prophet and God. (Verse 57).
25. Never does the course of God undergo any change. (Verse 62).
26. None but God, has the knowledge of the coming of the Hour of the Final Judgment. (Verse 63).
27. The Divine Trust was declined by the heavens and the earth and mountains, and man accepted it. (Verse 72).

## Introduction

The name of the Surah has been drawn from the name given to the huge attack upon the Muslims jointly by all the tribes of the Jews and the heathens. The Muslims to defend themselves, was naturally an impossibility, for the enemy was ten times stronger than the few ill-armed Muslims. The encounter with the enemy in the battle of the 'Ditch' (*Khandaq*) or 'Ahzab' (the Allies) – was nothing but a Trial and the success was due to heaven's help which drove away the enemy in such chaos, confusion and in such a disheartened state that they could never again think of any organised attack upon the Muslims.

This is one of the historic events which was nothing but heaven's plan to prove beyond all doubts as to how much the companions of the Holy Prophet, were sincere in their faith in God and their attachment to the Holy Prophet for, when the enemy challenged for a combat, none stirred from his place excepting Ali ibn Abi Talib. The first decisive and disheartening blow to the enemy was by Ali, the Lion of God, at which the Holy Prophet declared: "*Darbatu ٱAliyin yawma al-Khandaq afٱalu min ٱibadati al-thaqalayn.*", i.e., the one stroke of Ali on the day of the 'Ditch', is superior to the supplication of both the

worlds, (i.e., the seen and the unseen) but for which, Islam would have been wiped out of existence, once and for all.

Mere verbal or traditional or conventional consideration about the relationship like the adoption of anyone as one's son, has no actual value as the real relationship as such. Wives could not be deserted by the husbands for merely having called them to be their mothers – Such customs which were in vogue, were abolished by Islam for ever. The attack of the confederates was for an utter annihilation of Islam and the Muslims. The Jews were punished for their treachery. Objection against the Holy Prophet's private life refuted – The sincerity of wives in their attachment or devotion to the Holy Prophet was proved in their worrying and teasing him for providing them with comforts and luxuries and the Holy Prophet's offering them to release them from the wedlock if they liked to go out seeking their fortune elsewhere which tendency and conduct on their part proved the justification of their exclusion from the term Ahl al-Bayt, for they could be discarded at any time, and could join someone else in matrimony.

To call the Holy Prophet, a voluptuary is nothing but the betrayal of one's ignorance of the facts about the Holy Prophet's marriage with Zaynab. This chapter gives out the unique and the exclusive position of the Ahl al-Bayt as having been purified by God Himself – Rules of the personal conduct of man, in his private domestic life are laid and the ordinance about woman to observe the veil, has been issued – Man is reminded of the trust he has undertaken, as a trustee of the covenant he has entered into with God – Reward for the faithful discharge of the Trust and the punishment for failure to discharge the trust is announced. God's grace and mercy is ready for those who are entitled to have it.

This chapter deals with the number of educative factors regarding the matrimonial connections which the Holy Prophet had to contract under the circumstances, peculiar to each case of the alliances, which he had to unavoidably agree to. This gives a very useful information, especially for our non-Muslim brethren more particularly those belonging to the Christian church who, not knowing the facts, level all sorts of unreasonable and maliciously fabricated blasphemies against the Holy Prophet.

This chapter contains some very important verses viz. verse 33:33 which, if properly studied and correctly understood, would be of very great leading and vital value to the student of the Holy Qur'an, in knowing the proper source of the correct knowledge of the Holy Qur'an. Unless one chooses the correct guide, one could never expect to reach the correct destination. Every sincere student of the Holy Qur'an needs to know as to who are those who are divinely conditioned, charged and entrusted with the knowledge of the Word of God besides the Holy Prophet, during his absence from this world.

[1] [1]

SHARES

# Al-Ahzab Section 1 – The Prophet Muhammad’s Claim Upon The Souls Of The Believers

- Relationship by assertion or adoption not real but only verbal
- The Prophet Muhammad’s claim upon the souls of the believers
- Rights of the nearest relations
- Covenants taken from every prophet and also from Prophet *Muhammad*

## Al-Ahzab Verses 1 – 8

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of God the Beneficent the Merciful*

يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا

**O’ Our Prophet (Muhammad!): “Fear thou<sup>1</sup> God (alone), and obey not the disbelievers and the hypocrites; Verily God is All-Knowing, All-Wise, (33: 1)**

وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ مِن رَّبِّكَ إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

**And follow thou<sup>2</sup> what is revealed unto thee from thy Lord; Verily God is, of what ye do, well-aware, (33:2)**

وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَىٰ بِاللَّهِ وَكِيلًا

**And rely thou on God (alone), and God is sufficient a Protector. (33:3)**

مَا جَعَلَ اللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِي جَوْفِهِ ۚ وَمَا جَعَلَ أَزْوَاجَكُمُ اللَّائِي تُظَاهِرُونَ مِنْهُنَّ أُمَّهَاتِكُمْ وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ۚ ذَٰلِكُمْ قَوْلُكُمْ بِأَفْوَاهِكُمْ ۖ وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ

**God hath made not for any man two hearts in his breast; nor hath He made your wives whom ye declare (to be your mothers, are in fact also) your mothers; nor hath he made whom ye call (as your sons in real also) your sons; These are (mere) words of your mouths; and God speaketh the truth and He guideth unto the (right) way. (33:4)<sup>3</sup>**

أَدْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ فَإِن لَّمْ تَعْلَمُوا ۖ ءَابَاءَهُمْ فَإِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ ۚ وَلَكِن مَّا تَعَمَّدَتْ قُلُوبُكُمْ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا

**Call them<sup>4</sup> after their fathers; this is more just with God; but if ye know not their fathers, then they are your brethren in faith and your friends; and it shall not be on you any crime concerning that in which ye mistake, but what ye do with intent of heart; and God is Oft-Forgiving, the Most Merciful. (33:5)**

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ ۖ أُمَّهَاتُهُمْ وَأُوَّلُوا ۖ الْأَرْحَامَ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَن تَفْعَلُوا ۖ إِلَىٰ أَوْلِيَائِكُمْ مَّعْرُوفًا كَانَ ذَٰلِكَ فِي الْكِتَابِ مَسْطُورًا

**The Prophet (Muhammad) hath a greater claim<sup>5</sup> on the believers than they have on their own selves, and his wives are (as) their mothers; and blood relations have the better claim in respect of one to the other, according to the book<sup>6</sup> of God, than the (other) believers and the emigrants, save that ye do some good unto your friends; This in the Book (of God) is prescribed. (33:6)<sup>7</sup>**

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ ابْنِ مَرْيَمَ وَأَخَذْنَا مِنْهُم مِّيثَاقًا غَلِيظًا

**And (Recollect) when took We a covenant from the prophets and from thee and from Noah and Abraham and Moses and Jesus, son of Mary, and took We from them a firm covenant, (33:7)**

لِيَسْأَلَ الصَّادِقِينَ عَنْ صِدْقِهِمْ وَأَعَدَّ لِلْكَافِرِينَ عَذَابًا أَلِيمًا

**That He<sup>8</sup> may question the truthful of their truth, and hath prepared He for the disbelievers a painful chastisement. (33:8)<sup>9</sup>**

## Commentary

### Verse 1

After the migration of the Holy Prophet and the Muslims from Mecca and their settling down at Medina, the Jews in Medina got envious of the wonderful progress Islam was making and the hold of the city and its affairs along with the leadership of the people passing into the hands of the Holy Prophet. Some of them who were proven to be treacherous, had to be expelled out of the city and the rest who embraced Islam were only hypocrites under Abdullah ibn Ubayy who was their ringleader.

In the fifth year A.H. the heathens of Mecca got into an alliance with the disbelievers in central Arabia, along with the Jews and planned a very heavy and sweeping attack upon the Muslims in Medina, to wipe out the faith, its Leader and its followers once for all. While the combined forces of the enemies of Islam had planned to attack the Muslims, the hypocrites were playing the role of spies and were also mobilising to create a dangerous and a disadvantageous position from within. As this created the riskiest juncture, it was but essential for the Muslims also to be cautious and well-guarded against the hidden enemy around their very hearths and homes. Though the address in this verse is to the Holy Prophet, the Muslims as a nation are meant by it. A reference to the character of the hypocrites is found in verses 3:117 & 6:31.

It is obvious that the Holy Prophet does not obey but what is revealed to him and so the followers are meant by the address:

The verb '*what ye do*' in plural, clearly indicates that the people are meant and not the Holy Prophet. (A.P.).

### Verse 2

Man under any circumstances should not give up fearing evil, for man is apt to misjudge. The full knowledge of the facts is only with God who knows everything hidden and manifest.

### Verse 3

Man should always depend upon God and believe in the sufficiency of God's protection and help.

### Verse 4

The believers are told that they can not be faithful to God and His Apostle and also love and be compliant to the disbelievers and the hypocrites.

Abu Ma'mur Jamil ibn Awar of the disbelievers in Mecca was supposed to be a very wise and a man of abundant knowledge who used to claim that he had two hearts, and he understood matters more than

the Holy Prophet and people called him as the Man with Two Hearts. Seeing the fate of his people at the Battle of Badr, when he was running for his life, one of his shoes was on his foot and the other in his hand. He met Abu Sufyan who asked him as to what was the matter that one of his shoes was on his foot and the other in his hand, he then awoke and found it to be so, for all the while he thought both the shoes to be on his feet. He was ashamed and the people also knew that he also had only one heart and not two. The First Holy Imam Ali ibn Abi Talib says that *“the love for the Ahl al-Bayt can never co-exist with the allegiance to their enemies, for man has not been given two hearts. Hence one who claims to be our friend and at the same time be the friend of our enemies, he is not of us and we are not for him.”* The Sixth Holy Imam Jafer ibn Muhammad as-Sadiq said that *“if the heart of any one in prayers be with anything else other than God, that one is near to that object and away from God.”*

Once before his being commissioned with the apostleship, while the Holy Prophet Muhammad was in the market of *Akalah*, there he saw a young slave boy (Zayd bin Haritha) being sold. The Holy Prophet purchased him and treated him as his own son. When, after the Holy Prophet had declared his apostleship, Haritha who was a noble man came to know the whereabouts of his son, he came to Mecca and approached Abu Talib to see that the Holy Prophet either sells back his son to him or receives a compensation and liberate the boy. When approached with the request the Holy Prophet immediately declared Zayd to be free and free to go away along with his father or wherever he liked but Zayd got up and said that he would never leave the Holy Prophet and refused to go with his father or to return to his people.

When Zayd was found firm in his determination, the Holy Prophet stood up and declared to the people around *“Bear ye witness that from today Zayd is my son and I am his father.”* The Holy Prophet married his cousin Zaynab (the Holy Prophet’s paternal aunt’s daughter) to Zayd. Later, Zayd fell out with his wife Zaynab and divorced her. Since the alliance was affected at the instance of the Holy Prophet, now in the misery of having been divorced, the Holy Prophet at the command from God, received Zaynab in a wedlock to himself. This was done only to console the distressed soul of the lady and even that at the command from God. And Zayd, though taken care of as a son, was not the own son of the Holy Prophet and could never be so, the son of one could never be the son of anyone else. To this the hypocrites taunted saying that the Holy Prophet declared the son’s wife to be forbidden to the father, he had himself married his son’s wife. In this verse the fallacy of the charge is declared saying that a man is the son of his own father whose seed he is and could never be the son or the issue of anyone else although he is brought up and taken care of as a son. There is no adoption in the Islamic law.

*‘Sana’i’* the well-known poet gives the interpretation of this verse:

*Rasme Ashiq neest ba yek-ja do dil bardashtan-*

*Ya ze jaanan ya ze zar, bayad ke dil bardashtan*

i.e. It is not traditional to bear two hearts with one.

Either of the beloved or of the life, one should wash off his hands.

And this is the exact requirement of Islam, i.e., absolute submission, to the will of God.[10](#)

Regarding calling the wives as mothers Ref. *Fiqh* regarding the adopted sons that Islam repealed the pagan rule of adoption. (A.P.).

### Verse 5

The people used to call Zayd as a taunt, Zayd ibn Muhammad, i.e., Zayd son of Muhammad. In this verse, it is also said that what people might call one as the son of anyone else, other than that of the real father, could never in fact also become one such. Hence the Muslims are ordained to call such an adopted one, as the son of the individual's own father, if they knew the name of the father and if they do not know the identity of the parentage of anyone, to call him as their brother in faith or their friend. (M.S., and U.B.)[11](#)

### Verse 6

When the Holy Prophet decided to proceed to meet the enemy at Tabuk, he commanded the Muslims to join the defence forces and to march along with him. Some of the companions delayed and said that they would do it after taking the permission of their fathers and mothers. This verse was revealed.

