بسم الله الرحمن الرحيم

SPIRIT OF

THE HOLY QURAN



Translation and Scientific
Interpretation of the last 41Suras of
the Holy Quran;

Atomic Scientist, Engineer

Sultan Bashir Mahmood

(Sitara-e-Imtiaz)

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INTRODUCATION

Allama Muhammad Iqbal, the great philosopher and visionary of the East in his famous book, "Reconstruction of Religious Thought in Islam" had expressed in 1930, the need to introduce the Holy Quran to the world in the light of contemporary developments in knowledge. Inspired by this thought, over the past thirty years I have tried to understand the Holy Quran with reference to the latest discoveries of science. On this basis I can venture to say that, where science ends Quran begins. The proof of this is the Quran it self. I hope that work in hand should help the readers to appreciate this claim. As for the scientific and mathematical miracles of the Book of Allah, these are mind boggling indeed. In this respect I could recommend you my own book "The Irrefutable Challenge of Reality" published by Dar-ul-Hikmat Islamabad, 2009.

In its spirit the Holy Quran calls upon the people to a faith, hallmark of which is belief in one God, Allah, the Creator of everything; unity of mankind as the offspring's of one father; and unity of religions as the faith of all the prophets, completed on Muhammad (Peace Be Upon Him), being the last of them all. It does not compete with but completes the earlier revelations.

It has solutions for all the problems of humanity, of the rich and the poor, the black and the white. All misery in the world is due to not acting upon its teaching. If the lot of some non-muslims nations is better today, it is that by hit or trial, unknowingly they are following its ethical teachings. If they had followed it in full they would have been a lot happier. If the majority of Muslims suffer today, it is also due to their disregard to the teachings of the Holy Quran and their hypocracy. About this Allah says in His Book "They say we believe in it but they believe not. Indeed it is most despisable in the Sight of Allah that you say what you don't do" (sura Al-Baqra). They suffer because they only keep the Quran in their book shelves as a good luck spell or for recitation on their dead, whereas it teaches for "Action". It is the Road Map of success from our Creator to walk over to Jannat.

All said and done, Muslim scholars have to explain and to prove its truth to the world with scientific arguments. In the following pages I share with you my own understanding of the Book of Allah. It is the scientific interpretation of the last 42 chapters of the Quran. Except few, all of these are the earliest Makkan period revelations with great stress on building faith in Allah subhan-Hu, and in the reality of the life-after-death. In the current wave of secularism mankind more than ever needs to understand these revelations. I hope and pray that this humble effort meets the objectives. Ameen!

Sultan Bashir Mahmood (S.I)
November, 2009

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ACKNOWLEDGEMENT

"Blessed be He, in Whose hands is dominion; and He has Power over all things;

He Who created death and life, that He may try which of you is the best in deeds, and He is the Exalted in Might, the Most Forgiving;

He Who created the seven heavens, one above another; No lack of proportion will you see in the creation of the Most Gracious.

So turn your vision again. Do you see any flaw? Turn your vision again and again (search and research). The vision will come back to you, dull and discomfited, in a state worn out".

(Sura Al-Mulk, Ayaat 1-4)

This work has been edited and reviewed by the following brothers. May Allah bless them with His Pleasure.

1. ***Dr. Muhammad Akram Sheikh (H-I)***
2. ***Engg. Tariq Masood***
3. ***Muhammad Aslam Khan***
4. ***Farhan Zain-ul-Abdin***
5. ***Col. (R) Bakhtiar Hakeem S. I. (M)***
6. ***Farooq-e-Azam***

We beseech Allah for acceptance of this effort and declare from the core of our hearts, "There is no God but Allah and Muhammad is the last of the Prophets of Allah". May He keep us on the right path, and by following the glorious footprints of His Messenger (صلى الله عليه وآله وسلم) may we attain the salvation in this life and the life hereafter.

Sultan Bashir Mahmood
November 2009, Islamabad

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سُوْرَةُ الْمُدَّثِّرِ

SURA AL-MUDDATHTHIR

Revealed in Makkah, has 56 Ayaat

	With the Name of Allah, Ar-Rahmaan, Ar-Raheem	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝
1.	**O Muddaththir (O you wrapped up in mantle)**	يٰٓاَيُّهَا الْمُدَّثِّرُ ۝
2.	**Arise, and then, deliver warning (to mankind about their pending fate)**	قُمْ فَاَنْذِرْ ۝
3.	**And your Rabb, proclaim His greatness, magnify Him**	وَرَبَّكَ فَكَبِّرْ ۝
4.	**And your garments must therefore be kept purified (personality free from visible and invisible faults and weaknesses)**	وَثِيَابَكَ فَطَهِّرْ ۝
5.	**And keep away from all types of pollutants (Disagreeable habits, doubts, immoral actions, idol worship)**	وَ الرُّجْزَ فَاهْجُرْ ۝

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6.	And do not wish for favours or gains for yourself (from the people)	وَلَا تَمْنُنْ تَسْتَكْثِرُ ۝
7.	And for (the cause of) your Rabb, therefore be patient and persistent (in your efforts)	وَلِرَبِّكَ فَاصْبِرْ ۝
8.	So, (you prepare for the Day) when finally the trumpet is sounded	فَإِذَا نُقِرَ فِي النَّاقُورِ ۝
9.	Because that will be a Day -- very harsh Day	فَذَٰلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ ۝
10.	(Especially) over those who deny the Truth, it will be far from easy	عَلَى الْكَافِرِينَ غَيْرُ يَسِيرٍ ۝
11.	Leave Me and the one whom I have created unique with special favours, (to deal with)	ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا ۝
12.	And I have made for him the material resources in abundance	وَجَعَلْتُ لَهُ مَالًا مَّمْدُودًا ۝
13.	And (gave him) sons standing by his side (as source of Power)	وَبَنِينَ شُهُودًا ۝

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14.	**And I made for him (life) smooth and comfortable**	وَّمَهَّدْتُّ لَهٗ تَمْهِيْدًا ۙ
15.	**Even then, (he is so greedy) he desires that I should add for him more**	ثُمَّ يَطْمَعُ اَنْ اَزِيْدَ ۙ
16.	**By no means! he has stubbornly opposed Our ayaat**	كَلَّا ۭ اِنَّهٗ كَانَ لِاٰيٰتِنَا عَنِيْدًا ۚ
17.	**Soon, I shall make him endure an uphill life (suffer with mounting calamities)**	سَاُرْهِقُهٗ صَعُوْدًا ۚ
18.	**Behold, he pondered and plotted (maliciously when Our Message was conveyed to him)**	اِنَّهٗ فَكَّرَ وَقَدَّرَ ۚ
19.	**Woe unto him, how maliciously he plotted a programme**	فَقُتِلَ كَيْفَ قَدَّرَ ۚ
20.	**Repeat, woe unto him how maliciously he plotted a programme**	ثُمَّ قُتِلَ كَيْفَ قَدَّرَ ۚ
21.	**Then he looked around, (in pride)**	ثُمَّ نَظَرَ ۚ

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22. So, he frowned, and scolded	ثُمَّ عَبَسَ وَبَسَرَ ۝
23. Then he turned his back and walked away in arrogance	ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ ۝
24. So, he said, "This is nothing but magic spell handed down (from the ancients)"	فَقَالَ إِنْ هَٰذَا إِلَّا سِحْرٌ يُؤْثَرُ ۝
25. This is nothing but the word of a (mortal) man	إِنْ هَٰذَا إِلَّا قَوْلُ الْبَشَرِ ۝
26. Soon, shall I cast him into Saqar	سَأُصْلِيهِ سَقَرَ ۝
27. And what will make you understand what the Saqar is?	وَمَا أَدْرَاكَ مَا سَقَرُ ۝
28. (It is a fire) nor does it allow to live, and neither does it leave (to die)	لَا تُبْقِي وَلَا تَذَرُ ۝
29. It shrivels the skin of man	لَوَّاحَةٌ لِّلْبَشَرِ ۝
30. Over it are Nineteen (guarding powers)	عَلَيْهَا تِسْعَةَ عَشَرَ ۝

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وَمَا جَعَلْنَا اَصْحٰبَ النَّارِ اِلَّا مَلٰٓئِكَةً ۙ
وَمَا جَعَلْنَا عِدَّتَهُمْ اِلَّا فِتْنَةً لِّلَّذِيْنَ
كَفَرُوْا ۙ لِيَسْتَيْقِنَ الَّذِيْنَ اُوْتُوا
الْكِتٰبَ وَيَزْدَادَ الَّذِيْنَ اٰمَنُوْٓا اِيْمَانًا
وَّلَا يَرْتَابَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ
وَالْمُؤْمِنُوْنَ ۙ وَلِيَقُوْلَ الَّذِيْنَ فِىْ قُلُوْبِهِمْ
مَّرَضٌ وَّالْكٰفِرُوْنَ مَاذَآ اَرَادَ اللّٰهُ
بِهٰذَا مَثَلًا ۚ كَذٰلِكَ يُضِلُّ اللّٰهُ مَنْ يَّشَآءُ
وَيَهْدِىْ مَنْ يَّشَآءُ ۚ وَمَا يَعْلَمُ جُنُوْدَ
رَبِّكَ اِلَّا هُوَ ۚ وَمَا هِىَ اِلَّا ذِكْرٰى
لِلْبَشَرِ ۝

31. And We have made none but angels as guardian on the (Hell) fire, and We have made their number only as a trial for those who, deny the Truth," in order that the people of the Book may be convinced and believers may increase in their faith and no doubt may be left (in the minds of) the people of the Book and the believers (that this Quran is the Truth). And those in whose hearts is disease (of hypocrisy), and those who deny the Truth will say "what does Allah mean by this parable?" Thus does Allah leave to stray who wills (to go astray) and guides whom He wills (to be guided). And (In actual reality) no one knows the forces of your Rabb except He, and this (Quran) is nothing but a Reminder for mankind.

كَلَّا وَالْقَمَرِ ۝

32. Nevertheless, think by the Moon

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33. And by the night as it retreats	وَ الَّيۡلِ اِذۡ اَدۡبَرَ ۙ
34. And by the morning as it dawns	وَالصُّبۡحِ اِذَآ اَسۡفَرَ ۙ
35. Surely this (Quran) is but one of the greatest (signs)	اِنَّهَا لَاِحۡدَى الۡكُبَرِ ۙ
36. A warner to the mankind,	نَذِيۡرًا لِّلۡبَشَرِ ۙ
37. To everyone of you whether he chooses to come forward or hangs back	لِمَنۡ شَآءَ مِنۡكُمۡ اَنۡ يَّتَقَدَّمَ اَوۡ يَتَاَخَّرَ ؕ
38. The fact is that every person is held in pledge for whatever he/she has done	كُلُّ نَفۡسٍۢ بِمَا كَسَبَتۡ رَهِيۡنَةٌ ۙ
39. Except the people of the Right Hand. (who have attained to righteousness)	اِلَّاۤ اَصۡحٰبَ الۡيَمِيۡنِ ؕ
40. In Jannat, they will enquire	فِىۡ جَنّٰتٍ ؕ يَتَسَآءَلُوۡنَ ۙ
41. From the Mujrimin (The sinners sent to Hell)	عَنِ الۡمُجۡرِمِيۡنَ ۙ

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42. What has led you into Saqar?	مَا سَلَكَكُمْ فِيْ سَقَرَ ۝
43. They will answer; "We were not of those who offered the Salaat regularly"	قَالُوْا لَمْ نَكُ مِنَ الْمُصَلِّيْنَ ۝
44. Nor were we of those who feed the destitute in need	وَلَمْ نَكُ نُطْعِمُ الْمِسْكِيْنَ ۝
45. And we used to indulge with those who were indulged in vain talk	وَكُنَّا نَخُوْضُ مَعَ الْخَآئِضِيْنَ ۝
46. And we used to deny the Day of Judgment	وَكُنَّا نُكَذِّبُ بِيَوْمِ الدِّيْنِ ۝
47. Until Certainty (death), came upon us	حَتّٰى اَتٰىنَا الْيَقِيْنُ ۝
48. So no intersession of any intercessor shall profit them	فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشّٰفِعِيْنَ ۝
49. What is the matter with them that they turn away from the Reminder (The Quran)?	فَمَا لَهُمْ عَنِ التَّذْكِرَةِ مُعْرِضِيْنَ ۝

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50. As if they were like the terrified assess	كَاَنَّهُمْ حُمُرٌ مُّسْتَنْفِرَةٌ ۝
51. Fleeing (with fear) from a lion (or a beast of prey)	فَرَّتْ مِنْ قَسْوَرَةٍ ۝
52. But, each one of them wants a scripture of his own to be unrolled before him	بَلْ يُرِيْدُ كُلُّ امْرِئٍ مِّنْهُمْ اَنْ يُّؤْتٰى صُحُفًا مُّنَشَّرَةً ۝
53. Nay, the fact is that, they fear not the Hereafter	كَلَّا ط بَلْ لَّا يَخَافُوْنَ الْاٰخِرَةَ ۝
54. Nay, the fact beyond doubt is that this (Quran) is an admonition (unparallel)	كَلَّآ اِنَّهٗ تَذْكِرَةٌ ۝
55. So whoever wills, let him/her remember it (learn lesson from it)	فَمَنْ شَآءَ ذَكَرَهٗ ۝
56. And none will be admonished except that whom Allah wills. He alone is worthy of whom they (Mankind) should be afraid of and He alone is worthy of whom they should ask for Forgiveness	وَمَا يَذْكُرُوْنَ اِلَّآ اَنْ يَّشَآءَ اللّٰهُ ط هُوَ اَهْلُ التَّقْوٰى وَاَهْلُ الْمَغْفِرَةِ ۝ اللہ

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EXPLANATION AND INTERPRETATION

74.1 THE MISSION STATEMENT

The first three ayaat of sura Al- Muddassthir are the "Mission Statement" of the task assigned to Muhammad (صلى الله عليه وآله وسلم), the last of the Messengers of Allah to mankind. All those, who testify belief in him, automatically inherit the same mission. Thus it is the essence of life of every true believer of Islam.

This Mission يٰٓاَيُّهَا الْمُدَّثِّرُ ۙ قُمْ فَاَنْذِرْ ۙ وَرَبَّكَ فَكَبِّرْ is to say that "Throw away all types of physical and mental reservations, get rid of the coverings of self-interest, personal comfort/fear, stand up to warn mankind towards the dangers ahead of them, in this life and the life-hereafter, show them the way of Allah, and keep raising high the Flag of His glory and, "proclaim the greatness of your Rabb always."

He is the One, the only One, the Absolute Singularity, The First and The Last, is born to none, nor does He give birth to anyone, the Unique, like Whom there is nothing. He is The Absolute Judge before Whom everything is accountable. Man is His representative to establish "Khilaft-e-Ilahiya" (خلافت الهيه) on the earth and that he must do.

Every believer must try to become the role model of this mission. It defines the purpose of his/her life. All prophets of Allah were sent to the world with this mission to glorify Allah and to save mankind from falling into Hell. The strategy to achieve this mission is pointed out in the next four ayaat of this sura.

74.2 MISSION STRATEGY

Ayaat 4-7 describe the strategy to accomplish this great mission وَثِيَابَكَ فَطَهِّرْ ۙ وَالرُّجْزَ فَاهْجُرْ ۙ وَلَا تَمْنُنْ تَسْتَكْثِرُ ۙ وَلِرَبِّكَ فَاصْبِرْ ۙ The foremost is ***"Keep your garments pure"*** وَثِيَابَكَ فَطَهِّرْ ۙ. In the physical terms, it means to keep the dress clean as it speaks a lot about one's personality. Your first impression is from what you wear. Spiritually, keep your garments pure, means you must exemplify spotless character. In fact, both are equally important. A man with a mission must be such that none can raise a finger on him for any of his weaknesses. He must depict exemplary physical appearance and spotless character so that he/she becomes an adorable personality.

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Besides keeping internally and externally clean, the 2nd rule for the leader is that he/she must not go even near to any type of pollutants. وَالرُّجْزَ فَاهْجُرْ ۝ . Only then you can remain pure. Rujz وَالرُّجْزَ includes all types of pollution, doubts, wasteful pursuits and misguided acts of worship. You must guard yourself against all types of "rijz" to guard your Mission from failure. This means that you must not even go near to what could go against your mission.

Ayat 6 is about "Sincerity of Purpose". وَلَا تَمْنُنْ تَسْتَكْثِرُ ۝ ***"And do not wish for favours or gains for yourself from your mission".*** Leader must be absolutely loyal and sincere to his/her mission. He has to carry it selflessly without any hidden motives of self-gains or self-projection. He must be absolutely selfless. Only then he/she will have selfless followers.

Message in the next ayat 74 (7) is of persistence with patience. وَلِرَبِّكَ فَاصْبِرْ ۝ ***"And be patient for the sake of your Rabb".*** This means that struggle is not going to be without trouble. You will be opposed, terrorized, punished, persuaded, and lured with worldly benefits. In spite of all that, you must never lose heart and bear with your opponents with grace and patience. Your enemies will try their best to drag you in direct or indirect clash so that they may have the reason to inflict violence against you and destroy your mission prematurely. But be careful. You must not fall into their trap and keep going up with your mission in small wins, with patience and consistency. Allah says in the Holy Quran; ***"Only those who patiently persevere will truly receive a reward without measure 39(10)".*** Messenger of Allah told: ***None is more patient than Allah against the harmful surging. He hears from the people. They assign a son to Him! Yet He does not punish them within world (Sahih Al-Bukhari).***

Struggle of Rasool Allah (صلى الله عليه وآله وسلم) is the best possible case history of bearing with patience. On the occasion of last Sermon (خطبه حجةالوداع), the Prophet (صلى الله عليه وآله وسلم) specially asked his followers, "Has he not passed on the Message of Allah to the mankind". Everyone present said, "Yes, the Message has been conveyed in full". The prophet looked at heaven and said, "O Lord, be witness to this response".

74.3 BACKGROUND

Background to these seven ayaat is the prophetic mission entrusted to the Messenger of Allah (صلى الله عليه وآله وسلم) a few months earlier at the mount of Hira.

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(Refer Sura 96 Al-Alaq ayaat 1-5). Then, soon after midnight, he had seen on the horizon "a Light-Being (Angel Gibraeel) who delivered him the first forceful revelation 96(1-5). It had said; ***"(Read)! with the Name of your Rabb – Who created man from Alaq (by the process of joining together). Read and your Rabb is the Most Beneficent. He is Who made him learn by the pen, made man learn that what he knew not..."***

اِقْرَاْ بِاسْمِ رَبِّکَ الَّذِیْ خَلَقَ ۚ خَلَقَ الْاِنْسَانَ مِنْ عَلَقٍ ۚ اِقْرَاْ وَرَبُّکَ الْاَکْرَمُ ۙ الَّذِیْ عَلَّمَ بِالْقَلَمِ ۙ
عَلَّمَ الْاِنْسَانَ مَالَمْ یَعْلَمْ ؕ

This was the most unexpected thing for Muhammad (صلی اللہ علیہ وآلہ وسلم) who till then had been a family man and a middle class trader known for his nobility, piety, honesty, and truthfulness only. The experience of the first Revelation had disturbed his mental peace. Often, for hours he would enshroud himself in covering for relief, as many of us do at the times of stress. It is in these circumstances that he received the revelation for the 2nd time, comprising first seven ayaat of sura Al-Muddaththir. ***"O Muddaththir (O you wrapped up in mantle)! Arise and so deliver warning (to mankind about the pending fate). And for your Rabb, proclaim His greatness And as for your garments (personality), must therefore be kept purified (free from all types of visible and invisible faults and weakness). And keep away from all pollutants (disagreeable habits, doubts, immoral practice, idol worship etc.) and do not wish for favours to gain for yourself (from your Mission), and for the sake of your Rabb, be patient and persistent (in your efforts)".***

یٰۤاَیُّهَا الْمُدَّثِّرُ ۙ قُمْ فَاَنْذِرْ ۪ۙ وَرَبَّکَ فَکَبِّرْ ۪ۙ وَثِیَابَکَ فَطَهِّرْ ۪ۙ وَ الرُّجْزَ فَاهْجُرْ ۪ۙ
وَ لَا تَمْنُنْ تَسْتَکْثِرُ ۪ۙ وَلِرَبِّکَ فَاصْبِرْ ۪ۙ

It is narrated by Jabir bin Abdullah (رضی اللہ تعالی عنہ), I heard the Prophet (صلی اللہ علیہ وآلہ وسلم) describing the period of pause (between the first revelation and second one). He said, "While I was walking, I heard a voice from sky. I looked up, and behold! I saw the same angel who had come to me in the cave of Hira; sitting in a chair between the sky and the earth. I was much afraid of him (so I returned to my house) and told Khadija (رضی اللہ تعالی عنہا) wrap me up, wrap me up in garments". So she enveloped me. It is then that he received the revelation; "O you

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(Muhammad صلى الله عليه وآله وسلم) wrapped in garment, rise and warn". After that the, Divine Revelation came more strongly and more frequently (Sahih Al-Bukhari)

The expression يٰٓاَيُّهَا الْمُدَّثِّرُ ۙ ***"O Muddaththir (O you wrapped up in mantle)",*** used only for the Messenger of Allah (صلى الله عليه وآله وسلم) once in Quran, is an expression of love and informality.

But the message conveys the urgency from the Creator of the universe to His Messenger (صلى الله عليه وآله وسلم) that here you are lying shrouded in your mantle and there is the whole lot of humanity that must see the light of Truth revealed to you. So get up and pass this message forwards.

In fulfillment of Command, he started preaching to his own tribe by inviting them on a dinner. But they refused to listen against their Idols. He began moving from tribe to tribe, reciting before them the Divine Revelation. This only caused more enmity of the Idolaters.

74.4 WARNING OF RESURRECTION

In response to the command قُمْ فَاَنْذِرْ ۙ the fundamental themes of the preaching of the Messenger of Allah (صلى الله عليه وآله وسلم) were the following:

1. That there is no god but Allah only. So assign no partners to Him and fear Him only
2. That mankind is responsible to Allah for their deeds performed on earth, as there is life after death and will be a Day of Judgment also. So fear Allah and mould your lives according to the message of Islam.

He told people: (Ayaat 8-10)

"So, (be mindful of the Day) when the trumpet will be sounded. That Day will be very harsh day; Far from easy for the ones who deny-the truth". فَاِذَا نُقِرَ فِى النَّاقُوْرِ ۙ فَذٰلِكَ يَوْمَئِذٍ يَّوْمٌ عَسِيْرٌ ۙ عَلَى الْكٰفِرِيْنَ غَيْرُ يَسِيْرٍ ۝

Strangely, Arabs believed in Allah, but they neither believe in the life-after-death nor in the Doomsday or Accountability in the Hereafter. Thus they denied him and began to oppose him for preaching what they thought was against their established way of life. Their belief was more or less similar to that of many ultra seculars of today, who

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though believe in the terminology such as First Cause, Super Singularity, as their names for Allah, but reject the belief in the Resurrection.

In ayat 8, فَإِذَا نُقِرَ فِي النَّاقُورِ the Doomsday is said to be like the sound of a NAQOOR or SOOR, scientific names of Big Bang or Big Crunch. It will be a continuously audible sound heard by all the dead and alive everywhere in the universe. What will cause it? We can guess only. It might be due to the vibration of shrinking universe leading to Big implosion followed by another Big Bang.

74.5 OPPOSING FORCES

The opponents were threatened by pure monotheist philosophy of Islam. They got together and began plots against the new religion. In this respect, ayaat 11 to 26 describe the case history of a leading opponent of Islam. He was rich and influential chief of Makkah bestowed with large material resources, had ten strong and obedient sons, and was a recognized intellectual of Makkah. His name was Waleed bin Mugheera. They went to him for guidance to agree on a joint strategy against Islam. Ayaat 18-24 depict his haughtiness and false pride. ***"Behold, he pondered and plotted (maliciously when Our Message was conveyed to him); Woe unto him, how maliciously he plotted a programme! Repeat, woe unto him how maliciously he plotted a programme! Then he looked around (in pride) So he frowned and scolded Then he turned his back and walked away in arrogance. So, he said, "This is nothing but magic spell handed down (from the ancients)".***

إِنَّهُ فَكَّرَ وَقَدَّرَ ۝ فَقُتِلَ كَيْفَ قَدَّرَ ۝ ثُمَّ قُتِلَ كَيْفَ قَدَّرَ ۝ ثُمَّ نَظَرَ ۝ ثُمَّ عَبَسَ وَبَسَرَ ۝

ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ ۝ فَقَالَ إِنْ هَٰذَا إِلَّا سِحْرٌ يُؤْثَرُ ۝

Mugheera had already been impressed by the powerful expression of the Revelation. The deep impact it had on the lives of its followers was surprising for him. It was neither poetry nor prose. Therefore, he proposed to call it "a magic from the old". To him only magic could make so much difference in the thinking of the people. His own haughtiness and pride did not allow him to accept Islam. He represented the universal character of the disbelieving intellectuals of all times. Thus "Mugheeras" exist in every society and are generally on the forefronts in opposing the righteous people. They are boastful, ambitious, and self-righteous who think themselves all wise and all knowing under the garb of false intellectuality.

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74.6 ULTIMATE FATE OF MOCKERS

Ayaat 26-29 describe the ultimate fate of characters like Waleed bin Mugheera. They generally face a disgraceful and painful end in this world. In the Hereafter they will be put in Hell. ***"Soon, shall I cast him into Saqar (Hell fire in the Hereafter) And what will make you understand what the Saqar is? Nor does it allow to live, and neither does it leave (to die). It shrivels the skin of man".*** سَاُصْلِيْهِ سَقَرَ ۝ وَمَآ اَدْرٰىكَ مَا سَقَرُ ۝ لَا تُبْقِيْ وَلَا تَذَرُ ۝ لَوَّاحَةٌ لِّلْبَشَرِ ۝

Special mention of scorching of skin in ayat 29 is scientifically very meaningful as the real feeling of pain is not in the flesh but in the nervous system of the skin.

74.7 THE MYSTERY OF NINETEEN

While describing the state of Saqar in ayat 30, Allah Subhana Hu says, عَلَيْهَا تِسْعَةَ عَشَرَ ۝ "Over it are appointed Nineteen". As said in ayat 31, it is to test the belief. Those with doubt will laugh it away, just as did Ibn-e- Mughaira in Makkah at that time. But those with sound knowledge know that power of the natural angelic forces is of immense magnitude. You can imagine it from the powers in the Hurricane, earthquakes, volcanoes, and tsunamis etc. in our three dimensional world (Angels are the intelligent spiritual forces belonging to the higher dimensions of existence). Thus when Allah says, that He has put 19 (Angels to guard the Hell) for those who understand Angelic power it is no joke. Ayat 31 describes the reaction to the ayat 30 of different groups of people. ***"And We have made none but angels (as guardian) on the (Hell) fire, and We have made their number only as a trial for those who, deny the Truth," in order that the people of the Book may be convinced and believers may increase in their faith and no doubt may be left (in the minds of) the people of the Book and the believers (that this Quran is the Truth). And those in whose hearts is disease (of hypocrisy), and those who deny the Truth will say "what does Allah mean by this parable?" Thus does Allah leave to stray who wills (to go astray) and guides whom He wills (to be guided). And (In actual reality) no one knows the forces of your Rabb except He, and this (Quran) is nothing but a Reminder for mankind".***

وَمَا جَعَلْنَا اَصْحٰبَ النَّارِ اِلَّا مَلٰٓئِكَةً ۙ وَمَا جَعَلْنَا عِدَّتَهُمْ اِلَّا فِتْنَةً لِّلَّذِيْنَ كَفَرُوْا ۙ لِيَسْتَيْقِنَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ وَيَزْدَادَ الَّذِيْنَ اٰمَنُوْٓا اِيْمَانًا وَّلَا يَرْتَابَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ وَالْمُؤْمِنُوْنَ ۙ وَلِيَقُوْلَ الَّذِيْنَ فِيْ قُلُوْبِهِمْ مَّرَضٌ

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وَّالْكٰفِرُوْنَ مَاذَآ اَرَادَ اللّٰهُ بِهٰذَا مَثَلاً ۔ كَذٰلِكَ يُضِلُّ اللّٰهُ مَنْ يَّشَآءُ وَيَهْدِىْ مَنْ يَّشَآءُ ۔ وَمَا يَعْلَمُ جُنُوْدَ رَبِّكَ اِلَّا هُوَ ۔ وَمَا هِىَ اِلَّا ذِكْرٰى لِلْبَشَرِ ۞

The statement that on the Hell there are 19 (guards) should not be of surprise for the people of the Book, neither to the believers, because they are aware of the immense forces of Allah. Problem is with the nonbelievers who deny Him. From ayat 31, the number 19 is also taken to represent something of great importance for the security of the Holy Quran significance of which has only been recently discovered. It is found to be the key to an ever-living miracle of the Holy Quran (For details please refer to Annexure – 74.I).

First time this discovery was made in USA in the year 1976 i.e. (19x104) by an Egyptian US citizen Dr. Rashad Khalifa. Since then, hundreds of other researchers have verified and enlarged the scope of the subject. Big question is that if Muhammad (Peace Be upon Him) is the author of Quran, could he build the code of 19 in the letters, words, phrases and suras? Why should he do so? How did he do so? Is such a feat possible today? Has any other writer ever done so in his/her book? In the case of the holy Quran, its supposed author had no formal education. He did not know mathematical details, had no computers, no calculators, and no rest in his life either. It was the collection of discourses over 23 years. In which most of the time during this period he was under persecution by his enemies or at war with them. He never claimed to be the author of the Holy Quran. He was known and acknowledged even by his enemies as the most Truthful and honest. He always said that the Holy Quran was a Revelation on him from the Creator of Universe. It is a challenge to everyone who does not believe in him. How could he write the Quran so mathematical and scientific in revealing the secrets of nature, which only recently have been discovered by modern science? Without prejudice, he is right in his claim that the Holy Quran is the Revelation from the Creator of the worlds.

74.8 SOME POWERFUL AGENTS OF NATURE

Indeed whole of nature is an ever-living miracle of Allah Subhana Hu. In this respect, ayat 31 says, "No one knows the Forces of your Rabb" except He.

To give some idea, ayaat 32-34 invite people to think over the hidden powers in some of the commonly known natural phenomena referred in ayaat 32-35. ***"Nevertheless, think by the Moon! And by the night as it retreats, And by the morning as it dawns (This will prove you). Surely this (Quran) is but one of the greatest (signs of Reality)".***

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اِنَّهَا لَاِحْدَى الْكُبَرِ ۙ كَلَّا وَالْقَمَرِ ۙ وَ الَّيْلِ اِذْ اَدْبَرَ ۙ وَالصُّبْحِ اِذَآ اَسْفَرَ ۙ

Each one of these ayaat is the reminder of Allah's powers. As for the moon, we can see its power from the creation of tides in the oceans. Sitting about a million kilometers away, it shakes and pulls up trillions of tons of seawater daily. Then think of the power of night. When it comes, everything is put to sleep, darkness enshrouds, temperatures fall, and wind directions change. Then think of the power of dawn. How the whole world is put back to activity by the light of the sun. Thus every sign of nature is a reminder to the presence of Allah and His powers. Ayaat 33-34 also remind us that as the night enters into dawn, one day your worldly life will pass into death, but that will not be the end. Then you will reappear in the world of Barzakh and from there, pass onto the Resurrection as eternal life.

74.9 THE SALVATION OF NAFS

To prepare mankind for the pending fate, Allah has been sending His messengers. Over the time, when their message was forgotten, Allah sent another of His prophets to remind "what is wrong and what is right". In continuation, the Holy Quran is the last revealed Book of Allah, the road map for the mankind to find the lost to Jannat. In this respect, ayaat 35-37 are worth reflection. ***"Surely this (Quran) is but one of the greatest (signs) a warner to the mankind. To everyone of you whether he chooses to come forward or hang back".***

نَذِيْرًا لِّلْبَشَرِ ۙ لِمَنْ شَآءَ مِنْكُمْ اَنْ يَّتَقَدَّمَ اَوْ يَتَاَخَّرَ ۙ اِنَّهَا لَاِحْدَى الْكُبَرِ ۙ

The message of ayat 38 كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِيْنَةٌ ۙ ***"That, everyone of us is pledged to what he/she has earned in this life",*** means that what we do is permanently imprinted on the personality (called Nafs) as a result of various forces acting on our soul. Our fate will be decided accordingly. It is said in ayat 39, people who try to walk on the Right Path will be forgiven. ***"Except the people of the Right Hand (who have attained righteousness)",*** اِلَّآ اَصْحٰبَ الْيَمِيْنِ ۙ

74.10 COMMUNICATION BETWEEN PEOPLE OF JAHANNAM AND JANNAT

Ayaat 40-42 speak of free communication between the people in Jannat and Jahannam. فِيْ جَنّٰتٍ ۛ يَتَسَآءَلُوْنَ ۙ عَنِ الْمُجْرِمِيْنَ ۙ مَا سَلَكَكُمْ فِيْ سَقَرَ ۙ People in Jannat will

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be asking to the people in the Hell, "What led you to this painful fate?" There is no signal sending and receiving equipment but they talk through the Mind forces.

74.11 WHO WILL GO TO JAHANNAM

Still more thoughtful ayaat are 42-48, which remind us who will go to the Hell? In answer to the question, مَا سَلَكَكُمْ فِي سَقَرَ ۝ those who burn in Hell will say: ***"We were not of those who offered the Salaat regularly, nor were we of those who feed the destitute in need. And we used to indulge with those who indulged in vain talk. And we used to deny the Day of Judgment until Certainty (death), came upon us. So no intercession of any intercessor shall profit them".***

قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ ۝ وَلَمْ نَكُ نُطْعِمُ الْمِسْكِينَ ۝ وَكُنَّا نَخُوضُ مَعَ الْخَائِضِينَ ۝
وَكُنَّا نُكَذِّبُ بِيَوْمِ الدِّينِ ۝ حَتَّىٰ أَتَانَا الْيَقِينُ ۝ فَمَا تَنفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ ۝

It is clear from these ayaat that the following sins take one to Jahannam:

1. Making partner with Allah
2. Being careless of Salaat
3. Not feeding the poor
4. Wasting time in vain talk
5. Denying the Day of Judgment
6. Denyin any part or whole of the Holy Quran and turning away from its practice.

As said in ayat 48, no intercession of anyone will benefit them فَمَا تَنفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ ۝ Allah alone is the most Omnipotent, Who may exonerate any person's sins and accept his/her repentance.

The reason for people going astray people and rejecting the message of Allah lies in their disbelief in the life hereafter. The seculars deny the moral ethics of Islam because these clash with their likes, dislikes and vested interests. Ayaat 49-52 describe their psychic state: ***"What is the matter with them, that they turn away from the Reminder (The Quran), As if they were like the terrified assess, Fleeing (with fear) from a lion (or a beast of prey)? But, each one of them wants a scripture of his own to be unrolled before him,"***

فَمَا لَهُمْ عَنِ التَّذْكِرَةِ مُعْرِضِينَ ۝ كَأَنَّهُمْ حُمُرٌ مُّسْتَنفِرَةٌ ۝ فَرَّتْ مِن قَسْوَرَةٍ ۝ بَلْ يُرِيدُ كُلُّ امْرِئٍ

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مِّنْهُمْ اَنْ يُّؤْتٰى صُحُفًا مُّنَشَّرَةً ۙ

Thus the real reason behind their disbelief is self-deception. They do not believe in the life after death. They fear no accountability. كَلَّا ۭ بَلْ لَّا يَخَافُوْنَ الْاٰخِرَةَ ۙ ***"Nay, the fact is that, they fear not the Hereafter".*** Thus it is absolutely important for the preachers of Islam to do their maximum to help people directly or indirectly to know the reality of the life here after, Doomsday and Resurrection, and thereby the reality of the Accountability.

74.12 SALVATION

The Holy Quran is the book of Universal moral code for mankind from our Creator. This is the consolidation of guidance revealed to all the earlier prophets of Allah. Thus it is the final revelation of Allah for the followers of every religion. Our success lies in its understanding and faithful adherence. In this respect, ayaat 54-55 make it absolutely clear: ***"Nay, the fact beyond doubt is that this (Quran) is an admonition (unparallel), So whoever wills, let him/her take it to heart (Learn lesson from it)".*** كَلَّآ اِنَّهٗ تَذْكِرَةٌ ۚ فَمَنْ شَاۗءَ ذَكَرَهُ ۚ

So the Truth has been made evident. It is up to us to adopt or reject it. As said in ayat 56, we should always pray to Allah to increase us in faith and good deeds. ***"And none will take it to heart except that whom Allah wills. He alone is worthy of whom they (mankind) should be afraid of And He alone is worthy of whom they should ask for Forgiveness".***

وَمَا يَذْكُرُوْنَ اِلَّآ اَنْ يَّشَاۗءَ اللّٰهُ ۭ هُوَ اَهْلُ التَّقْوٰى وَاَهْلُ الْمَغْفِرَةِ ۝

O, Allah! Keep us on the Right Path and forgive our sins.

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ANNEXURE – 74.I

MATHEMATICAL MIRACLE OF THE HOLY QURAN

MIRACULOUS CODE 19 IN THE STRUCTURE AND ARRANGEMENT OF THE HOLY QURAN

Research conducted in the structure and arrangement of the holy Quran into words, ayaat and suras has shown that number 19 holds a key position. In the following, we shall place some facts concerning this number that are indeed mind-boggling. It starts with the very first ayat بسم الله الرحمن الرحيم of the holy Quran, that consists of 19 letters

ب	س	م	ا	ل	ل	ه	ا	ل	ر	ح	م	ن	ا	ل	ر	ح	ى	م
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19

It also consists of four words. اسم , الله , الرحمن and الرحيم. Surprising thing is that besides this ayat, these words occur 19, 2099, 57, 114 times, respectively, in the entire Quran. These numbers are the straight multiplier of 19, except 2099 which is 142+19+1 because name of Allah must be above any formula; 57 = 19x3, 114 = 19x6.

One may say that it is a matter of chance also. But this is only the tip of the iceberg. Quran consists of 114 suras (19x6), whereas only 113 suras begin with Bismillah. Sura Tauba is an exception. But to complete the formula it is compensated in the sura Naml where it is mentioned twice. Thus raising the number to 114.

It could be by chance once again. Surprisingly, however, the sum of the numbers of the inter suras between Tauba and Naml i.e. 9+10+11+26+27=342 is also multiple of 19 i.e. 9x18. But real mind-boggling is the number of words between the first Bismillah and 2nd one of sura Namal that is 342 (19x18). Thus all of this cannot be a coincidence. Rather, it is a very seriously designed effort on the part of the Author of the holy Quran. But could Hazrat Muhammad Rasool Allah (صلى الله عليه وآله وسلم), who had not attended any school and there were none in Arabia in those days, arrange the words, ayat, and chapters of a lengthy book like Quran in this mathematical manner?

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FIRST REVELATION AND 19

Mystery of 19 is not limited to few suras or few words only. It is all encompassing throughout the Quran. The first revelation to the Messenger of Allah (صلى الله عليه وآله وسلم) was the first five ayaat of sura Alaq. It started with it ***"(Read)! with the name of your Rabb – Who created man from Alaq. Read and proclaim your Rabb, the most Beneficent He Who taught him by pen, Taught man that, what he knew not..."***

اِقْرَاْ بِاسْمِ رَبِّکَ الَّذِیْ خَلَقَ ۚ خَلَقَ الْاِنْسَانَ مِنْ عَلَقٍ ۚ اِقْرَاْ وَرَبُّکَ الْاَکْرَمُ ۙ الَّذِیْ عَلَّمَ بِالْقَلَمِ ۙ
عَلَّمَ الْاِنْسَانَ مَالَمْ یَعْلَمْ ؕ

It consisted of 19 words and 76 letters, both of which are straight multiple of 19 (76=19x4). It is also to be noted that in the structure of the holy Quran, sura Alaq is 96th out of 114. Thus there are 95 i.e. (19x5) suras before and 19 after it. But most mind-boggling is that the author also took care of the sum of all the words in sura Alaq i.e., 304; an exact multiple of 19. It means that the Author of the Book had planned it before writing to design His book according to the mysterious code of 19. The Author could therefore be no one else but the Almighty Allah.

OVERALL STRUCTURE AND 19

As for the overall structure of his book, it seems that the Author of the holy Quran had decided before hand that his book will consist of 114 chapters because it is a multiple 19. Moreover, if all the numbers from one to 114 are added together, the sum is also the exact multiple of 19 i.e. 1+2+3+4+--------+111+112+113+114= 6555 (19x345). Could an Arab of those days calculate all this?

As if this was not enough the author of the Holy Quran, while selecting certain names and phrases, calculated and fixed them as multiple of 19 also. For example:

Quran (قرآن)	The word Quran occurs 57 times which is (19x3).
Allah (الله)	Word Allah occurs 2699 times which is (19x142)+1 Balance of one reminds that Allah is one and the only one, and therefore cannot be factorized.
La Ilaha Illallah (لااله الاالله)	It occurs in 19 out of 114 sura of Holy Quran. If you add the given number of all those sura, sum total is 507, whereas the total occurrences of La Ilaha Illallah is (29) and the sum of the ayat number in any sura carrying La

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Ilaha Illalah is (1592). Surprisingly, the grand total of these numbers is also the multiple of 19 i.e. 2128 = (507+ 1592+ 29) which is 2128=19x112.

Similarly, you can see that occurrences of names of Allah scuh as Ar-Rahman, Ar Raheem , Al-Majeed etc are also multiple of 19. Could this all be per chance?

HAROOF MUQATTA`AAT – (SPECIAL LETTERS)

What has been said above is not less mind-bogging. Above this all, the author of the Holy Quran introduced certain strange initials in His book which were unfamiliar for Arabs also. He arranged these letters in accordance to His Mystery Code. These strange initials are called Haroof-e-Muqatta`aat (حروف مقطعات). Fourteen sura of the holy Quran begin with these haroof that have apparently no dictionary meanings. For example, sura Al-Baqra begins with the letters ا ل م, sura Yaseen with ی س. Then there are some suras that start with ح م. Similarly, some suras begin with the letter ق and some with ن.

The Author of the Holy Quran counted these letters in the body of Quran to fit them to this formula. For example, sura 42 (Shuraa) begins with letter ح م ع س ق and sura 50, (Qaaf) also begins with letter ق. If you count all ق Qaff in both these sura, the number comes to 57 (19x3) in each of them.

Also sura Shuraa (42), beginning with ح م ع س ق has 53 ayaat. The sum of sura number and its ayaat is 95 i.e. 42+53 (19x5). He also took care that sum of all the letters ق, in every 19th ayat of each sura in the entire Quran must also follow this formula; the number comes to 76 (19x4).

Similarly sura Al-Qalam (68) begins with letter ن. Total number of this letter in the sura comes to 133 which is 19x7.

Sura Aaraaf (7) and sura Maryam (19) begin with Haroof-e-Muqatta`aat which have letter ص in them. Total number of ص in these suras is 152 i.e. 19x8.

In sura یس (ی س), letter ی occurs 237 times and letter س occur 48. Thus sum of these two letters is also multiple of 19 i.e. 237+48=285=19x15

Seven sura of the holy Quran (40 to 46) begin with letter ح م Total occurrence of letter ح and م in these seven suras is 292+1855 = 2147, which is also multiple of i.e. 19x113.

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سُوْرَةُ الْقِيٰمَةِ

SURA AL-QIYAMAH

Revealed in Makkah, has 40 Ayaat

	With the Name of Allah, Ar-Rahmaan, Ar-Raheem	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝
1.	**Nay! I do swear by the Day of Qiyama**	لَآ اُقْسِمُ بِيَوْمِ الْقِيٰمَةِ ۝
2.	**And nay! I do swear (also) by the reproaching Self**	وَ لَآ اُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ ۝
3.	**Does man thinks that We shall not (be able to) assemble his bones (on the Day of Resurrection) together?**	اَيَحْسَبُ الْاِنْسَانُ اَلَّنْ نَّجْمَعَ عِظَامَهٗ ۝
4.	**Why not; We are able to restore in perfect order, even the very tips of his fingers**	بَلٰى قٰدِرِيْنَ عَلٰٓى اَنْ نُّسَوِّيَ بَنَانَهٗ ۝
5.	**Nevertheless, man chooses to reject what is ahead of him**	بَلْ يُرِيْدُ الْاِنْسَانُ لِيَفْجُرَ اَمَامَهٗ ۝
6.	**He questions, "When will this Day of Qiyamat be?"**	يَسْئَلُ اَيَّانَ يَوْمُ الْقِيٰمَةِ ۝

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7.	**So (listen) it will be (the Day) when the sight shall be dazed**	فَاِذَا بَرِقَ الْبَصَرُ ۙ
8.	**And the moon will be buried in darkness**	وَخَسَفَ الْقَمَرُ ۙ
9.	**And the sun and the moon will be joined together**	وَجُمِعَ الشَّمْسُ وَ الْقَمَرُ ۙ
10.	**On that Day man will cry, "Where is the escape?"**	يَقُوْلُ الْاِنْسَانُ يَوْمَئِذٍ اَيْنَ الْمَفَرُّ ۚ
11.	**Nay, there will be no place of safety.**	كَلَّا لَا وَزَرَ ۖ
12.	**On that Day, to your Rabb, shall be the Journey's end**	اِلٰى رَبِّكَ يَوْمَئِذِ ِۨالْمُسْتَقَرُّ ۖ
13.	**On that Day the Man shall (know) all that had he put forward and all that he had put back**	يُنَبَّؤُا الْاِنْسَانُ يَوْمَئِذٍ ۢبِمَا قَدَّمَ وَاَخَّرَ ۖ
14.	**Moreover, the Man shall bear evidence against his own self**	بَلِ الْاِنْسَانُ عَلٰى نَفْسِهٖ بَصِيْرَةٌ ۙ
15.	**Even though he shall plead with excuses**	وَّلَوْ اَلْقٰى مَعَاذِيْرَهٗ ۖ

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16. (O Prophet) of Allah move not your tongue in haste for (mem-orizing the Revelation)	لَاتُحَرِّكْ بِهٖ لِسَانَكَ لِتَعْجَلَ بِهٖ ۝
17. Lo! Indeed upon Us is its collection and putting together and (also) its recital	اِنَّ عَلَيْنَا جَمْعَهٗ وَقُرْاٰنَهٗ ۝
18. So, when We recite it, follow its recitation (with full attention)	فَاِذَا قَرَاْنٰهُ فَاتَّبِعْ قُرْاٰنَهٗ ۝
19. Then, it is upon Us to make you understand and explain its meanings clear	ثُمَّ اِنَّ عَلَيْنَا بَيَانَهٗ ۝
20. Nay! (The fact is) that you (mankind), love fleeting "worldly life"	كَلَّا بَلْ تُحِبُّوْنَ الْعَاجِلَةَ ۝
21. And you people give no thought to the Hereafter	وَتَذَرُوْنَ الْاٰخِرَةَ ۝
22. On the Day of Judgment some faces will be fresh and radiating (with joy)	وُجُوْهٌ يَّوْمَئِذٍ نَّاضِرَةٌ ۝
23. Looking up to their Rabb (with pleasure)	اِلٰى رَبِّهَا نَاظِرَةٌ ۝
24. And on that Day, some faces shall be overcast with gloom and despair	وَوُجُوْهٌ يَّوْمَئِذٍ بَاسِرَةٌ ۝

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25. Guessing, that some great calamity is about to fall on them	تَظُنُّ اَنْ يُّفْعَلَ بِهَا فَاقِرَةٌ ۝
26. Nay! fact of the matter is, when (a man's soul is about to leave, and) reaches up to the throat	كَلَّآ اِذَا بَلَغَتِ التَّرَاقِيَ ۝
27. And (people around), say, in disappointment "Is there any one with a spell (to save him)?"	وَقِيْلَ مَنْ ۜ رَاقٍ ۝
28. And they realize, it is the time of departure	وَّظَنَّ اَنَّهُ الْفِرَاقُ ۝
29. And the leg is joined with the other leg (to prepare for the burial)	وَالْتَفَّتِ السَّاقُ بِالسَّاقِ ۝
30. That is the day of driving towards your Rabb	اِلٰى رَبِّكَ يَوْمَئِذِ ِۨالْمَسَاقُ ۝
31. (Useless will then be the repentance) For (in life) he neither gave in charity, nor did he offer Salah	فَلَا صَدَّقَ وَلَا صَلّٰى ۝
32. On the contrary, he rejected (The Truth) and turned away	وَلٰكِنْ كَذَّبَ وَتَوَلّٰى ۝
33. Then, he went to his household elating with pride	ثُمَّ ذَهَبَ اِلٰٓى اَهْلِهٖ يَتَمَطّٰى ۝

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34. Woe to you (O man!) Woe to you! (your end comes hourly nearer but you fail to realize)	اَوۡلٰی لَکَ فَاَوۡلٰی ۝۳۴
35. Woe to you again, (O man!) woe to you again	ثُمَّ اَوۡلٰی لَکَ فَاَوۡلٰی ۝۳۵
36. Does the Man reckon, that he shall be left to himself, to go about at will?	اَیَحۡسَبُ الۡاِنۡسَانُ اَنۡ یُّتۡرَکَ سُدًی ۝۳۶
37. Were he not once (a mere) sperm drop of a fluid spilled?	اَلَمۡ یَکُ نُطۡفَۃً مِّنۡ مَّنِیٍّ یُّمۡنٰی ۝۳۷
38. Then it was joined (with mother's egg) as a germ cell! Where upon formed it into what It was meant to be, and fashioned it in due proportions	ثُمَّ کَانَ عَلَقَۃً فَخَلَقَ فَسَوّٰی ۝۳۸
39. Thereby made out of it, either of two genders; the male and the female	فَجَعَلَ مِنۡہُ الزَّوۡجَیۡنِ الذَّکَرَ وَالۡاُنۡثٰی ۝۳۹
40. Has not the Him, (who can do all this) power to bring the dead back to life?	اَلَیۡسَ ذٰلِکَ بِقٰدِرٍ عَلٰۤی اَنۡ یُّحۡیِۦَ الۡمَوۡتٰی ۝۴۰

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EXPLANATION AND INTERPRETATION

75.1 INTRODUCTION

Qiyamah means something whose happening is absolutely certain. In spiritual terms, it means end of the entire present order of existence. Then out of chaos, a new order of existence will emerge followed by Resurrection. You can grasp its overwhelming importance from the fact that Creator of the Universe Himself swears on it. لَآ أُقْسِمُ بِيَوْمِ الْقِيٰمَةِ ۝

As you know from the case history of the creation of Adam, man's life had begun in Jannat. The earthly life is simply a test to requalify for the lost Jannat. To match the test, we are given the freewill to choose between right or wrong that will serve as the basis for judgment. A person starts experiencing the taste of the test as soon as he/she enters the valley of death called by the prophet of Allah (peace be upon him) Qiyamat-e-Sughra i.e. Small Qiyamat. Doomsday is the "Qiyamat-e-Kubra" i.e. the Great Qiyamat. Then a new one will replace the entire order of present existence. On Resurrection, mankind from every nook and corner of the Space-Time continuum will assemble before the Ruler of the universes for Judgment. Figure 1 below shows man's journey of existence in different stages.

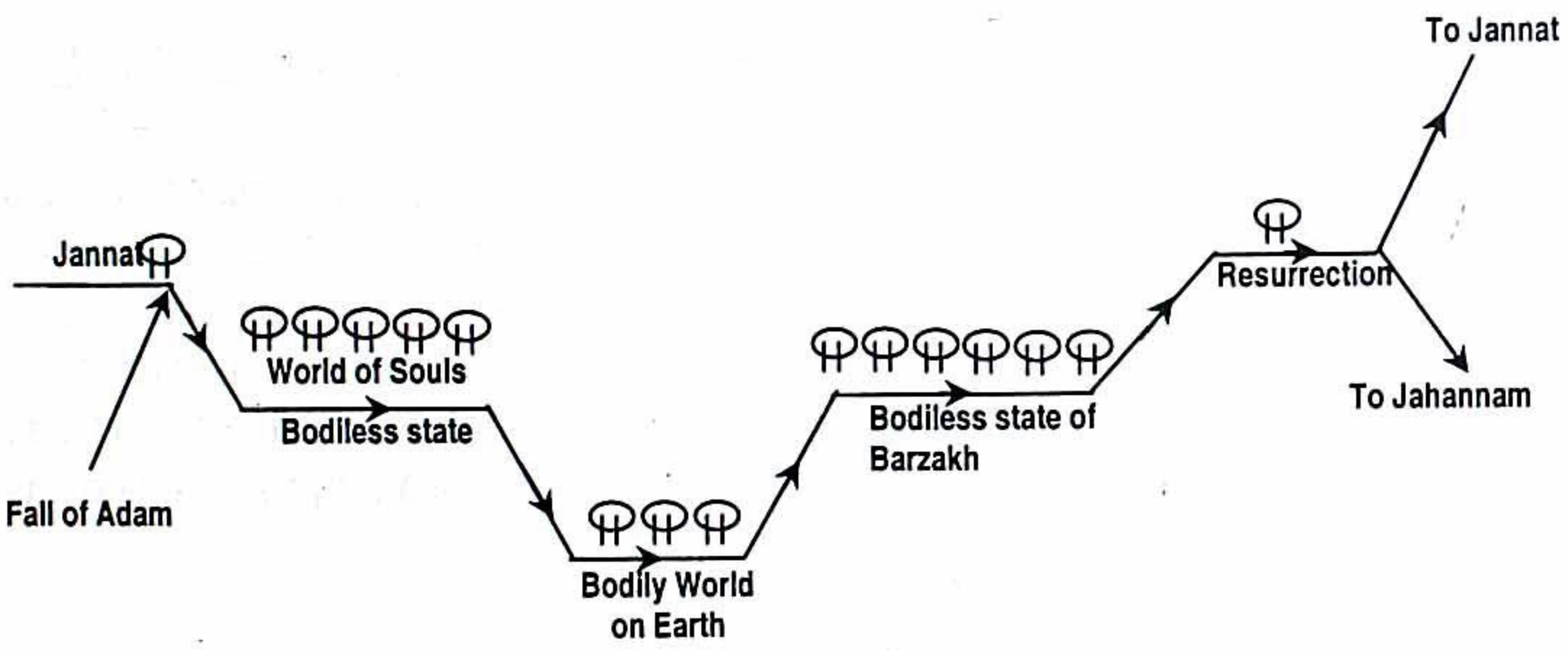

Fig 1: Our Journey of Two deaths, Two lives

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75.2 SOUL VERSUS LIFE AND ITS DEVELOPMENT

In this journey, soul and life are two different things. Life is due to the biochemical design combinations of atoms, degree of which is manifested by the awareness of the environment and dynamism of the living beings. It depends upon the biochemical order of the body and is temporary. However, soul is unique to the humans only that will continue to exist always. It is the faculty of acquiring knowledge and the ability to distinguish between the good and the bad. During its journey on earth under the various influences, it develops into Nafs that represents the overall personality of the man as shown in figure 2. For more details on nature of life and death, refer to Annexure – 75.I.

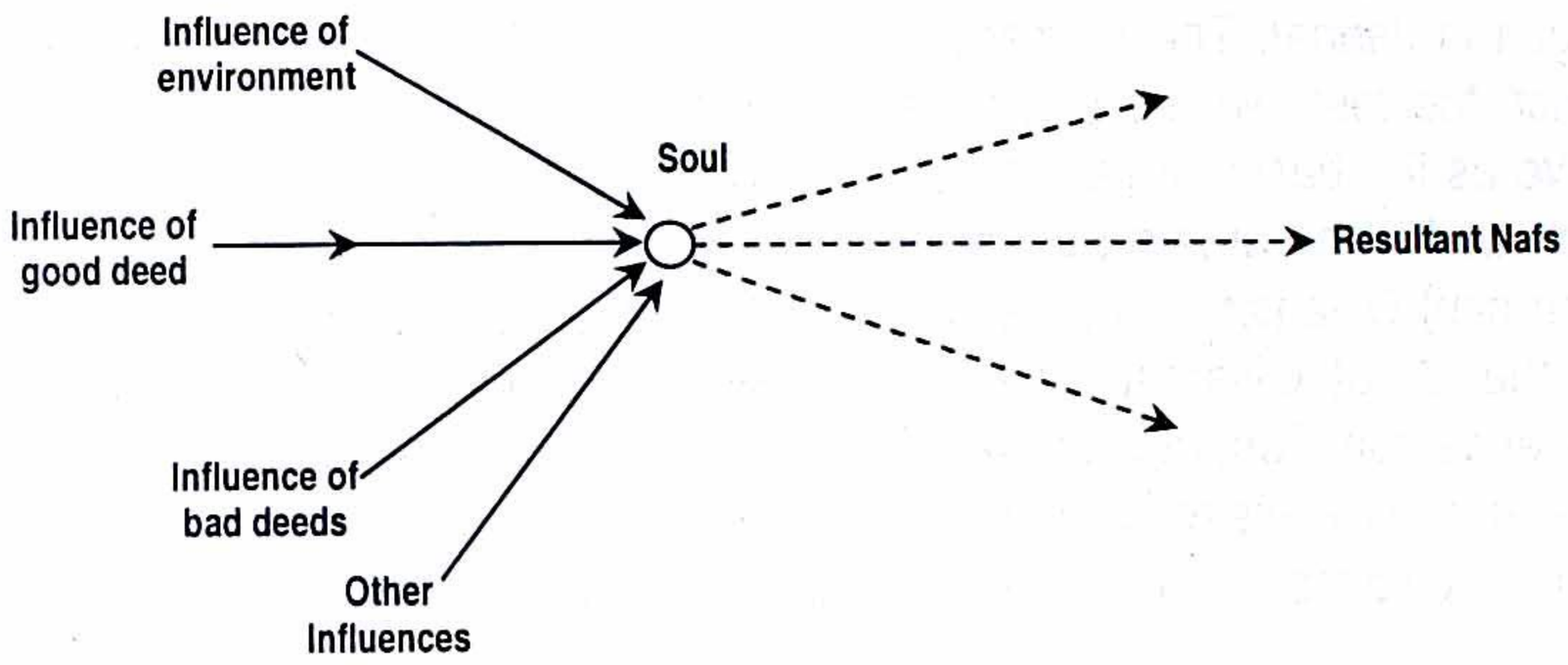

Fig 2: Nafs is the Resultant Soul; We enter in World with Soul and leave with Nafs

Whereas life finishes with death, the soul lives on as Nafs. As you can develop your body and force through proper exercises and food, you can also develop your soul or stunt it. However, it needs different types of treatment. Allah sent His prophets to mankind to teach about it. Muhammad (peace be upon him) is the last of His Messengers and the Holy Quran is the latest and the last edition of Allah's Revelation that replaced all the books revealed to earlier prophets. By following its teachings, we can develop our soul and nicely prepare for the life to come.

75.3 THREE TYPES OF NAFS

Ayat 2 وَلَآ أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ ۚ is a reminder that the Nafs-e-Lawwama i.e. the self-reproaching soul, will come out that Day successfully. It also signifies that Allah Subhana Hu likes the person who repents and asks for forgiveness. As already

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explained, Nafs (نفس) represents the personality of a person developed under many kinds of external influences acting upon the soul. It is like the plant that grows from the seed. We enter this world with the seed of soul and leave it with the plant of Nafs (Fig 2).

The Holy Quran divides mankind into three categories of Nafoos (نفوس) (Fig 3).

i. **Nafs-e-Ammara**. This is the lowest category of Nafs playing in the hands of Shaitaan and persists on wrongdoing. It breaks all moral limits and has no remorse of coming to the right path. Thus Hell is predestined for it to be faced soon after death. They are people like Pharaoh (Phiraun) and Abu Lahab. Many such characters may come across you in your daily life also.

ii. **Nafs-e-Lawwama**. This is the self-reproaching, middle of the road personality. Its conscience is alive to reproach it on the wrongdoings. It has the potential to come back to the right path. At the time of death, such people are likely to be put to sleep to be awakened on the Day of Judgment. Their punishment or reward is the Barzakh that is a situation akin to the state of dreams.

iii. **Nafs-e-Mutma`inna**. This is the highly developed Nafs, well pleased with Allah. In turn, Allah is well pleased with him/her. Saliheen (صالحين) and Shuhda (شهداء) fall in this category. They go to Jannat-like state as soon as they breathe their last on earth. A clear case history of them is given in the sura Ya-Seen (20-27), of the righteous man who was martyred for supporting the Prophets and was honoured to enter into Jannat as he breathed his last. They are the real successful people with no fear or grief in the Hereafter.

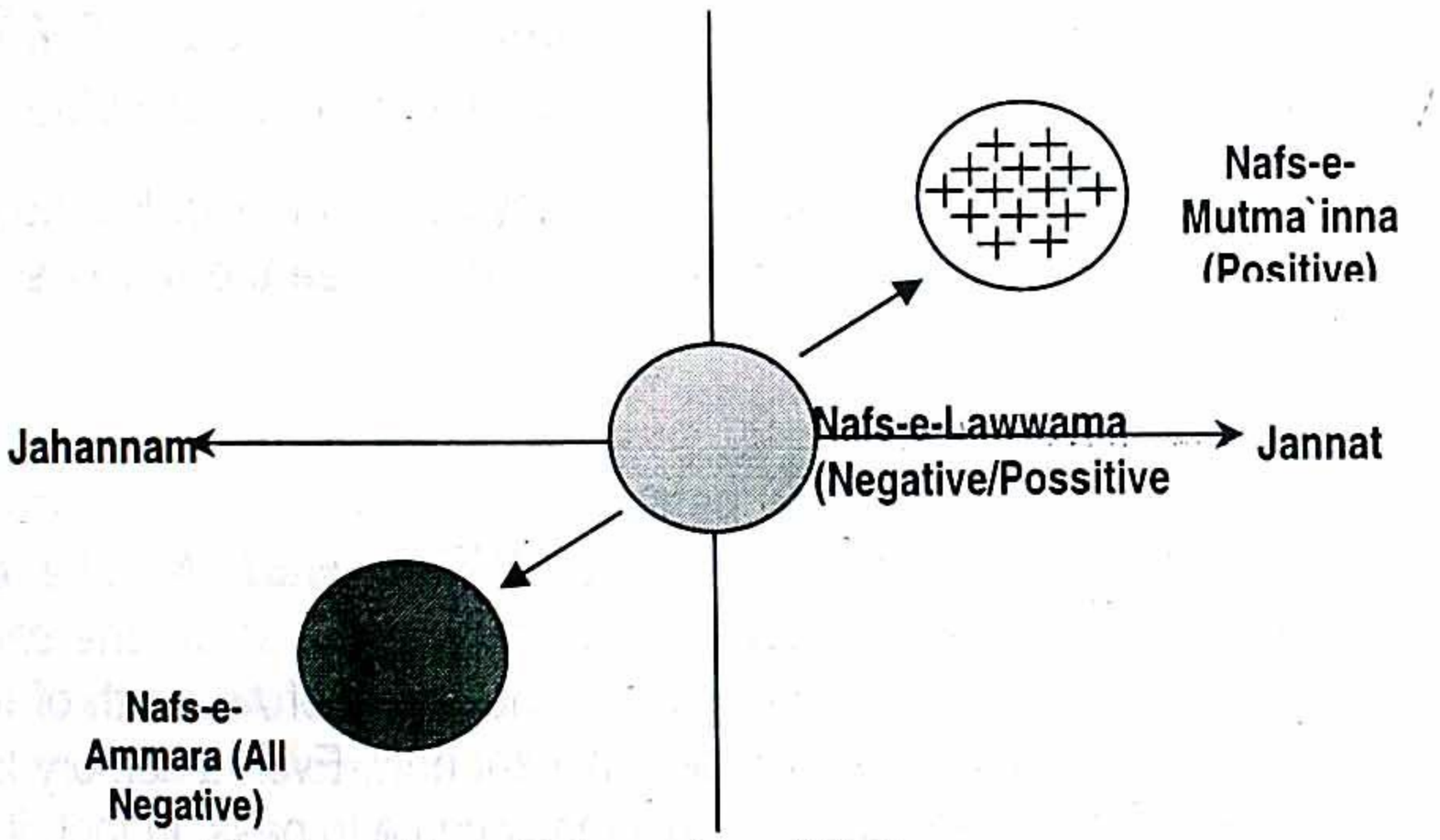

Fig 3: Three Categories of Nafs

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75.4 RESURRECTION AND RE-CREATION

In ayaat 3 and 4 of sura Al-Qiyamah, Allah Subhana Hu exposes how some people deny the Design of Allah. In spite of clear indications, they doubt the Day of Resurrection and say ***"Is it possible to re-create from the crumbled bones?"*** اَيَحْسَبُ الْاِنْسَانُ اَلَّنْ نَّجْمَعَ عِظَامَهٗ ۞ In reply (what to speak of bones) Allah says, ***"He shall even re-create their fingerprints exactly to their original design"*** بَلٰى قٰدِرِيْنَ عَلٰٓى اَنْ نُّسَوِّيَ بَنَانَهٗ ۞ We must realize that the One who had created us and everything else in the Universe out of nothing, will it be difficult for Him to re-create from our previous design. Science postulates now that atomic particles having come together once, retain memory of their past. Thus possibility of Resurrection for this reason is also easily understandable. The atoms of the bodies will fit together according to their previous design exactly as they used to be, even the markings of their fingertips.

Special reference to the fingertips in ayat 4, points out to their special function and complex design. Indeed, it has been discovered by the science now that fingertips contain very sensitive nerve system and blood vessels. Moreover, the fingerprints are unique to every person. No two individuals have the same markings.

Ayaat 5 and 6 lament the attitude that, in spite of such clear signs and commands from Allah Subhana Hu, many people still do not believe and insist on their libertine ways. Even they question the very occurrence of the Day of Qiyamat. ***"Nevertheless, man chooses to deny what lies ahead of him. He questions, "When will this Day of Qiyamat be?"*** بَلْ يُرِيْدُ الْاِنْسَانُ لِيَفْجُرَ اَمَامَهٗ ۚ يَسْئَلُ اَيَّانَ يَوْمُ الْقِيٰمَةِ ۞ So they think, "This life is all they have", no after life, no rewards and no punishment. But they will be badly disappointed to see the reality soon after their worldly death.

75.5 SIGNS OF DOOMSDAY

In reply to the question raised in ayat 6, ***"When shall be the Day of Qiyamat",*** ayaat 7-15 describe the scenario. As for its occurrence, one can easily see from the signs given in the Holy Quran and in the books of Ahaadith of the Holy Prophet (صلى الله عليه وآله وسلم) that it may be imminent now. Even a cursory look into these signs points out that many of them have already come to pass. In fact, it is seen

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as if the world has already entered in the period of Qiyamat. The final happening will fall so suddenly that there will be no time for repentance also (For details please see Sultan Bashir Mahmood's book "Doomsday and Life after Death" HQRF Islamabad 1987). The following ayaat describe some of the major events concerning our solar system before the final Day of Qiyamat.

"So it (Doomsday) will be (on the Day) when the sight shall be dazed by lightning. And the moon will be buried in darkness, And the sun and the moon will be joined together, On that Day, man will cry, "Where is the escape" Nay, there will be no place of safety. With your Rabb, on that Day, shall be the Journey's end".

فَاِذَا بَرِقَ الْبَصَرُ ۝ وَخَسَفَ الْقَمَرُ ۝ وَجُمِعَ الشَّمْسُ وَ الْقَمَرُ ۝ يَقُوْلُ الْاِنْسَانُ يَوْمَئِذٍ اَيْنَ الْمَفَرُّ ۝ كَلَّا لَا وَزَرَ ۝ اِلٰى رَبِّكَ يَوْمَئِذِ ۨ الْمُسْتَقَرُّ ۝

There will be a chain reaction of calamities. It will begin with a dazzling light and the moon will be buried in darkness followed by its fall into the sun. Then conditions on ground will become extremely painful. Mankind will be searching for safe places but to no avail. There will be no refuge.

75.6 MECHANISM OF OCCURRENCE OF THE DOOMSDAY

It is clearly seen from the various ayaat of the Holy Quran. The Doomsday is a very long period of destruction spread over hundreds of thousands of years. In its scope it includes:

1. Death of an individual
2. Natural catastrophes
3. Complete destruction of the earth
4. Doomsday of the solar systems
5. The Universal Doomsday
6. The Resurrection

In the universe, each thing is created with a predetermined destiny and for a finite period only. They will perish at their turn. Similar will be the fate of the Universe. The same is true of the individuals and of the nations also. The Quran says: ***"And every nation has its term and when its term comes they cannot put it off an hour, nor yet advance it" 7(34).***

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75.7 SEQUENCE OF OCCURRENCE OF DOOMSDAY

Let us now look into specific possibilities for the happenings pointed out in ayaat 7-12. In one scenario, these events may occur in the form of chain reactions as a result of some explosive rise in solar storms causing dazzling light on earth. This may be due to the release of violent solar flares. It could also occur by some cosmic explosion in nearby stars. As a result, the dazzling light will confound the eyes. Thereby, the solar plasma, moving at speeds of hundreds of thousands of miles per hour, will pollute the in-between space, stopping the sunlight reaching the moon. So it will be buried in darkness وَخَسَفَ الْقَمَرُ ۝ . As the solar gases engulf moon, the expanding sun will pull it and both will join together. Meanwhile, poisonous gases will fill the earthly environment. In these circumstances, people will run around in search of refuge, but to no avail.

This is one possible mechanism to explain the happening described/pointed out in ayaat 7-12. But similar effects are possible as a result of violent earthquakes and extraordinary volcanic eruptions. Thus atmosphere would be loaded with dust, moon will become invisible and life on earth will become very difficult (For detail study of different scenarios of Doomsday please see Sultan Bashir Mahmood's book 'Doomsday and Life after Death' Al-Quran-ul-Hakeem Research Foundation, Islamabad, 1987).

75.8 RESURRECTION AND ACCOUNTABILITY

The earthly Doomsday and the countless Doomsdays of other worlds will end into the Universal Doomsday. After that mankind will be resurrected to face the Judgment whenever Allah decides. The following ayaat describe the scenario of the Day of Resurrection.

"On that Day, man shall be apprised (all about), what had he put forward and of what he had put back. Moreover, man shall bear evidence against himself. Even then he shall plead with excuses".

يُنَبَّؤُا الْاِنْسَانُ يَوْمَئِذٍ بِمَا قَدَّمَ وَاَخَّرَ ۝ بَلِ الْاِنْسَانُ عَلٰى نَفْسِهٖ بَصِيْرَةٌ ۝ وَّلَوْ اَلْقٰى مَعَاذِيْرَهٗ ۝

As we can see from ayat 13, judgment will be upon our deeds, which we carry forward, and the effects, that we leave behind. If the 'aftereffects' are positive, man's good deeds go on multiplying. If negative, it accumulates loss to him. For example, if someone had built a hospital or an orphan house, added to human knowledge, or

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contributed to the propagation of Islam or provided education to the children, it is like a saving account. Benefits of these deeds continue even after the death thereby adding to his/her deposit. On the other hand, if he/she had done deeds that harmed the people such as built cinema houses and nightclubs to spread evil, or setting bad traditions behind him/her. As long as the impact of these evil deeds remains they will keep adding to his/her sins. Their accumulated impact may exceed all the good deeds. Therefore, we must leave good legacies behind because their lasting impact may be the deciding factor on our final Judgment.

75.9 TESTIFICATION ON THE DAY OF JUDGMENT

Though Allah Subhana Hu, knows everything, yet He will permit the man to bring witnesses to testify on him. They could be for and against. In this regard, Rasool Allah (صلى الله عليه وآله وسلم) advised man to be careful even of the earth we walk upon. It will stand witness against us for the deeds performed on it. But the most embarrassing witness will be our own body parts. As you can see from ayat 14 بَلِ الْإِنسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ our hands, feet, tongue, and ears, in short every cell of us, will testify what we did. Hence, what to say of the written records, man shall himself bear witness against himself.

Ayat 14 بَلِ الْإِنسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ ***"Nay! Man shall himself bear witness against himself"*** is a miraculous prediction also. Recent scientific discoveries in the field of DNA, Genetic Engineering and advances made in the criminal tell-tale detection systems, have made it possible to disclose many hidden secrets of man. These methods make use of the body response and biochemical changes in the body parts, including the study of individual cells. It is no wonder that science trails behind the facts pointed out more than fourteen hundred years ago in the Holy Quran. Day of Judgment is thus the day of open trial. No one will be able to hide anything. What to speak of the aggrieved parties, even the environment in which any action had taken place will give its evidence against or for us. Yet, as said in ayat 15, the man will offer many excuses for his/her doings ***"Even though he shall plead with excuses"*** وَّلَوْ اَلْقٰى مَعَاذِيْرَهٗ.

75.10 THE PROCESS OF REVELATION

While these ayaat were being revealed, perhaps in anxiety of the importance of the account of Qiyamat, Rasool Allah (صلى الله عليه وآله وسلم) hastened to repeat the words of the revelation lest he may forget anything. In this respect, the following ayaat

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are an interesting intervention from the Creator of the universe. They also throw some light on the process of revelation ***"(O Prophet of Allah) Move not your tongue in haste concerning (memorizing the Revelation). Lo! Indeed upon Us is its collection and (also) its recital. So, when We recite it, follow its recitation (with full attention). Thereafter, it will be upon Us to make you understand it and explain (to you) its meaning clear"*** لَاتُحَرِّكْ بِهٖ لِسَانَكَ لِتَعْجَلَ بِهٖ ۝ اِنَّ عَلَيْنَا جَمْعَهٗ وَقُرْاٰنَهٗ ۝ فَاِذَا قَرَاْنٰهُ فَاتَّبِعْ قُرْاٰنَهٗ ۝ ثُمَّ اِنَّ عَلَيْنَا بَيَانَهٗ ۝

Ayat 19 meant that at the time of revelation Rasool Allah (صلى الله عليه وآله وسلم) should remain perfectly calm and quiet. The entire process was miraculously automatic. He remembered each and every word of the revelation forever. Soon after revelation, he would recite and dictate the received message to his companions for their recitation and memorizing by heart. It needed no revision and no proofreading or modification. Its first draft was the final draft. Though the process of revelation continued over 23 years, it is no less a miracle that no revision was needed at any stage and message remained unchanged.

The process of revelation was very special in nature. Those present around would clearly notice the change in the condition of the Messenger of Allah (صلى الله عليه وآله وسلم). It is reported in various Ahaadith that revelation was generally associated with the following effects upon the blessed body of Rasool Allah (صلى الله عليه وآله وسلم).

a. Impact of revelation made his face red and he would perspire even in the cold winter season.
b. The body of Rasool Allah (صلى الله عليه وآله وسلم) used to become very heavy. So much so that if he was riding ona camel it would not be able to bear his weight then and sit down. If his body was resting against someone, he would feel a crushing burden.
c. Afterwards, he would remember each and every word of the revelation forever as if it was recorded in his memory system.

In this way, off and on, the process of the Revelation continued for 23 years with the focal point unchanged, to bring man nearer to his Creator and thus to regain his lost Jannat. Unfortunately, in the love of immediate short-term gains we lose the everlasting success of the Hereafter. Ayaat 20-21 speak about this foolish attitude of man. كَلَّا بَلْ تُحِبُّوْنَ الْعَاجِلَةَ ۝ وَتَذَرُوْنَ الْاٰخِرَةَ ۝ ***"Nay! (The fact is) that you***

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(mankind), love fleeting "worldly life", and give no thought to the Hereafter.

75.11 FACES SPEAK ON THE DAY OF JUDGMENT

In continuation to the above, ayaat 22-25 are timely reminder to warn us correct our ways of life for the permanent salvation in the Hereafter. ***"That Day (some) faces will be radiant (with joy) looking up to their Rabb. And on that Day, some faces shall be overcast with gloom and despair, realizing that some great calamity is about to fall on them".***

وُجُوْهٌ يَّوْمَئِذٍ نَّاضِرَةٌ ۝ اِلٰى رَبِّهَا نَاظِرَةٌ ۝ وَوُجُوْهٌ يَّوْمَئِذٍ بَاسِرَةٌ ۝ تَظُنُّ اَنْ يُّفْعَلَ بِهَا فَاقِرَةٌ ۝

The reason for the disappointment and gloom is pointed out in ayaat 20-21. This is because they were always running after the fleeting worldly benefits at the cost of the Hereafter. Spiritually, man's love for worldly goods is a pollutant for the Nafs.

Even in the worldly life, good deeds have their own light that you may see on the faces of contented honest people. Whereas, the faces of the sinful people are generally tense with signs of depression that aggravates further as they approach their death. Thus ultimate fate of people becomes evident as written on their faces.

75.12 NEAR DEATH EXPERIENCES

As already discussed, death is actually the first step of our entry into the Day of Judgment. There is absolutely no escape from it. Let us pray that we enter the valley of death successfully. As told by the Messenger of Allah (صلى الله عليه وآله وسلم), it is our entry into the Doomsday. Ayaat 26-27 describe the near death state of some people and the anxiety of the people around.

"Nay, fact of the matter is, when (a man's soul is about to leave, and) reaches up to the throat, And (people around), in disappointment say; "Is there any One with a spell (who could save it now)?", And he realizes, it is the time of departure (from this world), And one leg is joined with the other leg (before burial) That is the Time of driving towards your Rabb!"

كَلَّآ اِذَا بَلَغَتِ التَّرَاقِىَ ۝ وَقِيْلَ مَنْ ۜ رَاقٍ ۝ وَّظَنَّ اَنَّهُ الْفِرَاقُ ۝ وَالْتَفَّتِ السَّاقُ بِالسَّاقِ ۝
اِلٰى رَبِّكَ يَوْمَئِذِ ِالْمَسَاقُ ۝

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At the time of death, generally people lose hope in medical doctors and look for some sort of super natural intervention to save the life of the dying person. Moreover, from ayat 28 وَّظَنَّ اَنَّهُ الْفِرَاقُ ۞, we can see that the dying person also comes to know that time of departure has come. Anyway, it is the time of great distress for him/her also. Revelation 29 speaks of agony in legs. They become lifeless before the rest of the body.

At this occasion, the souls of the greedy of the world are very reluctant to leave. But as told in ayat 30 اِلٰى رَبِّكَ يَوْمَئِذِ ِالْمَسَاقُ ۞, the angel of death drives them away forcibly to present it before The Rabb of Universe. The accounts of the near death experiences by Dr. Raymond Moody[1] (Ref. "Life after Life" Book, USA) also describe that after death the soul of the dead is presented before a "Light-Being". He asks "What have you brought forth for me from your life?" and Then the dead begins to see a detailed film of his/her deeds (For details please see Author's Book Doomsday and Life After Death, English and Urdu edition, Holy Quran Research Foundation 1987).

75.13 THOUGHTLESSNESS OF THE FOOLISH PEOPLE

Unfortunately, due to the greed after temporary worldly gains, most people neglect their Hereafter. Ayaat 31-33 describe the attitude of the nonbelievers, libertines and of the agnostics. Most of them take the Hereafter lightly and some of them reject it out rightly. For them, this is the only life and they are not accountable to anyone for their deeds. Therefore, they care for nothing but the immediate gains. The following ayaat depict their way of life.

"He neither gave in charity, nor did he offer Salah, On the contrary, he rejected Truth and turned away. Then, he went to his household elating with pride". فَلَاصَدَّقَ وَلَا صَلّٰى ۞ وَلٰكِنْ كَذَّبَ وَتَوَلّٰى ۞ ثُمَّ ذَهَبَ اِلٰٓى اَهْلِهٖ يَتَمَطّٰى ۞

However, at the time of death, they come to know the truth. ***"Woe to you, (O! Man!) Again, woe to you; Then again woe to you, woe to you".*** اَوْلٰى لَكَ فَاَوْلٰى ۞ ثُمَّ اَوْلٰى لَّكَ فَاَوْلٰى ۞ Because they have purchased for themselves Hell by their deeds. May Allah save us from this fate!

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1 Dr Raymond Moody, "Lilfe after Life", Covington, Georgia Modering Bird, U.S.A. 1976

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It is most unfortunate that under the influence of secularism, most of the mankind now reckons that life has no higher purpose. Many of them believe that they have evolved from the apes, therefore, they are but one of the animals only. Eat, drink and be merry, is the motto of their lives. But they are utterly mistaken. Human beings are far superior to any animal. Allah Subhana Hu makes it plainly clear in ayat 36 that every man is created with a purpose for which he/she is accountable before Him.

"Does man reckon, that he shall be left to himself, to go about at will?" اَيَحْسَبُ الْاِنْسَانُ اَنْ يُّتْرَكَ سُدًى ۞ No, this is not the situation. Let it be understood that if he is given respite, it is an opportunity to mend and improve only.

75.14 DESIGN REALITY OF MAN

In order to understand the reality, ayaat 37 to 39 urge man to reflect into the design of his/her own birth and family system.

"Was he not once (a mere) sperm drop of a fluid spilled? Then it was joined (with the mother's egg) as a germ-cell! Whereupon formed it into what it was meant to be, and therefrom fashioned it in due proportions, And made out of it, either of two genders; the male and the female". اَلَمْ يَكُ نُطْفَةً مِّنْ مَّنِيٍّ يُّمْنٰى ۞ ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوّٰى ۞ فَجَعَلَ مِنْهُ الزَّوْجَيْنِ الذَّكَرَ وَالْاُنْثٰى ۞

When we look back upon our own self, we see that there was a time when we did not exist on earth. Then in the form of a tiny sperm drop, our future body was emitted in the wombs of our mothers. Only one out of millions of sperms succeeded in joining the mother's egg to conceive us. Then through the process of cell division and chain reaction we grew into a microscopic embryo and developed into male or female babies. In that period of life, our world was simply a watery bag in the darkness of the womb of the mother. Such has been the beginning. But none of us remembers any event of that period. Similar is the life of this world the memory of which will be nothing more than a dream in the Hereafter.

The last ayat of sura Al-Qiyamah asks man a very pertinent question: ***"Is not such an Authority (as Allah), has the power to bring the dead back to life?"*** اَلَيْسَ ذٰلِكَ بِقٰدِرٍ عَلٰٓى اَنْ يُّحْيِۦَ الْمَوْتٰى ۞ Yes, indeed He can and He shall. As we have discussed earlier, 'our Self' existed before our birth and it shall continue to exist after

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our worldly death. The earthly life is like a test ground for the soul, a period to requalify for the lost Jannat. Those who fail to qualify shall go to Jahannam. Thus the lesson to learn from ayat 36, اَيَحْسَبُ الْاِنْسَانُ اَنْ يُّتْرَكَ سُدًى ۞ Is that we must discover the purpose of our existence and fulfill it. The Quran teaches us to worship Allah only and love His creations. The Messenger of Allah (صلى الله عليه وآله وسلم) said الخلق عيال الله (Humanity is like the family of Allah). Hence one has to do something good. That is what is going to pay us ultimately. We are travelers through time and space. Deeds performed in the present world shall be our destiny in the world ahead. We are provided an earthly body only to react with the earthly resources. Therefore, it must not become the end objective of our times, but a means to achieve the higher purpose of life. When it becomes unfit for living, the soul leaves for the onward journey and earthly body is given back to earth.

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ANNEXURE – 75.1

NATURE OF DEATH

As told in sura Al-Mulk, death is not annihilation but an act of creation like the life itself 67(2). The difference being that the soul leases a body to live, like the leasing of a home by a tenant. One has to vacate and leave it on the termination of lease due to any reasons. Thus death is not "equivalent to nothingness" but another dimension of living without physical body. As for the life on earth, it is like of a tourist on the visit to a new place. He should pass over peacefully without collecting much luggage around otherwise he could be in trouble. You may see this unique reality in the following ayaat.

"He Who created Death and Life
So that He may try
which of you is better in deeds"
67(2)

الَّذِیْ خَلَقَ الْمَوْتَ وَالْحَیٰوۃَ
لِیَبْلُوَکُمْ اَیُّکُمْ اَحْسَنُ عَمَلًا ؕ

"They will say, Our Lord,
twice, You gave us death,
and twice You gave us life.
Now we have recognized our sins,
Is there any way out?"
40(11)

قَالُوْا رَبَّنَآ اَمَتَّنَا اثْنَتَیْنِ
وَاَحْیَیْتَنَا اثْنَتَیْنِ
فَاعْتَرَفْنَا بِذُنُوْبِنَا
فَھَلْ اِلٰی خُرُوْجٍ مِّنْ سَبِیْلٍ

"How can you reject the faith in Allah?
Seeing that you were dead,
He gave you life, Then He will cause you to
die and will again bring you to life.
And again to Him will you return"
2(28)

کَیْفَ تَکْفُرُوْنَ بِاللّٰہِ وَکُنْتُمْ اَمْوَاتًا
فَاَحْیَاکُمْ ۚ ثُمَّ یُمِیْتُکُمْ ثُمَّ
یُحْیِیْکُمْ ثُمَّ اِلَیْہِ تُرْجَعُوْنَ

From the above, following observations may be derived on life and death:-

i. Death is a creation as is the life. It is a bodiless state of existence.
ii. It is not "nothingness" but "existence in some other dimension".