This is a very important verse. It gives a definite guiding note to the Muslims about the basic factor with which one must be guided about the unique position of the Holy Prophet as well solves the question of the right of succession to him. This verse is definite in its declaration that the Holy Prophet Muhammad is superior in authority over the selves or the souls of the believers. It means that the spiritual authority the Holy Prophet is endowed with, is higher in respect and consideration of one's own self and that of even the nearest of the blood relatives like the father and the mother. Wherever there seems any conflict of the duties, one has to follow the word, or the command or the will of the Holy Prophet and never his own or even that of one's the will of the Holy Prophet and never his own father, mother or the other relations. Thus, the Holy Prophet is nearer, closer, to our souls and our personal interest, be that secular or spiritual. The Holy Prophet said that there was no believer over whose soul, and in whose matters of this world and the hereafter he did not hold authority, more than the individual himself and said: *"None among you could ever be in fact also a believer unless he holds me as the master over his own self more than himself."*

The wives of the Holy Prophet have been declared to be the mothers of the believers which automatically means that the Holy Prophet is the father of the believers. The Holy Prophet said, *"I and Ali are the two fathers of this nation"* (i.e., the Muslims). It is said that the hypocrites murmured saying that *"the Holy Prophet marries our women, and we are forbidden for ever to marry his wives."* The position of the wives of the Holy Prophet was announced through this verse. Someone asked the Holy Imam of this age (Muhammad ibn al-Hasan al-Mahdi) *"what did the Holy Prophet mean by giving the*

*authority to Ali to pronounce divorce to any of his wives (i.e., of the Holy Prophet)."* In reply the Holy Imam said that the Holy Prophet told Ali, *"O' Abul Hasan, God has bestowed special honour upon wives until they remain obedient to God abiding by His laws and when they disobey the laws of God, they forfeit this grace. O' Ali, if after me they rebel against thee, thou pronounce the divorce to them."* This could also be a prophecy of one of his wives marching against Ali at the head of an army which was fulfilled in the enactment of the battle of Jamal (the Camel).

On the Day of *Ghadir Khumm* at the revelation of verse 5:67 the Holy Prophet first got the acknowledgement of his unique position and authority over the souls of the Muslims saying, *"Am I not in authority over your souls more than your own selves?"* The huge crowd unanimously declared *"Yes! O' Apostle of God, Yes!"* Then he raised Ali with the miraculous strength of his apostolic hands and declared *"Of whomsoever I am the Lord this Ali is his Lord!"* Thus, Ali has to be obeyed as the Holy Prophet should be. The Arabic term which the Holy Prophet used on the occasion was *'Mawla'* which has no suitable equivalent in the English language to convey the meaning of the term in its fullness than the word Lord or Master. Thus, one could not help using the word 'Lord' or Master. The word *'Mawla'* 'Lord' is far more superior and more comprehensive in its meaning than the word *'Caliph'* However, an attempt has been made to misinterpret the word *'Mawla'* (which actually means Lord) into a Friend. Even then the logical answer to such a misinterpretation would be that Ali would have to be taken in the same sense the Holy Prophet would be to his followers. Thus, according to the proclamation of the Holy Prophet, made at *Ghadir Khumm* the Holy Imam Ali has been vested with the authority over the believers as the Holy Prophet himself held it. It should be noted that the word *'Mawla'* has been used for God Himself *'Niḩma al-Mawla wa niḩma an-Naḩir.'*

When the Muslims migrated to Medina, the *'Muhajir'*, i.e., the emigrants from Mecca and the *'Ansars'*, i.e., the helpers, i.e., the people of Medina, were bound by the bonds of brotherhood – by which the emigrants and the helpers both became brothers of each other. [12](#) And each of the two were so united with the brotherhood that according to old Arabic custom, they were also entitled to inherit a share in the property of the other, at his death. By this verse the custom is abolished. The brotherhood in faith is allowed only a gift not exceeding one third of the legacy after the death of the other but as regards the inheritance by right only those with the natural blood relationship are entitled to inherit. This verse also establishes the right of inheritance or the *'Awlawiyah'*, i.e., Guardianship, i.e., *'Wilayah'* or *'Imamah'* of *Ali ibn Abi Talib* for the Holy Prophet, when he united the emigrants with the bond of brotherhood, declared brotherhood between himself and Ali, and he was also the nearest to Ali in the actual blood relationship whereas none else among the emigrants had any blood relationship.

The literal translation of this verse is that the Holy Prophet is nearer and closer to the believers than their own selves or souls, the result of which is the translation given in the text and in this respect refer to note on verse 8:24 – and this is the basis of the *'Wilayah'* or *'Imamah'* and the absolute authority and hold of the Holy Prophet and whom he has declared to have the same status as that of himself – over the believers – vide the event of *Ghadir Khumm*.

This is the basic principle of the inheritance in Islam, i.e., of the relatives whosoever is closer and nearer to the deceased, will inherit him. The one who is closer and nearer to him in character will be his Spiritual Heir and the one who is closer and nearer to him in blood will inherit his property and the persons who combine in him – the nearness in both respects, i.e., in spirit and blood, will inherit the position and the property, i.e., all that is left by the deceased.

(a) This is only an honorary status conferred on the wives of the Holy Prophet which bears no legal significance whatsoever except what is mentioned in the last portion of verse 33:53 that none should marry any of the wives after him. If it had not any other significance the verse relating to veil – verse 33:53 – would not have been revealed. (A.P.).

### Verse 7

When the Scriptures were given to the Apostles of God and they were commissioned with the ministry, and they were also asked if they undertake the mission and they all undertook the task they were charged with. [13](#) And the Covenant entered into with the Holy Prophet was to testify that which was already revealed through all the apostles preceding him. [14](#)

The Covenants with previous apostles were not only to fulfil the duties of their own ministry but also to keep mankind informed of the advent of (*Muhammad*) the Last of the apostles with the Final Word of God whom every one of the human race shall listen to and those who would not do it, shall be destroyed. [15](#)

### Verse 8

Every apostle would be asked on the Day of Judgment about his discharging the duties assigned to him and the response he received from his people and the Holy Prophet Muhammad would be called to bear witness upon the statements of all the other apostles. [16](#) This discloses a very great mystic factor that if the Holy Prophet was not present or had not witnessed the ministries of his predecessor apostles, how could he reasonably be a witness over them. Thus, this discloses the unique position of the Holy Prophet as the First of God's creation as he declared: '*Kuntu nabiyyan wa Adamu bayna al-ma'ini wa al-'in'*' – I was the prophet when Adam had not yet been created.

The Covenant mentioned here is that which was taken from the prophet and the covenant referred to in verse 3:81, is that which was taken from the people about the prophets – and the subjects of the two covenants are different. (A.P.).

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[1.](#) The Prophet addressed for the followers.

[2.](#) Refer to note on verse 53:3 & 53:4. This clearly indicates that whatever the Holy Prophet utters or acts was the revealed will of the Lord.

[3.](#) Refer to verse 58:2.

4. Those held as adopted ones.
5. Refer to verse 42:48. Lit. Nearer.
6. This is the written ordinance.
7. Refer to note on verse 33:53. Refer to verse 8:75. Note: The Noun of 'Awla' is 'Mawla' the word used for Ali at Ghadir Khumm.
8. God.
9. Refer to note on verse 3:81.
10. See verses 6: 162–165.
11. Minhaj as-Sadiqin, Umdat al-Bayan.
12. See verse 8:75.
13. See verse 3:80.
14. See verses 3:4, 61:6, 4:41, 16:84, 89, 2:136, 2:85, 4:152, 4:136, 3:83, 7:158, 4:79, 34:28.
15. See Acts 3/22–24 and 7/37. John 16/7, 8, 12, 13.
16. See verses 4:41, 16:89.

[1] [1]

SHARES

## Al-Ahzab Section 2 – The Treachery Of The Hypocrites Exposed

- Reference to the heavenly help rendered to the Muslims through invisible forces.
- The treachery of the hypocrites and the wavering minds among the converts and their treacherous intentions, exposed.

### Al-Ahzab Verses 9 – 20

يَا أَيُّهَا الَّذِينَ ءَامَنُوا ۚ اذْكُرُوا ۚ نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَّمْ تَرَوْهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا

***O' ye who believe! Remember ye the bounty of God unto you when came upon you the hosts, then sent We upon them a strong wind and hosts that ye saw them not; and seeth God what (all) ye do. (33:9)***

إِذْ جَاءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونًا ﴿٣﴾

**When came they upon you from above<sup>1</sup>you and from below<sup>2</sup>you, and were turned dull the eyes, and reached to the throats the hearts, and ye did imagine about God diverse thoughts. (33: 10)<sup>3</sup>**

هُنَالِكَ آتَبْتِلَى الْمُؤْمِنُونَ وَزُلْزِلُوا ﴿٤﴾ زَلْزَالًا شَدِيدًا

**There were tried <sup>4</sup>the believers and they were shaken a tremendous shaking. (33: 11)**

وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِم مَّرَضٌ مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا

**And when began to say the hypocrites and those in whose hearts was disease that: “Promised us not God and His Apostle but (it was only) a deception.”<sup>5</sup>(33: 12)**

وَإِذْ قَالَتْ طَائِفَةٌ مِّنْهُمْ يَا أَهْلَ يَثْرِبَ لَا مَقَامَ لَكُمْ فَارْجِعُوا ﴿٥﴾ وَيَسْتَنْذِنُ فَرِيقٌ مِّنْهُمُ النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ إِن يُرِيدُونَ إِلَّا فِرَارًا

**And when said a party of them: “O’ ye the people of Yathrib!<sup>6</sup>There is no place for you to stand, so return ye,” and a party of them asked permission of the Prophet saying: “Verily our houses are exposed (to destruction),” and they were not exposed (to destruction): they only intended to flee away. (33: 13)**

وَلَوْ دُخِلَتْ عَلَيْهِم مِّنْ أَقْطَارِهَا ثُمَّ سُئِلُوا ﴿٦﴾ الْفِتْنَةَ لَأَنزَلْنَاهَا وَمَا تَلْبِثُوا ﴿٧﴾ بِهَا إِلَّا يَسِيرًا

**And had the entry been made upon them from all sides (of the City), and had they been incited to treachery, they would certainly have brought it to pass, with only a short time had they stayed. (33: 14)**

وَلَقَدْ كَانُوا ﴿٨﴾ عَاهِدُوا ﴿٩﴾ اللَّهَ مِنْ قَبْلُ لَا يُؤْلُونَ الْأَدْبِرَ وَكَانَ عَهْدُ اللَّهِ مَسْئُولًا

**And indeed they had made a covenant with God before (that) they would turn<sup>7</sup>not their backs; And the covenant with God shall be inquired of. (33: 15)**

قُلْ لَنْ يَنْفَعَكُمْ الْفِرَارُ إِن فَرَرْتُمْ مِّنَ الْمَوْتِ أَوْ الْقَتْلِ وَإِذَا لَا تَمْتَعُونَ إِلَّا قَلِيلًا

**Say thou (O' Our Apostle Muhammad) "Never shall benefit you the flight, if ye flee away from death or slaughter, and (even) then ye will not be allowed to enjoy yourselves but (only) a little" (33: 16)**

قُلْ مَنْ ذَا الَّذِي يَعْصِمُكُمْ مِنَ اللَّهِ إِنْ أَرَادَ بِكُمْ سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا

**Say thou: "Who is he that can screen you from God if intendeth He unto you any evil or intendeth He unto you mercy?" And they will find not for themselves other than God any guardian or helper. (33: 17)**

قَدْ يَعْلَمُ اللَّهُ الْمَعْوِفِينَ مِنْكُمْ وَالْقَاتِلِينَ لِإِخْوَانِهِمْ هَلُمَّ إِلَيْنَا وَلَا يَأْتُونَ الْبَأْسَ إِلَّا قَلِيلًا

**Indeed knoweth God those who hinder others<sup>8</sup>among you and those who say unto their brethren "Come hither unto us," and they come not to fight but a little, (33: 18)**

أَشِحَّةً عَلَيْكُمْ فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ يَنْظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَالَّذِي يُغْشَى عَلَيْهِ مِنَ الْمَوْتِ فَإِذَا ذَهَبَ الْخَوْفُ سَلَفُوكُمْ بِالسِّنَةِ حِدَادٍ أَشِحَّةً عَلَى الْخَيْرِ أَوْ لَتُنَّكَ لَمْ يُؤْمِنُوا ۚ فَأَحْبَطَ اللَّهُ أَعْمَلَهُمْ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا

**Being niggardly unto you, but when cometh fear, thou wilt see them looking unto you, their eyes rolling<sup>9</sup>like the one on whom death hath cast its shadow and when passeth away the fear, they smite you with sharp tongues, being niggardly of the good things; These have believed not,<sup>10</sup>and so God hath made their deed in vain; and this for God is easy. (33: 19)**

يَحْسُبُونَ الْأَحْزَابَ لَمْ يَذْهَبُوا ۚ وَإِنْ يَأْتِ الْأَحْزَابُ يَوَدُّوا لَوْ أَنَّهُمْ بَادُونَ فِي الْأَعْرَابِ يَسْأَلُونَ عَنْ أَنْبَاءِكُمْ وَلَوْ كَانُوا فِيكُمْ مَا قَتَلُوا ۚ إِلَّا قَلِيلًا

**Think they the allies have not gone, and should the clans come (again) they would fain be dwelling with the wandering arabs in the desert, seeking news<sup>11</sup>about you; and had they been amidst you, they would fight not but a little. (33:20)**

## **Commentary**

### **Verse 9**

This verse refers to God's help bestowed upon the Muslims at the event of the great defensive battle of the Ditch which the Muslims had to fight in the month of Shawwal 5 A.H. (February 627 A.D.) The Jews at Medina getting envious of the march of Islam by leaps and bounds and the rise of the Muslim power

in the city and its surrounding, had become mischievous and troublesome and consequently had to leave the city. Having been expelled from Medina where they had aspired to hold the leadership of the people, they did not keep quiet but formed a coalition with the other pagan tribes who were also great mischief-makers, and employed all possible efforts, to kill the Holy Prophet and put an end to his mission.

They stirred up the Jews of Khaybar and got into an alliance with them. They sent a deputation to Mecca and entered into a treaty with the Quraysh for a joint onslaught on Medina with a determination to fight jointly to the last. Thus, they brought about a confederation with the powerful Bedouin tribes of Ghatafan, Sulaym, Banu Qays and Banu Asad and decided to attack Medina all together to wipe out Islam along with the Holy Prophet and his followers. Thus, a federated army consisting of 4,000 Meccans with 300 horses and 1,500 camels, and 6,000 Bedouin tribesmen, in all 10,000 strong, marched under the command of Abu Sufyan the Arch-enemy of the faith and the faithful.

The Holy Prophet received the intelligence of the impending terrible invasion when there was not left sufficient time to prepare for the defence against the huge forces of the blood-thirsty enemy. The town had to be protected. On one side of the town, it was wide open, affording the enemy an easy ingress. Salman al-Farsi suggested a ditch fifteen feet wide and fifteen feet deep around this place. The Holy Prophet himself shared the labour of the excavation. While digging, a huge rock was found which could neither be removed nor broken. The people wanted to consult the Holy Prophet. They found him lying flat on his back in the Mosque with a stone tied tight on his stomach and his face covered with a cloth. When reported of the appearance of the rock he called for water and performing ablution took some water in his mouth and spat it on the rock and then struck it with an axe and there arose a lightning-like spark from the rock showing a grand palace in it and the people saw the huge buildings of Syria. Another stroke created a similar lightning in which they saw, the buildings of Mada'in and the spark arising from the third stroke showed to the people, the town of Yemen.

The Holy Prophet said, "Shortly God will grant us victory over these towns." And then he, with his own hands broke the rock into small bits. The people were so scared of the hopelessness of the situation, and their helplessness against the approach of the well-prepared and most formidable army of the enemy, that most of them who were weak in faith only waited for the opportunity to throw first the Holy Prophet into the valley of death and then after his end, to join their brethren in their former faith. When the Holy Prophet prophesied about God's granting the sway of Islam over Syria, Mada'in and Yemen, the hypocrites and those weak in faith, said in a taunt that the Holy Prophet was only deluding his followers with the false hope of his future victories over the other places while they were facing a wholesale annihilation and a total destruction and being wiped out of existence altogether.

Days together had passed on; the Holy Prophet had not any food and he was pulling on with a stone tied tight upon his stomach and was busy with the Muslims digging the ditch and at last Jabir ibn Abdullah sought permission of the Holy Prophet to prepare some food for him. When asked as to what he could

provide with, Jabir replied that he had a lamb and a few measures of corn. When Jabir prepared the food, the Holy Prophet invited the whole crowd of the Muslims numbering about a thousand, to accept the feast on behalf of Jabir. Jabir was commanded by the Holy Prophet not to empty the vessel of the soup of that one lamb and the few loaves – but to feed the people in a batch of ten at a time. The whole multitude feasted and the stuff remained the same, to the last. Three days after, the ditch was completed and arrived the huge, formidable hosts of the enemy and took their positions on the other side of the ditch.

The Jewish tribe of Banu Qurayzah, were instigated by Huyayy ibn Akhtab and they, contrary to their treaty with the Muslims, became treacherous and began intriguing with the enemy and the most of those on the Islamic side who were weak in faith, seeing the strength of the enemy, got mortally frightened and only waited for some opportunity or excuse to change sides and join their fellows among the invaders. The enemy had gathered terrible strength and vigour, and the rush was awfully tremendous. The ditch before the poor Muslims had only checked the march of the huge attacking forces of the heathens. The Muslims were practically shut within the city and the hypocrites started taunting them to having been the victims of the delusive hopes given by the Holy Prophet but very soon it was proved by God that the promises of His Apostle were not delusive. All the Muslim men had come out of Medina and stationed themselves between the City and the Ditch.

The treacherous hypocrites had started defeatist rumours and pretending to defend their own homes, had even withdrawn from the defensive ranks of the Muslims. ʿAmr ibn ʿAbd Wudd renowned warrior hero of the Quraysh, managed through some narrow passage, appeared before ranks of the Muslims and challenged them to fight. Amr was a huge strong figure, fully equipped and a well-seasoned fighter, renowned in the whole of the land for his strength, and skill in fighting. On one occasion he had lifted a young camel with his one hand and using it as a shield, had fought out successfully a huge party of highway robbers. Anyone fighting him single-handed, was out of question for he was the one who could easily fight out several skilled warriors together. When Amr challenged, the Holy Prophet turned to the Muslims and asked as to who, on behalf of God and the faith in Him, would meet the challenging infidel.

Everyone stood dumb and motionless casting down his looks, the young Ali immediately stood up saying: *“I am here for him! O’ Apostle of God!”* The Holy Prophet bade Ali to sit down. Thrice did the Holy Prophet ask the Muslims and all the three times none but Ali stood up and all the others stood with no movement or speech like statues. There were all the companions of the Holy Prophet including Abu Bakr, Umar and Uthman and all were standing motionless. At last, one from the Muslim ranks spoke out saying: *“O’ Apostle of God! Thou askest us to face the one, going against whom is going against death for we have seen him fighting single-handed a huge number of robbers, holding a young camel, as a shield in his hand!”*

This was only a praise of the enemy which only encouraged him in his determination to fight any one from the Muslims, with further confidence of his triumph. At last, the Holy Prophet called Ali, placed his

own turban on Ali's head and gave him his own sword and bade him goodbye, praying to God for his victory over the enemy and as Ali dashed out against the enemy, the Holy Prophet exclaimed, *"The whole of faith proceeds towards the whole of infidelity."* Ali went and fought out the giant single-handed and killed him. The enemy having lost Amr and his colleagues who formed the backbone of their strength, got disheartened. When Ali returned victorious the Holy Prophet embraced him and said, *'The one stroke of Ali on the Day of the Ditch, is superior to the prayers of both the worlds.'* It was also true for, but for Ali's success on that day Islam would have been wiped out of existence. Ali's facing the challenging foe on this occasion has several factors, meaningful for those interested in knowing the truth behind things and events immediate and apparent.

Ali dashed towards the challenging infidel, with all the zeal and spontaneity. Ali was then only a young man of medium height and moderate structure, and the antagonist was a well built, huge giant and a skilled warrior. Amr was on his horse and Ali on his feet. When Amr saw only a young man who was no more than an ordinary lad to him, coming out of the ranks of the Muslims, taunted saying:

*"O' Muhammad! Is there none in all the ranks of thy followers to fight me, save this lad?"*

When Ali went face to face, Amr said:

*"I would not fight an ordinary lad."*

Ali replied:

*"If thou likest not to meet me, I like to meet thee on behalf of God and His Apostle. Meet thou, this lad of the Apostle of God! It will be more than sufficient for thee!"*

Amr though hurt in his integrity of a renowned warrior, exclaimed something which if valued properly, his words give a slap on the face of all those ungrateful hypocrites who, immediately as the Holy Prophet left this world, forgot all the gratitude they owed to him and turned hostile to his own Ahl al-Bayt. Amr cried:

*"O' Nephew, I had once been the guest of thy father Abu Talib and had once eaten at his table. I like not to kill the son of the one who had once been my host and who was also known to me as a friend."*

Ali replied: *"There cannot be any true friendship between a faithful one, (i.e., Abu Talib) and an infidel (Amr)."*

Amr again said: *"However I like not to fight with a lad like thee!"*

Ali replied: *"Since thou hast come against God and His Apostle, and even thou likest not to fight with me, I have come to fight with thee defending the cause of God, His Apostle and His religion!"*

Amr though moved by the intelligent replies he had and the sincerity of faith in God, and the Holy

Prophet, the matchless courage and inimitable valour with which the young Ali had come ready for ready for a duel, was also very badly hurt in his vanity.

Amr had made a secret vow before his idol deity in the dead of the night, in the Ka'ba, which none else knew. Ali in a prophetic mood, referring to that secret vow of his, addressed Amr saying:

*“O’ Amr I have heard that thou has made a secret vow before thy Idol deity that if any of thy antagonists made three demands on thee, thou wilt accept at least one of them.”*

Amr got amazed and was taken aback at Ali’s knowing the vow which none could know for there was none in the place and it was at the dead of the night he had made it, proudly exclaimed “Yes!”

*‘Then’ said Ali, ‘Listen Amr! I first exhort thee to embrace Islam.’*

Amr replied: *‘How could that be? when I have come to wipe it out.’*

Ali said: *‘Then, thou return home, and have no concern with the Holy Prophet and Islam and the Muslims.’*

Amr replied: *‘I would have done it, but even the women of my people will sing songs of my cowardice saying that I returned frightened of a I lad like thee and could not fight after having challenged for it.’*

Then Ali said: *‘Then, thou art mounted and I am on my feet, come thou down for a suitable duel.’*

Amr replied: *‘Just art thou!’* Saying this the giant champion of the heathens, jumped down his steed and hamstrung the poor animal, at which brutal act of cruelty to the poor soul, Ali said:

*‘That’s a bad omen for thee O’ heartless tyrant:’* Amar now enraged and terribly spirited, told Ali to attack.

Ali replied: *‘We of the Holy Prophet’s family never initiate any offence on our behalf, we only meet it.’*

Here it is to be considered, how identical is the event with that of Moses replying to the sorcerers of Pharaoh when he was asked to throw his Rod, first. Moses had asked them to first throw their cords and when they had done it, Moses threw his Rod.

Ali said: *“Attack thou first, for it is thou who hast challenged, and then thou will be replied.”*

Amr suddenly attacked Ali with the heaviest stroke he could render, and the quick movements of the selected champion of infidelity and the Deputy of the Apostle of God, raised so much dust around them, the combatants disappeared in the cloud-like screen and nothing could be seen, what took place in its midst, and only the noise of the clash of the weapons was heard. People stood stunned, fixing their gaze towards the scene. Suddenly a cry of *‘Allahu Akbar’* rose out of the cloud of the dust. Here in the Muslim camp the Holy Prophet exclaimed *‘Thanks to the Lord! Ali is victorious.’* The activity in the cloud ended.

The column of dust subsided and Ali emerged out of it with the head of Amr in his hand, and coming to the Holy Prophet, Ali threw Amr's head at the feet of the Apostle of God saying: '*Here, O' Apostle of God! here is the head of the enemy of God and thine enemy.*'

The Holy Prophet embracing Ali declared:

*"The one stroke of Ali on the day of Khandaq is superior to the supplication of both the worlds (the seen and unseen)."*

It was true, but for Ali's success that day, Islam would have been wiped out of existence and the Muslims would have suffered a wholesale massacre of themselves, their women and even their children and no doubt the hypocrites would have been safe for they would have returned to their former creed and community (R.A., T.K.H., R.S., S.M., H.H., T.A.T., A.F.D.).<sup>12</sup> Dispirited at the loss of their bravest general ʿAmr ibn ʿAbd Wudd and the other renowned warriors, and after two vigorous but unsuccessful attempts, there arose a discord among the allies of the enemies themselves and the night set upon them a surprisingly cold and tempestuous wind.

A fierce storm of wind and rain blew dust in their faces and overthrew their cooking vessels and rendered their horses and camels wild and drove them widely scattered in the various directions. Their tents were blown up and overturned. The enemy exclaimed that it was the sorcery of the Holy Prophet that had been set at work and believing that they would be attacked by the Muslims, struck with awe and totally disheartened and routed, they left the field in total chaos and confusion and began to run away leaving everything behind. This event is referred to in this verse.

### Verse 10

This verse refers to the awe-stricken state of the Muslims at the sight of the formidable forces of the enemy.

The reference is to the battle of '*Ahzab*' known as '*Khandaq*' which was one of the great trials as referred by this verse (A.P.).

### Verse 11

The reference here is to the event of the battle of the Ditch which was a trial or a test for the believers, in which every Muslim was shaken by the awful situation. It is now for the intelligent students of the Holy Qur'an to judge about the faith of those who stood dumb and lifeless like statues when ʿAmr ibn ʿAbd Wudd challenged to fight him and the Holy Prophet repeatedly asked the Muslims if any one of them would fight the enemy of Islam. It is a fact of history that in the ranks there were all the companions and none stirred from his place.

It indicates that the term '*Muʿminin*' applies to those who were known as believers but were

not firm in their faith. (A.P.).

### Verse 12

The hypocrites had doubted about the assurance given to them by the Holy Prophet about the ultimate victory Islam would have. The weak in faith, were led by the circumstances which had no indication of the least success against the most formidable forces of the enemy and thus had said that the promise of victory extended to them was only a deceptive measure merely to encourage them to face the hopeless situation.