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iii. Before our physical appearance on this earth, we were living in the state of death. From life we shall again pass on to the state of death and at the Resurrection come back to the state of life. Thus each one has two deaths and two lives.

iv. Our journey from eternity to eternity may be represented by the following diagram:-

Souls Created → Remain in the Death State in the world of souls → Get physical birth and enter into Life state on Earth → Die and enter into the Death state in the world of Graves → Resurrected and enter into the Life state In the Hereafter World

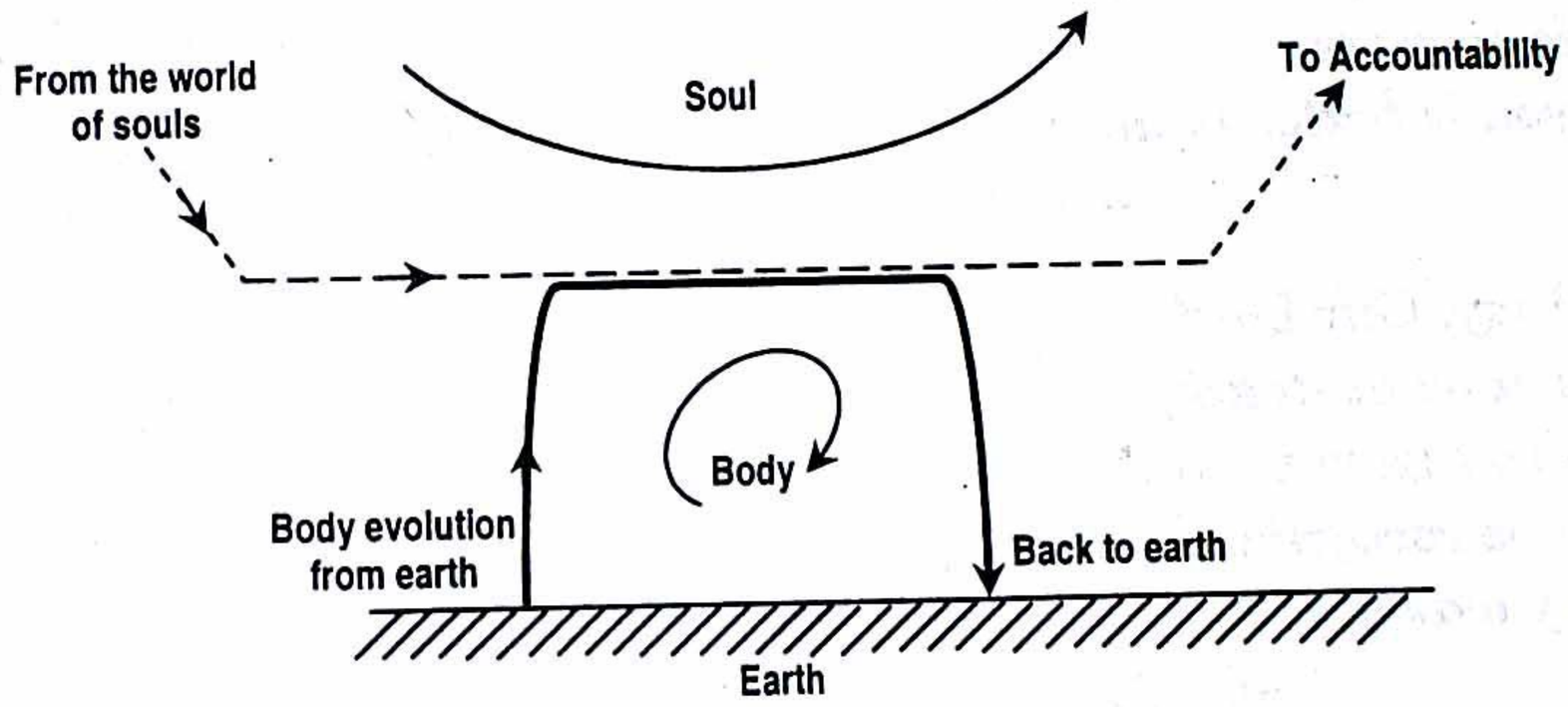
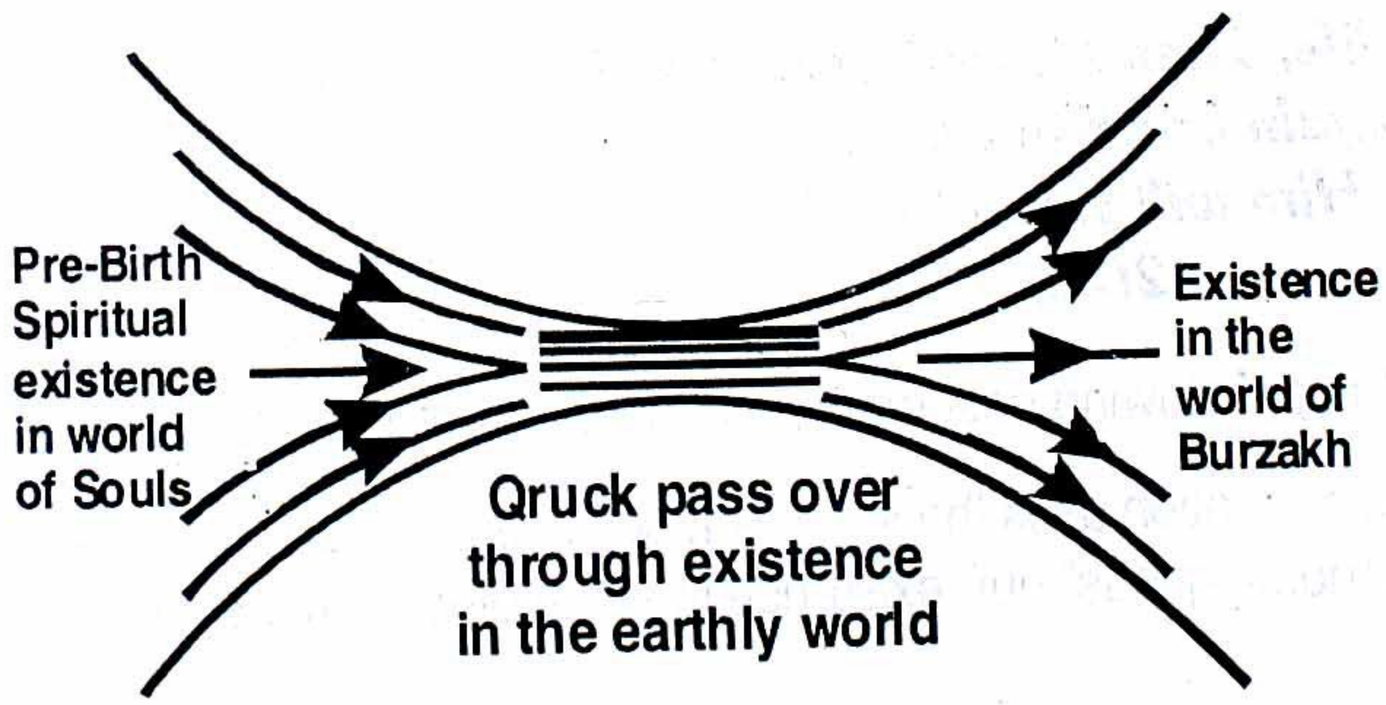


Fig 4: Life Cycle, Body to Earth, Soul to Heaven



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76

سُوْرَةُ الدَّهْرِ

SURA AD-DAHR

Revealed in Madina, has 31 Ayaat

With the Name of Allah, Ar-Rahmaan, Ar-Raheem

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝

1. Has there (not) passed over Man, a very long period of time, when he was nothing, not even mentionable?

هَلْ اَتٰى عَلَى الْاِنْسَانِ حِيْنٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُوْرًا ۝

2. Indeed, We created man from a drop of mingled sperm fluid, in order that we test him. Therefore, We made him a being endowed with hearing and seeing

اِنَّا خَلَقْنَا الْاِنْسَانَ مِنْ نُّطْفَةٍ اَمْشَاجٍ ۖ نَّبْتَلِيْهِ فَجَعَلْنٰهُ سَمِيْعًا بَصِيْرًا ۝

3. Verily, We (also) showed him the way, (with reason and Instinct) either to be thankful or unthankful

اِنَّا هَدَيْنٰهُ السَّبِيْلَ اِمَّا شَاكِرًا وَّاِمَّا كَفُوْرًا ۝

4. Indeed, for those who deny the Truth, We have prepared chains, and shackles and a raging Fire

اِنَّآ اَعْتَدْنَا لِلْكٰفِرِيْنَ سَلٰسِلَا۠ وَاَغْلٰلًا وَّسَعِيْرًا ۝

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5. As for the truly pious people, they shall drink of a cup, nature of which is of kafoor	يَشْرَبُوْنَ مِنْ كَاْسٍ كَانَ مِزَاجُهَا كَافُوْرًا ۚ
6. (From a) spring wherefrom the servants of Allah drink, gushing abundantly	عَيْنًا يَّشْرَبُ بِهَا عِبَادُ اللّٰهِ يُفَجِّرُوْنَهَا تَفْجِيْرًا ۚ
7. Because, they (pious people) fulfill their vows and fear the Day whose terror spreads far and wide	يُوْفُوْنَ بِالنَّذْرِ وَيَخَافُوْنَ يَوْمًا كَانَ شَرُّهٗ مُسْتَطِيْرًا ۚ
8. And they give food, for the love of Him (Allah) (however much they may themselves cherish), unto the needy, to the orphan and the captive	وَيُطْعِمُوْنَ الطَّعَامَ عَلٰى حُبِّهٖ مِسْكِيْنًا وَّيَتِيْمًا وَّاَسِيْرًا ۚ
9. (Saying in their hearts), indeed, we feed you, for the sake of Allah only. We desire no reward from you, nor thanks.	اِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللّٰهِ لَا نُرِيْدُ مِنْكُمْ جَزَآءً وَّلَا شُكُوْرًا ۚ
10. Verily, we fear from our Rabb; of a distressful frowning Day (of the impending fate)	اِنَّا نَخَافُ مِنْ رَّبِّنَا يَوْمًا عَبُوْسًا قَمْطَرِيْرًا ۚ

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فَوَقٰىهُمُ اللّٰهُ شَرَّ ذٰلِكَ الْيَوْمِ وَلَقّٰىهُمْ نَضْرَةً وَّسُرُوْرًا ۚ

11. So Allah will save them from the horror of that Day (of Judgment), and bestow on them brightness and blissful Joy

وَجَزٰىهُمْ بِمَا صَبَرُوْا جَنَّةً وَّحَرِيْرًا ۙ

12. And their reward due to their patience and steadfastness will be Jannat and with silk attire

مُّتَّكِـِٕيْنَ فِيْهَا عَلَى الْاَرَآئِكِ ۚ لَا يَرَوْنَ فِيْهَا شَمْسًا وَّلَا زَمْهَرِيْرًا ۚ

13. There they shall recline upon raised thrones. There they shall feel neither the scorching sun, nor the bitter cold,

وَدَانِيَةً عَلَيْهِمْ ظِلٰلُهَا وَذُلِّلَتْ قُطُوْفُهَا تَذْلِيْلًا ۚ

14. And near on them shall be the shades (of the trees of Jannat), and clusters of fruits, shall bow down on them in easy reach (approach).

وَيُطَافُ عَلَيْهِمْ بِاٰنِيَةٍ مِّنْ فِضَّةٍ وَّاَكْوَابٍ كَانَتْ قَوَارِيْرَا ۠

15. They shall be served in silver dishes and goblets of clear glass crystal,

قَوَارِيْرَا مِنْ فِضَّةٍ قَدَّرُوْهَا تَقْدِيْرًا ۚ

16. Goblets made of crystal clear silver, of measure (according to their wishes).

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17. **And there (in the Jannat) they shall be given to drink, a cup, nature of which is Zangabeel (perfume of ginger),**

وَيُسْقَوْنَ فِيْهَا كَاْسًا كَانَ مِزَاجُهَا زَنْجَبِيْلًا ۚ

18. **And there is a fountain called Salsabeel.**

عَيْنًا فِيْهَا تُسَمّٰى سَلْسَبِيْلًا ۝١٨

19. **They shall be attended there by youths of perpetual freshness. When you see them, you would deem them to be scattered pearls.**

وَيَطُوْفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُوْنَ ۚ اِذَا رَاَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنْثُوْرًا ۝

20. **Whenever you see, you will see there the bliss and the splendor of a great kingdom.**

وَاِذَا رَاَيْتَ ثَمَّ رَاَيْتَ نَعِيْمًا وَّمُلْكًا كَبِيْرًا ۝

21. **Upon those (blessed ones) shall be the garments of fine green silk and gold embroidery, and bracelets of silver they will wear. And their Rabb shall give them to drink a pure and holy wine (of His Love).**

عٰلِيَهُمْ ثِيَابُ سُنْدُسٍ خُضْرٌ وَّاِسْتَبْرَقٌ ۫ وَّحُلُّوْٓا اَسَاوِرَ مِنْ فِضَّةٍ ۚ وَسَقٰىهُمْ رَبُّهُمْ شَرَابًا طَهُوْرًا ۝

22. **(And they will be told), "Behold, this is your reward, and your endeavor (upon earth) has been accepted and recognized:"**

اِنَّ هٰذَا كَانَ لَكُمْ جَزَآءً وَّكَانَ سَعْيُكُمْ مَّشْكُوْرًا ۝

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إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْاٰنَ تَنْزِيْلاً ۚ

23. Lo! Surely, it is We who have sent down the Quran on you, stage by stage.

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ مِنْهُمْ اٰثِمًا اَوْ كَفُوْرًا ۚ

24. Bear patiently to the order of your Rabb, and do not yield to any one among them who is a willful sinner or ungrateful (to Allah).

وَاذْكُرِ اسْمَ رَبِّكَ بُكْرَةً وَّاَصِيْلاً ۚ

25. And glorify always the Name of Your Rabb, (particularly) in the morning and evening,

وَمِنَ الَّيْلِ فَاسْجُدْ لَهٗ وَسَبِّحْهُ لَيْلاً طَوِيْلاً ۚ

26. And at night, prostrate yourself before Him, and extol His limitless glory through the long night hours.

اِنَّ هٰٓؤُلَآءِ يُحِبُّوْنَ الْعَاجِلَةَ وَيَذَرُوْنَ وَرَآءَهُمْ يَوْمًا ثَقِيْلاً ۚ

27. Indeed, they (disbelievers), love transitory (worldly) life and put away behind them the Day (of Judgment) which will be heavy (on them)

نَحْنُ خَلَقْنٰهُمْ وَشَدَدْنَآ اَسْرَهُمْ ۚ وَاِذَا شِئْنَا بَدَّلْنَآ اَمْثَالَهُمْ تَبْدِيْلاً ۚ

28. It is We, Who created them, and We strengthened their frame; and as We please, We shall replace them by complete change.

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29. Surely, this is a Reminder, so who so ever will, let him (follow it and) adopt it as the way to his Rabb.

إِنَّ هٰذِهٖ تَذْكِرَةٌ ۚ فَمَنْ شَآءَ اتَّخَذَ
إِلٰى رَبِّهٖ سَبِيْلًا ۝٢٩

30. And you cannot will, unless Allah wills (to show you His way); Surely Allah is All-knowledgeable, All-Wise.

وَمَا تَشَآءُوْنَ إِلَّآ اَنْ يَّشَآءَ اللّٰهُ ؕ
إِنَّ اللّٰهَ كَانَ عَلِيْمًا حَكِيْمًا ۝٣٠

31. He admits to His Grace whomsoever He wills (to be admitted); And as for the wrongdoers, He has prepared a painful punishment for them.

يُّدْخِلُ مَنْ يَّشَآءُ فِيْ رَحْمَتِهٖ ؕ وَالظّٰلِمِيْنَ
اَعَدَّ لَهُمْ عَذَابًا اَلِيْمًا ۝٣١

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EXPLANATION AND INTERPRETATION

76.1 INTRODUCTION

Sura Ad-Dahr begins with a very thoughtful scientific point about the origin and history of Man. Contrary to the idea that he is a recent arrival on earth, it conveys that he is very ancient being. In this history a very long time passed over him when he was there but of little significance. On the cosmic scale the Holy Quran leads one to the reality that Man is the reason for the creation of the Universe. Thus instead of the seculars idea that, he is an evolutionary product of Universe, the Holy Quran says Universe is actually made for him. This is to say that origin of the universe is part of the Divine Idea of the creation of man. Rasool Allah (صلى الله عليه وآله وسلم) is reported to have said, that Allah Subhana Hu wanted Him to be known and thus He created Man on His own Image and the Universe for him. Duty of the Man is not to damage this image because Man's ultimate success will depend upon it. In this way, sura Ad-Dahr eloquently describes the Man's journey in the Time-Space continuum and beyond.

76.2 MAN IN TIME-SPACE CONTINUUM

Ayat 1 of sura Ad-Dahr reminds us of the prehistoric period in the Man's long story over the earth and thereby invites us to investigate into the past of Man, when he was not even mentionable as a Man. This may be the period of perfection of his body on earth, which according to the modern science is spread over several million years. During this period he has passed through many phases, finally reaching to the present level about 40,000 years ago; when he could be rightly called MAN. This is a period when he appears on earth as Adam (peace be upon him). Ayat 1 points out that before that it had been a very slow process of development.

"Has there (not) passed over Man, a very long period of time, when he was nothing, not even mentionable?"

هَلْ اَتٰى عَلَى الْاِنْسَانِ حِيْنٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُوْرًا ۝

As said already according to the Quranic philosophy, Man is the real cause and design basis of the creation of the Universe. "Project Man" had started in Jannat. History of this great happening is elaborated in the Holy Quran a number of times reminding us of our wonderful origin in Jannat as well as our disgraceful exit for not keeping up the discipline imposed by Allah Subhana Hu. We are sent to earth with the purpose that we may try to requalify for the Jannat that is our original home.

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Man is concurrently spiritual and material being. His creation also happened in two phases, one in Jannat and one on earth. Creation in Jannat is entirely different from our evolution on earth. As revealed in the sura Al-Baqra and elsewhere according to the Holy Quran, Adam (عليه السلام) was especially made there from chosen elements, and Allah Subhana Hu, infused in him something of His own Spirit after which he emerged as Adam, (عليه السلام) a test model of the human race worthy of adoration and prostration by the angles and all other creations. How long did Adam stay in Jannat is not known. It could be a very long time also. When he could not maintain the discipline of Jannat, he was sent to the spiritual worlds of lower heavens, from where now each one on its time comes to join his/her earthly body for a limited time like a tourist on a short visit to a new place. After this, we go back to our Creator, leaving the earthly elements behind[2],[3]

Whereas Adam (peace be upon him) was created in Jannat as a model human being, as referred in ayat 1 of sura Ad-Dahr, earthly body of Man was developed slowly on earth over a very long period of time. It started about 3 billion years ago in a soup of water with a single cell creature that the Holy Quran names as "Nafs-e-Wahida". Since then "Project Man" continued to grow like a tree with all type of branches, flowers and seeds resulting into innumerable species. Thus the project passed through many phases of development. As part of it, many generations of two-legged human-like animals also appeared at their own times and vanished. Evolutionists wrongly take them as ancestors of man. All said and done, recent scientific findings speak of the emergence of the present human race on earth not more than 40,000 to 50,000 years ago. This happened when earthly body of Man had fully developed to receive his soul. Thus a spiritual- and material-being appeared for the first time on earth that was given the name "Adam" (عليه السلام). Annexure–I shows the origin and the overall development of Adam (عليه السلام) in the Jannat and his progeny on the earth.

76.3 PHYSIOLOGY OF MAN'S CREATION & SCIENTIFIC DEVELOPMENT

Ayat 2 speaks about the physiology of earthly creation of man's body. ***"Indeed, We have created man from a drop of mingled sperm fluid, in order that We test him. Therefore, We made him a being endowed with***

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2 Sura Al-Qitamah

3 Sultan Bashir Mahmood, "Mavraa, The Story of Man" Dar-ul-Hikmat International, Islamabad, 2006.

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hearing and seeing" إِنَّا خَلَقْنَا الْإِنسَانَ مِن نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا
As already discussed, origin of Man as a material being started in the beginning as a single celled sperm in a complex molecular chemical soup of water and soil constituents. The term نُّطْفَةٍ أَمْشَاجٍ "mingled fluid" may refer to this stage of our being. Now the same process takes place differently in the womb of mother. As seen from ayat 1, initially the process was completed over a very long period of time. Though the project all along meant creation of Man, at no stage of evolution he was visible anywhere. However, he was developed in Jannat in full view. You can appreciate it with the example of different processes and phases of any big engineering project that directly and indirectly gives birth to many other projects. Annexure 76.1 shows this parallel development of man in Jannat and of his body on earth.

The important point to ponder over in ayat 2 is that the purpose of our earthy creation is to qualify the test to regain our lost abode i.e. Jannat. For this purpose, Allah Subhana Hu has given man faculties of listening and seeing. فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا These are our main doors to acquire all types of knowledge and information. Ayat 3 refers to the processing of acquired knowledge in the light of inspired faculties for distinction between right and wrong.

"Verily, We showed him the way, (with revealed guidance and instinct) either to be thankful (by accepting Allah) or to be unthankful (rejecting Allah)" إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا

Thus life is to make a choice between the permanent interests of the Hereafter and the short-term gains of the worldly life by accepting Allah or rejecting Him. Our personality (i.e. Nafs) will develop according to our choice and attitude. This will decide our fate in the Hereafter.

It should also be interesting to ponder about the sequence of Hearing and Seeing in ayat 2. Hearing comes first and then the seeing. Scientifically, it is known now that in the fetus, faculty of hearing develops prior to that of seeing. Subhan Allah, the Holy Quran is so meticulous and accurate in its description of things!

Ayat 3 describes the fate of the ungrateful rejecters of Truth (كافرين). Chains, shackles and raging fires wait for them in the Hereafter. ***"Indeed, for those who deny the Truth, We have prepared chains, and shackles and a raging Fire".*** إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلَا وَأَغْلَالًا وَسَعِيرًا

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The grateful believers will be welcome in Jannat with its unparalleled blessings. Ayaat 5-6 describe these metaphorically with reference to earthly joys of great comforts. It is to be kept in mind that description of the bounties of Jannat in terms of the material comforts is only for our understanding. Otherwise, Allah Subhana Hu has informed in the Holy Quran that it is a world of its own, larger than the entire heavenly and earthly system.

76.4 TO QUALIFY FOR JANNAT

Following ayaat 7-11 speak about the factors important to qualify for Jannat.

"(Truly Pious people who will go to Jannat are those) who fulfill their vows and fear the Day whose terror spreads far and wide. And they feed, in love of Allah, however much they themselves cherish, to the needy, to the orphan and the captive. (Saying in their hearts) we feed you, for the sake of Allah only, We desire no reward from you, nor thanks. (For) we fear from our Rabb; of a distressful Day of the impending fate. So Allah will deliver them from the evil of that Day and bestow on them brightness and blissful Joy (of Jannat)".

يُوْفُوْنَ بِالنَّذْرِ وَيَخَافُوْنَ يَوْمًا كَانَ شَرُّهٗ مُسْتَطِيْرًا ۝ وَيُطْعِمُوْنَ الطَّعَامَ عَلٰى حُبِّهٖ مِسْكِيْنًا
وَّيَتِيْمًا وَّاَسِيْرًا ۝ اِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللّٰهِ لَا نُرِيْدُ مِنْكُمْ جَزَآءً وَّلَا شُكُوْرًا ۝ اِنَّا نَخَافُ
مِنْ رَّبِّنَا يَوْمًا عَبُوْسًا قَمْطَرِيْرًا ۝ فَوَقٰىهُمُ اللّٰهُ شَرَّ ذٰلِكَ الْيَوْمِ وَلَقّٰىهُمْ نَضْرَةً وَّسُرُوْرًا ۚ

From the above one can see that some of the most important factors to win Jannat are the following:

- Fulfillment of one's vows and promises with Allah and with the people.
- Love for Allah and for the sake of His love spending energy, material wealth and body comforts, to look after and feed the needy, orphans and captives.
- Strong belief in the accountability in the life after death, and refrain from evil due to the fear of Allah.

One who believes like this, will do no wrong in the first place and even if he commits a sin, he will immediately repent and seek forgiveness of Allah. For him is the Jannat of unparallel bliss.

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76.5 OBLIGATION OF AN ISLAMIC SOCIETY - FEEDING THE POOR

One of the most important characteristics of pious people as highlighted in ayaat 8-9, is that they help the needy, orphan and the captives. They practice this not for any reward or a show of their goodness, but solely for the love of their Creator. Consequently, it is obligatory of an Islamic society to ensure that everybody has enough to eat. In the time of crisis "Haves" must share their resources with the "Have Nots".

One can appreciate the urgency of this obligation from the following saying of the 2nd Caliph of Islam, Hazrat Umar, (رضی‌الله تعالی عنه): "Even if a dog dies with hunger at the banks of River Fraat (in Iraq), Umar will be responsible in Madina". Therefore, it was customary in the Islamic countries that departments of food production and food distribution functioned under the direct supervision of the head of state. As far as the individual, everyone felt responsible that food needs of people in their neighbourhood are adequately met. In fact, in the Muslim Societies people competed with each other in the operation of free food *"LUNGER'S"* for the hungry and building orphanages. A society like that shall indeed be Jannat over earth. No doubt rewards of the Hereafter are immeasurable.

76.6 LOOKING AFTER THE PRISONERS

In ayat 8, special stress on feeding the captives makes it obligatory on Muslims to look after the welfare of the prisoners irrespective of their crime. "Captives" also include prisoners of war also. It is the obligatory for an Islamic state to provide justice, proper food, and medical aid etc. The way, Messenger of Allah (صلی الله علیه وآله وسلم) treated non-believing prisoners of Badr war is a glorious chapter of human rights and dignity in the history of mankind. It set the guiding principles for the treatment of prisoners of war for all times to come. He fed them better than himself, gave them medical treatment, looked after their needs, and provided them opportunity to win their freedom with dignity.

76.7 BELIEF IN THE HEREAFTER

In Islam, the basis of morality is the belief in Allah and accountability in the Hereafter. Deeds that are performed for the love and fear of Allah will have some weight. This is pointed out in ayaat 8-10 ***"And they give food, for the love of Him (Allah) (however much they may themselves cherish), unto the needy, to the orphan and the captive. (Saying in their hearts), indeed, we***

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feed you, for the sake of Allah only. We desire no reward from you, nor thanks. Verily, we fear from our Rabb; of a distressful frowning Day (of the impending fate)".

This is the crux of matter. Preachers of Islam must put maximum stress on building very strong belief in the Hereafter. Only then one can appreciate the importance of belief in Allah, need of the religion and action in accordance with its dictates. For those having no belief in the reward and punishment of the Hereafter, religion has no permanent meanings to him.

Ayaat 12-22 describe some blessings of Jannat in terms of the Human metaphors. All of us can be candidate for them provided we believe in Allah and perform our deeds consciously for them.

And reward for their patience and steadfastness will be Jannat and with silk attire.
There they shall recline upon raised thrones. There they shall feel neither the scorching sun nor the bitter cold.
And near on them shall be the shades (of the trees of Jannat) and clusters of fruits that shall bow down on them in easy reach.
They shall be served in silver dishes and goblets of clear glass crystal.
Goblets made of crystal clear silver, of measure (according to their wishes).
And there (in the Jannat) they shall be given to drink, a cup, nature of which is Zangabeel (perfume of ginger).
And there is a fountain called Salsabeel.
They shall be attended there by youths of perpetual freshness. When you see them, you would deem them to be scattered pearls.
Whenever you see, you will see there the bliss and the splendor of a great kingdom.
Upon those (blessed ones) shall be the garments of fine green silk and gold embroidery, and bracelets of silver will they wear. And their Rabb shall give to them to drink a pure and holy wine (of His Love)
(And they will be told), "Behold, All this is your reward, and your endeavor (upon earth) has been accepted and recognized (by Allah)"

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76.8 PHILOSOPHY OF HAPPINESS AND JANNAT

As we can see from ayat 12, وَجَزٰىهُمْ بِمَا صَبَرُوْا جَنَّةً وَّحَرِيْرًا ۙ Jannat is place of reward for the difficulties we endure in our worldly life in the way of Allah. Literally, Jannat means "something hidden". Metaphorically it is taken to mean thick dark green Garden. Its trees and fruits are result of our own deeds. Its wine is the wine of love of Allah. Using human vocabulary, the Holy Quran describes it as a place of fulfillment, of infinite abundance, comfort, and perpetual happiness.

In our earthly life, feeling of happiness comes with the release of tension. Thus it is a momentary state of mind. For example, a glass of his favourite drink for the thirsty man makes him happy but as soon as the thirst is quenched more of the same drink is not acceptable. To feel the same happiness he needs to be thirsty again. Similarly, every achievement is a source of momentary happiness and soon after we fall back to the normal state of gloom. To maintain the euphoria we need achievement after achievement. However, successful man or woman you may be, no amount of achievements can help you attain permanent state of happiness. Consequently, the worldly life is only a wish for happiness, whereas Jannat is the state of infinite fulfillment with perpetual state of happiness.

76.9 JANNAT, WHERE IS IT?

Ayaat 13 to 21 describe the state of Jannat with the metaphors of tempting luxuries of this world. In actual reality, earthly goods are in no way even near to them. Indeed Jannat is not a place but a state, a world other than our four dimensional world. In ayaat 57 (20-21) Allah says about Jannat "Race one another for the forgiveness from your Rabb and for the Jannat whose breadth is as of the breadth of the heaven and earth (entire cosmos), prepared for those who believe in Allah and His Messenger. It means that Jannat in not at some outer planet but it is everywhere in dimensions hidden from us.

Blessings of Jannat resemble to our worldly things in the name only. In fact there is no comparison. It is like the 'Infinity', the superset of all subsets. Part cannot comprehend the total. It has entirely different concepts of time and space–a state in which "now and then", 'far and near', 'here and there', 'future and past', are all at the same moment and at the same point. You will not have to fly in the heavens to reach Jannat. A crude example of this is selecting a programme on your TV set. Multitudes of them are there concurrently. You have simply to tune your TV set to catch any channel at a given moment.

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76.10 TO DESERVE FOR THE JANNAT

To deserve Jannat the required pre-requisites are pointed out in ayaat 23-26. Road map to find it out is the Holy Quran. Ayat 23 says: ***"Lo, surely We have sent down Quran on you, stage by stage" (so that you can understand its meanings and act upon it accordingly)*** إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا ۝. It is the "Reading" from Allah, the Creator of the worlds, and is the encyclopedia of the teachings of all the Messengers of Allah (Peace be upon them all), revealed on the last of them "Muhammad (صلى الله عليه وآله وسلم). Salvation of man lies in submission to its commands only as said in ayat 24 ***"Bear patiently to the order of your Rabb and do not yield to any of them who is a willful sinner or an ingrate"*** فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ مِنْهُمْ آثِمًا أَوْ كَفُورًا ۝

For this purpose, we should walk down on the footsteps of the Allah's last Messenger (صلى الله عليه وآله وسلم). Besides, we must defy the Shaitaan, the source of all evils. Our Jannat in right attitude of mind (as said in ayaat 25-26) is to love Allah, remember Him always and submit to Him only. ***"And keep glorifying always the Name of Your Rabb, (especially) in the morning and the evening. And at night, prostrate yourself before Him and extol His limitless glory through the long night hours".*** وَاذْكُرِ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا ۝ وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلًا طَوِيلًا ۝

This is the portrait of the life of a true believer. His life and death are for Allah only. He says: "Indeed my worship, my sacrifices, my life and death are for the Rabb of the universe and I am the first to submit to Him. For such people Allah says in ayat 22. إِنَّ هَٰذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيُكُمْ مَشْكُورًا ۝ ***"Behold, all of it is your reward, and your endeavor (upon earth) has been accepted and recognized".***

76.11 THE KEY TO JANNAT

The key to Jannat is given in ayaat 23 to 26.

In summary these ayaat lay down the following rules for life:

i) Belief in the Quran as the roadmap of life.
ii) Avoidance of sins and obeying the sinners.
iii) Remembering Allah always, at morning, evening and night, all the Time.

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iv) Prostrating before Allah only, and glorify Him only, especially at long hours of night. One should sleep with the name of Allah in his/her heart and getup with the same Name.

v) Always giving priority to the life Hereafter over the transitory worldly gains.

76.12 CAUTION

Unfortunately, most of the people are mesmerized by the short-term worldly gains. Thus their relationship with the Hereafter becomes weaker and weaker that harms their long term permanent benefit. To be careful, ayat 27 should always be kept in mind. ***"Indeed, they (unbelievers), love transitory (worldly) life and put away behind them the Day which will be heavy (on them)".*** إِنَّ هَٰؤُلَاءِ يُحِبُّونَ الْعَاجِلَةَ وَيَذَرُونَ وَرَاءَهُمْ يَوْمًا ثَقِيلًا ۝

Let us realize that greed for worldly exploits and love for Allah are two opposite things. We cannot have both at the same time. Let us also remember that countless generations like us have already come and gone and permanence is not to us also. Therefore, why to go for short-term worldly gains instead of eternal gains. To remind us this reality, ayat 28 invites attention to our humble origin and how Allah has made us physically and mentally strong. Thus life is a gift of Allah to us, which we must use for His pleasure only. He reminds in ayat 28 ***"It is We, Who created them, and We strengthened their frame and when We please, We shall replace them by complete change".***

نَحْنُ خَلَقْنَاهُمْ وَشَدَدْنَا أَسْرَهُمْ ۖ وَإِذَا شِئْنَا بَدَّلْنَا أَمْثَالَهُمْ تَبْدِيلًا ۝ . Therefore, let us shun using our strengths to defy Allah. If ever we do so it will be an act of high treason. Such ungrateful people cannot survive for long in this world also. وَإِذَا شِئْنَا بَدَّلْنَا أَمْثَالَهُمْ تَبْدِيلًا ۝ You can observe it in the historical process also that how Allah kept on replacing nations by nations, people by people, individuals by individuals as they exceeded in arrogance and defiance. The path to success both in this world and the Hereafter is to stick to the guidelines of the Quran.

76.13 TO QUALIFY FOR THE GUIDANCE

Ayaat 29 to 31 ask mankind to decide for them now here in this life. Allah has sent His Book for you and the last Rasool (صلى الله عليه وآله وسلم) have also come.

"Surely, this is a Reminder, whosoever will, let him (follow it and) adopt a (straight) path to his Rabb. And you cannot will, unless Allah wills (to show you His way); Surely Allah is All-knowledgeable, All-Wise. He

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admits to His Grace whosoever, He wills (you have to desire for it); And as for the wrongdoers, for them He has prepared a painful punishment".

اِنَّ هٰذِهٖ تَذْكِرَةٌ ۚ فَمَنْ شَآءَ اتَّخَذَ اِلٰى رَبِّهٖ سَبِيْلًا ۝ وَمَا تَشَآءُوْنَ اِلَّآ اَنْ يَّشَآءَ اللّٰهُ ۭ اِنَّ اللّٰهَ كَانَ عَلِيْمًا حَكِيْمًا ۝ يُّدْخِلُ مَنْ يَّشَآءُ فِيْ رَحْمَتِهٖ ۭ وَالظّٰلِمِيْنَ اَعَدَّ لَهُمْ عَذَابًا اَلِيْمًا ۝

As such the Holy Quran is a Reminder, a Guidebook and the Criterion between the wrong and the right. But you have to qualify to benefit from this Guidance also.

Qualification criteria are spelled in the first six ayaat of sura Al-Baqra. It is belief in the absolute truth of the Holy Quran, belief in the unknown Metaphysical Realities, establishment of regular Salaat of Allah, sacrifices of what one give to others, belief on Muhammad (صلى الله عليه وآله وسلم) as the last Messenger of Allah, and belief in the teachings of all the earlier prophets, and firm belief in the Doomsday, Resurrection and Day of Judgment, Jannat and Jahannam.

As for your belief and deeds Allah is All-Knowing and All-Wise, He knows what is hidden in your hearts. He cannot be cheated. If you are sincere in your longing for the Truth, Insha Allah He will make the Guidance of Quran easy for you. Otherwise, as said in ayat 30, you cannot achieve the salvation at your own.

"And you cannot will, unless Allah wills (to show you His way); Surely Allah is All-knowledgeable, All-Wise"

وَمَا تَشَآءُوْنَ اِلَّآ اَنْ يَّشَآءَ اللّٰهُ ۭ اِنَّ اللّٰهَ كَانَ عَلِيْمًا حَكِيْمًا ۝

Just as mental as well as physical faculties are not acquired but given to you, so is the Guidance of Allah. It is also a gift to man. As said in ayat 31, He will admit to His Mercy whomsoever He wills. The rule is من طلب واجدا "Who asked for, got it". He gives you according to your longing and capacity to receive His Grace. As told in ayat 31, ***"He admits to His Grace whomsoever he wills (to be admitted); And as for the wrongdoers, for them He has prepared a painful punishment".***

يُّدْخِلُ مَنْ يَّشَآءُ فِيْ رَحْمَتِهٖ ۭ وَالظّٰلِمِيْنَ اَعَدَّ لَهُمْ عَذَابًا اَلِيْمًا ۝ May Allah guide us on the right path and join us among His rightly Guided servants.

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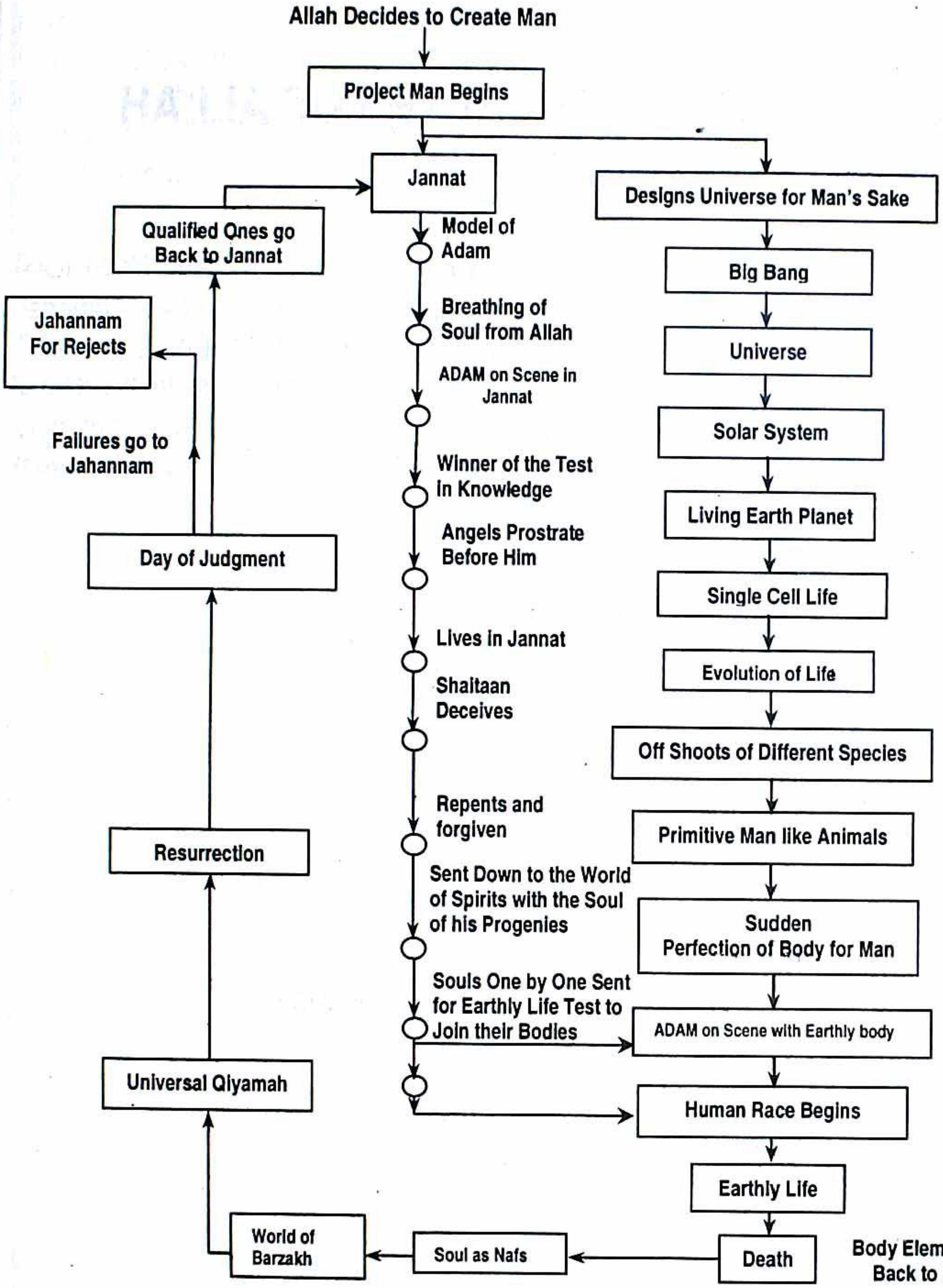
ANNEXURE – 76.I



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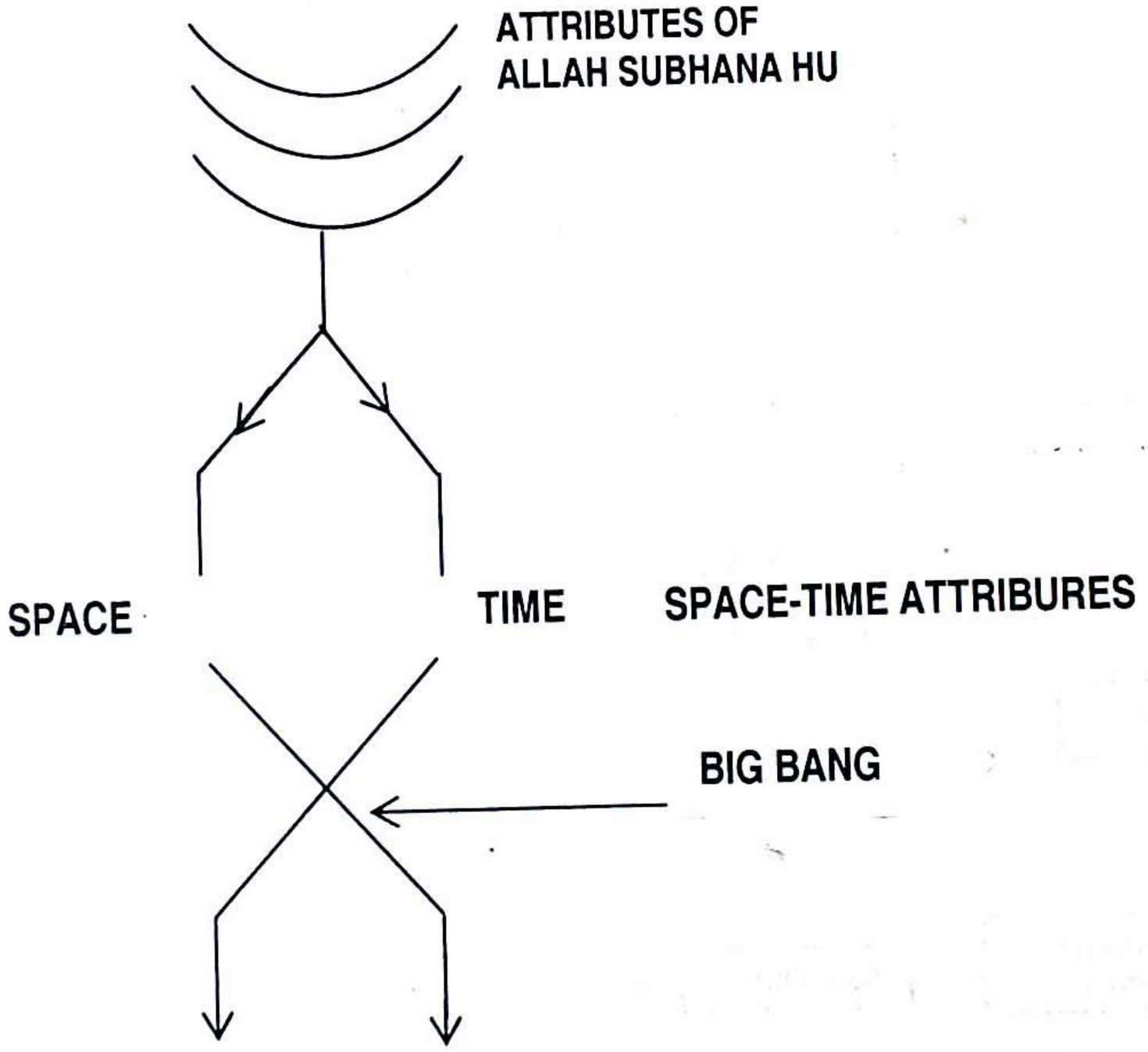
ANNEXURE – 76.II

SPACE -TIME ATTRIBUTES OF ALLAH SUBHANA HU

As discussed already, Ad-Dahr (الدهر) means Total Time, and Heen (حين) means "Eon" i.e. a long period of time. Rasool Allah (صلى الله عليه وآله وسلم) is reported to have said, "Do not curse Ad-Dahr because Allah Subhana Hu Himself is Ad-Dahr". That means Time is an attribute of Allah. We can understand this reality from ayat 3 of sura Al-Hadeed. (هوالاول والآخروالظاهروالباطن وهوابكل شئ عليم) ***"He is the very First and He is the very Last and He is the Outermost and the Innermost and He is Knower of everything"***



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'The First and the Last' (والاوّلُ آلآخر) belong to the two extremes of the Time and 'The Outermost and the Innermost' (والظاهر والباطن) are the two extremities of space. Thus the statement, "He is the First and He is the Last; He is the Outermost and He is the Innermost (simultaneously)", means that Time-Space Continuum is an attribute of the Supreme Creator Himself. So, the past, present and the future are the same to Him. Similarly, hither and thither, up and down is the one and the same thing to Him.

He knows everything directly because He is inside and outside of them all. He doesn't need to travel to go anywhere and doesn't require any signal to know anything; Time and Space are two of His attributes, i.e. Subsets of His Superset.

He is Infinite Reality beyond the reaches of man's science, mathematics, and even his imagination. Nothing can comprehend Him. You have to simply believe in Him and submit to Him obediently the way He has revealed Himself in the Holy Quran and explained by His Last Messenger (صلى الله عليه وآله وسلم). Figure below is an attempt to represent His Space-Time attributes and out of them subsequent creation of universe.

Space-Time are two attributes of Allah. Universe was made on pair pattern by Time-Space Intersection. For details please see Sultan Bashir Mahmood's Book, "The Challenge of Reality". Dar-ul-Hikmat International. Islamabad 2009.

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سُوْرَةُ الْمُرْسَلٰتِ

SURA AL-MURSALAAT

Revealed in Makkah, has 50 Ayaat

With the Name of Allah, Ar Rahmaan, Ar Raheem.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝
1. (Think of) by those winds sent forth smoothly, one after another	وَالْمُرْسَلٰتِ عُرْفًا ۙ
2. Then by those which are forceful and stormy	فَالْعٰصِفٰتِ عَصْفًا ۙ
3. And by those which scatter far and wide	وَّالنّٰشِرٰتِ نَشْرًا ۙ
4. Thus separate one another	فَالْفٰرِقٰتِ فَرْقًا ۙ
5. Then they get together to remember, and review	فَالْمُلْقِيٰتِ ذِكْرًا ۙ
6. By way of excuse or genuine fear (of the Hereafter)	عُذْرًا اَوْ نُذْرًا ۙ
7. Surely, that which you are being promised, shall come to pass	اِنَّمَا تُوْعَدُوْنَ لَوَاقِعٌ ۚ
8. Then the stars will be dimmed and pulled out of their positions	فَاِذَا النُّجُوْمُ طُمِسَتْ ۙ

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9. And when the heaven will rent-asunder	وَاِذَا السَّمَآءُ فُرِجَتْ ۝
10. And when the mountains will be scattered like dust	وَاِذَا الْجِبَالُ نُسِفَتْ ۝
11. And when the Messengers (of Allah) are brought unto the appointed schedule	وَاِذَا الرُّسُلُ اُقِّتَتْ ۝
12. (Do you understand) For what Day is that deferred?	لِاَيِّ يَوْمٍ اُجِّلَتْ ۝
13. For the Day of Distinction (between the Right and the Wrong)	لِيَوْمِ الْفَصْلِ ۝
14. And what will explain to you, what is the Day of Distinction?	وَمَآ اَدْرٰىكَ مَا يَوْمُ الْفَصْلِ ۝
15. Doomed shall be those on that Day, who tell lies and reject the Truth	وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ۝
16. Did We not destroy the (sinners of) former generations before them?	اَلَمْ نُهْلِكِ الْاَوَّلِيْنَ ۝
17. So shall We cause the later generations (of sinners) to follow them	ثُمَّ نُتْبِعُهُمُ الْاٰخِرِيْنَ ۝
18. That is how do We deal with the guilties	كَذٰلِكَ نَفْعَلُ بِالْمُجْرِمِيْنَ ۝

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19. Doomed shall be those on that Day, who tell lies and reject the Truth	وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ۝١٩
20. Did We not create you from a fluid, despicable?	اَلَمْ نَخْلُقْكُّمْ مِّنْ مَّآءٍ مَّهِيْنٍ ۝٢٠
21. Then we placed it in secure place of rest (womb)	فَجَعَلْنٰهُ فِيْ قَرَارٍ مَّكِيْنٍ ۝٢١
22. For a pre-ordained measurement?	اِلٰى قَدَرٍ مَّعْلُوْمٍ ۝٢٢
23. Thus We set a measure. Indeed We are the best to set the measure	فَقَدَرْنَا ۟ فَنِعْمَ الْقٰدِرُوْنَ ۝٢٣
24. Doomed shall be those on that Day, who tell lies and reject the Truth	وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ۝٢٤
25. Did We not make the earth a receptacle?	اَلَمْ نَجْعَلِ الْاَرْضَ كِفَاتًا ۝٢٥
26. For the both, the living and the dead	اَحْيَآءً وَّاَمْوَاتًا ۝٢٦
27. And We made in it lofty mountains standing firm? And we produced for you sweet water to drink?	وَّجَعَلْنَا فِيْهَا رَوَاسِيَ شٰمِخٰتٍ وَّاَسْقَيْنٰكُمْ مَّآءً فُرَاتًا ۝٢٧
28. Doomed shall be those on that Day, who tell lies and reject the Truth	وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ۝٢٨

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29. (On that Day it will be said to them) Depart you to that (Jahannam) which you used to deny	اِنْطَلِقُوْٓا اِلٰى مَا كُنْتُمْ بِهٖ تُكَذِّبُوْنَ ۚ
30. Depart to the shadow (of smoke) that has triple ascending columns	اِنْطَلِقُوْٓا اِلٰى ظِلٍّ ذِىْ ثَلٰثِ شُعَبٍ ۙ
31. Giving neither shade of coolness, nor shelter against the blazing flame	لَّا ظَلِيْلٍ وَّلَا يُغْنِىْ مِنَ اللَّهَبِ ؕ
32. Indeed, that throws about blazing flares like lofty palaces	اِنَّهَا تَرْمِىْ بِشَرَرٍ كَالْقَصْرِ ۚ
33. (They look like) As if they were golden herds of camels marching together	كَاَنَّهٗ جِمٰلَتٌ صُفْرٌ ؕ
34. Doomed shall be those on that Day, who tell lies and reject the Truth	وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ۚ
35. That will be the Day when they shall not be able to speak	هٰذَا يَوْمُ لَا يَنْطِقُوْنَ ۙ
36. Nor will they be permitted, that they could offer excuses	وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُوْنَ ۚ
37. Doomed shall be those on that Day, who tell lies and reject the Truth	وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ۚ

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38. Such shall be the Day of Distinction. We shall assemble you and the earlier generations	هٰذَا يَوْمُ الْفَصْلِ ۚ جَمَعْنٰكُمْ وَالْاَوَّلِيْنَ ۝
39. Then, (they will be asked) if you have a plot, so try it now	فَاِنْ كَانَ لَكُمْ كَيْدٌ فَكِيْدُوْنِ ۝
40. Doomed shall be those on that Day, who tell lies and reject the Truth	وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ۝
41. Lo! The Righteous shall dwell amidst shades and fountains (of Jannat)	اِنَّ الْمُتَّقِيْنَ فِيْ ظِلٰلٍ وَّعُيُوْنٍ ۝
42. And shall have fruits, of whatever they desire	وَّفَوَاكِهَ مِمَّا يَشْتَهُوْنَ ۝
43. (Unto them shall be said) Eat and drink to your heart's content (reward) for that, what you had done	كُلُوْا وَاشْرَبُوْا هَنِيْٓـًٔا ۢ بِمَا كُنْتُمْ تَعْمَلُوْنَ ۝
44. Thus like that, indeed We reward the doers of the good deeds	اِنَّا كَذٰلِكَ نَجْزِي الْمُحْسِنِيْنَ ۝
45. Doomed shall be those on that Day, who tell lies and reject the Truth	وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ۝

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كُلُوْا وَتَمَتَّعُوْا قَلِيْلًا اِنَّكُمْ مُّجْرِمُوْنَ ۝

46. (Here in earthly life) Eat (your fill), and enjoy yourself for a little while, Indeed you are criminals

وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ۝

47. Doomed shall be those on that Day, who tell lies and reject the Truth

وَاِذَا قِيْلَ لَهُمُ ارْكَعُوْا لَا يَرْكَعُوْنَ ۝

48. And when they were told, "Bow down, (before Allah), they bow not down"

وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ۝

49. Doomed shall be those on that Day, who tell lies and reject the Truth

فَبِاَيِّ حَدِيْثٍ بَعْدَهٗ يُؤْمِنُوْنَ ۝

50. In what discourse, will they believe in, after this (Revelation)

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EXPLANATION AND INTERPRETATION

77.1 BREEZE TO STORM

Sura Al-Mursalaat is a powerful reminder of the Doomsday and of the Day of Judgment with reference to the commonly known facts of life. In ayaat 1-6, man is being reminded of different categories of winds to realize how the steady state existence can change suddenly into unsteady destructive mode. So shall it happen at the approach of the Doomsday? ***"(Consider) by those (winds) sent forth smoothly, one after another, And by those which are forceful and stormy, And by those which scatter far and wide, Thus separate one another".***

وَالْمُرْسَلٰتِ عُرْفًا ۙ فَالْعٰصِفٰتِ عَصْفًا ۙ وَّالنّٰشِرٰتِ نَشْرًا ۙ فَالْفٰرِقٰتِ فَرْقًا ۙ

Ayat 1 speaks of normal smooth breeze that is a source of pleasure and comfort for us. Ayat 2 points out how the same breeze sometimes changes into forceful winds, which upset the life. If the speed further increases, it turns into a windstorm that (as said in ayat 3) scatters things far and wide. Further, the storm develops into hurricanes, which severs things apart. Rooftops fly over, trees fall, and vehicles turn turtle. In short, it can destroy anything that comes into its way. In this helpless situation, ayaat 5 and 6 describe the attitude of the people. ***"And then they come to review and remember (to repent and pray to Allah), By way of excuse or genuine fear (of the Hereafter)"*** فَالْمُلْقِيٰتِ ذِكْرًا ۙ عُذْرًا اَوْ نُذْرًا ۙ But on return to normality, they forget Him again.

In ayaat 1-4, we are also being reminded how normally insignificant powerless things may turn into fierce forceful events to stumble down very strong structures. Similarly, at the times of Doomsday, ordinary normal things will start behaving very abnormally. Calamities will speed up, process of decay and destruction will accelerate. Seemingly, calm molecular motions will agitate the mountains to dust and vapourize them in the air. ***The Messenger of Allah (صلى الله عليه وآله وسلم) told that near the Doomsday time will fly quickly, a year will be like a month and a month like a week and a week like a day and a day like an hour.*** Thus everything will speed up to eventual self-destruction.

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77.2 STEADY STATE TO UNSTEADY STATE

In the context of Doomsday ayat 7, ***"Surely that which is promised shall come to pass"*** إِنَّمَا تُوعَدُونَ لَوَاقِعٌ ۝ reminds us that stability in the world is not going to last forever. As the breeze can turn into storm, the present calmness would some day explode into a very destructive mode. It will be the beginning of the Doomsday. Following ayaat 8-13 depict scene of some of the events of Doomsday in the heavenly worlds ***"(When it comes to pass) Then the stars will be dimmed and pulled out of their positions. And the heaven will be rent-asunder. And the mountains will be scattered like dust, And when the Messengers (of Allah) will be brought together at the appointed time. (Do you understand) For what Day is that deferred? For the Day of Decision (between the Right and the Wrong)".***

فَإِذَا النُّجُومُ طُمِسَتْ ۝ وَإِذَا السَّمَاءُ فُرِجَتْ ۝ وَإِذَا الْجِبَالُ نُسِفَتْ ۝ وَإِذَا الرُّسُلُ أُقِّتَتْ ۝

لِأَيِّ يَوْمٍ أُجِّلَتْ ۝ لِيَوْمِ الْفَصْلِ ۝

77.3 UNIVERSAL DOOMSDAY

Universal Doomsday will be marked by mega scale destructive events pointed out in ayaat 8-10. One of the striking signs will be that stars shall lose their light and thrown out of their positions. Thus the total heavenly system will be pulled down. ***"Then the stars will be dimmed and pulled out of their positions"*** فَإِذَا النُّجُومُ طُمِسَتْ ۝. What could be the mechanism of this enormous change? As discussed in the book by Sultan Bashir Mahmood "Doomsday and Life after Death", published by Dar-ul-Hikmat International, Islamabad, it could happen in many ways. For example, in the linear time dimension, stars will end into black dwarfs after exhausting their fuel and the bigger ones will turn into black holes. However, that will take trillions of years. On the other hand, by some accident stars can also destroy themselves nonlinearly too, a phenomenon that is not rare also. Sudden explosion of stars and their subsequent turning into black voids has been reported by the astronomers to happen in the universe. Science predicts that ultimately all of it may turn into a mega Black Hole, which will consume everything. Even light shall not escape from this.

Ayaat 9 and 10 remind that ***"(Day of Judgment will come) after the heavenly system will have burst asunder"*** وَإِذَا السَّمَاءُ فُرِجَتْ ۝. It also indicates that ultimately the present order and equilibrium will break apart. Whole of the

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cosmological systems will burst into pieces. Possibly, at that time the holding forces of gravitational equilibrium will be upset resulting in collisions between galaxies.
As for as our own planet, it might have destroyed itself long before after meeting with catastrophic accounts. Even mountains, which look so strong, will crumble down. وَاِذَا الْجِبَالُ نُسِفَتْ ۝ As they vibrate, they will turn into dust. Strong winds will fly them away, clearing the ground as if they never existed.

Thus, one by one, Doomsday will take over everything. Even the very stable protons will decay. Finally, as stressed in ayaat 12 and 13 the Doomsday will end into the Day of Resurrection, leading to the Day of Judgment. On the Resurrection, the first arrival amongst human beings will be of the Messengers of Allah, about which was told in ayat 11, ***"And when the Messengers (of Allah) are brought unto the appointed schedule".*** وَاِذَا الرُّسُلُ اُقِّتَتْ ۝ Then the process of accountability will start. Following ayaat describe some of its scenes.

As for the individual, day of reckoning starts with everyone's death. So generations over generations have been entering into it since the first morning. Ayaat 16 and 17 describe this continuous process.

"And what will explain to you, what is the Day of Distinction? Doomed shall be those on that Day, who tell lies and reject the Truth! Did We not destroy the (sinners of) former generations before them? So shall We cause the later generations (of sinners) to follow them. That is how do We deal with the guilties. Doomed shall be those on that Day, who tell lies and reject the Truth!"

وَمَآ اَدْرٰىكَ مَا يَوْمُ الْفَصْلِ ۝ وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ۝ اَلَمْ نُهْلِكِ الْاَوَّلِيْنَ ۝
ثُمَّ نُتْبِعُهُمُ الْاٰخِرِيْنَ ۝ كَذٰلِكَ نَفْعَلُ بِالْمُجْرِمِيْنَ ۝ وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ۝

Each one will face reckoning when the time comes. If some who are guilty escape the punishment in the earthly life, they cannot run away from the death. When a person, a people or a nation, crosses the limits, natural justice of Allah gets activated. Ultimately punishment of Allah falls upon them suddenly. In this respect, the law of Allah stated in ayat 15 that is repeated ten times in this sura وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ۝ ***"On that Day doomed shall be those who tell lies and reject the Truth".*** Ten times repetition means that no one rejecting the Truth can escape the Doom of Allah. In ayat 16, it is said: ***"Did We not destroy the (sinners of) former generations before them"?*** اَلَمْ نُهْلِكِ الْاَوَّلِيْنَ ۝ It also shows the importance of history. It is a reminder for the latter generations to learn from the past.

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As long as a nation remains within the moral bounds of Islam it prospers. When they reject the Truth, wrath of Allah starts to fall on them as a warning to mend their ways. If they continue perusing their evil ways, they are destroyed forever. The history is full of such episodes. Some of these case histories have been described in the Holy Quran also. Ayat 17 ***"So shall We cause the later generations (of sinners) to follow them".*** ۞ ثُمَّ نُتۡبِعُهُمُ الۡاٰخِرِيۡنَ reminds us that we the latter generation of mankind, should learn the lesson from the example of the earlier generations.

Destruction is written for those who reject the Truth in the system of life given to Mankind. As said in ayat 18 the process will go on.

77.4 CREATION PROCESS AND GENETIC READING

Following ayaat 20-24 remind us that we should learn lesson from our own humble beginning. ***"Did we not create you from a fluid, despicable? Then we placed it in secure place of rest (womb)? For a term pre-ordained. Thus We programmed a measure. Indeed We are the best to determine the measure. Doomed shall be those on that Day, who keep telling lies and reject the Truth".***

اَلَمۡ نَخۡلُقۡكُّمۡ مِّنۡ مَّآءٍ مَّهِيۡنٍ ۬ۙ فَجَعَلۡنٰهُ فِىۡ قَرَارٍ مَّكِيۡنٍ ۬ۙ اِلٰى قَدَرٍ مَّعۡلُوۡمٍ ۬ۙ فَقَدَرۡنَا ۟ فَنِعۡمَ الۡقٰدِرُوۡنَ ۝ وَيۡلٌ يَّوۡمَئِذٍ لِّلۡمُكَذِّبِيۡنَ ۝

Creation of every human being is a miracle. Every aspect of the process of creation starting from an extremely tiny sperm, visible under the powerful microscopes only, and then its development to a child is wonderful indeed. If we understand it, we may then be able to comprehend the Greatness of our Creator and also understand the reality of life after death. When a father releases millions of sperms in a despicable fluid (ماء مهين), all of them start a race on vaginal path on a many hours journey of survival. In the way, thousand of thousands are exhausted and die. At the end, only a few lucky ones survive the hazards and reach the safe place referred in ayat 21. فَجَعَلۡنٰهُ فِىۡ قَرَارٍ مَّكِيۡنٍ ۬ۙ

Here they compete with each other to join the mother's egg for lodging and for food. Normally, only one of them succeeds in finding a resting-place in the mother's egg. The rest of them die. Then the successful sperm sharing with the mother's egg genetic messages begins to multiply by cell division process. This is according to the pre-programmed plan of Allah Subhana Hu as referred in ayat 23. ***"Thus We set a***

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measure. Indeed We are the best to set the measure" فَقَدَرْنَا ۚ فَنِعْمَ الْقٰدِرُوْنَ ۝ Accordingly, it begins to develop as a singular individual. This is the brief story of our origin. After formation, the embryo remains in the darkness of mother's womb, floating in a fluid bag for about nine months. فَجَعَلْنٰهُ فِيْ قَرَارٍ مَّكِيْنٍ ۝ اِلٰى قَدَرٍ مَّعْلُوْمٍ ۝ Yet we don't remember anything of that period now. Similar is the case of our earthly world, our life before it, and the Hereafter. Our failure to remember our life before the earthly life doesn't mean that it was not there. Similarly, the inability to understand the life after death is not a justification to reject it. Ayat 24 stresses again ***"Indeed doomed are those who reject the Truth".***

77.5 MORE WONDERS OF CREATION

Ayaat (25-28) remind that if the argument of your own creation is not enough for you to believe, then look into some more signs of Allah in Nature. Perhaps, you may learn a lesson to save yourself from the disgrace of the Hereafter.

"Did We not make the earth a receptacle? For the both, the living and the dead, And We made in it lofty mountains standing firm? And we produced for you sweet water to drink? Doomed shall be those on that Day, who tell lies and reject the Truth!"

اَلَمْ نَجْعَلِ الْاَرْضَ كِفَاتًا ۝ اَحْيَآءً وَّاَمْوَاتًا ۝ وَّجَعَلْنَا فِيْهَا رَوَاسِيَ شٰمِخٰتٍ وَّاَسْقَيْنٰكُمْ مَّآءً فُرَاتًا ۝ وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ۝

77.6 EARTH A SUPER WOMB AND A SUPER QABAR

Ayaat 25-26 invite our attention to the geology of the earth, the only living planet in the entire solar system. Its wonders of gushing life all around, beauty and freshness, should be enough for every reasonable man to feel the presence of his Creator everywhere. Scientific discoveries about the formation of its core, outer crust and its atmosphere, each one are a miracle of creation. The way it has supported life, continuous cycle of day and night, phenomena of water and rain, its mountains and oceans etc., each one of them is witness of Allah Subhana Hu.

Ayaat 25-26 also invite to think over how the earth supports the living and also the dead. اَلَمْ نَجْعَلِ الْاَرْضَ كِفَاتًا ۝ اَحْيَآءً وَّاَمْوَاتًا ۝ ***Did We not make the earth a receptacle for both the living and the dead?*** Yes indeed, earth is a super womb and a super-qabar. Its disposal characteristics are not less wonderful than its life giving powers.

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77.7 WONDERFUL WATER CYCLE – AN OPEN INVITATION TO SEE ALLAH

Ayat 27 also invites our attention to the formation of mountains and then their role in the production of sweet water. ***"And We made on it lofty mountains standing firm? And we produced for you sweet water to drink"?***

وَّجَعَلْنَا فِيْهَا رَوَاسِيَ شٰمِخٰتٍ وَّاَسْقَيْنٰكُمْ مَّآءً فُرَاتًا ۚ Indeed water cycle on earth is a miracle of Nature. Think of how the solar heat falls on the salty waters of oceans to take away pure water to skies. It is then carried on the shoulder of the winds to different lands. As it reaches the upper atmosphere to cool, vapours are converted into tiny droplets with the help of cosmic dust and charged particles. Then the mixing of clouds results in bigger drops to fall as rain. So every day, clouds carry trillions of tons of seawater for you to the planes and mountains where pure water richly mixed with nitrogen and oxygen falls as rain. It is also collected at the mountaintops as snow in winter. In summer, when there is greater demand of water in planes, snow melts and water begins to flow back to oceans over and under the ground. Subhan Allah! How wonderful!

77.8 PUNISHMENT FOR THE SINNER AND REJECTION OF THE FAITH

Unfortunately, in spite of such obvious signs, most of us still do not learn anything from them. In this context ayaat 29-39 remind us about the fate which is waiting for such rejecters of Truth.

Ayaat 29-33 describe the scene of the burning of Hell Fire. Criminals will be ordered on the Day of Judgment. ***"Depart you to (Jahannam) which you used to deny. Depart to the shadow (of smoke) that has triple ascending columns, giving neither shade of coolness, nor shelter against the blazing flame. Indeed, it throws about flares like lofty palaces, as if they were golden herds of camels".***

اِنْطَلِقُوْٓا اِلٰى مَا كُنْتُمْ بِهٖ تُكَذِّبُوْنَ ۚ اِنْطَلِقُوْٓا اِلٰى ظِلٍّ ذِيْ ثَلٰثِ شُعَبٍ ۚ لَّا ظَلِيْلٍ وَّلَا يُغْنِيْ مِنَ اللَّهَبِ ۚ اِنَّهَا تَرْمِيْ بِشَرَرٍ كَالْقَصْرِ ۚ كَاَنَّهٗ جِمٰلَتٌ صُفْرٌ ۚ

True comprehension of this scene is possible only for those who have actually dealt with huge fires. Ayat 30 describes the Hell Fire with the thought-provoking parable, ***"The shadow that has triple ascending columns".***

We may get a real life idea of this phenomenon from the study of solar storms in our sun. It is a hot blazing gaseous body in which billions of atomic explosions are

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regularly taking place. It is a factory to synthesize higher elements from the fusion of lighter elements like hydrogen. In this process, it produces heat and light for us. Sometimes, exploding flares of hot gaseous matter shoot out to millions of miles in space at great speeds. When seen from distance, they give the look of red, golden and black columns of gas rushing out like herds of cattle or like mountain chains. They also appear to cast shadow due to difference in temperature between different layers of the plasma known as sunspots. However, temperature under this shadow is also thousands of degrees Celsius.

77.9 HUMANITY JOINING TOGETHER

Ayaat 34-37, speak about the helplessness of the criminal on that Day. May Allah save us from that fate. ***"Doomed shall be those on that Day, who tell lies and reject the Truth! That will be the Day when they shall not be able to speak, Nor will they be permitted, that they could offer excuses. Doomed shall be those on that Day, who tell lies and reject the Truth!"***

وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ۝ هٰذَا يَوْمُ لَا يَنْطِقُوْنَ ۝ وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُوْنَ ۝ وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ۝

No tricks, no excuses will benefit anyone. Revelation of ayat 38 speaks about how in the Hereafter people from every nook and corner of space-time will join together as members of the human family. ***"Such shall be the Day of Decision. We shall assemble you and all the earlier generations (of mankind)".***

هٰذَا يَوْمُ الْفَصْلِ ۚ جَمَعْنٰكُمْ وَالْاَوَّلِيْنَ ۝

Before the Day of Judgment, people also get together in Barzakh (عالم برزخ). Rasool Allah (صلى الله عليه وآله وسلم) told that at the eve of Mairaj, he met all the earlier Prophets down to Adam and they prayed behind him (صلى الله عليه وآله وسلم).

77.10 UNLIMITED REWARD FOR THE BELIEVERS

In the background of the fate of sinners, ayaat 41-44 should be the source of great relief for the dutiful and God-fearing. They shall go to Jannat whose comforts cannot be described by the human vocabulary. The metaphoric description of Jannat is that of a place where we shall get whatever we may desire. ***"Lo! The Righteous shall dwell amidst shades and fountains (of Jannat). And shall have fruits, all they desire. (Unto them shall be said) Eat and drink to your heart's content, (as a reward) for that you did. Thus like that We reward the doers of the good deeds".***

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اِنَّ الْمُتَّقِيْنَ فِىْ ظِلٰلٍ وَّ عُيُوْنٍ ۝ وَّفَوَاكِهَ مِمَّا يَشْتَهُوْنَ ۝ كُلُوْا وَاشْرَبُوْا هَنِيْٓـًٔا بِمَا كُنْتُمْ تَعْمَلُوْنَ ۝ اِنَّا كَذٰلِكَ نَجْزِى الْمُحْسِنِيْنَ ۝

77.11 SUBMISSION TO ALLAH–BOW DOWN TO HIM

After pointing out the enviable future of the dwellers of Jannat, ayat 46-47 once again remind us about the fate of the sinners so that we may learn the lesson and mend our ways. ***"Eat (your fill), and enjoy yourself for a little while, O! you criminals. Doomed shall be on that Day, who tell lies and reject the Truth".*** كُلُوْا وَتَمَتَّعُوْا قَلِيْلًا اِنَّكُمْ مُّجْرِمُوْنَ ۝ وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ۝

Worldly exploits and enjoyments are very temporary. Ayat 46 is a lesson that life must not be wasted for personal tastes. It is the most valuable period of our existence where from we can buy back our lost Jannat. Therefore, we must submit our desires to the Will of Allah, bow down before Him, and worship Him only. Regular five times daily prayer is an important aspect of this worship. As revealed in ayat 48, the root cause of the ill fate of the sinners lies in their arrogance. They don't submit themselves to their Creator. وَاِذَا قِيْلَ لَهُمُ ارْكَعُوْا لَا يَرْكَعُوْنَ ۝ ***"When they are told, "Bow down, (before Allah), they bow not down".***

Their arrogance is due to their lack of belief in Allah and in the life Hereafter. So, they prefer temporary worldly gains to the everlasting goodness of the Hereafter and they are happy with their exploits. But they are the real unfortunate people. For them Allah says, "Doomed shall be the ones who reject the Truth". After that, Allah Subhana Hu has sent His last Messenger (صلى الله عليه وآله وسلم), the Truth is evident. Hence the way of Jannat and way of Hell is clear before mankind. As said in ayat 50.

"In what discourse they will believe in after this?

فَبِاَىِّ حَدِيْثٍۢ بَعْدَهٗ يُؤْمِنُوْنَ ۝

Indeed, after this nothing more is required for the Guidance

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سُوْرَةُ النَّبَإِ

SURA AN-NABAA

Revealed in Makkah, has 40 Ayaat

With the Name of Allah, Ar-Rahmaan, Ar-Raheem.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝
1. What is that, they question about?	عَمَّ يَتَسَآءَلُوْنَ ۚ
2. (Is it) about the Great News (of The Hereafter)	عَنِ النَّبَإِ الْعَظِيْمِ ۙ
3. Wherein they (so utterly) differ among themselves	الَّذِىْ هُمْ فِيْهِ مُخْتَلِفُوْنَ ۚ
4. Nay, very soon, they shall come to know	كَلَّا سَيَعْلَمُوْنَ ۙ
5. Nay, further down, very soon they shall come to know	ثُمَّ كَلَّا سَيَعْلَمُوْنَ ۝
6. Did We not make the earth a resting place (for you)	اَلَمْ نَجْعَلِ الْاَرْضَ مِهٰدًا ۙ
7. And made the mountains, like pegs in Earth?	وَّالْجِبَالَ اَوْتَادًا ۙ
8. And We created you in pairs,	وَّخَلَقْنٰكُمْ اَزْوَاجًا ۙ

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9. And We made your sleep a repose (for you)	وَّجَعَلْنَانَوْمَكُمْ سُبَاتًا ۙ
10. And We made the night as a covering (over you)	وَّجَعَلْنَا الَّيْلَ لِبَاسًا ۙ
11. And we made the day for the livelihood	وَّجَعَلْنَا النَّهَارَ مَعَاشًا ۙ
12. And We built over you seven strong barriers	وَّ بَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا ۙ
13. And We made a blazing hot dazzling lamp (sun for you)	وَّجَعَلْنَا سِرَاجًا وَّهَّاجًا ۙ
14. And We sent down from the clouds, water pouring in abundance	وَّاَنْزَلْنَا مِنَ الْمُعْصِرٰتِ مَآءً ثَجَّاجًا ۙ
15. So that We may bring forth with it corn and vegetation	لِّنُخْرِجَ بِهٖ حَبًّا وَّنَبَاتًا ۙ
16. And gardens of luxuriant growth, dense with foliage	وَّجَنّٰتٍ اَلْفَافًا ۙ
17. Verily, the Day of Distinction (between people) has been fixed	اِنَّ يَوْمَ الْفَصْلِ كَانَ مِيْقَاتًا ۙ
18. The Day when the Trumpet shall be blown, so you shall come forth in multitudes	يَّوْمَ يُنْفَخُ فِى الصُّوْرِ فَتَاْتُوْنَ اَفْوَاجًا ۙ
19. And the heaven shall be opened, So it shall be all gates	وَّ فُتِحَتِ السَّمَآءُ فَكَانَتْ اَبْوَابًا ۙ

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20. And the mountains shall be set in motion, So they shall be sand like mirage	وَّسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا ۝
21. For sure, (on that Day) Hell shall be waiting in ambush	اِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ۝
22. For the transgressors, a place of dwelling	لِّلطّٰغِيْنَ مَاٰبًا ۝
23. There they are going to live in for ages	لّٰبِثِيْنَ فِيْهَآ اَحْقَابًا ۝
24. Nothing they shall taste there in, anything cool nor any drink	لَا يَذُوْقُوْنَ فِيْهَا بَرْدًا وَّلَا شَرَابًا ۝
25. Except a boiling fluid, and awfully stinking pus	اِلَّا حَمِيْمًا وَّغَسَّاقًا ۝
26. A reward proportional (to their crimes)	جَزَآءً وِّفَاقًا ۝
27. Indeed, they never expected to be accountable	اِنَّهُمْ كَانُوْا لَا يَرْجُوْنَ حِسَابًا ۝
28. And they belied our Ayaat with strong denial.	وَّكَذَّبُوْا بِاٰيٰتِنَا كِذَّابًا ۝
29. And everything (they did), We recorded in a Book	وَكُلَّ شَيْءٍ اَحْصَيْنٰهُ كِتٰبًا ۝

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30. So taste (punishment as the fruits of your evil deeds), Then nothing we shall increase you, but in the punishment	فَذُوْقُوْا فَلَنْ نَّزِيْدَكُمْ اِلَّا عَذَابًا ۝
31. Surely, (On that Day) for the dutiful pious people shall be an occasion of Success	اِنَّ لِلْمُتَّقِيْنَ مَفَازًا ۝
32. They will have luxuriant gardens and vineyards	حَدَآئِقَ وَاَعْنَابًا ۝
33. And (they will have) as companions maidens like of egg	وَّكَوَاعِبَ اَتْرَابًا ۝
34. And (they will be served with) overflowing cups	وَّكَاْسًا دِهَاقًا ۝
35. There in, they shall hear no vain discourse, nor lying	لَا يَسْمَعُوْنَ فِيْهَا لَغْوًا وَّلَا كِذّٰبًا ۝
36. A recompense from your Rabb, a gift in accordance with the reckoning	جَزَآءً مِّنْ رَّبِّكَ عَطَآءً حِسَابًا ۝
37. From Him Who is the Rabb of the heavens and the earth and all that is in between them. The Most Gracious, before whom no one can have courage to speak	رَّبِّ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا الرَّحْمٰنِ لَا يَمْلِكُوْنَ مِنْهُ خِطَابًا ۝

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يَوْمَ يَقُوْمُ الرُّوْحُ وَالْمَلٰٓئِكَةُ صَفًّا ۙ لَّا يَتَكَلَّمُوْنَ اِلَّا مَنْ اَذِنَ لَهُ الرَّحْمٰنُ وَقَالَ صَوَابًا ۝٣٨

38. On that Day, Spirit and the angels will stand forth in ranks. None shall speak except him whom the Beneficent permits and speak only right to the point

ذٰلِكَ الْيَوْمُ الْحَقُّ ۚ فَمَنْ شَآءَ اتَّخَذَ اِلٰى رَبِّهٖ مَاٰبًا ۝٣٩

39. That is the Day of Ultimate Truth, So whosoever wills, let him/her adopt a path that leads to their Rabb

اِنَّآ اَنْذَرْنٰكُمْ عَذَابًا قَرِيْبًا ۚ يَّوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدٰهُ وَيَقُوْلُ الْكٰفِرُ يٰلَيْتَنِىْ كُنْتُ تُرٰبًا ۝٤٠

40. Indeed, We have forewarned you of sufferings close-at-hand, a Day when a man shall see clearly what his own hands have sent forward, And one who had denied the Truth shall cry, "Woe to me! Would that I were mere a dust

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EXPLANATION AND INTERPRETATION

78.1 INTRODUCTION

Most people, though express their belief in the Life-after-Death and Accountability, but as for the details they differ a lot. The various finds of the anthropologists about the ancient religions also show that in some way or the other, man has always been a believer in the Life after Death, but in different ways. Most of the major religions of the world also preach about the occurrence of a Universal Doomsday. However, except Islam, none of them provides a clear picture of this great happening. It is only the Holy Quran that provides very clear and comprehensive guidance to mankind about this very important issue repeatedly. Sura An-Nabaa also concerns the same subject. The opening address invites very seriously attention of mankind to this extraordinary happening.

78.2 THE GREAT NEWS AND DIFFERENT VIEW POINTS

The sura begins with a penetrating question concerning the future of the world. عَمَّ يَتَسَآءَلُوْنَ What is the point of controversy among people? ***"What do they question each other?"*** After this jolting question the Holy Quran itself provides the answer in ayat 2 ***"It is about the great News" (concerning the ultimate Destiny of mankind").*** عَنِ النَّبَإِ الْعَظِيْمِ ۙ

Ayat 3 tells that human beings have always been at variance about this great News. ***"Wherein they (so utterly) differ among themselves"*** الَّذِىْ هُمْ فِيْهِ مُخْتَلِفُوْنَ ۚ . Although it concerns their eternal destiny, some believe in it and some don't. Even those who believe, differ a lot in their understanding of it. As mentioned in Ayat 3, the issue will ever remain unsettled and disputed even with so much development in science. For example, till very recently, many scientists believed that Universe has been always like that and will continue to be so. However, recent scientific discoveries prove that Universe had a beginning and will have its end also. According to the latest theories, since beginning the universe has been expanding. Ultimately, however, gravity will take over and thereby expansion will change into contraction resulting in its death in a great implosion.

As for the earthly Doomsday, one of the theories says that in the next 5 to 6 billion years, Sun will exhaust its fuel, expand and burn its own family together.

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However, some believe that Sun with its family of planets may meet a sudden and violent death much before its natural death. Thus confusion about the occurrence and nature of the doomsday continues.

78.3 DOOMSDAY IS NEAR

Ayaat 4 & 5 predict that controversy about Doomsday will settle soon. In time man will have more certain knowledge of it as said كَلَّا سَيَعْلَمُوْنَ ۝ ثُمَّ كَلَّا سَيَعْلَمُوْنَ ۝ ***"Nay, they shall soon come to know – Nay, again, they shall soon come to know".*** This could be possible with the growth of scientific knowledge or may be that mankind actually starts experiencing the advent of Doomsday. Being the last of the Messengers of Allah, Muhammad Rasool Allah (صلى الله عليه وآله وسلم) told about the fast approaching Doomsday. He also mentioned about many clear signs of Doomsday many of which have already come true[4].

78.4 FROM THE KNOWN TO THE UNKNOWN

One unique feature of the Holy Quran is that it helps us comprehend the unknown realities with reference to that already known. In science also research for discovery of the unknown realities starts from the known facts. On this principle, following ayaat 6-16 invite man's attention to some of the obvious but wonderful natural phenomena in order that we may appreciate the unseen Reality of their Maker also. Each one of them reminds us of the Grandeur of the Supreme Creator. Lesson brought home is that the One who has created all this out of nothing, why can't He re-create them after death? If you consider the present order of Universe rational, how can the Day of Judgment and the Hereafter be irrational? Keeping this in mind now think over the signs of nature referred in ayat 6-16.

Did We not make the earth a resting place (for you), And made the mountains, pegs in it? And We created you in pairs, And We made your sleep a repose (for you), And We made the night as a covering (over you), And we made the day for the livelihood. And We built over you seven strong barriers, And We made a blazing hot dazzling lamp (sun for you), And (due to it) We sent down from the clouds, water pouring in abundance, So that We may bring forth with it Corn and Vegetation, And gardens of luxuriant growth, dense with foliage.

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4 Sultan Bashir Mahmood, "Doomsday and Life after Death" Dar-ul-Hikmat International-Islamabad" (Revised 2005)

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اَلَمْ نَجْعَلِ الْاَرْضَ مِهٰدًا ۙ وَّالْجِبَالَ اَوْتَادًا ۙ وَّ خَلَقْنٰكُمْ اَزْوَاجًا ۙ وَّجَعَلْنَا نَوْمَكُمْ سُبَاتًا ۙ وَّجَعَلْنَا الَّيْلَ لِبَاسًا ۙ وَّجَعَلْنَا النَّهَارَ مَعَاشًا ۙ وَّ بَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا ۙ وَّجَعَلْنَا سِرَاجًا وَّهَّاجًا ۙ وَّاَنْزَلْنَا مِنَ الْمُعْصِرٰتِ مَآءً ثَجَّاجًا ۙ لِّنُخْرِجَ بِهٖ حَبًّا وَّنَبَاتًا ۙ وَّجَنّٰتٍ اَلْفَافًا ۚ

Subhan Allah! Each one of these ayaat points out to some vital aspects of Nature that are important for human life on earth. Their understanding is an intellectual challenge. We are being jolted to reflect into Nature and carry out research to understand its working so that we may have some feel of the Greatness of our Creator.

78.5 DEVELOPMENT OF EARTH

First of all we are invited to ponder into the creation of the earth itself. ***"Did We not make the earth a resting place (for you)"*** اَلَمْ نَجْعَلِ الْاَرْضَ مِهٰدًا ۙ How has Allah made it suitable to support life? This is indeed a great miracle in itself. Recent scientific discoveries show that most probably materials constituting our Earth were once part of the blazing hot sun. To enable it support life, the planet has been made to pass through various critical phases. Its oceans, snow covered mountains, flowing rivers and moderate atmosphere are really wonderful in whole of the solar system. The way balance has been maintained between different ingredients of life on earth is a perpetual miracle. Everything on it is witness of its Creator.

78.6 MOUNTAIN ROOTS

In ayat 7, ***"And made the mountains, pegs in it?"*** وَّالْجِبَالَ اَوْتَادًا ۙ creation of mountains has been described with the illustrative metaphor of pegs in the earth. This is a wonderful scientific description of their reality. A peg is used to join or secure two things together, a portion of which is always hidden under the surface. With this metaphor, we can see that a part of the mountains must also be hidden in the crust of the earth as the fact is. Roots of the mountains go deep down in the body of the earth. As the pegs stabilize two things joined together, mountains also stabilize the exterior of earth i.e. soft crust with respect to the hard interior layers.

Recent scientific studies show that mountain roots may be twice as deep as their height above the earth. They are not only stabilizing factor for the crust of the earth but also contribute to maintain the upper atmosphere in place. They also play the role of counter weights on a rotating wheel to absorb the undesirable vibrations. Moreover, they are important to prevent the mutual slipping between the tectonic

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plates. In the early history of the world when mountains had not yet fully developed, earthquakes and volcanic eruptions were too frequent.

78.7 CREATION IN PAIRS

Ayat 8 ***"And We created you in pairs,"*** وَّخَلَقْنٰكُمْ اَزْوَاجًا ۚ points out to another wonderful phenomenon of creation. It is about the law of creations in pairs, which is pointed out in various ayaat of the Holy Quran such as 36(36). It is a universal truth of which modern science has come out as an important witness. Famous scientist DIRAC's noble Prize winning discovery of pairs of the matter and antimatter in 1934 provides only a partial description of this reality. On the whole science is now seeing the pattern of creation in pairs everywhere in nature[5].

78.8 DAY AND NIGHT CYCLE

Now refer to ayaat 9-11 ***"And We made your sleep a repose (for you). And We made the night as a covering (over you), And we made the day for the livelihood".*** وَّجَعَلْنَا نَوْمَكُمْ سُبَاتًا ۚ وَّجَعَلْنَا الَّيْلَ لِبَاسًا ۙ وَّجَعَلْنَا النَّهَارَ مَعَاشًا ۚ

These ayaat invite us to think over the mechanism responsible for the cycle of day and night on earth and its influence on mankind? Science has discovered that it is due to the rotation of the earth about its own axis inclined at 67.5 degree on its orbit around sun. Thus one part of earth has night and other part has day in continuous succession of varying durations over the year. From this thought provoking metaphor, we can also visualize that at its turn the Day of the worldly life will give in to the Night of the Doomsday, which will be followed by the Resurrection as the new Dawn of life.

78.9 UPPER ATMOSPHERE – SEVEN STRONG BARRIERS

Ayat 12 وَّبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا ۙ provides a remarkable description of the construction of the upper atmosphere of the earth that was discovered in the 20th century. It says, ***"We built over you seven strong barriers".*** What are these seven strong barriers? Scientific investigations have discovered the details of these barriers in terms of seven atmospheric spheres above us, which are called:

i. Tropo Sphere
ii. Strato Sphere
iii. Meso Sphere
iv. Thermo Sphere

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5 Sultan Bashir Mahmood, "paper Law of Creation in Pairs" – HQRF 1985.

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v. Iono Sphere
vi. Radiation belt Sphere
vii. Magnetic Sphere

Each one of these spheres has special application to protect life on earth from the cosmic attacks of radiation and meteors.

Modern scientific findings also confirm the assertion of ayat 12. These are very strong barriers over us against dangerous cosmic radiations and falling meteorites which otherwise shall destroy life on earth. They also help to maintain temperatures on earth within the comfortable limits and allow the cloud formation that causes rainfall. Iono sphere reflects radio signals, thus allowing long-range radio communication on earth. Indeed without these strong barriers, earth would have not been habitable[6].

78.10 SUN AS A DAZZLING LAMP

Ayat 13 refers to Sun, as a blazing hot dazzling lamp. ***"And We made a blazing hot dazzling lamp (sun for you)"*** وَجَعَلْنَا سِرَاجًا وَهَّاجًا. In the olden times, many cultures regarded it as one of the gods. The Holy Quran shattered this false view by calling it a creation of Allah. Analogy of the blazing hot dazzling lamp also means that sun, like a lamp, is the source of heat and light. Twentieth century science proved that it is indeed an atomic lamp whose fuel is hydrogen gas. When atoms of hydrogen strike each other under extreme pressures and temperatures they fuse together to make helium. In this process some of their mass is converted into energy. Thus violent fusion reactions keep going on all the times in the sun. It is the same reaction that takes place in the hydrogen bombs.

78.11 PROCESS OF RAINFALL AND VEGETATION

Soon after description of Sun as a dazzling lamp, ayat 14 mentions about rain, وَأَنزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا ***"And We sent down from the clouds water pouring in abundance".*** It indicates a correlation between the rain and the solar energy and also effect of cosmic particles on the formation of droplets of water. Then ayaat 15 and 16 invite our attention to the growth of corn and vegetation on earth that also depends upon the rain. ***"So that We may bring forth thereby corn and***

6 The Origin of Solar System' Page 61. Telescope Library of Astronomy

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vegetation. And gardens of luxuriant growth dense with foliage"
لِّنُخْرِجَ بِهِ حَبًّا وَّنَبَاتًا ۝ وَّجَنّٰتٍ اَلْفَافًا ۝

Besides that, each one of these ayaat points out to some important natural phenomenon, they remind us about the reality of the Life-after-Death. Purpose is that we may develop some understanding of the great, unknown reality of the Life after Death from the known physical realities. We are reminded of the various important phases in the growth of a garden. As the water under the influence of solar heat, leaves the body of the oceans, flies as invisible vapours in the sky, then assembles and cools to become clouds, then with the help of cosmic particles, accumulate as droplets and finally fall as rain. Likewise, our soul leaves the body, flies to the world of Barzakh, from where it will be retracted on the Day of Judgment for onward journey to Paradise or the Hell as the case may be. Reference to the earthly garden, plants and fruits has bee made to make us understand that reward and punishment in the Hereafter will be the fruits of our earthly deeds.

78.12 THE PURPOSEFUL INTEGRATED UNIVERSE

Another very important lesson to learn from ayaat 6-16 is that whole of the nature is an integrated organism where one depends upon the other and ultimately everything derives its strength from Allah Subhana Hu. This is to make us understand that He has made everything with some purpose. Man is the prime purpose in the Universe and for whom everything is made to serve. In turn man's purpose of existence should be nothing but to serve the cause of his Creator. We shall be judged in the Hereafter as to how successfully did we adhere to this purpose.

78.13 SOME EVENTS OF THE DAY OF JUDGMENT

In the context of accountability, ayaat 17-20 are of great concern to everyone. Ayat 17 إِنَّ يَوْمَ الْفَصْلِ كَانَ مِيْقَاتًا ۝ makes us understand that Universal Doomsday is not an unplanned accident of nature but a pre-designed Reality in the Programme of Allah, spread over ages.

The scene in ayaat 17 – 20 is of total destruction. ***"Verily, the Day of Distinction (between the Right and the Wrong) has been appointed, The Day when it will be blown in the Trumpet, then you shall come forth in multitudes, And the heaven shall be opened, So it shall be all gates, And the mountains shall be set in motion, So they shall be like mirage".***

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إِنَّ يَوْمَ الْفَصْلِ كَانَ مِيقَاتًا ۝ يَوْمَ يُنفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا ۝ وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا ۝ وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا ۝

Before the final hour, order will change into utter disorder everywhere. Time and space would have shrunk, distances squeezed and world pulled to its centre. Even strong structures like mountains will lose their shape (perhaps due to violent vibrations and heat of the shrinking Universe) and hurled up in space as vapours giving the scene of mirages. At the end of this hellish state, the Day of Judgment will take over. This will also be announced by a blasting sound that shall awaken mankind from their sleep of death. Thereby, they shall rush to the Venue of Judgment.

78.14 JAHANNAM THE PLACE OF PUNISHMENT AND REFINEMENT

While the judgment takes place, as said in ayaat 21-22 the Hell will be waiting for its guests. Ayaat 21-26 describe this scene vividly. ***"For sure, (on that Day) Hell shall be waiting in ambush, For the transgressors, a place of dwelling, There they shall live in it for ages. Nothing they shall taste there in cool, nor any drink, Except a boiling fluid, and awfully stinking pus, A reward proportional (to their crimes)".***

إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ۝ لِّلطَّاغِينَ مَآبًا ۝ لَّابِثِينَ فِيهَا أَحْقَابًا ۝ لَّا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا ۝ إِلَّا حَمِيمًا وَغَسَّاقًا ۝ جَزَاءً وِفَاقًا ۝

Hell is the state of immense discomfort for the guilty? In the above ayaat, its painful state is described metaphorically. Its food is boiling hot fluid to drink and filthy pus to eat. It will attract the people destined for it like a magnet attracts iron, but gold passes by unaffected. As for the question, "How long the people destined to Hell will have to live there". Ayat 23 provides the answer لَّابِثِينَ فِيهَا أَحْقَابًا ۝ "It is for ages". Here is a ray of hope. However long it may be, still "Ahqab" signify a limited period. Thus there are bright chances that eventually most people will get out of it. Quite a number of them may be released earlier too by the intercession of the last Messenger of Allah (صلى الله عليه وآله وسلم), the mercy for the worlds. But the rebels, who in their life on earth had transgressed the limits of Allah, may remain there forever.

لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا ۝ إِلَّا حَمِيمًا وَغَسَّاقًا ۝ ***"Nothing they shall taste there in, anything cool, nor any drink, Except a boiling fluid, and awfully stinking pus,"***

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78.15 NATURE OF THE PUNISHMENT OF JAHANNAM

No doubt, Hell is a place of great discomfort. However, punishment will vary from person to person. As revealed in ayat 26 جَزَآءً وِّفَاقًا ۝ impact of punishment will be proportional to one's evil deeds. Thus at the same place and at the same time, people will have different experiences of punishment. Ayaat 27, 28 describe the attitude of the non-believers. ۝ إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا ۝ وَكَذَّبُوا بِآيَاتِنَا كِذَّابًا ۝ ***"Indeed, they never expected to be accountable, And they belied our Ayaat with strong denial"***. They deny the perding faith. But it does not mean they can escape it. They will definitely face it. Any way, as said in ayaat 29-30, they will get justice according to their deeds and beliefs.

"And everything (they did), We recorded in a Book, So taste (punishment as the fruits of your evil deeds), you shall have nothing more here but increase in the punishment". وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا ۝ فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا ۝

So punishment of Hell is the result of people's own deeds that are being continuously monitored/recorded in throughout their lifetime and will be accounted for in the Hereafter. وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا ۝ These will then attack them in the shape of different punishments. Particularly miserable state will be of those who had rejected the Hereafter, denied reckoning of deeds, and lied against Allah's revelation. As told in ayat 30, their punishment will be increased many folds. This is because they never believed in the Mercy of Allah and His Rasool (صلى الله عليه وآله وسلم) and kept on belying the Holy Quran throughout their life وَكَذَّبُوا بِآيَاتِنَا كِذَّابًا ۝. For such hardened nonbelievers, there is nothing but increase in punishment with time. It is like their disbelief that had also increased day by day in their lifetime.

78.16 REWARDS AND JOYS OF JANNAT

In contrast to the state of Hell, ayaat 31-37 describe the rewards and enjoyments of the people in the state of Jannat.

"Surely, (On that Day) for the dutiful pious people shall be a Place of Success, They will be in the luxuriant gardens and vineyards, And (they will have) companions maidens like of egg, And (they will be served with) overflowing cups. There in, they shall hear no vain discourse, nor lying. A recompense from your Rabb, a gift in accordance with their

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reckoning, It is from the One Who is the Rabb of the heavens and the earth and all that is in between them. The Most Gracious, before whom no one can have courage to speak".

اِنَّ لِلْمُتَّقِيْنَ مَفَازًا ۝ حَدَآئِقَ وَاَعْنَابًا ۝ وَّكَوَاعِبَ اَتْرَابًا ۝ وَّكَاْسًا دِهَاقًا ۝

لَا يَسْمَعُوْنَ فِيْهَا لَغْوًا وَّلَا كِذّٰبًا ۝ جَزَآءً مِّنْ رَّبِّكَ عَطَآءً حِسَابًا ۝ رَّبِّ السَّمٰوٰتِ

وَالْاَرْضِ وَمَا بَيْنَهُمَا الرَّحْمٰنِ لَا يَمْلِكُوْنَ مِنْهُ خِطَابًا ۝

Since Jannat does not belong to our material world, there are no words to describe the blessings of Jannat except with the metaphors of gardens, fruits, beautiful companions, all types of luxuries, flowing rivers, fountains and highly comfortable environment. A very special reward of Jannat as stated in ayat 35 is not the luxuries of life but a much more subtle spiritual delight for the civilized nature of its inhabitants. ***"They will not hear there vain loose talks, nor lies"*** لَا يَسْمَعُوْنَ فِيْهَا لَغْوًا وَّلَا كِذّٰبًا ۝. An ordinary worldly person cannot realize the delight of this but for a noble civilized well-mannered person there is nothing more disgusting than useless talks and telling lies.

Ayaat 36-38 tell that rewards of Jannat are very special indeed. جَزَآءً مِّنْ رَّبِّكَ عَطَآءً حِسَابًا ۝. As said in ayat 37, this is a reward direct from the Rabb of the Heavens and Earths and everything in between. His authority is total and none will have power to speak before Him without His permission and none will have courage to speak wrong before Him.

78.17 THINGS IN THE UPPER SPACE

The statement of ayat 37, "He is Rabb of the Heavens and the Earth and (Rabb of) whatever is between them" is thought-provoking revelation for the scientific minds. It implies that no place in the Universe is devoid of Allah's creations. Thus, there is nothing like absolute vacuum anywhere. Latest scientific discoveries also prove that in every nook and corner, Universe is filled with charged and uncharged radiation and particles like the neutrinos, electrons and protons, etc. They are being looked after and sustained by our Rabb. In the light of ayat 37, we may say that with time, science should gradually discover more and more unknown creations in the interspaces of Universe.

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78.18 ANGELS, SPIRITS, AND THEIR SPECIAL DUTIES

Ayaat 38-40 present a scene of the Day of Judgment with respect to the duties of angels and spirits.

"That is the Day, when the Spirit and the angels stand forth in ranks. None shall speak except him whom the Beneficent permits; and speak only right to the point. That is the Day of Ultimate Truth, So whosoever wills, let him/her adopt a path that leads to their Rabb. Indeed, We have forewarned you of sufferings close-at-hand, a Day when a man shall see clearly what his own hands have sent forward, And one who had denied the Truth shall cry, "Woe to me! Would that I were mere a dust....!"

يَوْمَ يَقُوْمُ الرُّوْحُ وَالْمَلٰٓئِكَةُ صَفًّا ۙ لَّا يَتَكَلَّمُوْنَ اِلَّا مَنْ اَذِنَ لَهُ الرَّحْمٰنُ وَقَالَ صَوَابًا ۝ ذٰلِكَ الْيَوْمُ الْحَقُّ ۚ فَمَنْ شَآءَ اتَّخَذَ اِلٰى رَبِّهٖ مَاٰبًا ۝ اِنَّآ اَنْذَرْنٰكُمْ عَذَابًا قَرِيْبًا ۚ يَّوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدٰهُ وَيَقُوْلُ الْكٰفِرُ يٰلَيْتَنِىْ كُنْتُ تُرٰبًا ۚ

One of the very special things about the Day of Judgment as mentioned in ayat 38 is that spirits and the angles will be standing in rank upon rank before their Lord waiting for His orders. يَوْمَ يَقُوْمُ الرُّوْحُ وَالْمَلٰٓئِكَةُ صَفًّا This means that the angles and "Rooh" (special spiritual beings) are assigned with certain duties. For example, our two guardian angels are assigned to record our deeds and they also warn us against the dangers of Shaitaan. As regards "spirits" (ROOH), it may mean a special class of angels. For example, Angel Gibraeel is called Rooh-ul-Amin. They may also include special human beings who have been declared successful in the test of life even before the Day of Judgment such as the prophets of Allah, Shuhadaa and Saaleheen.

Such great people are not put to sleep after their death. Instead, as a reward for their exceptional performance in the world, they are either given freedom to travel in the Universe to see marvels of the creations of their Rabb or they may be given any other special assignment. On the Day of Judgment also, such high profile achievers will stand side by side with the angels to implement the orders of Allah (May Allah include us among them).

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78.19 THE CHOICE IS YOURS

Sura An-Nabaa, ends with ayaat 39-40 inviting us to choose between the Jannat or Jahannam ذٰلِكَ الْيَوْمُ الْحَقُّ ۚ فَمَنْ شَآءَ اتَّخَذَ اِلٰى رَبِّهٖ مَاٰبًا ۝ ***"That is the Day of Ultimate Truth, So whosoever wills, let him/her adopt a path that leads to their Rabb".*** Through His Messenger (صلى الله عليه وآله وسلم), Allah Subhana Hu has clearly spelled out good and bad for everyone. اِنَّآ اَنْذَرْنٰكُمْ عَذَابًا قَرِيْبًا ۚ ***Indeed, We have forewarned you of sufferings close-at-hand,*** This could be the sufferings in the world of Barzakh also where we go after death. Allah Subhana Hu maintains the records of all our deeds, even thoughts. As pointed out by ayat 40, later on each one of us will see his/her Record on the Day of Judgment. While the believers will be very much pleased with their results, the nonbelievers in utter disappointment will wish that they were dust. Their state of sorrow is described in ayat 40.

"On that Day every man/woman shall see clearly what his own hands have sent forward, And the denier of the Truth will cry, "Woe to me! would that I were mere a dust.....!"

يَّوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدٰهُ وَيَقُوْلُ الْكٰفِرُ يٰلَيْتَنِىْ كُنْتُ تُرٰبًا ۚ۝

May Allah forgive us and save us from such a horrible fate and we follow the path of the Righteous ones (Ameen).

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سُوْرَةُ النّٰزِعٰتِ

SURA AN-NAZIAT

Revealed in Makkah, has 46 Ayaat

	With the name of Allah, Ar-Rahmaan, Ar-Raheem	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝
1.	(Think of) By those who are dragged forth violently	وَالنّٰزِعٰتِ غَرْقًا ۝
2.	And by those who come out gently	وَّالنّٰشِطٰتِ نَشْطًا ۝
3.	And by those who glide along serenely	وَّالسّٰبِحٰتِ سَبْحًا ۝
4.	Then speed headlong to outstrip suddenly	فَالسّٰبِقٰتِ سَبْقًا ۝
5.	Whereof, they are assigned to implement the commands (of Allah)	فَالْمُدَبِّرٰتِ اَمْرًا ۝
6.	On the Day when a violent convulsion shall convulse (the world) violently	يَوْمَ تَرْجُفُ الرَّاجِفَةُ ۝
7.	Followed repeatedly one after the other (convulsions)	تَتْبَعُهَا الرَّادِفَةُ ۝

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8. Hearts that Day, will beat with fear and anxiety	قُلُوْبٌ يَّوْمَئِذٍ وَّاجِفَةٌ ۙ
9. (And) sights shall be downcast, (with shame and fear)	اَبْصَارُهَا خَاشِعَةٌ ۘ
10. They used to say (In their worldly life), "Shall (after death) we really be returned to our former state (of life)"?	يَقُوْلُوْنَ ءَاِنَّا لَمَرْدُوْدُوْنَ فِى الْحَافِرَةِ ۞
11. Even as we shall have become a heap of crumbled rotten bones?	ءَاِذَا كُنَّا عِظَامًا نَّخِرَةً ۞
12. Then they said, "In that case, that would be a return with a lot of loss (of body)"	قَالُوْا تِلْكَ اِذًا كَرَّةٌ خَاسِرَةٌ ۘ
13. So, it shall be but a single Blast	فَاِنَّمَا هِىَ زَجْرَةٌ وَّاحِدَةٌ ۙ
14. Behold then, they shall be (back to life) in open	فَاِذَا هُمْ بِالسَّاهِرَةِ ۞
15. (To understand the above) Has (not) come to you the story of Musa (صلى الله عليه وآله وسلم)?	هَلْ اَتٰىكَ حَدِيْثُ مُوْسٰى ۘ
16. When his Rabb called him in the sacred Valley of Tawa	اِذْ نَادٰىهُ رَبُّهٗ بِالْوَادِ الْمُقَدَّسِ طُوًى ۚ

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17. "Go to Pharaoh – Verily! He has transgressed all bounds (in rebellion)	اِذْهَبْ اِلٰى فِرْعَوْنَ اِنَّهٗ طَغٰى ۖ
18. So tell him, "Are you desirous of attaining purification"?	فَقُلْ هَلْ لَّكَ اِلٰٓى اَنْ تَزَكّٰى ۖ
19. And, that I should guide you to your Rabb, so that you may fear Him?	وَاَهْدِيَكَ اِلٰى رَبِّكَ فَتَخْشٰى ۚ
20. There upon he showed him (Pharaoh) the great signs (miracles of Allah)	فَاَرٰىهُ الْاٰيَةَ الْكُبْرٰى ۖ
21. However, he denied him and rejected him out rightly	فَكَذَّبَ وَعَصٰى ۖ
22. Then, he quickly turned his back (on Musa)	ثُمَّ اَدْبَرَ يَسْعٰى ۖ
23. Thereafter he gathered (his cabinet) and then called (his people)	فَحَشَرَ فَنَادٰى ۖ
24. Then he said, "I (Pharaoh) am your Rabb – the most high"	فَقَالَ اَنَا رَبُّكُمُ الْاَعْلٰى ۖ
25. So Allah seized him to make example out of him for the later as well as the earlier (generations) in the Hereafter and in this life	فَاَخَذَهُ اللّٰهُ نَكَالَ الْاٰخِرَةِ وَالْاُوْلٰى ۚ

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26. Behold! In this, there is a lesson for whoever fears (Allah)	اِنَّ فِیْ ذٰلِکَ لَعِبْرَةً لِّمَنْ یَّخْشٰی ۝
27. (O! mankind) Are you more difficult to create or the heavens He has built?	ءَاَنْتُمْ اَشَدُّ خَلْقًا اَمِ السَّمَآءُ ؕ بَنٰىهَا ۝
28. He raised its vault high and established order therein	رَفَعَ سَمْكَهَا فَسَوّٰىهَا ۝
29. And He made dark its night, and brought forth its morning with light	وَاَغْطَشَ لَیْلَهَا وَاَخْرَجَ ضُحٰىهَا ۝
30. And as for the earth, after that He made wide its expanse	وَالْاَرْضَ بَعْدَ ذٰلِکَ دَحٰىهَا ۝
31. He brought forth from it, Its waters and its pastures	اَخْرَجَ مِنْهَا مَآءَهَا وَمَرْعٰىهَا ۝
32. And the mountains, He fixed them firmly for it	وَالْجِبَالَ اَرْسٰىهَا ۝
33. All this is a source of provisions for you and for your animals	مَتَاعًا لَّكُمْ وَلِاَنْعَامِكُمْ ۝
34. And so, when there comes the greatest Calamity	فَاِذَا جَآءَتِ الطَّآمَّةُ الْكُبْرٰی ۝

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35. On that Day man shall remember (all) that he strove for	يَوْمَ يَتَذَكَّرُ الْاِنْسَانُ مَا سَعٰى ۝
36. And blazing Fire (Hell) shall be placed in full view of all, those who are (destined) to see it	وَبُرِّزَتِ الْجَحِيْمُ لِمَنْ يَّرٰى ۝
37. Then for him who rebelled and transgressed (the Revelation of Allah)	فَاَمَّا مَنْ طَغٰى ۝
38. And had preferred the life of the (earthly) world (over Hereafter)	وَاٰثَرَ الْحَيٰوةَ الدُّنْيَا ۝
39. Thus behold, his abode shall be Hell-Fire	فَاِنَّ الْجَحِيْمَ هِيَ الْمَاْوٰى ۝
40. And as for him who stood in fear before his Rabb, and restrained himself from the base desires	وَاَمَّا مَنْ خَافَ مَقَامَ رَبِّهٖ وَنَهَى النَّفْسَ عَنِ الْهَوٰى ۝
41. So, verily, for him shall be Jannat, abode forever	فَاِنَّ الْجَنَّةَ هِيَ الْمَاْوٰى ۝
42. They ask you about the Hour – when shall it come to pass?	يَسْئَلُوْنَكَ عَنِ السَّاعَةِ اَيَّانَ مُرْسٰهَا ۝

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43. How would you be (knowing) about its details?	فِيْمَ اَنْتَ مِنْ ذِكْرٰىهَا ۚ
44. To your Rabb is (knowledge of) its utmost limits	اِلٰى رَبِّكَ مُنْتَهٰىهَا ۚ
45. You are but a Warner for those who fear it	اِنَّمَآ اَنْتَ مُنْذِرُ مَنْ يَّخْشٰىهَا ۚ
46. The Day when they see it (it will appear to them as if) they had not stayed (in the earthly world) for more than one evening or one morning, thereof	كَاَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوْٓا اِلَّا عَشِيَّةً اَوْ ضُحٰىهَا ۚ

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EXPLANATION AND INTERPRETATION

79.1 INTRODUCTION

With reference to man's journey in the Time–Space, sura An-Naziat points out to many of its physical and metaphysical details. The first 14 ayaat refer to some of the very important signs concerning the man and his world before the actual Day of Resurrection. Since death is the entry point in the life Hereafter, "the state of near death" experiences can also be understood from these ayaat. Then the same reality is illustrated with the case history of Musa (عليه السلام) and Pharaoh. At the end of the sura we are reminded of the futility of worldly life in comparison to the everlasting Hereafter.

79.2 DIFFERENT DYING EXPERIENCES

When a man is on the verge of death, his actual self is separated from his body. Most of the people resist death. Ayat 1 وَالنّٰزِعٰتِ غَرْقًا ۙ seems to describe the scene of their death. The angels drag forth their Nafs out of body violently. On the other hand, believers (who love to meet their Creator) welcome the death. Thus their souls willingly come out. This state is described by the ayat 2. وَّالنّٰشِطٰتِ نَشْطًا ۙ "They come out gently". For real believers, this is the time of great joy. As depicted in the ayat 3, they happily glide along to meet their Creator. As pointed out in ayat 4, they outstrip the angels also in keenness to meet their Rabb. In this process, they are also joined by other successful souls and spiritual beings. Then all together they swim along their new abodes in heavenly worlds. Thereby, as you can see from ayat 5, فَالْمُدَبِّرٰتِ اَمْرًا ۘ some of them are assigned to implement commands of Allah with special duties in the world of Barzakh (For further details about assignments please see sura Laila-Tul-Qadar)

79.3 PHYSICAL DEVELOPMENTS BEFORE DOOMSDAY (ALTERNATIVE INTERPRETATION)

Apart from the spiritual meanings of the ayaat 1-6, we shall also reflect into their physical interpretation with reference to the catastrophic events pointed out in ayat 6. In this sense, these ayaat appear to predict about some of the great scientific and technical developments of space age including smart/intelligent guided missiles, antimissiles, supersonic jet planes, space vehicles and atomic bombs, etc. before the actual Doomsday.

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Overall scene depicted by ayaat 1-4 is of a great space war. Ayaat 1-2 predict warring sides bringing their air and space power into play, Missiles and jet planes drag forth in the upper atmosphere violently showering their destructive power. ***"(Think of) by those who are dragged forth violently. And (think of) by those who come out gently"*** وَالنّٰزِعٰتِ غَرْقًا ۙ وَّالنّٰشِطٰتِ نَشْطًا ۙ. As perceived from ayaat 2-3, the parties also bring out their space weapon in open. Now they glide along side by side, seeking to destroy each other وَّالسّٰبِحٰتِ سَبْحًا ۙ As told in ayat 4, ***"then they speed headlong to outstrip each other suddenly".*** With time, more and more advanced weapons will be brought in the battlefield to outstrip the enemy firepower. As it appears from ayat 5, all sides will be directing warfare from their space islands. Then they fight the deadliest atomic war. People all over the world will hear huge atomic blasts and they will shiver in fear. Atomic missiles will strike each other and space will be blasted with deadliest atomic bomb explosions. ***"It will be the Day when a violent convulsion shall convulse the world violently, repeatedly followed by further (convulsions)"*** يَوْمَ تَرْجُفُ الرَّاجِفَةُ ۙ تَتْبَعُهَا الرَّادِفَةُ ۙ. In this environment, the mental state of people on the earth is described in ayaat 8 and 9. ***"Hearts that Day, will beat with fear and anxiety, (And) Their sights shall be downcast, (with shame and fear)"*** قُلُوْبٌ يَّوْمَئِذٍ وَّاجِفَةٌ ۙ اَبْصَارُهَا خَاشِعَةٌ ۙ.

Thus the present civilization will commit suicide. For a long time world will revert back to its primitive past. There will be little populations living on agriculture only and back to stone age. Eventually, the Universal Doomsday will take over leading everyone to their Resurrection.

As for the question when shall this Doomsday come? No one knows the answer. However, Sahil Bin Saad (Razi Allah Anho) narrates that I saw Messenger of Allah (صلى الله عليه وآله وسلم) pointing with his index and middle fingers, saying; ***"The time of my advent and the Hour (of Doomsday) are like these two fingers" (Sahih Al-Bukhari).*** Messenger of Allah (صلى الله عليه وآله وسلم) also told about many signs of the coming of the Doomsday, most of which have already proven true[7].

79.4 RESURRECTION

Ayaat 10 and 11 describe the shortsightedness of people who think that this is the only world and this life the only life. For them, revival after death is a farfetched

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7 Sultan Bashir Mahmood, "Doomsday and Life after Death"

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idea. They say, ***"Shall we be restored to our previous state – even after we have turned into crumbled rotten bones?"***

يَقُوْلُوْنَ ءَاِنَّا لَمَرْدُوْدُوْنَ فِى الْحَافِرَةِ ۝ ءَاِذا كُنَّا عِظَامًا نَّخِرَةً ۝

Yes, it is certain to happen like that. Allah Subhana Hu repeatedly says that rising from the dead is no job for the Creator of the Universe who created it out of nothing. To re-create He is simply to say, "Be" and it shall be done. It is being informed in ayaat 13 and 14 that it shall be but a single blast and they shall be awakened from the state of death to face the accountability in open trial. Thus there should be no doubt in the life after death. The point of concern should be our preparation for the hereafter. In this context ayaat 15-26 remind people to learn lesson from the case history of the great Prophet Musa (عليه السلام) and the terrible fate of the tyrant king Pharaoh. He was also Superpower of his own days.

79.5 STRUGGLE FOR THE RIGHT

Case history of Hazrat Musa (عليه السلام) is very important to understand various aspects of the struggle to propagate true way of life before the powerful tyrants and misguided nations.

First of all, ayaat 15-19 remind us of the great moments when Musa (عليه السلام) was entrusted with the mission of Prophet-hood in the Valley of Tawa. He was traveling with his family in a cold night. He saw some light at a distance. Assuming presence of some human beings, he went there to get guidance about the way. As he reached there, he heard a voice commanding him, "This was His Rabb". He was given the tidings of being made Prophet of Allah with the responsibility to offer Islam to Pharoah and free Basu-Isracd from him. Recollect that at that time Pharoah was not only the ruler of Egypt but superpower of those days, whereas Musa (عليه السلام) was a fugitive accused of killing a person of Pharaoh's tribe.

Ayaat 17-19 give the crux of message, which Musa (عليه السلام) was to deliver to the king.

"Go to Pharaoh–Verily! He has transgressed all bounds (in rebellion). And tell him, "Are you desirous of attaining purification"? If so, then I should guide you to your Rabb, so that you may fear Him"?

اِذْهَبْ اِلٰى فِرْعَوْنَ اِنَّهٗ طَغٰى ۝ فَقُلْ هَلْ لَّكَ اِلٰٓى اَنْ تَزَكّٰى ۝ وَاَهْدِيَكَ اِلٰى رَبِّكَ فَتَخْشٰى ۝ . In support to his mission, Musa (عليه السلام) was also given some miracles. As expected, Pharaoh who proclaimed himself the Rabb and the highest god of his people, out rightly

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rejected him. As given in ayaat 23-24, he gathered his people and reemphasized that he was their Supreme Rabb.

فَحَشَرَ فَنَادٰى ۝ فَقَالَ اَنَا رَبُّكُمُ الْاَعْلٰى ۝. However, this did not deter Musa (عليه السلام). He continued his struggle against all odds, offering Islam to people who for years had been facing great hardships. There was a lot of resistance from the very people he wanted to help. Ultimately, on order from Allah, Musa (عليه السلام) decided to migrate along with his followers from Egypt to Syria across the red see. Pharaoh chased them. At this time help from Allah came. He saved Musa and his followers and drowned Pharaoh and his armies while crossing the sea (ayaat 25-26). ***"So Allah seized him for punishment and out of him made example in the Hereafter and in this world also. Surely, there is a lesson in it for those who fear Allah".***
فَاَخَذَهُ اللّٰهُ نَكَالَ الْاٰخِرَةِ وَالْاُوْلٰى ۝ اِنَّ فِىْ ذٰلِكَ لَعِبْرَةً لِّمَنْ يَّخْشٰى ۝

79.6 MESSAGE OF HOPE

This case history of the struggle of Prophet Musa (عليه السلام) with Pharaoh carries a great lesson for every generation. It is that, "ultimately the truth shall prevail". In this case history there was a message of hope for the early Muslims too who were then the subject of persecution at the hands of pagan Makkan chiefs. Eventually, to escape persecution, they also migrated from Makkah to Madina. The enemies also chased them. Ultimately Allah Subhana Hu gave them success and humbled their opponents. Thus, it is a great lesson for every generation of Mujahedeen. They must never lose heart. Success will be theirs eventually (Insha Allah) if they are true believers.

79.7 SOME OF THE GRAVE SINS

Ayat 17 points out to some of the grave sins with reference to Pharaoh and his people. They were guilty of transgression of the law of Allah and making partners with Him. These types of sins are quite prevalent today among the Muslims also and they have been forewarned. The following ahaadith explains sins of transgression that must be avoided at all costs.

Narrated Abu Bakkar (رضى الله عنه) that Allah's Messenger (صلى الله عليه وآله وسلم) said thrice; Shall I not inform you of the biggest of the grave sins? We said, "Yes O! Allah's Messenger (صلى الله عليه وآله وسلم)" He said, "To join partners in worship with Allah" And to be undutiful to one's parents". The Prophet stood up after he had been reclining and added. "And I warn you against giving lying speech and a false witness"-

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"I warn you against giving lying speech and a false witness" The Prophet kept on saying that warning that we thought that he would not stop (Sahih Al-Bukhari; Translated by Taqi-ud-Din and Mohsin Khan).

At another occasion, the Messenger of Allah warned against following seven sins (Sahih Al-Bukhari)

(1) To join any other in worship along with Allah
(2) To practice sorcery
(3) To kill the life which Allah has forbidden except for a just cause
(4) To eat up Riba (usury)
(5) To eat up orphan's wealth
(6) To show one's back to the enemy and fleeing from the battlefield at the time of fighting
(7) To accuse chaste women"

All major sins are rebellions against Allah and we must be extremely careful of them.

79.8 GREAT MIRACLES OF CREATION AND RE-CREATION

Ayaat 15-26 point to the case history of "How Allah punished the rebels" even though they were the superpower of that time. In ayaat 27-33, mankind is made to realize about the infinite command and power of Allah. Each of them points out some natural phenomenon of great importance to mankind. Another lesson to learn from these ayaat is, if Allah has done all this out of nothing, why cannot He re-create after death?

"(O! Mankind) Are you more difficult to create or the heavens He has built? He raised its vault high and established order therein. And He made dark its night, and brought forth its morning with light. And as for the earth, after that He made wide its expanse. He brought forth from it, its waters and its pastures. And the mountains, He fixed them firmly for it; All this is a source of provisions for you and for your animals".

ءَاَنْتُمْ اَشَدُّ خَلْقًا اَمِ السَّمَآءُ ؕ بَنٰىهَا ۝ رَفَعَ سَمْكَهَا فَسَوّٰىهَا ۝ وَاَغْطَشَ لَيْلَهَا وَاَخْرَجَ ضُحٰىهَا ۝ وَالْاَرْضَ بَعْدَ ذٰلِكَ دَحٰىهَا ۝ اَخْرَجَ مِنْهَا مَآءَهَا وَمَرْعٰىهَا ۝ وَالْجِبَالَ اَرْسٰىهَا ۝ مَتَاعًا لَّكُمْ وَلِاَنْعَامِكُمْ ۝

Ayat 27, raises a very thought provoking question, ***"Are you the harder to create or the heavens?"*** ءَاَنْتُمْ اَشَدُّ خَلْقًا اَمِ السَّمَآءُ ؕ بَنٰىهَا ۝. After its discoveries about

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the greatness of the cosmos, modern science leaves no doubt that creation of man is nothing as compared with the creation of the Universe. Organisation of millions of billions of huge cosmic worlds of immense dynamism/dimensions is much more complex than the making of man. The way the Supreme Creator made all this and controls them is simply mind-boggling. How did it come about? Human wisdom simply fails here. Can't Allah, who made this first time, re-create it from the dead? Yes, He can and He will do so.

79.9 EXPANSION OF UNIVERSE AND STABILITY

With reference to the creation of Universe, ayat 28 highlights a great scientific truth significance of which has been realized only very recently. رَفَعَ سَمْكَهَا فَسَوّٰىهَا ۪ ***"He raised its expanse high (expanded the heavens) and established order thereby".*** Same message is conveyed in ayat 7 of sura Ar-Rahman. ***"He raised the Heavens and established balance thereby" 55(7).***

This shows that there is a close relationship between the expansion of Universe and balance herein. Modern scientific discoveries prove that when Universe got its birth with a Big Bang (i.e. Amar of Kun), it was an infinitely dense sphere of energy and matter squeezed in an extremely small volume at immense temperature and pressure. Then it began to expand. After millions of years of expansion, it cooled down sufficiently to allow gravity take over. Thus expansion caused order in the Primordial soup of matter and energy. With further expansion i.e. with increasing boundary limits of space and time, over a period of billions of years, galaxies of stars and planets came into existence.

79.10 NIGHT AND MORNING OF THE UNIVERSE

Ayat 29, وَاَغْطَشَ لَيْلَهَا وَاَخْرَجَ ضُحٰىهَا ۪ points out to a very important phase in the existence of the heavenly bodies. As already discussed, initially the primordial soup of universal matter under the conditions of extremely high temperatures and pressures was just a fiery ball, in and out. However, with the expansion, gradually its density got reduced and temperature also started falling, thus it became a dark matter. As said in ayat 29, "it was night all around throughout". Later, gaseous globules began to assemble and contract under gravity. With the rising density and pressure, body temperatures began to rise. Also under these conditions, hydrogen atoms started fusing together to form helium atoms and in the process some of the matter was converted into energy. As a result, stars began to radiate heat and light all around. As said in ayat 29, that was the beginning of the morning of Universe. As for the day and night cycle on earth, it is due to its rotation on its own axis in front of the sun.

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79.11 COOLING OF EARTH AND PLANT LIFE

Ayaat 30-33 refer to the creation of the planet earth by Allah and thereafter that of water on it to serve as source of life for the plants and the animals. As it appears from ayaat 30-33, this creative phase happened long after the creation of Universe. ***"And as for the earth, after that He made wide its expanse. He brought forth from it, its waters and its pastures. And the mountains, He fixed them firmly for it, All this is a source of provisions for you and for your animals.***

وَ الْاَرْضَ بَعْدَ ذٰلِکَ دَحٰىهَا ۞ اَخْرَجَ مِنْهَا مَآءَهَا وَمَرْعٰىهَا ۞ وَالْجِبَالَ اَرْسٰىهَا ۞ مَتَاعًا لَّكُمْ وَ لِاَنْعَامِكُمْ ۞

Science tells us now that in its beginning, earth was a hot gaseous ball containing a lot of water in the form of superheated steam produced by the chemical reactions between hydrogen and oxygen in the stars. As the water vapour escaped to upper atmosphere, it cooled and fell down as rain. Scientists think that early in its history, the continuous cycle of rains had lasted for several million years to cool the earth. As a result, its body heat was transferred to space and in this process liquid water was also collected in large pools of oceans, seas and lakes. Meanwhile, chemical reactions between water, air and earthly materials helped to make its outer crust soft.

Ayat 30, وَ الْاَرْضَ بَعْدَ ذٰلِکَ دَحٰىهَا ۞ also indicates that earth is a late secondary creation after the build up of stars. This is the latest scientific conclusion also. It is now a generally accepted theory that earth and other planets of our solar system were formed from the gaseous matter of the solar dust about five billion years ago.

In continuation to the formation of the crust of earth, ayat 31 اَخْرَجَ مِنْهَا مَآءَهَا وَمَرْعٰىهَا ۞ is a beautiful scientific reference to the collection of water and then beginning of plant life in it. Life indeed, had begun with single cell algae in water in the beginning. It is later that it developed into complex variety of plants, trees and vegetations.

79.12 THERMODYNAMIC EQUILIBRIUM OF EARTH

Besides the spiritual lessons, ayaat 30-33 are also highly thought provoking for scientific minds. Geological history of earth has been summarized miraculously here. As already discussed, earth was a hot ball of gasses in the beginning and contained a lot of water vapours in its body. Over a period, vapours rose up, transferred the heat to upper atmosphere, cooled and fell back as rain. ***"He brought***

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forth from it, its waters and its pastures" أَخْرَجَ مِنْهَا مَآءَهَا وَمَرْعٰىهَا ۞. This process became the thermodynamics engine to transfer heat of earth to the space. Together with colling, the earth was shrinking too leading to wrinkles and fissures on its surface. Thus there appeared oceans, lakes and pools for water storage. As the crust further cooled, it began to float like plates on the inner mass of hot matter lava. Sometimes the moving plates clashed with one another, causing build up of matter at the line of crash. Science calls it tectonic plate theory. This resulted into the formation of mountains referred in ayat 32 ۞ وَالْجِبَالَ اَرْسٰىهَا

Since mountaintops were in cooler upper atmosphere so water vapours got a surface to freeze and get stored as ice over the tops in winter. In the summer, it flowed down to the oceans, giving birth to rivers and streams.

Thus thermodynamic cycle established by water vapours rising from the hot crust of earth to the cool upper atmosphere resulted into continuous rains for millions of years. This in turn produced oceans, lakes, rivers, mountains and icebergs over the crust of the earth. Moreover, it modified the outermost hard rocky surface into softer layers of soil to support life in it. The process summed up in ayat 30-32 lasted almost about one billion years to develop the fertile surface land suitable for the emergence of life on it. Thereafter the biological revolution multiplied at a rapid rate. Thus as said in ayat 33 ۞ مَتَاعًا لَّكُمْ وَلِاَنْعَامِكُمْ oceans and mountains were made the source of provisions for the mankind and their flocks (Subhan Allah). Alas! Most of us are still ungrateful to our Loving Creator.

Indeed, everyday is a day of new splendour for Him كل يوم هوافی شان (سورۃالرحمن) Death is part of this dynamism. Ultimately the entire present order of existence will be annihilated. This will happen at the time of Universal Doomsday. Its scenario is given in ayaat 34-46.

79.13 THE END AND ACCOUNTABILITY

Just as it had sudden beginning, Universe will meet its ultimate End also suddenly. However, many types of minor Doomsdays will precede it. The process is going on all the time. Even at this very moment, many stars along with their planetary worlds may be passing through their Doomsday. Phenomenon of dying is generally slow in the beginning, then accelerates suddenly in quantum jumps, and ultimately, it completes in no time[8].

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8 Sultan Bashir Mahmood, Book Doomsday and Life-after-Death

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Universal Doomsday will eventually be followed by a new order of existence and Resurrection initiated by a great blast. All the dead and the living will hear it equally and rush to their place of reckoning. They will be shown what they had done in their earthly lifetime. As said in ayat 36, at that moment, Hell will be placed in full view of everyone وَبُرِّزَتِ الْجَحِيْمُ لِمَنْ يَّرٰى ۞. After the judgment, people will be led to their final destiny as pointed out in ayaat 37-41.

"Then for him who rebelled and transgressed (the Revelation of Allah). And had preferred the life of the (earthly) world, (over Hereafter) Behold, his abode shall be Hell-Fire And As for him who stood in fear before his Rabb, and restrained himself from the base desires, So, verily, for him shall be Jannat, abode forever".

فَاَمَّا مَنْ طَغٰى ۞ وَاٰثَرَ الْحَيٰوةَ الدُّنْيَا ۞ فَاِنَّ الْجَحِيْمَ هِيَ الْمَاْوٰى ۞ وَاَمَّا مَنْ خَافَ مَقَامَ رَبِّهٖ وَنَهَى النَّفْسَ عَنِ الْهَوٰى ۞ فَاِنَّ الْجَنَّةَ هِيَ الْمَاْوٰى ۞

Since for every individual death is the beginning of his/her doomsday, the scene depicted in ayaat 35-36 and also in 40-41 is shown to each one in the Qabar also. ***It is reported from the Messenger of Allah (صلى الله عليه وآله وسلم) that the dead man is asked three questions in the Qabar: Who is Allah Subhana Hu? Who is Muhammad (صلى الله عليه وآله وسلم)? What did you do with your life? Only practicing believers with good deeds and strong faith will be able to answer them correctly. After this basic test the fortunate ones will see Jannat and the wretched ones will be shown Jahannum and told that is their home. This will keep them happy or worried for the rest of the period till the Day of Judgment.***

In this regard, the message given in ayaat 40-41 is very important for everyone. We must develop fear of Allah in our hearts with love for Him. With this state of mind, if one restrains from the base desires of worldly gains, he/she will Insha Allah, go to Jannat, as said ***"And as for him who stood in fear before his Rabb, and restrained himself from the base desires, So, verily, for him shall be Jannat, abode forever".*** وَاَمَّا مَنْ خَافَ مَقَامَ رَبِّهٖ وَنَهَى النَّفْسَ عَنِ الْهَوٰى ۞ فَاِنَّ الْجَنَّةَ هِيَ الْمَاْوٰى ۞

79.14 DESIRES THAT LEAD TO JAHANNAM

Inordinate desires and animalistic passion lead to the Hellfire, while self-control, perseverance, chastity and virtuous deeds performed in obedience to Allah and His Messenger (صلى الله عليه وآله وسلم) lead to Paradise. What takes us to Hell, is easy to do, while what is required for Paradise is difficult to do. ***Narrated Abu***

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Hurairah (رضى الله عنه), the Messenger of Allah (صلى الله عليه وآله وسلم) said, "The Hell Fire is surrounded by all wild desires and passions, while Paradise is surrounded by all kinds of things, unpleasant for the Nafs (Sahih Al-Bukhari).

79.15 WHEN SHALL BE THE EARTHLY DOOMSDAY?

Ayaat 42 concerns the generally asked question, "When shall there be Doomsday"? يَسْئَلُوْنَكَ عَنِ السَّاعَةِ اَيَّانَ مُرْسٰىهَا ۚ As discussed earlier, in one sense each one's doomsday begins with his/her death. Thus our real concern should be What are we doing to escape from its agony which awaits wrongdoers. As for its date of occurrence, it is a secret of Allah. Anyway, at the Resurrection when people will be awakened from their graves, they will just feel as if it was only yesterday. May Allah bestow upon us the good of this life and the life Hereafter.

As for the question, about the timing of the Doomsday, Rasool Allah (صلى الله عليه وآله وسلم) has predicted hundreds of pre-doomsday events to warn us. If you analyze these portents, you will see that most of them have already come to pass. There is irrefutable evidence that we are passing through the early phases of earthly Doomsday and Final hour may also be very near.

For example, ***the Messenger of Allah (صلى الله عليه وآله وسلم) said, "None knows it, but I describe to you its portents". "When a lady slave gives birth to her mistress, that will be of its portents; when the bare-footed people become the chiefs of the people, that will be the portents" (Sahih Al-Bukhari).***

The recent developments in cloning of humans from the preserved cells of the dead and use of surrogate mothers i.e. women who agree to accept the cloned embryo may be the fulfilments of the portent of "When a lady slave gives birth to her mistress". Lady slave is the hired surrogate mother and the mistress is the clone of the donor died already. As for bare-footed becoming chiefs of people you can see it in the history of political revolutions of the 20th century[9].

9 Sultan Bashir Mahmood, "Doomsday and Life after Death"

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سُوْرَةُ عَبَسَ

SURA ABASA

Revealed in Makkah, has 42 Ayaat

With the Name of Allah, Ar-Rahmaan, Ar- Raheem	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝
1. He showed sign of displeasure and turned away	عَبَسَ وَتَوَلّٰٓى ۝
2. When there came to him the blind man.	اَنْ جَآءَهُ الْاَعْمٰى ۝
3. And what could make you understand, that he might grow in purity?(after listening)	وَمَا يُدْرِيْكَ لَعَلَّهٗ يَزَّكّٰٓى ۝
4. Or that he is reminded, and Reminder might profit him?	اَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرٰى ۝
5. As to him who regards himself as self-sufficient, (Chief of the non believers)	اَمَّا مَنِ اسْتَغْنٰى ۝
6. To him you attended, and gave your full attention	فَاَنْتَ لَهٗ تَصَدّٰى ۝
7. And you will not be held responsible, if he (the non believer) would not purify himself	وَمَا عَلَيْكَ اَلَّا يَزَّكّٰى ۝

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8. And as for him who came to you striving earnestly	وَاَمَّا مَنْ جَآءَكَ يَسْعٰى ۙ
9. And he is afraid (of Allah)	وَهُوَ يَخْشٰى ۙ
10. So you were unmindful of him	فَاَنْتَ عَنْهُ تَلَهّٰى ۚ
11. By no means, it is a Reminder (Revelation from the Rabb of Universe)	كَلَّآ اِنَّهَا تَذْكِرَةٌ ۚ
12. So whoever wills, let him heed to it	فَمَنْ شَآءَ ذَكَرَهُ ۚ
13. (It is) written in scrolls held in honor	فِىْ صُحُفٍ مُّكَرَّمَةٍ ۙ
14. Exalted (in dignity), pure and holy	مَّرْفُوْعَةٍ مُّطَهَّرَةٍ ۙ
15. In the hands of (noble) scribes	بِاَيْدِىْ سَفَرَةٍ ۙ
16. Honourable, obedient and virtuous	كِرَامٍۢ بَرَرَةٍ ۚ
17. Woe to the Man! What has made him deny the Truth?	قُتِلَ الْاِنْسَانُ مَآ اَكْفَرَهٗ ۚ
18. (He forgets his own creation), from what stuff did (Allah) create him?	مِنْ اَىِّ شَىْءٍ خَلَقَهٗ ۚ
19. From a sperm drop. He created him and then programmed, him in due proportion	مِنْ نُّطْفَةٍ ؕ خَلَقَهٗ فَقَدَّرَهٗ ۙ

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20. Then (accordingly) He makes his way smooth for him	ثُمَّ السَّبِيلَ يَسَّرَهُ ۝
21. In the end He causes him to die, Thus puts him in his Qabar (grave)	ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ ۝
22. Then as He wills, He shall bring him back to life (again)	ثُمَّ إِذَا شَاءَ أَنشَرَهُ ۝
23. Nay! Indeed! (Man) has not fulfilled what He (Allah) commanded him	كَلَّا لَمَّا يَقْضِ مَا أَمَرَهُ ۝
24. So let! Man look into his own food (How is it being provided that he may thank Allah)	فَلْيَنظُرِ الْإِنسَانُ إِلَىٰ طَعَامِهِ ۝
25. (For that) We poured down (rain) water in abundance	أَنَّا صَبَبْنَا الْمَاءَ صَبًّا ۝
26. Then We split the earth in fissures	ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا ۝
27. Then We caused to grow in it, the corn grain	فَأَنبَتْنَا فِيهَا حَبًّا ۝
28. And grapes and nutritious vegetation	وَعِنَبًا وَقَضْبًا ۝
29. And Olives and Date palms	وَزَيْتُونًا وَنَخْلًا ۝
31. And lush gardens–dense with trees	وَحَدَائِقَ غُلْبًا ۝

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31. And fruit and fodder	وَّفَاكِهَةً وَّاَبًّا ۙ
32. A provision for you, and for your cattle (for a limited time)	مَّتَاعًا لَّكُمْ وَلِاَنْعَامِكُمْ ؕ
33. At length, when there will come the deafening Blast	فَاِذَا جَآءَتِ الصَّآخَّةُ ۚ
34. That Day, a man shall flee from his own brother	يَوْمَ يَفِرُّ الْمَرْءُ مِنْ اَخِيْهِ ۙ
35. And from his mother and his father	وَاُمِّهٖ وَاَبِيْهِ ۙ
36. And from his spouse and his children	وَصَاحِبَتِهٖ وَبَنِيْهِ ؕ
37. Each one on that Day will have enough concern (of his own) to make him indifferent (to the others)	لِكُلِّ امْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَاْنٌ يُّغْنِيْهِ ؕ
38. Some faces on that Day will be beaming (with happiness)	وُجُوْهٌ يَّوْمَئِذٍ مُّسْفِرَةٌ ۙ
39. Laughing, rejoicing (at the good news of Paradise)	ضَاحِكَةٌ مُّسْتَبْشِرَةٌ ۚ
40. And some faces that Day shall be dust-stained (due to fear of Hell)	وُجُوْهٌ يَّوْمَئِذٍ عَلَيْهَا غَبَرَةٌ ۙ
41. Covered with darkness	تَرْهَقُهَا قَتَرَةٌ ؕ
42. These will be (the one's), who had denied the truth and were wicked evildoers	اُولٰٓئِكَ هُمُ الْكَفَرَةُ الْفَجَرَةُ ۚ

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EXPLANATION AND INTERPRETATION

80.1 INTRODUCTION

Sura Abasa contains a great lesson for the preachers of Islam and the people engaged in the social uplift struggle for the masses. This is that, the first right on the time and attention of the leader is that of the sincere followers. There is a natural tendency in everyone to give importance to the more influential people even though they may be staunch opponents. Consequently, sincere workers are disheartened for lack of attention from the leader. Another lesson to be learnt from this sura is that missionaries must give priority in attention without prejudice to rank or status to those who are willing to listen. Guidance is from Allah only. As for the reward for your efforts, it is better in the Hereafter than this world. So never forget the accountability of Allah Subhana Hu.

80.2 THE FIRST RIGHT ON THE LEADER

The specific case history referred in the first 15 ayaat of sura Abasa concerns an incident when the Messenger of Allah Subhana Hu (صلى الله عليه وآله وسلم) was busy in preaching Islam to some important chiefs of Makkah. At this moment, a blind man and a devoted Muslim namely Ibne-Maktoom (رضى الله عنه) intervened and thus distracted the Prophet of Allah (صلى الله عليه وآله وسلم). The chiefs considered this intervention as their insult and minded it very much. So the Messenger of Allah (صلى الله عليه وآله وسلم) was disturbed signalled his displeasure that dishearted Ibne-Maktoom (رضى الله عنه). It is at this moment that the Messenger of Allah (صلى الله عليه وآله وسلم) received the following revelation.

"He showed sign of displeasure and turned him away, when there came to him the blind man. And what could make you understand, that he might had grown in purity? Or that he is reminded, and the Reminder might profit him. As to him who regarded himself self-sufficient, to him you attended, and gave your full attention. And you will not be held responsible, if he would not purify himself. And as for him who came to you striving earnestly, And he is afraid (of Allah). Of him you were unmindful",

عَبَسَ وَتَوَلّٰٓى ۞ اَنْ جَآءَهُ الْاَعْمٰى ۞ وَمَا يُدْرِيْكَ لَعَلَّهٗ يَزَّكّٰٓى ۞ اَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرٰى ۞
اَمَّا مَنِ اسْتَغْنٰى ۞ فَاَنْتَ لَهٗ تَصَدّٰى ۞ وَمَا عَلَيْكَ اَلَّا يَزَّكّٰى ۞ وَاَمَّا مَنْ جَآءَكَ يَسْعٰى ۞

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وَهُوَ يَخْشٰى ۞ فَاَنْتَ عَنْهُ تَلَهّٰى ۞

Some of the commentators of the Holy Quran assuming that the tone of the ayaat expresses a sort of displeasure of Allah Subhana Hu for His Messenger (صلى الله عليه وآله وسلم) think that ayaat 1-2 عَبَسَ وَتَوَلّٰٓى ۞ اَنْ جَآءَهُ الْاَعْمٰى ۞ are not addressed to him but to the pagan chiefs. However, this may be a misunderstanding only. In fact inclusion of these ayaat in the Quran is a clear proof that it is truly the Book of Allah and Rasool-Allah (صلى الله عليه وآله وسلم) delivered it to the world exactly as it was revealed on him, even if the text may seem unfavourable to his exalted status. May Allah bless him more and more. Indeed he is Al-Ameen (الامين) and Assadiq (الصادق), the true Messenger of Allah who passed the Revelation to mankind with the greatest honesty. Thus sura "Abasa" is no rebuke to the Prophet (صلى الله عليه وآله وسلم) but a standing reminder to all Muslims engaged in preaching or working at leadership positions.

80.3 THE HOLY QURAN-THE ROADMAP FOR ETERNAL SUCCESS

Ayaat 11-12, كَلَّآ اِنَّهَا تَذْكِرَةٌ ۞ فَمَنْ شَآءَ ذَكَرَهُ ۞ describe that Quran is a permanent Reminder for the mankind, the roadmap for success in the present and for the future life in the Hereafter. Believers are obliged to bring this fact to the notice of everyone on earth in the wisest manner. It is then up to the people to accept or reject it. Guidance is from Allah only. The general rule is given in sura Al-Raa'ad ayat 40 (فانما عليك البلاغ وعلينا الحساب). ***"So indeed, on you is obligatory to convey (the Message of Allah) and upon Us is the reckoning" 13(40).*** Thus preaching of Islam is duty of every Muslim man and woman.

80.4 THE HOLY QURAN AND ITS PRINTING

Ayaat 13-16 speak about the exalted status of the Holy Quran in the spiritual domain. ***"(It is) written in scrolls held in honour; exalted (in dignity), holy and pure; in the hands of (noble) scribes; honorable, obedient and virtuous".*** فِىْ صُحُفٍ مُّكَرَّمَةٍ ۞ مَّرْفُوْعَةٍ مُّطَهَّرَةٍ ۞ بِاَيْدِىْ سَفَرَةٍ ۞ كِرَامٍۢ بَرَرَةٍ ۞ In these ayaat there is an important lesson for the printers and publishers of the Holy Quran also. The Book of Allah must be written/typed with utmost respect and care and printing must be of very good quality and the noble pious people should handle it. It is unfortunate that inspite of our belief and respect for the Book of Allah, often the quality of printing is very poor, which is against the very spirit of the Book of Allah.

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Exalted status of the Holy Quran in the Sight of Allah means that, caring for it in any manner; its learning, reciting propagating and acting upon, has guaranteed reward from the Creator of the universe. ***The Messenger of Allah (صلى الله عليه وآله وسلم) told that a person who recites the Quran and learns it by heart, will be with the (angels) honourables and obedient (in the heaven) And such a person who have to exhert himself to learn the Quran by heart and recites it with great difficulty, will have a double reward (Sahih Al-Bukhari).***

80.5 UNGRATEFUL BEHAVIOUR

Attitude of indifference to the Holy Quran is like being ungrateful to the Creator who has revealed it only for the good of mankind, in this world and the world Hereafter. Indeed, neglect of the word of Allah is the cause of the disgrace of Muslims today. In this respect ayat 17 is an eye opener قُتِلَ الْاِنْسَانُ مَآ اَكْفَرَهٗ ۚ ***"Woe to the Man! What has made him deny the Truth".*** Therefore, those who reject or deny the Holy Quran are their own enemy. They are the ones who are ignorant of the higher purpose of their life. They live at animal level only. To discover the true purpose of the life the following ayaat 17-25 invite us to think into our own creation.

"Woe to the Man! What has made him deny the Truth (He forgets his own creation, Let him realize) From what stuff did He (Allah) create him? From a sperm drop. He created him and thereby measured him in due proportions. Then He makes his way smooth for him. In the end He causes him to die and puts him in his Qabar (grave). Then as He wills, He shall bring him back to life (again). Nevertheless, (Man) has not fulfilled what He (Allah) has commanded him".

قُتِلَ الْاِنْسَانُ مَآ اَكْفَرَهٗ ۚ مِنْ اَيِّ شَيْءٍ خَلَقَهٗ ۚ مِنْ نُّطْفَةٍ ۖ خَلَقَهٗ فَقَدَّرَهٗ ۚ ثُمَّ السَّبِيْلَ يَسَّرَهٗ ۚ
ثُمَّ اَمَاتَهٗ فَاَقْبَرَهٗ ۚ ثُمَّ اِذَا شَآءَ اَنْشَرَهٗ ۚ كَلَّا لَمَّا يَقْضِ مَآ اَمَرَهٗ ۚ

80.6 HUMBLE BEGINNING OF MAN

Ayaat 17-19 remind us of the humble beginning of our journey of life. مِنْ اَيِّ شَيْءٍ خَلَقَهٗ ۚ مِنْ نُّطْفَةٍ ۖ خَلَقَهٗ فَقَدَّرَهٗ ۚ. Starting from a sperm, Allah has made us into what we are. As per ayat 20, He has given us wisdom and powers to make our way easy in the world. ثُمَّ السَّبِيْلَ يَسَّرَهٗ ۚ Ayat 21 emphasizes that at the end of this worldly journey we shall be put in the world of Graves. ثُمَّ اَمَاتَهٗ فَاَقْبَرَهٗ ۚ Ayat 22 reminds us that then we

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shall be brought back to life with another living body, ثُمَّ اِذَاشَآءَ اَنْشَرَهٗ ۝ and judged for our ultimate place in Jannat or Jahannam. The figure given in Annexure – 80.1 shows the various stages of our existence from eternity to eternity.

80.7 INDIFFERENT ATTITUDE OF LIFE

Alas! Man in his pursuits of worldly provisions forgets his Real Provider. Some of them out rightly disbelieve in Him and some don't find time to thank Him. Busy after race of worldly gains, neither they bother to understand the purpose behind their own creation, nor remember their Creator. Whereas, fact of the matter is that their life on earth is not the end of the story. It is merely a test period to prepare us for the future heights of life. Trough his Messengers to every nation on earth, Requirements of this test were repeatedly made clear by Allah Subhana Hu. Finally, He sent His last Messenger to deliver the consolidated Message for all times to come. Unfortunately, under psychic influences of their backgrounds, people fail to appreciate this reality of Islam. Even many of the Muslims caught by their social customs, do not follow it consciously. This attitude is lamented in ayat 23. ***"Nay, indeed! Man has not done what he has been commanded (by Allah)"*** كَلَّا لَمَّا يَقْضِ مَآ اَمَرَهٗ ۝.

80.8 VARIOUS KINDS OF DEVELOPMENTS ON EARTH

What to say of obeying the commands of Allah, most of the mankind do not even bother to thank Him for the unlimited bounties He has made for them. The following ayaat 24-32 are a reminder so that we may mend our ways.

"So let! Man look into his own food (How did We arrange it)? We poured down (rain) water in abundance. Then We split the earth in fissures, Then We caused to grow on it, the grain, and grapes and nutritious vegetation, And Olives and Date palms. And lush gardens– dense with trees. And fruit and fodder. A provision for you and for your cattle (Even then you do not thank Allah)".

فَلْيَنْظُرِ الْاِنْسَانُ اِلٰى طَعَامِهٖٓ ۝ اَنَّا صَبَبْنَا الْمَآءَ صَبًّا ۝ ثُمَّ شَقَقْنَا الْاَرْضَ شَقًّا ۝ فَاَنْۢبَتْنَا فِيْهَا حَبًّا ۝ وَّعِنَبًا وَّقَضْبًا ۝ وَّزَيْتُوْنًا وَّنَخْلًا ۝ وَّحَدَآئِقَ غُلْبًا ۝ وَّفَاكِهَةً وَّاَبًّا ۝ مَّتَاعًا لَّكُمْ وَلِاَنْعَامِكُمْ ۝

These ayaat point out to some of the very important scientific facts in the evolution of earth concerning the natural history of development of plant and vegetable life on it. First of all ayat 24 invites man to look into the ways his own food has been made? فَلْيَنْظُرِ الْاِنْسَانُ اِلٰى طَعَامِهٖٓ ۝. Ayaat 25-27 provide the scientific answer to this question

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by pointing out different phases of development on earth to render it suitable for the growth of plant and vegetable life.

In the beginning, earth consisted of hot Lava. As said in ayat 25, Allah blessed with abundant continuous rainfalls which as per the latest scientific discoveries lasted for millions of years. اَنَّا صَبَبْنَا الْمَآءَ صَبًّا ۝ Thus surface of earth was cooled down to the comfortable limits, with abundant water flowing on it. From it oceans, streams, mountains, ice bergs appeared. As a result of chemical reaction between water, air and soil constituents; and due to changing weathers, outer crust of earth, as mentioned in ayat 26 passed through a cycle of splitting and fissuring which made it soft and suitable for plant life ثُمَّ شَقَقْنَا الْاَرْضَ شَقًّا ۝. Studies of early history of earth prove that it took almost a billion years for it to become fertile land able to bear vegetation. Thereafter started the biological evolution. In a quick process millions of species came into existence in few thousand years. Later some of these developed to bear flowers and fruit فَاَنْۢبَتْنَا فِيْهَا حَبًّا ۝ .

Ayaat 28-29 specially mention grapes, olives and date-palms, being very useful fruits for the health of human beings, which are a source of food, as well as special medicinal value. In this regard palm tree is a real wonder plant whose everything, from skin to fruit is useful for the mankind. Similarly, olive tree is a source of special fats, which improve the function of heart and has immense medicinal value. Grapes are no less useful a source of sugar and minerals. As said in the ayat 32, ***"They are valuable provisions for you and for your animals"*** مَّتَاعًا لَّكُمْ وَلِاَنْعَامِكُمْ ۝. Indeed survival and progress of human civilization depends upon the plant life. They are not only the source of food, but also produce oxygen essential for our survival. They also keep our weather moderate. Even the fuel we use may it be wood, coal, oil or gas, ultimately comes from the plants.

Thus Allah Subhana Hu, in ayaat 25-32, reminds mankind to think scientifically and appreciate how before the arrival of man on earth, He had already arranged all that was necessary for their comfort and nourishment. It will be real ungrateful behaviour if we do not acknowledge and thank His kindness for all that He has given us without our asking (O Allah! all praise is for you. We thank you and ask forgiveness for our careless attitude).

80.9 REWARDS AND PUNISHMENTS OF THE HEREAFTER

In its ayaat 33-42, sura Abasa reminds that this world is not forever. It is soon going to have its Doomsday. In fact, we may be already living in that period.

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"Finally, there will be the deafening Blast. That Day, a man shall flee from his own brother, and from his mother and his father, and from his spouse and his children, Each one on that Day will have enough concern (of his own) to make him indifferent (to the others). Some faces on that Day will be beaming (with happiness), Laughing, rejoicing (at good news of paradise). And some faces on that Day shall be dust-stained covered with darkness. These will be (the one's), who denied the Truth and were wicked evildoers".

فَإِذَا جَآءَتِ الصَّآخَّةُ ۞ يَوْمَ يَفِرُّ الْمَرْءُ مِنْ اَخِيْهِ ۞ وَاُمِّهٖ وَاَبِيْهِ ۞ وَصَاحِبَتِهٖ وَبَنِيْهِ ۞ لِكُلِّ امْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَاْنٌ يُّغْنِيْهِ ۞ وُجُوْهٌ يَّوْمَئِذٍ مُّسْفِرَةٌ ۞ ضَاحِكَةٌ مُّسْتَبْشِرَةٌ ۞ وَوُجُوْهٌ يَّوْمَئِذٍ عَلَيْهَا غَبَرَةٌ ۞ تَرْهَقُهَا قَتَرَةٌ ۞ اُولٰٓئِكَ هُمُ الْكَفَرَةُ الْفَجَرَةُ ۞

80.10 BIG BANG OF THE DOOMSDAY

Scenario described in Ayaat 33-37 is of last hours of the earthly Doomsday. Ayat 33 points out that it will be sounded by a Big Bang. Ayaat 34-37 inform of period of great commotions and upheavals. Before that, conditions on earth will have gone so bad that each one will be concerned just for his/her own safety only.

They will beg for help but no one will come forward. Man shall flee from his brother, mother and father. Husbands will leave their families. At length, there will come, the terrible fateful Hour of the final Doom. Everything will be destroyed suddenly: Then there shall be long silence followed by the universal Doomsday. After that, the process of re-creation will begin, a grand new universal order. Thereafter, stage will be set for the Youm-ud-Din i.e. the Day of Judgment.

As we can see from ayaat 38-42, after the judgment, people will be divided in two groups, one with the faces beaming with happiness, laughing and joyful with the good news of Jannat. وُجُوْهٌ يَّوْمَئِذٍ مُّسْفِرَةٌ ۞ ضَاحِكَةٌ مُّسْتَبْشِرَةٌ ۞. Then there shall be dust stained, veiled in darkness, disappointed and terribly upset faces also. وَوُجُوْهٌ يَّوْمَئِذٍ عَلَيْهَا غَبَرَةٌ ۞ تَرْهَقُهَا قَتَرَةٌ ۞

This will be the result of their misdeeds in their earthly life. As told in ayat 42, they are the ones who disbelieved and performed wicked deeds during their earthy existence. اُولٰٓئِكَ هُمُ الْكَفَرَةُ الْفَجَرَةُ ۞.

May Allah save us from this fate!

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ANNEXURE - 80.I

OUR JOURNEY THROUGH THE TIME AND SPACE

Ayat 28 Sura Baqra, describes our life journey through the time and space. It says:

"How do you disbelieve in Allah, Seeing you were dead and He gave you life, then He shall make you dead, then He shall give you life, then unto Him You shall be returned" 2(28).

In the Holy Quran Sura Al-Mul1k, Ayat 2 death and life are also described as two creative states of existence. Each one of us will pass through them to meet our final destination. Life is the state of existence with a body, whereas death is the state of existence without body. As such, before our earthly arrival, we used to live in the state of death. From there we entered into the state of present bodily life. Here from we shall enter into second state of death and then into our second life of eternal existence. Thus we are travelers of a long road in our time dimension that passes through different phases of existence. Figure below is a simple representation of this road map.

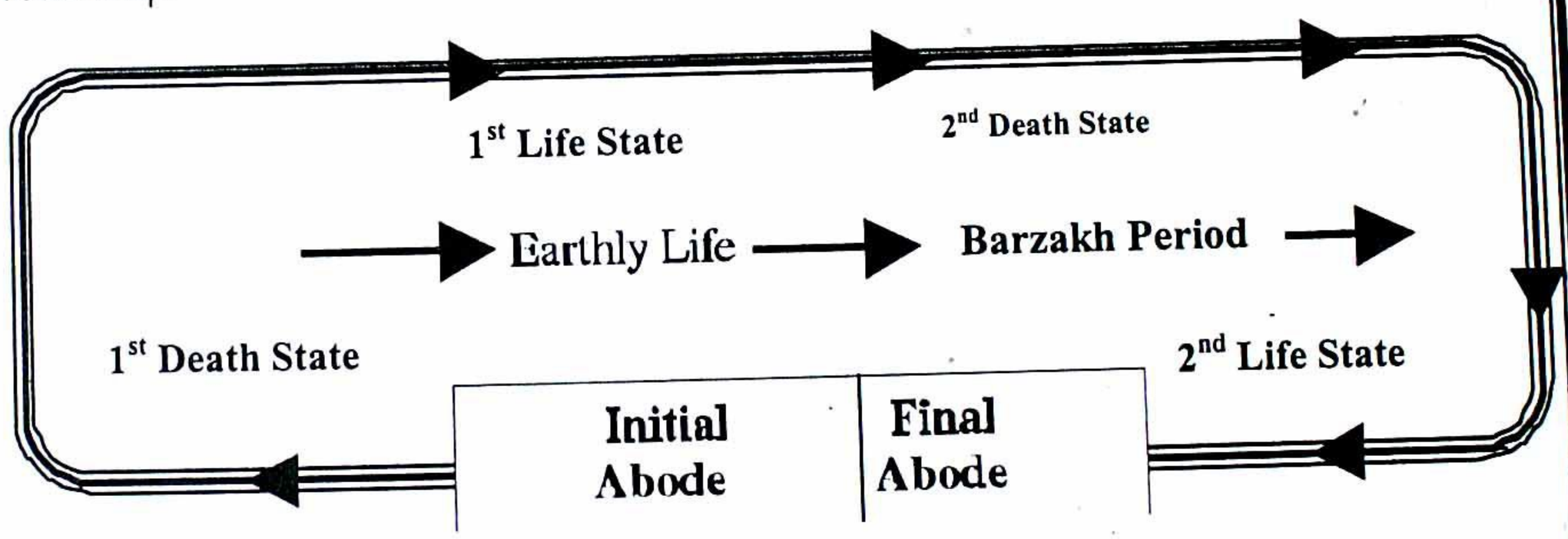

Fig 1: Road Map of our Journet through Time and Space

The Holy Quran guides us to know that Man is a permanent reality in the Universe. The last of the Messenger of Allah (صلى الله عليه وآله وسلم) told about himself that he was the first in design among the creations of Allah. Thus in the spiritual existence man had existed even before the angles and the Jinns. In fact, universe was created for him. Thus man is the primary cause of creation, who in his spiritual

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existence was there even before the beginning of Universe and will remain there even after it.

We may understand this scenario of our own reality with the similitude of water. In liquid form it adopts the shape of its container. If the container is broken, it flows out quickly and seeps in the earth or vanishes into vapour form. If somehow vapours can be collected and cooled, it can reappear into liquid state again. When cooled, it will freeze and become solid like glass. However, whatever the state of existence, it is water always. Similar is the case of our own reality if the human body. When damaged it decays, killed or diseased beyond repair, the Self will leave it. However, under different set of conditions, it can be brought back to life again. As already explained, the Holy Quran calls "our out of body existence" "Death" and "in the body existence" by the name "Life". As such each of us has two deaths and two lives i.e. pre-birth and after earthly life are the two death states, whereas, earthy existence and after doomsday existence are our two life states.

As said earlier, in the concept of multi-dimensional Aalameen' (عالمين) state of life and death are dimension change only. The Holy Quran explains it with the similitude of day and night or darkness and light. In the cycle of day and night there is only a phase change. Space remains the same. As such our journey through time and space is like jumping from an upper dimension to a lower dimension and vice versa. We may appreciate it by the analogy of the jumping of electrons in the atomic orbits, which can also be here and there at the same time and same place.

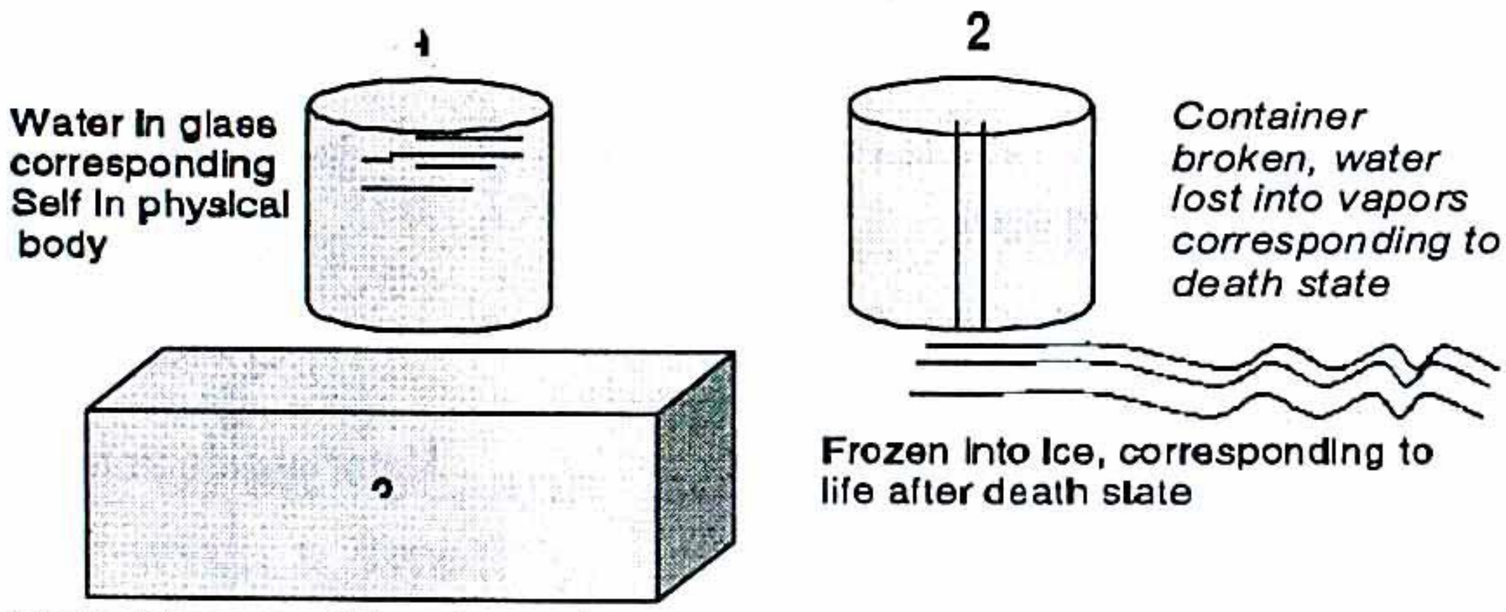

Fig 1: Example of the phase change of Water

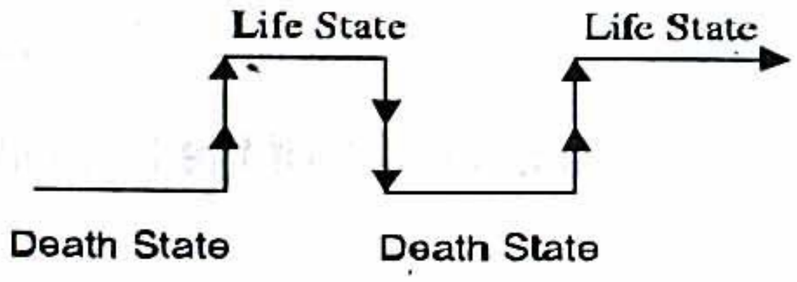

Fig 2: Example of the life and death being only dimensional changes for man.

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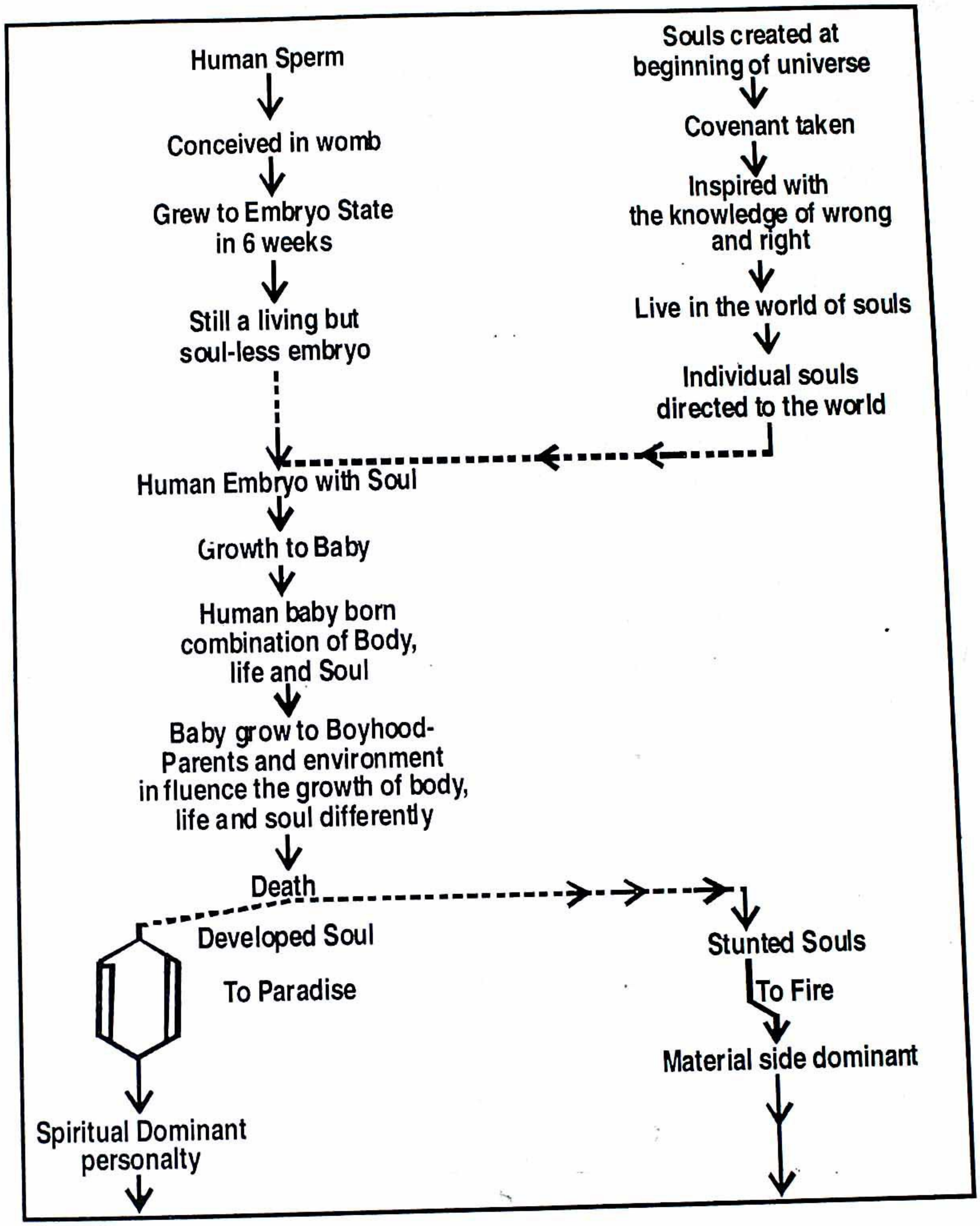

Fig: 80.1 Before Life and After Life Scenario of the Human Existence

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سُوْرَةُ التَّكْوِيْرِ

SURA AT-TAKWEER

Revealed in Makkah, has 29 Ayaat

With the Name of Allah, Ar-Rahmaan, Ar-Raheem	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝
1. (Think of the time) When the Sun will be folded up	اِذَا الشَّمْسُ كُوِّرَتْ ۝
2. And when the stars will lose their luster	وَاِذَا النُّجُوْمُ انْكَدَرَتْ ۝
3. And when the mountains will be swept away	وَاِذَاالْجِبَالُ سُيِّرَتْ ۝
4. And (thinks of the chaos) when the she-camels with young ones will be left unattended	وَاِذَا الْعِشَارُ عُطِّلَتْ ۝
5. And when (in fear) the beasts are herded together	وَاِذَا الْوُحُوْشُ حُشِرَتْ ۝
6. And when oceans boil over with a swell	وَاِذَاالْبِحَارُ سُجِّرَتْ ۝

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7.	And (think of the time) when the Nafoos (souls) will be joined together, the like with the like (with their bodies)	وَاِذَاالنُّفُوْسُ زُوِّجَتْ ۚ
8.	And when (on the Day of Judgment) the infant female that was buried alive, will be made to ask	وَاِذَا الْمَوْءٗدَةُ سُئِلَتْ ۚ
9.	For what crime she was killed?	بِاَيِّ ذَنْۢبٍ قُتِلَتْ ۚ
10.	And when (for the accountability) the record (of deeds) are laid open	وَاِذَا الصُّحُفُ نُشِرَتْ ۚ
11.	And when the heaven will be rent asunder	وَاِذَاالسَّمَآءُ كُشِطَتْ ۚ
12.	And when the blazing fire (of Hell) will be lit to fierce heat	وَاِذَا الْجَحِيْمُ سُعِّرَتْ ۚ
13.	And when the Jannat will be brought in view	وَاِذَا الْجَنَّةُ اُزْلِفَتْ ۚ

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14. (Then) every soul (Nafs) shall know, what has it brought forward (for that Day)	عَلِمَتْ نَفْسٌ مَّآ اَحْضَرَتْ ﴿١٤﴾
15. But No! I call to witness the cyclic (travel of) heavenly bodies as a parable of Resurrection)	فَلَآ اُقْسِمُ بِالْخُنَّسِ ﴿١٥﴾
16. That run their courses and then hide (and then appear to rise)	الْجَوَارِ الْكُنَّسِ ﴿١٦﴾
17. And by the night as it dissipates	وَالَّيْلِ اِذَا عَسْعَسَ ﴿١٧﴾
18. And by the dawn as it breathes to rise on the day (Resurrection is also like wise)	وَالصُّبْحِ اِذَا تَنَفَّسَ ﴿١٨﴾
19. Indeed, this (Quran) is the Word of a most Honourable Messenger (Gibraeel)	اِنَّهٗ لَقَوْلُ رَسُوْلٍ كَرِيْمٍ ﴿١٩﴾
20. Endued with power, held in honour, by the Occupier of the Arsh	ذِىْ قُوَّةٍ عِنْدَ ذِى الْعَرْشِ مَكِيْنٍ ﴿٢٠﴾
21. Who is obeyed, and is trustworthy	مُّطَاعٍ ثَمَّ اَمِيْنٍ ﴿٢١﴾

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22. And (O! people), your companion (Muhammad) is not one possessed	وَمَا صَاحِبُكُمْ بِمَجْنُوْنٍ ۚ٢٢
23. And beyond doubt, he saw him (Gibraeel) in the clear horizon	وَلَقَدْ رَاٰهُ بِالْاُفُقِ الْمُبِيْنِ ۚ٢٣
24. And neither is he stingy to withhold the knowledge of the unseen	وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِيْنٍ ۚ٢٤
25. And nor is that (Revelation) the word of a Shaitaan, the cursed	وَمَا هُوَ بِقَوْلِ شَيْطٰنٍ رَّجِيْمٍ ۚ٢٥
26. Where then, do you go (away from it)?	فَاَيْنَ تَذْهَبُوْنَ ۚ٢٦
27. That (Quran) is not but a Reminder to the worlds	اِنْ هُوَ اِلَّا ذِكْرٌ لِّلْعٰلَمِيْنَ ۚ٢٧
28. To each one among you, who wishes to walk a straight way	لِمَنْ شَآءَ مِنْكُمْ اَنْ يَّسْتَقِيْمَ ۚ٢٨
29. And you cannot even will unless Allah wills; The Rabb of the Worlds (Universe)	وَمَا تَشَآءُوْنَ اِلَّآ اَنْ يَّشَآءَ اللّٰهُ رَبُّ الْعٰلَمِيْنَ ۚ٢٩

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EXPLANATION AND INTERPRETATION

81.1 INTRODUCTION

First of all, sura At-Takweer points out some of the terrible happenings in heavens and the earth leading to the Universal Doomsday. Then it teaches us about the pending accountability by Allah Subhana Hu. Therefore, to guide men on the Right Path He has been sending His prophets, last of them being Muhammad (صلى الله عليه وآله وسلم). Thus sura At-Takweer assures mankind about the Truth of the Revelation and the need to act upon it.

81.2 NEAR END EVENTS

As you may see from ayaat 1-6 the scene of the coming of the Doomsday is of total chaos. Before the final Doomsday, sun will cease to shine, stars will loose their luster, and mountains will be swept away. In that terrible state of affairs, everyone will be worried about his/her own safety. So far so that even the Beduins will abandon their prized she-camels. In this state of chaos, wild animals will herd together in fear. On the earth there will be fire all around. Even the oceans will be on fire and swell over the land. We are asked to think over those horrible times. ***"When the Sun will be folded into darkness. And when the stars will lose their luster; And when the mountains will be swept away; And when the she-camels with young ones will be left unattended; And when beasts are herded together; And when oceans boil over with a swell".***

اِذَا الشَّمْسُ كُوِّرَتْ ۝ وَاِذَا النُّجُوْمُ انْكَدَرَتْ ۝ وَاِذَا الْجِبَالُ سُيِّرَتْ ۝ وَاِذَا الْعِشَارُ عُطِّلَتْ ۝ وَاِذَا الْوُحُوْشُ حُشِرَتْ ۝ وَاِذَاالْبِحَارُ سُجِّرَتْ ۝

81.3 SCENE OF RESURRECTION

The events described above may happen in the order of the occurrence or may fall differently, that is not important. As part of the Universal Doomsday, each one of them is a terrible catastrophe. After this, will be the Resurrection followed by the Day of Judgment. Ayaat 7-14 point out some of its events.

"And (Think of the Time) when the Nafoos (souls) are coupled (with the bodies); the like with the like And when the infant female that was buried alive, is made to ask, "for what crime she was killed"? And

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when the record (of deeds) are laid open, And when the heaven all over is laid off bare, And when the blazing fire of Hell is lit to fierce heat, And when the Jannat is brought in full view, (Then) at that time every soul (Nafs) shall know, what had it brought forward (for that Day)".

وَاِذَاالنُّفُوْسُ زُوِّجَتْ ۞ وَاِذَا الْمَوْءٗدَةُ سُئِلَتْ ۞ بِاَيِّ ذَنْۢبٍ قُتِلَتْ ۞ وَاِذَا الصُّحُفُ نُشِرَتْ ۞
وَاِذَاالسَّمَآءُ كُشِطَتْ ۞ وَاِذَا الْجَحِيْمُ سُعِّرَتْ ۞ وَاِذَا الْجَنَّةُ اُزْلِفَتْ ۞ عَلِمَتْ نَفْسٌ مَّآ اَحْضَرَتْ ۞

The most important lesson brought home by these ayaat is revealed in ayat 14, "Then every Nafs (soul) shall know, what had it brought forward (for that Day)". Only those are wise enough who prepare well for this pending fate.

It should be of no surprise for the believers that science has also now started believing in the end of Universe while at the same time visualizing similar happenings about the end. It is a standing miracle of the Holy Quran that it pointed such important scientific concepts more than fourteen hundred years ago. Abrief of these happenings is given in the following[10].

81.4 SOME GREAT CATASTROPHES IN THE PRE-DOOMSDAY PERIOD

Ayat 1 tells that one of the major signs of the Doomsday is the death of our own Sun, which for the last four billion years is the source of light, heat and electromagnetic energy on earth. Eventually, it will be folded up and end into darkness. اِذَا الشَّمْسُ كُوِّرَتْ ۞ . Present discoveries in science also lead to similar conclusions. Estimates are that even under the normal circumstances, Sun will darken with time due to dwindling resource of its hydrogen fuel for nuclear fusion reactions. Ultimately, it will be reduced to a dead star, a black body in the heavens. But this may take billions of years. However, from the sura At-Takweer and various other suras of the Holy Quran, one sees that it may happen much earlier due to some abnormality in nature.

Therefore, possibilities of accidental solar disaster cannot be ruled out. Scientists now routinely observe stars in the heavens ending as gaseous nebulae with explosive power whose tremors are felt even at billions of miles away. As for the scene pointed out in ayat, ***"And when the stars will lose their luster"*** وَاِذَا النُّجُوْمُ انْكَدَرَتْ ۞ modern science has now lot to say (Annexure - 81.1).

10 Sultan Bashir Mahmood, "Doomsday and Life After Death", Holy Quran Research Foundation, Islamabad)

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81.5 PRE-DOOMSDAY-DIFFERENT CALAIMITIES

Events pointed out in ayaat 3-7 seem consequential to the events of ayaat 1 and 2. Space between Sun and Earth will be gutted with solar matter. Consequently, planet Earth will experience earthquakes of extremely high magnitude. So much so that mountains will burst open. By continuous vibrations, the holding forces between the particles would loosen. Thereafter, under the influence of increasing gravitational attraction by the additional solar matter around the Earth, mountains may be pulled up and start flying in space like satellites.

وَاِذَاالْجِبَالُ سُيِّرَتْ ۝ وَاِذَا الْعِشَارُ عُطِّلَتْ ۝ وَاِذَا الْوُحُوْشُ حُشِرَتْ ۝ وَاِذَاالْبِحَارُ سُجِّرَتْ ۝

"And when the mountains will be swept away; And when the she-camels with young ones will be left unattended; And when the beasts are herded together; And when oceans burst out with a swell". The scenario of ayaat 4-6 can also occur due to the impact of some large asteroid on the Earth. This is evident from ayaat 69 (13-15) also which say:

"And when the Soor shall sound, one blast, Earth and the mountains, will be lifted up, and crushed with one Crash. Then on that Day, the Event will fall".

81.6 EARTH WILL BE PUSHED OUT OF ITS ORBIT

The scenario of the crash depicted in ayaat 69(13-15) indicates that it will be due to some extra-terrestrial mechanism. A giant asteroid or some other heavenly object with a large mass may strike the Earth and push it out of its present orbit around the Sun. The extent to which Earth will be lifted out of its present equilibrium depends upon the intensity and the orientation of the crash. In case it throws the Earth towards the Sun, the mutual gravitational pull will continue increasing with the decreasing distance between the two thereby accelerating the fall of the Earth in the Sun. New orbit of the Earth will thus be like gradual winding in the fashion of a spiral disc, pulling the Earth closer and closer to the Sun in each revolution.

The striking of the Earth by a giant asteroid is always an open possibility. The Earth may also be harmed by the fall of large meteorites. Such cosmic catastrophe has been widely discussed recently[11]. It is thought that a 10 KM diameter asteroid that hit the Earth caused simultaneous extinction of dinosaurs and many other species 65

11 D. Clark, G. Hunt & W. Mirea, New Scientist vol. 80, pp 861, 1978

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million years ago[12]. To eliminate life on the Earth entirely, it may require the strike of asteroids ten times larger than the one that had destroyed the dinosaurs.

As the orbit of the Earth around the Sun shrinks after the crash, its orbital velocity will increase at a pace inversely proportional to its distance from the centre of Sun. This will result in the increased velocity of Earth around its own axis thereby initiating a chain reaction of destructive events vis-a-vis enhancement of the centrifugal forces acting on the body of the Earth.

Consequently, matter on the Earth, such as mountains would separate and be thrown away into space. Water in the oceans would rush out. With further increase in the rotation of the Earth, internal molten lava in its core will be subject to extreme cyclic pressures that might ultimately result into the bursting open of the interior of the Earth. Moreover, with the increasing velocities the time period of the year and the day would decrease gradually, fulfilling the prophecy of the Prophet of Allah (صلى الله عليه وآله وسلم) that near the Doomsday, a year will be as a month, a month as if a week, a week as if a day and a day as if an hour (Sahih Al-Bukhari – Al-Muslim).

Ayat 4 expresses state of fear and confusion in the human population the intensity of which will be such that even the Arab Beduins, who value she-camels very much, will have no time for them ***"And when the she-camels with young ones are left unattended"*** وَاِذَا الْعِشَارُ عُطِّلَتْ ۚ. Lack of interest in camels also predicts that near the Doomsday, they will be replaced by other means of transport. It is what has already occurred. In these days Beduins are more interested in land Cruisers, large trucks, and automobiles.

Ayat 5 ***"When the wild beasts are herded together"*** وَاِذَا الْوُحُوْشُ حُشِرَتْ ۚ, points out that near earthly doomsday, there will be so much fear in the environment that even the wild animals will herd together for safety. It has been observed by scientists that at the time of great natural calamities, wild beasts do get together in the protection of each other.

Ayat 6 وَاِذَاالْبِحَارُ سُجِّرَتْ ۚ And consider when the "Oceans burst on fire with a swell" seems also to point out major environmental threats before the earthly Doomsday. It could happen due to rising atmospheric temperatures. It has been estimated by the environmentalists that if atmospheric temperature goes on rising at its current rate, over next 100 years about half of the land may already be covered by

12 New Scientist Vol. 85.P.5, 1980

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water through swelling over of oceans. As for the scene of the oceans on fire, it may happen due to large-scale undersea volcanic activity.

Ayat 7, ***"When the Nafoos are coupled"*** وَاِذَاالنُّفُوْسُ زُوِّجَتْ ۚ seems to indicate that in the time of calamities, people in the world forgetting their differences will unite as one humanity. In the context of Resurrection, it may mean reunion of the bodies with the souls.

81.7 GREATEST SIN ARABIC NEEDS EDITING "MEEM": E.G.

While reminding man about the Doomsday, ayaat 8-9 وَاِذَا الْمَوْءٗدَةُ سُئِلَتْ ۚ بِاَيِّ ذَنْۢبٍ قُتِلَتْ ۚ mention about one of the horrible crimes of killing of the girl children. In the olden days, due to gender preference some people used to bury the girls alive or kill them through strangling. Nowadays they also kill them alive but use more sophisticated ways. For example, they get rid of them by aborting female fetus. As for in real life, girls face social discrimination at every stage, in health, education and all other opportunities of life. In the West under the pretext of the so-called gender equality slogan, the glamorous sex life and advertisement media is exploiting young girls and thus mercilessly making them prey to the capitalistic industrialized consumer societies of today. This is killing their soul every day. As warned in ayaat 8-9, they will be held accountable for these crimes against the women, especially the young ones.

81.8 REGION BETWEEN THE JAHANNAM AND JANNAT

One of the important milestones in our journey to the Hereafter is "When the record of our deeds shall be laid open" وَاِذَا الصُّحُفُ نُشِرَتْ ۚ

This is before the Day of Judgment when we enter the Alam-e-Barzakh (Alam-e-Qaboor). Each one is shown the film of his/her deeds as witness over them. It is reported by many recent scientific studies on "life after death", that it takes place soon after the death (Annexure – 81.2).

81.9 SOME SCENES OF THE NEW UNIVERSE

The scene expressed in ayat 11, وَاِذَاالسَّمَآءُ كُشِطَتْ ۚ And when the heaven is rent asunder, is of the overall destructions of the prevailing universal order before the Universal Day of Judgment. As reported by ayaat 12-13 وَاِذَا الْجَحِيْمُ سُعِّرَتْ ۚ وَاِذَا الْجَنَّةُ اُزْلِفَتْ ۚ

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Hell and Paradise will be placed in full view of everyone at the time of the Day of Judgment. The new universe will consist of the following major regions:

Hell	A place of blazing hot plasma, for punishment of the rebels of Allah.
Jannat	A place of un-imaginable delights as a reward to the righteous ones.
Airaaf	An in-between place to prepare for entry into Jannat.

After this will be Resurrection. As said in ayat 14, عَلِمَتْ نَفْسٌ مَّآ اَحْضَرَتْ ۝ ***"Then every soul shall know what has it brought forward".***

81.10 PERMANENCE IS TO CHANGE ONLY

Those who find it difficult to understand the phenomenon of the life after death, they are reminded in ayaat 15-18 that "change" is the part of the overall Design of Nature. You can see it in the working of many natural phenomena such as cycle of day and yearly weather, revolving of the planets and stars on their own axes etc. Thus Allah, who creates and re-creates in so many ways, how can you deny His abilities to re-create you from the dead. It is revealed in ayaat 15-18.

"But No! I call to witness the revolving (stars and planets as a proof of Resurrection) That run their courses and then hide (appear to rise and set). And by the night as it dissipates, And by the dawn as it breaths again", فَلَآ اُقْسِمُ بِالْخُنَّسِ ۝ الْجَوَارِ الْكُنَّسِ ۝ وَالَّيْلِ اِذَا عَسْعَسَ ۝ وَالصُّبْحِ اِذَا تَنَفَّسَ ۝

Ayat 15 invites our attention to the working of the planets. They don't have their own light but appear to rise and set due to the reflecting solar light. Ayaat 17-18 take us to the cycle of day and night (which is due to the turning of planets in front of the Sun). Similar is the man's Journey in time – space continuum. Earthly life is temporary but death is not forever also. Permanence is to change only. Accordingly, Universe is also going to change and so you will also be resurrected after death.