### Verse 13

A group of the Muslims, misled by the defeatist rumours spread by the hypocrites, had suggested to the others to leave Islam and return to idolatry or to leave the ranks of the Muslims and go back to their homes. And some, under the false pretext of taking care of their undefended homes, wanted to leave the ranks and go away to take shelter somewhere away from the battlefield, though their homes were not undefended.

The application for the permission was not sincere as otherwise. [13](#) (A.P.).

### Verse 14

The hearts of the weak in faith had been so otherwise much affected by the dejection that had dawned upon them by the disheartening rumours and they had been reduced to so much of unfaithfulness that if the enemy had by chance penetrated into the city and called them to fight the Muslims, they were so much degenerated in faith that they would not have in the least delayed in doing it.

### Verse 15

After their desertion at the battle of Uhud, they had repented and had promised never again to desert the faith and they had solemnly promised to fight for Islam.

The reference here alluding to deserters at the battle of Uhud, indicates that the group of such weak in faith and the hypocrites consisted of also those who had run away from the battle of Uhud, leaving the Holy Prophet to his fate in the midst of the bloodthirsty enemies. As to who were those who ran away from the field of Uhud, one should refer to some of the records of history. The brand of cowardice and treachery would be on their faces and they would be accountable for their conduct.

### Verse 16

Ali says: *“Ayyu yawmayya min al-mawt afriru? Yawmun la yuqaddar am yawmun qad quddir?”*

i.e., Which of the two days I should run away from death – the day not destined or the day destined?

(A.P.).

### Verse 18

A man from the Muslim ranks who had been in the city, found one of his brothers sitting, enjoying the drink of wine. The man said: *“You are enjoying at home while the Holy Prophet is facing the arrows and the swords of the enemy. I shall inform the Holy Prophet of your conduct.”* By the time the man came to the Holy Prophet the Messenger Angel informed the Holy Prophet of everything about the man enjoying at home.

It indicates that there were people who were not inclined to fight and used to persuade others also not to endanger their lives. But they are depicted in the next verse, 33: 19. (A.P.).

### Verse 19

This was the actual position of most of the companions of the Holy Prophet whose weakness in faith and hypocrisy was clearly proved on several occasions when Islam had to fight for its very existence, the examples of such companions of the Holy Prophet could be found in the battles of Badr, Uhud, Khandaq and Hunayn.

The concluding words of this verse clearly give out that however much such hypocrites and the time-servers had only been seemingly righteous. Their piety being only hollow without the genuine faith in God and faithfulness to the Holy Prophet, God has annulled their seemingly good deeds. It is a clear guidance to every sincere student of the Holy Qur'an that he must not be guided by mere deeds of righteousness of any people and their claims to any position political or social among the Muslims but must judge and assess each individual according to his steadfastness in the hours of trial and his actual services to save the faith when it was endeavouring hard for its very life against the onslaughts from the world of infidelity around it.

The deeds of venture and valour when Islam had been firmly established and the Muslims had been given settled states to rule is quite different from the acts of sacrifice in the situations without any hope of survival. It would be seen from the history of the birth of Islam and its gradual growth that none, but Ali was the greatest hero of the truth who was the foremost in defending the faith and the faithful and Ali and none else was the dauntless champion of the cause of God, who was ever victorious. There is not a single battle in which any of the companions of the Holy Prophet had ever fared successfully or by themselves had won even a single victory for Islam.

On the other hand, they were of those who repeatedly deserted the Islamic ranks. It is worth imagining for a while as to what would have been the fate of Islam and the Muslims, if Ali had not met Amr in 'Ahzab', i.e., or Khandaq and at Khaybar, if Ali had not led the Muslim army to success after the successive retreats by his predecessors and what fate the Muslims would have met if at 'Hunayn' Ali had not played his role as he did when the companions with the others of the Muslims had fled away.

On this occasion it has been said that some of the companions were so frightened when Amr ibn Abd-Wudd crossed the ditch and challenged the Muslims to meet him – they said “*Who can face the man who fought a single-handed battle ‘Ya layl’ – against a force thousand strong with a young camel held by him as his shield.*” And it is said that those people were accustomed to draw their sword first to kill the enemy when ever brought as helpless captives, just to show their eagerness for good deeds. (A.P.).

## Verse 20

This verse draws a vivid picture of the state of mortal fright that had dawned on the hypocrites. The description starts from verse 33:12 in which it is said that they were so much awe-stricken by the formidable strength of the enemy that even before the actual conflict, they thought that all was over. They were not only themselves disloyal but also infected the others and prepared them to withdraw from the ranks. [14](#) If the enemy had even entered the city they would have readily yielded and joined them to fight against the Muslims. They totally forgot their solemn promises of fidelity and never again to betray their faith. [15](#) Although they were the deserters they were the first to claim the lion’s share in the fruits of the victory. [16](#) And even when the enemy had gone away the minds of the hypocrites were so much confused by horror of a defeat, that they were still in a terrorised state and believed the enemy to be there or what would happen if the enemy returned to attack in which case they would only run away into the desert and spy on the city from a safe distance and if caught in the city they would not resist much.

In these verses Qur’an asserts the fact that Islam in its triumph during the life of the Holy Prophet owes very little to the Companions. It was only due to the will of God which manifested in the firmness of the Holy Prophet himself and a very few of the devotees of his, who stood fast with him as depicted in the following verse 33:21. (A.P.).

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- [1.](#) Openly, i.e., the heathens.
  - [2.](#) The hidden enemies i.e. the Hypocrites and those of the wavering converts.
  - [3.](#) Refer to verse 2:214.
  - [4.](#) Refer to note on verses 3:139, 9:64, 29:2-4 & 67:2.
  - [5.](#) Similar was the doubt at Sulh-e-Hudaybiyyah.
  - [6.](#) The former name of the town which after the Migration of the Holy Prophet to it, was renamed Medinat al-Nabi – Now called only Medina.
  - [7.](#) Reference to the Companions of the Holy Prophet and the others running away from the battlefield at Uhud.
  - [8.](#) Refers to the activities of the hypocrites on the day of the battle of Khandaq (The Ditch).
  - [9.](#) A pen picture of the people as a whole in the state of fright where Ali alone fought the enemy and won the victory for Islam.
  - [10.](#) Indicates the strength of the faith of the converts and the fate of their good deeds.
  - [11.](#) Pictures the state of the mind of the hypocrites in Medina. They actually did it at Uhud and Hunayn.
  - [12.](#) Rudat al-Ahbab, Tarikh al-Khamis, Rawdat al-Safa, Sahih Muslim, Hayat al-Hayawan, Tafsir Al-Ayyashi, Afdal al-Din.
  - [13.](#) Refer to note on verse 24:62.
  - [14.](#) See verse 33:13.
  - [15.](#) See verse 33:15.

[1] [1]

SHARES

## Al-Ahzab Section 3 – An Excellent Pattern In The Apostle Muhammad

- For those who hope in God and in the hereafter, there is an excellent pattern for them in the Holy Prophet Muhammad.
- The faithfulness of the true believers and their readiness to fulfil their covenant, commended.
- God’s help to the believers.

### Al-Ahzab Verses 21 – 27

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

**Indeed (there) is for you in the Apostle of God (Muhammad) an excellent pattern<sup>1</sup>(of conduct) for him who hopeth in God and the latter day<sup>2</sup>and remembereth God much. (33:21)<sup>3</sup>**

وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ ۗ وَصَدَقَ اللَّهُ وَرَسُولُهُ ۗ وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا

**And when saw the believers the allies, said they: “This is what God promised unto us and His Apostle and God and His Apostle had spoken the truth;” and it increased not in them but faith and submission. (33:22)<sup>4</sup>**

مِّنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا ۗ مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ ۗ وَمِنْهُمْ مَّنْ يَنْتَظِرُ ۗ وَمَا بَدَّلُوا تَبْدِيلًا

***Of the believers are the men who are true to what they covenanted with God; of them is he who hath fulfilled<sup>5</sup>his vow and of them is he who awaiteth (its fulfilment); and they have changed not in the least, (33:23)***

لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ الْمُنَافِقِينَ إِنْ شَاءَ أَوْ يَتُوبَ عَلَيْهِمْ إِنْ اللَّهُ كَانَ غَفُورًا رَحِيمًا

***That God may recompense the truthful ones for their truth, and chastise the hypocrites if He willeth or turn unto them (merciful); Verily God is Oft-Forgiving, the Most Merciful. (33:24)***

وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَنَالُوا خَيْرًا وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ وَكَانَ اللَّهُ قَوِيًّا عَزِيمًا

***And God turned back those who disbelieve in their rage, they achieved not any advantage; and God did suffice for the believers in fighting; for God is All-Strong, the Almighty. (33:25)<sup>6</sup>***

وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِنْ أَهْلِ الْكِتَابِ مِنْ صَافِيصِهِمْ وَقَدَفَ فِي قُلُوبِهِمُ الرُّعْبَ فَرَبَقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا

***And He drove down those of the people of the Book who backed them<sup>7</sup>from their fortresses, and He cast awe into their hearts, some ye killed and took ye captives of the other part (of them) (33:26)***

وَأَوْرَثَكُمْ أَرْضَهُمْ وَدِيَارَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَمْ تَطُوهَا وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا

***And He made you to inherit their land and their dwellings and their properties, and a land<sup>8</sup>which ye have not yet set your foot; And God is Powerful over all things. (33:27)***

## **Commentary**

### **Verse 21**

From this verse starts the description of the minds of the sincere believers. In the Holy Prophet, God has presented a beautiful pattern of conduct and character for the one who aspires for the mercy of the Lord and hopes in the success or victory in the ultimate. When the enemy advanced towards Medina, the Holy Prophet told the Muslims never to get frightened by the huge number of the enemy and assured them or prophecy of the victory in the ultimate which promise or prophecy was doubted by the hypocrites to be a deceptive plan only to encourage them to fight the most formidable forces of the enemy.

This verse gives out a very important guiding factor for those who sincerely long for guidance towards

the right course of the journey through this world. The Holy Prophet had been sent into this world as the greatest Exemplar and the perfect Model and the Best Pattern of a flawless righteous life on earth. Whatever points the blind critics have presented as their objection and attack on the holy personality of this apostle of God, are in fact the factors of real excellence and the matchless beauty of his divinely moulded conduct and character. The critics helpless against the miraculous success with which the Holy Prophet could conclude his ministry, could only say that he fought battles, contracted marriages and did similar acts which in the view of the sentimentalists and the idealists had better not been done.

But the prejudice on the part of a critic, blinds him with the selfish motive of somehow levelling some charge or the other, be that just or unjust, true or false, reasonable or unreasonable. One has to judge the event in the context of the circumstances. The object of his advent was not to merely preach some impractical ideals and serve the sentimentalists, advocating some ideal precepts, useless in the practical life of human race on the earth, but to prescribe fully practical laws, rules and regulations for the guidance of men in the various spheres of life on earth and to illustrate them by excellent and noble examples of his own. If he had not done so he would not have fulfilled the object of his advent and the purpose of his ministry would not have been served at all.

Comparing the most perfect and the most practical life of this Great God-sent Exemplar to that of the ascetic life of Jesus and Buddha, is nothing but betraying the reasonability of one's own conscience. Let us see today in our own life on earth how many of the Christians follow the ideal of turning the other cheek when the one is smitten, how many of our brethren who profess to follow Christ, give away their shirts also when their cloaks are taken away; and how many could totally and really discard alliance with women and in fact practise celibacy following the example of Jesus? How many could renounce the world and resort to the ascetic life in the jungles as did Buddha? Whatever is preached by Islam, is also practised and the Holy Prophet and his Ahl al-Bayt had been the best exemplars for the purpose.

The Holy Prophet never in his life took any initiative in waging any war and never committed or permitted to commit any unprovoked aggression. Every battle he fought was thrust upon him and to save more than his own life, the truth which to establish and propagate he had been sent, for, otherwise the object of his very advent would have been lost. By leading the armies, he served the best example of a control-led and a fully disciplined warfare, restricted strictly to the object of establishing justice and peace. He himself took part in the defensive expeditions to set an example of pledging one's own life and identifying one's self with the common cause of truth. He prescribed laws and enforced them, himself subjecting his own self the most, to them and thus was the best exemplar of a Lawgiver and a Legislator. He was the just and the most impartial judge and thus was the greatest source the divine light of guidance for those who judge the affairs of others.

Polygamy was already in vogue in the world from time immemorial. The great apostles of God preceding him were polygamous and even the great religious heads in India, all of them were not monogamous. The Holy Prophet was the first to control and restrict it, binding it tight with the bonds of the personal

ability to be equitable to the partners in life. By contracting marriages, he presented practical guidance to those in the matrimonial life, himself serving as the best and the perfect model of a just and an affectionate husband and a loving father. As an apostle of God, he showed the ways of acquiring the spiritual elevations ranging to divinity. Asceticism is running away from the control and the discipline of life and is a defeatist action against the temptations of this world. But Islam not only denounces but also forbids ascetic life for it wants man and woman to live in this world, not as one personally likes to do it but duly controlled by the will of the Lord expressed through the laws prescribed by Him.