81.11 QURAN AND ITS REVELATION

Salvation on Resurrection will depend upon your understanding and acting upon the Book of Allah. Ayaat 19-23 speak about the special arrangements of its transmission to mankind. ***"Indeed, this (Quran) is the Word of a most Honourable Messenger (Gibraeel), Endued with power, held in honour, by the Rabb of the Arsh, Who is obeyed (In Heaven) and is trustworthy. And your companion (Muhammad) is not one possessed (O! people don't doubt him) He truly saw him (Gibraeel) on the clear horizon"***

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إِنَّهُ لَقَوْلُ رَسُوْلٍ كَرِيْمٍ ۙ ذِىْ قُوَّةٍ عِنْدَ ذِى الْعَرْشِ مَكِيْنٍ ۙ مُّطَاعٍ ثَمَّ اَمِيْنٍ ۚ وَمَا صَاحِبُكُمْ بِمَجْنُوْنٍ ۚ وَلَقَدْ رَاٰهُ بِالْاُفُقِ الْمُبِيْنِ ۚ

The Holy Quran was revealed on the Prophet (صلى الله عليه وآله وسلم) with the medium of the angel Gibraeel (عليه السلام). As told in the ayat 19, he is the Arch Angel held in great esteem before the Creator of the worlds. Importance of the Holy Quran should be apparent from the fact the Allah Subhana Hu assigned His most Honourable angel Gibraeel (عليه السلام) to transmit this Book to mankind. No devil, Shaitaan or Jinn could have power over him or to distract him or interfere in the Message of Allah given to him to reveal on His Rasool (صلى الله عليه وآله وسلم) on Earth.

81.12 THE MESSENGER OF ALLAH (P.B.U.H) AND THE FIRST REVELATION

Ayaat 21-24, speak about the credentials of the beholder of the holy Quran. As he began to deliver the Revelation, people of Makkah were surprised about the nature of the Message and literary quality. Muhammad (صلى الله عليه وآله وسلم) had never attended any school. They knew him as a wise but quiet man. When he began to preach against their beliefs in the most powerful eloquent language and with matchless arguments, they were simply astounded. They thought that some evil spirit possessed him. Ayat 22 warns that they are wrong to think so. وَمَا صَاحِبُكُمْ بِمَجْنُوْنٍ ۚ He is Messenger of Allah. His source of Revelation is the Arch Angel Gibraeel (عليه السلام) who is assigned this task especially by Allah Subhana Hu.

In this respect ayat 23 refers to that great event when for the first time, Messenger of Allah had seen Gibraeel (عليه السلام) at the horizon of the Mountain Hira. ***"And beyond doubt, he saw him (Gibraeel) in the clear horizon, And neither is he stingy to withhold the knowledge of the unseen".***

وَلَقَدْ رَاٰهُ بِالْاُفُقِ الْمُبِيْنِ ۚ وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِيْنٍ ۚ

The historic moment of the first revelation took place at midnight towards the end of month of Ramadan. All alone, at the top of mount Hira, about 3 km outside Makkah, while he was contemplating about what Allah wanted him to do, he suddenly saw a Light-Being at the horizon. وَلَقَدْ رَاٰهُ بِالْاُفُقِ الْمُبِيْنِ ۚ. Gradually that Light-Being began to come closer. It had a human figure. The Prophet (صلى الله عليه وآله وسلم) was frightened but the Light-Being assured peace and said; "Read – Read by the Name of your Rabb....." (For details please see Sura Alaq).

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After some time Messenger of Allah (صلى الله عليه وآله وسلم) received the Revelation "Rise and Warn" (see Al-Muddaththir ayaat 1-5). Thus he started preaching what he received from Allah Subhana Hu. Pagan Makkan accused him that he was under the charm of some devil who teaches him the Quran. In ayat 25-27, they are being warned that it is not the word of Shaitaan, the one worthy of stoning. ***"And nor is this (Quran) the word of a Shaitaan, accursed, worthy to be stoned Then where do you go away from it?"*** وَمَا هُوَ بِقَوْلِ شَيْطٰنٍ رَّجِيْمٍ ۚ فَاَيْنَ تَذْهَبُوْنَ ۚ

Ayaat 27, 28 of Sura At-Takweer emphasize that the Holy Quran is not but a Reminder to all the worlds and to each one of us who wishes to walk a straight way. اِنْ هُوَ اِلَّا ذِكْرٌ لِّلْعٰلَمِيْنَ ۙ لِمَنْ شَآءَ مِنْكُمْ اَنْ يَّسْتَقِيْمَ ۚ All books revealed earlier, were sent to a particular nation for a particular time only. But the Quran is forever. It contains the truth of those books also. Let us pray, May Allah guide us on the Right Path. As told in ayat 29, our destiny is in the Hands of Allah. ***"And you cannot will for guidance unless Allah wills (for you), The Rabb of the Worlds (Universe)".*** وَمَا تَشَآءُوْنَ اِلَّآ اَنْ يَّشَآءَ اللّٰهُ رَبُّ الْعٰلَمِيْنَ ۚ

81.13 GUIDANCE AND FREE WILL

Problems of free will and predestined fate are also being clarified in ayaat 28-29. Ayat 28 says, "Quran is for the one who wishes to follow the right path". It means that man has freedom to act, but it is within the bounds allowed by Allah Subhana Hu. It is like that of the citizens of a country who enjoy as much freedom as given by their government only. There is no absolute freedom of choice[13]. Within the limits of this freedom, everyone is urged to work for the right way of life. لِمَنْ شَآءَ مِنْكُمْ اَنْ يَّسْتَقِيْمَ ۚ That is free will. But attainment of right path as told in ayat 29, is possible only if Allah wills. Thus we must have right belief and strive for right actions with full devotion using all means within our power and then pray to Allah for His blessings. Effort and destiny go side by side like the two parallel wheels of a car. In fact, effort is also possible if it is our destiny. For example, Allah has made water with the characteristics to satisfy the thirst but we must lift it up to the lips to drink it. But the power of lifting is also given by Allah Subhana Hu only. If He takes it away, we shall have no power to drink water ever.

Another interesting observation in ayaat 27 and 29 is that the Holy Quran is Reminder for all the worlds as Allah is the Nourisher and Sustainer of all the worlds

13 Sultan Bashir Mahmood, "Talash-e-Haqeeqat" book, 2004 by Darul Hikmat International

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(Aala-Meen, is plural of Word Alam and means all the worlds, i.e. Universe). Thus the Earth is not the only world. There must be many more worlds similar to ours in the Universe. The same laws, the same ways of creation must exist in those worlds also. If everything is similar, then it is but natural that the Holy Quran must also be the same everywhere[14].

Miracle about which it is narrated by Abu Hurairah (رضی اللہ عنہ) that Messenger of Allah (صلی اللہ علیہ وآلہ وسلم) said, "There was no prophet among the prophets but was given miracles because of which people believed in them. But what (miracle) has been given to me is the Divine Writ (Al-Quran) which Allah has revealed to me (That is my everlasting miracle) So I hope that my followers will be more than those of any other prophet on the Day of Resurrection (Sahih Al-Bukhari)

May Allah bless us with more knowledge of His Book and give us the will power to mould our lives accordingly! Indeed if He does not will, we cannot will for anything.

14 For details see Author's Tafseer of Sura Al-Fatiha of Kitab-e-Zindagi

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ANNEXURE - 81.I

SCIENTIFIC ANALYSIS OF THE DEMISE OF SUN

In his book "God and the new Physics" published by Simon Schuler, in New Yark, 1983 Paul Davies writes about the Doomsday of our region of space.

"As far as our local region of the Universe is concerned the fate of the Earth is intimately linked with the fate of the Sun. Earth life feeds from Sunlight and any major disruption to the Sun's present quiescence will spell disaster. There is no lack of possible solar twitches that could render the earth uninhabitable. Any alteration in the Sun's constant heat output could upset the Earth's delicate climatic balance and plunge us into a catastrophic ice age. Changes in the magnetic patterns of the solar system connected with the so-called wind – a steady stream of particles from the Sun's surface might bring about equally drastic change. The explosion of a nearby Star could drench us in lethal radiation or the passage of a black hole through the solar system might rock the planets in their orbits".

Even assurning the Earth escapes all these unpleasant possibilities, it is clear that things cannot continue as now forever and ever. That prolific radiation of energy by the Sun has to be paid for in nuclear fuel and eventually the fuel reserves will start to run out. Astrophysicists estimate that this will not happen for another four to five billion years, which may seem a large length of time. However, in comparison to the age of the Universe, which is estimated to be eighteen billion years, it is a relatively short period.

"As its fuel runs low, so the Sun will swell up, turning into the sort of Star that astronomers call a red giant. At a certain stage the Sun will become so large that the inner Planets will be engulfed, the Earth's atmosphere stripped away and the solid rocks melted or even vapourized".

The death of the Solar System, however, will not be the end of the Universe, and it will continue to exist for some more time unmindful of this tragedy. For it, such happenings are part of a normal routine. But the Holy Quran says that nothing is everlasting and finally there will fall the "Ultimate Day" when the Trumpet will be blown and the Universe will collapse to its original point of creation. That will mark the

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completion of the Divine Design of the first stage of existence and the beginning of the new stage of everlasting existence.

"And how many a community revolted against the ordinance of its Lord, and His messenger; and We called it to a stern account, and punished it with dire punishment, So that it may taste the ill effects of its conduct, And the consequences of its conduct was loss. Allah has prepared for them stern punishment (in the hereafter also), O you who believe, Now that Allah has sent down to you a Reminder keep your duty to Allah". 65(8-10)

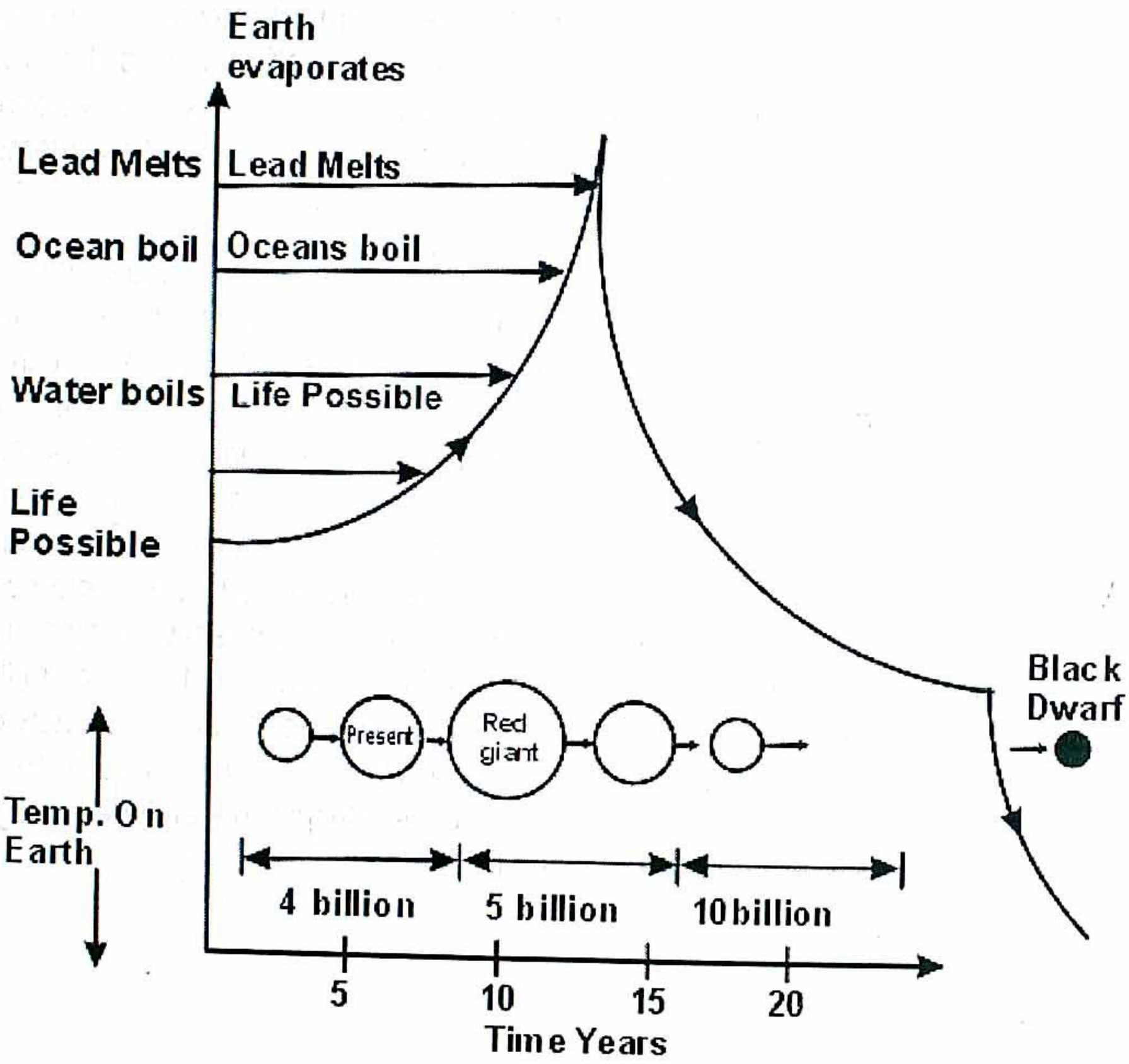

Fig 81.I: Linear scenario of the death of our Sun.

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ANNEXURE – 81.II

EXPERIENCE OF PERSONS COMING BACK TO LIFE

One of the pioneers in research regarding experiences of persons coming back the life has been Dr. Raymond Moody of U.S.A.[15] He describes in his book "Life After Life" by Covington Georgia Mockingbird's U.S.A,1975.

"A man is dying and, as he reaches the point of greatest physical distress, he hears himself pronounced dead by his doctor. He begins to hear an uncomfortable noise, a loud ringing or buzzing and at the same time feels himself moving very rapidly through a long dark tunnel. After this, he suddenly finds himself outside of his own physical body, but still in the immediate physical environment. He sees his own body from a distance, as though he is a spectator. He watches the resuscitation attempt from this unusual vantage point and is in a state of emotional upheaval".

"After a while, he collects himself and becomes more accustomed to his old condition. He notices that he still has a "body", but one of a very different nature and with very different powers from the physical body he has left behind. Soon after things begin to happen. Others come to meet and to help him. He glimpses the spirits of relatives and friends who have already died, and a loving, warm spirit of a kind he has never encountered before. A being of light appears before him. This being asks him a question, non-verbally, to make him evaluate his life and helps him along by showing him a panoramic, instantaneous playback of the major events of his life. At some point he finds himself approaching some sort of barrier or border, apparently representing the limit between earthly life and the next life. Yet, he finds that he must go back to the earth, as the time for his death has not yet come. At this point he resists, for by now he is taken up with his experiences in the after life and does not want to return. He is overwhelmed by intense feelings of joy, love, and peace. Despite his attitude, though, he somehow reunites with his physical body and lives"[16].

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15 Ramond Moody, "Life after Life" Covington Georgia Mochingbird's U.S.A. 1975.
16 Sultan Bashir Mahmood, "Doomsday and Life After Death" 1987.

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سُوْرَةُ الْاِنْفِطَارِ

MEANINGS OF SURA AL-INFITAAR

Revealed in Makkah, has 19 Ayaat

	With the Name of Allah, Ar-Rahmaan, Ar-Raheem	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝
1.	**(Think of the time) When the heaven would burst forth**	اِذَا السَّمَآءُ انْفَطَرَتْ ۝ۙ
2.	**And when the heavenly bodies will be dispersed**	وَاِذَا الْكَوَاكِبُ انْتَثَرَتْ ۝ۙ
3.	**And when the oceans will overflow out of their bounds**	وَ اِذَاالْبِحَارُ فُجِّرَتْ ۝ۙ
4.	**And when the graves will be overturned**	وَاِذَا الْقُبُوْرُ بُعْثِرَتْ ۝ۙ
5.	**(Then) each Nafs will know what had it sent forward, and what had it kept back**	عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَاَخَّرَتْ ۝
6.	**O man! What has lured you away from your Rabb, the Most Bountiful?**	يٰٓاَيُّهَا الْاِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيْمِ ۝ۙ

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7. Who created you, then fashioned you in accordance to what should it be; and raised (you) in due proportions	الَّذِىْ خَلَقَكَ فَسَوّٰىكَ فَعَدَلَكَ ۙ
8. Into whatever form He willed, He put you together	فِىْٓ اَىِّ صُوْرَةٍ مَّا شَآءَ رَكَّبَكَ ؕ
9. Nevertheless, you deny the Judgment (of Allah and Religion of Allah)	كَلَّا بَلْ تُكَذِّبُوْنَ بِالدِّيْنِ ۙ
10. And, Indeed! there are appointed over you the guardians to protect you	وَاِنَّ عَلَيْكُمْ لَحٰفِظِيْنَ ۙ
11. (They are) Kiraman Kaatibeen (The kind and noble writers to write down your deeds)	كِرَامًا كَاتِبِيْنَ ۙ
12. They know whatever you do	يَعْلَمُوْنَ مَا تَفْعَلُوْنَ ؕ
13. Verily, Abrar (truly virtuous people), will be surely in the Bliss (of Paradise)	اِنَّ الْاَبْرَارَ لَفِىْ نَعِيْمٍ ۚ
14. And behold, Fajjar (the rebellious ones) will be surely in the blazing Fire	وَاِنَّ الْفُجَّارَ لَفِىْ جَحِيْمٍ ۚ

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15. They will enter therein on the Day of Judgment	يَّصْلَوْنَهَا يَوْمَ الدِّيْنِ ۝١٥
16. And they will not be able to evade it at all	وَمَا هُمْ عَنْهَا بِغَآئِبِيْنَ ۝١٦
17. And what is that, which will make you understand, what the Day of Judgment is?	وَمَآ اَدْرٰىكَ مَا يَوْمُ الدِّيْنِ ۝١٧
18. Once again (think), what will make you understand, what the Day of Judgment is?	ثُمَّ مَآ اَدْرٰىكَ مَا يَوْمُ الدِّيْنِ ۝١٨
19. That Day no Nafs will have power over any (other) Nafs And the absolute Command on that Day is for Allah only	يَوْمَ لَا تَمْلِكُ نَفْسٌ لِّنَفْسٍ شَيْئًا ۭ وَالْاَمْرُ يَوْمَىِٕذٍ لِّلّٰهِ ۝١٩

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EXPLANATION AND INTERPRETATION

82.1 INTRODUCTION

Like sura At-Takweer, this sura is a reminder of the life Hereafter the Day of Judgment, and narrates some of the terrible, catastrophic events before the Universal Doomsday. By this we are made to ponder over the time when the entire world will be on the verge of destruction, galaxies over galaxies one after the other.

Central message of sura Al-Infitar is that we must not forget our future of the Hereafter. Whatever we do it is being recorded and we shall be accountable accordingly. Our fate in the Hereafter would depend upon our beliefs and deeds performed in the earthly life.

82.2 UNIVERSAL DOOMSDAY

Ayat 1-2 remind us of the period of the beginning of Universal Doomsday. ***"When the heaven will be burst forth, And when the heavenly bodies will be dispersed and scattered haphazardly",*** إِذَا السَّمَآءُ انفَطَرَتْ ۝ وَإِذَا الْكَوَاكِبُ انتَثَرَتْ ۝

It appears from these ayaat that the end of the Universe may begin with the breakage of balance in the heavenly system. How shall it occur? Modern discoveries of science show that Universe is indeed very delicately balanced. Its design is based upon some very delicate constants of nature i.e. which are fixed mathematical numbers. Even the slightest changes in them can upset the balance everywhere. For example, take the case of the four forces of nature called Electromagnetic, Gravitational, Strong Nuclear and Week Nuclear. They hold balance between the material worlds. Although the weakest among them is the force of gravity, yet it is the holding power between all matters from the atomic particles to the giant heavenly bodies. Even a variance of 0.00001% introduced in the constant of gravitation would result into the collapse of total equilibrium in the natural world. A small decrease will evaporate galaxies and a small increase will make them implode together. Thus to bring about the Doomsday of the Universe, the Supreme Creator does not need to do much but simply give the command to introduce some changes in the constants of nature. As a result, universal balance will be upset. Stars will lose their established positions and disperse to their destruction.

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Ayat 3 invites us to think about the period when oceans will overflow their boundaries, drowning the earth وَإِذَا الْبِحَارُ فُجِّرَتْ ۚ. It may happen due to some super tsunami as a result of huge volcanic eruption, earthquakes, and hurricanes or simply due to environmental change. Any way, near its Doomsday, Earth will be drowned under the water of its own oceans.

82.3 GRAVES AND RESURRECTION

Ayaat 4 and 5, remind man about the time of his/her entry into the graves i.e. death time. ***"And when the graves will be overturned, (Then) each Nafs will know what had it sent forward, and what had it kept back".*** وَإِذَا الْقُبُوْرُ بُعْثِرَتْ ۙ عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ ۚ. Total scenario will happen in two stages. The first, when any one is disposed off in the grave. Soon after man's deeds appear before him/her in the form of different shapes, which keep him/her happy or unhappy, depending upon their nature. We can understand it with the example of dreams. Similarly, in the state of graves one is showed the film of his/her deeds also. At that time, man's sense of understanding of the Reality enhances many times.

Then everybody begins to see what he/she had earned for his/her future علمت نفس ما قدّمت واخّرت. However, real Judgment is reserved for the Day of Judgment. Near the earthly Doomsday (as may be seen from ayat 4) that outer crust of earth will break apart due to terrible earthquakes and that hidden in it will come out in the open. Later, at the time of Resurrection (as we can see from ayat 5), the dead will be awakened from the deep sleep of death. Their body constituents will rejoin with their spirits. In the first instant, Allah had created man from a sperm, now He will re-create them from their remains. He will command, "Be", and we shall be there. You may understand this from the connectivity of your mobile phones. Just by the push of a button you can connect yourself to anyone in the world. Similarly, at the Resurrection, each one of us will be corrected with our body constituents and then reappear before our Creator, with full memory of the previous life history.

Divine statement of ayat 4, وَإِذَا الْقُبُوْرُ بُعْثِرَتْ ۚ "When the graves are turned upside down" may also mean the reversal of the creation process. Graves are depositories of the dead. It can be earth, water or space. On the reversal of "Time History", people will rush back from the future to the past just like a film shown in reverse order. ***"Then every Nafs shall know what it had sent forward from the earthly life, and what it had kept back".*** عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ ۚ

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In this ayat "sent forward" are the good deeds of the person and "kept back" are the futile efforts for worldly gains. They will have no value or only negative value in the Hereafter.

82.4 MIRACLE OF CREATION

The question raised in ayat 6 is highly soul-searching, ***"O! Man what did induce you away from your most generous Bountiful Creator?"*** يٰٓاَيُّهَا الْاِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيْمِ ۙ. Let everyone ask himself, "What kept them away from their loving Creator" Why did we forget Him who has given us all that we have? So, ayaat 7 - 9, ask man to give serious thought into his own creation. ***"(Your Rabb is the one Who created you, originally then fashioned you (in accordance to your genetic code to what you were meant to be); and shaped you in right proportions. In whatever form He willed, He put you together. Nevertheless, (how sad!) (you are lured away by short living worldly gains away from your Rabb) because you deny the Judgment (by dejecting Islam)"*** الَّذِىْ خَلَقَكَ فَسَوّٰىكَ فَعَدَلَكَ ۙ فِىْٓ اَىِّ صُوْرَةٍ مَّا شَآءَ رَكَّبَكَ ۭ كَلَّا بَلْ تُكَذِّبُوْنَ بِالدِّيْنِ ۙ

Reflection into our own origin from a tiny sperm should be very instructive. Our whole life pattern was recorded on it. According to the given genetic design, cell multiplication started to develop our embryo. From thereon, we grew into well-proportioned and justly balanced child, everything according to a predestined manner. Although there are billions of humans in the world, but hardly any two individuals are exactly alike. Thus Allah has made each of us a unique human being, strong and wise, with power to choose between the wrong and right. Should we then forget such a loving Creator and ignore His Judgment?

82.5 ACCOUNTABILITY AND DAY OF JUDGMENT

After pointing out to different stages of our creation from a lowly cell, the original question raised in ayat 6, "What seduces you concerning your Rabb?" is answered in the ayat 9 كَلَّا بَلْ تُكَذِّبُوْنَ بِالدِّيْنِ ۙ. It is because "You deny the Islam i.e. the Resurrection and the Judgment Day". How true! That is the biggest pitfall. If a person does not believe in the life-after-death and the Day of Judgment, then why should he worry about the consequences of his/her deeds or why should he/she accept permanent Divine moral values?

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82.6 BASIS OF SECULARISM

Indeed religion makes sense only if there is life after death, Judgment Day, and the subsequent reward and punishment. The first blow of secularism is thus on the belief in the Hereafter. Toughest opposition to religion has always come from the seculars like the modernist of our times. Makkans at the time of the Messenger of Allah (صلى الله عليه وآله وسلم) were also ultra secular with respect to their disbelief in the Hereafter. They had placed in Kaabah 360 idols as representatives of Allah for specific jobs. They worshipped them for favours in worldly gains. If a problem cannot be solved ordinarily by available means, then call upon Allah also. If asked by the priest, may do some sacrifices and perform special rituals also. So like the modern seculars, hypocrites of the older times had also at their disposal goody goody God, whom they could use at will.

82.7 RECORD KEEPING AND GUARDIAN ANGLES

Against the secular philosophy of free will, all the prophets (عليهم السّلام) from Adam (عليه السلام) to Muhammad (صلى الله عليه وآله وسلم) preached that man is accountable for his/her deeds before Allah. This is the fundamental teaching of all true religions. In this regard ayaat 10-12 proclaim that Allah has a very strict record keeping system for which He has appointed on each one of us two guardian angles to record what we do. ***"Indeed! There are, over you guardian angels, Kiraman Katibeen (The kind and noble writers) who know whatever you do".***

وَاِنَّ عَلَيْكُمْ لَحٰفِظِيْنَ ۝ كِرَامًا كَاتِبِيْنَ ۝ يَعْلَمُوْنَ مَا تَفْعَلُوْنَ ۝

The guardian angels are our spiritual companions. There are two of them, on our right and left. They also warn us against the attack of the Shayateen. What you call "conscience" and "guilt feeling" is due to the suggestion of the guardian angels against the Shaitaanic attacks.

To test man, Shaitaan is also allowed to make him and abode. Thus, besides our guardian angles everyone of us has on him/her a Shaitaan also, who cannot force you to do wrong thing but only misguide you by giving false suggestions. These combinations of angles and Shaitaan on man explain the inner fight between the good and the evil forces. Ultimately, to which side one allies, will decide his/her future in the Hereafter.

The Messenger of Allah (صلى الله عليه وآله وسلم) is reported to have said, "Allah has ordered the angles that the good and the bad deeds be

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written. If somebody intends to do a good deed and he does not do it, then Allah will write for him a full good deed; and if he intends to do a good deed and actually does it, then Allah will write for him its reward from ten to seven hundreds or many more times; and if somebody intended to do a bad deed but he does not do it, Allah will write a full good deed for him. And if he intended to do a bad deed and actually performed it, then Allah will write one bad deed only (Sahih Al-Bukhari).

Following Hadith of the Messenger of Allah (صلى الله عليه وآله وسلم) points out about the change of duties of the angles. ***The prophet (صلى الله عليه وآله وسلم) said; Angles come to you in succession by day and night, and they get together at the time of Fajr and Asr Prayers. Those who have stayed with you overnight, ascend unto Allah, Who asks them about the deeds of man, although He knows the answer better than they know. "How have you left My servant? They reply, "We left him while he was offering Salat (prayer) and we came to him while he was offering Salat (prayer)" (Sahih Al-Bukhari).***

82.8 ULTIMATE REWARD

After Accountability, the following ayaat 13-19 point out about the ultimate reward for different people. ***"Verily, Abrar (truly virtuous people) will be (on that Day) in Bliss (of Paradise). And beyond doubt, Fujjar (the rebellious ones) will be in the blazing Fire, They will fall in it on the Day of Judgment. And they will not be able to evade or hide from it (this terrible Day). And what will make you understand, what the Day of Judgment is? And (repeat) What will make you understand, what the Day of Judgment is? On that Day, no Nafs will have power over any (other) Nafs, And the absolute Command on that Day will be for Allah only".***

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ۝ وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ ۝ يَصْلَوْنَهَا يَوْمَ الدِّينِ ۝ وَمَا هُمْ عَنْهَا بِغَائِبِينَ ۝
وَمَا أَدْرَاكَ مَا يَوْمُ الدِّينِ ۝ ثُمَّ مَا أَدْرَاكَ مَا يَوْمُ الدِّينِ ۝ يَوْمَ لَا تَمْلِكُ نَفْسٌ لِّنَفْسٍ
شَيْئًا ۖ وَالْأَمْرُ يَوْمَئِذٍ لِّلَّهِ ۝

On the Day of Judgment, each and every inhabitant of the universe will assemble before Allah. As said in ayat 16 وَمَا هُمْ عَنْهَا بِغَائِبِينَ ۝, on that Day it will not be possible for any one to hide himself/herself. Everyone will be held by his/her guardian

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angles with the record of deeds hanging by the neck. Soon after Judgment, those who qualify the "Test of Life" will be taken to the delightful bliss of Jannat, where every kind of good is waiting for them. In contrast, the wicked ones will meet their fate in the scorching Fire of Hell.

Ayaat 18-19 remind us that on the Day of Judgment, no Nafs will have power over any other Nafs. The king and his slave will stand shoulder-to-shoulder waiting for the Judgment of Allah. The absolute command on that Day is for Allah only.

يَوْمَ لَا تَمْلِكُ نَفْسٌ لِّنَفْسٍ شَيْئًا ۖ وَالْأَمْرُ يَوْمَئِذٍ لِّلَّهِ ۩ There is no hierarchy. No body will have control over any other person. ***The Messenger of Allah (صلى الله عليه وآله وسلم) has told that the worst lot on that Day will be of those who call themselves "kings" in the world.*** The reason is obvious. The more you have, the more accountable you are.

82.9 INTERCESSION AND FORGIVENESS

In ayat 19 ***"On that Day no Nafs will have power over any (other) Nafs; And the absolute command on that Day is for Allah only"*** يَوْمَ لَا تَمْلِكُ نَفْسٌ لِّنَفْسٍ شَيْئًا ۖ وَالْأَمْرُ يَوْمَئِذٍ لِّلَّهِ ۩ does not deny the right of intercession (شفاعت). Allah will Himself grant this to His last Messenger (صلى الله عليه وآله وسلم). ***It is reported in various books of Ahaadith that in a state of fear and helplessness people will go first to Adam (عليه السلام), the father of the entire humanity and request him to intercede on their behalf with Allah Subhana Hu. He will express his inability for the reason that he had broken the discipline of Allah in Jannat. Then, they will go to Nooh, (عليه السلام), Ibraheem (عليه السلام), Musas (عليه السلام), Jesus (عليه السلام), one by one, but no one will be prepared to intervene due to fear of any of their own weaknesses. Ultimately, they will come to the last of the Messengers of Allah (صلى الله عليه وآله وسلم) who will then on their behalf implore to Allah Subhana Hu for granting him permission to intervene which will be granted. Allah Subhana Hu will then accept his supplication and forgive people, whom He wills. No doubt the absolute command on this Day, as always, is of Allah only.***

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82.10 SECURE PARDON WHILE LIVING

Day of Judgment is a very hard day for everyone. Most pitiable state will be of those who have wronged others. It is narrated by Abu Hurairah (رضی اللہ تعالی عنہ) that ***Messenger of Allah (صلی اللہ علیہ وآلہ وسلم) said, "Whoever has wronged his brother, should ask his pardon (before death), as (in the Hereafter) there will be neither a Dinar nor a Dirham. (He should secure pardon in this life) before some of his good deeds are taken and paid to his brother (if he has done no good deeds, some of the bad deeds of his brother are taken to be loaded on him) (Sahih Al-Bukhari).***

It is absolutely necessary, therefore, that one should be very careful about his/her dealings with others and rights of others. Moreover, we must get the wrongs pardoned from those who had suffered at our hands before death comes over anyone. In the Hereafter, not even a mother will forgive her son.

It is narrated by Abu Saeed al-Khurdri (رضی اللہ تعالی عنہ), the Messenger of Allah (صلی اللہ علیہ وآلہ وسلم) said; The believers, after being saved from the Hell Fire, will be stopped at a bridge between Paradise and Hell and they will be discussing among themselves regarding wrongs they have committed in this world against one another. After they are clean and purified they will be admitted in Paradise and by Him in whose Hand is Muhammad's soul, everyone will know his dwelling in the Paradise better than he knew his dwelling in the world (Sahih Al-Bukhari).

May Allah grant us a place in Jannat.

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83

سُوْرَةُ الْمُطَفِّفِيْنَ

SURA AL-MUTAFFIFEEN

Revealed in Makkah, has 36 Ayaat

With the Name of Allah, Ar-Rahmaan, Ar-Raheem	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝
1. Doomed are the Mutaffifeen (irrespective of who they are)	وَيْلٌ لِّلْمُطَفِّفِيْنَ ۝
2. They are those who, when they are to receive a measure from people, they take full measure	الَّذِيْنَ اِذَا اكْتَالُوْا عَلَى النَّاسِ يَسْتَوْفُوْنَ ۝
3. And when they have to give them by measure, or weight, they give them less than what is due	وَاِذَا كَالُوْهُمْ اَوْ وَّزَنُوْهُمْ يُخْسِرُوْنَ ۝
4. Don't they realize that they are to be raised to life again (and called for account)?	اَلَا يَظُنُّ اُولٰٓئِكَ اَنَّهُمْ مَّبْعُوْثُوْنَ ۝
5. (That will happen) On a Great Day	لِيَوْمٍ عَظِيْمٍ ۝
6. A Day when all mankind will stand before the Rabb of all the worlds (multi verses)	يَّوْمَ يَقُوْمُ النَّاسُ لِرَبِّ الْعٰلَمِيْنَ ۝

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كَلَّآ اِنَّ كِتٰبَ الْفُجَّارِ لَفِىْ سِجِّيْنٍ ۝

7. It is not but surely! Record of the Fujjar; (transgressors, wicked) is (preserved) in Sijjeen

وَمَآ اَدْرٰكَ مَا سِجِّيْنٌ ۝

8. And what will make you understand, what the Sijjeen is?

كِتٰبٌ مَّرْقُوْمٌ ۝

9. It is a Book inscribed (Registry of the deeds of the wicked)

وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ۝

10. Doomed are on that Day, who give lie to the Truth

الَّذِيْنَ يُكَذِّبُوْنَ بِيَوْمِ الدِّيْنِ ۝

11. Those who deny the Day of Judgment

وَمَا يُكَذِّبُ بِهٖٓ اِلَّا كُلُّ مُعْتَدٍ اَثِيْمٍ ۝

12. And none shall deny it except every transgressor beyond bounds, the real sinner

اِذَا تُتْلٰى عَلَيْهِ اٰيٰتُنَا قَالَ اَسَاطِيْرُ الْاَوَّلِيْنَ ۝

13. When Our ayaat are recited to him, he says "These are the tales of the ancients"

كَلَّا بَلْ سكته رَانَ عَلٰى قُلُوْبِهِمْ مَّا كَانُوْا يَكْسِبُوْنَ ۝

14. It is not, but surely on their hearts is Raan (covering of sins), which they earn.

كَلَّآ اِنَّهُمْ عَنْ رَّبِّهِمْ يَوْمَئِذٍ لَّمَحْجُوْبُوْنَ ۝

15. It is not, but surely on that Day they will be debarred from (the Noor of) their Rabb

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16. Then surely, they shall meet the blazing Fire (of Hell)	ثُمَّ اِنَّهُمْ لَصَالُوا الْجَحِيْمِ ۝
17. Then it will be said unto them, "This is the (thing) which you used to deny	ثُمَّ يُقَالُ هٰذَا الَّذِىْ كُنْتُمْ بِهٖ تُكَذِّبُوْنَ ۝
18. It is not, but surely, Record of the Al-Abrar (The virtuous believer's) is set in illiyyeen	كَلَّآ اِنَّ كِتٰبَ الْاَبْرَارِ لَفِىْ عِلِّيِّيْنَ ۝
19. And, what shall make you understand,what illiyyeen is?	وَمَآ اَدْرٰىكَ مَا عِلِّيُّوْنَ ۝
20. It is a Book inscribed (The Registry of the exalted ones)	كِتٰبٌ مَّرْقُوْمٌ ۝
21. To which are witnesses, those who are nearest (to Allah)	يَّشْهَدُهُ الْمُقَرَّبُوْنَ ۝
22. No doubt, (in the life to come) the virtuous believers shall be definitely in the Bliss (of Paradise)	اِنَّ الْاَبْرَارَ لَفِىْ نَعِيْمٍ ۝
23. Upon thrones, (of Dignity) gazing all around (with pleasure)	عَلَى الْاَرَآئِكِ يَنْظُرُوْنَ ۝

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24. You will recognize in their faces the freshness of beaming brightness of Bliss	تَعۡرِفُ فِىۡ وُجُوۡهِهِمۡ نَضۡرَةَ النَّعِيۡمِ ۚ
25. Their thirst will be quenched by the choicest wine, sealed	يُسۡقَوۡنَ مِنۡ رَّحِيۡقٍ مَّخۡتُوۡمٍ ۙ
26. It is with the fragrance of musk – And for (this) let those who aspire, have aspirations to strive harder	خِتٰمُهٗ مِسۡكٌ ؕ وَفِىۡ ذٰلِكَ فَلۡيَتَنَافَسِ الۡمُتَنَافِسُوۡنَ ۚ
27. And its composition is most exhalting	وَمِزَاجُهٗ مِنۡ تَسۡنِيۡمٍ ۚ
28. A spring of Bliss, from whereof shall drink, the nearest (to Allah)	عَيۡنًا يَّشۡرَبُ بِهَا الۡمُقَرَّبُوۡنَ ۚ
29. Behold! (In the worldly life) those who were criminals, used to laugh at those who were believers	اِنَّ الَّذِيۡنَ اَجۡرَمُوۡا كَانُوۡا مِنَ الَّذِيۡنَ اٰمَنُوۡا يَضۡحَكُوۡنَ ۘ
30. And whenever they passed by them (the believers) they winked (in mockery) to one another	وَاِذَا مَرُّوۡا بِهِمۡ يَتَغَامَزُوۡنَ ۘ
31. And when they (criminals) returned to their own people, they would return jesting	وَاِذَا انۡقَلَبُوۡۤا اِلٰٓى اَهۡلِهِمُ انۡقَلَبُوۡا فَكِهِيۡنَ ۘ

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32. And whenever they saw them, (the believers), They would say about them, "Lo! These are the ones who have definitely gone astray"	قَالُوْٓا اِنَّ هٰٓؤُلَآءِ لَضَآلُّوْنَ ۙ وَاِذَا رَاَوْهُمْ
33. And they were not at all, sent over them as watchmen	وَمَآ اُرْسِلُوْا عَلَيْهِمْ حٰفِظِيْنَ ۭ
34. Therefore on this Day (Day of Judgment) the believers will laugh at the rejecters of Truth	فَالْيَوْمَ الَّذِيْنَ اٰمَنُوْا مِنَ الْكُفَّارِ يَضْحَكُوْنَ ۙ
35. Sitting on the thrones of Dignity, looking all around (they will say)	عَلَي الْاَرَاۗىِٕكِ يَنْظُرُوْنَ ۭ
36. Have not the rejecters of Truth been paid for what they used to do (in the world)?	هَلْ ثُوِّبَ الْكُفَّارُ مَا كَانُوْا يَفْعَلُوْنَ ۧ

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EXPLANATION AND INTERPRETATION

83.1 INTRODUCTION

Sura Al-Mutaffifeen sets guidelines for establishing a prosperous, progressive and just society. It begins with the stern warning ***"Doomed are the Mutaffifeen"*** وَيْلٌ لِّلْمُطَفِّفِيْنَ ۞ This is the law of social degradation applicable to all people irrespective of their religion, race or caste. If any society has 49% Mutaffifeen, still it will be on the road to prosperity; if 51%, it will be sliding down to loss. Thus for progress and prosperity, there must be as less Mutaffefeen as possible. At best your behavior must not be even near to them. Alas! In the so-called failed societies, majority of their population consists of the Mutaffifeen.

83.2 WHO ARE MUTAFFAYFEEN?

Who are Mutaffayfeen? Answer is given in the ayaat 2 and 3. ***"Who, when they take measure from the people, they take full measure; but when they measure for others or weigh for them, they give less than their due".*** الَّذِيْنَ اِذَا اكْتَالُوْا عَلَى النَّاسِ يَسْتَوْفُوْنَ ۞ وَاِذَا كَالُوْهُمْ اَوْ وَّزَنُوْهُمْ يُخْسِرُوْنَ ۞ Thus all types of fraudulent people, exploiters, cheaters, corrupt people fall in this category. People, who care more for their rights than their duties, also fall in this category. For example, employees who do not perform their duty honestly, employers who exploit their employees, producers and traders who cheat their customers, all those are Mutaffefeen.

The law "Doomed are the Mutaffifeen" means, that essential condition for prosperity of any nation is in "just dealings". If you analyze the case histories of poor nations you will see majority of their population lacking fair play in dealing. On the otherhand, prosperous nations, irrespective of their religion or race, have less Mutaffifeen in them.

83.3 FATE OF THE MUTAFFIFEEN

Mutaffifeen are immoral cruel people without fine feelings for others. For a while, they may enjoy their fraudulent practices, but in the long run, they will suffer in this life too. However, real punishment to them starts in the Hereafter. On the Day of Judgment, their good deeds will be given in compensation to the victims of their greed. The Messenger of Allah (صلى الله عليه وآله وسلم) is reported to have said ***"The most***

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miserable man on the Day of Judgment will be the one who comes with heaps of good deeds, but is paid in compensation to the claimants who had suffered in life at his hand. He looks in despair till his good deeds are exhausted. In the end he is taken to Hell, bewildered and with empty hands".

Thus Mutaffifeen even if they look prosperous, ultimately they are the biggest losers. Generally, they don't go unpunished even in their worldly life also. If not in their youth, in the advanced years of their life they suffer from miserable consequences at the hands of common justice or by painful diseases or by the neglect and insult from their own sons and daughters. Depression, tension, frustration are some of their common psychic diseases. But this is nothing in comparison to the punishment in the Hereafter.

As for the nations, in which majority of the people are Mutaffifeen, they will never get peace, prosperity and honour. They are doomed as long as they don't reform themselves. Unfortunately, most of the poor nations belong to this category. If their governments really want to get out of their miserable state, they must make justice their top priority and take effective educational measures to enhance the ethical and moral values of their citizens.

83.4 DAY OF JUDGMENT

In ayat 5, Allah Subhana Hu calls the Judgment Day as a "Great Day" (بيوم عظيم). One can imagine the state of the Day whom Allah Subhana Hu calls "Azeem" (عظيم). This is not only a great day with respect to its consequence even otherwise, it would be a very long period of time may be hundreds of millions of our earthly years. Similarly, Doomsday is also not a single catastrophic event but combination of a series of them. Thus the world may already be passing through its Doomsday. When the final hour comes, it will finish everything.

After the Doomsday, there will be the Resurrection and then the Day of Judgment. Ayat 6 points out the state of mankind on the Day of Judgment ***"A Day when all mankind will stand before the Rabb of all the worlds"*** يَوْمَ يَقُوْمُ النَّاسُ لِرَبِّ الْعٰلَمِيْنَ ۝. Mankind, from all over the Universe will assemble before their Rabb with no abstensions. Everyone, old and young, the pious and the sinner, believers and non-believers, all will be waiting in great anxiety for the Judgment. ***It is reported from the Messenger of Allah*** (صلى الله عليه وآله وسلم) ***that "when***

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mankind will stand before the Lord of the Universes, that Day, they will stand drowned in their sweat up to middle of their ears" (Sahih Al-Bukhari). This indicates the horror of that Day.

83.5 REGISTRY OF RECORDING OF DEEDS

The result on the Day of Judgment will be according to our deeds performed in previous life. Whatever we do or think, the record is being maintained continuously by our guardian angels. Currently these are being transmitted and stored in two places either in illiyyeen (علين) or in Sijjeen (سجين), according to their nature. Whereas Sijjeen (سجين) is the Registry of the wicked deeds, illiyyeen (علين) is the Registry of the righteous deeds.

Ayaat 7-9 throw some light on these two record houses. ***"It is not, but surely! Record of the Fujjar; (transgressors, rebels) is (being maintained) in Sijjeen. And what will make you understand, what the Sijjeen is? It is a Book inscribed (as Registry of the deeds of the wicked)".***

كَلَّآ اِنَّ كِتٰبَ الْفُجَّارِ لَفِىْ سِجِّيْنٍ ۝ وَمَآ اَدْرٰىكَ مَا سِجِّيْنٌ ۝ كِتٰبٌ مَّرْقُوْمٌ ۝

83.6 THE FUJJAR

Fujjar (فجّار) are the wicked type of people. They include the ones who break the law of Allah, libertines and vile people whose conduct is close to rebellion. As soon as the guardian angels write their deeds, the record is transmitted to Sijjeen. You may get some idea from the working of the spy filtering system of the internet in these days. It is programmed to sort out special words, phrases, names etc. out of millions of normal messages and store them separately in the memory of the spy computers. Even among the Fujjars, there are degrees. You can see from ayaat 10-13, the worst among them are those "Who not only transgress the laws of Allah but also deny the existence of the Day of Judgment" ***"Doomed are on that Day, who give lie to the Truth, Those who deny the Day of Judgment, And none shall deny it except every transgressor beyond bounds, the real sinner! When Our ayaat are recited to him, he says "These are the tales of the ancients"!"***

وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ۝ الَّذِيْنَ يُكَذِّبُوْنَ بِيَوْمِ الدِّيْنِ ۝ وَمَا يُكَذِّبُ بِهٖٓ اِلَّا كُلُّ مُعْتَدٍ اَثِيْمٍ ۝ اِذَا تُتْلٰى عَلَيْهِ اٰيٰتُنَا قَالَ اَسَاطِيْرُ الْاَوَّلِيْنَ ۝

In haughtiness, they ridicule the believers by saying, **"They believe in fairy tales of the ancient people".** They claim to be progressive, liberals and modernist

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while label the believers as fundamentalists, conformists, old fashioned, retrogressive and uncivilized. They give high-sounding names such as enlightened moderation to their own wickedness and satirically accuse the virtuous believers of being fundamentalists.

83.7 RUSTING OF THE HEARTS

Ayat 14 describes the state of the mind of such people with the parable of the rusting of the hearts.

"It is not, but surely, on their hearts is Raan (covering of sins), which they earn". كَلَّا بَلْ ۜ رَانَ عَلٰى قُلُوْبِهِمْ مَّا كَانُوْا يَكْسِبُوْنَ ۝

In this regard, the Messenger of Allah (صلى الله عليه وآله وسلم) told that when a sin is committed, it appears like a black spot on the heart (mind) of the person. If he/she does not repent, it hardens up. Thus hearts (mind) of the transgressor libertines are fully coated by the black spots of their sins as if it is rusted all over. This is the most unfortunate state of mind. As said in ayat 15, consequently they are debarred from the light (نور) of their Rabb.

"Nay, but surely on that Day (Hereafter) they will be debarred from (the Light "Noor" of) their Rabb" كَلَّآ اِنَّهُمْ عَنْ رَّبِّهِمْ يَوْمَئِذٍ لَّمَحْجُوْبُوْنَ ۝

Rusting and covering of the mind with the dirt of sins is a disease that spreads like cancer. In the beginning, it is curable by repentance but with the passage of time causes irreparable damage to the human soul. Then its cure is only by burning in the Hell.

To escape from this awful fate, the Messenger of Allah (صلى الله عليه وآله وسلم) has advised: "Both legal and illegal things are evident but in between are doubtful things. Servants of Allah should be careful of those things too". Then he said, "Beware, There is a piece of flesh in the body of every person, if it becomes good, whole body becomes good but if it gets spoiled then whole body is spoiled and that is the Heart" (Sahih Al-Bukhari).

83.8 REGISTRY OF ILLIYYEEN

True believers are the Quran abiding citizens of the kingdom of Allah, Their deeds are honoured by storage in the glorified Record House called "illiyyeen".

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Ayaat 18-21 describe the Record House of illiyyeen "The Registry of the Righteous" ones: ***"It is not, but surely, the Record of the Al-Abrar (The virtuous believers) set in illiyyeen. And, what shall make you understand, what the Illiyeen is? It is a Book inscribed, (as The Registry of the exalted ones), which is being attended by those who are nearest (to Allah)"***

كَلَّآ اِنَّ كِتٰبَ الْاَبْرَارِ لَفِىْ عِلِّيِّيْنَ ۝ وَمَآ اَدْرٰىكَ مَا عِلِّيُّوْنَ ۝ كِتٰبٌ مَّرْقُوْمٌ ۝ يَّشْهَدُهُ الْمُقَرَّبُوْنَ ۝

Separate storage of the good and the bad records is the Quality Assurance (QA) System of the Hereafter. In the engineering Quality Assurance System also, each page of the QA Manual is attested and witnessed by the especially nominated experts. And rejected materials are stored and accounted for separately. Subhan Allah! as man progresses in Science and Technology, it is becoming easier to understand the underlying meanings of the ayaat of the Holy Quran.

83.9 WHEREABOUTS OF JANNAT

After their Judgment, people will reach to their Destiny either in Jannat or in Jahannam, as the case may be. Ayaat 22-28 describe the joyful state of Jannat: ***"No doubt, (in the life to come) the truly virtuous believers shall be in the Bliss (of Paradise): Upon thrones, (of Dignity) gazing all around (with pleasure): You will recognize in their faces the freshness of beaming brightness of Bliss. Their thirst will be quenched by the choicest wine, sealed: It is with the fragrance of musk –For those who strive, let them strive even harder for it. And in its composition it has all that which is most exhalting: A spring of Bliss, from whereof shall drink, the nearest (to Allah).***

اِنَّ الْاَبْرَارَ لَفِىْ نَعِيْمٍ ۝ عَلَى الْاَرَآئِكِ يَنْظُرُوْنَ ۝ تَعْرِفُ فِىْ وُجُوْهِهِمْ نَضْرَةَ النَّعِيْمِ ۝ يُسْقَوْنَ مِنْ رَّحِيْقٍ مَّخْتُوْمٍ ۝ خِتٰمُهٗ مِسْكٌ ؕ وَفِىْ ذٰلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُوْنَ ۝ وَمِزَاجُهٗ مِنْ تَسْنِيْمٍ ۝ عَيْنًا عَيْنًا يَّشْرَبُ بِهَا الْمُقَرَّبُوْنَ ۝

Jannat is the state of Reward from Allah Subhana Hu for those who qualify the test of the earthly life. "What is it and "Where is it?" are two important questions that sometimes bother staunch believers also. General concept is that it is somewhere up

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in the skies. But this may not be true. It is not a planet in the heavens of this Universe because then it will be perishable with time. Moreover Allah Subhana Hu has told in the Holy Quran that in its size it is vaster than the entire system of heavens and earth (i.e. whole of the Universe). In ayat 57(21) Allah says, ***"Race one with other for forgiveness from your Rabb and for Jannat whereof breadth is as of the breadth of the entire heaven and earth prepared for those who believe in Allah and His Messenger"***

We may also understand this from the explanation of the Messenger of Allah (صلى الله عليه وآله وسلم) who told, ***"Paradise has one hundred grades which Allah has reserved for the Mujahideen, who strive hard in His cause. Distance between each of two grades is like the distance between the heaven and the Earth. So, when you ask Allah, ask for Al-Firdous which is the best and the highest point of Paradise" (Sahih Al-Bukhari).***

All it means that Jannat is bigger in size than the entire Universe. Therefore, it cannot be part of it. However, Universe could be the sub-set of Jannat. Thus it is not up there in any planet. It is something out of this universe, in dimensions beyond our three-dimensional world of height, length and breadth. It is there even now but in the hidden dimensions. People, who are martyred in the way of Allah, like the one mentioned in ayaat 20-27 of sura Yasin, are made to enter the Jannat as soon as their souls leave the bodily world.

From this explanation we may say Jannat is not a far off place but very much here; at every point. It is simply entering from the three dimensional physical world into the multidimensional metaphysical world. Figures 1 and 2 attempt to illustrate this concept. In Fig 1, 3-dimensional (HBL) universe begins from the point P. Fig – 2 with dotted lines represents the multidimensional metaphysical world of dimension h, b, l. They also start from the same point P. This is to say that in actual reality all physical and metaphysical worlds, including the Jannat and the Jahannam, exist in the point P - a zero point, which as physical state mean non-existence. In reality, however, it is the sum total of all negatives and positives O=(+x)+(-x) where x can be any number. Likewise, Jahannam also exists in the zero point P and has different reaches around for different sinners.

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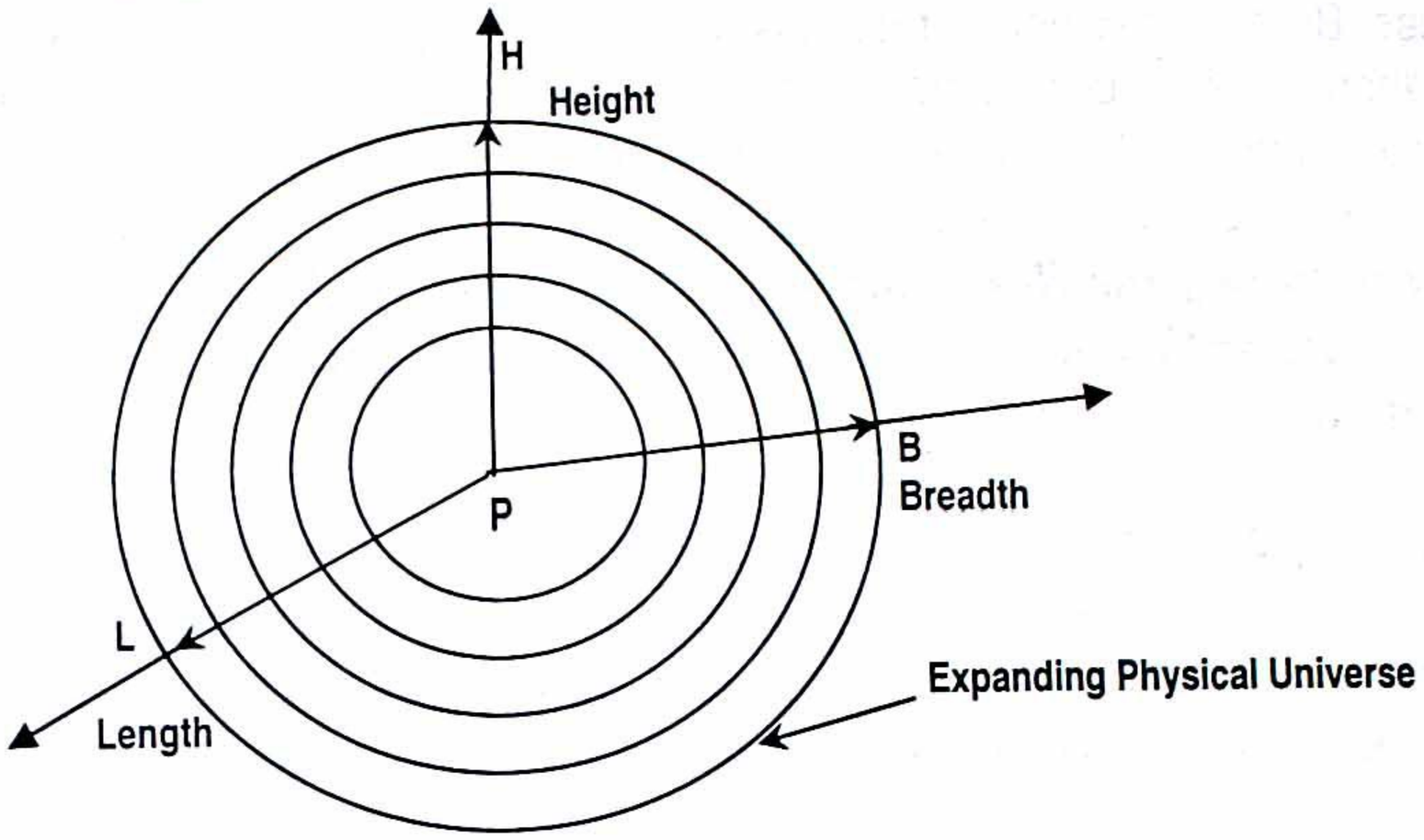

Fig 1:

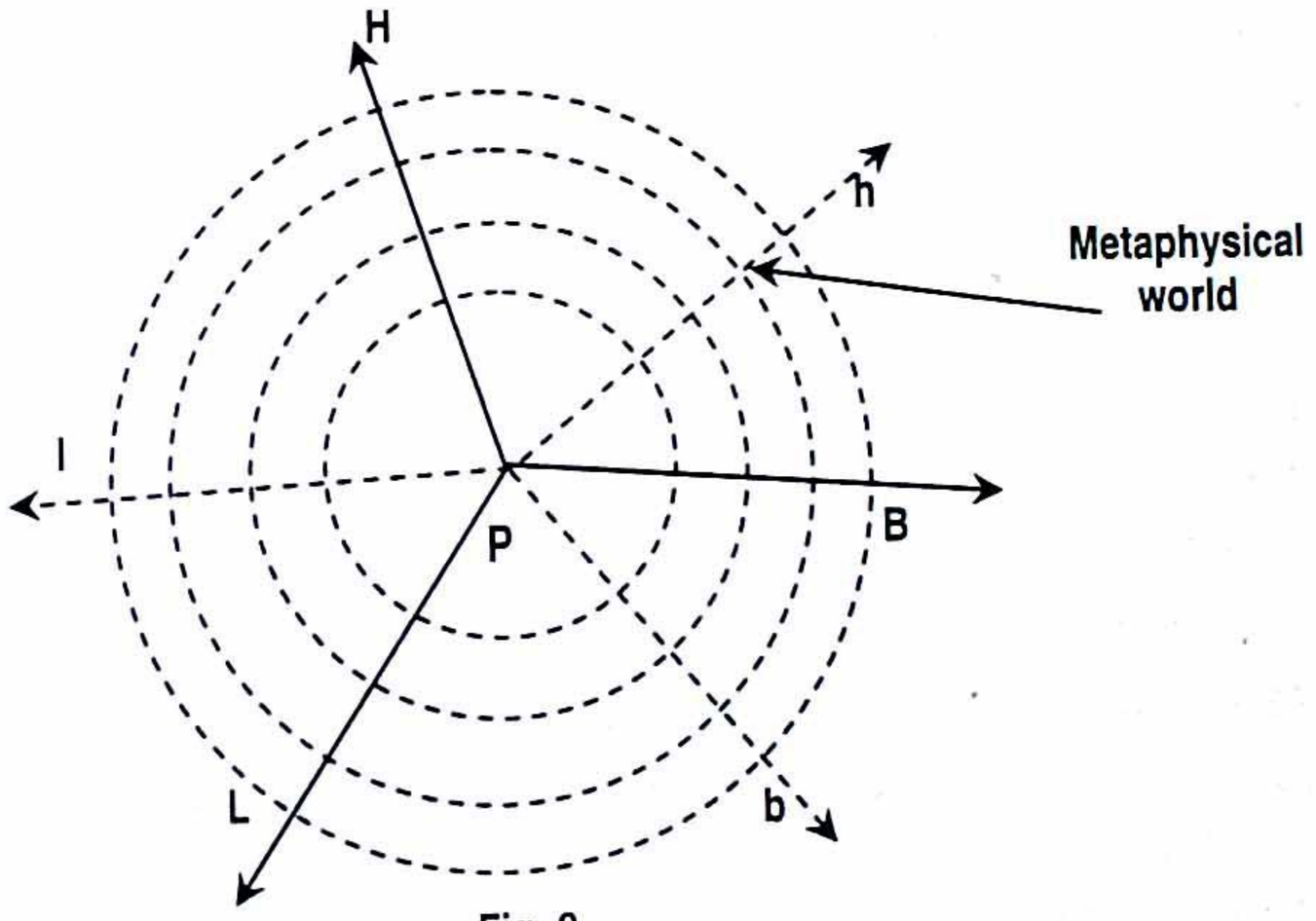

Fig: 2

Fig 2: Parallel Universe, Parallel Physical and Metaphysical Worlds

83.10 DELIGHTS OF JANNAT

State of Jannat is unique in all respects, without any parallel. Its contents have no similitude with those on earth. Thus the language used in the Quranic ayaat to

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explain things of Jannat is only symbolic with reference to things that most people love to have.

At the eve of long awaited Day of Judgment, qualified people will reach their final destination in Jannat. Sitting there on the comfortable couches, in the company of their pious companions, they will be gazing over the unimaginable delightful environment of the garden of Jannat. Their faces will radiate with peace, satisfaction and happiness. They will be offered the most tasty, richly smelling drinks prepared form the choicest liquids – never experienced earlier. As told in ayat 26, we must strive in the way of Allah as much as possible to attain these blessings, ***"So for (Jannat) let those who strive, - strive even harder".*** وَفِيْ ذٰلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُوْنَ ۞

The Messenger of Allah (صلى الله عليه وآله وسلم) also told: *A single endeavor (in Allah's cause) on the afternoon or in the forenoon is better than the entire world and whatever is in it. And if a woman (Hoor) of Jannat appeared to the people of the earth, she will fill the space between heaven and the earth with light and pleasant scent and her head cover is better than the entire world and whatever is in it (Sahih Ai-Bukhari).*

He further told: *In paradise there is a tree. So huge is its shade that a rider may travel for one hundred years without being able to cross its shade (Sahih Al-Bukhari).*

As mentioned in ayat 24, in Jannat, the faces of the righteous people will radiate with Noor, تَعْرِفُ فِيْ وُجُوْهِهِمْ نَضْرَةَ النَّعِيْمِ ۚ ***"You will recognize in their faces brightness of delight".*** This freshness and calmness is visible on the faces of some pious people even in their worldly life also. At the time of their death, you might have seen a glow of delight and feeling of smile in their faces also, which could be the reflection of the bliss of happiness at the sight of the grand reception at the time of death.

83.11 FOOLISHNESS OF THE NONBELIEVERS AND HYPOCRITES

Ayaat 29-31 describe the foolish attitude of the nonbelievers that is the cause of their misfortunes in the Hereafter. Not only they reject the Truth but also make fun of the believers. ***"Behold! (In the worldly life), the criminals, used to laugh at those who were believers. And whenever they passed by them, they***

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winked (in mockery) to one another; And when they returned to their own people, they would return jesting"

إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ ۝ وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ ۝ وَإِذَا انقَلَبُوا إِلَىٰ أَهْلِهِمُ
وَإِذَا انقَلَبُوا إِلَىٰ أَهْلِهِمُ انقَلَبُوا فَكِهِينَ ۝

Since earth is a test ground only, generally the sinners flourish more than the righteous. They boast to have prosperity as the fruit of their hard work, wisdom, cleverness and shrewd planning. They make fun of the believers for their straightforwardness, honesty, and fair dealings. It is revealed in ayat 32 that they go so far in their mischief as to suggest that the righteous people have gone astray. ***"And whenever they see (the believers), they say, "Lo! these are the people who have indeed gone astray".*** وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَٰؤُلَاءِ لَضَالُّونَ ۝

Clear picture will start emerging soon after the death when on the Day of Judgment each one will taste the real fruits of his/her worldly labour. While in the earthly life nonbelievers used to laugh at the believers, in the Hereafter the believers will laugh at the nonbelievers. The last three ayaat 34-36 of sura Al-Mutaffifeen, point out to this fact. ***"But on this Day (Day of Judgment) the believers will laugh at the rejecters of Truth. Sitting on the thrones of Dignity, looking all around, (they will say); Have not the rejecters of Truth been paid for what they used to do (in the world)?"***

فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ ۝ عَلَى الْأَرَائِكِ يَنظُرُونَ ۝ هَلْ ثُوِّبَ الْكُفَّارُ مَا كَانُوا يَفْعَلُونَ ۝

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ANNEXURE – 83.I

REASON BEHIND CATASTROPHES AND MISFORTUNES

In this Sura, mankind has been warned that both at individual and collective levels Mutaffifeen are doomed because of their moral degradation. They are fraudulent who bring misfortune for the whole society. Immoral thoughts and deeds corrupt the soul and degrade the mind. This may ultimately trigger the physical laws to its own destruction as a means to escape further frustration, tension and immorality. Whether it is a well-planned suicide or an un-planned accident hardly matters. The materialists then sit down to investigate the cause of the catastrophy in terms of physical laws and assign the causes to such and such material reasons and essentially ignore the physical conditions that led to the incident. Perhaps it was due to the sick soul of the individual or of the society as a whole that triggered the physical forces and caused whatever had happened (Fig 3).

We may understand the relationship between misfortunes and morality by the following Hadith of the Messenger of Allah (صلى الله عليه وآله وسلم). ***It is narrated by Abdullah and Abu Musa: The Prophet (صلى الله عليه وآله وسلم) said, "Near the establishment of the Hour there will be days during which religious ignorance will spread, knowledge will be taken away (vanish) and there will be much Al-Harj means large scale killing."*** Thus Al-Harj would be due to the negligence of true religion, spread of the false dogmas, and lack of knowledge of the teachings of the Prophets.

In another Hadith, narrated by Abu Huraira (رضىالله تعالى عنه), The Prophet (صلى الله عليه وآله وسلم) said, ***"Near the Doomsday time will pass rapidly because of indulging in the pleasures of the world and forgetting one's duties towards Allah; good deeds will decrease, selfishness and miserness will be order of the day, then afflictions will appear and there will be much "Al-Harj". They said, "O' Allah's Apostle! What is Al-Harj? He said, "Killing! Killing!" These are the sufferings caused by the men upon the men, due to their bad deeds and intentions." (Sahih Al-Bukhari)***

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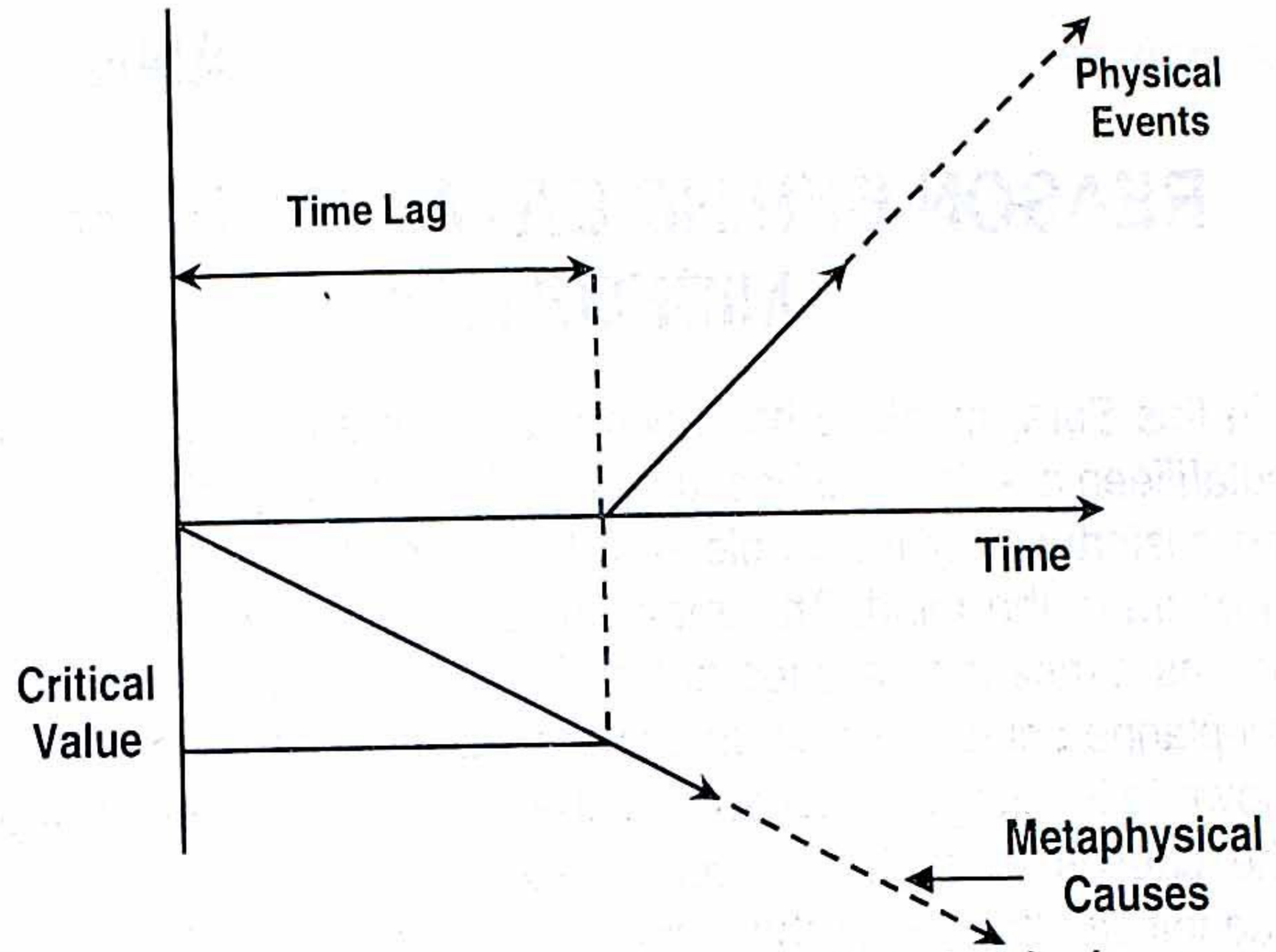

Fig 3: Metaphysical causes precede the physical causes

Metaphysical causes trigger the physical causes. There is time lag between them. Events are first born in the Metaphysical worldfollowed by those in the physical world. In this chain, Human mind is the prime mover of the individual, society and the world as a whole. The mind power can overtake the physical forces. In this process, things take shape first in the minds, which then shape the behaviour, and the latter shapes the events. Thus spiritual causes precede the physical causes. On this the Holy Quran says: ***"Lo! Allah Changes not the condition of a folk, until they first, change that of which is in their hearts" 13(11)***

Events trigger as the metaphysical causes exceed a critical dimension. Nature of the events depends upon the state of mind. Change for the good needs good minds. Evil would only breed destruction and wrath of Allah.

Spiritual causes lead to ..... Physical causes
Physical causes lead to ..... Events
Events lead to ..... Consequences

(For details please see Sultan Bashir Mahmood's book, "Doomsday and Life after Death". Published by HQRF Islamabad. 2004 edition)

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84

سُوْرَةُ الْاِنْشِقَاقِ

SURA AL-INSHIQAQ

Revealed in Makkah, has 25 Ayaat

With the Name of Allah, Ar-Rahmaan, Ar-Raheem

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝

1. **(Think of the times), when the heaven will split asunder**

اِذَا السَّمَآءُ انْشَقَّتْ ۝ۙ

2. **And it is all ears for its Rabb; (waiting for orders) And for that, it is destined to be**

وَاَذِنَتْ لِرَبِّهَا وَحُقَّتْ ۝ۙ

3. **And (think of the times), when the Earth will be flattened out (of its globe),**

وَاِذَا الْاَرْضُ مُدَّتْ ۝ۙ

4. **And casts out all that was in it, and becomes empty**

وَاَلْقَتْ مَا فِيْهَا وَتَخَلَّتْ ۝ۙ

5. **And it is all ears for Allah (waiting for orders), And for that, it is destined to be**

وَاَذِنَتْ لِرَبِّهَا وَحُقَّتْ ۝ۚ

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6. O Man! Verily, you will ever toil on towards your Rabb, a sure painful comeback. Then you shall meet Him	يٰٓاَيُّهَا الْاِنْسَانُ اِنَّكَ كَادِحٌ اِلٰى رَبِّكَ كَدْحًا فَمُلٰقِيْهِ ۚ
7. Then as for him, who is given his record in his right hand	فَاَمَّا مَنْ اُوْتِىَ كِتٰبَهٗ بِيَمِيْنِهٖ ۙ
8. So immediately, shall be his accounts, settled by easy reckoning	فَسَوْفَ يُحَاسَبُ حِسَابًا يَّسِيْرًا ۙ
9. And he will return to his family, rejoicing	وَّيَنْقَلِبُ اِلٰٓى اَهْلِهٖ مَسْرُوْرًا ۭ
10. And as for him who is given his record behind his back	وَاَمَّا مَنْ اُوْتِىَ كِتٰبَهٗ وَرَآءَ ظَهْرِهٖ ۙ
11. So immediately shall he cry for death of annihilation (but there will be no death also)	فَسَوْفَ يَدْعُوْا ثُبُوْرًا ۙ
12. And he shall meet a ferocious Fire (in the Hell)	وَّيَصْلٰى سَعِيْرًا ۭ
13. Behold! (In his earthly life), he used to be with his family joyfully living	اِنَّهٗ كَانَ فِيْٓ اَهْلِهٖ مَسْرُوْرًا ۭ

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14. Behold! he thought he would never be raised again (after death)	اِنَّهٗ ظَنَّ اَنۡ لَّنۡ يَّحُوۡرَ ۚ﴿۱۴﴾
15. Yes! Indeed his Rabb was ever watchful over him	بَلٰٓى ۚ اِنَّ رَبَّهٗ كَانَ بِهٖ بَصِيۡرًا ۖ﴿۱۵﴾
16. So, I swear by the glow of sunset (Learn lesson from it)	فَلَاۤ اُقۡسِمُ بِالشَّفَقِ ۙ﴿۱۶﴾
17. And (think of) by the phenomenon of) the night, and that it enshrouds	وَالَّيۡلِ وَمَا وَسَقَ ۙ﴿۱۷﴾
18. And (think of) by the Moon as it grows to its fullness	وَالۡقَمَرِ اِذَا اتَّسَقَ ۙ﴿۱۸﴾
19. Surely (likewise) you shall journey on, from stage to stage	لَتَرۡكَبُنَّ طَبَقًا عَنۡ طَبَقٍ ۖ﴿۱۹﴾
20. So, what is the matter with them that they believe not?	فَمَا لَهُمۡ لَا يُؤۡمِنُوۡنَ ۙ﴿۲۰﴾
21. And that when the Quran is recited to them, they do not fall down in prostration (before Allah)	وَاِذَا قُرِئَ عَلَيۡهِمُ الۡقُرۡاٰنُ لَا يَسۡجُدُوۡنَ ۩ ۚ﴿۲۱﴾
22. On the contrary, nonbelievers keep on rejecting (the Truth)	بَلِ الَّذِيۡنَ كَفَرُوۡا يُكَذِّبُوۡنَ ۙ﴿۲۲﴾

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23. And indeed Allah has the full knowledge of what they conceal	وَاللّٰهُ اَعْلَمُ بِمَا يُوْعُوْنَ ۖ
24. So give them the tiding of a painful punishment	فَبَشِّرْهُمْ بِعَذَابٍ اَلِيْمٍ ۙ
25. Except those who believed and did good deeds; For them is a reward never ending	اِلَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ لَهُمْ اَجْرٌ غَيْرُ مَمْنُوْنٍ ۧ

EXPLANATION AND INTERPRETATION

84.1 INTRODUCTION

Sura Al-Inshiqaq is a powerful reminder of the overall destiny with respect to the fate of Universe. Central theme is given in ayat 19, "Surely you shall journey on from one stage to other". In this process earthly phase is a temporary stay only. Eventually, the present Universal order will change into a new order. One must prepare to face the coming challenges.

84.2 DOOMSDAY SCENARIO

Sura Al-Inshiqaq begins with the reminder of the heavenly Doomsday. The opening ayat اِذَا السَّمَآءُ انْشَقَّتْ ۩ ***"Think of when the Heaven will split asunder"*** points out that one of the significant events of the Universal Doomsday is break in the overall balance of the heavenly worlds. That will then initiate large-scale destruction at the galactic level. In recent discoveries by powerful telescopes, it has been observed that when exploding, not only the star itself gets destroyed but everything around it as well. In no time, space is filled with colourful plasma of atomic gases that rush outwards from the scene of explosion at tremendous speeds. Since gravitational balance is severely disturbed in this process, family of its planets also undergo devastating changes. Ayaat 3, 4 in continuation of ayaat 1, 2, "Invite man to imagine,

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when the Earth shall be destroyed and it casts out all that is hidden in it and flattened out into a rounded disc وَاِذَا الْاَرْضُ مُدَّتْ ۙ وَاَلْقَتْ مَا فِيْهَا وَتَخَلَّتْ ۚ. These ayaat may point out to the intense further volcanic activity and terrible earthquakes near the doomsday, resulting into large-scale geological changes. So the Earth will be voided of the inner molten matter. Due to the earthquakes, outer land masses will slide over, mountains destroyed and valleys lifted up. Consequently, it will appear as if the Earth is being stretched forth.

Flattening of Earth may happen if its speed of rotation around the axis increases significantly leading to increase in the centrifugal forces on the molten matter within its body. Present bulge at the equator is for the same reason. In this context and as one of the signs of the Earthly Doomsday, Rasool-Allah (صلى الله عليه وآله وسلم) is reported to have told that duration of a day will shorten on Earth. He said, ***"A day will appear as if a saa'at (few hours)".*** This means that rotation of Earth on its axis will become many times faster. Thus Earth will bulge out at its equator by increased centrifugal forces. This will lead to increased pressure in the molten inner core and consequently a large-scale volcanic activity and earthquakes. Ayat 5 points out that it is the predestined fate of earth.

84.3 RESURRECTIONS

After having shown some glimpses of the Doomsday in the heavens and earth, following ayaat 6-15 throw light on the impending fate on the Day of Resurrection followed by the Day of Judgment.

"O man! Verily, you will ever toil on towards your Rabb, a sure painful comeback. Then you shall meet Him! As for him, who (On the Day of Judgment) is given his Record in his right hand, his accountability will be quick and simple, an easy reckoning, And he will return to his family, rejoicing. And as for him who is given his Record behind his back, soon shall he cry for death of annihilation. And he shall enter a blazing Fire. Behold! he was (in earthly life), once with his people joyfully living. Behold! he had thought that he would not be raised back. Whereas, his Rabb was ever watchful over him".

يٰٓاَيُّهَا الْاِنْسَانُ اِنَّكَ كَادِحٌ اِلٰى رَبِّكَ كَدْحًا فَمُلٰقِيْهِ ۚ فَاَمَّا مَنْ اُوْتِىَ كِتٰبَهٗ بِيَمِيْنِهٖ ۙ فَسَوْفَ يُحَاسَبُ حِسَابًا يَّسِيْرًا ۙ وَّ يَنْقَلِبُ اِلٰٓى اَهْلِهٖ مَسْرُوْرًا ۚ وَاَمَّا مَنْ اُوْتِىَ كِتٰبَهٗ وَرَآءَ ظَهْرِهٖ ۙ فَسَوْفَ يَدْعُوْا ثُبُوْرًا ۙ وَّيَصْلٰى سَعِيْرًا ۙ اِنَّهٗ كَانَ فِىْٓ اَهْلِهٖ مَسْرُوْرًا ۚ اِنَّهٗ ظَنَّ اَنْ لَّنْ يَّحُوْرَ ۚ بَلٰٓى ۚ اِنَّ رَبَّهٗ كَانَ بِهٖ بَصِيْرًا ۚ

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These ayaat warn us that our life on Earth is not an accidental appearance but is part of the greater Design of our Rabb. Each one of us is a traveler in Time and Space. But it is not an easy Journey يٰٓاَيُّهَا الْاِنْسَانُ اِنَّكَ كَادِحٌ اِلٰى رَبِّكَ كَدْحًا فَمُلٰقِيْهِ In this journey Resurrection is a great milestone. At that point, humanity from all corners of the universe will come rushing to their Judgment place. Everyone will be presented before the Lord of the Universe. We shall meet our Rabb and judged according to what we do in our earthly existence. Our guardian angles will present the records of our deeds. No one will be able to hide anything. Our own body constituents will also stand witness to what we did. Finally, the Judge of the Judges will announce His Judgment. As said in ayaat 7-12, "Those who will be handed over the result in right hand, will go to their families rejoicing. And those who will be given their record at their back in left hand will be put in the blazing Hell Fire".

Ayaat 12-15, describe the pathetic state of disappointment of the people destined for Hell. In fear, they will cry for death and annihilation. But there is no death for them also. Only burning in Hell is their fate due to the reason (ayaat 13-14) that they denied Resurrection and lived after pleasure of life in their earthly stay. اِنَّهٗ كَانَ فِيْٓ اَهْلِهٖ مَسْرُوْرًا ۝ اِنَّهٗ ظَنَّ اَنْ لَّنْ يَّحُوْرَ ۝ They believed neither in going back to Allah nor in the accountability and had forgot the Hereafter in their race for worldly benefits.

84.4 MEETING THE RABB

Ayat 6 gives a very important message that at some stage of existence each one of us will have the honour to be presented before our loving Creator. Irrespective of the fact that you deny or accept Him, you carry good or bad deeds, you will meet Him. فَمُلٰقِيْهِ Indeed we are from Him and unto Him is our return انا لله وانا عليه راجعون. However, as pointed out in ayat 6, this Journey is not an easy go but a test for us. Therefore, it could be a painful comeback to our Rabb

"O man! You shall ever toil on toward your Rabb, a sure painful comeback. Then you shall meet Him" يٰٓاَيُّهَا الْاِنْسَانُ اِنَّكَ كَادِحٌ اِلٰى رَبِّكَ كَدْحًا فَمُلٰقِيْهِ

Indeed man's case history is full of pain and distress. We had a good start in Jannat but we lost it due to our indiscipline. It was a regretful fall. Thereafter, from the world of spirits we were sent to Earth for testing purposes through the painful pangs of birth. Life on Earth is the struggle for survival, continuous toil, hard work and disappointment. Everyone, poor or rich, wise or fool, believer or nonbeliever has to fight for survival against hunger, sickness, and weather. Nevertheless fight against Shaitaan is the most difficult.

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Then we have to pass through the painful dying process to face the result in Barzakh i.e. transient state between death and Resurrection. In short, man's journey of existence is a continuous process of painful toil and distress. Rasool-Allah (صلی اللہ علیہ وآلہ وسلم) has told in symbolic language that ***"Jannat is surrounded by all kinds of thorny bushes, whereas Jahannum is decorated from outside with charming things".*** About the meeting with our Creator he has said: ***"Death is the beginning of your entry into the Doomsday".***

Recent scientific studies about the people who got revived after their clinical death[17] prove that soon after death they were presented before a "Light-Being" by their guardian angels. May be it is our first meeting with Allah.

84.5 FAMILY SURVIVES

One significant point apparent from ayat 9 is that family structure and family ties do survive in the Hereafter also. The statement of ayat 9, وَّ يَنۡقَلِبُ اِلٰٓى اَهۡلِهٖ مَسۡرُوۡرًا ۚ ***"And he will return to his family rejoicing"*** shows that families will be together in Resurrection. Thus our relations and associations are very important for us. They will be there with us even on the Day of Judgment. All family members, wives and husbands, parents, sons and daughters, brothers and sisters, will be put together after the Resurrection. They will not only recognize each other but will be concerned also as here on Earth. But soon after the judgment, those going to Jahannam will be separated from those rewarded with Jannat. However, it is apparent from many other ayaat of the Holy Quran that inter communication between the dwellers of the Hell and the Paradise will continue.

84.6 STAGE TO STAGE HUMAN JOURNEY

Soul is a "Spirited Being", which had its existence in the pre-Universe period also since it is derived from the Creator Himself. From the dormant world of souls, it takes birth into the dynamic earthly world with the human body as its carrier. Worldly life is a period of free choice for it and an opportunity for self-development. Souls depart from the bodies at the time of worldly death at varying degrees of development. From here they go to world of Graves (Quaboor قبور) also called Barzakh (برزخ). There they continue their journey with the momentum and direction they had gathered in their worldly life. Next phase of their existence is after the ultimate Doomsday, the Resurrection. After that some will pass into Jannat (جنت), the abode of happiness and

17 Sultan Bashir Mahmood, "Doomsday and Life after Death" Darulhikmat International, Islamabad, 2006

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satisfaction, while some will pass into Jahannam (جهنم), the abode of misery and frustration. Jahanum is also a place of purification and cleansing. Allah, out of His immense Bounty, may transfer some people from here to Jannat also. The period of life in the world is therefore most valuable because it is a respite for us to develop the souls. If we indulge in matters disapproved by the Holy Quran, we will reduce our soul to the lowest of low and become like animals through the lust and greed for worldly gains. Such unfortunate souls are destined for Jahannam (Fig 1).

"We have indeed created man, in the best status then we reduced him to the lowest of the low, save those who believe and do good works, and there is a reward unfailing" 95(4-6).

Narrated Abdullah (Razi Allah Anho); The Prophet of Allah (صلى الله عليه وآله وسلم) drew a square, then drew a line on the middle of the square, and let it extend outside it, and then drew several small lines attached to that central line, and said, "This is the human being and this (the square) is his life that encircles him from all sides, and this line outside the square is his desires, and these small lines are calamities and troubles (which may befall him due to his desires) and if one misses him, another will snap or overtake him, and if the other misses him, a third will snap him" (Ref. Sahih Al-Bukhari).

Ubaida bin As-Samit (Razi Allah Anho) narrated, The Prophet of Allah (صلى الله عليه وآله وسلم) told that "When the time of death of a believer approaches, he receives the good news of Allah's pleasure with him and His blessings upon him and so at that time nothing is dearer to him than what is in front of him. He therefore loves meeting with Allah and Allah (too) loves the meeting with him but when the time of the death of disbeliever approaches, he receives the evil news of Allah's Torment and His Requital, whereupon nothing is more hateful to him than what is before him. Therefore, he hates the meeting with Allah and Allah too hates the meeting with him". (Ref. Sahih Al-Bukhari).

84.7 STAGE TO STAGE DEVELOPMENT

Ayaat 16-18 illustrate stage-by-stage journey of man with reference to the phenomenon of the sunset and sunrise, daily cycle of day and night and the monthly

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cycle of moon. Ayat 19 tells that man's journey to eternity is stage to stage لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ ۞

"Nay, I swear by the after glow of sunset, And by the night, and whatever it enshrouds, And by the Moon, as it grows to its fullness; surely you shall (also) journey on, from stage to stage".

فَلَآ أُقْسِمُ بِالشَّفَقِ ۞ وَالَّيْلِ وَمَا وَسَقَ ۞ وَالْقَمَرِ إِذَا اتَّسَقَ ۞ لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ ۞

The scene of sunset reminds us, how the mighty ones disappear eventually in no time. Then night takes over. Its darkness enshrouds everyone like the death takes over the life. Same lesson is apparent from the monthly cycle of Moon, how does it gradually attain its fullness, followed by a decline after reaching its zenith. Man's life is no different.

Ayat 19, "That you shall surely journey on, from stage to stage" also expresses the fundamental scientific reality about the creation and growth of the human race. It is not a slow evolutionary process but a stage-by-stage quantum Jumps process (Recent scientific discoveries prove that embryo also goes through many stages of quantum development in the mother's womb).

As a model human being, Adam (علیہ السلام) was kept in Jannat to discipline him worthy of that place. Upon failure to follow its restrictions, he was sent down to the world of spirits. From there, one by one, we come to Earth to pass the test of re-qualification for Jannat. After this we enter into Akhira to meet the Yaum-id-Deen i.e the Day of Judgment. Successful ones will go back to Jannat. But those who fail in the earthly-life test will be put into Jahannum, a painful refinement process. Thus life continues in a dynamic way through many stages of development.

84.8 NATURE OF DEATH

The Holy Quran terms death as an act of creation like the life. Thus it is not "equivalent to nothingness" but something dynamics as revealed in the following ayaat:-

"Blessed be He, in whose Hands is Dominion, And He has power over all things;
He Who created Death and Life that He may try which of you is better in deeds. And He is the Exalted in Might, Most For giving". 67(2)

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And

"They will say, Our Lord, Twice, you gave us death, and twice You gave us life. Now we have recognized our sins, is there any way out?" 40(11)

And

"How can you reject the faith in Allah? Seeing that you were dead, He gave you life, Then He will cause you to die and will again bring you to life. And again to Him will you return" 2(28)

From the above, following observations may be derived on life and death:

i. Death is a created state as is the reality of life
ii. It is not "nothing" but "some form of existence of the soul"
iii. Before our physical appearance on this Earth, we were living in the state of death; and after Earthly death, at the eve of Resurrection we shall pass on to the state of life again, thus each one has two deaths and two lives

Souls created.	→ Put in the death state in the world of souls.	→ Get physical birth and enter into Life state on Earth.	→ Die and enter into the Death State in the world of Graves.	→ Resurrected and enter into the Life state in the world Hereafter.

"Every soul shall have a taste of death, and We shall try you with evil and with good, by way of trial, and unto Us you will be returned" 21(35)

At the beginning of life, a soul is made to enter our embryonic body, and is taken away at the time of the biochemical death of the body for 2nd transformation in the journey to Eternity. ***"We came from Allah and go back to Allah",*** Says the Quran. Death is thus the state of existence before we were born to live in this world on the Earth and is also the state of existence after we pass away from here to the world of graves. It is a dynamic journey represented by figure 1: -

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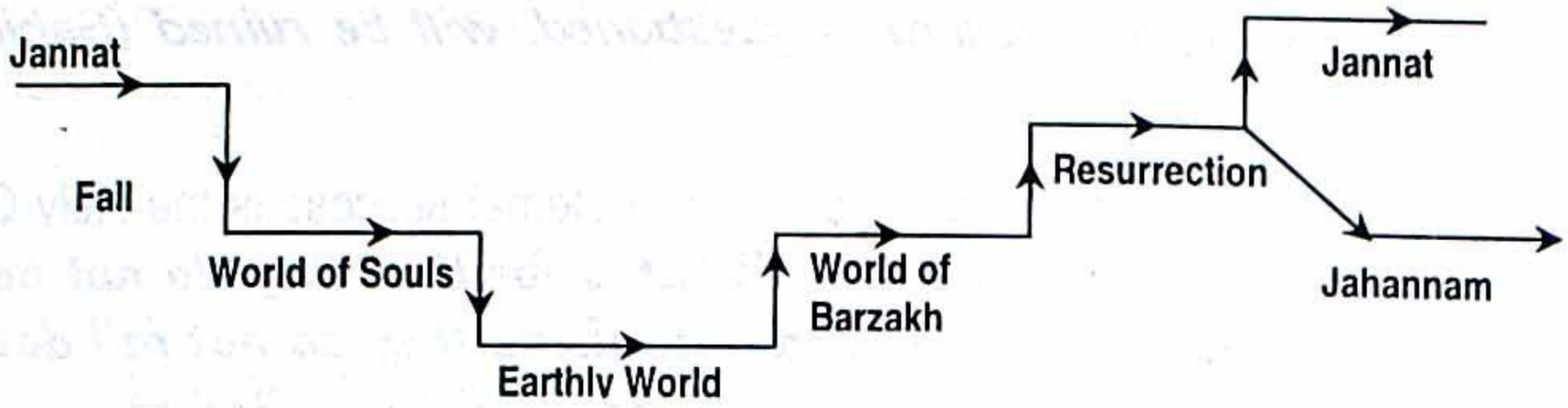

Fig 1: The stage to stage human Journey of existence in the Time Dimension

84.9 A POWERFUL REMINDER

It is sad that inspite of all the evidence from nature and ourselves, most of us do not really believe in the Hereafter. The following ayaat 20-25 are a powerful reminder for mankind.