The concluding words of this verse clearly say that the life of the Holy Prophet, is an Excellent Model for those, the object of whose life is to earn the pleasure of God and the bliss in the ultimate, and for those who want to lead an uncontrolled life as they personally like and do not like to restrict their desires and actions to any given pattern or mould, would find excuses by unreasonable criticism and unjustified attacks on the very beauty and excellence of the life, depicting them as defects and demerits.

Regarding the firmness of the Holy Prophet Ali says, *“When the fight was in full swing we would take refuge to the Prophet as he was the nearest to the enemy.”* And long before this Ali’s father had prophetically asserted that *“the Holy Prophet was the Firm Centre to whom the Hashemite knights would take refuge. Thus, they will be with him in utmost joy and utmost enjoyment.”* (A.P.).

## Verse 22

Here it is given as to how the mind of the sincere ones in faith in contrast to that of the hypocrites and the weak in faith, viewed the situation of the enemy’s attack. The faithful ones seeing the enemy’s presence, instead of getting dejected and perturbed, awaited the fulfilment of the promise of God about the ultimate triumph of Islam over all its enemies.<sup>9</sup> Every one of such true ones, remembered the words of the promise. When the Holy Prophet struck at the immovable rock that appeared while digging the Ditch, people had seen in the flashes of the light that arose at the strokes, the palaces in Syria, Mada’in and Yemen (see note on the verse above). The hypocrites disbelieved in the prophecy of the Holy Prophet about the ultimate triumph of Islam over those countries but the sincere ones in the faith, believed in it and waited for it. Some of the believers had already become martyrs in defending the truth while the others yet eagerly waited to lay down their lives in the way of the Lord.

## Verse 23

The Fifth Holy Imam Muhammad ibn Ali al-Baqir, in the interpretation of this verse said, that those who had fulfilled their promise to be steadfast in defending the truth and had become martyrs, were Hamza, son of Abdul Muttalib, Jafar, son of Abu Talib and the one who waited for his turn to be martyred for the same cause, was Ali son of Abu Talib. The first Holy Imam Ali ibn Abi Talib had once said: *“My uncle Hamza, my brother Jafar and my cousin Abu Ubaydah and I had made a vow to remain steadfast in the battles for the cause of truth, my companions in this covenant have gone before me and I am waiting for my turn.”* The Holy Prophet prayed to God saying: *“Lord! Ubaydah was martyred at Badr, Hamza at*

*Uhud and Jafar at Muta, and now only Ali is left, let not myself depart from this world without any heir to succeed me!”*

In response to the prayer and to fulfil the divine plan of inaugurating the line of the Imamah, Ali was spared to be martyred later. The Holy Prophet had prophesied the martyrdom of Ali saying: *“O’ Ali! Thou wilt be martyred by the worst of men.”* Ali used to quote this verse and say: *“God has revealed this verse about us.”* The Fifth Holy Imam Muhammad ibn Ali al-Baqir, about those who were true to their covenant said that the reference is to those who never ran away from the battlefield. The events at the battle of the Ditch are sufficiently clear to identify the true and the sincere ones in the faith and to mark out the hypocrites and the weak in faith. When Amr ibn Abd Wudd, was challenging the Holy Prophet to send some chosen hero to fight with him, to defend Islam, none among the Muslims even stirred from his place nor did any one dare to look into the face of the Holy Prophet, save Ali who single-handed fought the renowned giant warrior Amr whose very sight had struck with awe, the men in the ranks of the Muslims so much that they seemed to be dumb and deaf. It is to be remembered in the Muslim ranks, there were all the companions but none of these, responded to the call from the Holy Prophet.

The best and the greatest example to prove as to how the faithful ones willingly, voluntarily and readily lay down their lives in the way of God for the cause of truth, could be seen at Karbala. Every one of the companions of the Holy Imam was anxious to excel the other in getting martyred. Whenever any comrade sought the permission to go to fight for the cause of truth, the Holy Imam Husayn used to bid goodbye to him, saying *“Go thou! We are also coming.”* and used to recite this verse.

It is said that Ali used to recite this verse after the martyrdom of ʔAmmar ibn Yasir ibn Amir and Khuzaymah ibn Thabit Dhu al-Shahadatayn. (A.P.).

## [Verse 24](#)

This is one of the clear proofs that the companions of the Holy Prophet were of different grades in faith. The first and the foremost are the true believers as depicted in verse 33:23 whose success in the life hereafter is assured beyond doubt in verse 33:24 and the hypocrites who are subject to punishment or forgiveness. However, all the companions cannot be the Guiding Stars to be followed. (A.P.).

## [Verse 25](#)

The Omnipotent Lord made the furious enemy to avail of nothing, in spite of the joint efforts of all the allies together viz. the Bedouins of the interior, the envious and the hostile Jews from Medina and the treacherous hypocrites. All plans, intrigues and plots were frustrated, though on the occasion every one of the Muslims was awfully dreading the very sight of the formidable strength of the enemy the one single-handed combat of Ali with Amr ibn Abd Wudd was made sufficient to render the enemy dejected and disheartened and to create dissensions and discord among themselves and to add to their dejection and the discomfiture, there came from above the sudden violent blast of the gale not only scattered

away all the long prepared equipment and stores and destroyed the whole camp with all contents and drove away all their animals bewildered into the desert, causing utter ruin of the whole camp but also put the enemy on its heels to run away from the front towards their native places in awful chaos and confusion and in utter dismay.

The place of the enemy's camp was rendered totally desolate. Besides the discomfiture caused among the allies and the disagreement effected among them, was to such an extent that it was their last attack and their last dying effort, never again even to think of any such venture against the Muslims. The one stroke of Ali in his single-handed combat killing the giant warrior Amr ibn Abd Wudd was quite sufficient to decide about the result of the most formidable onslaught of the strongest forces, the enemy could ever have pooled together in the history of the land. Since it was Ali's heavenly valour and godly strength that won the great day of the greatest danger of the highest magnitude to Islam and the Muslims, the Holy Prophet declared: *"The one stroke of Ali on the day of the Ditch is superior to the supplication of both the worlds (seen and unseen)."* It must be remembered that the Holy Prophet utters nothing but that which is revealed to him [10](#) and thus this announcement also must be a revelation revealed to him.

Here God is held as solely responsible for the unsuccessful retreat of the allies and the causes which Qur'an and history recorded are there: The *first* and the *second* cause is what is said in verse 33:9, i.e., a severe wind and an unseen force. The *third* cause was Ali's killing their celebrated warriors in the combats. It is obvious that in the wind and in the unseen forces, the agency of human will was absent but in the third cause the agency of the human will is present, but God did not attribute the victory even partially to human will. And this cannot be justified unless the fact is taken into consideration that Ali's will was totally subordinate and subservient to God's will, similar to the case of the Holy Prophet mentioned in verse 8:17.

This is supported by the Holy Prophet about Ali in connection with the battle of Khaybar: *La yarji'u 'atta yafta 'a Allahu 'ala yadayh*, i.e., 'He will return not until God triumpheth at his hands'. The fact which Rumi has depicted in the story of Ali's refraining from killing the enemy in the battle, because he spat on him. The whole story is mentioned in the end of the first chapter of his '*Mathnavi*' –which begins with the couplet meaning 'From Ali learn the sincerity of action, Know thou the Lion of God, as free from all pollutions.' Ali in one of his verses says:

*"My action is for God and also my charity – in wholeness I am for God; I am neither for myself nor for any one else."* On this ground when Ali set out for the combat with Amr, the Holy Prophet said: *"Lord! Certainly, goeth forth faith in its entirety against infidelity in its totality."* And after Ali's success he said, '*Zarbatu 'Aliyyin yawma al-Khandaq af'alu min 'ibadati al-thaqalayn*', i.e., 'The one stroke of Ali on the day of the Ditch is superior to the supplication of both the worlds.'

And it is obvious that the value and the weight of human action in the view of God, is in accordance with the intention and the motive behind it, not the apparent quantity or the quality of the action. (A.P.).

## Verses 26 – 27

When the confederates had fled away in chaos and dismay the Holy Prophet could have ordered to chase the fleeing enemy and effect a wholesale slaughter but he commanded quiet return to Medina and when he had just returned home and had not yet washed his face, the Messenger Angel Gabriel appeared and conveyed the will of the Lord not even to tarry for the afternoon prayers but to immediately proceed towards the Jewish Tribe of Banu Qurayza who had broken the solemn covenant they had entered into with the Holy Prophet to defend the city in the event of it being attacked by any enemy and had proved treacherous by having agreed with the Quraysh to attack the Muslims from within the city where they lived as free citizens.

When the enemy had fled away in hot haste in chaos and dismay terribly stricken with terror, this Jewish treacherous tribe also were filled with terror and dismay and retreated into their fortress about three or four miles away from Medina and shut themselves into their stronghold. No sooner did the Holy Prophet get the revelation of God's will than he came out of his residence and the first man he met was Harith bin Nu'man who reported to the Holy Prophet that Wahid-e-Kalbi was shouting into the streets telling the people not to offer the afternoon prayers but at Banu Qurayza. The Holy Prophet said that the caller was none else but the Messenger Angel Gabriel. The Holy Prophet called Ali and handed over the standard of Islam to him and ordered the march to Banu Qurayza. When the Muslims reached the fortress of Banu Qurayza, the Jews began to abuse the Holy Prophet and the Muslims.

The Holy Prophet himself standing before the walls of the fortress demanded the Jews to come out of the strong hold. Had they come out and surrendered they might have received the same merciful terms of migration which were awarded to other treacherous tribe of 'Qaynuqah', but the Jews would not agree. There was a grove of date palms, outside the stronghold. The Holy Prophet pointed to the palms, and the trees one after another began shifting themselves to a place away from there, into the desert. The Muslims camped under the trees at a well in the grove. At last, after a siege of about 25 days the Jews came out. The Holy Prophet offered them the choice of appointing an arbitrator to decide about their future. Had they appointed the Holy Prophet himself they would surely have had a merciful award but the guilty conscience of the corrupt people would not allow them to have the right course at any time. They chose Sa'd ibn Mu'adh, and Sa'd asked them thrice if they would abide by his decision, to which they unanimously agreed. Sa'd decided to apply the Jewish law of the sacred scripture of the Old Testament which they followed, with a merciful deviation, not being as strict as the case demanded under (Deut. 2/10–18) but applied and adjudged them the treatment of the far-off cities. (Deut. 20/13–14)

10. *“When thou comest nigh unto a city to fight against it, then proclaim peace unto it.*

11. *“And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, that all the people that is found therein shall be tributaries unto thee, and they shall serve thee.*

12. *'And if it will make no peace with thee, but will make way against thee, then thou shalt besiege it:*
  
13. *"And when the Lord thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword:*
  
14. *"But the women, and the little ones, and the cattle, and all that is in the city, even all the spoil thereof, shalt thou take unto thyself; and thou shalt eat the spoil of thine enemies, which the Lord thy God hath given thee. Deut. 20: 13–14*
  
15. *"Thus shalt thou do unto all the cities which are very far off from thee, which are not of the cities of these nations.*
  
16. *"But of the cities of these people, which the Lord thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth:*
  
17. *"But thou shalt utterly destroy them; namely, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites; as the Lord thy God hath commanded thee:*
  
18. *"That they teach you not to do after all their abominations, which they have done unto their gods; so should ye sin against the Lord your God." Deut. 20: 10–18.*

If the Bible in the hands of our Christian brethren is a holy Scripture which they have to follow, let them read the passage of Deut. quoted above and give an impartial verdict. Compare it to Qur'anic law of dealing with the enemy forbidding aggression, to deal only just as one has been dealt. However, according to the Bible and also as per the Qur'anic statements the Jews had been the people ever cursed by God who had always earned their perdition for their treacherous, conduct and character and corruption. The Holy Prophet had been equally merciful, not only to the Jews but even to the polytheists who had been the blood-thirsty enemies.

Ignoring the facts of the events and blindly laying charges against an apostle of God will be nothing but a

gross betrayal of one's own ignorance or malice and prejudice. The Jews were allowed to have their independent arbitrator and the arbitrator to have his independent verdict and under their own sacred law and they were not in the least burdened by any ordinance from the Holy Prophet.

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- [1.](#) Believes in God and seeks His pleasure.
  - [2.](#) The life hereafter – the day of judgment.
  - [3.](#) Refer to note on verse 33:20. Refer to verse 68:4.
  - [4.](#) Refer to verse 38:11.
  - [5.](#) Refers to those who stood fast with the Holy Prophet up to the end – and those who ran away from the battlefields do not come under this category.
  - [6.](#) Refer to verse 8:17. Refer to note on verse 8:62.
  - [7.](#) The Meccan polytheists – Reference to the Battle of Banu Qurayza.
  - [8.](#) Refer to verses 59:2–7.
  - [9.](#) Vide verse 38:11.
  - [10.](#) See verse 53:3.