"What then is the matter with them, that they believe not? And that when the Quran is recited unto them, they do not fall down in prostration (before Allah). On the contrary, nonbelievers keep on rejecting the (message of Allah). But Allah has full knowledge of what they conceal. So give them tiding of a painful doom (in the Hereafter), As for them who believed and performed good deeds, for them in the reward never failing".

فَمَا لَهُمْ لَا يُؤْمِنُونَ ۝ وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ ۝ بَلِ الَّذِينَ كَفَرُوا يُكَذِّبُونَ ۝ وَاللَّهُ
أَعْلَمُ بِمَا يُوعُونَ ۝ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ۝ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ۝

The plain truth is that man is accountable before his Creator. If you are a believer, your soul develops to Allah. If you follow the path of Shaitaan, it is rendered unfit for Jannat. Thus it will be sent to Jahannum to burn in the fire till refinement, in disappointments, misery and pain (May Allah save us from such a fate).

Narrated Ayesha (رضى الله عنها) that Allah's Messenger (صلى الله عليه وآله وسلم) said (On the Day of Resurrection) any one whose account will be taken will be ruined (He will go to Hell). I said, "O Allah's Messenger! may Allah make me to sacrifice for you! Does not Allah say; "As for him who will be given the Record in his right hand, he surely will receive an easy reckoning 84 (7-8). He replied: "That is only the presentation of the

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accounts; but he whose record is questioned, will be ruined (Sahih Al-Bukhari).

As said in ayaat 20-21, the road map to eternal success is the Holy Quran. Alas! We do not pay regard is due to it. ***"What is for that they do not believe And that when the Quran is recited unto them, they do not fall down in prostration (before Allah)"*** فَمَا لَهُمْ لَا يُؤْمِنُونَ ۝ وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ ۝ The problem is that most of us do not understand the importance of the Book of Allah, the only document that guarantees salvation in this and the world hereafter. Obviously, to benefit from its guidance we must have absolute belief in its Truth, have deep regard for it in our hearts, give greatest attention to its reading, and above all submit to its Guidance of Do's and Dont's and mould our life accordingly. Then only we prostrate truly at the sound of its recitation. It is most unfortunate, that majority of mankind still doesn't believe in it.

84.10 ULTIMATE LESSON

As you can see from ayaat 23-25,being accountable,one cannot afford to relax in life. ***"Every soul will know, what it has made ready" 81(14).*** Again we are reminded [99(78)] ***"Whosoever does good, an atom's weight, will see it then, and whosoever does ill, an atom's weight, will see it then" 99(7-8).***

And ultimately: ***"As for him, whose scales are heavy (with good deeds) He will live in a pleasant state, but as for him whose scales are light, the bereft and hungry will be his abode; Ah, what will convey you, what she is; a raging Fire" 101(6-11).***

To escape the perils of impending fate, the Holy Quran advises mankind in its own interest to prepare for the unending years and to enter the next life with a properly developed soul that could move forward easily in the new environments.

It is strange that while we plan so much for the future in this world, we forget the future after death. While we direct all our efforts toward our bodily comforts, we neglect the soul that is our real self. All those who get birth know that death is their sure lot also. Yet, most of us prefer the temporary life of the world to the permanent life in the Hereafter. So, we betray our selves and work against our own eternal interests. It is worth pondering that one prepares ahead of journey of even a day but when it comes to the journey to the enternity, we do not bother at all. How is that?

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The reason may simplify be that we do not know our real selves. But, is that an acceptable excuse especially in these days when we spend so much of our time, money and effort in educating ourselves in the worldly affairs. We profoundly believe in professors of physical sciences, but doubt the prophets who are our beneficent well-wishers and who spent whole of their lives preaching the eternal truths of life. Is it right for us? Fact of the matter is very clearly narrated by the Holy Quran in ayaat 57(20-21):

"Know that the life of this world is, but play and amusement, pomp and mutual boasting, and rivalry for wealth and children. Here is a similitude. It is like the vegetation after rain, whereof the growth is pleasing to the tillers, soon it withers, and you see it turning yellow, and then it becomes straw, and in the Hereafter, there is a grievous punishment, and also forgiveness from Allah, and His good pleasure.

Know again:- ***The life of this world is but a matter of illusion. Therefore, race one with another, for forgiveness from your Lord, and for Paradise, whereof the breadth is as of the breadth of the heaven and the earth, prepared for those who believe in Allah and His messengers" 57(20-21).***

After having seen the true picture of your earthly life, now please rifle it to ayaat 20-22, of the sura Al-Inshiqaq. We are felted to answer the question concerning our ultimate fate in the Hereafter. ***"So, what is the matter with them, that they believe not? And that when the Quran is recited to them, they do not fall down in prostration (before Allah)? On the contrary, nonbelievers keep on rejecting (the Truth)"*** وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ ۩ بَلِ الَّذِينَ كَفَرُوا يُكَذِّبُونَ ۝ فَمَا لَهُمْ لَا يُؤْمِنُونَ ۝

Indeed, we must think into it most seriously. Our eternal future depends upon our answer to this question.

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ANNEXURE – 84.I

MIND AND MATTER

The statement in ayaat 2 and 5 of Sura Al-Inshiqaq وَاَذِنَتْ لِرَبِّهَا وَحُقَّتْ that Heaven and Earth will give their ear to Allah i.e. "listen and obey their Rabb", clearly mean that they are attentive to and they listen to and understand the command of Allah and have the in-built capability to implement these orders also. This is revolutionary thought, meaning that everything in the universe has a mind to understand the orders of their Creator. Thus Mind and Matter are complementary to each other and in this sense, even the tiny sub-atomic particles are living beings.

MIND OF THE MATTER

This solves the basic question on what forces the matter to obey the rules of nature? For example, why do Hydrogen and Oxygen react together to always produce water under the defned set of conditions? It can be asked for all other chemical reactions also. Can it be that at its elementary levels matter knows what to do under the given conditions? As we have discussed earlier, all things, small or big, do recognise the call of their Creator and are conscious of His Will. They know the laws imposed by Him on His Creations.

This means that at all levels matter has a "Mind" of its own. Recognition and awareness of the laws of nature is the crux of life. Thus each atom is a living body with a mind. Life gives them dynamism, mind gives them sense of direction i.e. intelligence. Characteristics of a thing are the manifestation of its 'Mind'. Universe is thus an organism each component of which has a built-in mind or a guidance system, which governs its behaviour and gives it nature and form. The Holy Quran hints upon this by saying:

"Our Lord is He, who gave each thing, its Form and Nature, and gave it Guidance" 20(50).

CONTROL OF EVENTS

The hypothesis of "Mind of Matter", leads one to the "Time, Space and Mind" triangle as the regulating mechanism in the Universe. To understand this, let us

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realize that nothing is possible without the input of time and space. An event will take place only if you give it time to happen and space to be contained. Thus "Time and Space" allow events to happen, but mind (knows the laws of nature) of the matter controls various forces leading to the occurrence of that event. We may say that mind guides the things to behave in their natural pre-destined manner. Together, the interaction of "Time, Space and Mind" produces the events. Fig 1 shows the way these three interact. Since Time, Space and Mind are from Allah, it is He who consciously wills everything.

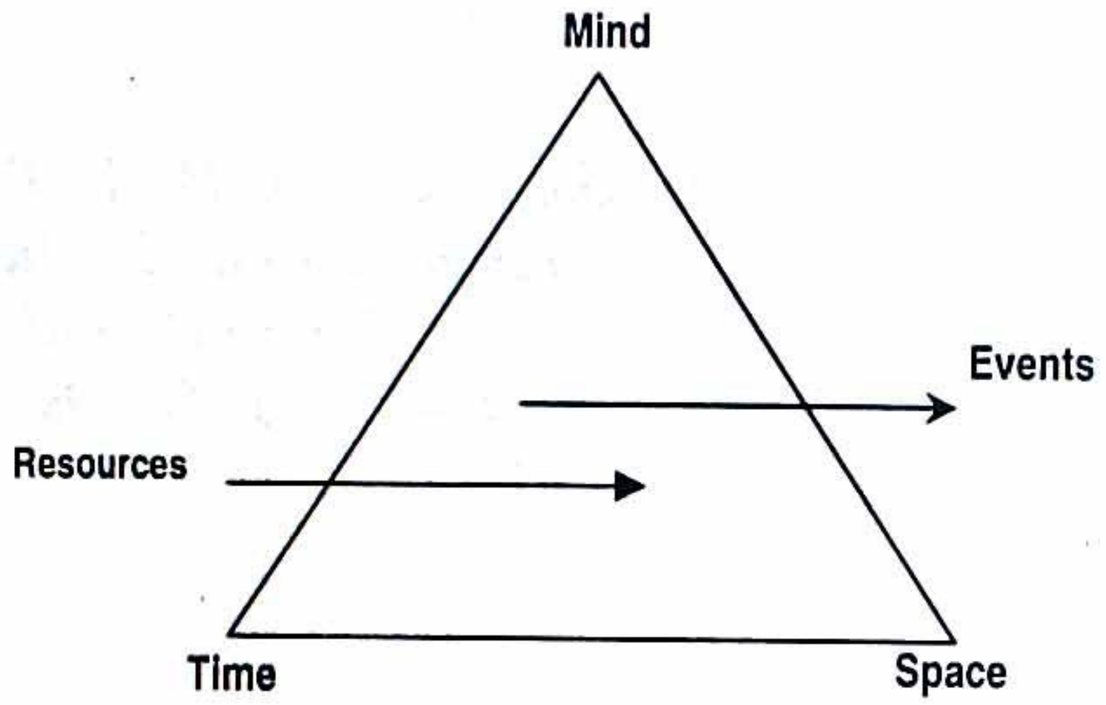

Fig: Working of Time, Space and Mind together produces events

Mind gives awareness that guides things to their natural behaviour; time and space provide them with the basics of existence. Thus events first take shape in the mind of things and are transformed therefrom into physical forms. A superior mind can guide an inferior mind. Human Beings who have the most developed mind have the potential to guide all other things. Thus predominance of mind over matter explains why metaphysical causes should precede physical causes and how the physical misfortunes and catastrophes that befall individuals, societies and nations, are triggered by their moral degradation and wicked deeds[18]?

Let us illustrate this idea with the example of formation of water. In the given time and space, hydrogen and oxygen can react together, but it is the Mind of these atoms that directs H_2 and O_2 to form water and not anything else. Same logic is true for every other compound of matter. Thus mind is the ability of a thing to recognize and react to its environment to manage the resources and achieve the desired objectives. At higher stage of living, things have higher degree of mind. At the highest

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18 Sultan Bashir Mahmood, "Doomsday and Life After Death" the Holy Quran Research Foundation, Islamabad, 1987

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degree it is manifested by the characteristics called "Free Will". The higher animals have higher free will and man being the supreme among the living beings, has the highest degree of free will, i.e. the most developed mind among the things on the Earth.

Interactions of "Time, Space and Mind" are going on since the very beginning. In absolute terms, these three are the characteristics of Allah also, manifestation of which is the Universe. In the first place, they gave birth to energy. Thereafter they regulated it and transformed it into matter. Their interaction produces events and they connect everything with the Providence.

"He is the First, and the Last, (as. He is Time Himself) He is the Outermost, and the Inner most, (as. He is the Space Himself) and He knows everything absolutely" (as He is the supreme Mind himself) 57(3).

Al-Hadith

Narrated Abu Huraira (رضی‌الله تعالی عنه), that Allah's Apostle told us, "Allah said," the offsprings of Adam (mankind) curse the Dahr (Time) and I am the Dahr (Time). In my Hand are the Night and the Day (Sahih Al-Bukhari).

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85

سُوْرَةُ الْبُرُوْجِ

SURA AL-BURUJ

Revealed in Makkah, has 22 Ayaat

	With the Name of Allah, Ar- Rahman, Ar- Raheem	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝
1.	**(Reflect) By the Heaven, which is composed of clusters of star- constellations**	وَالسَّمَآءِ ذَاتِ الْبُرُوْجِ ۝
2.	**And (think of) the Promised Day (Doomsday, when all this will be destroyed)**	وَالْيَوْمِ الْمَوْعُوْدِ ۝
3.	**And (think of) by those who shall be witnessing and by those being witnessed**	وَشَاهِدٍ وَّمَشْهُوْدٍ ۝
4.	**Woe to the People of the Ditch,(those responsible for the pit of fire to burn alive the believers)**	قُتِلَ اَصْحٰبُ الْاُخْدُوْدِ ۝
5.	**(Who lit) the fire, abounding with fuel:**	النَّارِ ذَاتِ الْوَقُوْدِ ۝
6.	**While they were seated by it**	اِذْهُمْ عَلَيْهَا قُعُوْدٌ ۝

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وَّهُمْ عَلٰى مَا يَفْعَلُوْنَ
بِالْمُؤْمِنِيْنَ شُهُوْدٌ ۝

وَمَا نَقَمُوْا مِنْهُمْ اِلَّآ اَنْ
يُّؤْمِنُوْا بِاللّٰهِ الْعَزِيْزِ الْحَمِيْدِ ۝

الَّذِىْ لَهٗ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ؕ
وَاللّٰهُ عَلٰى كُلِّ شَىْءٍ شَهِيْدٌ ۝

اِنَّ الَّذِيْنَ فَتَنُوا الْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ
ثُمَّ لَمْ يَتُوْبُوْا فَلَهُمْ عَذَابُ جَهَنَّمَ
وَلَهُمْ عَذَابُ الْحَرِيْقِ ۝

اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ
لَهُمْ جَنّٰتٌ تَجْرِىْ مِنْ تَحْتِهَا الْاَنْهٰرُ ؕ
ذٰلِكَ الْفَوْزُ الْكَبِيْرُ ۝

اِنَّ بَطْشَ رَبِّكَ لَشَدِيْدٌ ۝

اِنَّهٗ هُوَ يُبْدِئُ وَيُعِيْدُ ۝

7. **And they were themselves witness what they were doing to the believers**
8. **And they tortured them for no reason except that they believed in Allah, The All-Mighty, and The One to Whom all praise is due**
9. **To Whom belongs the sovereignty of the heavens and the earth; And no doubt, Allah is witness over all things**
10. **Lo! Those who persecute the believing men and believing women, and thereafter do not repent; so their's verily will be the punishment of Hell, and their's will be the punishment of the burning fire**
11. **Verily, those who believe and do righteous deeds, for them is Jannat, underneath which streams flow, That shall be the greatest success**
12. **Surely, the grip of your Rabb is most stern**
13. **Behold, it is He, Who originates and repeats**

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(the creations) (He will bring forth the Resurrection also)	
14. And, He truly is the All-forgiving and the All-loving	وَهُوَ الْغَفُوْرُ الْوَدُوْدُ ۝١٤
15. He is the Owner of the Arsh, The Most – Glorious	ذُو الْعَرْشِ الْمَجِيْدُ ۝١٥
16. He is the Doer of whatever He wills	فَعَّالٌ لِّمَا يُرِيْدُ ۝١٦
17. Has there not come to you the story of the (sinful) hosts?	هَلْ اَتٰىكَ حَدِيْثُ الْجُنُوْدِ ۝١٧
18. Of Pharaoh and (tribe of) Thamud?	فِرْعَوْنَ وَثَمُوْدَ ۝١٨
19. Yet, those who denied the Truth, still persist in rejecting it	بَلِ الَّذِيْنَ كَفَرُوْا فِيْ تَكْذِيْبٍ ۝١٩
20. And surely, Allah has encircled them all around (without their being aware of it)	وَّاللّٰهُ مِنْ وَّرَآئِهِمْ مُّحِيْطٌ ۝٢٠
21. Nay! (they don't realize) But that (which they reject) is the Quran, The Most Glorious	بَلْ هُوَ قُرْاٰنٌ مَّجِيْدٌ ۝٢١
22. It is (Inscribed) in the Lauh-e-Mahfuz (The imperishable Design Tablet)	فِيْ لَوْحٍ مَّحْفُوْظٍ ۝٢٢

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EXPLANATION AND INTERPRETATION

85.1 INTRODUCTION

Sura Al-Buruj highlights that struggle between the forces of right and wrong is an ever going process. However, in this struggle more important than winning is sticking to the principles. Often it shall demand great sacrifices from the righteous people, as the evil is always very crude and cruel. Nevertheless, Allah's help will definitely come and the Truth shall ultimately win with the condition that Mujahideen has rendered sacrifices. Invaluable reward awaits them in the Hereafter irrespective of the success or failure.

85.2 NATURE OF THE HEAVEN AND THE END OF UNIVERSE

Sura Al-Buruj begins with three metaphors of great importance in the understanding of the higher realities of life. وَشَاهِدٍ وَّمَشْهُوْدٍ ۝ وَالسَّمَآءِ ذَاتِ الْبُرُوْجِ ۝ وَالْيَوْمِ الْمَوْعُوْدِ ۝ ***"Reflect into the Heaven throughout full of clusters of star-constellations, And consider the Promised Day (i.e. The Day of Resurrection), And think of those who shall be witnessing and of those being witnessed".***

The statement in the first ayat وَالسَّمَآءِ ذَاتِ الْبُرُوْجِ ۝ ***"Consider the Heaven full of clusters of star-constellations",*** reminds us of the creation of Universe and subsequent formation of the heavenly worlds in it. Second ayat takes our imagination to the end of the present order of existence and thereafter the process of final Judgment.

Ayat 1 also points to non-symetrical distribution of stars through the Universe. The latest scientific discoveries also prove the same. In fact, the non-symmetrical pattern seems to prevail in all types of creations and is most prominent in the human beings. In their heights, colours, character, habits, intelligence level etc., no two individuals are the same. On a larger scale, racial clusters are visible everywhere. For example, clusters of white, brown and yellow races. It is the same in the case of beliefs. Some people believe and some don't, some surpassing in good deeds and some in bad. Thus contrast and diversity is the character of nature, giving birth to struggle between different forces of nature. At a smaller scale, there are inequitable and unjust people. All this will be sorted out on the Promised Day, referred in ayat

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2.***"And consider the Promised Day (i.e. The Day of Resurrection and Judgment)"*** وَالْيَوْمِ الْمَوْعُوْدِ ۝

In its general meaning ayat 2 points out that nothing is everlasting. Every creation has a timetable promised in its design. On the whole, Universe has its own promised Day when the present order will end into complete disorder and Hereafter will restart again followed by Resurrection and culminating in the Day of Judgment.

85.3 WITNESS AND BEING WITNESSED

In the life on earth, diversity in nature provides the means of testing mankind the result of which will be declared on the promised Day of Judgment. As pointed out by ayat 3, everything will be witness on every other thing on that Day وَشَاهِدٍ وَّمَشْهُوْدٍ ۝ and Allah Subhana Hu will be witness over everything. Even atoms of the environment, the earth we walk over and parts of our bodies will give evidence about our deeds. Our guardian angels will also be witness on us. Similarly, prophets will be witness on their nations. And the last Messenger of Allah Muhammad (صلى الله عليه وآله وسلم) will stand witness for the entire humanity.

Therefore, belief in him is absolutely necessary failing which one is doomed. It is reported in various books of Ahaadith that everyone is asked about the prophet Muhammad (صلى الله عليه وآله وسلم) in their graves. ***It is narrated by Abu Hurairah (رضى‌الله تعالى عنه), Allah's Messenger (صلى الله عليه وآله وسلم) said; "By Him in whose hand is Muhammad's life, any one of the Jews and Christians who hears about me and then dies without believing in the Message with which I have been sent, will be amongst the dwellers of the (Hell) Fire."***

In its general sense ayat 3 ***"witness and being witnessed"*** وَشَاهِدٍ وَّمَشْهُوْدٍ ۝ refers to one of the most important realities of our existence also. It is the law of cause and effect responsible for the chain of events one after the other. Accordingly, everyone will be judged on the basis of effects. Therefore, it is essential that we must leave good effects behind, called آثار in sura Yaseen ayat 12.

85.4 TRIAL AND BRUTALITIES

In continuation of the above, ayaat 4-9 illustrate that struggle between the Right and the Wrong is an ongoing process as can be seen it in the case histories of earlier nations. One of these is of the people of Ditch (اصحاب الاخدود) showing that persecution of the Truth is not a new thing. But the faithful, who bear the brutalities at the hands of the nonbelievers patiently, will be rewarded immensely in the Hereafter

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and persecutors will suffer the punishments in Hell. In this world too, the faith is the final winner.

"Woe to the People of the Ditch, (They burned alive the believers). (They lit) the fire, abounding with fuel, Seated by it, they were themselves witnessing what they were doing to the believers. And they tortured them for no reason except that they believed in Allah, The All-Mighty, and The One to Whom all praise is due, to Whom belongs the sovereignty of the heavens and the earth; And no doubt, Allah is witness over all things".

قُتِلَ اَصْحٰبُ الْاُخْدُوْدِ ۙ النَّارِ ذَاتِ الْوَقُوْدِ ۙ اِذْهُمْ عَلَيْهَا قُعُوْدٌ ۙ وَّهُمْ عَلٰى مَا يَفْعَلُوْنَ بِالْمُؤْمِنِيْنَ شُهُوْدٌ ۗ وَمَا نَقَمُوْا مِنْهُمْ اِلَّآ اَنْ يُّؤْمِنُوْا بِاللّٰهِ الْعَزِيْزِ الْحَمِيْدِ ۙ الَّذِىْ لَهٗ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ۗ وَاللّٰهُ عَلٰى كُلِّ شَىْءٍ شَهِيْدٌ ۗ

These ayaat refer to the case history of a group of the followers of Jesus Christ (عليه السلام). At that time the king was an idolater who himself claimed to be a God. Therefore, he used to mercilessly punish them for their beliefs. Finally, he decided to burn them alive in ditches with fuel being constantly added to keep up the fire. The believers accepted burning than to give up their belief in Allah. Non-believers were witness to the pain and misery of the believers but had no mercy for them.

Such state of affairs keeps repeating every now and then in history that some people are persecuted simply for their beliefs. But it is not against the Will and Knowledge of Allah. In fact, this is their test to qualify for great spiritual heights and to serve as the role model for others. Events happening with the Muslims in many parts of the world today are not a lesser trial either. The so-called "Clash of Civilizations" put up against Islam by the secular forces, is the modern version of the case history described in ayaat 4-9 of sura Al-Buruj. But as said in ayat 9, to Allah belongs the sovereignty of the heavens and earth and He is witness of what they do. Ultimately, His justice will prevail and persecutors will be humbled down in this world and of course, in the Hereafter they will be put in the blazing Hell Fire.

85.5 ULTIMATE FATE

The following ayaat describe the doings of the opponents of Truth and the consequences reserved for them. ***"Those who persecute the believing men and believing women, and thereafter do not repent; their's verily will be the punishment of Hell, and their's will be the punishment of the burning fire".*** اِنَّ الَّذِيْنَ فَتَنُوا الْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ ثُمَّ لَمْ يَتُوْبُوْا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيْقِ ۚ

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The message quite clear says that respite for the persecutors is only temporary. Soon, in the Hereafter Allah will put them in the Hell to burn and those who are now being persecuted will go to Jannat. By all standards that is the greatest success.

"Verily, those who believe and do righteous deeds, for them is Jannat, underneath which streams flow, That shall be the greatest success".

اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ لَهُمْ جَنّٰتٌ تَجْرِىْ مِنْ تَحْتِهَا الْاَنْهٰرُ ۚ ذٰلِكَ الْفَوْزُ الْكَبِيْرُ ۚ

As far the punishment of Allah, it is always very very stern. In this regard ayat 12 should leave no doubt ***"Surely, the seizure of your Rabb is the most stern".*** اِنَّ بَطْشَ رَبِّكَ لَشَدِيْدٌ ۚ Once released, none can avert it. May Allah forgive us.

85.6 ALLAH AND DYNAMISM OF UNIVERSE

Ayat 13 reveals that the process of reward and punishment is part of the dynamism of the scheme of Allah. It points out that spiritual as well as physical worlds are both very dynamic and in which accountability is also an ongoing process. This you can see from ayat 13 that states: اِنَّهٗ هُوَ يُبْدِئُ وَيُعِيْدُ ۚ ***"Surely, Allah is always originating and repeating".***

This is to say that the state of affairs of the people will not remain the same forever. Besides, ayat 13 also points out towards the physical dynamism of the Universe. It means that the process of creation, decaying and re-creation is a universal phenomenon. Only 50 years ago scientists believed that Universe was a fixed structure and has been like it always. This was called "Steady State Theory of the Universe". But the Big Bang Theory and new discoveries by powerful space telescopes like Hubble have proved that Universe had a spontaneous beginning some 15 billion years ago. Since then it has been extremely dynamic. Process of creation, destruction and re-creation is a continuous reality in the universe. Earthly doomsday or our re-creation in the Hereafter is part of this dynamism.

85.7 ALL LOVING AND ALL FORGIVING ALLAH

The point of concern for us is whether we live righteously as a true believer so that after re-creation, we may not suffer under the carryover burden of the previous life. The best course for everyone is, therefore, to avoid sins, do good and always

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keep asking forgiveness of the Creator for our shortcomings. As said in ayat 14, He is indeed All-Forgiving, All-Loving وَهُوَ الْغَفُوْرُ الْوَدُوْدُ ۝ .In the following hadith the Messenger of Allah (صلى الله عليه وآله وسلم) describes His love for man:

Allah Subhana Hu says, "I am just as My slave thinks I am; And I am with him if he remembers Me, If he remembers Me by himself, I too remember him by Myself, And if he remembers Me in a group of people, I remember him in a group that is better than them; And if he comes one span nearer to Me, I go one cubit nearer to him, and if he comes one cubit nearer to Me, I go a distance of two stretched arms nearer to him, And if he comes to Me walking, I go to him running" (Sahih Al-Bukhari).

Messenger of Allah (صلى الله عليه وآله وسلم) is further reported to have said that Allah says, ***"I have prepared for My servants things as no eye has ever seen, no ear has ever heard and nobody has ever imagined them. All that is reserved for the Hereafter, compared to it all that you have seen is nothing" (Sahih Al-Bukhari).***

Thus death is a welcome event for the believers because from this gate they enter into the blissful gardens of Jannat. Rasool Allah (صلى الله عليه وآله وسلم) further told that ***"for a true believer this life is like a prison and death is freedom from this prison".***

85.8 ARSH

Ayat 15, mentions ***"Allah is the Owner of Arsh, the Most-Glorious."*** ذُو الْعَرْشِ الْمَجِيْدُ ۝ What is Arsh? It is one of those things beyond human comprehension and human vision. Messenger of Allah (صلى الله عليه وآله وسلم) has explained that: ***"The ratio of size of earth to the first heaven is the same for the first heaven to the second heaven! And so is the second to the third and the third to the fourth and the fourth to the fifth and fifth to the sixth,and sixth to the seventh heaven, and thereby of the seventh heaven to the Kursi and then Kursi to the Arsh".***

In sura Al-Baqara, Ayat-ul-Kursi 255, Kursi is said to be vaster than the entire heavens and earth i.e. bigger than the universe. Thus universe is subset of the Kursi and Kursi is subset of the Arsh. In this philosophy, reality of Arsh belongs to the domain of infinity with no limits. Mathematics fails here. We can only say Arsh of Allah

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represents the infinite seat of His Authority and as said in the ayat 16, He is performer of what He desires. فَعَّالٌ لِّمَا يُرِيدُ ۚ. And He surrounds entire Time and Space from inside to outside. وَاللَّهُ مِن وَرَائِهِم مُّحِيطٌ ۚ ***"And Allah has encircled them all around; without their being aware of it"***. He is everywhere, all the Time, and knows everything from its inside and outside.

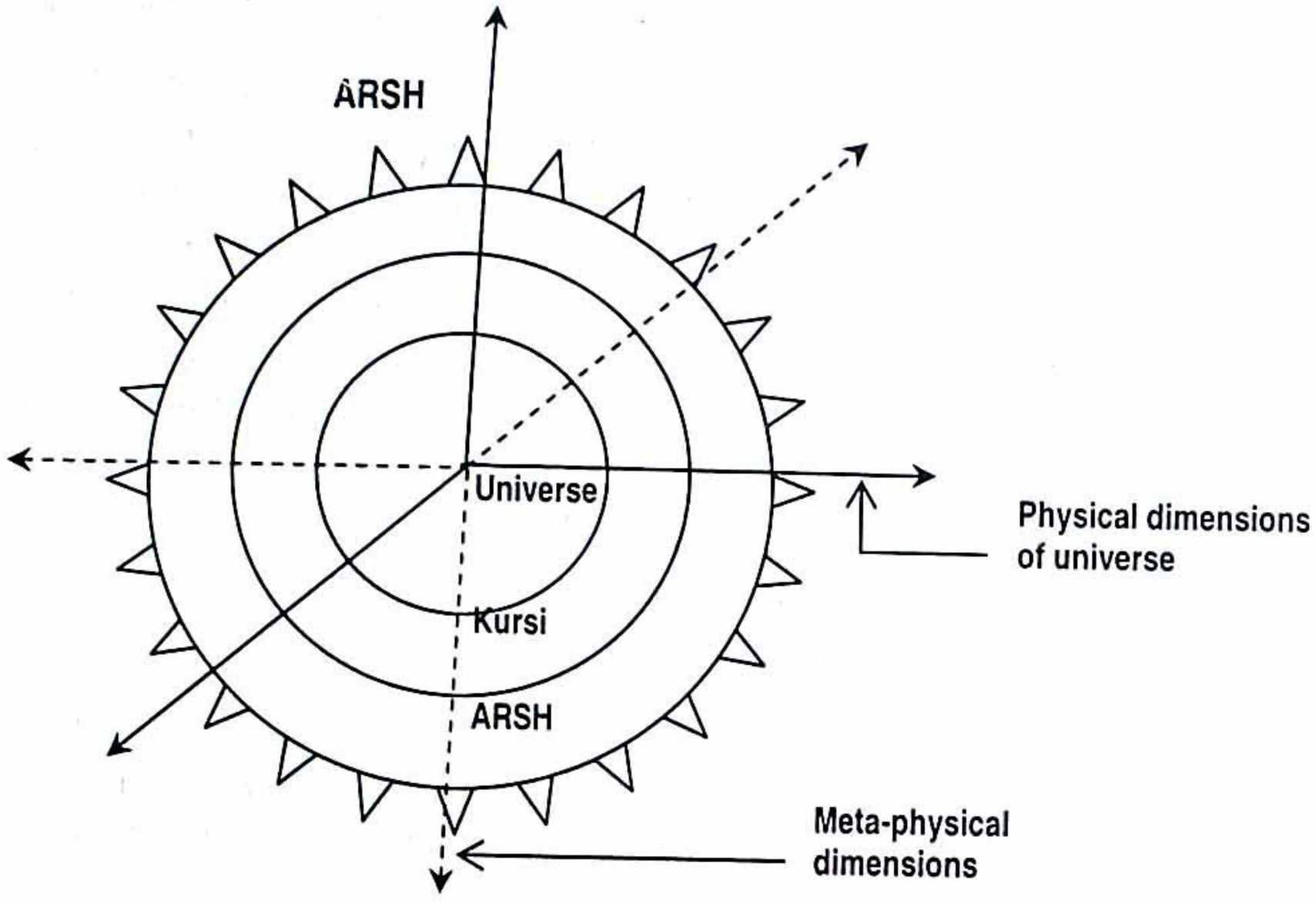

Fig 1: Concept of the Limitless Arsh of Allah Subhana Hu

In figure 1 above Universe is enclosed by 3-dimensions in Space fourth being in time domain, whereas, Arsh-Kursi, Jannat, Jahannam etc. are parallel worlds in other dimensions at the same point and the same moment.

85.9 LESSON TO LEARN

After having a feel of the greatness of our Creator and knowing our own reality in time and space, Resurrection, Accountability and thereafter reward or punishment, let us now look into ayaat 17-19. These remind us the case histories of some misguided nations like Pharaoh and Thamud of the past who rejected their prophets and were doomed forever. Here is a great lesson for everyone.

"Have there not come to you the story of the (sinful) hosts? Of Pharaoh and (tribe of) Thamud? Yet, those who denied the Truth, still persist in

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rejecting it. And surely, Allah has encircled them all around; without their being aware of it. Nay! But that (which they reject) is the Quran, the most glorious. It is (Inscribed) in the Lau-e-Mahfuz (the imperishable Divine Design Tablet)"

هَلْ اَتٰىكَ حَدِيْثُ الْجُنُوْدِ ۝ فِرْعَوْنَ وَثَمُوْدَ ۝ بَلِ الَّذِيْنَ كَفَرُوْا فِيْ تَكْذِيْبٍ ۝ وَّاللّٰهُ مِنْ وَّرَآئِهِمْ مُّحِيْطٌ ۝ بَلْ هُوَ قُرْاٰنٌ مَّجِيْدٌ ۝ فِيْ لَوْحٍ مَّحْفُوْظٍ ۝

Like the today's superpower, Pharaohs were the superpower of their times. Thamud also claimed to be a great civilization of their times. In false pride, they opposed the prophets who were sent as warner and to teach the righteous ways of life but they rejected them. Even then Allah gave them respite to repent and mend their misguided ways but they did not pay any heed. Consequently, they were made to meet their doomsday and destroyed from the face of earth. Thereby, forever they suffer for their misdeeds in the Hereafter. It is most unfortunate that even after having known the fate of rebellious civilizations of the past, people still do not learn lesson from history and keep away from Islam. To such people, ayat 20 وَّاللّٰهُ مِنْ وَّرَآئِهِمْ مُّحِيْطٌ ۝ makes it absolutely clear that they cannot escape the Judgment of Allah, All-Encompassing, who gives respite but not indefinitely.

Ayaat 21-22, inform mankind that till Doomsday, the Holy Quran is the revealed guidance from their Creator. Thus, for their own good and eternal salvation they must believe in it and act according to its commands. It is pure and preserved forever exactly as it had been revealed to the last Messenger of Allah (صلى الله عليه وآله وسلم). It is derived from the Design Book of Allah (Lauh-e--Mahfooz) from which were derived the books of all the earlier prophets also. Thus it complets their teachings. بَلْ هُوَ قُرْاٰنٌ مَّجِيْدٌ ۝ فِيْ لَوْحٍ مَّحْفُوْظٍ ۝ . It is the book of absolute wisdom and the living miracle of the last Messenger of Allah (صلى الله عليه وآله وسلم). May it be the history of the past, predictions about the future, or the discoveries of science, the Holy Quran is indeed unique. The Messenger of Allah (صلى الله عليه وآله وسلم) is quoted to have said, ***"There was no prophet among the prophets but was given miracles because of which people had belief; but what I have been given is the Revelation which Allah revealed to me. So, I hope that my followers will be more than those of any other prophet on the Day of Resurrection" (Sahih Al-Bukhari).***

(To know about the miraculus aspects of the holy Quran, please consult author's book "Challenge of the Reality" published by Darul Hikmat International Islamabad-2009.

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86

سُوْرَةُ الطَّارِقِ

SURA AT-TARIQ

Revealed in Makkah, has 17 Ayaat

With the Name of Allah, Ar-Rahmaan, Ar-Raheem

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝

1. **(Think over) By the Heaven throughout, and by the At-Tariq .**

وَالسَّمَآءِ وَالطَّارِقِ ۝ۙ

2. **And what shall make you understand, what the At-Tariq is?**

وَمَا اَدْرٰىكَ مَا الطَّارِقُ ۝ۙ

3. **It is the star of piercing brightness**

النَّجْمُ الثَّاقِبُ ۝ۙ

4. **For there is no Nafs, over which is not a protector**

اِنْ كُلُّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ ۝ۭ

5. **So let man reflect into (his origin) from what he is created**

فَلْيَنْظُرِ الْاِنْسَانُ مِمَّ خُلِقَ ۝ۭ

6. **He was created from a (seminal) fluid, emitted gushingly**

خُلِقَ مِنْ مَّآءٍ دَافِقٍ ۝ۙ

7. **Proceeding from between the loins and pelvic arch**

يَّخْرُجُ مِنْۢ بَيْنِ الصُّلْبِ وَالتَّرَآئِبِ ۝ۭ

8. **Sure, He (who has created him once) is able to bring him back (to life) also**

اِنَّهٗ عَلٰى رَجْعِهٖ لَقَادِرٌ ۝ۭ

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9. The Day when all secrets will be laid bare	يَوْمَ تُبْلَى السَّرَآئِرُ ۙ
10. So (on that Day) there will be for him no power and no helper (It will be the state of complete helplessness)	فَمَا لَهٗ مِنْ قُوَّةٍ وَّلَا نَاصِرٍ ۚ
11. And (understand the grandeur of Allah) by the Heaven, rotation is whose nature throughout	وَالسَّمَآءِ ذَاتِ الرَّجْعِ ۙ
12. And (understand) by the Earth, splitting apart is its nature	وَالْاَرْضِ ذَاتِ الصَّدْعِ ۙ
13. Surely this (Quran) is the (Divine) word to distinguish (good from bad)	اِنَّهٗ لَقَوْلٌ فَصْلٌ ۙ
14. And, it is not an idle tale of amusement	وَّمَا هُوَ بِالْهَزْلِ ۚ
15. Behold! They (hypocrites and non believers) are plotting a plot (against the Truth of Islam	اِنَّهُمْ يَكِيْدُوْنَ كَيْدًا ۙ
16. And I, (Allah) too, devise a plan	وَّاَكِيْدُ كَيْدًا ۚ
17. So, give them some respite who deny the Truth, Let them have their will for a little while	فَمَهِّلِ الْكٰفِرِيْنَ اَمْهِلْهُمْ رُوَيْدًا ۚ

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EXPLANATION AND INTERPRETATION

86.1 INTRODUCTION

Sura At-Tariq invites mankind to ponder into the working of the Universe around the world outside and inside us. Extraordinarily bright heavenly bodies are witness to the grandeur of their Maker. Shining stars remind us about the wondorous powers of their Creator. They invite us to look for the purpose behind them and look for the purpose of our own existence in the overall scheme of the Universe. ***"(And think) by the Heaven throughout, and consider At-Tariq, And what shall make you understand, what the At-Tariq is? It is the Star of piercing brightness; For there is no Nafs, over which is not there a guard".***

وَالسَّمَآءِ وَالطَّارِقِ ۝ وَمَا اَدْرٰىكَ مَا الطَّارِقُ ۝ النَّجْمُ الثَّاقِبُ ۝ اِنْ كُلُّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ ۝

As-Samaa (السّماء) means all space including all the heavenly worlds. Thus Universe lies in its scope of meanings. It consists of billions and trillions of stars and planets held together in a controlled equilibrium according to the Design of the Supreme Creator. In it are the special stars called At-Tariq, the piercing bright stars. Science has discovered stars whose brightness could be more than a million times that of our sun. Very aggressive nuclear fusion reactions are taking place in them as the source of their energy. Due to the explosive power, they throw out tremendous amount of plasma of hot gases from their surface. Besides, they radiate in all directions charged particles, electromagnetic radiation, heat and light, millions times more than our Sun. Due to their massive sizes, nothing can pass by them unaffected. Even light bends while traveling in their neighbourhood. At the end of their life they turn into massive gravity wells, called black holes. Then nothing can escape nearby them even light is sucked in.

86.2 AT-TARIQ AND BUILT-IN PROTECTION

Taking clue from ayat 3, "It is a star of piercing brightness". X-ray stars, neutron stars, novae and super novae can be candidates for being At-Tariq. A large star at the end of its life turns into nova and then explodes. Huge amount of energy is released in this process. At the same time, all types of elements of matter are born in the explosion out of which new generations of stars and planets are born. Our solar system is also the result of some similar Doomsday. Astounding thing is that inspite of such furious activity going on all the times in the trillions of stars in the heaven, the overall system is very stable and a disciplined organism. It is the manifestation of the Power and Authority of Allah Subhana Hu.

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The Holy Quran also points out that stars have also some spiritual protecting functions which is to beat away the undesirable Shaitaanic forces trying to enter into prohibited heavenly domains (Ref. sura Al-Mulk ayat 5). Flares of hot plasma gases, piercing radiation bursts and meteorites follow them and drive them away. Thus heavenly protective system to fight the evil forces is like the immune system of our bodies to fight against diseases, harmful bacteria and virus etc. However, this function of the stars needs further research.

86.3 INTERNAL PROTECTION OF HUMAN BEINGS

From the massive heavenly worlds, the next ayat 4 focuses our attention to the protection of the inner world of our own self. It gives a universal rule. "There is no Nafs but has a protector over it" إِنْ كُلُّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ ۚ . It means that everything has built-in safety system for its survival e.g. the immune system in animals to guard them against the harmful effects of virus, bacteria and other disease carrying agents etc.

Besides physical immune system, there is also a spiritual system on every human being to protect them from the evils of the Shayateen and Jinns. It is due to the guardian angels that not only record the deeds but also guard us from the attacks of Shaitaan. If one obeys their call (conscience), over the time they become more active also. If we don't listen to them, the evil forces take over with time. "Prick of the conscience" may actually be the guardian angel speaking to us.

86.4 ACCOUNT OF DEEDS

About the recording and audit of deeds by the guardian angels it is narrated by Abbas (Razi Allah Anho) that the Messenger of Allah (صلى الله عليه وآله وسلم) said; "Allah ordered (the angels appointed over you) that the good deeds be written and He then showed (the way) how (to write). If somebody intends to do a good deed and he does not do it, then Allah will write for him a full good deed (in his account with Him); and if somebody intends to do a good deed and actually does it, then Allah will write for him (in his account with Him) from ten to seven hundred times or much more. And if somebody intended to do a bad deed and he does not do it, then Allah will write a full good deed (in his account, with Him) for not doing the wrong deed and if he intended to do it (a bad deed) and actually does it, then Allah will write one bad deed (in his account) (Sahih Al-Bukhari).

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The manner in which deeds are recorded and accounted for may be according to the law of cause and effect, where "effect" survives as the memory of the "cause". Preservation and then deciphering of those memories should not surprise a modern man. Memory chip in the computer is a good example of storage and retrieving of data. Over the last few decades we have watched how their size has been reduced and power increased with each new development. It is now being predicted that with the new concepts of biocomputers these could be small enough to fit into human body as the extension of the brain.

86.5 MIRACULOUS CREATION OF MAN

After urging Man to ponder deep in the creation of heavenly worlds and in the inherent safety mechanism of everything, ayaat 5-7 ask him to think into his own humble beginning so as to appreciate the glory of our Rabb who turns a worthless sperm into a wise human being. ***"Let then man look into from what he is created; He is created from an (seminal) emitted fluid, proceeding from between the loins and pelvic arch"***

فَلْيَنْظُرِ الْاِنْسَانُ مِمَّ خُلِقَ ۝ خُلِقَ مِنْ مَّآءٍ دَافِقٍ ۝ يَّخْرُجُ مِنْۢ بَيْنِ الصُّلْبِ وَ التَّرَآئِبِ ۝

Birth of each one of us begins in the womb of our mothers from one sperm out of over 200 millions emitted by the father. They race together upward to catch the mother's egg in a very hostile chemical environment. Only very few succeed to cross over this hazardous journey. Ultimately only one succeeds in fertilizing the mother's egg to produce the first cell of the new being. Now a new phase of struggle starts. Multiplying trillions of times in days, this cell grows through many hazards to become an embryo from where it grows into a baby. This is made possible by a very effective protective organization arranged by our Creator اِنْ كُلُّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ ۝ failing which it could have died anytime in the womb of the mother.

Ayat 7, points out that man's seminal fluid of sperms is made somewhere in the loins, and pelvic bones between the backbone and the ribs. Modern research into physiology of man proves the same. Body parts between the backbone and the ribs are direct extension of our nervous system beginning in the brain. It has been discovered that human sperm with the prints of genes on it, are born somewhere there. Then through the complex body system, these get into the procreative system and led to the front end by a dynamic tubular arrangement. You can see, how the Holy Quran describes great biological facts in a few simple words (Subhan Allah). Will you still not believe?

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86.6 DAY OF JUDGMENT AND RESURRECTION

After having pointed out in ayaat 1-7 some of the great scientific facts about the Universe and man's own creation, following ayaat 8-10 remind us that for the One Who has done all this, Resurrection should not be a problem. ***"Sure , He (Allah) (who has created man) is able to bring him back (to life) also. On that Day all secrets will be laid bare. Then he (man) will have no power and no helper"*** إِنَّهُ عَلَىٰ رَجْعِهِ لَقَادِرٌ ۝ يَوْمَ تُبْلَى السَّرَآئِرُ ۝ فَمَا لَهُ مِن قُوَّةٍ وَلَا نَاصِرٍ ۝

Allah Subhana Hu, Who created us from a single sperm, coded it with all phases of our life and then nourished it to full size human being, how can anyone doubt His abilities to re-create us after death? Thereafter He will judge us on the basis of our deeds performed in the earthly life. There will be no secret on that Day and even most hidden secrets will be exposed. يَوْمَ تُبْلَى السَّرَآئِرُ ۝. On that day, we shall be all alone to defend ourselves. There will be no protection, no helper, no lawyer and no friendly gestures. فَمَا لَهُ مِن قُوَّةٍ وَلَا نَاصِرٍ ۝ ***"Then he (man) will have no power and no helper"*** It will be the most helpless state.

86.7 ROTATING UNIVERSE

The following ayaat 11-14, remind us that in a general sense, Resurrection is a very common phenomenon in the physical world. To appear, disappear and reappear is a common feature of universe. ***"And (think of) by the Heaven, rotation is its inherent nature throughout. And (consider) the Earth, splitting apart is its inherent nature. Surely this (Quran) is a Divine word to distinguish (between wrong and right). And it is not at all an idle tale for amusement"*** وَالسَّمَآءِ ذَاتِ الرَّجْعِ ۝ وَالْأَرْضِ ذَاتِ الصَّدْعِ ۝ إِنَّهُ لَقَوْلٌ فَصْلٌ ۝ وَمَا هُوَ بِالْهَزْلِ ۝

The statement in ayat 11 وَالسَّمَآءِ ذَاتِ الرَّجْعِ ۝ i.e. ***As for the heaven, "rotation is its in-built nature"*** is a great scientific Revelation about heavenly world that was discovered only in the 2nd half of the 20th century. One wonders how this reality has been described so precisely in such powerful words unless inspired by the Creator Himself. Prior to these discoveries it was believed that heavens were static in space. However, the latest discoveries prove that all heavenly bodies rotate on themselves, individually and collectively. For example, sun as well as its planets each rotates on its own axis, and they also rotate as a family on their predestined orbits. Even the giant galaxies comprising millions and billions of stars rotate around their centre of axes. Clusters of galaxies also do the same and so forth. Whole of the

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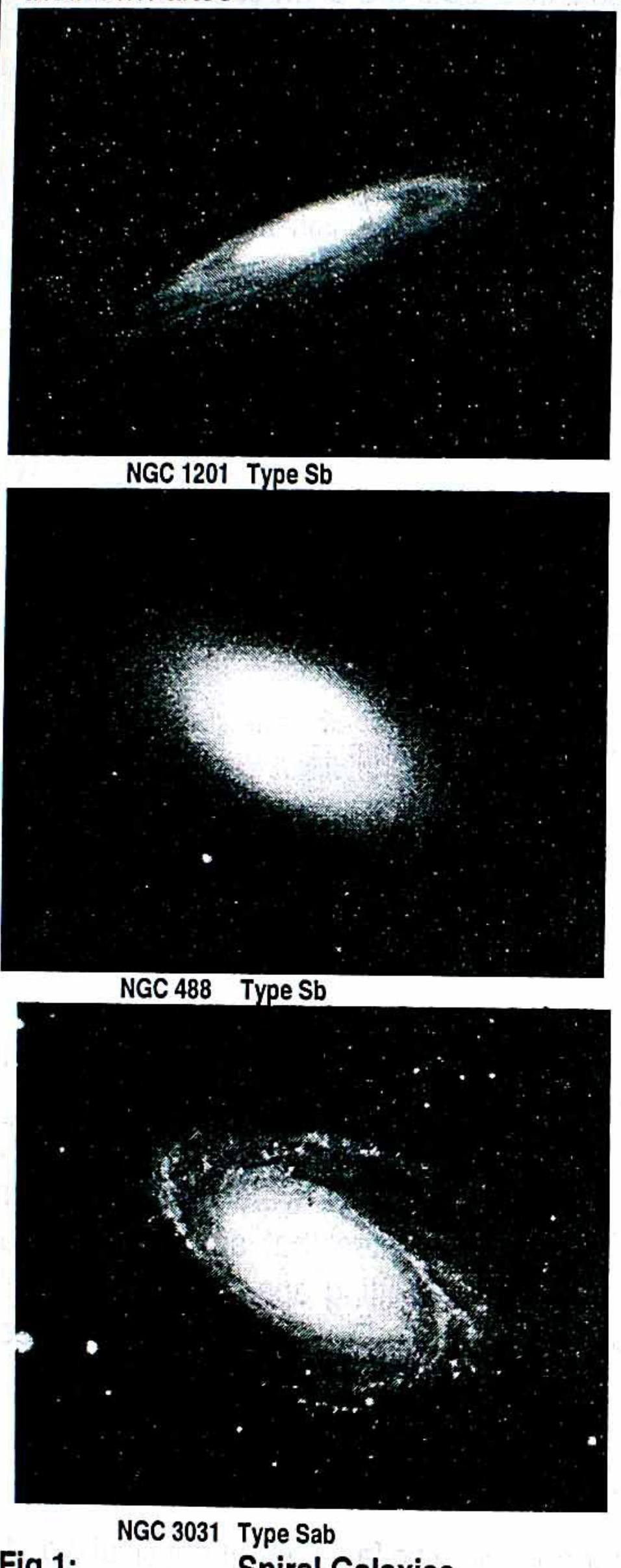
universe may also have a centre of rotation. Fig 1 shows spiral galaxies, rotating on their own axes

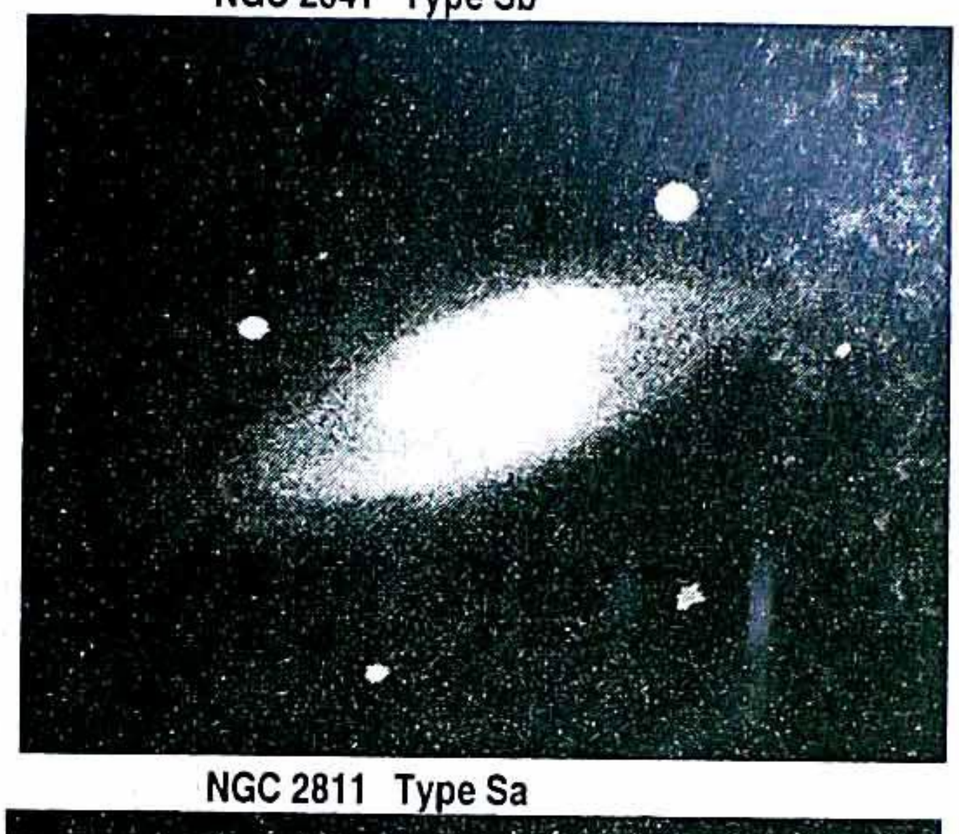


NGC 1201 Type Sb



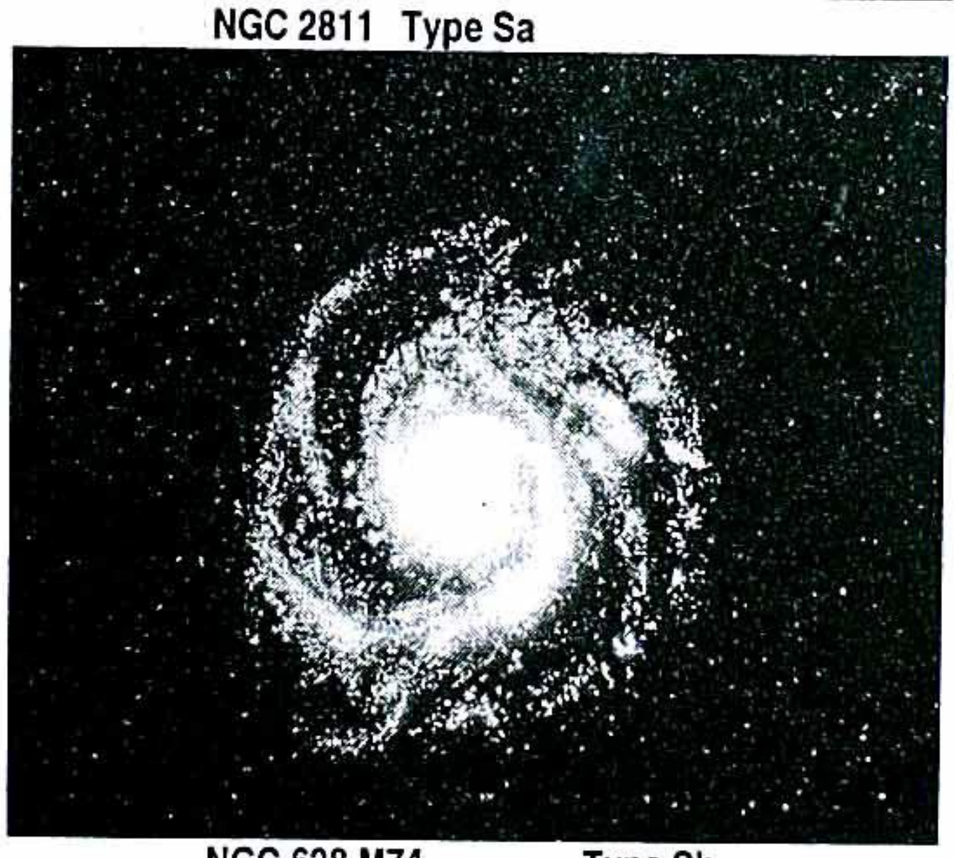
NGC 2841 Type Sb

NGC 488 Type Sb



NGC 2811 Type Sa

NGC 3031 Type Sab



NGC 628 M74 Type Sb

Fig 1: Spiral Galaxies

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As per ayat 11, it is the law of nature that everything comes back on itself. It is a miracle of the Holy Quran that such great scientific facts are expressed explicitly in very few words. What more proof is needed to believe that this is the word from the Creator. Then Resurrection of man after death should be of no surprise to anyone. It is actually going back to our origin after a long journey.

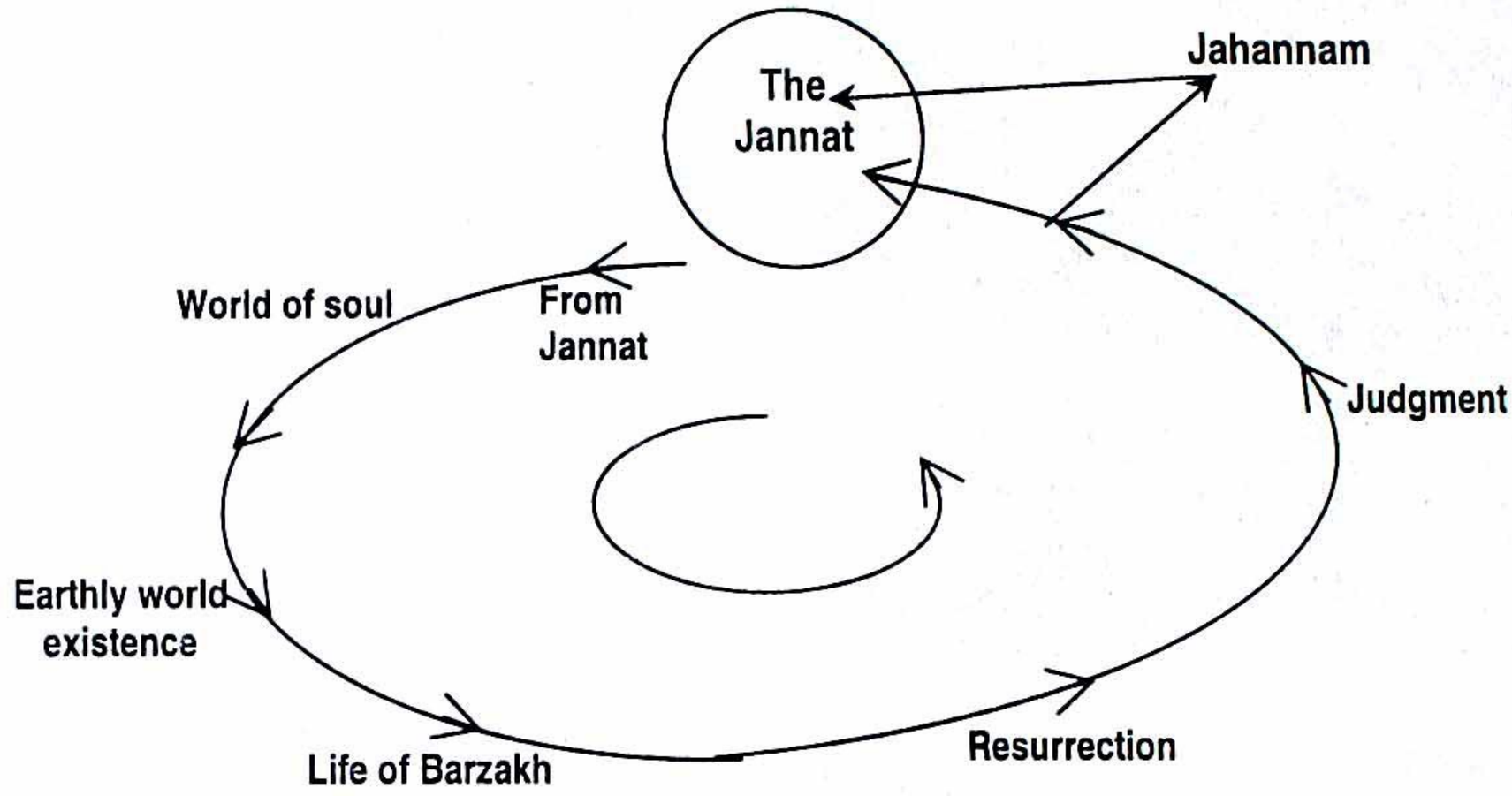

Fig 2: Like that of the universal rotation, Man also after having passed through one stage of existence to the other will go back to his final abode, in the Jannat or the Jahannam as per the judgment of our Creator. Who is the Most Loving, Compassionate and Just.

Ayat 12, وَالْاَرْضِ ذَاتِ الصَّدْعِ ۝ states an important geological phenomenon about earth i.e. "splitting apart of earth is its natural character". It has been known from recent discoveries that breaking and splitting has been a continuous phenomenon on earth since billions of years. For example, once all continents were together. Later they split apart with oceans in between. The tectonic plates that are the principle cause of earthquakes and volcanic eruptions are also splitting apart intercontinental belts. Besides such physical/geological phenomena on the Day of Judgment, graves will be also split apart and mankind will be raised from their atomic remains.

86.8 DEALING WITH THE OPPONENTS OF ISLAM

After pointing out to some of the important scientific facts about physical world, the following ayaat stress that Quran is the Criterion of Truth in the spiritual world also.

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Thus from the known you should believe in the unknown. وَمَاهُوَ بِالْهَزْلِ ۚ اِنَّهٗ لَقَوْلٌ فَصْلٌ ۚ. ***Surely, that the Holy Quran is the deciding factor and clear criterion to guide between right and wrong. It is not a thing for amusement but the revelation from the Creator of the worlds.*** We must take its injunctions extremely seriously and mould our lives accordingly as directed by the Messenger of Allah (صلى الله عليه وآله وسلم).

It is real misfortune of the mankind that even now a majority does not believe in the Holy Quran. Rather, they plot against the Truth as revealed in ayaat 15-17: ***"Behold! They (hypocrites and non believers of Truth) are plotting a plot (against the Truth of Islam). And I, (Allah) too, devise a plan. So, give them, who deny the Truth, some respite, Let them have their will for a little while".*** اِنَّهُمْ يَكِيْدُوْنَ كَيْدًا ۙ وَّاَكِيْدُ كَيْدًا ۚ فَمَهِّلِ الْكٰفِرِيْنَ اَمْهِلْهُمْ رُوَيْدًا ۚ

Ayat 16 اِنَّهُمْ يَكِيْدُوْنَ كَيْدًا ۙ is to forewarn the believers that enemies of Islam will never stop their plots and intrigues. However, as revealed by ayaat 16 and 17, eventually they will not succeed in their plots and Islam will rule, as has been the case in the past also. Allah knows and sees what they are doing and His own plan shall destroy their evil plots. If their mischief looks flourishing for the time being, they are mistaken. It is due to the respite given to them as a part of Allah's greater plan. So Muslims should not be disheartened or get frustrated. They should deal gently with the Non-Muslims and go on offering Islam to them with patience and wisdom. Their duty is to spread the Truth of Allah in the whole world. Rest is with Him only. As He says in sura Al-Raa'ad 13 (40), (فانما عليك البلاغ وعلينا لحساب) ***"On you is to deliver the message, on us is to settle the accounts".*** He will take the rejecters to task if you continue with the mission of delivering the Message of Allah Subhana Hu to the world. Insha Allah, Islam shall be the winner, in the so-called 'Clash of Civilizations' also.

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سُوْرَةُ الْاَعْلٰى

SURA AL-AALA

Revealed in Makkah, has 19 Ayaat

With the Name of Allah, Ar-Rahman, Ar –Raheem	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝
1. Keep glorifying and eulogizing the Name of your Raab, The Most High	سَبِّحِ اسْمَ رَبِّكَ الْاَعْلَى ۙ۝
2. He Who created (all things), then developed them in due proportions	الَّذِىْ خَلَقَ فَسَوّٰى ۪۝
3. And He Who programmed them to their destiny, And thereupon, guided them (towards their fulfilment)	وَالَّذِىْ قَدَّرَ فَهَدٰى ۪۝
4. And He Who brought forth the green pasture	الَّذِىْٓ اَخْرَجَ الْمَرْعٰى ۪۝
5. Then made it to decay (into) rotten black matter	فَجَعَلَهٗ غُثَآءً اَحْوٰى ۭ۝
6. Soon, (O Man!) We shall make you read, then you will not forget	سَنُقْرِئُكَ فَلَا تَنْسٰٓى ۙ۝

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7. Except that which Allah may desire (you to forget). Surely He knows all that is open and all that is hidden	اِلَّا مَاشَآءَ اللّٰهُ ؕ اِنَّهٗ يَعْلَمُ الْجَهْرَ وَمَا يَخْفٰى ۚ
8. And We shall facilitate for you, to make (your task) easier	وَنُيَسِّرُكَ لِلْيُسْرٰى ۚ
9. So keep reminding, in case the reminder profits (the people)	فَذَكِّرْ اِنْ نَّفَعَتِ الذِّكْرٰى ۚ
10. Sooner or later he shall be reminded, who is conscious of Him	سَيَذَّكَّرُ مَنْ يَّخْشٰى ۙ
11. And it (Message of Allah) will be put aside by the one who is most unfortunate	وَيَتَجَنَّبُهَا الْاَشْقَى ۙ
12. He is the one who shall meet the great Fire (in the Hereafter)	الَّذِىْ يَصْلَى النَّارَ الْكُبْرٰى ۚ
13. Wherein then, he shall neither die nor live	ثُمَّ لَا يَمُوْتُ فِيْهَا وَلَا يَحْيٰى ؕ
14. Behold! Successful (in the Hereafter) shall be the one who purifies himself (in the world)	قَدْ اَفْلَحَ مَنْ تَزَكّٰى ۙ

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15. And remembered the Name of his Rabb, Then he offered Salat (to Him with full devotion)	وَذَكَرَ اسْمَ رَبِّهٖ فَصَلّٰى ﴿١٥﴾
16. But (how unfortunate) you prefer the life of this world (over the Hereafter)	بَلْ تُؤْثِرُوْنَ الْحَيٰوةَ الدُّنْيَا ﴿١٦﴾
17. And (beyond doubt) the Hereafter is better and more lasting	وَالْاٰخِرَةُ خَيْرٌ وَّاَبْقٰى ﴿١٧﴾
18. Surely, this is the same (fact) as was revealed in the earlier scriptures (also)	اِنَّ هٰذَا لَفِى الصُّحُفِ الْاُوْلٰى ﴿١٨﴾
19. The scriptures of Ibraheem (Abraham) and Musa (Moses)	صُحُفِ اِبْرٰهِيْمَ وَمُوْسٰى ﴿١٩﴾

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EXPLANATION AND INTERPRETATION

87.1 INTRODUCTION

Sura Al-Aala pronounces the mission of our lives سَبِّحِ اسْمَ رَبِّکَ الْاَعْلَی ۙ ***"Keep glorifying and eulogizing the Name of your Rabb, The Most High".*** This is the invitation "to live with His Holy Name". Why not? He is the One Who has created us as human being and made the Earth a place of nourishment for us. He is the Absolute Reality, All-Compassionate, All-Merciful; like unto Him there is none. We are His vicegerents on Earth. As the purpose before every ambassador is to work according to the instructions of his government and magnify its image, our primary responsibility on Earth is also to act like it, have complete faith in Him and glorify His blessed Name. Our success or failure in life will depend upon how well we discharge this mission.

87.2 ORIGIN OF LIFE AND EARLY BIOHISTORY OF WORLD

To make us realize the greatness of our Rabb, ayaat 2-5 invite us to think into some of the signs of nature. It is typical of the Holy Quran to invite man to reflect into His creatures to have some idea of the limitless Glory of the Creator. So think: ***"Who created (everything), then perfected them in due proportion, and who programmed nature of all that exists and thereupon, guided them (to the fulfilment), of their destiny. And who brought forth the green pasture (in abundance), then reduced it to rotten dark black matter".***
الَّذِیْ خَلَقَ فَسَوّٰی ۙ وَالَّذِیْ قَدَّرَ فَهَدٰی ۙ وَالَّذِیْٓ اَخْرَجَ الْمَرْعٰی ۙ فَجَعَلَهٗ غُثَآءً اَحْوٰی ۙ
With the new discoveries of science, meanings of these ayaat are getting clearer. Centuries ago, it must have been difficult to comprehend their full scope. Ayat 2 الَّذِیْ خَلَقَ فَسَوّٰی ۙ means that Allah is the Sole Creator of everything. It is He Who perfected everything without any previous example. Thus even the Universe cannot be a perpetual reality. Allah created it out of nothingness. When He intends a thing, He simply says "Be" and it is "There", and then over a period things are evolved to their final design as per His programme.

For example, at its beginning Universe was in state of turmoil. Allah established order and evolved it to its present state in exact proportion according to His laws.

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Ayat 3 says, وَالَّذِیْ قَدَّرَ فَهَدٰی ۪ ***"And He Who programmed them to their destiny, And thereupon, guided them (towards their fulfilment)"*** is a great revelation about nature. Depth of its meanings has been understood only recently. The word "(قدر)" means "destiny or pre-programmed measurement". And "فَهَدٰی " means "guided to implementation". Thus Universal rule of creation will be, "everything is made according to certain design parameters and its life is regulated and guided by an in-built programme". Discoveries in genetic sciences are an important witness to this great fact. Fundamental of Einstein's theory of Relativity is also that laws of science are the same everywhere in the Universe and things are made to obey them precisely (Who has done that?). This is the general principle of creation which you will find operating everywhere. For example, chemical reactions always take place in exact proportions of different combinations of elements. Natural laws are the same everywhere and constants of nature are independent of Time and Space and precisely fixed. All creative processes follow definite laws. Nothing is left haphazard. Each and everything, big or small, follows the Creator's Design to perfection.

Ayaat 4-5 are about the fossil resources of the earth. ***"He who brought forth the green pasture, then made it rotten black matter"*** وَالَّذِیْٓ اَخْرَجَ الْمَرْعٰی ۪ۙ فَجَعَلَهٗ غُثَآءً اَحْوٰی ۪

These are wonderful revelations about the early bio-history of earth. Life began on it in the form of pasturage i.e. the plant life (الْمَرْعٰی). The Earth was filled for millions of years with vegetation of all types. Then some sudden changes took place and trees, pasturage and green matter was buried in the crust to rot under the pressure of overhead burden. With time, it was turned into black solid matter, making coal, oil and gas for us (Who did it?).

87.3 INTELLECTUAL REVOLUTION

Ayat 6 describes another landmark development in the civilization ***"Soon, (O Man!) We shall make you to read, and then you will not forget"*** سَنُقْرِئُکَ فَلَا تَنْسٰٓی ۪. After vegetation, Allah Subhana Hu began the creation of animal world. Finally came the Man. Over time, Allah taught him the art of writing and reading to cope with the increasing complexity of life. So the civilization kept on developing.

Entire modern civilization is the manifestation of this great Revelation. Its hallmark today is "universal literacy". Invention of writing, printing press and now digital electronic tools are different forms of the fulfilment of this prophecy.

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Ayat 7 speaks about the dynamic nature of knowledge. New discoveries will replace the old ideas. Allah will continue revealing His secrets to the last Day. ***"Except that which Allah may wish. Surely He knows all that is open and all that is hidden (from man)".*** إِلَّا مَاشَآءَ اللّٰهُ ۚ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفٰى ۞

87.4 EASIER UNDERSTANDING OF THE HOLY QURAN WITH TIME

In continuation to the above, ayat 8 is about the impact of writing on the future of mankind. وَنُيَسِّرُكَ لِلْيُسْرٰى ۞, ***"And We shall facilitate for you, to make it (your task) easier".***

Thus with time it will also become easier for man to understand the greater scope of the meanings of the Holy Quran. In this respect, the famous commentator of the Holy Quran and a revered companion of the Messenger of Allah (صلى الله عليه وآله وسلم) Hazrat Abdullah Ibn-e-Abbas (رضى الله عنه) is said to have told that meanings of the Holy Quran will be clearer with the passage of the time. Indeed, scientific discoveries over centuries have made it easier for us to understand the underlying depth of the meanings of the many ayaat of the Holy Quran, particularly about the universe and natural scientific phenomena.

Ayat 8 also expresses the universal reality that once you get used to difficulties they become easier to bear. Thus we must remain patient and continue our struggle with perseverance. The blessed case history of the Messenger of Allah (صلى الله عليه وآله وسلم) is a very clear example in this regard. Difficulty or no difficulty, it is the primary duty of every Muslim man and woman to deliver the Message of the Holy Quran to all mankind.

87.5 DELIVERANCE OF ISLAM TO THE WORLD

As predicted by ayat 8, we are witnessing today how the technical development in mass communication has made every task simpler. According to ayat 9 it is obligatory upon us to use these developments to deliver the knowledge of the Holy Quran to every home on earth ***"Thereby keep reminding people (about the Truth) in case the reminding profits (them)"*** فَذَكِّرْ إِنْ نَّفَعَتِ الذِّكْرٰى ۞. This is the standing order to all Muslims. They are required to propagate the Message of Allah, by deed, by speech and by all the available resources in the best possible manner. However, they are also being advised to preach Islam with wisdom to benefit the people, not to their annoyance but to profit them. One, who fears Allah, will accept

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Islam eventually. Therefore, as also been said in ayat 40 sura Al-Ra'ad your worry should be only to convey the message of Allah wisely and patiently. Leave the results to Allah Subhana Hu. فانّما عليك البلاغ وعلينا الحساب. On you is to deliver the Message (to people); over Us (Allah) is the reckoning (40 سورة الرعد آيت). As said in ayat 10 ***"Sooner or later he shall be reminded, who is conscious of Allah (fears Him)"*** سَيَذَّكَّرُ مَنْ يَّخْشٰى ۚ. If in any heart there is seed of Islam, Insha Allah it will grow into a splendid tree also.

87.6 PUNISHMENT OF JAHANNAM

Guidance is indeed, the gift of Allah. Lucky ones are those whom He chooses for it. As for as the wilful rejecters of Islam, ayaat 11-13 warn them of wretched consequences in the Hereafter. ***"The wretched one is he who sets aside (the guidance), in the Hereafter will be put in the great Fire. Wherein, he will neither die nor live"*** وَيَتَجَنَّبُهَا الْاَشْقَى ۙ الَّذِىْ يَصْلَى النَّارَ الْكُبْرٰى ۚ ثُمَّ لَا يَمُوْتُ فِيْهَا وَلَا يَحْيٰى ۚ.
As discussed in sura Al-Qaariah the fire of the Hell is not like ordinary worldly fire which burns and consumes the body to ashes. It may consist of the complete spectrum of electromagnetic radiation of all frequencies. In this fire, as said in ayat 13, the dwellers will remain in the state of limbo, "neither die nor live". It is the worst type of all punishments. May Allah forgive us.

87.7 THE SUCCESSFUL ONES

It is revealed in ayaat 14 and 15 that in the Hereafter, the most enviable people will be those who have passed through the test of worldly life, ***"Behold! Successful (in the Hereafter) shall be the one who purified himself (in the world), and remembered the Name of his Rabb, So he offered Salat (to Him with full devotion)".*** قَدْ اَفْلَحَ مَنْ تَزَكّٰى ۙ وَذَكَرَ اسْمَ رَبِّهٖ فَصَلّٰى ۚ

Therefore we must not forget that criteria for the everlasting success is in the self-purification, remembrance of Allah and offering regular five times daily prayers to Him with full devotion. Self-purification comes from spending our physical and mental abilities, time and richess in the way of Allah, in helping the needy and feeding the hungry. In this regard, institution of Zakat and Salat are two complementary systems of Islam, as subset to the Zikr of Allah that means never to forget Him, and conduct our worldly affairs and fulfil our social obligations to His pleasure only. These are the basics of Islam, and the Holy Quran is the Road map the everlasting peace and ease of Jannat, Here and the Hereafter.

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87.8 TIMELY WARNING

In contrast to the seeker of Jannat, ayaat 16-19 describe the psychology of the careless people. Generally, the people go astray after the love of the immediate, mundane, and short-term gains of worldly goods. They are warned in ayaat 16-19 to mend their ways before the death takes over them. It says: ***"But (how unfortunate) you prefer the life of this world (Earthly life over the Hereafter), And (beyond doubt) the Hereafter is better and more lasting. Surely, this is the same as was (told) in the earlier scriptures. The scriptures of Ibraheem (Abraham) and Musa (Moses)".***

بَلْ تُؤْثِرُوْنَ الْحَيٰوةَ الدُّنْيَا ۝ وَالْاٰخِرَةُ خَيْرٌ وَّاَبْقٰى ۝ اِنَّ هٰذَا لَفِى الصُّحُفِ الْاُوْلٰى ۝ صُحُفِ اِبْرٰهِيْمَ وَمُوْسٰى ۝

Our biggest mistake as said in ayaat 16-17 is that for short-term worldly gains, we lose the long-term benefits of the Hereafter. This is irreparable loss. All the prophets of Allah, from Adam (عليه السلام) to Muhammad (صلى الله عليه وآله وسلم) have been warning against this attitude.

Narrated Ans Bin Malik (رضي الله عنه), Allah's Messenger (صلى الله عليه وآله وسلم) said, "The son of Adam (man) grows old and so also two of his desires grow. These are, his love for wealth, and (wish for) long life. (Sahih Al-Bukhari). He further advised, ***"Live in this world as if you were a stranger or a traveller" (Sahih Al-Bukhari).***

It is also narrated by Sahl (رضي الله عنه), "I heard the Prophet (صلى الله عليه وآله وسلم) saying: "A small place equal to an area occupied by a whip in Paradise, is better than the whole world and whatever is in it" (Sahih Al-Bukhari).

O Allah! O Compassionate One! Save us from Hell fire and grant us Your Jannat!

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سُوْرَةُ الْغَاشِيَةِ

SURA AL-GHASHIYAH

Revealed in Makkah, has 26 Ayaat

With the Name of Allah, Ar-Rahman, Ar-Raheem	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝
1. Has there reached you the narration of the Overshadowing Event?	هَلْ اَتٰىكَ حَدِيْثُ الْغَاشِيَةِ ۝
2. Many faces on that Day will be humbled, down cast	وُجُوْهٌ يَّوْمَئِذٍ خَاشِعَةٌ ۝
3. Toiling (under burden of sin)–worn out (by fear)	عَامِلَةٌ نَّاصِبَةٌ ۝
4. They will enter the Fire blazing ferociously	تَصْلٰى نَارًا حَامِيَةً ۝
5. They will be given to drink from a boiling spring	تُسْقٰى مِنْ عَيْنٍ اٰنِيَةٍ ۝
6. There will be no food for them but a bitter thorny plant	لَيْسَ لَهُمْ طَعَامٌ اِلَّا مِنْ ضَرِيْعٍ ۝
7. That will neither nourish them nor satisfy their hunger	لَّا يُسْمِنُ وَلَا يُغْنِىْ مِنْ جُوْعٍ ۝

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8. On that Day, there will (also) be some faces, fresh and cheerful	وُجُوهٌ يَّوْمَئِذٍ نَّاعِمَةٌ ۙ
9. With their efforts, they shall be well pleased	لِّسَعْيِهَا رَاضِيَةٌ ۙ
10. There they will be In a Lofty Paradise	فِىْ جَنَّةٍ عَالِيَةٍ ۙ
11. Wherein they shall hear no loose talk	لَّا تَسْمَعُ فِيْهَا لَاغِيَةً ۚ
12. Therein shall be gushing springs	فِيْهَا عَيْنٌ جَارِيَةٌ ۚ
13. Therein shall be dignified thrones raised high	فِيْهَا سُرُرٌ مَّرْفُوْعَةٌ ۙ
14. And cups neatly set	وَّاَكْوَابٌ مَّوْضُوْعَةٌ ۙ
15. And silky cushions arranged in rows	وَّنَمَارِقُ مَصْفُوْفَةٌ ۙ
16. And fine carpets richly spread out	وَّزَرَابِىُّ مَبْثُوْثَةٌ ۚ
17. Do they (nonbelievers) not look at the camel, how has it been created?	اَفَلَا يَنْظُرُوْنَ اِلَى الْاِبِلِ كَيْفَ خُلِقَتْ ۙ
18. And (look) into the heaven, how has it been raised high?	وَاِلَى السَّمَآءِ كَيْفَ رُفِعَتْ ۙ
19. And into the mountains, how they are firmly set?	وَاِلَى الْجِبَالِ كَيْفَ نُصِبَتْ ۙ

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20. And into the Earth, how (its outer crust) is spread out?	وَاِلَى الْاَرْضِ كَيْفَ سُطِحَتْ ﴿٢٠﴾
21. So remind them, Indeed you are the one to remind	فَذَكِّرْ ؕ اِنَّمَآ اَنْتَ مُذَكِّرٌ ﴿٢١﴾
22. You are not put over them as a warden (to compel them to believe)	لَسْتَ عَلَيْهِمْ بِمُصَيْطِرٍ ﴿٢٢﴾
23. However, as for him who turned away and denied the Truth	اِلَّا مَنْ تَوَلّٰى وَ كَفَرَ ﴿٢٣﴾
24. Allah will punish him with the mighty punishment	فَيُعَذِّبُهُ اللّٰهُ الْعَذَابَ الْاَكْبَرَ ﴿٢٤﴾
25. Surely, to Us will their Return	اِنَّ اِلَيْنَآ اِيَابَهُمْ ﴿٢٥﴾
26. Then surely, upon Us is their accountability	ثُمَّ اِنَّ عَلَيْنَا حِسَابَهُمْ ﴿٢٦﴾ الصمد

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EXPLANATION AND INTERPRETATION

88.1 INTRODUCTION

Sura Al-Ghashiyah is the narration of the events related to Doomsday. When it comes it will overshadow everything, hence the name, Al-Ghashiyah. All the Messengers of Allah gave its tidings. The last of them, Muhammad (صلى الله عليه وآله وسلم) explained all its features in detail that are available in the books of Ahaadith. This great happening is repeatedly referred in the Holy Quran. It will sound the end of the present order of existence and the beginning of the Hereafter world followed by the Day of Judgment.

88.2 DOOMSDAY AND HEREAFTER

Sura Al- Ghashiyah begins with the soul-searching question; هَلْ اَتٰىكَ حَدِيْثُ الْغَاشِيَةِ ۚ ***"Has there reached you the news of the overwhelming, overshadowing event?"*** It conveys the extraordinary catastrophic effects of the events of the doomsday that (after total destruction) will be followed by Resurrection. No one can afford to overlook, as it is sure to come. Modern science also proves that end of the Universe is a fact. This poses the big question that if this is known, then are the preparations for the Hereafter? ***The Messenger of Allah (صلى الله عليه وآله وسلم) told that death of everyone is beginning of his/her doomsday.*** Soon after death, we enter the process of accountability. Therefore as already said, the most important thing to about worry should be, "Are we prepared to meet this overwhelming reality?"

88.3 FATE OF THE SINNERS

Ayaat 2 and 3 point out some glimpses of the punishment in the Hereafter of those who had wasted their lives after the temporary worldly gains. They will be ashamed, shambled and weary of their misdeeds on that day. ***"Many faces on that Day will be humbled, down cast, Toiling (under burden of sin)–worn out (by fear)"*** وُجُوْهٌ يَّوْمَئِذٍ خَاشِعَةٌ ۙ عَامِلَةٌ نَّاصِبَةٌ ۙ

At the Judgment, they will be given full opportunity of self-defense. As we can see from ayat 4, when the case is decided against anyone, he/she will be sent to Hell to meet his/her fate.

تَصْلٰى نَارًا حَامِيَةً ۙ تُسْقٰى مِنْ عَيْنٍ اٰنِيَةٍ ۙ لَيْسَ لَهُمْ طَعَامٌ اِلَّا مِنْ ضَرِيْعٍ ۙ لَّا يُسْمِنُ وَلَا يُغْنِىْ مِنْ جُوْعٍ ۙ ***"They will meet the Fire blazing ferociously".*** Ayaat 5, 6 in the symbolic language depict about

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the scorching hot boiling springs and thorny fruits in Hell, which the sinful will be made to eat and drink.

"They will be given to drink from a boiling spring They will have no food except a bitter thorny plant, Which will neither nourish them, nor satisfy their hunger". It will be just like the hunger of worldly gains, riches and powers. Greedy ones never satisfied. In fact the more they have, the more crazy they become. This is the most dangerous sin for the Hereafter. Each one will have to pay for what harm he/she had done in lifetime to others.

Narrated Abu Hurairah (رضی اللہ تعالی عنہ), The Prophet of Allah (صلی اللہ علیہ وآلہ وسلم) said, "Whosoever has wronged his brother, should ask his pardon (before his death), as in the (Hereafter) there will be neither a Dinar nor a Dirham. (He should secure pardon in this life) before some of his good deeds are taken and paid to his brother, or, if he has done no good deeds, of the bad deeds of his brother are taken to be loaded on him (in the Hereafter) (Sahih Al-Bukhari).

The Messenger of Allah (صلی اللہ علیہ وآلہ وسلم) also told: "Anybody whose account (record) is questioned (on the Day of Judgment) will surely be punished" (Sahih Al-Bukhari). He (صلی اللہ علیہ وآلہ وسلم) further told: "A disbeliever will be brought on the Day of Resurrection and will be asked, "Suppose you had as much gold as to fill the earth, will you offer it to ransom yourself (from the Hell fire)? He will reply, "Yes", Then it will be said to him, "You were asked for something easier than that (to join none in worship with Allah) but you refused" (Sahih Al-Bukhari).

88.4 REWARDS OF JANNAT

On the Day of Judgment, good believers will be very lucky for enjoying an immensely good reward of a blissful life in Jannat. Their happy state is narrated in ayaat 8-10. ***On that Day, there will (also) be some faces, fresh and cheerful, With their efforts, they shall be well pleased, There they will be In a Lofty Paradise,*** وُجُوهٌ يَوْمَئِذٍ نَّاعِمَةٌ ۝ لِّسَعْيِهَا رَاضِيَةٌ ۝ فِي جَنَّةٍ عَالِيَةٍ ۝

As told by the Messenger of Allah (صلی اللہ علیہ وآلہ وسلم) pleasures of Jannat mentioned here are only symbolic. ***He informed that Allah Subhana Hu says, "I have prepared for My righteous slaves (such excellent things) as no eye has ever seen, no ear has ever heard and nor any mind can think of them" (Sahih Al-Bukhari).***

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In actual reality, Jannat is a state of infinite spiritual satisfaction. It is not a place in some outer planet, but it is a parallel world of its own beyond our four-dimensional universe. Its rewards are reflections of the people's good deeds. Ayat 11 mentions one of the special rewards of the Jannat لَا تَسْمَعُ فِيهَا لَاغِيَةً. ***"There they will not hear loose vain talk".*** Indeed nothing is more boring for a civilized intelligent man than the vain loose talk. There they will enjoy the honored company of the most civilized.

The great life of Jannat is described in ayaat 12-16 in terms of the metaphors of a very luxurious worldly life so that we may have some idea of the blissful environment.

88.5 KNOWING THE UNKNOWN FROM THE KNOWN

In reality, metaphysical realities of Jannat or Jahannam belong to the unknown domains. Those having doubt should reflect into great natural phenomena they watch in the every day life. If Allah can do all this why cannot He do that as well? Surely it is easy for Him to do anything. Thus ayaat 17-20 of the sura Al-Ghashiyah provide intellectual food for thought to those who may have some mental reservation about their belief in the unknown worlds of Jannat and Jahannam. Our understanding of the present world is also based upon the evidence of scientists. Then why not believe in Jannat and Jahannam on the evidence of the Messengers of Allah (عليهم السلام), who were men of absolute integrity. With this in mind now look into ayaat 17-21.

"Those who doubt the Resurrection don't they look at the camel, how it is created? And at the heaven, how it is raised high? And to the mountains, how they are firmly set? And to the Earth, how its surface is spread out? So remind them of (the Hereafter), for you are the one to remind only".

88.6 WONDERS OF CREATIONS

Now let us reflect into the wonders of the creations referred in the above four ayaat to get some idea of the grandeur of our Creator. The purpose is the same as pointed out in ayat 21 فَذَكِّرْ ۖ إِنَّمَا أَنتَ مُذَكِّرٌ ۖ ***"So remind them, Indeed you are the one to remind".*** First of all look near your own environment and think of the camel ۖ أَفَلَا يَنظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ. It is indeed a unique animal in many ways. It is the ship of the desert that served mankind for thousands of years as one of the most

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important means of transport. It can store water in its belly for days and also can store its food in the form of fat in its hump for weeks. Thus it can go on for days without food and drink. It is also highly intelligent animal, has a keen sense of direction and recognizes his master and helps him in extraordinary ways in time of crisis.

With its height and long neck it can see at distance, eat leaves even from the tree tops and its lips are such that it can manage to pick up foodstuff even from thorny bushes. Its milk is cholesterol free, healthy and nourishing. It is useful for man even after it is dead. Its skin is used to make shoes, tents and ornaments, its hair for clothing, and its bones have also variety of uses for human beings. In short, it is one of the most useful animals. From its wonderful qualities, think of the wondrous powers of its Creator who has given you power over it.

Ayat 18 invites man for research into the wondrous creation of Heavens, glittering with trillions of stars. Particularly it invites ones' attention to reflect into ***"the heaven, how has it been raised high"*** وَإِلَى السَّمَآءِ كَيْفَ رُفِعَتْ ﷲ. It is only the 20th century when as a result of American and European scientific investigations, mankind has understood some of its mysteries. The way force of gravity is holding together billions of heavenly bodies is a mind-boggling miracle of creation. It is so big that even if you travel with the speed of light i.e. 300,000 kilometers per second in any direction, your journey will never come to an end. It comprises billions and trillions of stars and planets and galactic bodies. About fifteen billion years ago, all of this was together as a single mass of infinite density of zero volume. The question before the scientists has been the same as asked in ayat 18 ***"And look into the heaven, how has it been raised high?"*** وَإِلَى السَّمَآءِ كَيْفَ رُفِعَتْ ﷲ. Science of cosmology is yet to provide answer to this question.

Did this wonderful organism create itself without the Creator? Is this great design without a Designer? In spite of its infinite vastness, it obeys the same scientific laws everywhere. Who framed these laws and organized such a system? Since every effect has a cause, Universe is the primary witness to the fact that it must have an Ever Living, All-Wise Creator. Its perfection and beauty everywhere reminds one of the perfections of its Designer. We have no words to describe His wondrous Reality but to say "Subhan-Allah!" "Indeed You are Perfect, without any weakness or defect, You are Unique in every respect and there is nothing like unto You."