[1] [1]

SHARES

## **Al-Ahzab Section 4 – The People Of The House (The Ahl Al-Bayt) Divinely Made Pure (Clean)**

- Prophets' wives warned
- The virtuous among them promised a goodly recompense and those who commit open indecency shall have a double punishment
- The people of the House (of the Prophet Muhammad) made pure (clean) by God

### **Al-Ahzab Verses 28 – 34**

يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ إِن كُنْتُنَّ تُرِدْنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا

**O' Our Prophet (Muhammad!) Say thou unto thy wives: "If ye desire (the enjoyment of) the life of this world and its adornment, come then I will provide for you and allow you to depart<sup>1</sup>a goodly departing." (33:28)**

وَإِنْ كُنْتُمْ تُرِيدْنَ اللَّهَ وَرَسُولَهُ<sup>١</sup> وَالْدارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنْكُنَّ أَجْرًا عَظِيمًا

**And if ye desire God and His Apostle and the abode in the hereafter, then verily God hath prepared for the good<sup>2</sup>among you a great recompense. (33:29)<sup>3</sup>**

يُنِسَاءَ النَّبِيِّ مَن يَأْتِ مِنْكُنَّ بِفَاحِشَةٍ مُّبِينَةٍ يُضَعَفُ لَهَا الْعَذَابُ ضِعْفَيْنِ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا

**O' wives of the Prophet! whosoever of you committeth an open <sup>4</sup>indecenty double will be the chastisement for her; and this for God is easy. (33:30)<sup>5</sup>**

وَمَن يَفْعَلْ مِنكُنَّ لِلَّهِ وَرَسُولِهِ<sup>٤</sup> وَتَعْمَلْ صَالِحًا نُوتِبَهَا أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا

**And whoever of you is obedient to God and His Apostle and doeth good, We will give her recompense twice, and We have prepared for her an honour able sustenance. (33:31)<sup>6</sup>**

يُنِسَاءَ النَّبِيِّ لَسُنُنٌ كَأَحَدٍ مِّنَ النِّسَاءِ إِنْ أَتَقَيْنَنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ<sup>٥</sup> مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا

**O' ye wives of the Prophet! ye are not like any other women if ye guard (yourselves) against evil, and be not soft in (your) speech lest lusteth after you he in whose heart is a disease, and speak ye a plain speech. (33:32)**

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ<sup>٦</sup> إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

**And stay ye in your abodes and display not your finery like the display of the ignorance of yore, and establish ye prayer and give away the poor-rate, and obey God and His Apostle; Verily, verily God intendeth but to keep off<sup>7</sup>from you (every kind of) uncleanness O' ye the People of the House, and purify you (with) a thorough purification. <sup>8</sup>(33:33)<sup>9</sup>**

وَأَذْكُرَنَّ مَا يُتْلَى فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا

***And remember ye what is recited in your abodes of the signs of God and wisdom; verily God is Benignant, All-Aware. (33:34)***[10](#)

## **Commentary**

### **Verse 28**

When the Holy Prophet returned home after the victory at Khaybar, his wives asked him to distribute the booty among them. The Holy Prophet said that he had distributed it as commanded by God. They said, *“Dost thou not know that after thy death we could not be married to anyone else?”* God desired the Holy Prophet through this verse to admonish them. The Holy Prophet left them to themselves for about nineteen days and remained at the *‘Mashrabat Umm Ibrahim.’* Of the women whom the Holy Prophet had to accept in wedlock, most of them were mischievous and troublesome.

To know how much the Holy Prophet suffered at the hands of his wives, after the godly Lady Hazrat Khadija, one should read the life history of the Holy Prophet relating to the conduct of his wives and the envy and the disputes among themselves, and his being the victim of malice and prejudice they entertained against each other. The only youthful marriage the Holy Prophet had, was with Hazrat Khadija the mother of Hazrat Fatima Zahra, with whom ended the harmony, happiness and the peace of mind in the domestic life of the Holy Prophet.

Lady Khadija was the noblest woman and the best of the wives of the Holy Prophet whom he married fifteen years before he declared his apostleship and the married life lasted for about twenty-five years in ideal love and perfect harmony. The year in which Hazrat Khadija departed from this world, the Holy Prophet observed it as the *‘Am al-Huzn’*, i.e., the year of grief. At the stage of life when the desire for sensual enjoyment demands youthful and attractive partner in life, the Holy Prophet lived in ideal love and perfect harmony with a widow more advanced in age than himself and as long as she was alive, the Holy Prophet did not think of any other woman and his attachment to Hazrat Khadija was so much that none ever dared to suggest to him the alliance with any other woman and his being fully content with his alliance with Hazrat Khadija was also unusual for a man of his status among his people and against the common custom then in vogue of having an unlimited number of consorts.

After Hazrat Khadija the Holy Prophet would never have married any other woman but for the pressure from Abu Bakr offering his daughter A’ishah, which he tried to avoid it and at last just to please Abu Bakr, had to yield to the offer and the alliance of the Holy Prophet in his age of more than 50 years, with a girl of about nine years, is itself obvious what amount of pressure would it have been, for the Holy Prophet to accept the offer. And Hafsa the widowed daughter of Umar had also to be accepted just to please her father who was also sorry and also displeased for the lady not being accepted to be taken into a subsequent wedlock by anyone else. As regards the other wives the compassion and the clemency of the Holy Prophet, could not help accepting them under his protection and care, in

consideration for the suffering widows who could not otherwise be provided for under the social custom of the age. Some of the ladies who took shelter later under the apostolic roof were righteous, gentle and faithful but the others were full of envy and avarice, malice against each other and often teased the Holy Prophet and sometimes he had to leave them to themselves (for details refer to the Islamic history).

At last, the Holy Prophet through this verse was commanded to offer them a goodly departure with gifts of riches if they insisted upon having any wealth of this world. This offer to the women is itself eloquent enough to declare the gravity of the displeasure they had inflicted upon the Holy Prophet. It is also quite evident that if the Holy Prophet had married these women for any lust of sensual enjoyment, he would have pleased them by granting their desires which he could very easily have done, having everything at his command. But his offer to give them a goodly send-off, clearly indicates that he was not at all anxious to have them and was ready to divorce them even at the cost of providing them with whatever gifts they desired to have.

At the revelation of the above verse the Holy Prophet summoned his wives and read out the verdict of God about them and left to them the choice of adopting any one of the offers, i.e., either to receive their dowry and gifts and get divorced, depart from him for ever or to remain peaceful avoiding quarrelling among themselves and stopping the headache to the Apostle of God, retaining the privilege of being under his shelter. First of all, the Lady Umm Salamah stood up and said, *“I have chosen God and His Holy Prophet.”* The next verse was revealed. Most of the commentators say that the cause of the revelation of this verse was that the wives of the Holy Prophet demanded luxurious living beyond his means and he, in response to the command of God had made a vow not to go to them for one complete month. At the end of the thirty days this verse giving the choice to the women was revealed. At that time the following nine ladies had come to the Holy Prophet under the wedlock:

1. A'isha, daughter of Abu Bakr.
2. Hafsa, daughter of Umar.
3. Umm Habiba, daughter of Abu Sufyan.
4. Sawda, daughter of Zam'ā'a.
5. Umm Salamah daughter of Abi Umayyah.
6. Safiyya, daughter of Huyayy ibn Akhtab (from Khaybar).
7. Maymuna, daughter of al-Harith al-Hilah.
8. Zaynab, daughter of Jahsh al-Asadi.
9. Juwayriya, daughter of al-Harith al-Mustaliqiyya.

According to A'isha's own statement, reported in *'Irshad al-Sari, Sharh Sahih al-Bukhari'*<sup>11</sup> The wives of the Holy Prophet were divided into parties – One under A'isha, daughter of Abu Bakr to which belonged Hafsa, daughter of Umar, Sawda and Safiyya and the rest in the other party.

Taking advantage of their fathers moving closely with the Holy Prophet, A'isha and Hafsa desired special influence over the Holy Prophet. They used to make such demands which the Holy Prophet could not provide them with.

It is said that once Abu Bakr and Umar even rebuked their daughters. Once A'isha demanded some things from the spoils of some war which in justice he could not give and yet she persisted in her demand so much that the Holy Prophet felt for her arrogance and the unjust demand. Ali tried to pacify her, but she lost her temper and spoke harshly to Ali. The Holy Prophet felt so much that he authorized Ali to divorce in his behalf any of his (Prophet's) wives whenever he (Ali) deemed it desirable. This verse was revealed (See RA., HS., AK., MM.)<sup>12</sup> A'isha and Hafsa had sometimes stooped to adopt hurtful conduct against the Holy Prophet. Once Zaynab bint Jahsh, one of the wives of the Holy Prophet, had received some good honey.

When the Holy Prophet visited her, she prepared a beverage of it for him. As it takes some time for honey to dissolve into water, the Holy Prophets' stay at Zaynab's quarter was necessarily prolonged. This aroused jealousy in A'isha. She consulted the members of her party and plotted to disgrace Zaynab. When the Holy Prophet came to A'isha, she hinted that an obnoxious odour of *Maghafir* was emanating from his mouth. The Holy Prophet felt and replied that he had not eaten *Maghafir* but taken only the beverage prepared of honey. She said the bees might have drawn the honey from the *Maghafir* flower. The Holy Prophet left her in displeasure and came to Hafsa only to hear the same what A'isha had said. On one occasion Hafsa grew frantic and used violent anger against Mary the Coptic lady.<sup>13</sup> On another occasion a breach of trust was committed divulging a secret against the explicit order of the Holy Prophet.

The Holy Prophet usually prophesied events relating to the trouble which would spring up after his departure from the world. He had told Hafsa about some coming events and had also enjoined not to disclose the news to any one but to keep it a secret to which she agreed; but no sooner did the Holy Prophet leave her house than Hafsa went to A'isha and divulged the secret. After these events the verses<sup>14</sup> (See *'A'lam al-Nubuwwa'* p. 81) (EHA)<sup>15</sup>, (DM)<sup>16</sup>, (SB)<sup>17</sup>, (FB)<sup>18</sup>, (TKH)<sup>19</sup>, (RA)<sup>20</sup>, (FHI).

The Holy Prophet would have divorced these ladies but for a feeling of mercy that, if divorced, their lives shall be ruined, for they could not be re-espoused by anyone (the wives of the Holy Prophet being forbidden to be re-married to anyone else), as the divorced ones or as widows.

From this verse to verse 33:34, the verses referring to the wives of the Holy Prophet, clearly indicate that the wives of the Holy Prophet, were not of equal footing in faith and fidelity. Of them were those inclined towards worldly pleasures, and some were inclined toward the external happiness of the life in this world

and that no assurance had been granted to any of them of their success in their life hereafter. This is the reason that they could not be included in the last clause of the verse 33:33 in which is given the highest standard of purity to the Ahl al-Bayt, i.e., the People of the House of the Holy Prophet. This is the reason that throughout these verses referring to the wives of the Holy Prophet, the personal pronoun used is, in plural in feminine gender, but in that celebrated clause the pronoun used is plural in masculine gender, which is, in total conformity with verse 11:73, although the verse there, is addressed to Sarah who would be the mother of Isaac who was one of the prophets.

As further evidence of the exclusion of the wives from the highest standard of the purity secured for the Ahl al-Bayt in the last clause of verse 33:33, is the verse 66:5, wherein it asserts that the wives are subject to divorce and that women better than them in all respects, were there available among the other faithful women in the place. In view of these points, one can easily realise that the best place for this celebrated clause Verse 33:33, is where it now is, though all the traditions dealing with this passage indicates that the passage was revealed separately and is complete in its context and its significance. (A.P.).

### Verse 29

In this verse there is the promise of the great heavenly reward to the righteous and the faithful ones among the wives of the Holy Prophet the object of whose alliance with the Holy Prophet was not owning any riches or any fortune but to please God and His Holy Apostle Muhammad and to achieve the blissful life in the ultimate.

### Verse 30

It is to be noted by the critics of the Holy Prophet and Islam that whatever the Holy Prophet got as the booty in the several defensive battles was in his hands; and at his independent and exclusive disposal he could have appropriated everything to his personal use or for the use of his wives and the other relatives.

Any indecency on the part of his wives was warned against to be penalised with double the ordinary punishment. Because being under the direct control and the guidance of the Holy Prophet, they ought to have been benefited by the close society of the ideal personality of the Apostle of God, more than anybody else. Thus, any unseemingly conduct on their part would naturally be a greater offence than in the case of the other ordinary women. In the case of the wives of the Holy Prophet, who ought to be the patterns of decorum and decency for the others, even the minor indiscretion would be reprehensible and the punishment in the hereafter would naturally be of a higher magnitude and of greater duration than what is meted out under the law administered here in this world.

### Verse 31

The term double reward mentioned here does not mean twice but a greater reward. They earn this grace of God for their denying themselves the ordinary comforts of life and their remaining faithful to the Holy Prophet abiding by his guidance. As they are entitled to an increased punishment for any ordinary indecency, similar increase they are also entitled to a similar increase in the reward for their virtues.<sup>21</sup>

This indicates that some of the wives of the Holy Prophet were not of the standard. (A.P.).