In ayaat 19-21, Allah invites our attention to research into the creation of the mountains and the earth. ***"And look into the mountains, how they are firmly***

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set, And (reflect into) the Earth, how its surface is spread out? So remind them, (of the creator) for you are the one (best) to remind".

وَاِلَى الْجِبَالِ كَيْفَ نُصِبَتْ ۝ وَاِلَى الْاَرْضِ كَيْفَ سُطِحَتْ ۝ فَذَكِّرْ ۗ اِنَّمَآ اَنْتَ مُذَكِّرٌ ۝

By these ayaat we are being advised to go deep in the reality of things, the world around us, particularly the making of mountains and spreading of the crust of earth. How they have been made? Can these wonders of creations be a mere accident or they are planned and designed by some one? Grandeur of each one of them loudly speaks about the presence of their Creator. Is not He, who has created this entire wonderful universe out of nothing, able to re-create and bring the dead to life again?

Mission before the last Messenger of Allah (صلى الله عليه وآله وسلم) and through him his followers is, to remind mankind about their Creator, reality of their own self, and the reality of the Hereafter. Order for us is" فَذَكِّرْ ۗ اِنَّمَآ اَنْتَ مُذَكِّرٌ ۝ "So remind them, you are the one to remind them" of the realities of the Hereafter. If they do not heed, you need not be frustrated. You are not charged to oversee them. لَسْتَ عَلَيْهِمْ بِمُصَيْطِرٍ ۝ Allah will Himself decide about them. If they have any goodness left in them, He will guide them to the right path. If they slip deeper into disbelief as told in ayaat 23 and 24, they are destined for the punishment of Hell.

It is narrated by Abu Musa that the Messenger of Allah (صلى الله عليه وآله وسلم) said, "My example of what I have been sent is that of a man sent to some people and said, O people! I have seen the enemy's army with my own eyes, and I am a plain Warner; so protect yourselves! Among them is a group of people who obeyed him and fled in the night proceeding steadily till morning (so they escaped, when the army came in the morning). As for the nonbelievers, Allah has ruined them completely. So this is the example of that person also who obeys me and follows the Truth which I have brought (Quran and the Sunna) and the example of one who disobeys me and disbelieves the Truth I have brought" (Sahih Al-Bukhari).

88.7 FINAL RETURN-SOME SCIENTIFIC OBSERVATION

No sooner does our worldly life ends the process of accountability begins. This is reminded by ayaat 25 and 26. اِنَّ اِلَيْنَآ اِيَابَهُمْ ۝ ثُمَّ اِنَّ عَلَيْنَا حِسَابَهُمْ ۝ ***"Surely to us is their Final Return, and upon Us is their reckoning".*** At their turn, each one will be presented before The Supreme Creator. It is no surprise now that scientific researches into the phenomenon of revival after clinical death also report that spirits of

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the dead ones are presented before a Light-Being. In the following we shall reproduce a passage from the book, "Life After Death" by Raymond Moody.[19] He writes.

"A man is dying and as he reaches the point of greatest physical distress, he hears himself pronounced dead by his doctor. He begins to hear an uncomfortable noise, a loud ringing or buzzing, and at the same time feels himself moving very rapidly through a long dark tunnel. After this, he suddenly finds himself outside of his own physical body, but still in the immediate physical environment, and he sees his own body from a distance, as though he is a spectator. He watches the resuscitation attempt from this unusual vantage point and is in a state of emotional upheaval.

After a while, he collects himself and becomes more accustomed to his old condition. He notices that he still has a "body", but one of a very different nature and with very different powers from the physical body he has left behind. Soon after things begin to happen. Others come to meet and to help him. He glimpses the spirits of relatives and friends who have already died, and a loving, warm spirit of a kind he has never encountered before – a Being of Light – appears before him. This Being asks him questions, non-verbally, to make him evaluate his life and helps him along by showing him a panoramic, instantaneous playback of the major events of his life. At some point he finds himself approaching some sort of barrier or border, apparently representing the limit between Earthly life and the next life. Yet, he finds that he must go back to the Earth, that the time for his death has not yet come. At this point he resists, for by now he is taken up with his experiences in the after life and does not want to return. He is overwhelmed by intense feelings of joy, love, and peace. However, he is reunited with his physical body and lives on"[20].

Kenneth Ring[21] of the University of Connecticut also interviewed 120 people who had come close to death through illness, accident or suicide attempts. Of those almost half reported experiences which conformed in an obvious way to Moody's description. Kenneth Ring categorized five stages of the near death experience: "peace, body separation, entering the darkness (or tunnel), seeing the light and entering the light". Not only did those five stages tend to unfold in order, but the first stage was more common (60 percent of his sample reported peace)."

Also for details see "Doomsday and Life After Death"[22],

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19 Raymond Moody, "Life after Death" Covington Georgia Mocking bird U. S. A. – 1976.
20 (Raymond A. Moody, Life after Life (Book) 1975, Covington, Georgia Mockingbird, USA)
21 Kenneth Ring, "Life after Life" University of Connactivit – U. S. A. 1980.
22 Sultan Bashir Mahmood, "Doomsday and Life after Death" Darulhikmat International, Islamabad - 2006

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سُوْرَةُ الْفَجْرِ

SURA AL-FAJR

Revealed in Makkah, has 30 Ayaat

With the name of Allah, Ar-Rahmaan, Ar-Raheem بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝

1. **And (think of) by the Fajr; (the appearance of dawn)** وَالْفَجْرِ ۙ۝

2. **And by the ten Nights** وَلَيَالٍ عَشْرٍ ۙ۝

3. **And by the even and the odd (numbers)** وَّالشَّفْعِ وَالْوَتْرِ ۙ۝

4. **And (think of the) by the Night as it departs** وَالَّيْلِ اِذَا يَسْرِ ۚ۝

5. **Is there not in these oaths (parables a great lesson for a thinking man?** هَلْ فِيْ ذٰلِكَ قَسَمٌ لِّذِيْ حِجْرٍ ؕ۝

6. **Have you not seen how your Rabb dealt with the people of Aad?** اَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ۙ۝

7. **(And thought of destruction) Of (city of) Iram, of lofty pillars** اِرَمَ ذَاتِ الْعِمَادِ ۙ۝

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8.	**The like of whom have never been created in all the lands**	الَّتِىْ لَمْ يُخْلَقْ مِثْلُهَا فِى الْبِلَادِ ۚ
9.	**And (have you not known what Allah did with the people of) Thamood, who hollowed out rocks in the valley?**	وَثَمُوْدَ الَّذِيْنَ جَابُوا الصَّخْرَ بِالْوَادِ ۚ
10.	**And the Pharaoh, the owner of stakes (firm of the might)?**	وَفِرْعَوْنَ ذِى الْاَوْتَادِ ۚ
11.	**They all transgressed beyond limits in their land**	الَّذِيْنَ طَغَوْا فِى الْبِلَادِ ۚ
12.	**And brought about much disorder therein**	فَاَكْثَرُوْا فِيْهَا الْفَسَادَ ۚ
13.	**So your Rabb let loose on them scourge of different kinds of punishments**	فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ ۚ
14.	**Surely, your Rabb is Ever-watchful seeing all around**	اِنَّ رَبَّكَ لَبِالْمِرْصَادِ ۚ
15.	**As for the man, when his Rabb tries him by giving him honor, and bless him with his grace, he says; "My Rabb has honored me" (forgets that it is also test for him)**	فَاَمَّا الْاِنْسَانُ اِذَا مَا ابْتَلٰىهُ رَبُّهٗ فَاَكْرَمَهٗ وَنَعَّمَهٗ ۙ فَيَقُوْلُ رَبِّىْٓ اَكْرَمَنِ ۚ

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16. And when He tries him, by straightening his means of life, he says, "My Rabb has humiliated me" (forgets that it is also test for him)	وَاَمَّآ اِذَا مَا ابْتَلٰهُ فَقَدَرَ عَلَيْهِ رِزْقَهٗ ۙ فَيَقُوْلُ رَبِّيْٓ اَهَانَنِ ۚ
17. Nay! (The real reason for your sufferings are that) you do not treat the orphan with honor	كَلَّا بَلْ لَّا تُكْرِمُوْنَ الْيَتِيْمَ ۙ
18. And nor you urge one another for feeding the poor	وَلَا تَحٰٓضُّوْنَ عَلٰى طَعَامِ الْمِسْكِيْنِ ۙ
19. And in greed, you devour the inheritance of others with devouring greed	وَتَاْكُلُوْنَ التُّرَاثَ اَكْلًا لَّمًّا ۙ
20. And you love wealth with all your love put together	وَّتُحِبُّوْنَ الْمَالَ حُبًّا جَمًّا ۠
21. Nay! (you should not forget) when the earth will be pounded (by astrioids and metriots) pounding over pounding	كَلَّآ اِذَا دُكَّتِ الْاَرْضُ دَكًّا دَكًّا ۙ
22. And (think of when) your Rabb transcends in Majesty; And angles come rank upon rank	وَّجَآءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ۚ

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23. And Hell shall be brought on that Day within sight. And on that Day Man will recall (his past life) and repent. But how will that remembrance avail him then?	وَجِايْٓءَ يَوْمَئِذٍۭ بِجَهَنَّمَ ۙ يَوْمَئِذٍ يَّتَذَكَّرُ الْاِنْسَانُ وَاَنّٰى لَهُ الذِّكْرٰى ۝٢٣
24. He will say, "Alas! would that I had sent before me (some good deeds) for this life of mine"	يَقُوْلُ يٰلَيْتَنِىْ قَدَّمْتُ لِحَيَاتِىْ ۝٢٤
25. So, that Day none shall punish as He (Allah) will punish (the sinner)	فَيَوْمَئِذٍ لَّا يُعَذِّبُ عَذَابَهٗٓ اَحَدٌ ۝٢٥
26. And none shall catch as He shall catch them	وَّلَا يُوْثِقُ وَثَاقَهٗٓ اَحَدٌ ۝٢٦
27. (But to the righteous, Allah will say on that Day), O! Nafs-e-Mutma,inna (The soul that has attained the highest degree of peace)	يٰٓاَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ۝٢٧
28. Return unto your Rabb, well pleased (with Him) and well pleasing (unto Him)	ارْجِعِىْٓ اِلٰى رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ۝٢٨
29. "So, enter among my (honoured) Servants"	فَادْخُلِىْ فِىْ عِبٰدِىْ ۝٢٩
30. "And (in their company) enter, My Paradise"	وَادْخُلِىْ جَنَّتِىْ ۝٣٠

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EXPLANATION AND INTERPRETATION

89.1 INTRODUCTION

Sura Al-Fajr begins with the invitation to ponder into some of the natural phenomena and mathematical facts to develop our understanding of the Right and the Wrong and of the purpose of our own lives.

The opening ayat is thought provoking proclamation وَالْفَجْرِ ۙ ***"(Think of) by the (phenomenon of) Fajr".*** Al-Fajr (الفجر) means emergence of a new order of existence at the break of the old order. For example, daybreak i.e. "Dawn" is called Fajr because at this time a new day emerges out from the darkness of night. Similarly, break of law and order is also Fajr, and one who breaks law is called Fajir. In the context of Islam, Al-Fajr is the news of the emergence of peace and progress in the world from the night of darkness of ignorance. The ayat thus gives the tiding about the ultimate success of the truth and defeat of the evil. It was also a prediction of defeat of falsehood by the light of Islam.

The next ayat reminds about ten special sacred Nights. وَلَيَالٍ عَشْرٍ ۙ ***"And by the ten Nights"***; It is not specified which of the ten nights, but their importance must be overwhelming. In the Islamic calendar, these may possibly signify the ten Nights of Hajj days or last ten Nights of Ramadhan. ***About the importance of the ten Nights of Zhul-Hajj, Messenger of Allah (صلى الله عليه وآله وسلم) is reported by Ibn-e-Abbas to have said; "No good deed done on other days are superior to those done on these days (first ten days; Zhul–Hajj)" (Sahih Al-Bukhari).*** So Ibn Umar and Abu Hurairah (رضى‌الله تعالى عنه) used to go out to market saying Takbir (Allah-ho-Akbar) during the first ten days of Zul-Hajj and people would say Takbir after them. As regards the last ten Nights of the month of Ramadan, it is generally believed that Laila-tul-Qadr (ليلةالقدر) is one of them (please see explanation of sura 97).

However, some scholars consider that the ayat وَلَيَالٍ عَشْرٍ ۙ may also point out to the first ten Nights of the month of Muharram, when Hazrat Imam Hussain (عليه السلام), the grandson of the Messenger of Allah (صلى الله عليه وآله وسلم), left Makkah in opposition to Yazeed (يزيد) who had usurped power as hereditary king against Islam's democratic rule of Khilafat. With his entourage of 72 family members, he travelled at night and rested at day, till on the Ninth day of Muharram he reached a place now

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called Karbla. There the forces of Yazeed stopped him. On the following day, 10th of Muharram, 61 Hijri, Yazeedi forces attacked their camps. By the evening of 10th Muharram all his family members met their martyrdom fighting heroically to keep alive the Islamic principles of good governance. The only male survivor was a young boy Zain-ul-Aabideen, son of Imam Hussain (عليه السلام) who was very sick at that time.

Ayat 3 وَّالشَّفْعِ وَالْوَتْرِ ۙ ***"And by the even and the odd;"*** invites our attention to the importance of odd and even numbers in mathematics. This pair can describe whole of the world. They are complementary to each other at the same time part of the same reality. It is the case of the human beings. Physically they may look different but in reality they are the same type, part of the same humanity. In another meaning, "Shafa" (شفع) means "helper" and Vatr (وتر) means "usurper". Thus humanity consists of the helpers and usurpers at the same time.

Ayat 4 invites us to ponder into the phenomenon of passing night. وَالَّيْلِ اِذَا يَسْرِ ۚ ***"Think of the night as it passes over"*** In this parable is the touching reminder of the struggle of the great Prophet (صلى الله عليه وآله وسلم). It gives hope that eventually difficulties will pass over, darkness of ignorance will vanish and Truth will prevail with its shining light. So never lose hope and persevere with patience.

In this respect, we have the glorious case history of the Messenger of Allah (صلى الله عليه وآله وسلم). Against all odds, he succeeded in defeating all forces of evil and enlightened the world with the Noor of Islam. Today the whole world is witness to this great reality. He has influenced mankind for the best more than any one else. Today, blessings of Islam are visible everywhere directly or indirectly and by the grace of Allah, more and more humanity is embracing Islam with time.

89.2 CASE HISTORIES OF SOME MISGUIDED NATIONS AND LESSON FOR THE MANKIND

With the reminder of these symbols of nature, ayat 5 puts a direct question to all mankind.

هَلْ فِيْ ذٰلِكَ قَسَمٌ لِّذِيْ حِجْرٍ ۗ ***"Is there not in these oaths (parables great lesson) for the people of wisdom?"*** Yes! Indeed they are highly instructive and full of wisdom but only for the people with the right frame of mind. Unfortunately, they are always in minority. Majority of the human beings are ungrateful transgressors. In this respect, following ayaat 6-14 remind about the case histories of some of the mighty arrogants of the past. We can learn a lot from their fate.

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"Have you not seen how your Rabb dealt with the people of Aad?, Of the (city of) Iram, with lofty pillars. The like of whom have never been created in all the lands. And (have you not known what Allah did with the people of) Thamood, who hollowed out rocks in the valley? And the Pharaoh, the owner of stakes (firm of the might)? They all transgressed beyond limits in their land. And brought about much disorder therein. So your Rabb let loose on them scourge of different kinds of punishments. Surely, your Rabb is (Ever watchful)".

اَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ۝ اِرَمَ ذَاتِ الْعِمَادِ ۝ الَّتِىْ لَمْ يُخْلَقْ مِثْلُهَا فِى الْبِلَادِ ۝ وَثَمُوْدَ الَّذِيْنَ جَابُوا الصَّخْرَ بِالْوَادِ ۝
وَفِرْعَوْنَ ذِى الْاَوْتَادِ ۝ الَّذِيْنَ طَغَوْا فِى الْبِلَادِ ۝ فَاَكْثَرُوْا فِيْهَا الْفَسَادَ ۝ فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ ۝ اِنَّ رَبَّكَ لَبِالْمِرْصَادِ ۝

One of the rebellious nations was Aad who once lived in the southern part of Arabian Peninsula. They are said to be exceptionally huge in stature and were great civil engineers of their time. They pioneered the pillar structures and made large buildings standing on columns of stones and marbles. Recent archaeological findings under sand dunes have surprised the scientists about their achievements and their huge physical bodies.

Ayaat 9 and 10 mention about the people of Thamood. They were also great engineers of their times and made houses by creating tunnels in the rocks, chiselled out of stones. وَثَمُوْدَ الَّذِيْنَ جَابُوا الصَّخْرَ بِالْوَادِ ۝ ***"And (have you not known what Allah did with the people of) Thamood, who hollowed out rocks in the valley?"*** Some of their dwellings are still preserved[23]. As they grew in power and prosperity, like the nation of Aad, they also turned rebellious against the Divine Guidance, indulged in wars and killings, and spread corruption in the land. Allah sent prophet Salih (عليه السلام) for their guidance but they rejected him also. Then, came the breaking point when their fate was sealed forever by Allah Subhana Hu and they were destroyed by natural calamities.

Similar were the ways of Pharaoh who ruled Egypt about (1200-200 Bc). As said in ayat 10 they were also a super power of their time. وَفِرْعَوْنَ ذِى الْاَوْتَادِ ۝ ***"And the Pharaoh, the owner of stakes (firm of the might)?"*** Allah Subhana Hu sent to them His illustrious prophet Musa (عليه السلام) but they also rejected him. Consequently, they were also destroyed.

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89.3 WARNING

In these ayaat, there is a warning and also a lesson for all nations, particularly the secular civilization of today. Their God is their nation and material success and ethics are business interests only. They are the modern Aad, Thamood and Pharoes, very proud of worldly progress and who have forgotten Allah and worship Gods like "living standard", "per capita income", freedom, "free will," "enlightenment", "modernism", "democracy" and "patriotism" etc.

Ayaat 11 and 12 make it very clear that the worst of the sins are those against humanity. ***"They all transgressed beyond limits in their cities. And brought about much disorder in the land"*** الَّذِينَ طَغَوْا فِي الْبِلَادِ ۝ فَأَكْثَرُوا فِيهَا الْفَسَادَ ۝. This often happens when a minority of wrongdoers prevail over the majority, commits acts of transgression, creates disorder, and spoils the environment and peace.

It is the Sunna of Allah Subhana Hu that He may not punish people for their disbelief, but as they transgress justice, create disorder and usurp the human rights, they cannot escape His wrath. As told in ayaat 13 and 14, initially the evildoers are made to suffer from many types of man-made punishments and natural calamities as warning. If they learn lesson and repent for sins they are saved by the mercy of Allah. Otherwise, after some respite they are destroyed for good. Unfortunately, present day secular civilization like the rebellious people of the past is not only godless but also corrupt. It has created disorder in every field and has transgressed beyond limits everywhere. It has done irreparable damage to the world environment and has plunged mankind in senseless killing by wars of self-interests. Let it be realized that if they do not come back to Allah, 21st century may have dangerous calamities in stock for them. Don't forget the following command of Allah of ayat as said in ayat 14. إِنَّ رَبَّكَ لَبِالْمِرْصَادِ ۝ ***Lo! Allah is ever watchful you cannot deceive Him.***

89.4 ERROR OF PERCEPTIONS

Unfortunately, man is shortsighted and thus hardly learns from the history or sees things in the right perspective. The fact of the matter is that whatever good or bad falls on man, it is actually an examination paper for her/him. But most people do not take it like that. This is due to the lack of belief in the Hereafter and accountability by Allah. Ayaat 15 and 16 below describe this psyche of man. ***"As for man, when his Rabb tests him by giving him honor, and is gracious unto him, he says; "My Rabb has honored me" (forgets that this is test for him/her). And***

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when He tests him, by straitening his means of life, he says, "My Rabb has humiliated me" (whereas this was also a test for him/her".

فَاَمَّا الْاِنْسَانُ اِذَا مَا ابْتَلٰىهُ رَبُّهٗ فَاَكْرَمَهٗ وَنَعَّمَهٗ ۙ فَيَقُوْلُ رَبِّيْٓ اَكْرَمَنِ ۝ وَاَمَّآ اِذَا مَا ابْتَلٰىهُ فَقَدَرَ عَلَيْهِ رِزْقَهٗ ۙ فَيَقُوْلُ رَبِّيْٓ اَهَانَنِ ۝

Above ayaat teach us to look at things objectively. First of all, we must realize that world is a test place and its provisions are actually the means of trial. Sometimes, Allah tries man by giving him in abundance and sometimes by straigthening of the means. Thus it is neither a reward from Allah nor it is His punishment but simply a test to judge us in this world. Our fate shall be how do we behave and react against them.

Unfortunately, instead of blaming our follies, we subscribe our misfortunes to Allah, saying our Rabb has humiliated us. وَاَمَّآ اِذَا مَا ابْتَلٰىهُ فَقَدَرَ عَلَيْهِ رِزْقَهٗ ۙ فَيَقُوْلُ رَبِّيْٓ اَهَانَنِ ۝ But we are wrong. Allah does not do wrong to anyone. Man's misfortune is due to his ownself. On the other hand, when they are blessed with good fortunes, they say, our Rabb has honored us فَاَمَّا الْاِنْسَانُ اِذَا مَا ابْتَلٰىهُ رَبُّهٗ فَاَكْرَمَهٗ وَنَعَّمَهٗ ۙ. But they are wrong again. Allah has no favourites. He is always testing you, sometimes by losses sometimes by profits.

89.5 FORMULA TO ESCAPE MISFORTUNES, AND CURE FOR POVERTY

Ayaat 17 to 20, analyse the actual reasons behind the bad luck and adverse circumstances.

"Nay! (Actual reason for your misfortune is), you do not treat the orphan with honor And nor do you encourage one another in feeding the poor, And in greed, you devour the inheritance of others with devouring greed, And you love wealth with all your love together".

كَلَّا بَلْ لَّا تُكْرِمُوْنَ الْيَتِيْمَ ۝ وَلَا تَحٰٓضُّوْنَ عَلٰى طَعَامِ الْمِسْكِيْنِ ۝ وَتَاْكُلُوْنَ التُّرَاثَ اَكْلًا لَّمًّا ۝ وَّتُحِبُّوْنَ الْمَالَ حُبًّا جَمًّا ۝

Thus primary reason for misfortunes and poverty is that people do not care for the poor. A society where orphans are neglected, needy are not looked after, hungry are not fed, sick are not attended and "haves" do not care for the "have-nots", will stumble and crumble. Internal and external strife and natural calamities will destroy it. فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ ۝ ***"So your Rabb will let loose on them scourge of different kinds of punishments" (23-A).*** For details please see S.B.Mahmood, "Spiritual Dimensions of Natural Calamities" News letter July 2009. Thinkers Forum Pakistan Rawalpindi.

Good and bad fortune is the result of their treatment of the poor and destitute in the society. Thus cure to the misfortunes lies in caring and sharing with others.

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Allah Subhana Hu multiplies the charities "Sadqaat" seventy times and even more. The more you give, the more you gain. The Holy Quran repeatedly advises man to help the needy out of that which Allah has given. Thus it is in your interest if you share with those in need the riches, knowledge, wisdom and powers. As has been revealed in ayaat 15-20, the actual cause of the misfortune of a society is neglect of orphans and the needy, being miser in feeding the hungry, usurption of rights and property of others and being greedy in amassing wealth etc. You will find these vices widespread among the so-called "underdeveloped nations". If Western nations are prosperous today, it is due to their welfare institutions and help-the-poor programmes.

Thus formula for progress and prosperity is to "Care and Share" with the poor and thus create institutions for a just distribution of wealth. Particularly important is to look after the needs of the orphan. ***High status of the one who looks after and sustains an orphan is reported by Sahl Bin Saad: The Messenger of Allah (صلى الله عليه وآله وسلم) said, "I and the person who looks after an orphan and provides for him, will be in Paradise like this, putting his index and middle fingers together". He further said, "He who looks after and works for a widow and for a miskeen (poor and needy) is like a warrior fighting for Allah's Cause" (Sahih Al-Bukhari).***

89.6 JUSTICE OF THE HEREAFTER

Whereas ayaat 15-20 describe the worldly consequence of not fulfilling our moral and social responsibilities, following ayaat 21-26 describe the consequences in the Hereafter. ***"Nay, (How will you feel) when the earth is pounded (by meteors), pounding over pounding. And your Rabb transcends in Majesty and angles come rank upon ranks. And Hell shall be brought near on that Day within sight. And on that Day Man will recall and repent. But how will that repentance and remembrance avail him then? He will say, "Alas! would that I had sent before me (some good deeds) for this life of mine". So, that Day none can punish as He (Allah) punishes (the sinner). And none shall catch as He will catch".***

كَلَّآ إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا ۝ وَّجَآءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ۝ وَجِايْٓءَ يَوْمَئِذٍ بِجَهَنَّمَ ۙ يَوْمَئِذٍ يَّتَذَكَّرُ الْإِنْسَانُ وَأَنّٰى لَهُ الذِّكْرٰى ۝ يَقُوْلُ يٰلَيْتَنِى قَدَّمْتُ لِحَيَاتِى ۝ فَيَوْمَئِذٍ لَّا يُعَذِّبُ عَذَابَهٗٓ أَحَدٌ ۝ وَّلَا يُوْثِقُ وَثَاقَهٗٓ أَحَدٌ ۝

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89.7 DOOMSDAY-THE END OF THE EARTHLY WORLD

Ayat 21 depicts the scenarios of our earthly Doomsday كَلَّآ إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا ۝ "Earth will be pounded, pounding over pounding". The scene is like a ball-mill in which the materials get reduced to fine powder. At its Doomsday, the Earth may explode, break apart due to internal explosion, or may be destroyed by the striking of some large meteors from outer space. Pounding over pounding of the Earth may be caused by the repeated strike of the meteors. It may happen when the sun in its galactic journey enters some region of high-density meteors in space. Whatever reason it may be, the ultimate result is that Earth will be reduced to a plain heap of dust[24].

89.8 DAY OF JUDGMENT

Doomsday is the first stage towards the Day of Judgment. Ayaat 22-30 give some of the glimpses of the new Universe after Resurrection. Ayat 22 is about the beginning of the Day of Judgment. Metaphorically it depicts the scene of the manifestation of Allah Subhana Hu, with angels, rank upon rank on the Day of Judgment. وَجَآءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ۝ ***"And your Rabb transcends in majesty, and angles, come rank upon ranks".*** Mankind from all over the universes will also assemble there to receive the result of the test of their previous lives and consequently their rewards and punishments. As described in ayaat 23-26, everyone will recall and repent his/her past life, in fear for the pending fate. Ayat 24 tells that there, Hell will be brought insight.

وَجِايْٓءَ يَوْمَئِذٍۭ بِجَهَنَّمَ ۚ يَوْمَئِذٍ يَّتَذَكَّرُ الْإِنسَانُ وَأَنّٰى لَهُ الذِّكْرٰى ۝ ***"And Hell shall be brought on that Day within sight. And on that Day Man will recall, repent his past life. But how will that repentance avail him then?"*** The greatest concern of everyone will be "Alas, that I would have sent before me some good deeds for this life of mine" يَقُوْلُ يٰلَيْتَنِى قَدَّمْتُ لِحَيَاتِى ۝ Although nothing is hidden from Allah Subhana Hu, even then each one will be given the chance to explain and defend his/her position. After the judgment, the wicked ones will be made to enter Hell. فَيَوْمَئِذٍ لَّا يُعَذِّبُ عَذَابَهٗٓ اَحَدٌ ۝ وَّلَا يُوْثِقُ وَثَاقَهٗٓ اَحَدٌ ۝ ***"So, that Day none punishes as He (Allah) will punish (the sinner) And none can catch as He shall catch them"***

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24 Sultan Bashir Mahmood, "Doomsday and Life after Death", published by the Holy Quran Research Foundation, Islamabad 1987).

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89.9 SINS THAT TAKE ONE TO JAHANNAM

As a warning, it is narrated by Abu Hurairah (رضی اللہ تعالی عنہ): The prophet (صلی اللہ علیہ وآلہ وسلم) said, "Avoid the seven destructive sins. They are: 1. To join others in worship alongwith Allah, 2. To practice sorcery, 3. To kill life which Allah has forbidden except for a just cause, 4. To eat Riba, 5. To usurp orphan's wealth, 6. To show one' back to the enemy and fleeing from the battlefield at the time of Jihad, and 7. To accuse the chaste woman (Sahih Al-Bukhari).

We seek Refuge from Your Anger, O Allah ! we implore for the pardon of our sins. O! The most Compassionate One, forgive us!

89.10 WONDERFUL RECEPTION

Against the miserable fate of the sinners, ayaat 27-30 describe the scene of wonderful reception of the devotees of Allah. They were contented with whatever Allah had given them and they used their resources for His Cause heartily. Such contented souls will be bestowed with the proud title of "Nafs-e-Mutmainna" (نفس مطمئنہ), that Allah Subhana Hu will give them Himself (سبحان اللہ).

"(To the righteous ones, Allah Subhana Hu will say on that Day), "O! Nafs-e-Mutmainna (The soul that has attained the highest degree of peace). Return unto your Rabb, well pleased and pleasing (unto Him); "Enter in the camping of My honoured Servants. And enter in My Paradise" يٰٓاَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ۝ ارْجِعِيْٓ اِلٰى رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ۝ فَادْخُلِيْ فِيْ عِبٰدِيْ ۝ وَادْخُلِيْ جَنَّتِيْ ۝.

After this wonderful reception by the Rabb of Universe, the blessed ones will regain their position in Jannat. So they will achieve the purpose of their life. "Indeed we are for Allah and to Him is our final Return" انا للہ وانا علیہ راجعون.

To appreciate this wonderful "Return", one should reflect into some of the great events of the creation of Adam (علیہ السلام) and how the angels were made to prostrate before him due to his superior knowledge. After this unique honour, he (علیہ السلام) was made to live in the Jannat. Unfortunately, he could not maintain its required discipline. Under the influence of Shaitaan, he ate the forbidden fruit thus he had to leave the Jannat to live on Earth in trial and hardship. Allah forgave him but made requalification a necessary condition to regain Jannat. Therefore, now only those who successfully qualify the test of life will go back to the Jannat. It is indeed a marvellous reunion as described in ayaat 27-30. May Allah include us among His devoted servants (Ameen)!

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سُوْرَةُ الْبَلَدِ

SURA AL-BALAD

Revealed in Makkah, has 20 Ayaat

With the Name of Allah, Ar-Rahmaan,Ar-Raheem	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝
1. Nay! I swear by this City (Makkah)	لَآ اُقْسِمُ بِهٰذَا الْبَلَدِ ۙ
2. And (before long) you will be free, (in control of) this City	وَاَنْتَ حِلٌّۢ بِهٰذَا الْبَلَدِ ۙ
3. And (I swear) by the begetter (Cause) and that which he begot (Effect)	وَوَالِدٍ وَّمَا وَلَدَ ۙ
4. Verily, We have created man in continuous toil and struggle	لَقَدْ خَلَقْنَا الْاِنْسَانَ فِيْ كَبَدٍ ؕ
5. Does he think–that no one has power (control) over him?	اَيَحْسَبُ اَنْ لَّنْ يَّقْدِرَ عَلَيْهِ اَحَدٌ ۘ
6. And (boastfully) he says, "I have squandered wealth in abundance"	يَقُوْلُ اَهْلَكْتُ مَالًا لُّبَدًا ؕ

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7. Does he think that no one sees him?	اَيَحْسَبُ اَنْ لَّمْ يَرَهٗٓ اَحَدٌ ۝
8. Did We not make for him two eyes?	اَلَمْ نَجْعَلْ لَّهٗ عَيْنَيْنِ ۝
9. And a tongue and a pair of lips?	وَلِسَانًا وَّشَفَتَيْنِ ۝
10. And showed him the two parting ways (wisdom to distinguish one out of two)?	وَهَدَيْنٰهُ النَّجْدَيْنِ ۝
11. Even then he did not attempt to walk over Aqabah (uphill path of Jannat)	فَلَا اقْتَحَمَ الْعَقَبَةَ ۝
12. And, what will make you understand, what Aqabah is?	وَمَآ اَدْرٰىكَ مَا الْعَقَبَةُ ۝
13. (It is) freeing of a neck (captives) from bondage	فَكُّ رَقَبَةٍ ۝
14. Or, serving food in the time of hunger	اَوْ اِطْعٰمٌ فِيْ يَوْمٍ ذِيْ مَسْغَبَةٍ ۝
15. To the orphan of the near of kin	يَّتِيْمًا ذَا مَقْرَبَةٍ ۝
16. Or to a needy (down) in the dust (in misery)	اَوْ مِسْكِيْنًا ذَا مَتْرَبَةٍ ۝

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17. **Then he/she would have been of those who believed and enjoined each other perseverance, and exhorted each other with piety and compassion**

ثُمَّ كَانَ مِنَ الَّذِيْنَ اٰمَنُوْا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ ۝

18. **Such are the people of the Right Hand (Camp)**

اُولٰٓئِكَ اَصْحٰبُ الْمَيْمَنَةِ ۝

19. **And those who denied Our Signs (Ayaat), They are the people of the Left Hand (Camp)**

وَ الَّذِيْنَ كَفَرُوْا بِاٰيٰتِنَا هُمْ اَصْحٰبُ الْمَشْئَمَةِ ۝

20. **On them will be Fire aulted all around**

عَلَيْهِمْ نَارٌ مُّؤْصَدَةٌ ۝

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EXPLANATION AND INTERPRETATION

90.1 INTRODUCTION

Sura Al-Balad holds the promise of success for the true Muslims for all times. At the time of its revelation, the Messenger of Allah (صلى الله عليه وآله وسلم) was under great stress and pressure from the nonbelievers of Makkah. They had made life really difficult for the Muslims in their own city and future seemed hopeless. Eventually, they had to migrate in very destitute conditions. In this state of affairs, Allah Subhana Hu gave the tiding; لَآ أُقْسِمُ بِهٰذَا الْبَلَدِ ۙ وَأَنْتَ حِلٌّ بِهٰذَا الْبَلَدِ ۙ ***"Nay! I swear by this City (Makkah), And (before long) you will be free, in (control of) this City,"*** Nonbelievers must have thought it a joke then. But world saw it fulfilled in just eight years when Makkah was conquered. The sura also clarifies the deeds necessary for success and to earn the Jannat. It also warns people who go astray.

90.2 MAKKAH–THE UNIQUE CITY

Swearing by Allah in the opening ayat لَآ أُقْسِمُ بِهٰذَا الْبَلَدِ ۙ speaks a lot about the importance of the City of Makkah. On one hand it signifies the great spiritual importance of Makkah and on the other hand it means that it will always keep enjoying a very special place among the human settlements till the Doomsday.

Indeed Makkah holds this unique position from the very beginning. It was the first place on earth built to glorify Allah by Adam (عليه السلام), the father of the entire humanity. In the Holy Quran, Allah Subhana Hu has given it the title of "Ummul-Quraa (ام القراء)" which means "Mother of Towns". It is a miracle that although it grows nothing, yet it has been the throbbing trade centre always. In this regard ayat 28 (57) says," ***"Has not Allah established for them a secure Sancturay, to which are brought fruits of all kind, a provision for people, but most of them know not".*** Anyone who has been to Makkah has witnessed this great Truth.

It was destroyed in the deluge of Hazrat Nooh (عليه السلام) and was rebuilt by Hazrat Ibraheem (عليه السلام). Since then, it has been the place of pilgrimage for mankind. After the building was ready, Ibraheem (عليه السلام) on the order of Allah Subhana Hu, standing at its rooftop, called all the people of the world, present and of future generations, to come and perform the pilgrimage of the House of Allah. One can see the acceptance of this prayer by the fact that more and more people get attracted to it everyday since then. On the occasion of the annual pilgrimage the largest gathering of humanity takes place here to glorify Rabb.

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90.3 A GREAT PROPHECY

As said already, at the time of revelation of sura Al-Balad, enemies surrounded the Messenger of Allah (صلى الله عليه وآله وسلم) and there was little hope of success. Many of his followers had already migrated to Abyssinia (Ethiopia) across the sea to escape the brutalities of the nonbelievers. He himself was in search of some receptive place. In these circumstances, revelation came with the prediction that before long you will be in control of this great city. ***"Nay! I swear by this City (Makkah), And (before long) you will be free in control of this city".*** لَآ أُقْسِمُ بِهٰذَا الْبَلَدِ ۙ وَأَنْتَ حِلٌّ بِهٰذَا الْبَلَدِ ۙ. The powerful enemies of Islam who then controlled this City must have been taken this prediction as a joke. But it proved a reality within 10 years when the Messenger of Allah (صلى الله عليه وآله وسلم) entered Makkah victorious with his ten thousand devoted followers. Inhabitants of the city (who had expelled him earlier) lined in the streets to welcome him. Since then Makkah has remained the principal spiritual centre of Islam. We can say from ayat وَأَنْتَ حِلٌّ بِهٰذَا الْبَلَدِ ۙ that it will always remain the free City of Islam and Insh Allah will never fall to infidels.

90.4 BIRTH OF ISLAM IN STRUGGLE

Ayat 3 وَوَالِدٍ وَّمَا وَلَدَ ۙ ***"And (I swear) by the begetter (Cause) and that which he begot (Effect)"*** invites man to think into the complex process of creation and re-creation; the law of cause and effect. Begetter is Cause and begotten is its Effect. Both go together. Every action has a reaction and so the chain continues forever. Allah's rule of creation is also in pairs. If there is good, there will be bad also and with order there will be disorder also. Hardships and failures are thus the tidings for the comfort and success in future.

"Begetter and that he begets" also reminds that the outcome would depend upon the inputs. If the begetter is the Messenger of Allah (صلى الله عليه وآله وسلم), then what he begets will be splendid also. So it speaks about the greatness of the disciples of the Messenger of Allah (صلى الله عليه وآله وسلم) and the bright future of the Islamic civilization. In general, it reveals that output will always depend upon the quality of input. So do your best to get the best results.

90.5 TOIL AND TOIL

The next ayat expresses a universal truth about mankind لَقَدْ خَلَقْنَا الْإِنْسَانَ فِيْ كَبَدٍ ۙ ***"Verily, We have created man in continuous struggle, toil and sufferings".*** They are made to work hard. Thus toils and sufferings are akin to his/her nature than the comforts and laziness. Man is made to bear pain from time of his very

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birth. It begins with his/her conception in the womb of the mother. How one out of millions micro size sperms from the male survive to hatch with the egg of the female. Its journey to the ovary is a hazardous struggle of "toil and hardship" against all possible odds. Then if lucky to reach and find an egg, it grows in saline water of womb, submerged in many layers of darkness. Growth of the baby is not an easy task for the mother either. Then on completion of the appointed period, birth takes place with pool of blood and pain.

Growing up in the worldly life is no less hazardous than a tough fight in a hostile environment. So, life is a test of toils and stresses from the very beginning. Its destiny is hardships and sufferings always. Those who bear them with patience and faith, Allah rewards them here and in the Hereafter.

In general, the message of ayat 3 and 4 is that success in your life would depend upon your struggle and capacity to bear hardships and toils. If you are prepared to suffer for your mission, you will win. Lazy and easygoing attitude is a sign of failures only.

90.6 ATTITUDE OF THE MISGUIDED ONES

In its struggle, mankind can be broadly divided into two types, one who get lost after worldly gains and the others who live for the eternal principles. To clarify the matter ayaat 5-7 depict the mental state of the people lost in the race of the short-lived worldly gains. In their attitude, they are haughty, boastful, squanderers, and have no fear of Allah. ***"Does he think–that no one has power over him? And (boastfully) he says, I have squandered wealth in abundance. Does he think that no one sees him?"*** أَيَحْسَبُ أَنْ لَّنْ يَّقْدِرَ عَلَيْهِ اَحَدٌ ۘ يَقُوْلُ اَهْلَكْتُ مَالًا لُّبَدًا ۘ اَيَحْسَبُ اَنْ لَّمْ يَرَهٗٓ اَحَدٌ ۘ

The usual attitude of the misguided people is that they believe in indisplined Free Will, and so regard themselves unaccountable to anyone and think themselves justified to do what they like. They do not believe in the Day of Judgment in the Hereafter. So they have no permanent moral values. Their religion consists of likes and dislikes only. If you ask them to spend their wealth for the sake of needy, they will say, "We have earned our wealth through our own powers and shall spend it the way we may like." On the other-hand, they squander their wealth boastfully for their own pleasures.

90.7 ALLAH IS EVER SEEING AND WATCHING

Ayat 7 أَيَحْسَبُ اَنْ لَّنْ يَّقْدِرَ عَلَيْهِ اَحَدٌ ۘ ***"Does he think that no one has power over him?"*** is a mind-shaking question for the believers. No doubt, Allah has all

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power over us. All the time we are under His Watchful Eye. Therefore, no one can escape His justice. He may give you respite but finally each one of us has to pay for his/her beliefs and deeds. Whatever we do, it is not hidden from Him. Moreover, angels posted over us are also noting it down.

Ayaat 8, 9 invite us to think into favours of Allah. اَلَمْ نَجْعَلْ لَّهٗ عَيْنَيْنِ ۙ وَلِسَانًا وَّشَفَتَيْنِ ۙ Think of your own eyes, tongue and lips. Who has made them for you? Will you even then say that the Supreme Creator Himself sees us not and hears us not? If we lack faith in Him, it is because we are ourselves deaf, dumb and blind to our inner light. As said in ayat 10: وَهَدَيْنٰهُ النَّجْدَيْنِ ۚ. Allah has shown man the two parting ways (of good and evil). Our "Conscience" keeps reminding us about the wrong and right. Moreover, He repeatedly sent His Messengers to teach about the wrong and the right. One of these paths goes up to Jannat, the other one goes down to Jahannam. It is for us to choose between the two by using our gift of seeing and speaking rightly.

90.8 PATH OF JANNAT

The path to Jannat is the uphill, whereas to Jahannam it is effortless fall. Ayaat 11–16 clarify this matter abundantly for Man.

"Yet he did not attempt to walk over Aqabah (steep, up hill path of the good) And, what will make you understand, what Aqabah is? (It is) freeing of a neck (captives) from bondage, Or, serving food upon a day of hunger to the orphan, near of kin, Or to a needy (down) in the dust (in misery)".

فَلَا اقْتَحَمَ الْعَقَبَةَ ۚ وَمَآ اَدْرٰىكَ مَا الْعَقَبَةُ ۚ فَكُّ رَقَبَةٍ ۙ اَوْ اِطْعٰمٌ فِيْ يَوْمٍ ذِيْ مَسْغَبَةٍ ۙ يَّتِيْمًا ذَا مَقْرَبَةٍ ۙ اَوْ مِسْكِيْنًا ذَا مَتْرَبَةٍ ۚ

We are being taught here that great achievement of life is to 'give' and not to 'take'; it is in sharing and not usurping. In this regard, the noblest deeds which will take you to Jannat are fulfilment of Human Rights (حقوق العباد) .

i. Among these also priority one is given to win freedom for others, release them from bondage and slavery, free people from the forced labour, and contribute to the welfare of the prisoners. From here you can appreciate the place of freedom fighters and their leadership in the sight of Allah Subhana Hu.

ii. Then comes making arrangements to feed the hungry and contribute in poverty elimination. Industrial and agricultural activities to produce food and create jobs are highly appreciable acts of worship in Islam.

iii. In this regard assistance to the orphans and destitute of society, widows, homeless and handicapped must get the top priority.

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It is has been narrated by Abu Dhar (Razi Allah Anhu), I asked the Prophet (صلى الله عليه وآله وسلم) ***"What is the best deed"? He replied, "To believe in Allah and to fight for His Cause"; I then asked, "What is the best kind of freeing of slaves"? He replied, "The freeing of the most experienced slave and the most beloved by his master". I said, "I cannot afford to do that". He said, "Help the weak or do well for a person who cannot work for himself" I said "I cannot do that" He said, "Refrain from harming others, for this will be registered as a charitable deed for your own good" (Sahih Al-Bukhari).***

90.9 HIGH ACHIEVERS AND LOOSERS

On the Day of Judgment, humanity will be divided in two camps on the basis of their worldly performance, "The Right Hand Camp and The Left Hand Camp". The people of the Right Hand Camp will be destined for the Jannat the everliving abode of bliss and happiness. The people of the Left Hand Camp will be thrown into the blazing Hell Fire. The following ayaat 19-20 describe who will go where:

"Then he/she (should) become one of those who believed and enjoined perseverance, and exhorted each other with piety and compassion Such are the people of the Right Hand (Camp) And those who denied Our Signs (Ayaat), they are the people of the Left Hand (Camp). On them will be Fire vaulted all around".

ثُمَّ كَانَ مِنَ الَّذِيْنَ اٰمَنُوْا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ ۝ اُولٰٓئِكَ اَصْحٰبُ الْمَيْمَنَةِ ۝ وَ الَّذِيْنَ كَفَرُوْا بِاٰيٰتِنَا هُمْ اَصْحٰبُ الْمَشْئَمَةِ ۝ عَلَيْهِمْ نَارٌ مُّؤْصَدَةٌ ۝

Personal qualities of the people of Jannat have already been described in ayaat 13-16. But that will not be sufficient. As mentioned in ayat 17, ثُمَّ كَانَ مِنَ الَّذِيْنَ اٰمَنُوْا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ ۝ , fulfilment of the social responsibilities is of greater importance. Thus to earn Jannat, besides being a pious person, one must be of the sacrificing types, also who prefers others to himself, has patience, and exhort his companions also to be patient. Above all, he is very kind to others. As told in ayat 18, these lucky people shall go to the Right Hand Camp, whereas non-believers will be sent to the Left Hand Camp.

Ayat 20 عَلَيْهِمْ نَارٌ مُّؤْصَدَةٌ ۝ is a warning to them. ***On them will be Fire all around.*** We seek refuge of Allah from the dwellers of The Left Hand Camp. Ameen!

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91

سُوْرَةُ الشَّمْسِ

SŪRA ASH-SHAMS

Revealed in Makkah, has 15 Ayaat

With the Name of Allah, Ar-Rahmaan, Ar-Raheem	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝
1. (Think over) By the Sun and its brightness	وَالشَّمْسِ وَضُحٰىهَا ۝
2. And the Moon, as she follows it (the sun)	وَالْقَمَرِ اِذَا تَلٰىهَا ۝
3. And the day as it reveals it (the sun's glory)	وَالنَّهَارِ اِذَا جَلّٰىهَا ۝
4. And the night as it conceals it (the sun)	وَالَّيْلِ اِذَا يَغْشٰىهَا ۝
5. And (ponder into) By the heaven, and Him who has made it	وَالسَّمَآءِ وَمَا بَنٰىهَا ۝
6. And the Earth, and Him who has spread it	وَالْاَرْضِ وَمَا طَحٰىهَا ۝
7. And think of the Nafs (Human Self) and the Him who has put it in order	وَنَفْسٍ وَّمَا سَوّٰىهَا ۝
8. Then inspired it with, what is "wrong for it, And what is right for it"	فَاَلْهَمَهَا فُجُوْرَهَا وَتَقْوٰىهَا ۝

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9.	He surely succeeded who purified it (his Nafs)	قَدْ اَفْلَحَ مَنْ زَكّٰىهَا ۝
10.	And he indeed failed, who corrupted it	وَقَدْ خَابَ مَنْ دَسّٰىهَا ۝
11.	Now consider (the case history of the people of) Thamud They denied (the truth) through their rebellious pride	كَذَّبَتْ ثَمُوْدُ بِطَغْوٰىهَآ ۝
12.	When the most wicked man among them got up (to kill the She-camel)	اِذِ انْۢبَعَثَ اَشْقٰىهَا ۝
13.	So the Messenger of Allah told them, "It is a She-Camel of Allah And let her drink"	فَقَالَ لَهُمْ رَسُوْلُ اللّٰهِ نَاقَةَ اللّٰهِ وَسُقْيٰهَا ۝
14.	So they rejected him, (the prophet) and killed her. Thus their Rabb and their crimes destroyed them, Thereafter, levelled them to the ground, leaving no distinction	فَكَذَّبُوْهُ فَعَقَرُوْهَا ۚ فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ بِذَنْۢبِهِمْ فَسَوّٰىهَا ۝
15.	And He (Allah) is not afraid of the consequences, what might happen to them thereof	وَلَا يَخَافُ عُقْبٰىهَا ۝

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EXPLANATION AND INTERPRETATION

91.1 INTRODUCTION

The title of this sura is Ash-Shams (الشَّمْس) that means "The Sun". It is a powerful reminder of its grandeur in the heaven. It teaches us to keep the spiritual sun of our souls shining all the time. The man is urged to ponder into different aspects of nature in order to feel the greatness of Allah from the grandeur of His Design.

Thereafter, fate of those nations who deny the Truth is illustrated with the case history of the tribe of Thamud. They were a rebellious people and had rejected the teaching of their prophet. As a result, they were destroyed by Allah's wrath. Thus sura Ash-Shams shows us two sides of the coin. It is up to us to choose between the head and the tail i.e. between the right and the wrong.

91.2 THE WONDER OF SUN

First ayat وَالشَّمْسِ وَضُحٰىهَا ۙ ***"(Think over) By the Sun and its brightness"*** focuses man's attention to research into the working of the Sun and analyze the cause of its light. By now we know through science that it is one of the latter generations of the stars and its light and heat is the primary source of energy for every living thing on Earth.

In order to appreciate the grand Design of Allah in the following we shall study in some details about the Sun, which is one of the trillions of stars in the heaven. Ninety three million kilometer away from us, it is a compact mass of very hot gases in plasma state. It is about 1,400,000 kilometer in diameter and about 109 times greater than that of Earth. It weighs 1.99×10^{30} kilograms i.e. 330,000 times greater than the Earths mass. Its inner temperature is nearly fifteen million degrees Kelvin and each second the energy emitted by it is 4×10^{33} ergs (Even then we do not thank him). At the rate of one cent per kilowatt hour, we would be paying a billion-billion dollars to keep the Sun going for a single day, which Allah has given us free.

Its energy is not derived from any fuel like coal, gas or oil, but through nuclear reactions similar to those that are the source of power in the hydrogen bombs. They take place in the inner core of the Sun, where it is like billions of hydrogen bombs exploding simultaneously each second. In this process, all type of sub-atomic particles, electromagnetic radiations, heat, light and bursts of energy are produced

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simultaneously which travel at tremendous velocities to the outer regions of the Sun and shoot in space.

Metaphorically speaking, as Sun is the source of blessing for the physical life on earth, the last of the Messengers of Allah (صلى الله عليه وآله وسلم) is the Sun of Truth in the spiritual world. As sun has lighted the world, he (صلى الله عليه وآله وسلم) has enlightened the hearts from the darkness of ignorance. As the survival and growth of all types of life depends upon Sun, Noor (Spiritual Light) of Hazrat Muhammad (صلى الله عليه وآله وسلم) is essential for the spiritual development of Man.

91.3 RELATIONSHIP OF MOON WITH SUN

Ayat 2 clarifies another fact of nature; وَالْقَمَرِ اِذَا تَلٰىهَا ۚ ***"And the Moon, as she follows it (the Sun)."*** In the spiritual terms, this ayat refers to the faithful companions of the Messenger of Allah (صلى الله عليه وآله وسلم). Each one of them was the object of shining light derived from the Prophet (صلى الله عليه وآله وسلم) to illuminate the dark spiritual nights of the people of the world.

In the physical world the statement: ***"And the Moon as it follows the Sun"*** is an important scientific fact. Its significance was understood hundreds of years after this revelation. Now we know that Moon, Earth and all other planets follow the Sun in their celestial motions. The light of Moon is also not its own but borrowed from the Sun. Thus Moon follows Sun in all respects. Even its existence is derived from it. .

91.4 CYCLE OF DAY AND NIGHT

The next two ayaat 3-4 mention the phenomenon of the cyclic occurrence of day and night. وَالنَّهَارِ اِذَا جَلّٰىهَا ۚ وَالَّيْلِ اِذَا يَغْشٰىهَا ۚ ***"And by the day as it reveals it (the sun's glory) And the night as it conceal it",*** Allah has made the Earth rotate around the Sun on an elliptical orbit in about 365 days. This is the reason of its four seasons. But the Earth is also made to rotate around its own axis. As the earth rotates around its own axis, day rises on areas facing the Sun and night falls on areas going away from it. Thus light of the day and darkness of the night depend upon the orientation of the Earth with respect to the Sun and are the manifestation of the wonderful Design of Allah Subhana Hu. Similar orientation is very important to derive our spiritual light. We must keep our souls oriented to the light of the Messenger of Allah (صلى الله عليه وآله وسلم). and remain attached to his true servants for guidance for whom it is said صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ ۙ

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91.5 BIRTH OF THE PHYSICAL WORLD

After having introduced us with the solar system and grandeur of the One who has made it, ayaat 5-6 invite us to look into the greater reality of the creation of the heaven and the Earth and with their reference, invite us to reflect into the powers of the Supreme Creator. ***"And ponder into, by the heaven, and Him who has made it And consider the Earth; and Him who has spread it"*** وَالسَّمَآءِ وَمَا بَنٰىهَا ۝ وَالْاَرْضِ وَمَا طَحٰىهَا ۝. Subhan Allah! What a great spiritual and physical message given in few wondrous words of Quran. A scientific mind immediately sees in them the great event of Big Bang, the very beginning of Time and Space. There was nothing before it. In this nothingness was present everything. The Holy Quran says, Allah commanded, "Be (كن) and it was there (فيكون)". Zero state divided into its constituents of all pluses and all minuses, positive and negative charges, matter and anti-matter. What happened is shown in the figure " 1 " below. Conceptually, answer to the question "what was there before the Universe and what will be there after the Universe", is the same i.e. metaphysical Universe.

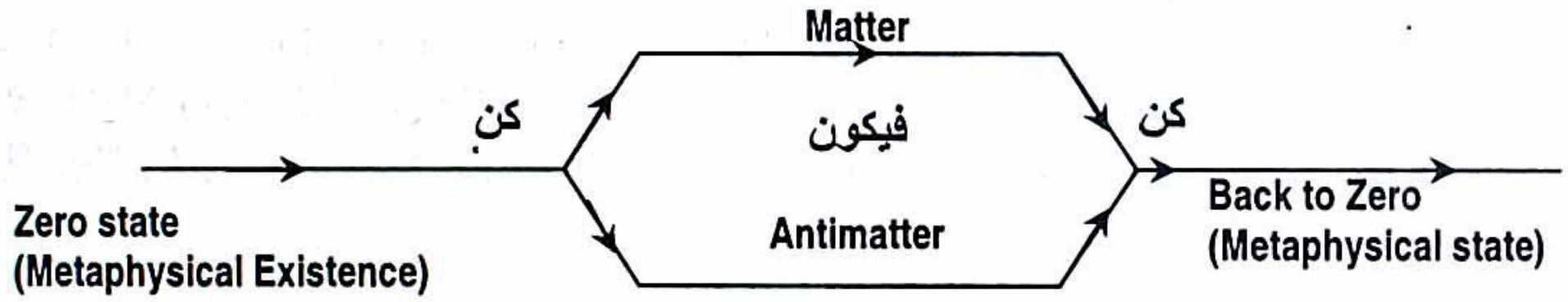

Fig 1: Scenario of the Beginning and the End of Universe

To release the great pressure of creation, matter and energy of the Big Bang began to expand and cool, resulting into the formation of great heavenly nebulas to give birth to galaxies and stars. Later, by the fusion reactions in the stars, Allah created heavier elements, which spread out after their explosive demise as the supernovas. When this heavier matter got collected, it gave birth to planets like the Earth. When suitably placed in the solar system, it became a living planet for us. What a splendid Creator and what a marvellous/flawless Design. Indeed, there is no god but Him only.

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Before our physical world, Allah had already created many metaphysical worlds e.g. the worlds of Angels, Jinns, Souls" etc. Thus He was not asleep doing nothing.

His law is to create in pairs 36(36). With action there is reaction, with plus there is minus, with matter there is antimatter. So in parallel to the physical world there are many metaphysical worlds highlighted about. What are they made of? May be they are pure electromagnetic in nature or they may be living in higher dimensional worlds besides our three dimensional physical world. They may be purely thought machines. Whatever the case may be we don't have words to describe them. But the Holy Quran confirms that they are there. Reality of everything has its origin from where it descends in the physical world to manifest itself. Ultimately, all must go back to Him (انا لله وانا اليه راجعون).

91.6 MAN-THE SUPREME OF CREATIONS

One of the most wondrous creations of the metaphysical world is Man's Self, created in the image of the Creator Himself. The Quranic teachings point out that objective behind the creation of universe was to create Man. Thus he is not a product of the universe, but that universe is made for him. Thus Design of everything carries its print. Ayat 7 وَنَفْسٍ وَّمَا سَوّٰىهَا ۚ ***"And think of the Man's Self and of Him Who put it in order"*** describes this great event.

Human Self (Nafs) is the supreme of all creative activity. It is made on the Image of the Creator and everything else is made for him. Allah Subhana Hu infused him with His own self and inspired him with His own knowledge. Thereafter, angels were asked to bow before him. He granted him the liberty to probe into the question of "how and why" and gave him the wisdom to put the Heavens and Earth to his service. He was also bestowed with the faculty of choice and knowledge of what is right and what is wrong. As said in ayat 8 فَاَلْهَمَهَا فُجُوْرَهَا وَتَقْوٰىهَا ۚ. He was made custodian (Khalifa) of the universal moral code termed as human values. Messenger of Allah (صلى الله عليه وآله وسلم) explained this through his saying that, ***"Every child is born on Islam. It is the parents and society which mould him/her into what he/she becomes later in the life".***

91.7 SOUL AND THE SELF (ROOH AND NAFS)

What is the difference between Soul and the Self i.e. Rooh (روح) and Nafs (نفس)? In the Holy Quran (as in its ayat 7 also), the word Nafs is used for the man's

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self. We may understand difference between them with the example that if soul is the seed, Nafs is like plant that grows out of it. As the growth of plant depends upon the soil, its preparation, care of the gardener, watering and weather etc, the development of the "Self" depends upon our environment, thoughts, actions and intentions. As mentioned in ayat 8, knowledge of the good and bad is built in man's nature. Authority to choose between the good or bad is also given to him. Thus growth of "The Self" depends upon our own doings. By good deeds the "Self" flourishes and by the bad deeds, it stunts. This is told in ayaat 9-10 قَدْ أَفْلَحَ مَنْ زَكَّىٰهَا ۝ وَقَدْ خَابَ مَنْ دَسَّىٰهَا ۝. Indeed successful are those who let the Nafs to grow through purification and He is indeed a failure who causes it to stunt through bad deeds. Impact of bad deed on self is like pollution in the air. When it blocks the sunlight reaching the Earth, plants stop growing. Similarly, when the sins blind the Nafs from the light of guidance from Allah Subhana Hu, it is spoiled. Relationship between the Soul and the Nafs is shown in the figure 2 and 3 below:

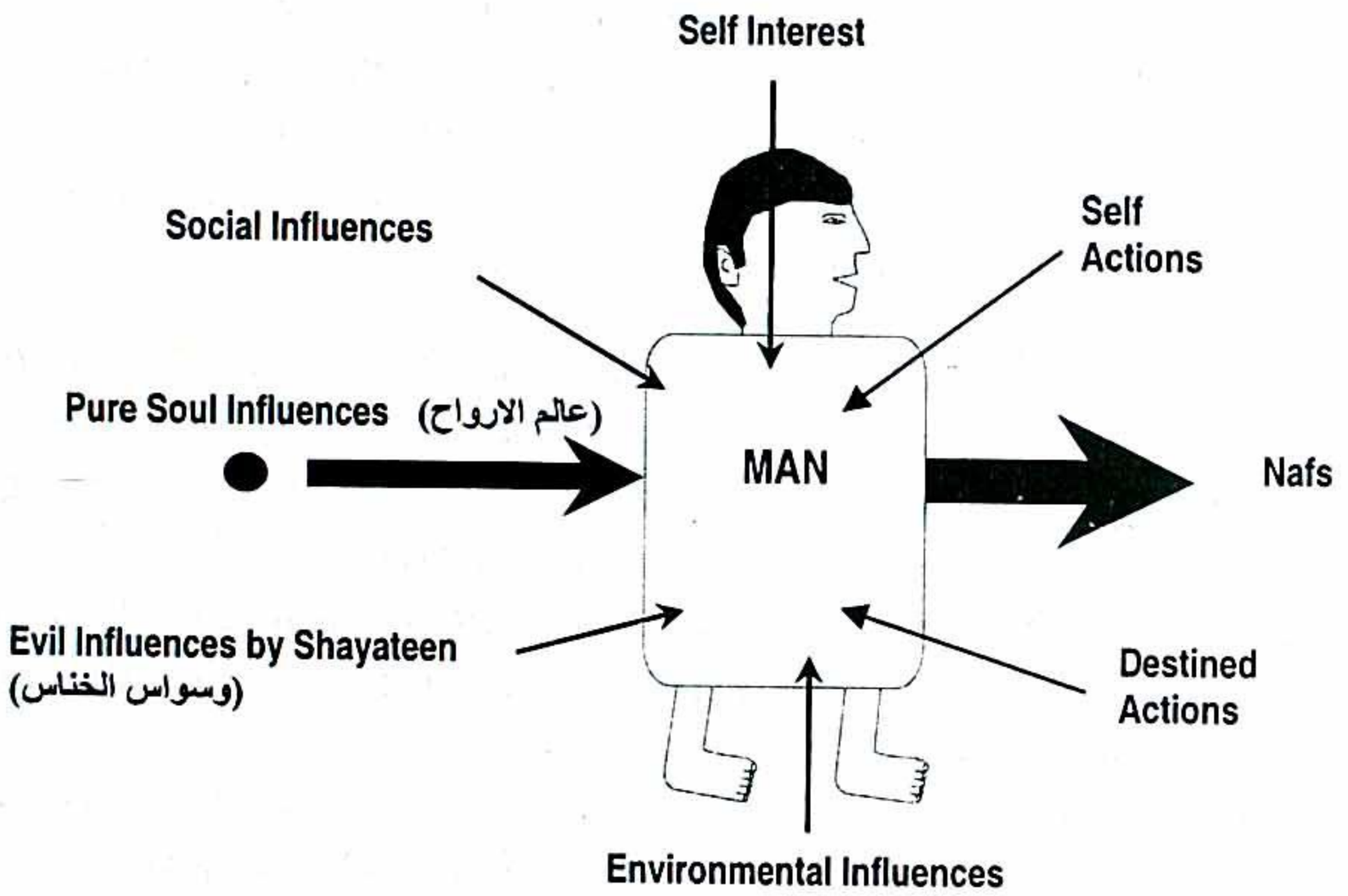

Fig 2: We begin as Soul and Leave as Nafs

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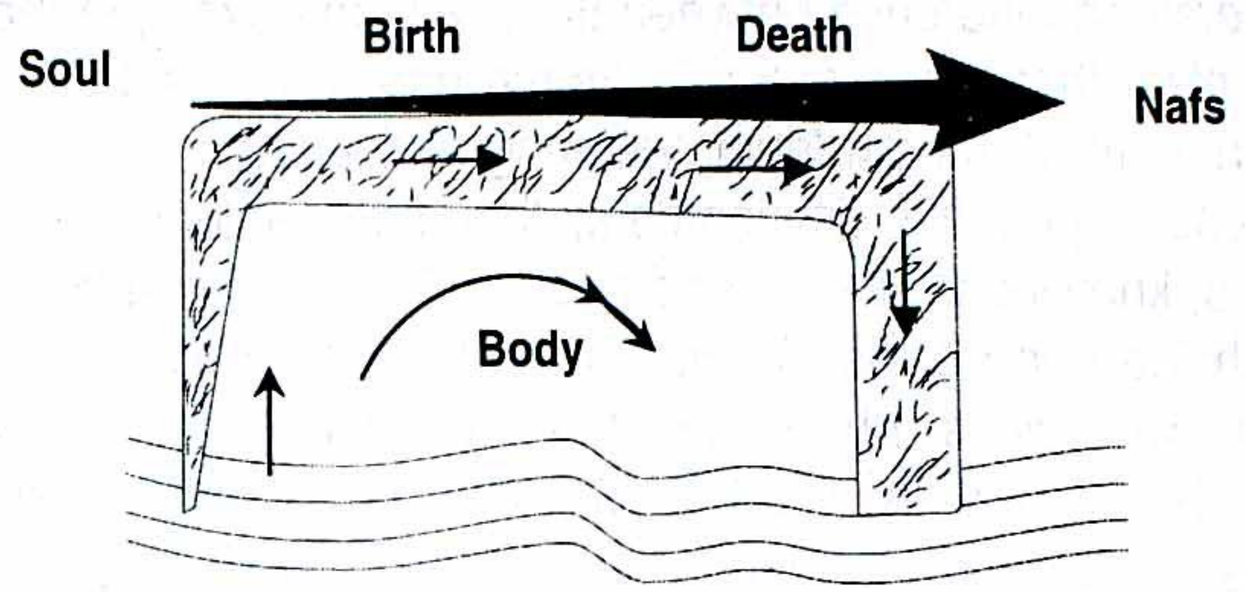

Fig 3: Man's Life, Body from Earth To Earth, Soul goes on becoming Nafs

91.8 CASE HISTORY OF WICKED PEOPLE

Ayaat 11-15 describe the case history of people who corrupted themselves and thus destroyed their spiritual enlightenment. Consequently their worldly progress could not save them from disaster. They rejected the teachings of prophet Saaleh (عليه السلام), denied the righteous way, and so they fell into the hell of this life and that of Hereafter. It is the fate of every transgressing wicked people.

"And Now consider (the case history of the people of) Thamud. They denied (the truth) through their rebellious attitude. When the most wicked man among them got up, (to kill the miraculous She-camel), the Messenger of Allah told them, "It is a She-camel of Allah! So let her drink!" Even then they rejected him, and killed her. So, their Rabb doomed them, and levelled them to the ground without any distinction. And He (Allah) is not afraid of the consequences".

كَذَّبَتْ ثَمُوْدُ بِطَغْوٰىهَآ ۝ اِذِ انْۢبَعَثَ اَشْقٰىهَا ۝ فَقَالَ لَهُمْ رَسُوْلُ اللّٰهِ نَاقَةَ اللّٰهِ وَسُقْيٰهَا ۝ فَكَذَّبُوْهُ فَعَقَرُوْهَا ۝ فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ بِذَنْۢبِهِمْ فَسَوّٰىهَا ۝ وَلَا يَخَافُ عُقْبٰهَا ۝

Thamuds were great herdsmen of their time and prized their animals as their source of wealth. In pursuit of their worldly gains, they had no regard for the universal moral values of tolerance and sharing with each other goods of life. When admonished, they rejected their prophet also. Finally to test them in tolerance and sacrifice for each other Allah miraculously sent for them an exceptionally beautiful and large she-camel. The Prophet Saaleh (عليه السلام) asked his people to allow her to

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drink from their wells. Although it was a small demand of socially acceptable norms but they refused to oblige even this also. In fact they were infuriated, and in their enmity to Islam, the wicked person among them went forth to kill her. No one condemned this heinous crime. Thus as the rule is, their approval also made them partners in this sin. At last, Allah's wrath fell and a catastrophic earthquake destroyed them.

91.9 APPROVAL OF A SIN MAKES YOU ACCOMPLICE

One of the important lessons from this case history is that if a sin cmmitted before your eyes is tolerated instead of being condemned, you become a partner in it. ***In this respect the Messenger of Allah (صلى الله عليه وآله وسلم) advised his followers to be very careful. He said; "The highest degree of Emaan (Faith) is to stop a wrong doing by hand; next is to condemn by tongue, and the lowest degree of faith is to reject it in your heart (Sahih Al-Bukhari). Those who do not even reject sins in their hearts are classified as hypocrites".***

When a society begins to tolerate crimes and people stop condemning it, then its soul becomes sick, bringing with it many types of misfortunes, diseases and punishments. If, even after such warnings, the society does not make amends, Allah's wrath falls on it in a big way. It suffers frequent bad lucks, small disasters, mutual quarrels, and epidemics etc as warning signs, and respite to repent. If, even then people do not turn away from their misdeeds, they are suddenly caught by some disastrous calamity and destroyed like the people of Thamud. Present day troubles in the Muslim lands, particularly in Pakistan may also be the warning punishments due to their causal attitude to Islam and shameless tolerance of sins. Unfortunately most of them behave like hypocrites.

O Allah ! forgive us for our weaknesses and put us on the Right Path. We seek your refuge from your wrath. Ameen!

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سُوْرَةُ الَّيْلِ

SURA AL-LAIL

Revealed in Makkah; has 21 Ayaat

	With the name of Allah, Ar-Rahmaan, Ar-Raheem	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝
1.	**(Reflect) By the Night as it (its darkness) covers (everything)**	وَالَّيْلِ اِذَا يَغْشٰى ۙ
2.	**And (think) By the Day as its brightness spreads all-around**	وَالنَّهَارِ اِذَا تَجَلّٰى ۙ
3.	**And (bonder into) that He created, the male and the female (also)**	وَمَا خَلَقَ الذَّكَرَ وَالْاُنْثٰٓى ۙ
4.	**Verily, your efforts are directed towards diverse ends (have different aims and objectives)**	اِنَّ سَعْيَكُمْ لَشَتّٰى ؕ
5.	**So, the one who gave (others in charity), and has been conscious of Allah**	فَاَمَّا مَنْ اَعْطٰى وَاتَّقٰى ۙ
6.	**And in all sincerity testified to the Truth**	وَصَدَّقَ بِالْحُسْنٰى ۙ
7.	**Consequently, We shall facilitate for him the easy way**	فَسَنُيَسِّرُهٗ لِلْيُسْرٰى ۚ

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8.	And for the one who behaved miserly and considered himself Self-sufficient	وَاَمَّا مَنۡۢ بَخِلَ وَاسۡتَغۡنٰى ۙ
9.	And rejected the ultimate goodness (The Divine moral code)	وَكَذَّبَ بِالۡحُسۡنٰى ۙ
10.	Consequently, We shall facilitate for him the path to misery	فَسَنُيَسِّرُهٗ لِلۡعُسۡرٰى ؕ
11.	His wealth shall not avail him, when he would fall down	وَمَا يُغۡنِىۡ عَنۡهُ مَالُهٗۤ اِذَا تَرَدّٰى ؕ
12.	Behold, it is upon Us to give the Guidance	اِنَّ عَلَيۡنَا لَلۡهُدٰى ۖ ۙ
13.	And behold, unto Us belongs the End and the Beginning	وَاِنَّ لَنَا لَلۡاٰخِرَةَ وَالۡاُوۡلٰى ۝
14.	So I warn you of Fire, blazing fiercely	فَاَنۡذَرۡتُكُمۡ نَارًا تَلَظّٰى ۚ۝
15.	None shall reach it but the most wretched one	لَا يَصۡلٰٮهَاۤ اِلَّا الۡاَشۡقَى ۙ۝
16.	He who denied the Truth and turned away (from the Right Path)	الَّذِىۡ كَذَّبَ وَتَوَلّٰى ؕ۝
17.	And as for the one, who is conscious of Allah, will be kept far away from it (Fire of Hell)	وَسَيُجَنَّبُهَا الۡاَتۡقَى ۙ۝

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18. He is the one who spends his wealth in order to increase in self-purification	الَّذِىْ يُؤْتِىْ مَالَهٗ يَتَزَكّٰى ۚ﴿۱۸﴾
19. And who seeks not in return favours from anyone	وَمَا لِاَحَدٍ عِنْدَهٗ مِنْ نِّعْمَةٍ تُجْزٰٓى ۚ﴿۱۹﴾
20. But only, he longs for the attention of his Rabb, The Most High	اِلَّا ابْتِغَآءَ وَجْهِ رَبِّهِ الْاَعْلٰى ۚ﴿۲۰﴾
21. And indeed, very soon he shall be pleased and fully satisfied (with the reward of his efforts and sacrifices)	وَلَسَوْفَ يَرْضٰى ۚ﴿۲۱﴾

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EXPLANATION AND INTERPRETATION

92.1 INTRODUCTION

The key message of sura Al-Lail is that man should shun the darkness of falsehood and come to the light of Islam, which has been the religion of all the prophets of Allah. The sura begins with some penetrating and thought provoking scientific observations about the physical world to make us understand our spiritual reality. It urges us to think seriously into the contrasting phenomena of Darkness of the night as it covers everything, Light of the day as it brightens everything, Creation into male and female and diverse nature of our efforts.

As these contrasting realities exist side by side, so does the Islam and the falsehood, the Jannat and the Jahannum, the good and the bad, all go together. Cycle of Day and Night is due to the rotation of the Earth on its own axis. So is Man's own fate. He becomes what he is, due to his own actions around his personality. As darkness of night covers and conceals everything, at times falsehood may overtake everything. But like the daylight, eventually Islam clears the right path for you.

"(And think) By the night as it (its darkness) covers (everything), And (think of) the day as it spreads its brightness (all-around), And (look into) how He has Created male and the female; Indeed (like these contrasting natural phenomenon), your efforts are (also) directed towards diverse ends (has different aims and objectives)".

وَالَّيْلِ إِذَا يَغْشٰى ۝ وَالنَّهَارِ إِذَا تَجَلّٰى ۝ وَمَا خَلَقَ الذَّكَرَ وَالْأُنْثٰى ۝ إِنَّ سَعْيَكُمْ لَشَتّٰى ۝

92.2 UNITY IN DIVERSITY

Ayaat 3 and 4 speak about nature of humanity. They are diverse as males and females with different functions to perform. So their efforts are directed to different ends. But in diversity we must seek for the Unity of purpose, Unity of human race and Unity of its Creator. Islam provides guidance to differentiate between diversity and unity. With reference to the Unity of Allah, we should see the overall symmetry in this outwardly asymmetrical world.

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92.3 CRITERIA OF THE SUCCESS AND THE FAILURE

As pointed out in ayat 4, efforts of mankind are generally directed to different ends, and thus cancel each other. إِنَّ سَعْيَكُمْ لَشَتّٰى ۝ ***"Indeed, your efforts are directed towards diverse ends (has different aims and objectives)".*** Thus we are advised for single mindedness in life and analyze the efforts with respect to our goal of life. Unfortunately, most of us are confused and toiling day and night. However, since the efforts are in different directions, they don't have impact. On the other hand, if the efforts were channelized with reference to our Mission, the resultant impact would be great. Islam aims to bring the required order in the life of individuals so that society as a whole becomes more productive by cumulative efforts. In this respect, ayaat 5-11 describe two diverse ways of those on the Right Path (ayaat 5-7) and of those who astray (ayaat 8-11).

"So, he who gave (to others in charity) and is conscious of Allah And in all sincerity testified to the Truth of the ultimate good, We shall facilitate for him the easy way. But as for him who behaves miserly and thinks himself self-sufficient, And rejected the goodness Surely, We shall facilitate for him the path to misery, His wealth does not avail him, when he fell down".

فَاَمَّا مَنْ اَعْطٰى وَاتَّقٰى ۝ وَصَدَّقَ بِالْحُسْنٰى ۝ فَسَنُيَسِّرُهٗ لِلْيُسْرٰى ۝ وَاَمَّا مَنْۢ بَخِلَ وَاسْتَغْنٰى ۝ وَكَذَّبَ بِالْحُسْنٰى ۝ فَسَنُيَسِّرُهٗ لِلْعُسْرٰى ۝ وَمَا يُغْنِىْ عَنْهُ مَالُهٗٓ اِذَا تَرَدّٰى ۝

Fundamental qualities of the successful ones as seen from ayat 4-7 are:

i. The Spirit of giving, caring and sharing with others,
ii. Being mindful of one's duties to Allah
iii. Have clear vision of the Truth (of the Mission)
iv. Testify the Truth, be truthful, and sincerely pursue the Mission objectives.

Those who have these qualities, are given the promise فَسَنُيَسِّرُهٗ لِلْيُسْرٰى ۝ ***"Surely We shall make smooth for him the path of ease".*** Imagine a society, in which efforts of every individual are directed at giving comforts to others, promoting knowledge, spreading love, and helping others. Shall misery ever touch it? As revealed in ayat 7, doors of ease, happiness and self-fulfillment will be opened for them. In this respect, the following Ahaadith illustrate the importance of caring and sharing with each other:

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It is narrated by Abu Hurairah (رضی اللہ تعالی عنہ), *Allah's Messenger* (صلی اللہ علیہ وآلہ وسلم) *said, "if somebody gives in charity something (even if) equal to a Date from his/her honestly earned money – for nothing ascends to Allah except good – then Allah will hold it in His Right (hand) and bring it up for its owner" (Sahih Al-Bukhari).* He also said, *"Every time two angels come down and one of them says, "O Allah! compensate everyone who spends in your cause"; and the other says,"O Allah! destroys every miser one" (Sahih Al-Bukhari).*

In contrast to the successful fortunate people described above, the characteristics of the failed ones are described in ayaat 8-10 as below:

1. They are miser, highly and holders of wealth.
2. They deny the Divine moral code.
3. They are highly self-centered insolent.

These sins are the cancer of the soul. If not cured in the beginning, they will spread out rapidly and rendered incurable. As said in ayat 11, then nothing could help them. ***"His wealth shall not avail him, when he would fall down"*** وَمَا يُغْنِىْ عَنْهُ مَالُهٗٓ اِذَا تَرَدّٰى ۝ Unfortunately, even after such clear warnings people do not mend their ways.

92.4 GUIDANCE IS FROM ALLAH ONLY

Fact of the matter is that most people are too weak before Shaitaan. However, if they wish to be on the Right Path, Allah will help them. Indeed guidance is from Him only as said in ayaat 12 and 13. ***"Behold, indeed it is upon Us, to give the Guidance. And behold, unto Us belongs the End and the Beginning"*** اِنَّ عَلَيْنَا لَلْهُدٰى ۝ وَاِنَّ لَنَا لَلْاٰخِرَةَ وَالْاُوْلٰى ۝

Therefore, let us believe in Him and implore for His Guidance. He will then facilitate goodness for us. Otherwise, as has been wowed by ayat 14, we will end into the blazing fire of the Hell, فَاَنْذَرْتُكُمْ نَارًا تَلَظّٰى ۝ لَا يَصْلٰىهَآ اِلَّا الْاَشْقَى ۝ الَّذِىْ كَذَّبَ وَتَوَلّٰى ۝
"So I warn you of fire, blazing fiercely. None shall reach it but the most wretched one, He who denied the Truth and turned away".
(May Allah forgive us and guide us on the right path!)

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In contrast to the wretched rejecters of the Divine Guidance, are the fortunate devotees of Allah who spend their worldly and spiritual wealth in His cause with the aim to grow in piety and purify their souls for His love. They are promised great rewards in this earthly world as well as in the Hereafter. Qualities of these fortunate people are described in ayaat 17-21.

"And as for the one, who is conscious of Allah will be kept far away from it (Fire of Hell), They are the ones who spend their wealth for increase in self-purification, And who seek not in their minds favors from anyone, for which a reward is expected in return. But only, they long for the Attention of their Rabb, the Most High. And such people indeed, shall very soon be pleased and fully satisfied".

وَسَيُجَنَّبُهَا الْاَتْقَى ۝ الَّذِىْ يُؤْتِىْ مَالَهٗ يَتَزَكّٰى ۝ وَمَا لِاَحَدٍ عِنْدَهٗ مِنْ نِّعْمَةٍ تُجْزٰٓى ۝
اِلَّا ابْتِغَآءَ وَجْهِ رَبِّهِ الْاَعْلٰى ۝ وَلَسَوْفَ يَرْضٰى ۝

Special characteristics of such fortunate people are that, they are always conscious of Allah. They spend their wealth for His love on poor for self-purification. They only seek the attention of their Rabb, The Most High" ابْتِغَآءَ وَجْهِ رَبِّهِ الْاَعْلٰى ۝. As said in the ayat 21 of the sura Al-Lail, their reward is "Absolute Satisfaction". Soon they shall be pleased and fully satisfied. وَلَسَوْفَ يَرْضٰى ۝

Alas! Even then we waste our lives for the temporary worldly gains.

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سُوْرَةُ الضُّحٰى

SURA AD-DHUHA

Revealed in Makkah, has 11 Ayaat

	With the Name of Allah, Ar-Rahmaan, Ar-Raheem	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝
1.	**(Think over) By the Shining Forenoon**	وَالضُّحٰى ۝
2.	**And by of the brooding Night, when it grows dark**	وَالَّيْلِ اِذَا سَجٰى ۝
3.	**Your Rabb has neither forsaken you; Nor is He displeased with you**	مَاوَدَّعَكَ رَبُّكَ وَمَا قَلٰى ۝
4.	**And surely the later part (of your life) shall be better for you, than the first part**	وَلَلْاٰخِرَةُ خَيْرٌ لَّكَ مِنَ الْاُوْلٰى ۝
5.	**And surely, soon your Rabb shall give you; so much that you shall be well pleased**	وَلَسَوْفَ يُعْطِيْكَ رَبُّكَ فَتَرْضٰى ۝
6.	**Did He not find you an orphan, and protected you?**	اَلَمْ يَجِدْكَ يَتِيْمًا فَاٰوٰى ۝

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7.	**And found you bewildered, so He guided you**	وَوَجَدَكَ ضَآلًّا فَهَدٰى ۝
8.	**And found you needy, so He made you self sufficient**	وَوَجَدَكَ عَآئِلًا فَاَغْنٰى ۝
9.	**Therefore, treat not the orphan with harshness**	فَاَمَّا الْيَتِيْمَ فَلَا تَقْهَرْ ۝
10.	**And him that seeks your help, you will rebuke not**	وَاَمَّا السَّآئِلَ فَلَا تَنْهَرْ ۝
11.	**And what is bestowed upon you by your Rabb (in gratitude) you should proclaim it openly**	وَاَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ۝

EXPLANATION AND INTERPRETATION

93.1 INTRODUCTION

Sura Ad-dhuha was revealed at a time when Messenger of Allah (صلى الله عليه وآله وسلم) was facing tough opposition from the chiefs of Makkah. They had taken Islam as a threat to their traditions and blow to their economy that depended upon the pilgrims of Kaabah. The Prophet (صلى الله عليه وآله وسلم) whom they once considered the most respected and adorned citizen of Makkah and used to address him as Al-Ameen (The Most Trust Worthy), and "As-Sadiq" (The Most Truthful), now he was being rejected and abused by the same people. They accused him of being a false prophet and persecuted his followers bitterly. In these frustrating circumstances sura Adduha was revealed.

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93.2 ASSURANCE AND GREAT PREDICTION

The message of sura Adduha, "The Shining Fore Noon" is "Never lose Hope". The darkness of night is the breaking news for the dawn of a bright day. Herein is also a prediction about the shining future of Islam. Thus sura begins with reference to the daily phenomenon of the rising forenoon after a brooding night (ayaat 1-2). ***"(Learn lesson) By the shining forenoon, And by the brooding night, when it grows dark"*** وَالضُّحٰىۙ وَالَّيۡلِ اِذَا سَجٰىۙ.

Being a sincere and loyal servant of Allah, the Messenger (صلى الله عليه وآله وسلم) thought that his failure in persuading people to Islam might be due to his own faults. At times, he felt frustrated and dismayed. In these ayaat, he is being reminded that as the darkness of night is followed by dawn of the day, Insha Allah good times will follow their difficulties. In this respect ayat 3 is an assurance from Allah Subhana Hu to His Messenger forever. مَاوَدَّعَكَ رَبُّكَ وَمَا قَلٰىؕ ***"Your Rabb has neither forsaken you; Nor is He displeased with you".***

Thus the Messenger of Allah (صلى الله عليه وآله وسلم) was told not to be upset by the prevailing difficulties but look ahead for a glorious future. The message is universal. As the sunrise and sunset are two coexisting natural phenomena, successes and setbacks similarly go together. Therefore, difficulties should not discourage you and successes should not distract you. You will succeed in the end. In this respect ayaat 4-5 carry a great prediction about the glorious future of Islam and its upholders. ***"And surely, the later part of your life shall be better for you, than the first part, And your Rabb shall soon give you, so much that you shall be well pleased"*** وَلَلۡاٰخِرَةُ خَيۡرٌ لَّكَ مِنَ الۡاُوۡلٰىؕ وَلَسَوۡفَ يُعۡطِيۡكَ رَبُّكَ فَتَرۡضٰىؕ

In those days of persecution, this prediction must have been very difficult to comprehend. But in a few years, people began to see each word of it coming true. When difficulties became unbearable, the Messenger of Allah (صلى الله عليه وآله وسلم) along with his followers migrated to Yathrib (Madina-tul-Munawwara), then a small town about 300 miles away from Makkah. But non-believers with their allies did not allow them to rest there also. They attacked Madina repeatedly but each time were defeated at the hands of Muslims. In the 10th year of the Migration, after the peaceful conquest of Makkah, Quraish accepted Islam willingly followed by the rest of the Arabia. That was the beginning of the sweep of Islam in the whole world. Thus the prophecy, ***"Surely the later part of your life shall be better for you than the first",*** came true. The world has not seen a person more successful, more loved one and more adored than him (صلى الله عليه وآله وسلم).

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93.3 DESIGN OF ALLAH

Ayaat 6, 7, 8 assure the Prophet of Allah (صلى الله عليه وآله وسلم) about the future with the reminder of the earlier favours of Allah on him. If Allah had not forsaken him in the most discouraging circumstances earlier, then why to worry about the future. He was born orphan. At the age of six he lost his mother. When eight, his loving grandfather also died. Then he was brought up in the care of his uncle Abu Talib. Ayat 6 is a reminder of this very shaky and uncertain period of his early life. ***"Did He not find you an orphan, and protected you"?*** اَلَمۡ يَجِدۡكَ يَتِيۡمًا فَاٰوٰى ۚ

To his age, the future prophet was much bigger, much mature and very responsible. Initially, he helped his uncle in grazing goats and later when entering into youth, he started going with him on trade caravans to nearby foreign lands. At 25, a rich lady trader of a very noble family, named Khadija (رضى الله عنها) impressed by his widely known ethical stature and wisdom sent him the proposal for marriage, which he accepted. This gave him economic independence and soon he became a leading merchant of Makkah. So ayaat 6-7 remind him that none of these events were accidents of nature but the Design of His Rabb. So never give in and never lose hope in Allah. He will take care of you in future also.

93.4 NEVER GET DISAPPOINTED

Even as a young man the future Messenger of Allah was perturbed by the wrong ways of his people and bewildered what to do. He hated Idol worship and never participated in pagan rituals. In this context Ayat 6-7

وَوَجَدَكَ عَآئِلًا فَاَغۡنٰى ۚ وَ وَجَدَكَ ضَآلًّا فَهَدٰى ۚ ***"And found you needy, so He made you self sufficient?" "And found you bewildered, so He guided you?*** reflect the psychological pressures on his mind before prophethood. Gradually, he withdrew from his business activities also and felt peace in the solitude of a cave called Hira, about 3 kms outside Makkah on the top of a hill. When he had attained the mature age of 40, he received the first Revelation from the Creator of the worlds. He received the command, ***"Rise and warn, and glorify the Name of thy Lord" (Sura Al-Muddaththir 1-5)*** thereby all doubts disappeared. He stood up alone to change the world for the better and with Allah's help, in just 23 years accomplished what no one could.

With his glorious case history in mind, the lesson learnt from sura Adduha is "Never lose hope. Allah will never forsake you. If you stand by Allah, He will stand by

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you. Trust in Him and continue the struggle with patience. Insha Allah, your efforts shall not go futile".

93.5 SOCIAL OBLIGATIONS

Sura Adduha ends with the message that favours of Allah should be responded by sharing them with the "Have Nots" especially with the orphans and the needy. It says; ***"Therefore, to the orphan, you shall never do wrong. And him that seeks your help, you will never chide. And what is bestowed upon you by your Rabb, you shall proclaim it (in gratitude) openly".***

فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ۞ وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ۞ وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ۞

One must appreciate that as poverty is a test so is the riches. The latter breeds corruption and indifference to the weak. This is the most dangerous spiritual disease with which most people suffer today. Rasool-Allah (صلى الله عليه وآله وسلم) has told: ***"The heart of an old man remains young in two respects i.e. his love for the world (the wealth, luxuries and lust) and his hope (for more) (Sahih Al-Bukhari).***

Here is a piece of advice that as we grow old we must direct our hopes and wishes more to the Hereafter. To escape the lust of the world, we are advised to be contented with whatever Allah has given and spend it on others, particularly in looking after the orphan and the poor in gratitude to Allah. ***Messenger of Allah (صلى الله عليه وآله وسلم) said, "Riches does not mean having a great amount of property, but it is self contentment" (Sahih Al-Bukhari).***

93.6 HOW TO THANK ALLAH'S BLESSINGS

The message of Allah وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ۞ ***"And what is bestowed upon by your Rabb, respond in gratitude openly"*** teaches us how to thank our Rabb for His blessings.

It is that we should acknowledge the kindness of Allah, hymn His praises and give Him our thanks openly. It is not for boasting, show off or to impress others but to show our gratitude to Allah only. Islam teaches humility with dignity. So if you are rich, eat well, wear well, and live well, but do not waste. It is obligatory for you to share the fortune with others, especially with orphans, widows, the less fortunate relatives, friends and the needy, and also by participation in general good causes. But always

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avoid extravagance and spendthrift attitude. Allah does not love the extravagents even in good deeds.

Moreover, ayat 11 also advises us to acknowledge and thank Allah openly in public for whatever comforts, power or influence He bestowed. It is a trust from Him and we are merely the custodians. Out of it we are allowed to satisfy our own needs but have no right to squander. After fulfilling your own needs, it must be returned to the orphans and "Have Nots" in the society. That is how we can glorify the Name of our Creator. Simple chanting of the words is not enough. Reward for caring the poor widows and orphans are immense, indeed.