### Verse 32

The wives of the Holy Prophet are informed of their unique position to be the models of righteousness among the women. It has been made quite clear that mere alliance with the Holy Prophet will never suffice them without the righteousness expected of their position. They are warned to be guarded when they talk gently to any people lest their kindness and gentle voice might be misunderstood and taken a wrong advantage of, by the evil-minded ones. All these go to show that every woman being merely the wife of any apostle of God would never be entitled to any special honour or particular regard unless she qualifies herself with the virtues and leads the prescribed guarded life.

Though this ordinance is addressed to the wives of the Holy Prophet, but it has its general application as well, for every Muslim woman. No Muslim woman shall indulge in a soft and amorous or passionate talk with any member of the opposite sex. Islam is not the collection of mere ideals. It has its own practical side. Islam is away of life. The fair sex has to duly guard itself against the rebellious passions. The injunction given here is to promote and maintain the purity of mind and heart and chastity in the practical life of both the sexes of the human family and thus to control and sublimate the self in man and woman.

### Verse 33

While the previous verse dealt with the observance of the purity and decency which the Muslim women in general, and the wives of the Holy Prophet in particular, had to effect in their practical life, to be guarded in their dealings with the other sex, this verse prescribes a further restriction on their remaining indoors in their houses and their strict and regular offering of the prescribed daily prayers and giving away of the poor-rate and their being subservient to God and the Holy Prophet. Every wife of the Holy Prophet strictly observed this ordinance. It is related of Lady Sawda that some people asked her why she did not go to Haj or Umrah, to which she replied saying, *“It was compulsory upon me once and now my Haj and Umrah is that I should stay in the room in which the Holy Prophet left me.”* She stayed in the room for her whole life and only after her death the body was brought out of it. But only one of the ladies did not stay in her abode but rode at the head of a huge army to Basra and conducted the battle of Jamal (the Camel) against Ali which caused the slaughter of thousands of Muslims in the field, and it was the most disgraceful event in the political history of the Muslims.

Under Islam, fighting even in Jihad, is forbidden for women. This ordinance was not only violated by one of the wives of the Holy Prophet but also the campaign she led was against the first Holy Imam about whom the Holy Prophet had declared: *“I and Ali are of one and the same Light.”* *“O’ Ali! thou art to me as Aaron was to Moses.”* *“O’ Ali! thou art my brother in this world and the hereafter.”* *“O’ Ali! Thy flesh is my flesh and thy blood is my blood. Fight with thee is fight with me and peace with thee is peace with me.”* etc.

The Holy Prophet had prophesied about this event. For details as to who fomented the public discontent against the Holy Imam Ali ibn Abi Talib in preparing for the battle of ‘Jamal’ see *Tabari* and *The Annals of the Early Caliphate* by Sir W. Muir, [EHI22](#) by SSH and the works on the Early History of the Muslims.

The portion of this verse relating to the divinely effected purity of the Holy Ahl al Bayt needs a proper explanation commenting with reference to its correct context. This portion of this verse is a separate *Ayat* or verse by itself revealed separately on particular occasions but placed here as it deals with the wives of the Holy Prophet. The location of this verse here if studied properly makes it obvious that it has its own significant and important purpose behind it. While the address in the beginning of this verse is in the feminine gender – there is the transition here in the address from the feminine to the masculine gender. While referring to the consorts of the Holy Prophet, the pronouns also are consistently feminine. For a mixed assembly of men and women, generally the masculine gender is used. This transition in the grammatical use of the language, makes it quite obvious that this clause is quite a different matter used for a different group other than the previous one, and has been suitably placed here to show a comparative position of the Ahl al-Bayt in contrast to the wives of the Holy Prophet. *Amr ibn Abi Salama* who was brought up by the Holy Prophet relates:

*“When this verse was revealed, the Holy Prophet was in the house of Umm Salama. At the revelation of: “Verily willeth God to keep away impurity from you O’ People of the House! and He purifieth you with the perfect purification,” The Holy Prophet assembled his daughter Fatima, her sons Hasan and Husayn and her husband his cousin Ali and covered the group including himself, with his own mantle and addressing God said “O’ God! These constitute my progeny! Keep them away from every kind of impurity, purified with perfect purification. Umm Salama, the righteous wife of the Holy Prophet, witnessing this marvellous occasion, humbly submitted to the Holy Prophet “O’ Apostle of God! May I also join the group?” to which the Holy Prophet replied, ‘No’ remain thou in thine own place, thou art in goodness.”*

(See JT., Is., RN., UG., I.Kh., Mus.,)[23](#)

Umm al-Muḥaminin A’isha’s report on the revelation of this part of this verse, says that the matter was repeatedly revealed which indicates its extra-importance to make people know it through various sources to bear witness to the fact so that none, be he a friend or even a foe, dare deny the special excellence and glory bestowed upon the holy ones and their divine unique position in view of the Lord. A’isha’s version fully concurs with that of Umm Salama.

It is a historically acknowledged fact that A'isha was not well-disposed towards Fatima and particularly towards Ali. This one and the same matter being revealed, repeatedly once in the house of Umm Salama and again in that of A'isha, makes the divine plan quite obvious that it was willed by God to put the two wives of the Holy Prophet differently disposed towards the Holy Prophet and his progeny, to bear witness to the event. A'isha reports:

*“One day when the Holy Prophet was enwrapped in a black mantle, came to him (his grandson) Hasan and the Holy Prophet got him under the mantle. Then came Husayn (the other grandson) and he was also received similarly by the Holy Prophet under the mantle, when came his daughter Fatima, the Holy Prophet took her under the mantle. In the last, came Ali. The Holy Prophet received him also under the mantle and the Holy Prophet recited the above-mentioned verse of Tatheer, (i.e., purification).”* (See S.M., MIH., KU)[24](#)

According to all the basic and the fundamental authorities like the SB, SM, MIH, AD[25](#), SMh[26](#) MML,[27](#) it has been unanimously acknowledged that the reference in the last sentence of this verse is only to the *Holy Prophet, the Holy Imam Ali ibn Abi Talib, Fatima, the Lady of Light* and the two sons of Lady Fatima and Ali, i.e., the Holy Imam Hasan and Husayn. It could reasonably be said that the revelation of one and the same verse in the houses of two of the wives of the Holy Prophet was the divine plan to declare the exclusive position of the Ahl al-Bayt, so that the two ladies may themselves vouch for their exclusion from the term Ahl al-Bayt, so that any votaries on behalf of the wives of the Holy Prophet may not later attempt to include the wives in the term.

The above quoted basic Sunni authorities relate of A'isha, Umm Salama and Abu Sayeed Khudri that this verse was revealed referring only to the Holy Prophet, Ali, Fatima, Hasan and Husayn. MIH[28](#) in his renowned work *Musnad* relates of *Ata ibn Riha* that Umm Salama said that once when the Holy Prophet was in her house, came Fatima with food cooked in a mud pot. The Holy Prophet desired Fatima to call Ali her husband and her two sons Hasan and Husayn. When these holy ones had come, they sat together and had their meals, then the Messenger Angel Gabriel appeared with this verse. The Holy Prophet threw his mantle over these persons and said, *“O' God! These are my 'Ahl al-Bayt.' Keep these away from every impurity!”* Then Umm Salama said: *“I am also of you.”* The Holy Prophet said: *“Thou art in goodness but not of my Ahl al-Bayt.”* And according to the report in the *Namah al-Usul* which is the consolidation of the traditions of all the renowned six Sunni basic authorities viz. The *'Sahih al-Sittah'* – Umm Salama said that *“I also caught corner of the mantle and wanted to get under it but the Holy Prophet snatched it away from me and said: “Thou art in goodness but not of the Ahl al-Bayt.”*

Tha'labi reports that *once it was told to A'isha that going to the Battle of Jamal she has violated the ordinance from God for the wives of the Holy Prophet, to stay indoors, to which she replied that it was her fate. When she was asked about Ali ibn Abi Talib – A'isha replied: 'Thou hast asked me about the one whom the Holy Prophet loved the most.'* *“By God!”* continued A'isha, saying, *“I saw the Holy Prophet taking Ali, Fatima, Hasan and Husayn under his mantle and saying “O' God! These and only*

*these are my 'Ahl al Bayt', Keep them away from every impurity, I asked the Holy Prophet. 'Am I not of thine 'Ahl al-Bayt'? The Holy Prophet said 'Get thou hence! Thou art not of my Ahl al-Bayt'.*" (U.B., M.S.),[29](#).

It is in S. Mh.[30](#), and SM.[31](#), that the Holy Prophet says *"I remind you all about my 'Ahl al-Bayt.'* It was asked of Zaid bin Arqam as to those who constitute the 'Ahl al-Bayt', if the wives are also included in them? The reply was that *a wife is associated as long as the wedlock continues or the husband lives...If divorced or widowed the wife returns to her parents. The Ahl al-Bayt are those whose relationship is unbreakable or unceasable with the Holy Prophet and on whom 'Sadaqa' (i.e., charity done to repulse any calamity to any person) is 'Haram', i.e., forbidden.* AD[32](#)., and Im.M.[33](#), have reported of Anas that *after the revelation of this verse, whenever the Holy Prophet got out of his house for his morning prayers, he used to recite it at the door of his daughter Fatima.*

On the occasion of the historic event of *Mubahala*,[34](#) when the Holy Prophet was commanded by God to call the Christians of Najran to a Spiritual Contest, which the whole public around, both Muslims and the non-Muslims witnessed, the Holy Prophet, came out with his daughter Fatima, her husband Ali and her two sons Hasan and Husayn and said *"O' God these are my Ahl al-Bayt."* (S.M.)[35](#). Though the challenge contained the plural for women also, but the Holy Prophet took only one woman although there were nine wives of his. Besides the word '*Nisa*' could mean wives as well as women in general, but the Holy Prophet leaving his wives at home took along with him only his daughter. Some commentators advance the term Ahl al-Bayt used in verse 11:73 where the term has been used by the angels addressing '*Sarah*' the wife of Abraham. It must be noted that the address to *Sarah* was not because she was the wife of Abraham but as she would be the mother of Isaac who was to be the apostle of God. Otherwise merely being the wife of an apostle of God could not be of any avail to any woman for there are the wives of the apostles Noah and Lut, and we know what kind of women they were and what their fate was.

The word '*Innamma*', as already said above, indicates the firmly determined decision of the Lord against anything else otherwise. The mention of the mere decision does not serve any purpose at all without its having taken full effect. A decision or a determination on the part of a mortal like man is quite different from its taking any effect for our decisions need the means to the end. This is not the case with the will of God. God's will is itself the effect of it for He Himself is the cause of a thing and its simultaneous effect.[36](#) It is quite obvious that it was not the mere revelation of the will of the Lord but the declaration of its effect, to announce their excellence and their unique position among mankind, and the declaration of the will here would naturally mean to say that since the Ahl al-Bayt had already been purified, the decision is also to keep them as such, i.e., to keep them away from every kind of impurity, for ever. The prayer in 2: 127-129 seems a prayer for the future but it actually is a prayer to be kept or to be maintained as already conditioned, i.e., for the continuance of the graciously gifted excellence in their own selves and also in their progeny.

It is a matter of common sense and simple logic that those who had been purified by God Himself could never at any time be impure. It could not be that God the Creator by mistake thoughtlessly made some one with any impurity and then with an after-thought amended the original decision and brought about any change in His policy, and purified the creature, for God is free from the defect of *'Taghayyur'*, i.e., change. His will never undergoes any change; *it is* and *it shall be* and always as *it was so*. Those whom He purifies He does it at the very creation of that being. Those purified by God would naturally be pure in their very origin, spiritual as well as physical and their practical life from its very beginning until its divinely determined destination, can not be but infallible.

The lives of the women joining the Holy Prophet in wedlock, could never be as such and the conduct of some of them during the wedlock was not free from the impurity of mischief, envy, greed, intrigue, pride and prejudice. One of the wives of the Holy Prophet violated the ordinance issued to the wives of the Holy Prophet remain indoors, by leading the armies to the Battle of *'Jamal'* while she very well knew Islam's forbidding warfare for women. This has openly and doubtlessly proved the fact that wives of a prophet could never be one of his *'Ahl al-Bayt,'* unless they are his blood relations or the mothers of his issues. None of the wives of the Holy Prophet, save Khadija, was the mother of any of his surviving issues, nor had any relation with him previous to the wedlock which is only a revocable social contract.

If the wives of the Holy Prophet had to be included in his *'Ahl al-Bayt,'* what could be said of the wives of Noah and Lut who have been declared by the Holy Qur'an, the Word of God, as the cursed ones of the Lord.

When any quality or attribute is mentioned in an indefinite sense the degree meant in the context would be the perfect or the maximum possible one. The purity meant here is the purity absolute, i.e., of every kind, without any impurity or uncleanness whatsoever, otherwise the use of the term pure would never be in its fulness. The *'Shirk'* polytheism is mentioned in the Holy Qur'an as impurity and also the greatest iniquity<sup>37</sup> and iniquity is the impurity of faith. Hence the purified ones by God would be only those whom *'Shirk'* i.e., polytheism should never have polluted their lives at any time in their life and none of the wives of the Holy Prophet were free from this impurity prior to their embracing Islam and joining him in the revocable social contract of the matrimonial alliance.