It is narrated by Sahl Bin Saeed, "The Prophet of Allah (صلى الله عليه وآله وسلم) *said, "My self and the person who looks after an orphan and provides for him, will be in Paradise like this, putting his index and middle fingers together (Sahih Al-Bukhari).*

Narrated Abu Huraira (رضىالله تعالى عنه), *the Messenger of Allah* (صلى الله عليه وآله وسلم) *said, "One who looks after a widow or a poor person is like a Mujahid (warrior in the way of Allah) who fights for the cause of Allah; or like him who offers Salat (prayer) all the night and observes Saum (fast) all the day" (Sahih Al-Bukhari).*

The Messenger of Allah (صلى الله عليه وآله وسلم) *is also reported to have said, "Be in this world as if you were a stranger in a travel. Thus do not accumulate worldly goods, but spend them on others" (Sahih Al-Bukhari).*

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سُوْرَةُ اَلَمْ نَشْرَحْ

SURA ALAM NASHRAH

Revealed inl Makkah, has 8 Ayaat

With the Name of Allah, Ar-Rahmaan, Ar-Raheem	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝
1. Did We not open for you your Sadar (Mind)?	اَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ۙ۝
2. And We relieved you from your (inner) burden	وَوَضَعْنَا عَنْكَ وِزْرَكَ ۙ۝
3. (The burden) that had weighed down heavily on your back	الَّذِىْٓ اَنْقَضَ ظَهْرَكَ ۙ۝
4. And We exalted high your esteem	وَرَفَعْنَا لَكَ ذِكْرَكَ ؕ۝
5. So, behold, with every hardship, there comes ease	فَاِنَّ مَعَ الْعُسْرِ يُسْرًا ۙ۝
6. Surely, with every hardship there comes ease	اِنَّ مَعَ الْعُسْرِ يُسْرًا ؕ۝
7. Therefore, when free (from prophetic labour), then stand firmly (for Allah's worship)	فَاِذَا فَرَغْتَ فَانْصَبْ ۙ۝
8. And let your Rabb be, then your (only) quest	وَاِلٰى رَبِّكَ فَارْغَبْ ۧ۝

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EXPLANATION AND INTERPRETATION

94.1 INTRODUCTION

Sura Alam Nashrah (اَلَمۡ نَشۡرَحۡ) reminds us about the anxiety of all those who week Truth with reference to the extreme anxiety of the Messenger of Allah (صلی اللہ علیہ وآلہ وسلم) before he received Revelation. It depicts the state of mind of every truth seeker in the wilderness of ignorance. Besides, it is a message of hope that hardship will eventually by followed by the ease. In this regard the general law of nature is;
فَاِنَّ مَعَ الۡعُسۡرِ يُسۡرًا ۚ اِنَّ مَعَ الۡعُسۡرِ يُسۡرًا ۚ ***"Behold! With hardship is ease, Surely with hardship is ease!"***

At the time of the Revelation, Makkah was the hub of idolatry. Quraish, not caring for the monotheism of Ibraheem (علیہ السلام) had become the high priests of Paganism. Even sacred Kaabah that was built for the worship of Allah Subhana Hu only, was fitted with 360 idols. Morally, they were also at the lowest ebb. Adultery, robbery and usurption of others' property were pursuits of pride. Peace was unheard of and blood feuds were the order of the day. Situation in the rest of the Arabia was even worse. In this pathetic environment, the world was waiting for a saviour from Allah to get it out of misery.

94.2 BURDEN OF NOT KNOWING

In this wicked atmosphere of vice and corruption, there was one man Muhammad (صلی اللہ علیہ وآلہ وسلم) whom the people called Al-Ameen (The most trustworthy) and As-Sadiq (The most truthful). He was sick and tired of the vices around him but did not know what to do? He loved to worship the True God of Universe, but how? Frustrated, he left his rolling business ventures. Often he would leave the comforts of his happy home and seclude himself from the world in a cave at the top of a hill called Hira, about 3 km outside Makkah. In this solitude, he meditated to know the Reality, but even this did not help him much. Thus the burden of frustration became unbearable for him. It is reported that in frustration, he even thought of throwing himself from the hilltop (Sahih Al-Bukhari). Ayaat 1, 2 & 3 speak of the mental state of the Prophet (صلی اللہ علیہ وآلہ وسلم) in those days and the relief he experienced after the advent of Revelation. ***"Did we not open your Sadar (mind), and relieved you from your burden, (of not knowing) which had weighed heavily on your back?"***

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اَلَمۡ نَشۡرَحۡ لَکَ صَدۡرَکَ ۙ وَوَضَعۡنَا عَنۡکَ وِزۡرَکَ ۙالَّذِیۡۤ اَنۡقَضَ ظَهۡرَکَ ۙ

94.3 ALL KNOWLEDGE POURED IN

It is in this state of mind that he received the first Revelation from Allah, ***"Read! With the Name of your Rabb.... (Sura Alaq)"*** اِقۡرَاۡ بِاسۡمِ رَبِّکَ الَّذِیۡ خَلَقَ ۚ Miraculously, everything became clear to him. He had seen the Reality. He had got the Mission of his life, (یا ایھاالناس قولوالااله الاالله تفلحواه) ***"O people! "Say, "There is no god but Allah. – You will find Salvation."*** He started preaching the Message he was receiving from the Lord of Universes. Ayat 1 of sura Alam Nashrah ***"Did we not open your Sadr*** اَلَمۡ نَشۡرَحۡ لَکَ صَدۡرَکَ ۚ refers to this great blessing.

The word Sadr, means the "Principal seat of Power", commonly translated as "president of any establishment". Some commentators translate it as Heart', the principal organ of the body. We take it as the "higher centers of learning of man" i.e. Mind. Thus, with the first revealed command "Iqra" i.e. Read", miraculously all knowledge of Reality was poured in his mind. Unbearable burden of "not knowing", was gone. The Creator of the Universes Himself was his Teacher.

94.4 A GLORIOUS PRINCIPLE OF MANAGEMENT

Ayaat 2-3 وَوَضَعۡنَا عَنۡکَ وِزۡرَکَ ۙالَّذِیۡۤ اَنۡقَضَ ظَهۡرَکَ ۚ ***"And We removed from your burden that weighed down heavily on your back"*** provide the guiding principle for leaders and law makers that "Don't burden people" and take steps to make life easy for them. Also should not make rules and regulations which are difficult to follow". In this context ***it is narrated by Anas Bin Maalik*** (رضی الله عنه) ***that Messenger of Allah*** (صلی الله علیه وآله وسلم), ***advised, "Make things easy for the people, and do not make things difficult for them and give them glad tidings and do not repel them" (Sahih Al-Bukhari).***

Especially when he used to appoint people in authority he would emphasize to them, to make things easy for the people. ***It is narrated by Abu Burda that the Prophet of Allah*** (صلی الله علیه وآله وسلم), ***sent his brother (Abu Musa) and Muadh to Yemen and advised both of them (at the time of their departure) "Make things easy for the people (be kind and lenient) and do not make things difficult for them and do not repel them; And both of you should obey each other" (Sahih Al-Bukhari).***

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94.5 GREAT STRUGGLE AND UNPARALLEL REWARD

In the deliverance of the Message of Allah, the Prophet (صلى الله عليه وآله وسلم) faced intense opposition from idolaters of Arabia. The people who once adored him for his honesty, truthfulness, good judgment and sweet manners, became his bitter enemies. He and his followers were persecuted mercilessly. But undeterred, they patiently bore all types of hardships. Ultimately, to escape their brutality, they had to migrate from the city of their forefathers to Madina 300 miles away from Makkah. But the idolaters did not let them rest there either. With the alliance of the Jews of Madina they repeatedly attacked them. Finally, Allah's help came and enemies of Islam were defeated at their homeground. Then he saw people from all over Arabia storming to Madina to declare their allegiance to Islam. Today at least 1/4th of humanity believes in him as the true Messenger of Allah (صلى الله عليه وآله وسلم). Even the non-believers consider him as the greatest man who has influenced world more than anyone else. His faith is ever expanding and billions get guidance from it daily. Not a second passes over the globe when at one point or the other, there is not a call declaring:

"I stand witness; there is no God but Allah;

اشهدوان لااله الاالله

And I stand witness; Muhammad is the Messenger of Allah".

واشهدوانّ محمّدالّرسول الله۔

This is the fulfillment of the prediction made in ayat 4 of sura Alam Nashrah. وَرَفَعْنَا لَکَ ذِکْرَکَ ۚ ***"And we have exalted high for you your esteem".*** At the time of its revelation, none could foresee the width and breadth of its meanings. No doubt, it must have been a source of great solace for the Prophet o Allah (صلى الله عليه وآله وسلم) and to the early Muslims, but it was difficult to imagine, how could it be possible?

94.6 NATURAL LAW OF SUCCESS

The happy tiding of ayat 4 is followed by the Universal principle of hope as given in ayaat 5 and 6. فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ۚ إِنَّ مَعَ الْعُسْرِ يُسْرًا ۚ ***"So, behold! with every hardship, there comes ease, Indeed, with every hardship, there comes ease".*** To complete the process, Allah Subhana Hu has also advised in the holy Quran واستعينوبالصبروالصّلوة ***"Seek help with patience and prayers from Allah".*** This Divine formula of success is to bear hardship with patience, prayers and

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Trust in Allah. This is the natural law from the Creator and Master of the Universe. Hardship will be definitely paid for. Just be patient and have trust in Allah. Darkness of night will give into for the brightness of the day. Hardship is the breaking news of the ease and vice versa. Individuals and nations, who get used to ease and relaxation, eventually they are going to face hardships. Children who work hard in the childhood will enjoy in the adulthood; nations who strive hard today will lead tomorrow. Life of the Messenger of Allah (صلى الله عليه وآله وسلم) is the glorious case history of this great truth.

94.7 ALLAH'S LOVE FOR HIS TRUE SERVANTS

Last ayaat 7-8 of sura Alam Nashrah speak about the immense dedication of the Messenger of Allah (صلى الله عليه وآله وسلم) to the Mission assigned to him and in turn Allah's longing for him. فَإِذَا فَرَغْتَ فَانْصَبْ ۞ وَإِلَىٰ رَبِّكَ فَارْغَبْ ۞

This is the expression of great love and affection of Allah for His Messenger who was struggling hard day and night to spread the message of His Creator inspite of the bitter resistance from the opponents. In this struggle, obviously, he did not have much time for lengthy prayers. In Ayaat 7-8 Allah Subhana Hu lovingly exhorts him to spare more time for Him also. He says; ***"When you are free (from your prophetic labour), devote yourself to Allah's worship, And let your Lord be your Quest".*** All praise to Him, how much He loves His true servants! Indeed love of Allah is the most valuable reward for mujahideen engaged in the struggle to glorify the Name of their Rabb over the Earth. No doubt Jihad (i.e. struggle in the way of Allah) is the highest act of worship of Allah.

94.8 A MUJAAHID'S EXPRESSION OF LOVE FOR ALLAH

We can also see from ayaat 7-8 that however busy we may be in our mission, Salat (صلوة) and Zikr (ذكر) of Allah must get priority in our schedule. This is why in spite of his highly taxing duties the Messenger of Allah (صلى الله عليه وآله وسلم) prayed for long hours in his midnight prayers. ***It is reported by Ayesha (رضى الله عنها) wife of the Messenger of Allah that the Prophet of Allah (صلى الله عليه وآله وسلم) used to offer Salat-e-Tahajjad (Midnight prayer) for such a long time that his feet used to swell. Seeing this she asked him, "O! Messenger of Allah! (صلى الله عليه وآله وسلم) "Why do you do so much labour? Have not Allah already forgiven your sins of the past and the future (if any)?" He said, "Should not I love to be a thankful slave (of***

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Allah)"? (Sahih Al-Bukhari). Thus principal objective of our Nafl (optional) prayers should be to pay our thanks to Allah. A mujahid's expressions of love for his loving Creator is through standing long hours of night in prayers before Him asking for the forgiveness of his weaknesses and imploring for strength to do more in His ways.

Thus on the pattern of the life of the Messenger of Allah (صلى الله عليه وآله وسلم) and his blessed companions (رضى الله عنهم), the life of every true believer of Allah must be spent in constant Remembrance of Allah (Zikr, ذكر), Contemplation (Fikr, فكر) and Conquest of nature (Taskheer, تسخير). Figure 1 represents the picture of a true believer. By (Zikr ذكر) he remembers Allah seeking for His love and Guidance all the time; by contemplation (Fikr فكر) he looks for the purpose of Allah in His creations, and by (Taskheer تسخير) he struggles hard to submit the world to the low of Allah. In this struggle, his source of strength is knowledge of the Holy Quran, Hadith (علوم الدين), and science and technology (علوم الاشياء). Following diagram represent the integrated approach of every true Muslim Mujahid of Allah.

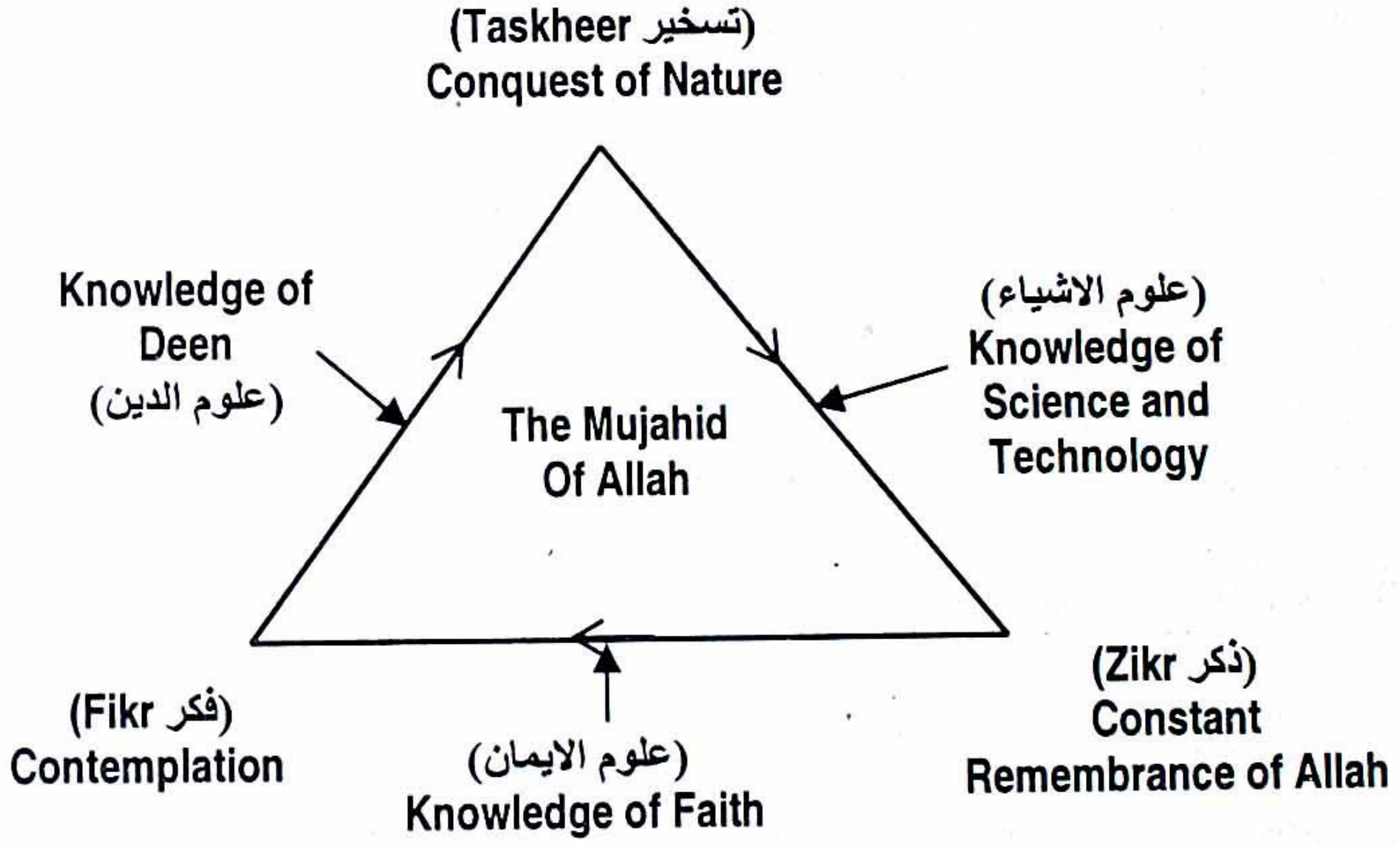

Fig1: Personality traits of a True Mujahid of Islam

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سُوْرَةُ التِّيْنِ

SURA AT-TEEN

Revealed in Makkah, has 08 Ayaat

With the Name of Allah, Ar- Rahmaan, Ar-Raheem	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝
1. (Contemplate) by the Fig and by the Olive	وَالتِّيْنِ وَالزَّيْتُوْنِ ۙ
2. And by the Mount Sinai	وَطُوْرِ سِيْنِيْنَ ۙ
3. And by this city of Al-Ameen	وَهٰذَا الْبَلَدِ الْاَمِيْنِ ۙ
4. Indeed, We created man in the best of proportions (Design)	لَقَدْ خَلَقْنَا الْاِنْسَانَ فِيْٓ اَحْسَنِ تَقْوِيْمٍ ۫
5. Then We abased him, to the lowest of the low (stage)	ثُمَّ رَدَدْنٰهُ اَسْفَلَ سٰفِلِيْنَ ۙ
6. Excepting only such who believe (In Allah), and do righteous deeds Hence for them shall be a never ending reward	اِلَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ فَلَهُمْ اَجْرٌ غَيْرُ مَمْنُوْنٍ ۧ

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7. So what will you deny after this, concerning the Ad-Deen (Islam and the Day of Judgment)?	فَمَا يُكَذِّبُكَ بَعْدُ بِالدِّيْنِ ۞
9. Is not Allah, (The Supreme Ruler over everything) The Judge of the judges?	اَلَيْسَ اللّٰهُ بِاَحْكَمِ الْحٰكِمِيْنَ ۞

EXPLANATION AND INTERPRETATION

95.1 INTRODUCTION

Sura At-Teen reminds man of the two extremes of his stature. On the one hand, his creation is according to the best of design, ideal proportions, of highest stature, and gifted with great physical and spiritual possibilities. On the other hand, when he debases in the evil, he is worse than the animals. Thus angelic and animal qualities are built in his/her at the same time. But of these he has to choose, in what direction he should develop?

Ayat 4 لَقَدْ خَلَقْنَا الْاِنْسَانَ فِيْٓ اَحْسَنِ تَقْوِيْمٍ ۞ "We have indeed created man in the best of proportions (Designs)". It also points out that man is not the result of blind evolution, but especially planned and designed creation of the Supreme Creator. Comparative scientific studies of different species also prove that, as a whole man is distinct in all respects. What to speak of his/her mental capabilities, even in the physical design he is most versatile and perfect. It could not be better than that.

According to Islam, he is not the product of universe, but that it is created for him. He began his journey in Jannat, but failed in test of discipline. Thus he was sent to the Earth with love of earthly goods as a test to requalify for Jannat. For their education on the right path Allah has been repeatedly sending His Messengers. One of these great teachers was Jesus (عليه السلام), and the other was one Moses (عليه السلام) symbolized in ayaat 1-2 by Fig, Olive and Mount of Sinai. Last of all was

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Mohammad (صلى الله عليه وآله وسلم) symbolized by the city of Makkah. As for the symbol of fig, some commentators assign to the great Teacher Buddah.(عليه السلام)

95.2 SOME SYMBOLS OF EXCELLENCE

In this respect the opening ayaat 1-4 are highly thought provoking. Ayaat 1-2 invite us to reflect into the fruit of Fig (Teen) and of Olive (Zaitoon). Indeed they are unique and special fruits in the plant kingdom. What more could be said in their praise, when the Creator of the worlds Himself spoke of them! وَالتِّيْنِ وَالزَّيْتُوْنِ ۞ The fruit of Fig is not only sweet and tasty but very rich in proteins and minerals and has great nourishment value. Olive is also not only a tasty fruit but very good for the health also. Its oil is cholesterol free. Both of them contain special nutrients for human nourishment and maintenance of good health. For example, fig is considered a natural tonic for eyes, stomach and brain. Similarly, olive oil is excellent against heart, cancer and skin diseases etc.

After Teen and Zaitoon, Allah Subhana Hu invites our attention to the symbol. Toor-e-Sina ***"And by the Mount Sinai,"*** وَطُوْرِ سِيْنِيْنَ ۞ Toor-e-sina i.e. Mount Sinai has been cradle of civilizations and one of the noblest symbol of Christianity, Judaism and Islam. It has special place in the history of the Prophet Moses (عليه السلام) and Prophet Jesus (عليه السلام).

Then ayat 3 وَهٰذَا الْبَلَدِ الْاَمِيْنِ ۞ reminds man of the uniqueness of the city of Makkah with reference to its association with the last Messenger of Allah (صلى الله عليه وآله وسلم). Al-Amin means the most Trustworthy. It was the title given to Muhammad (صلى الله عليه وآله وسلم) by Quraish of Makkah before he received Revelation.

Role of Makkah in the development of human civilization from very early times has been unparallel. Like mount Sina, it has always been the centre of adoration for the majority of human being. It is the blessed place where Adam (عليه السلام), the father of all mankind, built the first House on Earth to worship Allah. Later, having been washed away in the Deluge of Nooh (عليه السلام), it was rebuilt by the great prophet Ibraheem (عليه السلام) and his son Ismaeel (عليه السلام) on the original foundations some 4500 years ago. It is called Kaabah due to its cubical shape. In the Holy Quran, Allah Subhana Hu says, ***"Remember when We made the House (The Kaabah of Makkah) a place of resort for mankind, and a place of safety". (Sura Al-Baqra ayat 126).*** Allah also says in the Holy Quran, ***"O Prophet tell to the (People of the world), I have been commanded only to***

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worship the Rabb of this city, who sanctified it and to whom belongs everything. And I am commanded to be first among Muslims" 27(91).
After focusing our mind on these four well-known Symbols of Excellence, ayaat 4-6 invite us to reflect into our own excellence among the living things.

95.3 A PARALLEL WITH THE 2nd LAW OF THERMODYNAMICS

As already discussed, Man is indeed the most dignified creation in his stature and design among all the living beings. In fact, there is no comparison between him and any other creation in the world. But for testing purpose, he is also made mixture of contrasts. On one side he touches the highest of the high and on the other hand the lowest of the low. At occasions, he is superior to the angels but sometimes, he could be worse than the animals. Thus good and the bad are part of his nature. But if left at its own (ayat 4), he has the natural tendency to fall down lowest of the low. ***"Indeed We created man in the best of Design. Then We abased him, to the lowest of the low, excepting who believe in (Allah), and do righteous deeds. Hence for them shall be a never ending reward"***

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِيٓ اَحْسَنِ تَقْوِيْمٍ ۞ ثُمَّ رَدَدْنٰهُ اَسْفَلَ سٰفِلِيْنَ ۞ اِلَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ فَلَهُمْ اَجْرٌ غَيْرُ مَمْنُوْنٍ ۞

95.4 FALL TO THE LOWEST OF THE LOW

Beauty of the splendidness of his/her design radiates out of every child. But as one grows old unchecked, he may slip deep in the dust, lowest of the low due to the pull of earthly attractions. This is like free mass that has the natural tendency to fall to the centre of Earth. Spiritually, the fall quickens due to the excessive greed for earthly goods and lust for power. Jealousy and hatred for others further corrupts the personality. The only safe course is to make Allah the centre of all attractions. All other centers of attractions will lead you to spiritual fall. For example, centers of attraction like self, wealth, beauty, family, and work etc. are bound to pull one to the lowest of the low only.

This can be explained by the example of an aeroplane. It travels at great speed provided the upward forward thrust is more than the downward pulling weight. Otherwise it will sink down under its own weight. Under the burden of his lust for the worldly goods, Man also has the tendency to fall down in moral degradation unless he tries against his animal instincts by the Right belief (ایمان) and Right action (عملو الصلحت).

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This in-built nature of man's design is like the second law of thermodynamics, which states: "unless and until checked by some external force, ordinarily all things have the natural tendency to fall into disorder".

The spiritual explanation of ayaat 4, 5, 6 may be seen in the very origin of Adam (عليه السلام). As revealed in the Holy Quran, he was created on the image of the Creator Himself. What could be better Design than this? He was bestowed with all types of knowledge. Even the angles were asked to prostrate before him. Jannat was his home. But he could not resist enticement of Shaitaan who made him disobey Allah. Thus his position got reduced to the lowest of the low. After having been forgiven, he along with his progeny was made to stay in the world of spirits (عالم الارواح), from where one by one, they are being sent for the earthly probation to repent and requalify for the last Jannat. This life is thus the last opportunity for us to prove worthy of our exalted status (احسن التقويم). Those who fail again will be destined for the Hell. i.e. abased to the lower of the low position in it. And those who pass will go back to their original home of Jannat. That is the Justice of the Lord of the worlds.

95.5 JUSTICE WILL BE DONE

Natural Justice also demands that a criminal must pay for his crimes. Even if the government may forgive the crime, Allah does not forgive. Also a noble soul must get reward for its scarifices. The world may neglect him/her but Allah never. In this context, the closing ayaat (7- 8) of the sura At-Teen make it clear that man cannot escape from the judgment of Allah. Emphasis on, اَلَيْسَ اللّٰهُ بِاَحْكَمِ الْحٰكِمِيْنَ ۚ ***"Is not Allah, the judge of judges, (the real Ruler over everything)?"*** should be an eye opener for every thoughtful person. Yes, Indeed He is! It is up to Him to Judge, and enforce His decision. He is the Absolute Master of everything. لا هول ولا قوة الا (بالله) **There is no authority, no power except Allah.**

Ayat 95 (8) اَلَيْسَ اللّٰهُ بِاَحْكَمِ الْحٰكِمِيْنَ ۚ is very thoughtful. It is the torching reminder of the glory of Allah Subhan Hu as the Omnipresent Ruler to whom all must submit. He is the supreme Authority to whom we all are answerable. Besides, it teaches us to continue working on the right way without caring for the credit. People recognize you or not, but "The Judge of the Judges" will definitely compensate for what is due to you.

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سُوْرَةُ الْعَلَقِ

SURA AL-ALAQ

Revealed in Makkah, has 19 Ayaat

With the Name of Allah, Ar-Rahmaan, Ar-Raheem	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝
1. Read! with the Name of your Rabb, Who created (Everything)	اِقْرَاْ بِاسْمِ رَبِّكَ الَّذِىْ خَلَقَ ۚ
2. He (also) created Man from Alaq (process of joining together)	خَلَقَ الْاِنْسَانَ مِنْ عَلَقٍ ۚ
3. Read! and your Rabb is the Most Bountiful	اِقْرَاْ وَرَبُّكَ الْاَكْرَمُ ۙ
4. Who taught (Man) by the (use of) Pen	الَّذِىْ عَلَّمَ بِالْقَلَمِ ۙ
5. Taught Man that which he knew not	عَلَّمَ الْاِنْسَانَ مَالَمْ يَعْلَمْ ؕ
6. Nay, but man does transgress all limits	كَلَّآ اِنَّ الْاِنْسَانَ لَيَطْغٰٓى ۙ
7. In it he looks upon himself (mistakingly) as self-sufficient	اَنْ رَّاٰهُ اسْتَغْنٰى ؕ

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8. (Whereas) fact of the matter is that unto your Rabb is the Final Return	اِنَّ اِلٰی رَبِّکَ الرُّجۡعٰی ۝
9. Have you seen of the one who prevents?	اَرَءَیۡتَ الَّذِیۡ یَنۡهٰی ۝
10. To a servant (of Allah), when he prays?	عَبۡدًا اِذَا صَلّٰی ۝
11. Did you see him (not) if he is on the Guidance (from Allah)?	اَرَءَیۡتَ اِنۡ کَانَ عَلَی الۡهُدٰۤی ۝
12. Or he enjoined piety with fear and love of Rabb?	اَوۡ اَمَرَ بِالتَّقۡوٰی ۝
13. Old you see who is the one who denied (the truth) and turned away?	اَرَءَیۡتَ اِنۡ کَذَّبَ وَتَوَلّٰی ۝
14. Does he know not, that Allah sees (what he does)?	اَلَمۡ یَعۡلَمۡ بِاَنَّ اللّٰهَ یَرٰی ۝
15. Nay! Let him beware, If he desists not, We shall drag him down by the forelock, (forehead)	کَلَّا لَئِنۡ لَّمۡ یَنۡتَهِ ۬ۙ لَنَسۡفَعًۢا بِالنَّاصِیَةِ ۝
16. A lying, sinful forelock (forehead)	نَاصِیَةٍ کَاذِبَةٍ خَاطِئَةٍ ۝
17. Then let him call (for help), his comrades	فَلۡیَدۡعُ نَادِیَهٗ ۝

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18. We too shall call out the guards of Hell (to deal with him)	سَنَدْعُ الزَّبَانِيَةَ ﴿١٨﴾
19. Nay! (O! believers) indeed, obey not him (the rebel of Allah) And prostrate yourself (in adoration before your Rabb); And draw nearer (to Him)	كَلَّا ط لَا تُطِعْهُ وَاسْجُدْ وَاقْتَرِبْ ﴿١٩﴾ السجدة

EXPLANATION AND INTERPRETATION

96.1 INTRODUCTION

Sura Al-Alaq refers to the greatest event of human history, the advent of Muhammad (صلى الله عليه وآله وسلم) as the last Messenger of Allah towards the entire mankind for all times to come. The first five ayaat of this sura are the very "First Revelation" received by the Messenger of Allah (صلى الله عليه وآله وسلم) that changed the world. This great event took place in the year 610 AD, almost 600 years after Prophet Jesus Christ (عيله السلام).

96.2 DAWN OF THE NEW ERA OF ENLIGHTENMENT

It was the middle of a night in the month of Ramadhan. As usual, the Messenger of Allah (صلى الله عليه وآله وسلم) was in deep contemplation of the Absolute Reality in the cave Hira at the mountaintop about 3 km outside Makkah. He saw a Light-Being on the horizon. That was the Arch Angel, Gibraeel, who is assigned the job to bring Allah's Revelation to His prophets. The angel gradually approached him nearer and nearer till it held him in his arms, and said; ***"Read! with the name of Your Rabb....Who created" Created man from Alaq..."***

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اِقْرَاْ بِاسْمِ رَبِّکَ الَّذِیْ خَلَقَ ۚ خَلَقَ الْاِنْسَانَ مِنْ عَلَقٍ ۚ. The Command of "Iqra" obviously means that the Angel was not asking to repeat the words of revelation after him, but actually to read them from some writings before him.

The Messenger of Allah was surprised and terrified to see the Angel with the command to read. He replied, "I am not a reader" (ما انا بقاری). The Angel commanded again (اقرا) "Read" although the Prophet (صلی‌الله علیه وآله وسلم) was an unlettered man till then. Then the Angel himself read the full statement before him.

اِقْرَاْ بِاسْمِ رَبِّکَ الَّذِیْ خَلَقَ ۚ خَلَقَ الْاِنْسَانَ مِنْ عَلَقٍ ۚ اِقْرَاْ وَرَبُّکَ الْاَکْرَمُ ۙ الَّذِیْ عَلَّمَ بِالْقَلَمِ ۙ عَلَّمَ الْاِنْسَانَ مَالَمْ یَعْلَمْ ؕ

"Read! with the Name of your Rabb, Who created, (everything) He created mankind from Alaq (by the process of joining together) Read! and your Rabb is the Most Bountiful, Who taught (Man) by the (use of) Pen, Taught Man that which he knew not".

However, the Prophet (صلی‌الله علیه وآله وسلم) again expressed his inability to read, by saying (ما انا بقاری). "I am not a reader". The Angel again squeezed him in his arms and asked for the third time to read. That was most astounding. No order of prayers but "Read".

96.3 NEW WORLD ORDER

When the Angel said for the third time "Read" - - - the miracle took place. The Prophet (صلی الله علیه وآله وسلم) could read everything in the Book of Nature (ام الکتاب). The next moment, he was the most learned man of Allah – for all times. Suddenly, all knowledge shined on the heart of the Messenger of Allah (صلی الله علیه وآله وسلم). He could read the Revelation of Allah all around. He was given to understand the power of reading. He was made to understand the reality of the Self that leads one to the Reality of the Creator. He was assigned the job to illuminate the world with the Noor of the Revelation equipped with a Book and Power of the pen, thus setting the new tone for the future of mankind.

From there on began the new world order based on "Knowledge, powered by the engine of the Pen and the Book". Thus was laid the foundation of New Era. Henceforth, the art of reading and writing, search and research into nature, were to become the hallmark of the nascent Islamic civilization. Its slogan would be 'IQRA' "Read and Read".

Importance attached to this command by the Messenger of Allah (صلی الله علیه وآله وسلم) is apparent from the fact that after victory in the battle of Badr, when 72

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enemy soldiers were made prisoner of war, ransom for their release was either to be ten camels or a prisoner may teach ten Muslim children the art of reading and writing. This was done at the time when the nascent Muslim community badly needed material resources to meet their civil and defence needs. Note the high fee price of ten camels to teach a child; at today's rates, it is more than US $ 20000. From this moment onward, for almost over a thousand years, followers of Islam were the international teachers in spiritual as well as material sciences. They laid the foundation of modern spirit of research and discovery. Alas! Muslims today have become themselves alien to this great legacy of their great religion. They hardly "Read" now.

96.4 DETAILS OF THE HAPPENING

Details of the happening at the mount "Hira", on the occasion of the first Revelation are available in the books of Ahaadith and Seera. A brief summary of this is being given in the following.

It has been narrated by Hazrat Ayesha (رضی اللہ عنہا), the wife of the Messenger of Allah (صلی اللہ علیہ وآلہ وسلم): she says, "The Commencement of the process of revelation to the Messenger of Allah began with true dreams, for he never had a dream but turned out to be true and clear as the bright daylight. Then the love of seclusion was blessed on him, so he used to go to the seclusion of the cave of Hira where he used to worship (Allah alone) continuously for many nights before returning to his family to take necessary provisions for further stay. Till one day he received the Revelation while he was in the cave Hira. An angel came to him and asked him to "Read". The Messenger of Allah (صلی اللہ علیہ وآلہ وسلم) replied; "I do not know how to read" The prophet (صلی اللہ علیہ وآلہ وسلم) said, "At this the angel held me (forcefully) and pressed me so hard that I felt distressed". He then released me and again asked me to read and I replied, "I don't know how to read". Thereupon he pressed me a second time till I felt distressed. Then he released me and again asked me to "Read", and I replied, "I do not know how to read". Thereupon the angel held me third time and pressed me till I felt distressed (could not bear it any more) and then he released me; and again asked "Read, and I read". The Allah's Messenger (صلی اللہ علیہ وآلہ وسلم) returned home with his heart severely beating and his muscles between his neck and shoulders were trembling till he came upon Hazrat

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Khadija (رضی اللہ عنہا) and said, "Cover me!" She covered him, till his fear was over and after that he asked Hazrat Khadija(رضی اللہ عنہا), "O! khadija (رضی اللہ عنہا), "O Khadija (رضی اللہ عنہا)! What is wrong with me? I am afraid that something bad might happen to me". Then he told her all that had happened (Sahih Al-Bukhari).

Hazrat Ayesha (رضی اللہ عنہا) further narrates that: (After the terrifying experience of the first Revelation) Hazrat Khadija (رضی اللہ عنہا) the wife of the Holy prophet (صلی اللہ علیہ وآلہ وسلم) took him to Warqa Bin Naufal, the son of Hazrat Khadija's paternal uncle. Warqa who had become Christian, used to write some portions of the Injeel (Gospel) in Arabic as much as Allah wished him to write. Then he was an old man and had lost his eyesight. Hazrat Khadija (رضی اللہ عنہا) said (to Warqa)! "O my cousin! listen to what your nephew has to say, "Warqa said, "O my nephew! what have you seen? The Prophet (صلی اللہ علیہ وآلہ وسلم) then described whatever he had seen. Warqa said, "This is the same angel Jibril (Gabraeel) who was sent to Musa (علیہ السلام). I wish I were young or could live .... when people will drive you out of this city or said other words ". Allah's Messenger (صلی اللہ علیہ وآلہ وسلم) asked, "Will people drive me out". He replied, "Anyone who came with something similar to what you have brought was treated with hostility. If I were to remain alive till that day then I would support you strongly". But after a short while Warqa died (Sahih Al-Bukhari).

96.5 ALAQ (علق) AND CREATION OF MAN

The first Revelation, besides the order to "Read" also stressed about the need of understanding of the creation of Man from Alaq علق. It was said in ayat 2 خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۚ ***"He created Man by the process of joining together".***

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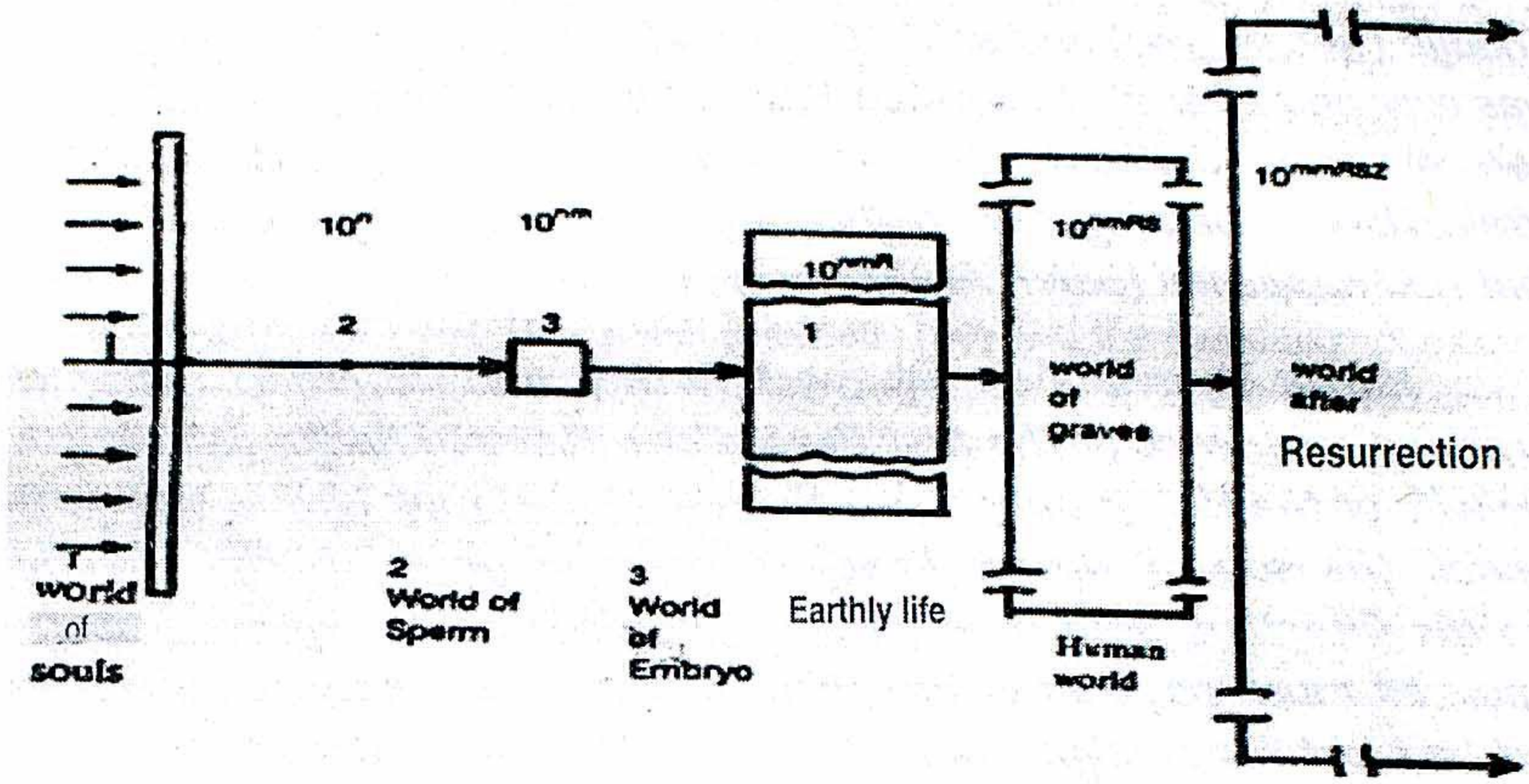

Fig 1: Creation of Man

It is the wonderful scientific description of the secret of our own creation. The word Alaq علق, in its roots means the process of linking together. Arabic words متعلقه'متعلق' معلق etc. originate from the same root, all signifying some sort of joining together. In the case of the birth of Man, it signifies the linking of the sperm of father with the egg of the mother. Thus a new life begins within a few weeks by a chain reaction of linking cell with cell at the rapid rate of over million times daily. At this speed, just in three to four weeks, embryo grows into beech-like clot. Since it is also due to linking of cells it is also called Alaq (علق). Birth of man thus begins with the relationship of closeness (تعلق) between a Man and a Woman and later by the inter linking of sperm and egg and then chain reaction of cells joining to create human embryo (علق). They may learn lesson from it that for happiness later in life also we must keep our social relationship with each other clean and clear.

96.6 FIVE FUNDAMENTALS FOR SALVATION

It is important to note that the very first Revelation of the Holy Quran referred to the following five subjects of great importance to the human civilization.

(1) Importance of Reading, which includes learning all skills and means of preserving information and knowledge of Nature, Allah has created.

(2) Belief in Allah as the one and the only one Rabb of the universe.

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(3) Understanding the reality of Man himself, which includes research into spiritual, physical, biological, and genetics sciences.

(4) Recognition of the importance of pen and thus honour the writers as the developers and preservers of knowledge.

(5) Discovering knowledge of the unknown that means continuous scientific research to know the Creator by knowing His Creations.

Thus the direction for the future of mankind was pointed out in the first five ayaat of the Revelation of Allah to Muhammad (صلى الله عليه وآله وسلم). It meant that in future only those nations would prosper and get salvation who excel in these five fundamentals.

96.7 BEWARE OF TRANSGRESSION

After focusing our attention on the fundamentals of our own reality and the importance of the instruments of knowledge, following ayaat of the sura Al-Alaq highlight some negative aspects of Man's character. Here is also a warning to the Man, that transgression will be the greatest threat to this new civilization.

"Nay, Indeed, man would transgress all bounds (limits) if he considered himself self-sufficient" كَلَّآ اِنَّ الْاِنْسَانَ لَيَطْغٰٓى ۚ اَنْ رَّاٰهُ اسْتَغْنٰى ۚ

Thus the greatest danger to the civilization is in "self deception of free will" that man is all-sufficient. So he is not in need of any Divine moral code, which is the philosophy of modern secularism also. This trend, if goes unchecked, can result into disastrous consequences. The people who believe so are not only unrealistic but also ungrateful. They overestimate themselves and transgress all moral limits and consequently are the reason for so much tension in the world. Thus the Holy Quran warns mankind not to fall prey to self-deception. They are always in need of Divine Guidance.

Modern Western civilization is a typical example of these two ayaat. It suffers with the euphoria of transgression and false impression of free will. Thus, secular philosophy has taken Man far away from his spiritual reality as well as from his Creator. Its stress on "Free will" has made people cross over all bounds of humanity and spiritual as well as worldly codes. Thus, instead of adding to the peace and happiness in the world, their technical developments have brought with them worst destruction through the invention of weapons of mass destruction and ruthless pollution of environment. To come out of this self-destructive situation, the revelation in

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ayat 8 reminds mankind to come back to their Creator. اِنَّ اِلٰی رَبِّکَ الرُّجْعٰی ۝ ***"Surely to your Rabb is the final return".*** It is in the highest interest of Man that instead of meeting Allah after death, he should come back to Him while living. For that, Islam teaches mankind that purpose of knowledge should be to develop better understanding of our own position in the Time – Space continuum and thereby, focus on the purpose of our creation. This is the only way of true happiness and unfailing success. The Holy Quran is the Road Map of this life.

96.8 PERSECUTION BY THE OPPONENTS OF THE TRUTH

As soon as Hazrat Muhammad (صلی اللہ علیہ وآلہ وسلم) started preaching about his Prophetic Mission, the people of Makkah and even some of his close relatives became his bitter enemies. They were threatened by the monotheism of Islam because their whole socio-political structure was based upon polytheism and the Quraish were the high priests of this religion.

Ayaat 9-11 speak about the struggle which took place after the first Revelation. Those who were on the right path and enjoined piety were bitterly persecuted. اَرَءَیْتَ الَّذِیْ یَنْهٰی ۝ عَبْدًا اِذَا صَلّٰی ۝ اَرَءَیْتَ اِنْ کَانَ عَلَی الْهُدٰٓی ۝ ***"Have you seen the one who prevents? To a servant of Allah), when he prays? Did you see him not, he is on the guidance (from Allah)"?***

The opponents of the Prophet of Allah (صلی اللہ علیہ وآلہ وسلم) put all types of hurdles in his way to stop him from fulfilling his great mission. He was prevented from praying in the Holy Kaabah. Their leader Umar bin Hasham (famous as Abu Jahl due to his obstinate behaviour), did not hesitate even from physical torture to stop him from prayers. Not only they rejected him but slandered him with baseless allegations. But unabated the Prophet of Allah (صلی اللہ علیہ وآلہ وسلم) continued preaching the Truth at all levels to anyone who came across. The central point of his message is stated in اَوْ اَمَرَ بِالتَّقْوٰی ۝ ayat 12. It is piety, fear and love of Allah. But the opponents, like Abu Jahl had no regard to the high moral stand of the believers, their piety and love and fear of Allah. They, though professed belief in Allah, but were obstinate and ruthless. Ayaat 13-14 throw some light on their attitude. ***"Have you not seen the one who denies (the truth) and turns away? Does he, know not that Allah sees (what he does)?"*** اَرَءَیْتَ اِنْ کَذَّبَ وَتَوَلّٰی ۝ اَلَمْ یَعْلَمْ بِاَنَّ اللّٰهَ یَرٰی ۝

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Since last 1400 years attitude of the opponents of Truth has not changed a bit. They still oppose Islam and the believers are made to without regard to reason or morality.

96.9 TYRANNY ENDS IN DISGRACE

To counter their aggression, injustice and hatred of Islam, the message of ayaat 14-18 is to stand up against tyranny and ignorance. You will be opposed and persecuted. However, in the end truth will win over falsehood. So endure, as did the Messenger of Allah (صلى الله عليه وآله وسلم). Allah Subhana Hu is always at the back of His Mujahideen. It is assured by ayat 14. أَلَمْ يَعْلَمْ بِأَنَّ اللّٰهَ يَرٰى ۝ ***"Does he know not that Allah sees (all)"?*** Everything is under His Eye. Every good and bad act is being watched and recorded by Him. If the opponents of truth seem successful for a while, it is to test the upholders of the Truth. Allah gives them time to mend and repent. But in the end, as warned in ayaat 15-18, they will have no helper. They will be disgraced in this life and in the life hereafter. ***"Nay! If he desists not, We will merely drag him down by the forelock. A lying, sinful (forehead). Then let him call (for help) his comrades. We too shall call out the guards of Hell (forces of punishment to deal with him)".***

كَلَّا لَئِنْ لَّمْ يَنْتَهِ ۙ لَنَسْفَعًا ۢ بِالنَّاصِيَةِ ۝ نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ ۝ فَلْيَدْعُ نَادِيَهٗ ۝ سَنَدْعُ الزَّبَانِيَةَ ۝

Thus falsehood cannot stand for long before the Truth. Ultimately the Truth must win and falsehood fail. Indeed falsehood is destined to fail. InshAllah, the opponents of Truth are disgraced in this life also but their real misfortune will start after their death. Then they will be dragged into disgrace of hell, pulled by forelocks because of their lying and sinful foreheads.

Ayat 16 نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ ۝, "A lying, sinful forelock", may also mean that effects of lies and sins are printed on the forehead of a man that the people with insight can recognize also. Anyway, the ultimate resort of the opponents of Truth will be Hell. As said in ayat 17, فَلْيَدْعُ نَادِيَهٗ ۝ there they will call for their comrades for help but it will be of no avail. If they try to get out of Hell, guards on it will push them back.

96.10 PROSTRATE TO GET CLOSER

The last ayat 19 advises Man, if you wish to escape from the fate of the sinful then do not obey them and keep your heart and soul focused on Allah Subhana Hu to whom is our final return. The advice is very comprehensive and clear. ***"And indeed obey not him (the opponents of Islam), And prostrate yourself in***

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adoration before your Rabb only. And thus get closer (to Him)" كَلَّا ۔ لَا تُطِعْهُ وَاسْجُدْ وَاقْتَرِبْ ۩

Nearness to Allah is the greatest blessing for man. Thus "To get closer to Allah", must be the supreme purpose of life of every true Muslim. For this we must reject the transgressors (Taghoot) and from the depths of our hearts declare (لا اله الاالله) "There is no god except Allah". With its sincere declaration our journey towards Allah begins. How close we can reach? There is no limit but the formula given in ayat 19, ***"Prostrate and get closer"*** وَاسْجُدْ وَاقْتَرِبْ ۩. It means that our nearness (قرب) to Allah is proportional to the intensity of submission to Him. As we place our forehead on ground before our Creator in repentance and gratitude, we begin to feel the taste of His Presence. We do the same in the five times prayer daily, but unfortunately for most of us it has become a ritual only. To get closer to Allah, our Salat must be performed with devotion and gratitude to Him. There must be resolve to shun away from the evil of all sorts and thus establish His sovereignty on Earth.

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سُوْرَةُ الْقَدْرِ

SURA AL-QADR

Revealed in Makkah, has 5 Ayaat

With the Name of Allah, Ar-Rahmaan, Ar-Raheem	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝
1. Indeed, We sent that down (the Holy Quran) in the Laila-Tul-Qadr (A night of the great value)	اِنَّآ اَنْزَلْنٰهُ فِىْ لَيْلَةِ الْقَدْرِ ۚ ۝١
2. And what shall make you understand, what Laila-Tul-Qadr is?	وَمَآ اَدْرٰىكَ مَا لَيْلَةُ الْقَدْرِ ۝٢
3. Laila-Tul-Qadr! (It is) better than a thousand months	لَيْلَةُ الْقَدْرِ ۙ خَيْرٌ مِّنْ اَلْفِ شَهْرٍ ۝٣
4. Therein descend in that (Night) the angels and the Rooh, with the permission of their Rab– with all Decrees (Amr)	تَنَزَّلُ الْمَلٰٓئِكَةُ وَالرُّوْحُ فِيْهَا بِاِذْنِ رَبِّهِمْ ۚ مِنْ كُلِّ اَمْرٍ ۝٤
5. Peace!....., It is, till the break of dawn	سَلٰمٌ ۛ هِىَ حَتّٰى مَطْلَعِ الْفَجْرِ ۝٥

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EXPLANATION AND INTERPRETATION

97.1 INTRODUCTION

Sura Al-Qadr deals with some of the great realities of the metaphysical worlds. It speaks about a blessed Night in which the Holy Quran was released from the higher spiritual planes to the lower ones. From there onward it was gradually revealed on Hazrat Muhammad (صلى الله عليه وآله وسلم) according to the needs of his Prophetic Mission in the next 23 years. As an example, we may say that it was like the releasing of a document by the Government after which information contained therein may be passed over to the public on the need basis by the concerned authorities. We may also understand it in these days with the release of information on internet. It is first fed to a supercomputer from where it is accessed by the users on demand at their computer terminals.

After release of the Holy Quran to the lower spiritual planes, the angel Gibraeel (عليه السلام) was assigned with the task of revealing it to the last Messenger of Allah (صلى الله عليه وآله وسلم) according to the Divine plan.

The name Laila-tul-Qadr means the "Night of great value" or the "Night of Destiny". It is on this night when the Destiny of mankind rose to new heights with the advent of the Holy Quran. In the Divine plan, its value is more than that of 1000 months. One should appreciate that unique honor given to this night is because of its being the night of the Holy Quran. Keeping this in mind, reflect into the honor of the man who adopts it as the guiding criterion and lives accordingly.

97.2 BACKGROUND

Before his Prophetic Mission, Messenger of Allah (صلى الله عليه وآله وسلم) had lived a quiet life in Makkah. For his good manners, sound judgment, honesty and truthfulness, people gave him the titles of "Al-Ameen" (الامين) and "Al-Sadiq" (الصادق); "The Most Honest", and " The Most Truthful ". He was descendent of the prophet Ibraheem (عليه السلام) and came from the tribe of Quraish. In those days, they were the high priests of paganism and worshipped idols as gods. The Holy Kaabah itself housed 360 idols. Muhammad (صلى الله عليه وآله وسلم) hated idolatry since childhood and never took part in pagan rites. As he passed 30, he felt peace in seclusion of a cave at the top of a hill called Hira about 3 kilometres outside Makkah. It is here, that

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on the Night of Destiny (ليلةالقدر), in the month of Ramadhan, first time in his life he saw on the horizon a Light-Being. It was Angel Jibraeel (عليه السلام). He revealed upon him the first five ayaat of sura Al-Alaq (For details, please see sura Al-Alaq) and thus the process of the Divine Revelation started.

97.3 SIGNIFICANCE OF THE IMPORTANT TIMES

Important events make the time of their occurrence important also. Same is the case with Laila-tul-Qadr. It is the honored night as the Holy Quran was released from the highest spiritual planes to the lower ones for onward revelation to the earthly world on this night. To make us realize its importance, the Creator of the Universe after having told; ***"We descended it (The Holy Quran) on Laila-tul-Qadr,*** puts the question, ***"And, What shall make you understand, what Laila-tul-Qadr is?"*** وَمَآ اَدْرٰىكَ مَا لَيْلَةُ الْقَدْرِ ۚ

The Holy Quran has been revealed in two stages. First stage was accomplished on the Laila-tul-Qadar when all of it was descended from Lauh-e-Mahfooz to the earthly spiritual plane. Then from thereon it was revealed on Hazrat Muhammad (صلى الله عليه وآله وسلم) ayat by ayat in the next 23 years through the Jibraeel (عليه السلام) for the guidance of mankind (Fig 1).

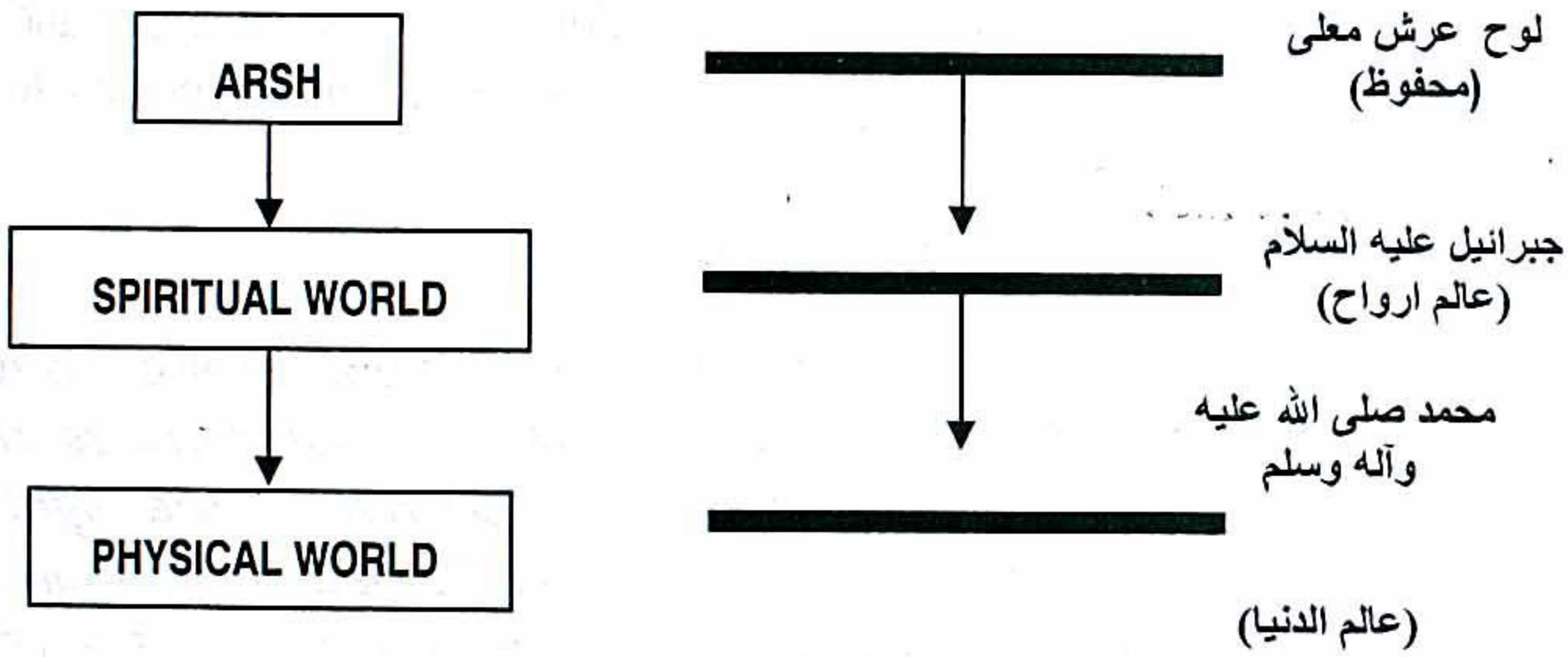

Fig 1: Two Stage Revelation of the Holy Quran

97.4 RELATIVE IMPORTANCE OF TIME AND SPACE

The event of the issuance of the Holy Quran to the earthly spiritual plane has made that night very special. Thus it is called Laila-tul-Qadr. As revealed in ayat 3 ***"In***

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its importance it is better than 1000 months". خَيْرٌ مِّنْ اَلْفِ شَهْرٍ Taking a month on average of 30 days, its blessed importance is more than 30,000 normal days. Therefore value of any good deed performed on this night will be 30,000 times of its normal Sawaab. The Spiritual journey of 1,000 months can be covered in this single night only. Two-point Salat will bring reward of 60,000 points. Remembering Allah one time will be as if you have remembered Him 30,000 times.

From here, we can also derive the corollary that importance of a given time is relative to the event assigned to it. On this logic one should also appreciate the significance of the birthday of the last of the Messenger of Allah (صلى الله عليه وآله وسلم) or of the Hajj days and other sacred occasions of Islam. You can also judge it from the statement of Allah Subhana Hu in the Holy Quran about some of His chosen prophets, ***"May peace be on the Day they were born".*** Thus their birthday is special in the sight of Allah Subhana Hu also.

Same is true for the significance of a place. Its importance is also with reference to the event that took place on it. In turn, importance of a deed is relative to the place where it is performed. For example, one salat performed in Bait-Ullah is 100,000 times in reward, whereas in Masjid-e-Nabwi, it is 50,000 times. On the relative scale, the same must be true to other holy places associated with the life of the true servants of Allah (والله اعلم). Thus there is no point in disputing over the importance of the birthday of the last Messenger of Allah (صلى الله عليه وآله وسلم) and its celebration within the domain of 'Shariat'.

97.5 WHICH NIGHT IS LAILA-TUL-QADR?

Due to 30,000 times reward factor of Laila-tul-Qadr, naturally everyone is keen to know, "When shall it fall?" ***Hazrat Ayesha (رضى الله عنها) narrates that Messenger of Allah*** (صلى الله عليه وآله وسلم) ***said, "Search for the night of Qadr in the odd nights of the last ten nights of Ramadhan" (Sahih Al-Bukhari).*** Besides, from a Hadith narrated by Saeed Al-Khudri (Razi Allah Anho), it appears that one of the signs of Laila-tul-Qadr may be rain or slight drizzle in the morning of that night. ***Messenger of Allah is reported to have said, "Whoever was in Etikaaf should stay in Etikaaf for the last ten days of Ramadhan, for I was informed of the date of the Night of Qadr, but I have been caused to forget it (In the dream). I saw myself prostrating in mud and water in the morning of that night." "So look for it in the last ten nights and in the odd ones of them".*** Saeed Al-Khudri (رضى الله عنها) states that *it*

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rained that night and roof of the mosque dripped as it was made of leaf stalks of date palm. He says, "I saw with my own eyes marks of mud and water in the forehead of the prophet (صلى الله عليه وآله وسلم) *in the morning of twenty first" (Sahih Al-Bukhari).*

97.6 RECOGNITION OF LAILA-TUL-QADR

It should be noted that Laila-tul-Qadr follows the lunar calendar. Thus, over 36 years, it rotates through all the days of the year. Since round the globe it takes 24 hours to complete the one cycle of day and night, so every part of earth will experience this blessed night at different times. However, if from the Hadith quoted above we take Madina-tul-Munawwara as the reference point, then in the search of Laila-tul-Qadr count of the nights of Ramadhan should be according to Madni Time, so will be our reference of odd or even nights.

Anyway to recognize this glorious night, following clues may be helpful.

1. Most likely it is one of the nights of the last ten days of Ramadhan, preferably one of the odd nights i.e. 21st, 23rd, 25th, 27th, 29th. However, even nights cannot be ruled out.
2. It may be associated with cloudy sky, some drizzle or rain also, particularly in the morning.
3. The morning of the following day may be hazy and sunrays may not also be that penetrating.
4. As pointed out in ayat 5 ***"Peace it is, till the rising of Dawn".*** سَلٰمٌ هِيَ حَتّٰى مَطْلَعِ الْفَجْرِ a very special significance of that night is the feeling of natural peace and happiness.

Those awake on that night would experience a special sense of spiritual enlightenment and peace. And if you are asleep, you will have especially peaceful deep sleep. Also due to the peaceful state of mind, keeping awake on that Night is rather difficult. However, if you are lucky to be awake, do not look for any physical experimental evidence but concentrate upon your spiritual development by Duaa, Zikr and Salat for Allah and Darood on His Messenger (صلى الله عليه وآله وسلم). Experience of Laila-tul-Qadr is not something physical but a unique rare spiritual experience.

97.7 ETIKAAF

Etikaaf is to stay and confine oneself within the boundaries of the Mosque. Thus cut off from the normal worldly routine is to remain busy in the meditation, offering prayers and study of the Holy Quran etc.

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It was the practice of the Messenger of Allah (صلى الله عليه وآله وسلم) that he always spent the month of Ramadhan in etikaaf, at least the last ten days. ***It is narrated by Hazrat Ayesha (رضى الله عنها) "With the start of the last ten days of Ramadhan, the prophet (صلى الله عليه وآله وسلم) used to tighten his waist belt and used to keep awake all the nights and perform Salat (prayer) and also used to keep his family awake for the Salat" (Sahih Al-Bukhari).*** Since the spiritual rewards of this single night are tremendous equivalent to almost one full lifetime spent in prayers, piety and good deeds, we should also preferably do the same. With this intention, even the sleep time is full of rewards.

It is also the best time for review of our lives and repentance about our sins, faults and weaknesses and thus seeking the forgiveness of Allah with the firm resolve to improve in future.

97.8 DESCENDING OF THE DESTINY

Ayat 4 highlights another great spiritual feature of Laila-tul-Qadr, ***"There in it the Angels and the Rooh descend by the leave of their Rabb with all Decrees."*** تَنَزَّلُ الْمَلٰٓئِكَةُ وَالرُّوْحُ فِيْهَا بِاِذْنِ رَبِّهِمْ ۚ مِنْ كُلِّ اَمْرٍ ۛ. This means that events are pre-destined by Allah i.e. they are first created in the spiritual domain from where they are released to appear in the physical world. On Laila-tul-Qadr the angels and the Rooh descend down with them to earthly world with the leave of Allah (Rooh in its meanings is a class of great spiritual beings which may include especially honored angels and souls of the truly blessed servants of Allah).

Angels and spirits are integral part of the spiritual worlds and perform duties assigned to them by Allah Subhana Hu, the Creator of everything. Descending of angels and Rooh with the events at Physical plane on Laila-tul-Qadr may also mean that once every year, spiritual worlds come closest to the physical world on Laila-tul-Qadr.

As for as the world is "pre-programmed or not", opinions in the scientific circles have been changing with time. In the early 20th century when secularism was at its peak, the West jealously preached doctrine of 'Absolute Free Will'. However, situation changed a lot in the late 20th century. Einstein's theory of Relativity made it clear that laws of nature are unchangeable and fixed i.e. pre-destined. Latter scientific into para-psychology, particularly about the behaviour of identical twins, role of genes, science of dreams, study of the near death experiences, phenomena of Extra Sensory

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Perceptions, (ESP etc.) also points out that events may be really predestined. This is to say that they first appear in metaphysical dimensions and later therefrom are released in the physical world to be experienced by mankind[25],[26],[27]. Thus man does not create events but only reacts to them. Destiny is pre-programmed; our free will is limited to our reaction to it. Good reaction will produce good reward and bad reaction will produce ugly results. An example of it is reflection of light from any surface. Incident ray depends upon the source and reflected ray on the quality of the surface of reflection (Fig 2).

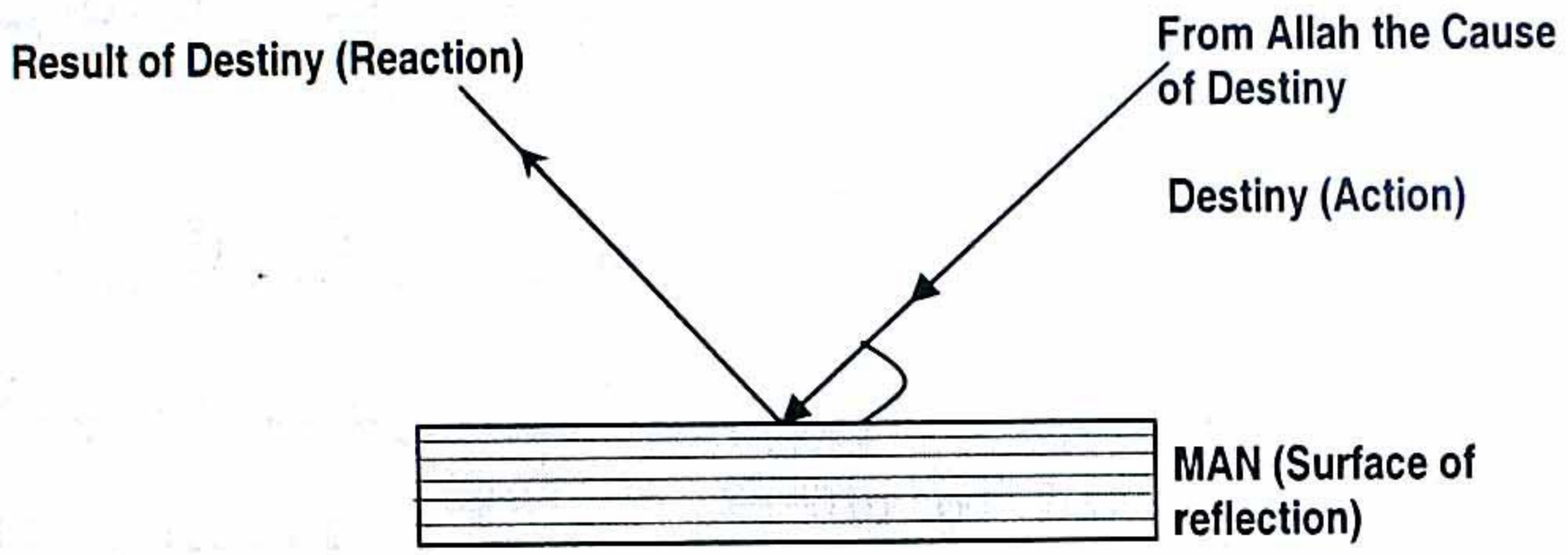

Fig 2: Concept of Destiny and Resultant life

25 Sultan Bashir Mahmood, "Cosmology and Human Destiny, with Reference to Sunspots" Dar-ul-hikmat Islamabad.
26 Sultan Bashir Mahmood, "Doomsday and Life after Death" Dar-ul-Hikmat Islamabad.
27 Sultan Bashir Mahmood, "Marvaa i.e. Beyond Physics" Dar-ul-Hikmat Islamabad.

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سُوْرَةُ الْبَيِّنَةِ

SURA AL-BAIYYINAH

Revealed in Madina, has 8 Ayaat

With the Name of Allah, Ar-Rahmaan, Ar-Raheem

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝

1. **Those among the people of the Book who denied (the Truth); and those who made partners with Allah, (before this Revelation used to offer excuses) that, they would not abandon (their beliefs) until there would come to them the Clear Evidence of Truth**

لَمْ يَكُنِ الَّذِيْنَ كَفَرُوْا مِنْ اَهْلِ الْكِتٰبِ وَ الْمُشْرِكِيْنَ مُنْفَكِّيْنَ حَتّٰى تَاْتِيَهُمُ الْبَيِّنَةُ ۝

2. **A Messenger from Allah, reciting to them pure and holy pages (of the Revelation from Allah)**

رَسُوْلٌ مِّنَ اللّٰهِ يَتْلُوْا صُحُفًا مُّطَهَّرَةً ۝

3. **Wherein there are Eternal Discourses (Ordinances ever true)**

فِيْهَا كُتُبٌ قَيِّمَةٌ ۝

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وَمَا تَفَرَّقَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ
اِلَّا مِنْ م بَعْدِ مَا جَآءَتْهُمُ الْبَيِّنَةُ ۝

4. And (Alas!) those who had been given the Book (Jews and Christians) differed not but after that there had come to them the Clear Evidence (The Messenger of Allah (صلى الله عليه وآله وسلم) and the Holy Quran)

وَمَآ اُمِرُوْٓا اِلَّا لِيَعْبُدُوا اللّٰهَ مُخْلِصِيْنَ
لَهُ الدِّيْنَ ۙ حُنَفَآءَ وَيُقِيْمُوا الصَّلٰوةَ
وَيُؤْتُوا الزَّكٰوةَ وَذٰلِكَ دِيْنُ
الْقَيِّمَةِ ۝

5. And they were commanded not but to worship Allah only, being devoted in faith for Him, being straight and sincere, and to establish prayers, and to pay the Poor–due (Zakat). And (remember) that is the infallible True Religion

اِنَّ الَّذِيْنَ كَفَرُوْا مِنْ اَهْلِ الْكِتٰبِ
وَالْمُشْرِكِيْنَ فِيْ نَارِ جَهَنَّمَ خٰلِدِيْنَ
فِيْهَا ط اُولٰٓئِكَ هُمْ شَرُّ الْبَرِيَّةِ ۝

6. Indeed those who (despite the clear Evidence) disbelieve (in Islam and Hazrat Muhammad (صلى الله عليه وآله وسلم) among the People of the Book and the polytheists, they will dwell forever in the fire of Hell
They are the worst of all creatures

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إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ۙ أُولَٰئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ۚ

7. Indeed, those who have believed (In the Islam and Muhammad (صلى الله عليه وآله وسلم) and do righteous deeds, they are the best of all creatures

جَزَاؤُهُمْ عِندَ رَبِّهِمْ جَنَّاتُ عَدْنٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۖ رَّضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۚ ذَٰلِكَ لِمَنْ خَشِيَ رَبَّهُ ۚ

8. Their reward is with their Rabb, Gardens of perpetual Bliss, beneath which streams flow. They shall dwell therein forever. Allah is pleased with them, and they are pleased with Him. That is (reward) for him, who fears his Rabb

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EXPLANATION AND INTERPRETATION

98.1 INTRODUCTION

Before the advent of the Messenger of Allah (صلى الله عليه وآله وسلم), Books revealed earlier had been corrupted through revision after revision. Consequently, their followers had gone astray from the real teachings of their prophets. Everywhere, humanity had degraded morally to the lowest ebb. On the overall, as per the historian Prof. Gibbon[28], people all over the world were thoroughly corrupt, civilization built on old religions was tattered everywhere, and people waited for the Saviour whose advent had been predicted by the earlier prophets. Each group believed that he will bring about the Renaissance of its religion over others. In these circumstances, many people were waiting for the new revealed Guidance from Allah to find the Right Way. Even the polytheists and the pagans offered excuses for their wrong doings. The opening ayat 1 of sura Al-Baiyyinah describes this state of mind: ***"Those among the people of the Book who denied (their Book) and those who made partners with Allah (offered excuses) that, they were not going to abandon (their beliefs) until there would come to them the Clear Evidence of Truth".*** لَمْ يَكُنِ الَّذِيْنَ كَفَرُوْا مِنْ اَهْلِ الْكِتٰبِ وَ الْمُشْرِكِيْنَ مُنْفَكِّيْنَ حَتّٰى تَاْتِيَهُمُ الْبَيِّنَةُ ۙ

98.2 ADVENT OF HAZRAT MUHAMMAD (صلى الله عليه وآله وسلم)

In this situation, according to the predictions made by their prophets, scholars of different religions were waiting for the last Messenger of Allah (صلى الله عليه وآله وسلم). For example, the Jewish people were waiting for the Saviour, as Hazrat Musa (عليه السلام) had said, "Thy Lord, Thy God will raise up unto thee a prophet from among of thy brethren" {the Arabs who were cousin brothers to Bani Israeel} like unto me; unto him ye shall believe"[29]. Similarly, Jesus (عليه السلام) had also told his followers about the coming of "The Comforter" after him and advised them to believe in him[30]. One is surprised to see many references to the Last Messenger of Allah (صلى الله عليه وآله وسلم) in the Hindu scriptures also[31]. However, all of them were under the false

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28 Gibbon, "History of the World"
29 (Deut XVIII – 15 quoted by Abdullah Yousaf Ali) The Holy Quran Text Translation of Commentary'
30 (John XIV – 16; XV 26 and XVI 27, Abdullah Yousaf Ali) The Holy Quran Text Translation of Commentary'
31 Dr. Waid Purkash, Kalki Otar and Muhammad, the Messenger of Allah (صلي الله عليه وآله وسلم), Book, published Paryag University India).

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notion that when the Promised Maseeh comes, he will work for the glory of their religion only.

At last, when the Promised Messenger of Allah came and called people to Islam, the religion of all the earlier prophets, most of the people, Jews and the Christians specially, refused to believe in him. Priestly classes to safeguard their own vested interests led the opposition and so divided the people in rival groups. Thus this irresponsible attitude is lamented in ayat 4 ***"And those who had been given the Book did not differ, but after there came to them the Clear Evidence of Truth".*** وَمَا تَفَرَّقَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ اِلَّا مِنْ م بَعْدِ مَا جَآءَتْهُمُ الْبَيِّنَةُ ۚ

They refused to acknowledge him, because they were not really seeking the Truth, but glory of their own concocted religions only to gain worldly power for them. Thus when the promised Messenger of Allah (صلى الله عليه وآله وسلم) began to preach the True Religion of Islam they felt threatened and so opposed him tooth and nail. In this respect, opposition of the polytheists was understandable, but most unfortunate behaviour was of the Jewish and Christian priests. They not only denied him but also supported polytheists and spearheaded the debate to create doubts about the Truth of the new Prophet (صلى الله عليه وآله وسلم) and his Teachings. Unfortunately, they have not stopped their filthy propaganda even after more than 1400 years. Foolishly, they still wait for Maseeh of their own kind.

98.3 BLESSINGS OF ISLAM

As for the polytheists, some of them were lucky to reject idolatry and accepted Islam. A few among the Jews and Christians also accepted the Truth but majority remained stuck to their distorted faiths. However, over the period Islam has greatly influenced reformation movements in Christendom. Emergence of different movements such as Protestantism, French Revolution and Communism etc. were as a result of reaction against the established Roman Catholics Church. So far so that Hindus are also now apologetic to polytheism. Offshoot religious movements like the Sikhism and Bhagati were also born consequent to the influence of Islam on Hinduism. Ayat 4 quoted above, predicted this type of turbulence in the already established religions.

No surprise that most of the polytheists have departed from their old insistence on polytheism and many of them if not accepted Islam, have modified their

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stance. But unfortunately majority of the so-called Jews and Christians have hardened in their attitude against the true religion of Allah. Their enmity is not for their love of Musa (عليه السلام) or Jesus (عليه السلام), but for the jealousy to Islam by their priestly classes.

98.4 THE INFALLIBLE TRUE RELIGION

Ayat 5 reminds mankind that Islam is not a new creed but culmination of the religions of all true prophets of Allah before Muhammad (صلى الله عليه وآله وسلم). It is the infallible true religion for all mankind of all the times ذٰلِكَ دِيْنُ الْقَيِّمَةِ. Its salient features, as described in ayat 5, are the same what was taught by the earlier prophets to their nations, ***"All of them had commanded their people not to worship but Allah only, with devotion in faith for Him only, being straight and sincere in religion, and to establish regular prayers, and to pay the Poor-due (Zakat). This is the Universal True Religion"***

وَمَآ اُمِرُوْٓا اِلَّا لِيَعْبُدُوا اللّٰهَ مُخْلِصِيْنَ لَهُ الدِّيْنَ ۙ حُنَفَآءَ وَيُقِيْمُوا الصَّلٰوةَ وَيُؤْتُوا الزَّكٰوةَ وَذٰلِكَ دِيْنُ الْقَيِّمَةِ ۚ

Form this ayat we can easily see that Islam is the pure and straight religion of all the Messengers of Allah (peace be upon them). As a believer of Islam it is obligatory upon us that:

1. We fulfil the rights of our Creator, and worship none else but Him only, with full devotion and sincerity.
2. At the community level, we establish proper institutions (mosques and schools) to organize regular prayers to worship Allah only.
3. We have faith in all of the Messengers of Allah and respect other religions.
4. We accept Mohammad (صلى الله عليه وآله وسلم) as the last Messenger of Allah, on whom the religion of Islam was completed; take him as the Role Model, and obey him in all matters, spiritual or worldly.
5. We care for the human rights; particularly pay the Poor-due (zakat) to the needy and look after the destitutes in the society.
6. We believe in the Holy Quran as the Book of Allah, a Clear Evidence, Divine Truth and the only acceptable Criterion to decide between the wrong and the right near Allah.

98.5 THE WORST OF ALL CREATURES

After advent of the Saviour (صلى الله عليه وآله وسلم) with the Clear Proofs of Truth, there remains no excuse for anyone not to believe in him. He also made it clear,

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leaving no ambiguity, when he said: ***"By Him in whose hand is Muhammad's soul, there is none amongst the Jews and Christians who hears about me and then dies without believing in the Message with which I have been sent, but he will be from the dwellers of the (Hell) Fire" (Sahih Al-Bukhari).***

Ayat 6 certifies this future for the non-believers. ***"Indeed those who (despite the Clear Evidence of the Holy Quran and promised prophet Muhammad (صلى الله عليه وآله وسلم) disbelieve among the People of the Book and the polytheists, they will dwell forever in the fire of Hell. They are the ones who are the worst of all creatures":***

إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا ۚ أُولَٰئِكَ هُمْ شَرُّ الْبَرِيَّةِ ۞

98.6 WONDERFUL REWARD

Let it be reminded again that Islam is not any new religion invented by Muhammad (صلى الله عليه وآله وسلم) but continuation and completion of the religions of all the earlier Prophets of Allah Subhana Hu. So, it is the religion for every man and woman of upright nature. Accordingly, they must establish regular prayers for their Creator, and pay the poor–due (Zakat), to support the "Have Nots" of the society. Those who believe and practice it, as said in ayat 7, are the best of the creation of Allah. إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ۙ أُولَٰئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ۞ They are congratulated in the ayat 8,

"Their reward is with their Rabb, Gardens of perpetual bliss– Beneath which streams flow. They shall dwell therein forever".

جَزَآؤُهُمْ عِندَ رَبِّهِمْ جَنَّٰتُ عَدْنٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا ۖ

Acceptance of the deeds depends on fulfilment of the following two basic conditions:

1. The intention behind the deeds must be for the pleasure of Allah only without any show off, gaining praise or fame and other personal benefits.
2. They must be performed in accordance with the practice of the Allah's Messenger, the last of the prophet (صلى‌الله عليه وآله وسلم). ***"If somebody innovates something which is not present in the Quran or Sunnah, that deed will be rejected" (Sahih Al-Bukhari).***

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Reward of those who believe and live for the pleasure of Allah is immense. ***"Allah is pleased with them and they are pleased with Him. That is (reward) for him, who fears his Rabb".***

رَضِيَ اللّٰهُ عَنْهُمْ وَرَضُوْا عنه ۚ ذٰلِكَ لِمَنْ خَشِيَ رَبَّهٗ ۚ

The true believers fear Allah for their love to Him. They are afraid for their own shortcomings lest they fall short in the sight of their Rabb for not matching the standards of approvals laid down by Islam. This feeling is called Taqwa (تقوی). Indeed, truly successful are the ones, who completely identify themselves with Allah and His Messenger (صلی اللہ علیہ وآلہ وسلم). For them Rasool Allah (صلی اللہ علیہ وآلہ وسلم) has advised, ***"Cultivate characteristics of Allah in you".*** تخلّقوبااخلاق اللہ . In this regard his own example is the ideal to follow. As revealed in ayat 8, quoted above such believers are well pleased with Allah and He is well pleased with them.

Messenger of Allah (صلی اللہ علیہ وآلہ وسلم) ***is reported to have said that Allah will speak to the people of Jannat, "O the people of Jannat!" They will say, "Labbaik, O! Our Lord and Sa'adiq"! Allah will ask, "Are you pleased?" They will say, "Why should we not be pleased and you have given us what you have not given to anyone of your creations?" Allah will say, "I will give you something better than that" They will say, what is better than this" Allah will say, "I will bestow My good Pleasure and Contentment upon you so that I will never be angry with you forever" (Sahih Al-Bukhari).*** May be that we are also one of them who deserve this wonderful Reward from our loving Creator.

O Allah! We seek your forgiveness and pray for the Guidance on the Right Path leading to Jannat.

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99

سُوْرَةُ الزِّلْزَالِ

SURA AZ-ZILZAAL

Revealed in Madina, has 8 Ayaat

With the Name of Allah, Ar-Rahmaan, Ar-Raheem بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝

1. **(Think of) When the Earth is shaken to her utmost convulsion** اِذَا زُلْزِلَتِ الْاَرْضُ زِلْزَالَهَا ۙ

2. **And when the Earth throws out its burdens** وَاَخْرَجَتِ الْاَرْضُ اَثْقَالَهَا ۙ

3. **And the man cries out, (in distress) "What is the matter with it"?** وَقَالَ الْاِنْسَانُ مَالَهَا ۚ

4. **That is the Day, when it will relate her Chronicles (whatever happened on it)** يَوْمَئِذٍ تُحَدِّثُ اَخْبَارَهَا ۙ

5. **Because your Rabb will inspire it accordingly** بِاَنَّ رَبَّكَ اَوْحٰى لَهَا ؕ

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6. That is the Day, when mankind will proceed on in scattered groups, so that they see their deeds	يَوْمَئِذٍ يَّصْدُرُ النَّاسُ اَشْتَاتًا ۙ لِّيُرَوْا اَعْمَالَهُمْ ۚ
7. Then, whosoever has done an atom's weight of good, shall see it	فَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَّرَهٗ ۚ
8. And whosoever has done an atom's weight of evil, shall see it (also)	وَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَّرَهٗ ۚ

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EXPLANATION AND INTERPRETATION

99.1 INTRODUCTION

Sura Az-Zilzaal points out to some extraordinary future earthquakes before the final Doomsday of the Earth. To comprehend its meanings, it should be appropriate here to briefly review the Geology of the Earth itself.

It is like a round ball of average diameter of 6000 miles (fig 1) slightly bulged at the equator and depressed on poles. This happened due to its rotation around its own axis, which is inclined at 67 1/2 degree. Presently, its day consists of 24 hours but three billion years ago, it used to be of about 9 hours only. This means that in its beginning the Earth used to rotate much faster. Deeper in its core, matter is much denser and hotter. For example, in the interior core of the Earth, it has average density of 6.9, whereas in the outer crust it is 2 to 2.5 only. So the major weight of the Earth is inside it. Central core is said to be made of Iron at temperature of about 4500 degree centigrade. It is also squeezed under very high pressure, about ten million kilograms per centimetre square. Probably, due to relative motion of different radial zones, millions of amperes of electric current also flow in the core along the poles. External magnetic field of the Earth is a manifestation of the inner electric currents.

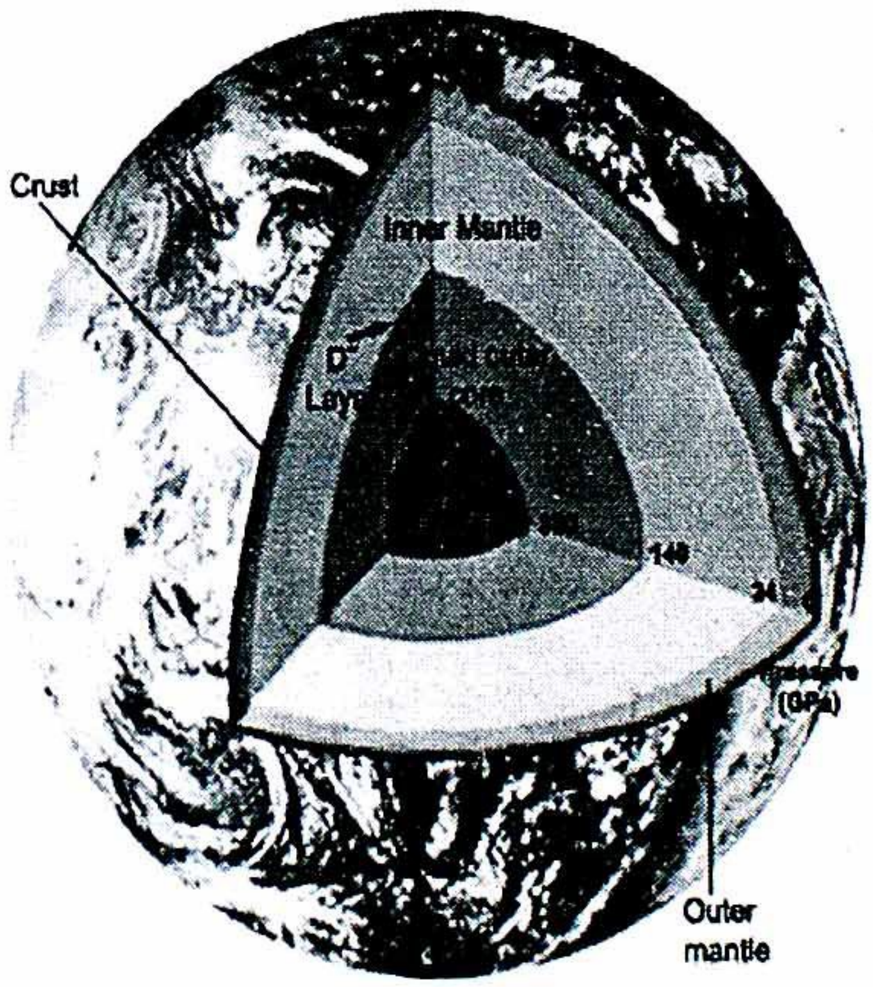

Fig 1: Construction of the Earth

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The outermost regions of the Earth consist of 72% water. Deepest ridges in the sea are deeper than 30,000 ft i.e. Himalayas will sink down there. Just below the crust of the Earth there are pockets of compressed gases that sometimes ooze give out lava as volcanoes. The outside crust is in the shape of floating plates on the interior hot plastic matter, like the ships float on water. These are called tectonic plates. Since the plastic parts are in constant motion, the floating plates sometimes press or slide with each other and may also crash. When it so happens, we experience large earthquakes. In the process of squeezing, sometimes matter may also ooze out to create bulges in the form of mountain heights.

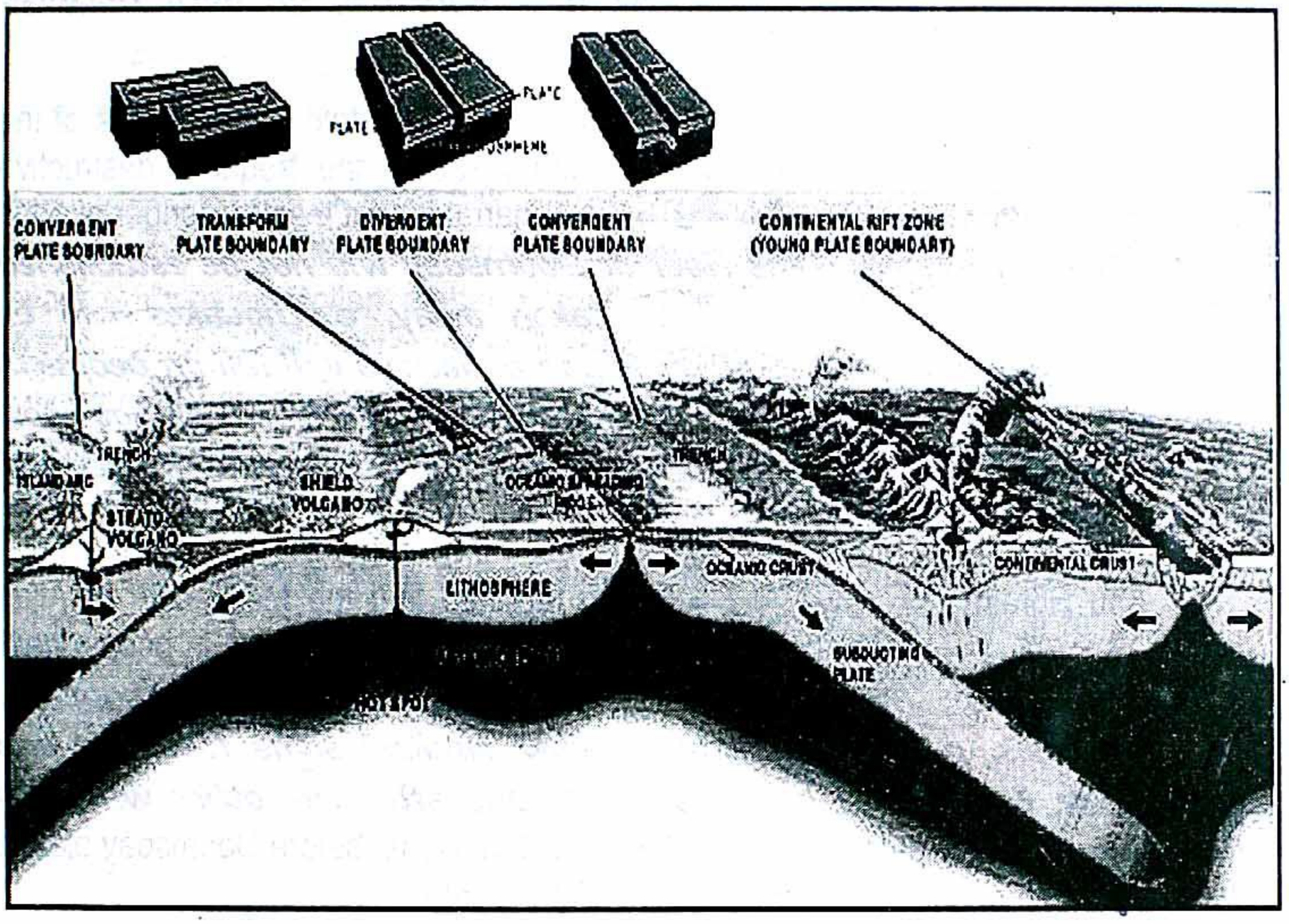

Fig 2: Floating Plates

Besides the possibilities of internal hazards, the Earth is also under constant external threat from the meteors falling towards it from outer space. Fortunately, most of them are burnt in the way by frictional heat in the upper atmosphere. Moreover, the Earth is also subjected to attack of cosmic particles, some of them like the neutrinos, pass through its 12,000 miles thickness as easily as a light ray passes through a glass plate.