Hence from all points of view of reasoning, and the factual position, and as clearly proved by the open declaration of the Holy Prophet, conveyed to us through the evidence from the several wives of the Holy Prophet themselves, and the companions and the great scholars that only Ali, Fatima, Hasan and Husayn constitute the *Ahl al-Bayt* of the Holy Prophet. It is also the fact of history that only these are the ones whose lives had ever been pure and free from the polytheistic pollution while all the others had once been polluted with the impurity of idolatry and the heathen and the pagan life.

The very fact that so many reliable people have consistently related the different occasions of the revelation of this clause, is itself evident of the significance of the matter so repeatedly revealed and the necessity of the people knowing its importance and significance for use in guiding themselves with

regard to their faith and their faithfulness to the Holy Prophet and his family (the Holy Ahl al-Bayt). In spite of so much of caution and care divinely taken to make the people know the actual position of the holy ones, the brutal treatment they had at the hands of the people is a matter of surprise and wonder. A reference to the detailed history of the godly but the most miserable life of these divines, would disclose to any fair-minded one that none of the Holy Fourteen passed any moments of their life in this world without suffering some misery or torture at the hands of the people and none but the Last of them departed from this world in the natural course of it, for all of them were martyred. Even in the worst of their sufferings, they led an absolutely pure and an ideal godly life, as the best and the most perfect models of a pure human life tempered with divinity in every aspect of their faith and its practice to guide the others. It is in view of this unique significance and its usefulness to the human race as a whole the Holy Prophet declared:

*“I leave behind me amidst you Two great things, the ‘Book of God’ (the Holy Qur’an) and my ‘Ahl al-Bayt’. Should ye be attached to these Two, never, never shall ye be misled after me, for verily, these Two will never, never be separated from each other, until they meet me at the Cistern of ‘Kawthar’.”*

And:

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

The holy ones who constitute the Ahl al-Bayt are the following:

No.	Name	Designation	Martyred by means of	Buried at
1.	Muhammad al-Mustafa	The Last Apostle of God	Effects of the poison.	Medina.
2.	Fatima al-Zahra	The Holy Prophet’s daughter – Lady of Light, Wife of Ali the First Imam and the Mother of the Imams, Hasan and Husayn, Grandmother of Nine Imams.	Wounded by the fall of the door caused by an out rage at her dwelling.	Medina.
3.	Ali al-Murtaza	The First Imam	Assassinated while in prayer at Kufa.	Najaf.
4.	Hasan al-Mujtaba	The Second Imam	Poisoned.	Medina.
5.	ﷺ usayn Sayyid al-Shuhada	The Third Imam	Massacred with his kith and kin and friends – seventy-two in all.	Karbala.

No.	Name	Designation	Martyred by means of	Buried at
6.	Ali al-Zain al-Abidin	The Fourth Imam	Poisoned.	Medina.
7.	Muhammad al-Baqir	The Fifth Imam	Poisoned.	Medina.
8.	Jafar as-Sadiq	The Sixth Imam	Poisoned.	Medina.
9.	Musa al-Kazim	The Seventh Imam	Poisoned.	Kazimayn.
10.	Ali ar-Ridha	The Eighth Imam	Poisoned.	Mashhad, (Tus) Iran.
11.	Muhammad at-Taqi	The Ninth Imam	Poisoned.	Kazimayn.
12.	Ali an-Naqi	The Tenth Imam	Poisoned.	Samarra.
13.	Hasan al-Askari	The Eleventh Imam	Poisoned.	Samarra.
14.	Muhammad al-Mahdi	The Twelfth and the Last Imam	Disappeared in the cave in Samarra to reappear before the Resurrection Day when Jesus also will have his second advent to join him.	

One of the mysteries:

One of the wonderful factors about the personalities of the Holy Prophet Muhammad, his daughter Fatima, the Lady of Light and the Eleven of the Twelve Divinely Chosen Successors or the Imams, from Ali al-Murtaza to Hasan al-Askari, is that every one of them were martyred.

And none of the Holy Fourteen had any education and yet every one of them was the fountain head of a wonderful, divinely inspired, all-round knowledge unequalled by anyone else other than those of their own holy group.

(1) Imam Hasan al-Askari the Eleventh Imam was martyred in 260 A.H. – The Abbasid Caliph Mu'tamid sent his men to kill the Twelfth Imam who under the divine inspiration took shelter in the Cave at 'Surra Manra' and disappeared. Many great Sunni Scholars have acknowledged this incident viz.:

1. Mulla Jami, in his *Shawahid al-Nubuwwah*.

2. ʿAbd al-Wahhab Shaʿrani, in his *Lawaʿiq al-Anwar* and *Al-Yawaqit wa-l-Jawahir*.
3. Shaykh al-Akbar, Muʿyī al-Dīn ibn ʿArabi, in his *Fathat al-Makkiyah*.
4. Khajah Parsa, in *Fasl al-Khitab*.
5. ʿAbd al-ʿUq al-Muʿaddith al-Dihlawi, in *Aʿimmat al-Aḥar*.
6. Jamal al-Dīn al-Muhaddith, in his *Rawdat al-Aḥbab*.
7. Abū ʿAbd Allah al-Shami, author of *Kifayat al-Tibyan fi Akhbar al-Sahib al-Zaman*.
8. Sibṭ ibn al-Jawzi, in his *Tadhkirat Khawass al-Ummah*.
9. Ibn Sabbagh Nur al-Dīn ʿAlī al-Maliki, in his *Fusul al-Muhimma*.
10. Kamal al-Dīn ibn Talha al-Shafaʿi, in his *Matalib al-Suʿul*.
11. Shah Wali Allah, in his *Fadl al-Mubin*.
12. Shaykh Sulayman al-ʿAnafi, in his *Yanabiʿ al-Muʿaddah* (and other great scholars also).

About the indefinite and extraordinary length of the life granted to the Twelfth Imam the great scholars have replied that when Muslims believe in the life of the Holy Prophets Jesus, Khizr, Idris and even Dajjal, and the long life of 950 years granted to Noah, and similarly to other apostles of God. Where is the point in wondering about the life of this Divine.

(a) History records that this order was violated by some of the wives of the Holy Prophet (vide battle of *Jamal*).

(b) The points to be noted regarding this verse are as follows:

1. That the word '*Innamma*' signifies – exclusive distinction and to emphasise this exclusiveness, the second object of the verb '*Yuzhiba*', i.e., the phrase '*Ankum*' has been put before the first object – '*Ar'rijs*' and for further emphasis, the phrase '*Ahl al-Bayt*' has been mentioned to explain the pronoun '*Ankum*'. In short, the grammatical structure of the clause indicates beyond doubt that this is a privilege and distinction granted to the Ahl al-Bayt by God, exclusive of all others.

2. The verb '*Yuridu*' which means *continuous will and the intention of God*, is of His Creative will and intention and not of Legislation as many commentators have confirmed on the ground of the above-mentioned exclusiveness. The attempt of some commentators to interpret the will and the intention here, as the Legislative one as in verse 5:7, means distortion of the whole verse and its use of the exclusive particle and the exclusive arrangement.

Even granting the legislative nature of the will and the intention, it would only mean that only the Ahl al-Bayt were up to the standard and nobody else.

3. This verse is to be taken as the minor premises of what is asserted in verses 56:77–79 which assert that the Qur'an in its original hidden form, is beyond the reach of all – save those who are purified.

4. As regards the personnel of the Ahl al-Bayt,<sup>38</sup> is to be taken into consideration, i.e., '*Abna'ana*', '*Nisa'ana*' and '*Anfusuna*' are undoubtedly included in the Ahl al-Bayt.

5. As to who the '*Nisa'ana*', the '*Abna'ana*' and the '*Anfusuna*' are, though there are many authentic traditions but the unanimous verdict of the Muslims throughout the ages, is that none other than the Holy Prophet, Ali, Fatima and Hasan and Husayn were included in the Ahl al-Bayt. This is the best evidence.

6. As far as the degree of the purification meant here, we hardly need to say anything more than what the verse itself conveys – that they were kept away from all sorts of uncleanness, spiritual and physical, which the creatures are subject to, and they were purified to the utmost degree possible for a creature.

The only thing to be kept in view that they are purified by God Himself and not by themselves which means their utmost submissiveness to His will and their being in utmost communion with Him.

7. Besides the clear evidences of Qur'an about the significance and the personnel of the Ahl al-Bayt there are several authentic sayings of the Holy Prophet, narrated by the authors of the '*Sihah*' and the '*Masanid*' of the Sunni Schools, in support of the above statements and that none but these Five Persons were gathered under the '*Shurut*' and that the Holy Prophet pointed out saying '*Allahumma ha'ula'i ahl al-bayti, ha'ula'i i'rati* – 'O' God these are the people of my House and these are my '*itrah*', i.e., (close kindred). And as '*al-Tahawi*' says in his Book '*Mushkil al-Athar*' that for six or nine months after the revelation of this verse the Holy Prophet used to stand at the door of Fatima's House in the morning and in the evening saying – '*As-salamu 'alaykum ya Ahl al-Bayt*' – and recited this verse.

And that tradition records two anecdotes, one concerning A'isha who says that she approached the 'Shurut' to enter into it and the Holy Prophet said 'No! these are the Ahl al-Bayt'. And another anecdote concerning Umm Salama that she approached the 'Shurut' for the same purpose and the Holy Prophet told her, 'Though thou art righteous, yet these are the people meant by this passage'.

There is not even a single, even unauthentic tradition to show that the Holy Prophet included the wives in the verse 33:33. And even the companions such as Abu Bakr or Zayd bin Arqam excluded the wives from the passage though Zayd bin Arqam attempted to expand it to include all Hashemites. The attempt to include the wives in this passage had no Qur'anic or the Holy Prophet's support at all. In the later period of 'Tab'un' some anti-Ahl al-Bayt commentators of the Pro-Umayyad and the Abbasids, forwarded the weak and unwarranted argument that the passage being in line with the verses with the wives is an evidence for their inclusion but the point has already been cleared.

The attempt is one of the examples of using their discretion against Qur'an and the sayings of the Holy Prophet. More surprising is that some of the modern commentators have attempted to distort the phrase 'Allahumma haḥḥulā'i', i.e., 'O These are' as to mean 'these also.' Such wrong and unwarranted attempts had only the support of the temporal powers and not of any logical or intellectual force. However, it is almost now unanimously accepted by all schools of thought that these five personalities are meant by the verse and none else. (A.P.).

## Verse 34

Here the wives of the Holy Prophet in particular are admonished to remember what is recited in their houses, i.e., what the Holy Prophet preaches to them in particular, and also the Word of God, the Qur'an, specially about the discipline prescribed for women. One has to refer to history to know which of the wives of the Holy Prophet violated this ordinance.

The concluding words of the verse are a warning saying that whatever the wives of the Holy Prophet in particular and the women in general do, is always open to God's knowledge.

Here the gender changes – the address in plural feminine and the reference is to houses and not to the House referred to in verse 33:33 of the Ahl al-Bayt. (A.P.).

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- [1.](#) For they had become intolerably troublesome to the Holy Prophet, the separation was offered to these.
  - [2.](#) Refer to note on verse 33:28.
  - [3.](#) Refer to verse 56: 1–5.
  - [4.](#) Not adultery as they have been cleared of their charge. Refer to note on verse 33:28.
  - [5.](#) Refer to verse 24:26.
  - [6.](#) Refer to verses 4:34 & 28:54.
  - [7.](#) Not allowed even to approach.

8. With the event of 'Kisa' (the Mantle) reported also by Umm al-Mu'minin – A'isha & Umm Salamah – and at the historic 'Mubahila' the Holy Prophet pointed out, as only Ali, Fatima, Hasan and Husayn being the Ahl al-Bayt.
9. Refer to note on verses 5:6 & 11:73.
10. Refer to verse 22:63.
11. Nawal Kishore Edition Volume 7; page 314 (Early History of Islam).
12. Rawdat al-Ahbab, A Short History of the Saracens by Syed Ameer Ali, Asim-e-Kufi, Manaqib-i Murtadawi.
13. See Rawdat al-Ahbab, History of Islam by Zakir Husain.
14. See verses 56: 1-5 and 56:21.
15. English Hadith Appendix.
16. Al-Durr al-Manthur.
17. Sahih Bukhari.
18. Fath al-Bari
19. Tarikh al- Khamis.
20. Rawdat al-Ahbab
21. See verse 28:54.
22. Early History of Islam.
23. Jami' al-Tirmidhi, Isti'ab, Riya' al-Nazarah, Usd al-Ghabah, Izalat al-Khafa, Mustadrak.
24. Sahih Muslim, Musnad Imam Ahmad Ibn Hanbal, Kanz al-Ummal.
25. Sunan of Abi Dawud.
26. Sawa'iq al-Muhriqa.
27. Muwatta of Malik
28. Musnad Imam Ahmad Ibn Hanbal.
29. Umdat al-Bayan, Minhaj as-Sadiqin.
30. Sawa'iq al-Mu'riqa.
31. Sahih Muslim.
32. Sunan of Abi Dawud.
33. Imam Malik.
34. See note on 3:60.
35. Sahih Muslim.
36. Refer to note on verses 36:82, 16:40, 2: 117, 19:35.
37. See verse 31: 13.
38. Refer to verse 3:60.

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