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99.2 SIGNS OF THE COMING DOOMSDAY

With these observations about the Earth, let us now try to understand the meanings of the revelation. The events described in the first five ayaat relate to the period of great convulsion on the Earth before its Doomsday.

"(Think of) When the Earth is shaken with her utmost convulsion, And when the Earth throws out (from within) its burdens. And then the man cries out, (in distress) "What is the matter with it"? On that Day, it will relate her Chronicles (whatever had happened on her). Because your Rabb inspires it accordingly".

The Messenger of Allah (صلى الله عليه وآله وسلم) foretold various signs of the coming Doomsday of the Earth. One of them is about the frequent destructive earthquakes. Abu Huraira (رضىالله تعالى عنه) has narrated that the Messenger of Allah (صلى الله عليه وآله وسلم) said, ***"The Hour of Doomsday will not be established until (religious) knowledge will be taken away, earthquakes will be frequent, time will pass quickly, trials and afflictions will fall on people in many ways, and murders will be common, where the killer will not know the victims and the victims will not know the killers; And money will overflow among you" (Sahih Al-Bukhari).***

Abu Huraira (رضىالله تعالى عنه) also reported that the Messenger of Allah (صلى الله عليه وآله وسلم), after having told about various types of vices in people near the Doomsday, said; "***look at that time for, Violent winds, earthquakes, metamorphosis, pelting rains, and (other similar) signs following one another like beads of a necklace falling one after the other when its string is cut"*** [32]. For detailed study of the predicted events before Doomsday please refer to S.B. Mahmood[33], Doomsday and Life After Death[33].

If we compare the present situation with the predictions about Doomsday made over 1400 years ago by the last Messenger of Allah, one is surprised to note that majority of these have already come true. Accordingly, it seems as if the process of Doomsday is already initiated. If we analyse the available data on earthquakes since the beginning of the 20th century, we will be surprised to note that rate of their occurrence has increased manifolds. According to Munich Insurance Company, rate of

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32 (Tirmidhi, Shama el Mishkat al-Masabih, Chapter Fitnah).
33 Sultan Bashir Mahmood, "Mechanics of Doomsday and life after death" HQRF Islamabad. (1987)

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occurrence of natural calamities has tripled since 1960. All that speaks about that predictions made by the last Messenger of Allah (صلى الله عليه وآله وسلم) are rapidly proving true. Thus the Doomsday might have already set in. As for as how long is this day, it could be anything from one thousand to fifty thousand years of our count, because that is the length of the "Day of Allah" given in the Holy Quran. As for the individuals, Prophet (صلى الله عليه وآله وسلم) has told that his/her death is the entry to Doomsday for everyone. So we must do whatever we can before our departure from the Earth.

99.3 TURNING UPSIDE DOWN

From the opening ayaat 1-3 of sura Az-Zilzaal, we may conclude that with time, frequency and intensity of the earthquakes and volcanoes will gradually increase. Near the final days of Doomsday, the Earth will be shaken with her utmost convulsions. اِذَا زُلْزِلَتِ الْاَرْضُ زِلْزَالَهَا ۚ. Even mountains will break and thrown away. Besides, the Earth will also experience tremendous volcanic activity. As pointed out by ayaat 2, heavier molten matter from the inner core of the Earth will burst out. وَاَخْرَجَتِ الْاَرْضُ اَثْقَالَهَا ۚ. Molten lava will shower down like heavy rains everywhere. In this horrible state, mankind not knowing what to do and where to go, will be running around aimlessly. They will ask each other in despair, "What has happened to earth?" what has happened? وَقَالَ الْاِنْسَانُ مَالَهَا ۚ. But there will be no answer.

Consequently, crust of the Earth will break apart, throwing open its history of billions of years. Graves will be turned upside down. Archaeological remains of the long buried items, inner treasures, minerals, oil and gas resources will be gushing out. The Earth on that day as said in ayat 4, will relate its chronicles as programmed for it by its Creator. يَوْمَئِذٍ تُحَدِّثُ اَخْبَارَهَا ۚ بِاَنَّ رَبَّكَ اَوْحٰى لَهَا ۚ. Ultimately, everything on the Earth will be destroyed and silenced for indefinite period. They will have to wait for the Day of Resurrection to rise again. As told in ayat 6-8;

"On that Day, mankind will proceed on in scattered groups to be shown their deeds. So, whosoever has done an atom's weight of good, shall see it then, And whosoever has done an atom's weight of evil, shall (also) see it then".

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99.4 RECORD KEEPING OF THE DEEDS AND WITNESSING

A very radical idea from ayaat 4-5 appears that the Earth is observing the events performed on it and will relate them when asked for by the Creator. ***"When Earth is shaken, she will relate her chronicles, because thy Lord inspires her" 99(1-5).*** This means that it is living like us with its own brain and memory.

In general, we may say that even so-called inanimate things have a memory system of their own for recording the events. By proper means these could possibly be deciphered also. The Holy Quran tells that on the Day of Judgment, even our own body atoms and the environment we live in, will stand witness to what we have been doing. Holy Prophet Hazrat Muhammad (صلى الله عليه وآله وسلم) explained, ***"Earth is the witness of our deeds. It has no eyes but can see; it has no pen but writes; it has no brain but remembers" (Sahih Al-Bukhari, Sahih – Al-Muslim).***

In the ayaat 36(65) of the Holy Quran, Allah Subhana Hu warns us that on the Day of Judgment even your limbs, hands, feet and skin will spy on you. It says, ***"On that day, We shall seal up their mouths, and their hands will speak out, their feet will bear witness, to what they used to earn." 36(65).*** In the same context ayat 41(20) warns, ***"At length when they reach their Judgment, their hearing, their sight and their skins, all will bear witness against them."***

99.5 POSSIBLE MECHANISM

In the light of modern scientific discoveries, standing witness of our own body parts against us is no longer an incomprehensible thing. Importance of fingerprints in criminology is a wellknown art. But the recent developments in the study of the human bones, hairs, blood, tissues, secretions etc are highly startling. A wealth of information can be obtained about an individual from the study of very small samples of these things taken even from his dead body. For example, Human hair is already being used as a telltale even thousands of years after death. It has been discovered that it holds a permanent record in chronical order of all chemicals that a person had taken. For example, using his hair, it has been found that the 19th century famous English poet John Keats was an opium user.

The most outstanding advancement about the knowledge of the self is in the study of cells and the genes of the living beings. Although a cell is too small to be seen

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even by the powerful microscopes (less than a micron in diameter i.e. 15/10,000,000 cm), but each one of them is complete Human personality in itself. It is like a computer and also a powerhouse. It burns amino acids and carbohydrates as fuel and produces energy to survive. An individual comprises about ten raised to power 14 (i.e. 100,000,000,000,000) such cells. However, each one of them is sufficient to describe the complete history of his master. Given the right environment, it may be possible to preserve them for hundreds of thousands of years after the death. Modern science believes (although it has not been yet possible to demonstrate it) that an individual's body cell may be cultured, just as seed is cultured in moist soil, to reproduce the individual. Technique is already developed for the culture of plant tissues that may be just a beginning in this direction. It may not be too far off now, when handful of earth taken from the degenerated bones of the dead body will reproduce him in the laboratory. This should be possible, since we know from the Holy Quran that in the absolute terms there is no permanent life and thus there is no permanent death either.

As for the record keeping by the inanimate things, this might have been incomprehensible in the past, but at present it is no more a puzzle. We know that each second, trillions of neutrinos and cosmos radiations are showered from the outer space towards the Earth. They are so powerful that some of these even penetrate across the body of the Earth as easily as the light passes through a clear sheet of glass. If in future, neutrino photography is developed it would be possible to see through the body of the Earth with all that is hidden in it.

Besides such flabbergasting novel ideas, the good old silicon memory chips are no less surprising. Each one of these is able to store millions of information bits forever. With every passing day, new miracles of information storage are happening. Now we talk about the ability to record all the volumes of the Encyclopedia of Britannica on the head of a paper pin. Therefore, idea of recording of Human deeds by the atoms of our own bodies should not be surprising.

In the light of scientific discoveries and future possibilities, relating the chronicles and history of the deeds performed on it by the Earth as pointed out in ayaat 4-5, is very much understandable today. How it would be, is a good topic of research.

99.6 DAY OF JUDGMENT AND ACCOUNTABILITY

Earthly doomsday will end into the Universal Doomsday followed by the Day of Resurrection. At that time, as depicted in ayaat 7-8, mankind from all over the time

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space continuum will rush to the Judgment venue. They will see their deeds, being weighed right in front of them. Justice will be done to each one and reward and punishment given accordingly. This great reality has been expressed very clearly in ayaat 7 & 8 of the sura Az-zilzaal ***"And whosoever does good, of an atom's weight, will see it then. And whosoever does evil, of atom's weight, will see it then".*** فَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَّرَهٗ ۞ وَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَّرَهٗ ۞

As for the nonbelievers and hypocrites, charge sheet of their evils will be made publicly and the witnesses will say; ***"These are the ones who lied against their Lord. No doubt! The curse of Allah is on the zalimin*** (ظالمين) ***(polytheists, oppressors and the corrupt)" (Sahih Al-Bukhari).***

As for the believer, they may have an easy go. ***It is narrated by Ibn-e-Umar*** (رضی اللہ تعالی عنہ), ***I heard Allah's Messenger*** (صلی اللہ علیہ وآلہ وسلم) ***saying, "Allah will bring a believer near Him and shelter him with His screen and ask him, "Did you commit such and such sins?" He will say "Yes, my Lord." Allah will keep on asking him till he will confess all his sins and will think that he is destroyed. Allah will say: "I did screen your sins in the world and I forgive them to you today." And then he will be given the record of his good deeds."***

99.7 WEIGHING OF THE DEEDS

Ayaat 7 and 8 refer to the measurement of deeds in terms of weighing. How shall they be weighed? Do they have mass? Question like these can be expected and should be answered logically.

According to physics, weight of anything is the force of attraction due to the gravity of the Earth on its mass. Thus it is the measurement of the pull between the Earth and the thing itself. On this analogy, we may say that weighing of deeds may be the measurement of our Love for Allah. Worldly enticements act in the opposite direction. If the resultant love exceeds for Allah Subhana Hu, the deed is heavier in weight. If it is performed for Shaitaanic reasons, it pulls to Shaitaan. Actual weight is the result of the forces pulling in opposite directions (fig 3).

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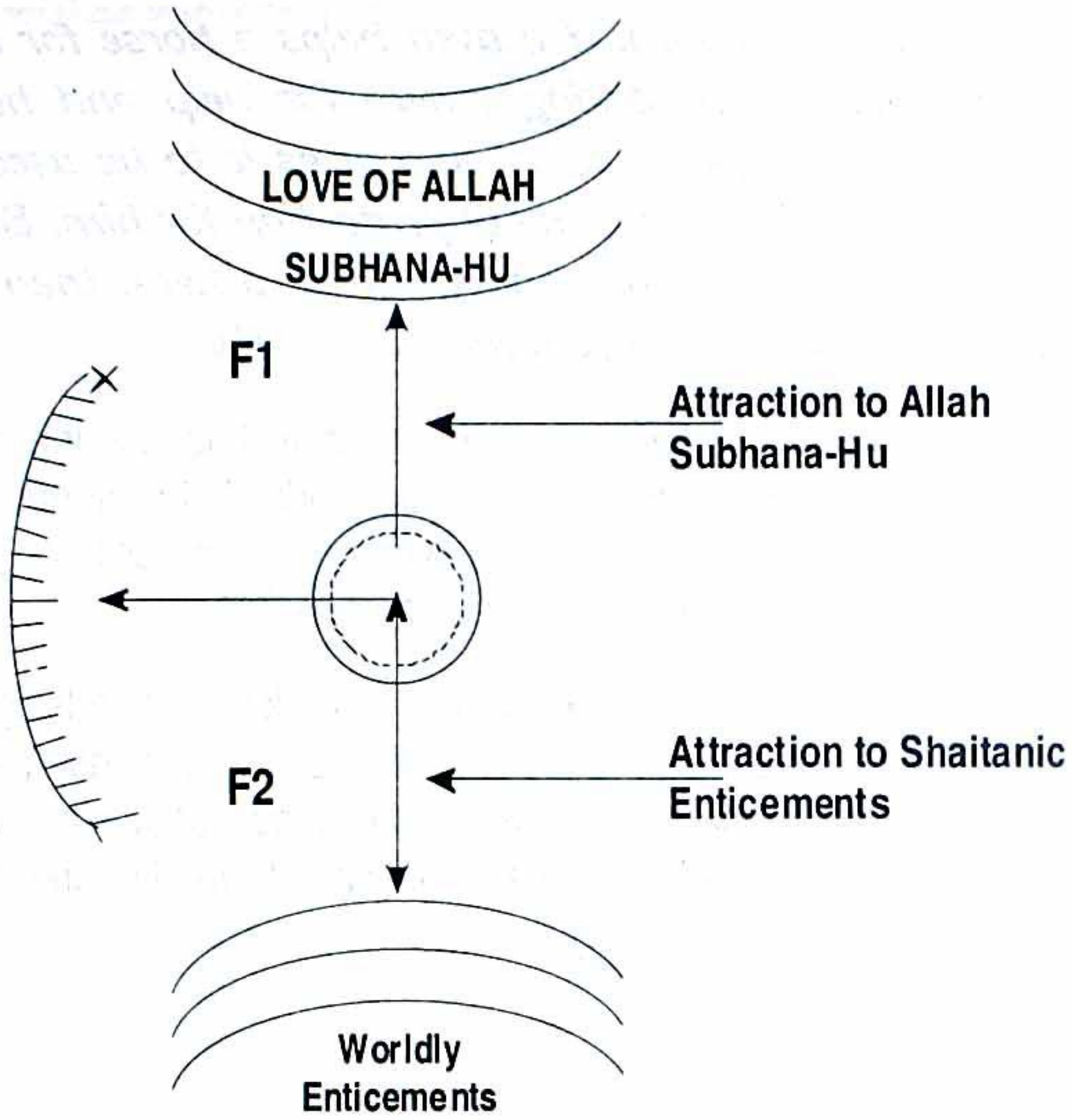

Fig 3: Weight of a deed is the resultant of love for Allah (F1) minus the negative effects of worldly enticements (F2)

Rasool Allah (صلى الله عليه وآله وسلم) has said, ***"Actions are valued according to the intentions".*** Following Hadith narrated by Abu Huraira (رضى‌الله تعالى عنه) explains it. Allah's Messenger (صلى الله عليه وآله وسلم) said, ***"Horses are kept for one of three purposes; A man may keep them for the cause of Allah (Jehad) to receive a reward in the Hereafter. Another may keep them for protection and a third may keep them for a pride and show off. As for the man for whom the horse is source of reward, he is the one who keeps it for Allah's cause; he ties it with a long rope in a pasture or a garden then. Whatever it eats or drinks in the pasture or garden will be added to his good deeds. And if it breaks its rope and jumps over one or two hills, then, for all its footsteps and its manure, good deeds will be written for him. And if it passes by a river and drinks of its water, though its owner has no intention to water it from that river; even then he will***

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have good deed written for him. If a man helps a horse for earning his livelihood or abstaining from asking others for help and he does not forget Allah's Right i.e. pays its Zakat and gives it to be used in Allah's cause, even then that will be a means of protection for him. But if a man keeps it out of pride, to show off, and to excite others, then that horse will be a burden (of sins) for him (Sahih Al-Bukhari).

This Hadith illustrates in very clear terms that it is not the deed but the intention behind the deed on which its reward depends. If the intention is to earn pleasure of Allah, it will have a positive pull to Him. On the other hand, if it is for the worldly reasons, it goes against our spiritual development.

The message of ayaat 7-8 is that we must not take our deeds lightly. Small or big, these are being recorded and we have to face their consequences in the Hereafter. Even things that appear to us very triffle today could matter a lot there. Especially we must be very careful in our dealings with others. No one, not even your loving mother, will surrender her claim against you.

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سُوْرَةُ الْعٰدِيٰتِ

SURA AL-AADIYAAT

Revealed in Makkah, has 11 Ayaat

With the Name of Allah, Ar-Rahmaan, Ar-Raheem.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝

1. (Think over) By the chargers fast blowing

وَالْعٰدِيٰتِ ضَبْحًا ۝ۙ

2. Thereby striking sparks of fire

فَالْمُوْرِيٰتِ قَدْحًا ۝ۙ

3. Then the dawn raiders strike

فَالْمُغِيْرٰتِ صُبْحًا ۝ۙ

4. Thereby raising clouds of dust

فَاَثَرْنَ بِهٖ نَقْعًا ۝ۙ

5. Then penetrating forthwith in the midst after getting together

فَوَسَطْنَ بِهٖ جَمْعًا ۝ۙ

6. Surely, man to his Rabb, is very ungrateful

اِنَّ الْاِنْسَانَ لِرَبِّهٖ لَكَنُوْدٌ ۝ۚ

7. And indeed, he (himself) over it is witness

وَاِنَّهٗ عَلٰى ذٰلِكَ لَشَهِيْدٌ ۝ۚ

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8. And truly, in his love of worldly goods, he is intense	وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ ۝
9. Does he know not, when those in the graves shall be raised (That will be on the Day of Resurrection)	أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ ۝
10. And (then) shall be brought out (to light) that which is (hidden) in their minds	وَحُصِّلَ مَا فِي الصُّدُورِ ۝
11. Surely, (as always) their Rabb will be fully aware of them, on that Day	إِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ ۝

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EXPLANATION AND INTERPRETATION

100.1 INTRODUCTION

Sura Al-Aadiyaat warns mankind about great wars of future, cause of which will be impatience and greed of man for the worldly goods. The first ayat وَالْعٰدِيٰتِ ضَبْحًا ۙ ***"Think of by the chargers fast blowing"*** is a prediction about kind of highspeed charger weapons that will create blowing sounds. The subsequent ayaat 2, 3, 4 & 5 are parables describing different effects of the same phenomenon. We can say that these parables may relate to the inventions of fast moving fighter aeroplanes, missile systems, modern space weaponry and their free use in future wars. Ayaat 6 and 8 point out to the deeds that would bring mankind to that fate. In this respect, the gravest of sins is ungratefulness of man to Allah Who has given him everything necessary for a comfortable life on the Earth. Alas instead of caring for his spiritual nourishment, he wastes his life after the temporary worldly gains. This psychology of man is exposed in ayat 8 ***"And truly, he is intense in his love of worldly goods"*** وَاِنَّهٗ لِحُبِّ الْخَيْرِ لَشَدِيْدٌ ۚ. Ultimately that will become the principle cause of his destruction.

As said above, symbolism and metaphors used in the first five ayaat may refer to the development of highspeed weapons in the future history of mankind. However, earlier interpreters of the Holy Quran had interpreted these ayaat differently in the light of knowledge of their times. For example, majority of them favoured the idea that scene described in these ayaat is of fast running battle horses as given in the following:[34]

1. I swear by the horses (camels) of battle field panting,
2. And the striking sparks of fire by dashing their hoofs,
3. And raiding at the dawn hours in the morning,
4. And therein raising dust,
5. And clearing their way unto the host";

Modern Interpreter[35], while favouring the olden interpretation also say that description may relate to tank warfare and air raids.

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34 Tafseer-e-Majidi, "Abdul Majid Darya Abadi"
35 Shah Karam, Pir Muhammad, Tafseer "Zia-ul-Quran"

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100.2 EARTH UNDER METEORITE ATTACKS

To me it seems more reasonable to assume that parables of ayaat 1-5 point out to the abnormal meteorite fall before the earthly doomsday. As the falling meteors enter the atmosphere of the Earth at great speed, they produce penetrating hissing sounds and throw sparks in the air. On strike to the ground they raise blazing clouds and penetrate deep inside the crust of the Earth. Even long times after, atmosphere keeps glowing red in early dawn due to abundant charged particles in the upper atmosphere.

It has been recently discovered that the Earth is constantly under attack from outer space by the cosmic radiation, falling meteorites, and solar flares of blazing hot plasma. But thanks to Allah, upper atmosphere of the Earth acts like a protective roof and we are saved from the dangerous highspeed space attacks.



Fig 1: Falling Meteors Burning in the Upper Atmosphere

100.3 NEW INTERPRETATION

In the light of this background, ayaat 1-5 of sura Al-Aadiyaat can be translated and interpreted as below. ***"By the fast blowing snorting chargers (falling meteors and cosmic charged radiations). Thereby the strikes of sparkling fire (as the meteors throw hot sparks of burning matter). Then the dawn***

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raiders strike (upper atmosphere glows with solar radiations). Blazing clouds of dust (appear in the morning and evening as red horizon due to reaction with solar infrared light). And the (charged cosmic dust and un-burnt meteors stones) accumulate and penetrate (Earth)".

It was discovered in the 20th century that there is meteor belt orbit between the Earth and Mar's orbits (Fig 2). This keeps fluctuating in its distance from the Sun, with correspondingly varying chances of collision with the Earth. It is estimated that if at any time, Earth enters the Meteor Solar Belt, chances of strike may be dangerously high. Scientific finds of the last few decades also point out that presently at least 300 potential meteor missiles are circling earth in danger zone. Even a single strike can cause havoc. Besides, these roaming meteors, charged solar flares can also strike the Earth, which could burn all kinds of life on it.

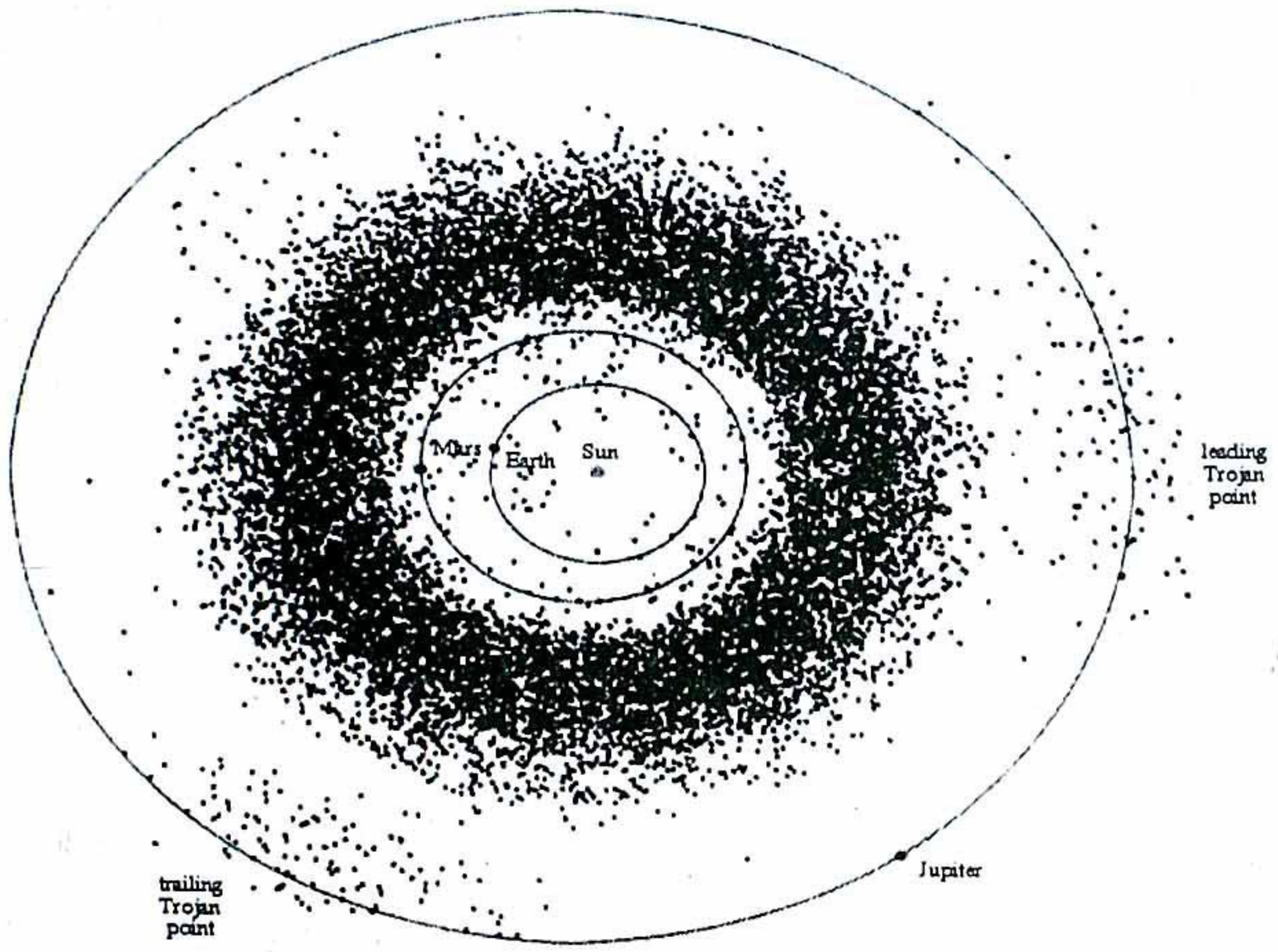

Fig 2: More and more Asteroids are being discovered every year with robotic telescopes like the US LINEAR project. Tens of thousands of main belt asteroids are now known, the observed part of the estimated total of 500,000. Most are smaller than 1 km in diameter and the total mass of all the asteroidal material is just 0.01% of the mass of the Earth.

But the Earth is a very special planet in the solar system. Allah has provided it with the safety roof over us, some of which are shown in fig 3 without, which no life

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would have been possible on it. The major reason that other planets in the solar system have no life is also due to the fact that they have no such roof over them.

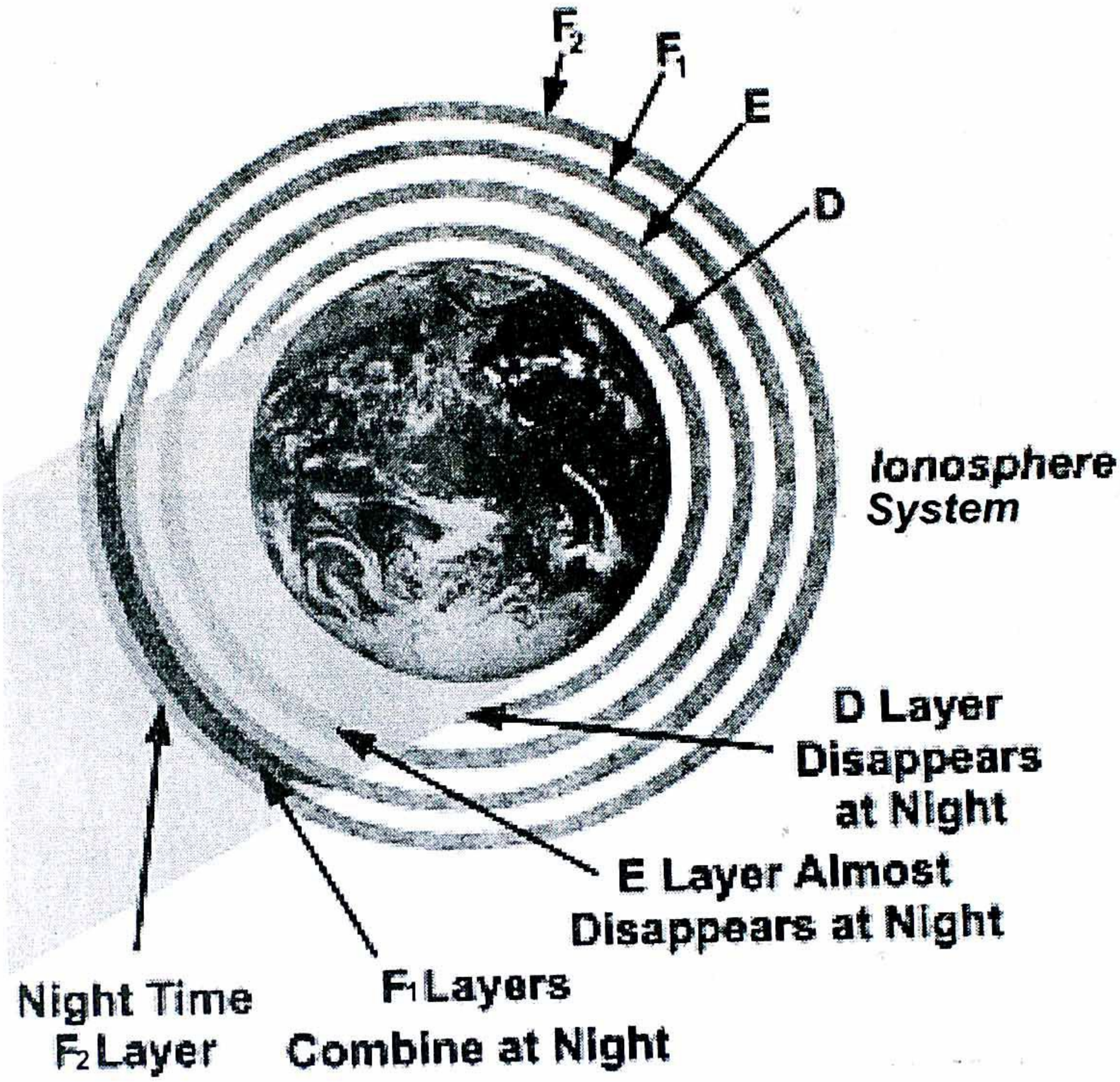

Fig 3: Earth and its Protective Roof

Thanks to Allah that He has made our Earth safe and sound for us. However, it is regrettable, as said in ayat 6, that man is very ungrateful. Hardly they thank their Rabb for providing such an effective protection system all around us. إِنَّ الْإِنسَانَ لِرَبِّهِ لَكَنُودٌ "Surely, Man to his Rabb is very ungrateful" on the other hand, unfortunately man has damaged it badly by polluting the atmosphere with different types of industrial gases that lead to dangerous consequences. Unpredictable climatic changes have already started affecting life badly. As pointed out in ayat 7 though man is witness to all this, yet they cannot do much to save it now وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ .

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100.4 WARNING

Reason of Man's misfortunes here and the Hereafter as said in ayat 8 is his/her intense love for the worldly benefits وَاِنَّهٗ لِحُبِّ الْخَيْرِ لَشَدِيْدٌ ۚ. Race for the higher and higher standard of living is one example of man's love for more and more. Excessive greed of the worldly goods and temporary gains is the root cause of all the ills. Besides polluting the environment, hunger for more has taken away the peace and happiness of man at the personal, national or the world level. That is why Rasool Allah (صلى الله عليه وآله وسلم) had strictly advised mankind not to overspend than their due share of life. Indeed! Allah does not love those who are spendthrift.

Ayaat 9-11 highlight the most dangerous consequences of man's intense love for worldly benefits. Its first casualty is the faith in the Hereafter. ***"Does he know not, when those in the graves shall be raised (That will be on the Day of Resurrection) And (then) shall be brought out (to light) that which is (hidden) in their minds. Surely, their Rabb (as always) will be fully aware of them, on that Day"***

اَفَلَا يَعْلَمُ اِذَا بُعْثِرَ مَا فِى الْقُبُوْرِ ۙ وَحُصِّلَ مَا فِى الصُّدُوْرِ ۙ اِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ لَّخَبِيْرٌ ۚ

Our problem is that due to love for worldly gains, we forget the greatest reality of our lives i.e. death. When it comes, the cover of greed and ignorance will be cast off, but it will be too late then. At that time Man begins to see the futility of the efforts of his life, but he/she cannot do anything then. From hereon ward they enter the period of graves (Alam-e-Barzakh) and shall remain there till the Day of Resurrection. That will be followed by the accountability process, the secrets hidden in our minds will be manifested and exposed before everyone. وَحُصِّلَ مَا فِى الصُّدُوْرِ ۙ اِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ لَّخَبِيْرٌ ۚ. The only way to escape the humiliation of the Hereafter is that we tune our lives in the love for Allah. Beware that love of worldly things stands between our Creator and us. Thus Islam teaches us to control our needs and live a simple life without pomp and show.

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101

سُوْرَةُ الْقَارِعَةِ

SURA AL-QAARIAH

Revealed in Makkah, has 11 Ayaat

With the Name of Allah, Ar-Rahmaan, Ar-Raheem	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝
1. Al-Qaariah	اَلْقَارِعَةُ ۝
2. What is Al-Qaariah?	مَا الْقَارِعَةُ ۝
3. And what will make you understand, what the Al-Qaariah is?	وَمَا اَدْرٰىكَ مَا الْقَارِعَةُ ۝
4. It is a Day when mankind shall be (swarming) like the thickly scattered moths	يَوْمَ يَكُوْنُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوْثِ ۝
5. And the mountains shall be like the colourful carded tufts of wool	وَتَكُوْنُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوْشِ ۝
6. Then, as for him, whose balance (of the good deeds) will be heavy	فَاَمَّا مَنْ ثَقُلَتْ مَوَازِيْنُهٗ ۝
7. So he shall be in a happy state of life	فَهُوَ فِىْ عِيْشَةٍ رَّاضِيَةٍ ۝

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8. And as for him, whose balance (of good deeds) would be light	وَاَمَّا مَنْ خَفَّتْ مَوَازِيْنُهٗ ۙ
9. So his abode (mother) shall be the Haaviah	فَاُمُّهٗ هَاوِيَةٌ ؕ
10. And what will make you understand, what it is?	وَمَآ اَدْرٰىكَ مَا هِيَهْ ؕ
11. It is a ferociously burning Fire! (in a bottomless pit)	نَارٌ حَامِيَةٌ ۢ ؕ

EXPLANATION AND INTERPRETATION

101.1 INTRODUCTION

Sura Al-Qaariah is the breaking news about a great catastrophe to fall on mankind sometimes in future. The sura begins in a dramatic way with the pronouncement of الْقَارِعَةُ and soon after asks, ***"Do you have any idea, what it is?"*** مَا الْقَارِعَةُ . The emphasis on the question makes one to believe that world has never experienced such a disastrous calamity before. So there is no parallel to it. The next question is ***"What will make you comprehend, what Al-Qaariah is?*** وَمَآ اَدْرٰىكَ مَا الْقَارِعَةُ. It means that mankind cannot even imagine the scale of this disaster (استغفر الله).

101.2 WHAT IS AL-QAARIAH?

After these mind shaking questions, the following ayaat highlights the chain of events of a great calamity. Ayaat 4 and 5 describe it as, ***"It is a Day when mankind shall be swarming like the thickly scattered moths, and mountains (will appear flying) like the carded wool tufts".***
يَوْمَ يَكُوْنُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوْثِ ۙ وَتَكُوْنُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوْشِ ؕ

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Thus Al-Qaariah may indicate sounding of the Doomsday, a time of great upheaval, confusion and destruction on earth. In its dictionary meaning, this word is also used for a great blast, which occurs suddenly with an explosive bang. Thus Al-Qaariah could be the Big Bang sounding due to the reversal of the ongoing universal expansion into contraction. In the context of the Earth, it may be the strike of some large meteor on it.

As per ayaat 4-5, two of the most disastrous features of this calamity will be that like the moths (that swarm around light), mankind will be then swarming towards the safety places and due to the force of the explosion, mountains will lose their position and fly in space like the carded wool tufts.

The parable of "swarming like moths" كَالْفَرَاشِ الْمَبْثُوْثِ also indicates that before that disastrous event, population of human beings on the Earth may have swelled hugely. Calamity of Al-Qaariah will spread a wave of terror everywhere. As a result of violent earthquakes and volcanoes, atmosphere will be highly polluted with dust and dangerous gases. Consequently, in total confusion and great panic, mankind will be rushing to places of safety.

Calamity of Al-Qaariah may also release tremendous amount of energy, equivalent to thousands of atom bombs exploding simultaneously. That may cause the Earth to explode, which in turn will throw out mountain chunks in the upper atmosphere. Thus there will be total chaos. Earth will be trembling, mountains falling, volcanoes erupting and oceans overflowing, a scene of unparallel disaster. In this situation, mankind will get out of their houses, cities and places of refuge. In total confusion, they will be running about for safety without any success[36].

101.3 SOME POSSIBLE MODES OF AL-QAARIAH

One mode of calamity of Al-Qaariah may be due to the impact of some external heavenly body crashing into Earth. Ayaat 69(13-15) directly imply such a possibility.

"And when the Soor shall sound one blast, Earth and the mountains, will be lifted up, and crushed with one Crash. Then on that Day, the Hour will fall".

A giant meteor can also push the Earth out of its present orbit around the Sun. In the new orbit, it will get nearer to the Sun in each revolution and lose its moon in the

36 (For details about nature of Al-Qaariah please see author's book "Doomsday and Life after Death", the Holy Quran Research Foundation, Islamabad 1987)

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first instance. Upon getting more nearer, its atmosphere will be filled with solar smoke. The higher gravity of the Sun will pull out the molten matter from the core of the Earth, causing convulsion in its interior and consequently ever increasing earthquakes and volcanic activity at the surface. If the crash, pushes the Earth, say 0.1 degree off its track toward the Sun, then with its present speed of rotation of 19 miles per second or 68,400 miles per hour, it will fall into Sun in about 100 years after the strike. But life on the Earth may be roasted in about 40 years only. With the closing radius, the peripheral velocity of the Earth may also increase, which would result into greater centrifugal forces, causing the mountains fly into space, shortening of year and day may also be the result.

Recently, past cosmic catastrophies on earth have been widely analysed[37]. Though of much smaller magnitude, it is thought that a 10 KM diameter asteroid that hit the Earth[38] led to the simultaneous extinction of dinosaurs and many other species 65 million years ago. To eliminate life on the Earth entirely, an asteroid just ten times larger than this might be enough.

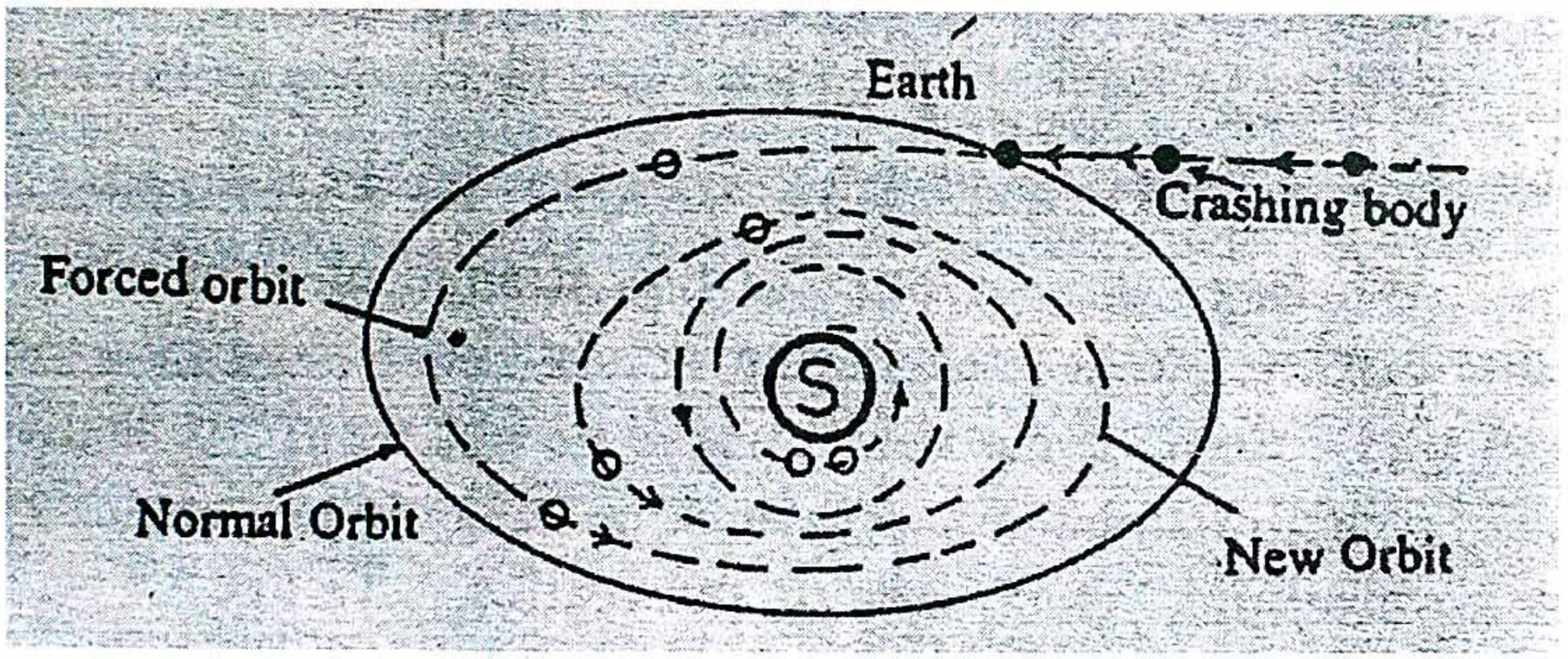

Fig 1: Pushing of the Earth out of its Orbit

Moreover, the Solar System is thought to be very sensitive to external happenings. Even if a Supernova explodes at a distance of 10 light years away from the Earth, it could seriously affect its stability and life. This means that destruction of a

37 (D. Clark, G. Hunt & W. Mirea, New Scientist vol. 80, pp 861, 1978)
38 (Reported in New Scientist Vol 85.P.5, 1980)

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neighbouring star can send powerful gravitational ripples in the Solar System that may upset all its family members a great deal thereby initiating its doomsday.

After the crash, if the orbit of the Earth around the Sun shrinks, its velocity will increase in inverse proportion to its distance from the centre of Sun (fig 1). This will result in increased velocity of Earth around its own axis as well. As a result, a chain of destructive events may take place like beads of a broken necklace falling one by one. Enhancement of rotational velocities will result in the enhancement of the centrifugal forces acting on the body of the Earth. Consequently, matter on the Earth, such as mountains, would separate and thrown into space. Water in oceans would rush out. With the further increase in rotation of the Earth, internal molten lava in its core will be subjected to extreme cyclic pressures, which might ultimately result into the bursting out of the Earth. Moreover, with the increasing velocities the length the year and the day would decrease gradually, fulfilling the prophecy of the Prophet of Allah. (صلى الله عليه وآله وسلم), ***that near the Doomsday, a year will be as a month, a month as if a week, a week as if a day and a day as if an hour (Sahih Al-Bukhari, Sahih Al-Muslim).***

101.3.1 GRADUAL CONTRACTION OF EARTH

The Earth has been contracting in size since its inception. In the beginning, it was probably 100 times of its present size. As the Earth contracts, internal pressures in its core also rise to a level that it would no longer hold the pressures and enentually may explode like a pressure vessel under stress (Figure 2).

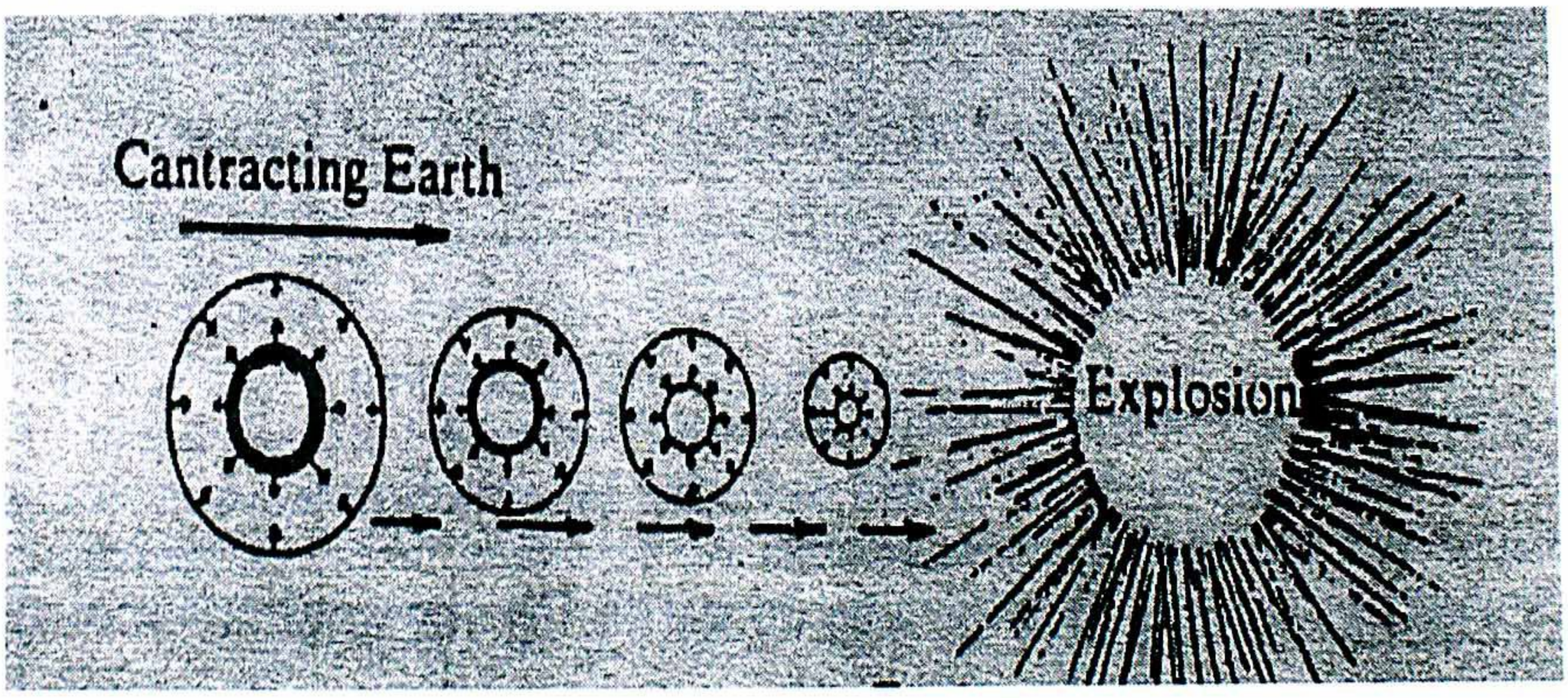

Fig2: Contraction of the Earth

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101.4 JOURNEY TO THE RESURRECTION

After its Doomsday, earth may stay as a dead planet for millions of years. Eventually, a universal Doomsday may consume it and thus the return to the original state. Thereafter, a New Order will be established when all souls will be called back on the Day of Resurrection. As the moths rush to light, mankind from all corners of the universe will rush to their Judgment Day. The scattered atoms of every individual, as per past memories, will join together to re-create us in our original forms. Thus bodies will be united with their souls. The Day of Judgment, some of the events of which are revealed in the ayaat 6-9, will follow this.

101.5 WEIGHING OF THE DEEDS

On the Day of Judgment, deeds of everyone will be weighed in the Court of Allah Subhana Hu. As already discussed in Sura Az-Zilzal ayat 99(7), what performed for the Love of Allah, will gravitate towards Allah i.e. have positive weight. In contrast, deeds performed for the love of worldly gains will pull away from Allah. Thus good deeds have positive impact and bad deeds have negative impact; the two cancel each other. Ayaat 5-9 reveal the scene of the weighing of the deeds and tell, ***"As for him whose scales are heavy, he shall inherit the pleasing life of Jannat the original habitat of man which he had lost after falling prey to Shaitaan. Those whose scales will be lighter, they shall fall into the arms of the Haaviah"*** وَتَكُوْنُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوْشِ ۞ فَاَمَّا مَنْ ثَقُلَتْ مَوَازِيْنُهٗ ۞ فَهُوَ فِيْ عِيْشَةٍ رَّاضِيَةٍ ۞ وَاَمَّا مَنْ خَفَّتْ مَوَازِيْنُهٗ ۞ فَاُمُّهٗ هَاوِيَةٌ ۞

101.6 NATURE OF WEIGHING OF DEEDS

A question may be asked: How can the deeds be weighed when they are not physical materials? The Holy Quran also speaks of the laying down of scales. What are these scales? Such questions bother us when we imagine the weighing of deeds on conventional scales. In fact, it is not like the weighing of materials that is based upon the gravitational pull on the object. Weighing machine actually measures the pull of earth on the object. Weighing of deeds is due to their pull to Allah Subhana Hu or repulsion away from Him. Deeds performed with the Love of Allah are heavy in weight. On the overall, if the pulling forces exceed the repulsive forces, we shall be drawn towards our Creator and thus to Jannat. If repulsive forces exceed, we will fall into the lap of Jahannam, called (هاويه) "Haaviah", as said in ayat 9. ***"Then to care for him (his mother) will be the Haaviah,"*** فَاُمُّهٗ هَاوِيَةٌ ۞.

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The word Haaviah has been translated as the bottomless pit where dropped-in will never come out. Nearest wordly example of this may be the Black Holes (fig 3). These have been discovered recently as the wells of infinite gravity, which attract anything passing in their vicinity and consume it forever. Even light rays cannot escape them.

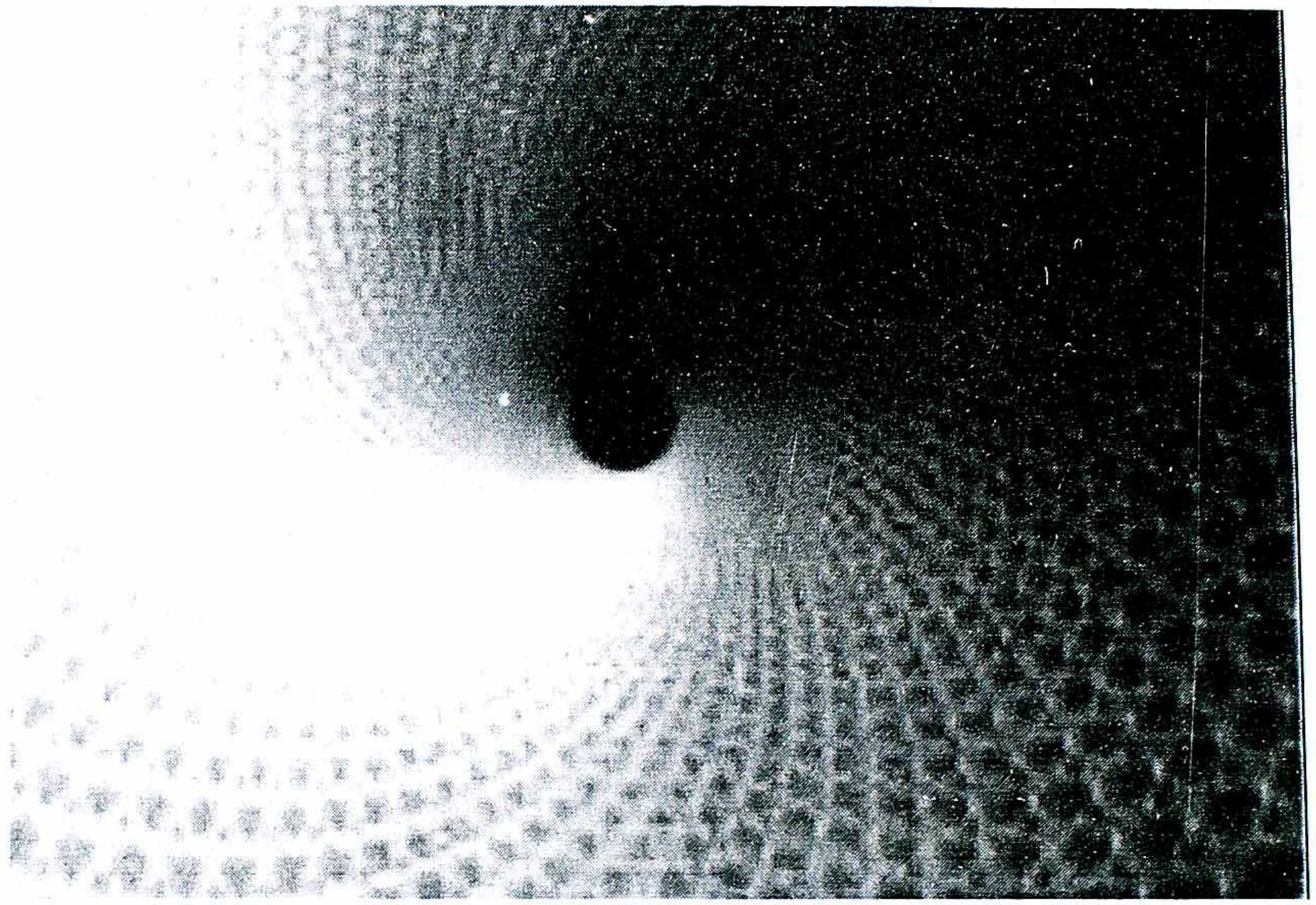

Fig 3: Artistic View of a Black Hole

101.7 WHAT IS HAAVIAH

Haaviah is also one of those hidden things that cannot be described in terms of the known things. Thus the question in ayat 10 will remain unanswered ***"And what will make you understand, what that is."*** Ayat 11 says it is a kind of special fire called "Haamiah" نَارٌ حَامِيَةٌ in a bottomless pit.

101.8 THE NATURE OF NAAR نار AND NOOR نور

Here we also face the important question, what is "Naar"? Normally it is imagined as a kind of energy which heats and burns. In contrast, Noor is associated with pleasant cool and satisfying characteristics. However, as we understand from the

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Holy Quran, both seem to be some form of energy (Allah Knows the best). For human understanding "Naar and Noor" may be taken as some ranges of the electromagnetic spectrum of energy, which is spread out from zero cycle to trillions of cycles per second. For example, electric energy in our households is at 50 cycles per second. Compared to it, energy in the radio waves is of frequency as high as 20 million cycles per second. Light emitted by your lamp is of frequency about 3 to 8 hundred million cycles per second. Spectrum of heat energy (Infrared Radiations) is of frequency of about 50 to 100 million cycles per second. X-rays, which are also electromagnetic radiations, are of frequency much higher than light energy. Figure 101.3 shows various energy forms with respect to their frequency spectrum.

The Noor نور may represent very large wavelength i.e.Very low frequency range of spectrum;Where as short wavelength ranges may represent Naar energy. Some of it does not burn the body but the hearts of the sinners only. ***"It is the Fire of Allah, kindled roaring, blazing, That which leaps right up to the hearts. Indeed, it shall close upon them from all sides, In columns outstretched (of fear, grief and disgrace)"*** ayaat 6-9 of sura Al-Humazah.

نَارُ اللّٰهِ الْمُوْقَدَةُ ۙ الَّتِیْ تَطَّلِعُ عَلَى الْاَفْـِٕدَةِ ۚ اِنَّهَا عَلَيْهِمْ مُّؤْصَدَةٌ ۙ فِیْ عَمَدٍ مُّمَدَّدَةٍ ۘ

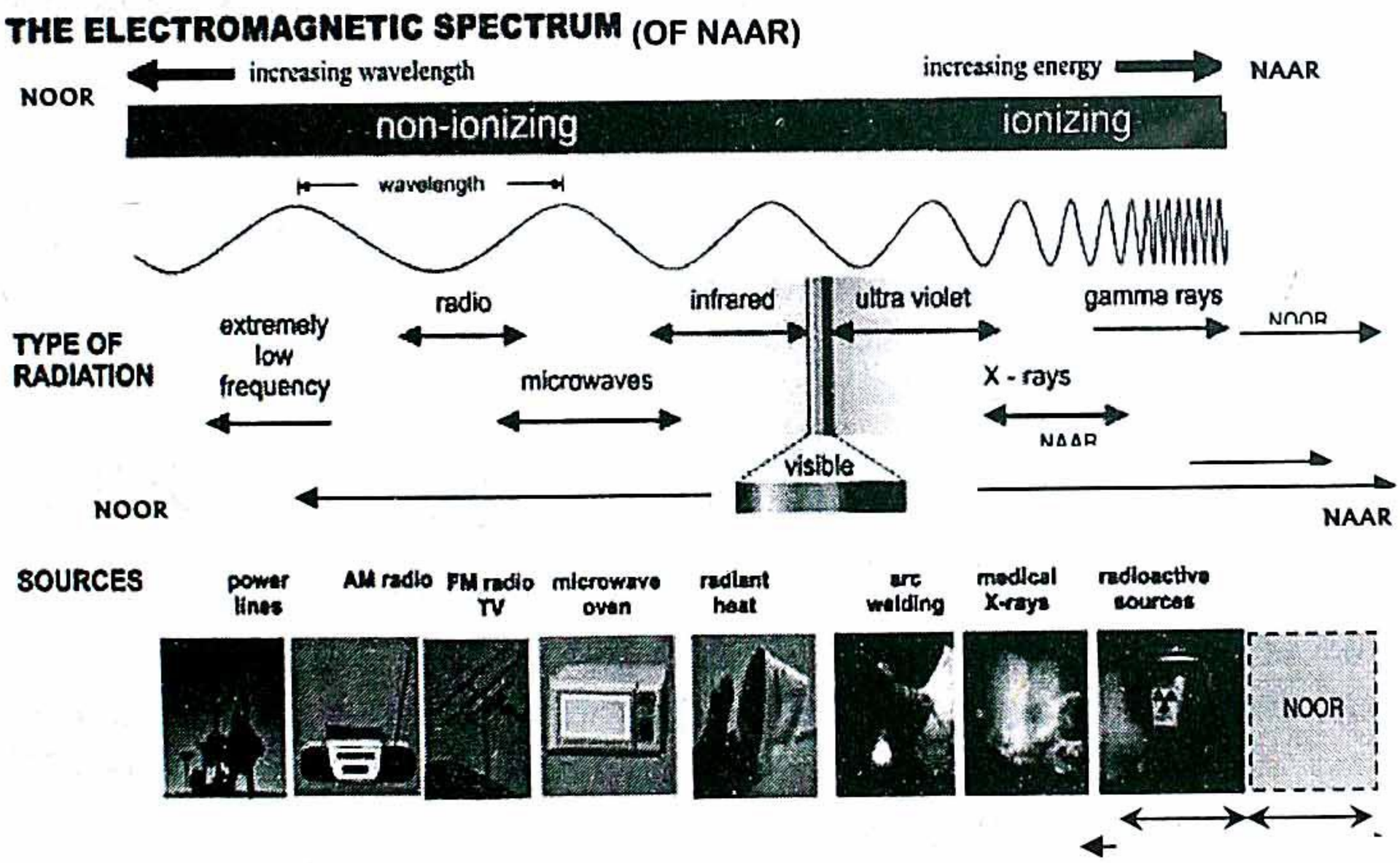

Fig 3: Different Types of Naar نَارْ

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سُوْرَةُ التَّكَاثُرِ

SURA AT-TAKATHUR

Revealed in Makkah, has 8 Ayaat

	With the Name of Allah, Ar-Rahmaan, Ar-Raheem	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝
1.	**Distracts you (from Allah), your obsession for piling up of worldly gains**	اَلْهٰىكُمُ التَّكَاثُرُ ۝
2.	**Until you reach the graves**	حَتّٰى زُرْتُمُ الْمَقَابِرَ ۝
3.	**Nevertheless, (very) soon, you shall come to know (the Reality)**	كَلَّا سَوْفَ تَعْلَمُوْنَ ۝
4.	**Thereafter, nevertheless, (very) soon, you shall come to know (the more of Reality)**	ثُمَّ كَلَّا سَوْفَ تَعْلَمُوْنَ ۝
5.	**Nay, had it you known it (in your earthly life) with the knowledge of certainty**	كَلَّا لَوْ تَعْلَمُوْنَ عِلْمَ الْيَقِيْنِ ۝
6.	**Surely now you would, see the blazing fire (of Hell in your graves)**	لَتَرَوُنَّ الْجَحِيْمَ ۝

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ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِيْنِ ۙ

7. Then ultimately (after Resurrection) you shall see it with the certainty of sight

ثُمَّ لَتُسْئَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيْمِ ۧ

8. Thereby, surely you will be called for account, on that Day, about the pleasures of life

EXPLANATION AND INTERPRETATION

102.1 INTRODUCTION

Sura At-Takathur is a mind-shaking reminder about the psychic disease by which most people suffer today. This is mutual rivalry and obsession for piling up worldly goods. As a result, people are distracted from their Creator and thus forget the very purpose of their own lives. In their greed for worldly goods, they ignore the Guidance from Allah. They indulge in corrupt practices to exploit others to satisfy their passion for worldly goods, position, popularity, glory, and fame. All of these evils are the one or the other forms of At-Takathur. Competition for the higher and the higher living standards is another dangerous form of it. In actual reality, it is a sickness of mind, which drives people crazy after worldly goods. Ultimately, "hunger for the more" consumes man fully, leaving no time for his Creator or for himself and his family.

It is reported by Sahl Bin Saeed that the prophet of Allah (صلى الله عليه وآله وسلم) ***said, "O man! If the son of Adam*** (عليه السلام) ***was given a valley of gold, he would love to have a second one, and if he was given the second one, he would, start looking for the third, for nothing fills the belly of son of Adam except dust. And Allah forgives him who repents and begs for His pardon" (Sahih Al-Bukhari).***

Passion for 'More' may be good and necessary to a certain point, but as soon as it becomes inordinate and monopolizes the attention it is dangerous. Man caught in

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this race, is lost after things till death. At that moment, when he looks back, his possessions leave him, when he looks ahead his hands are empty. This is the time when he begins to see the reality but then it is too late to make up the loss. Sura At-Takathur thus reminds man of the parting times. Death is an eye opener event. Then doubts will cast away and future will be clear before us.

102.2 OPENING OF THE VISION

In ayaat 1-5 of this sura, we are reminded that in the worldly life people are blinded by their love of worldly goods اَلْهٰىكُمُ التَّكَاثُرُ ۝ . Then they give priority to self interests than to their Creator. In the race for short-term gains, they lose sight of permanent realities. Sure, knowledge and understanding of the reality will be apparent after death. As soon as you reach the graves, the process of accountability starts with the questions like "Who is Allah", "who is Prophet", "what is your belief about Islam"? In short, we are shown the film of life. As told in ayat 2 it is conditional to ***"Until you reach your graves"*** حَتّٰى زُرْتُمُ الْمَقَابِرَ ۝ .

The question, "What are the graves? Why does reaching there makes so large a difference in our perception of the reality? To understand the answers to these crucial questions, one must understand the difference between Life and Death. Graves are the state where we reside after the death. It is not 'The End", but according to the Holy Quran, it is another testing place like the life in the continuity of our existence till doomsday (Sura Al-Mulk, ayat 2). الَّذِىْ خَلَقَ الْمَوْتَ وَالْحَيٰوةَ لِيَبْلُوَكُمْ اَيُّكُمْ اَحْسَنُ عَمَلًا ۔ ***"It is He Who created death and life so that He may test you who ever is better in deeds".***

We may understand this reality by contemplating on the cycle of "Day and Night", or, with the example of three states of existence of water, as liquid, solid and vapour. In the overall scenario, Man in his body is like the water in a container. When he/she is out of the body, it is in the state of Death like the vapours of water in the atmosphere. As the permanent travellers in the Time-Space continuum, we are given the earthly body to interact with the earthly things. It is like being put in an armoured vehicle in the battlefield. Though absolutely necessary, it is a big restriction against the movement of the soldier. In this respect, Holy Prophet (صلى الله عليه وآله وسلم) told that *"Earthly life is like a prison for the Momin, and death is the time of his freedom".*

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Inertial forces of the earthly matter on our bodies impose many restrictions on our vision and understanding of the hidden realities. It is further blurred when we drown deeper into passion after worldly goods; each step towards them means another cover over our spiritual eyes. They are removed at the time of Death when Man comes to know that it was not his/her end but of the worldly goods only. After becoming free of this burden, he is able to see the reality more clearly as we may see in ayat 3-4 ***"Nevertheless soon you will come to know! Repeat, Nay soon you will come to know"*** كَلَّا سَوْفَ تَعْلَمُوْنَ ۝ ثُمَّ كَلَّا سَوْفَ تَعْلَمُوْنَ . Repetition means that with time, as we go deeper into the after-death state, our vision of the reality will get clearer also.

102.3 STATE OF THE GRAVES

Recent scientific case studies of Extra Sensory Perceptions (ESP) and interviews of the people who come back to life after death prove the Quranic concept about grave (Qabar), that it is not the place of final disposal of the body parts, but the spiritual state of man after his earthly departure. For some, it may be a dream-like state in sleep till Doomsday, for some it is the state of freedom and reward in the virtual Jannat, and for others it is the place of punishment in the virtual Hell. However, all such states are actually the virtual states, resultant and reflection of one's own deeds. Real reward will be on the Day of Judgment after the audit of our overall performance[39].

Unfortunately, most of the mankind do not care for their future after death. This attitude of Man is lamented in ayat 5 ***"Nay had you known it (earlier) with the knowledge of certainty"*** كَلَّا لَوْ تَعْلَمُوْنَ عِلْمَ الْيَقِيْنِ ۝ Had they thought of it, they would have done something for it also.

We should know that period of graves (عالم برزخ) may last for very long time till the Universal Doomsday. After death, as the reality opens, each one of us will come to know of the pending fate. For the most of mankind, period of graves is a dream-like state in which they experience reflection of their fate in different forms of punishments or rewards, as per their deeds. Fate of those who had rejected belief in the Hereafter will be much more difficult. In ayat 6, they are warned of surely being shown the Hell fire. لَتَرَوُنَّ الْجَحِيْمَ ۝. In the context of punishment to Pharaoh, the Holy Quran tells that he and his followers are shown Jahannam twice daily. On the other hand, those who obey Allah and His Messenger (صلى الله عليه وآله وسلم) shall be shown the bliss of Jannat as

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39 Sultan Bashir Mahmood, "Doomsday Life after Death").

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a reward for their good deeds. However, those are virtual Hell and Jannat. Real ones will be after Resurrection.

It is narrated by Abdullah Bin Umar (Razi AllahTa'aala Anho) that Allah's Messenger (صلى الله عليه وآله وسلم) said, ***"When anyone of you dies, he is shown his place both in the morning and in the afternoon. If he is one of the people of Paradise, he is shown his place there in, then it is said to him, "This is your place till Allah resurrects you on the day of Resurrection" (Sahih Al-Bukhari).*** Thus 'Qabar' is the state of Man before the actual Day of Judgment. The same is also called "Aalam-e-Barzakh".

102.4 ENTERING JANNAT AND JAHANNAM

As discussed already, Aalam-e-Barzakh (عالم برزخ) is the virtual world of souls. Actual entry into Jannat and Jahannam will be after the Ultimate Day of Accountability (يوم الدين). Then everybody will see them with the certainty of their own eyes as told by ayat 7 ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِيْنِ ۙ ***"Then (after Resurrection) you will see it with the certainty of your sight".***

The Holy Quran tells us that on the Day of Accountability each one will get complete justice. The records of the deeds will be placed open before everybody. Each action, small or big, will be weighed in their presence. As said by Rasool Allah (صلى الله عليه وآله وسلم) on that Day ***"Man will be accountable even for a piece of bread and a drop of water".*** We shall be asked for each and every blessing of Allah that was enjoyed so thanklessly in this life. In this respect, ayat 8 is very strong reminder that must not be ignored at any cost. It says, ***"Then on that Day you shall be surely called for account, about each and every blessing of Allah, bestowed upon you so generously without your asking"*** ثُمَّ لَتُسْئَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيْمِ ۚ. Besides the worldly goods, we are also answerable to, how did we use our faculties, our eyes, our hands, our time, our brains, our health, and opportunities given to us in lifetime. Your wealth, status and comforts are thus the part of the test paper of life and not something of pride. In this respect, on one occasion after having a meal, Rasool Allah (صلى الله عليه وآله وسلم) told his companions: ***"By Him in whose Hand my soul is, you will be asked about this treat on the Day of Resurrection" (Sahih Al-Bukhari). He is also reported to have said that, "Those who laugh much in this world, will weep much in the Hereafter".***

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102.5 WASTAGE AND ACCOUNTABILITY

We are permitted to make only lawful use of earthly resources to satisfy actual needs. Wastage is absolutely prohibited. The Messenger of Allah (صلى الله عليهٖ وآله وسلم) has told that extravagant use of resources even for the lawful reasons is not allowed. For example, ***he prohibited the use of excessive amount of water even for ablution. When one of the companions asked, "even if I perform ablution at the bank of a river"? He said, "even then".*** The Holy Quran makes it explicitly clear that Allah does not like the spendthrifts (الله لا يحب المسرفين). All resources belong to Allah. We are just their custodians, not to waste them at all.

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سُوْرَةُ الْعَصْرِ

SURA AL-ASR

Revealed in Makkah, has 3 Ayaat

	With the Name of Allah, Ar-Rahmaan, Ar-Raheem	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝
1.	**(Consider seriously) By the passing Time (fleeing through the ages)**	وَالْعَصْرِ ۝
2.	**(You will see) Man is in sure loss**	اِنَّ الْاِنْسَانَ لَفِىْ خُسْرٍ ۝
3.	**Except those; who believe (in Islam) and perform good deeds, And exhort, each other mutually to stand by the Truth; And exhort each other to be steadfast and patient (in adversity)**	اِلَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ وَتَوَاصَوْا بِالْحَقِّ ۙ وَتَوَاصَوْا بِالصَّبْرِ ۝

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EXPLANATION AND INTERPRETATION

103.1 INTRODUCTION

In its few words, Sura Al-Asr comprehensively spells out the reality of man and personal as will as social obligation of a Muslim. Imam Shafi'e is reported to have said, "If the people comprehend this sura well, it would suffice for their guidance". Companions of the Messenger of Allah (رضي الله عنهم) gave so much importance to this sura that whenever they met each other, they would recite it and as they part off they would again recite it. This was to remind each other about the futility of worldly life, and their individual and collective responsibilities in a Muslim society.

It specifies that the test of our life consists of two papers:

Paper-1	Personal beliefs and deeds
Paper-2	Collective responsibilities

Success in both the papers is equally important. They are like the parallel wheels of any vehicle. It lays down that besides the personal piety one must never forget his obligation to the society as a whole. If one lives only for himself, however good he may be, he has not fulfilled his whole duty. One must participate in the struggle for the goodness and in the storms and stresses of this struggle one must exhort and cooperate with others and stand by them with patience, in the way of Allah.

103.2 HUMAN DESTINY AND CONTINUOUS LOSS

The name 'Al-Asr' of this sura means, "The Time Fleeing through the Ages". This is a reminder that time will not wait for any one. So make hay while the sun shines. The opening ayat; والعصر reminds us of our own destiny also. It is a warning that "life is short and journey is long". The only personal possession, which any one is born with, is the allotted life time period. We keep on consuming this by every passing second continuously. It may be any number of years, but finally it will come to the end – just like counting in reverse order, 10,9,8,7,6,5,4,3,2,1. As the earthly clock stops clicking, we enter into the next stage of our never-ending journey.

This is the truth of our lives. With every tick of the watch, we are nearing to death by that much time. Like the melting of an ice block, our life is also slowly melting down the drain. Time is our most precious and fundamental resource. We must give it

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the highest consideration. Born sinless, pure and innocent, with each passing day we go on amassing the burden of sins. Our childhood was purer than the youth, and youth better than the old age. Thus with growing years, our innocence is being tarnished with the pollution of sins. We must guard ourselves against it.

In this context the second ayat is an eye opener إِنَّ الْإِنسَانَ لَفِي خُسْرٍ ***"Behold! Man is in continuous loss".*** Inspite of our best efforts, we cannot escape this reality. You can see it in your physical life also. Our body cells constantly decay and keep loosing their freshness with time. Our gains and advantages, even our hopes and dreams, perish with time. What to speak of our own-self, even the gigantic heavenly bodies, earth, moon, sun and stars are slowly moving to their death.

In short, Time (عصر) is the greatest disposer of everything. What the Holy Quran declared more than fourteen hundred years ago, science testifies it today.the Holy Quran says: "Everything in the Universe is to perish" (Sura Ar Rahman). This is the famous 2nd Law of Thermodynamics in science. It is operating in all physical and biological systems everywhere. Accordingly, everything is in loss, decaying all the time to their death. Man is no exception.

103.3 REMEDY FOR ESCAPING THE LOSS

The opening ayat states the fact of our lives, ***"Surely man is in loss",*** Ayaat following to it explain, "How can we control this loss?" In the answer, the Holy Quran says: - ***"(Everyone is in loss) except those who believe (in Islam) and perform good deeds. And exhort each other to stand by the Truth. And exhort each other to be steadfast and remain patient (In adversity)"*** إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ ۙ وَتَوَاصَوْا بِالصَّبْرِ ۝

"Right Belief and "Right Deeds" can help make up the loss. These are our earnings for the future and survive us even after our death. It is like our bank account with the Creator of the universe. He shall pay back many times more in the Hereafter than what we had deposited with Him in the lifetime on Earth.

Rasool Allah (صلى الله عليه وآله وسلم) ***said, "Three things go with the dead man to his grave, two come back, and one remains with him. Those which come back are his possessions, relatives and friends, and that which stay with him are his deeds" (Sahih Al-Bukhari, Sahih - Al-Muslim).***

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As pointed out in ayat 3, the starting point to eternal success is the "Right Belief" followed by the "Right Actions" as the proof of the sincerity of the belief. Belief system of Islam includes the following fundamentals: belief in Allah the One and the only One, as the Creator and Master of the Universe, and that we are accountable to Him;

Belief in Hazrat Muhammad (صلی اللہ علیہ وآلہ وسلم) as the last Messenger of Allah; that he is the infallible guide; and Allah Subhan Hu revealed Holy Quran on Mohammad (صلی اللہ علیہ وآلہ وسلم) to give mankind in the right path of life. Belief in the pre-destiny that Allah decides for us what He may desire.

Belief in the hidden creations of Allah, such as the angels and jinns.

Belief in the Resurrection and Day of Judgment after death, final accountability and reward and punishment of the Hereafter.

103.4 PERSONAL PIETY IS NOT ENOUGH FOR JANNAT

As said above, sura Al-Asr makes it absolutely clear that personal belief and piety are not enough for Jannat. Besides the Right belief and Right deeds, it is essential to contribute to the collective responsibilities to spread the word of Allah. The Prophet of Allah (صلی اللہ علیہ وآلہ وسلم) has told that, "Way to Jannat is covered by thorns of life and way to Jahannam is decorated with the pleasures of life." So our social responsibility is to console, exhort and help others to remain steadfast on the right path, to face all types of difficulties patiently and to keep away from the attractions leading to Jahannam. If a man is concerned for his own Jannat only, he does not qualify for it even if he is very pious. To qualify, one must also contribute to save others from Jahannam. Allah orders the believers, ***"O! Those who believe! Save yourselves and your Ahl (Relatives) from the Hell Fire".***

103.5 THE ROAD TO SALVATION

Thus sura Al-Asr tells us clearly that to escape from permanent loss, one must have right beliefs, right deeds, and at the same time exhort each other to strive for truth and collectively bear the difficulties with patience in the way of Allah. These are like four bridges in sequence on the road to salvation. Even if only one of them is broken you cannot reach Jannat (Fig 1).

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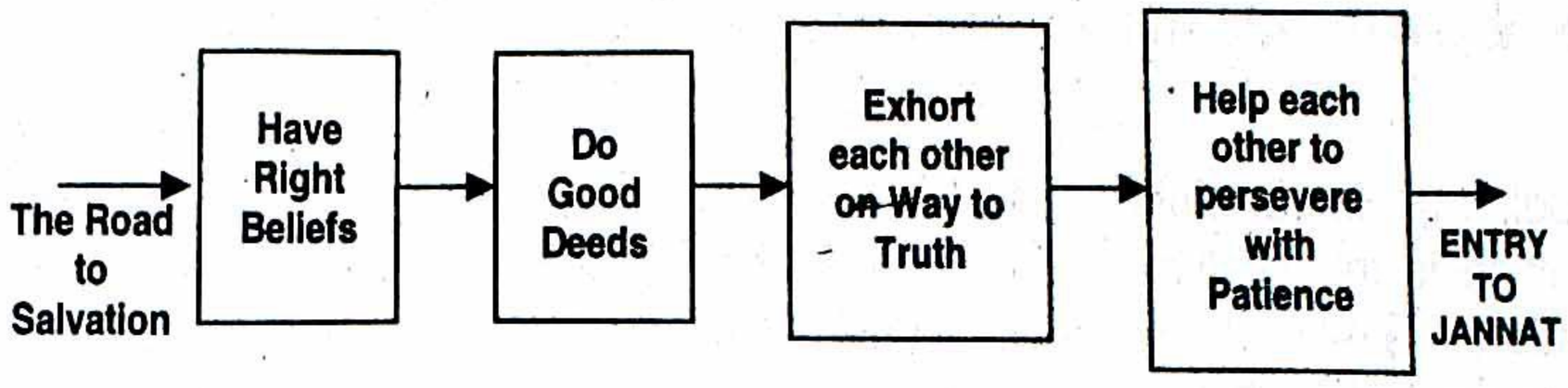

FIG 1: JOURNEY TO JANNAT-FOUR BRIDGES OF SALVATION

The Messenger of Allah (صلى الله عليه وآله وسلم) told that when Allah Subhana Hu asked the angels to destroy a wicked nation, they said: "There lived a very pious man among them also". At this Allah said, Crush him first because he was selfish for his own Jannat only and did not bother to stop others from falling into the "Jahannam" (Sahih Al-Bukhari, Al-Muslim).

103.6 PERMANENCE OF DEEDS

Sura Al-Asr is a strong reminder that deeds, good or bad, leave permanent effects on our spiritual development. We may understand it from scientific law of Cause and Effect. The great scientist Newton had said, "We cannot move a finger without disturbing all the stars". It makes sense since all the atoms of the universe are interconnected through gravitational attraction.

The law of Cause and Effect also means that events leave their memory behind which could be read by using appropriate means. As regards happenings at one place and their recording at a far off place, it was difficult to comprehend in the past but not now. Internet, e-mails, satellite transmitters and receivers have made it easy to understand it for everyone. Moreover, recent discoveries about human genome system and Genetic Sensory Perception (GSP) capability and parapsychology are leading to the evidence that "Man is not Body Alone". The "Self" survives even after the bodily death. Thus physical and metaphysical worlds intersect each other (fig 2) and the overall success is interdependent on both of them. As such Allah teaches man in the Holy Quran to pray, ***"O! Allah bestow upon us the good of this world and the good of the Hereafter, and save us from the***

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Hell Fire" (Sura Al-Baqra). Goal of Muslim's life is to reach Jannat at the end of worldly life. Success in achieving the goal will depend on the strength of our belief in Islam and our deeds besides the fulfilment of our obligations to the society.

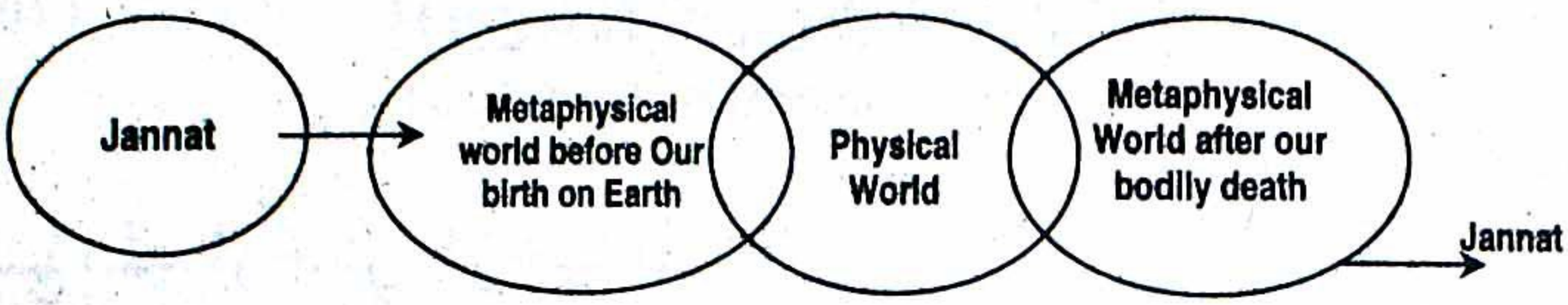

Fig: Intersection between the Physical and the Metaphysical Worlds

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سُوْرَةُ الْهُمَزَةِ

SURA AL-HOMAZAH

Revealed in Makkah, has 9 Ayaat

With the Name of Allah, Ar-Rahmaan, Ar-Raheem	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝
1. Doomed is every scandle mongerer, backbiter	وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةِۨ ۝
2. Who piled up wealth and kept on counting it	الَّذِىْ جَمَعَ مَالًا وَّعَدَّدَهٗ ۝
3. He thinks that his wealth will make him last forever	يَحْسَبُ اَنَّ مَالَهٗٓ اَخْلَدَهٗ ۚ
4. Absolutely not, he shall be thrown into the Hutamah	كَلَّا لَيُنْۢبَذَنَّ فِى الْحُطَمَةِ ۝
5. And what would make you understand, what the Hutamah is?	وَمَآ اَدْرٰىكَ مَا الْحُطَمَةُ ۝
6. It is the Fire of Allah, kindled roaring, blazing (with crushing torment)	نَارُ اللّٰهِ الْمُوْقَدَةُ ۝
7. That which shall leap right up to the hearts	الَّتِىْ تَطَّلِعُ عَلَى الْاَفْـِٕدَةِ ۝
8. Indeed, it shall close upon them from all sides	اِنَّهَا عَلَيْهِمْ مُّؤْصَدَةٌ ۝
9. In columns outstretched	فِىْ عَمَدٍ مُّمَدَّدَةٍ ۝

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EXPLANATION AND INTERPRETATION

104.1 INTRODUCTION

Sura Al-Homazah is a strong reminder about the evils of backbiting, slandering, hoarding, self-projection, mutual exploitation, and amassing of illegal wealth. It may profit them for a while but on the long run their destructive impact destroys the society from the core. Moral degradation has resulted into frequent wars, which as pointed out in aya 4 – 9, may lead to atomic holocaust. Of course in the Hereafter they will surely be doomed. Islam is not against the rich but it wants them to get rid of the evils of being rich. It is most unfortunate that today, even the Muslim businessmen are also infamous for such immoral practices. Sura Al-Homazah opens with the warning, ***"Doomed is every scandal mongerer backbiters who piled up wealth and kept counting it. He thinks that wealth will make him last forever (but he is wrong)"***

وَيۡلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةِ ۚ الَّذِىۡ جَمَعَ مَالًا وَّعَدَّدَهٗ ۚ يَحۡسَبُ اَنَّ مَالَهٗۤ اَخۡلَدَهٗ ۚ

104.2 MOST DANGEROUS ILLS

Among the most dangerous characters are backbiting and scandal mongering. They come at the top of the bad people. Rasool Allah (صلى الله عليه وآله وسلم) declared backbiting like the eating the flesh of ones real brother. The opening aya of this sura, وَيۡلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةِ ۚ, warns that they shall never prosper. The **rule *"Doomed are scandle mongerers and backbiters"*** is a universal truth irrespective of religion and race. Muslims or non-muslims whosoever develop these bad habits will be doomed. If the majority members of a society indulge in these evil habits, then that society will be ultimately doomed. In ayat 1, the word "kul" (ويل لكل) means that rule has no exception.

Everyone knows that backbiting creates misunderstanding, hatred and enmity between people. As for slandering, this is character assassination of a person, a great mischief, which can result into counter accusations, quarrels and permanent enmity. Moreover their impact upon the spiritual development of man is devastating. ***Rasool Allah (صلى‌الله عليه وآله وسلم) is reported to have said that a person, who***

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conveys disagreeable, false information from one person to another with the intention of causing harm, will not enter Jannat (Sahih Al-Bukhari).

He advised, "Beware of suspicion, for suspicion is the mother of falsehoods. Do not look for faults in others and do not indulge in spying over one another; and do not be jealous of one another; and do not hate one another and do not stop talking to one another. And worshippers of Allah should behave like brothers (sisters)" (Sahih Al-Bukhari).

104.3 HOARDING AND MISERLY BEHAVIOUR

Evil effects of slandering and backbiting are multiplied many times when they are coupled with the evil of hoarding and amassing wealth. They are condemned in ayaat 2-3 of this sura. Generally, the hoarders are miserly also. As such, they are the enemy of society. They give birth to financial exploitation, corruption, and many other social ills. Interest based loaning system thrives on the wealth hidden in banks by the hoarders. Moreover, practice of hoarding stops flow of capital and goods. Consequently, it slows down economic activity. Thus holders of wealth in any form are the enemies of the society as a whole.

The spiritual harm of noarding is also immense as it distracts you from Allah. They treat Capital as if it is their God. Hoarding for profit is generally associated with creation of artificial shortage of goods in market. It makes the hoarders cruel and takes away compassion from their hearts. However pious they may look, spiritually they are bankrupt.

Following Hadith of Rasool Allah (صلى الله عليه وآله وسلم) should open the eyes of Muslim businessmen who amass wealth by hoarding.

Prophet of Allah (صلى‌الله عليه وآله وسلم) has said "Do not shut your money bag; otherwise Allah too will withhold the blessings from you. Spend in Allah's cause as much you can afford" (Sahih Al-Bukhari).

He warned that those given wealth by Allah but do not pay the Zakat, on the Day of Judgment ,their his wealth will be made like a baldheaded snake with two black spots over the eyes, The snake will encircle his neck as well his cheeks and say, "I am your wealth, I am your treasure" (Sahih Al-Bukhari).

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104.4 FALSE HOPES ABOUT IMMORTALITY

Ayat 3 highlights the typical psychology of the rich capitalists class they think that their wealth will make them last forever يَحْسَبُ اَنَّ مَالَهٗٓ اَخْلَدَهٗ ۚ. To satisfy their craze for fame and immortality, they lavishly spend on building their image although being miserly in good causes. They are seen erecting self-statues and establishing memorials for their own glorification. But all this will prove futile in the Hereafter. Their monuments also wear out with time. Only the good selfless deeds survive. As for the greedy hoarders of wealth, their love for money does not bring peace even after death. They become ghosts. Modern scientific researches tend to prove that majority of the ghosts are the miserable souls of miserly rich people[40],[41].

104.5 STATE OF PUNISHMENT IN HUTAMAH (الْحُطَمَةُ)

After Resurrection, backbiters, slanderers, and miserly holders of wealth will be doomed to the Fire called "Hutamah". Ayaat 4-9 describe the nature of their punishment. ***"By no means! they will be thrown into the Hutamah And what would make you understand, what the Hutamah is? It is the Fire of Allah, kindled roaring, blazing. The one which leap right up to their hearts. Indeed, closing upon them from every side, In columns outstretched".*** كَلَّا لَيُنۢبَذَنَّ فِى الْحُطَمَةِ ۖ وَمَآ اَدْرٰىكَ مَا الْحُطَمَةُ ۖ نَارُ اللّٰهِ الْمُوْقَدَةُ ۖ الَّتِىْ تَطَّلِعُ عَلَى الْاَفْـِٕدَةِ ۖ اِنَّهَا عَلَيْهِمْ مُّؤْصَدَةٌ ۖ فِىْ عَمَدٍ مُّمَدَّدَةٍ ۜ

If you can scan beneath the big wealth even in this world you will see the state of Hutamah there too. All greedy, miserly amassers of wealth are burning with hunger for more and more. Mental tension and stress of jealousies, corrupt practices and never-ending craze for more, burn them from inside out. That is why, inspite of so much wealth many of the billionaires, suffer with depression and some of them go as far as committing suicide. It is the fire of Allah kindled roaring, which leaps up over to their hearts to cut them into pieces.

Their wealth also brings the gifts of sleeplessness, fatigue, depression, heart attacks, strokes, cancer, organ failures, and untimely a painful death. Soon after death, Hutama comes into play openly. Their greedy souls suffer with the trauma of sudden separation from their wealth. Thus in their graves, the oil of their bones comes out and thoughts of Jahannam tear them apart to ashes. Many of them turn into the

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40 Professor Hans Holzer, "Where are the ghosts?" page 217 Carral Publishing Howard USA-1994.
41 S. B. Mahmood "Maavra" The Holy Quran Research Foundation Islamabad, 2006).

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wretched ghosts, roaming aimlessly on earth, surrounded by the outstretched columns of burning desires, greed, despair and depression.

May Allah save us from the evils that take people to Hutamah.

104.6 PREDICTION ABOUT FUTURE ATOMIC WARFARE

In the above we have explained Hutamah with reference to its spiritual meanings. However, according to some scholars, for example, (Late) Allama Muhammad Yousaf Jibraeel[42], Hutamah means the fire of the atomic explosions. He says that Hutama is Arabic sound of the Greek word Atoma i.e Atom. The nature of the fire produced in Hutamah described have also compares well with the fire of the atom bomb. It is accompanied by roaring sound, its radiations penetrate deep in the body and cause damage at the cell level, and its plume is like huge columns of fire with storms of dust rushing in from all sides, turning into an umbrella like fire ball at the top (Fig 1). According to this interpretation, ayat 5-7 may also predict the future wars using atomic weapons.

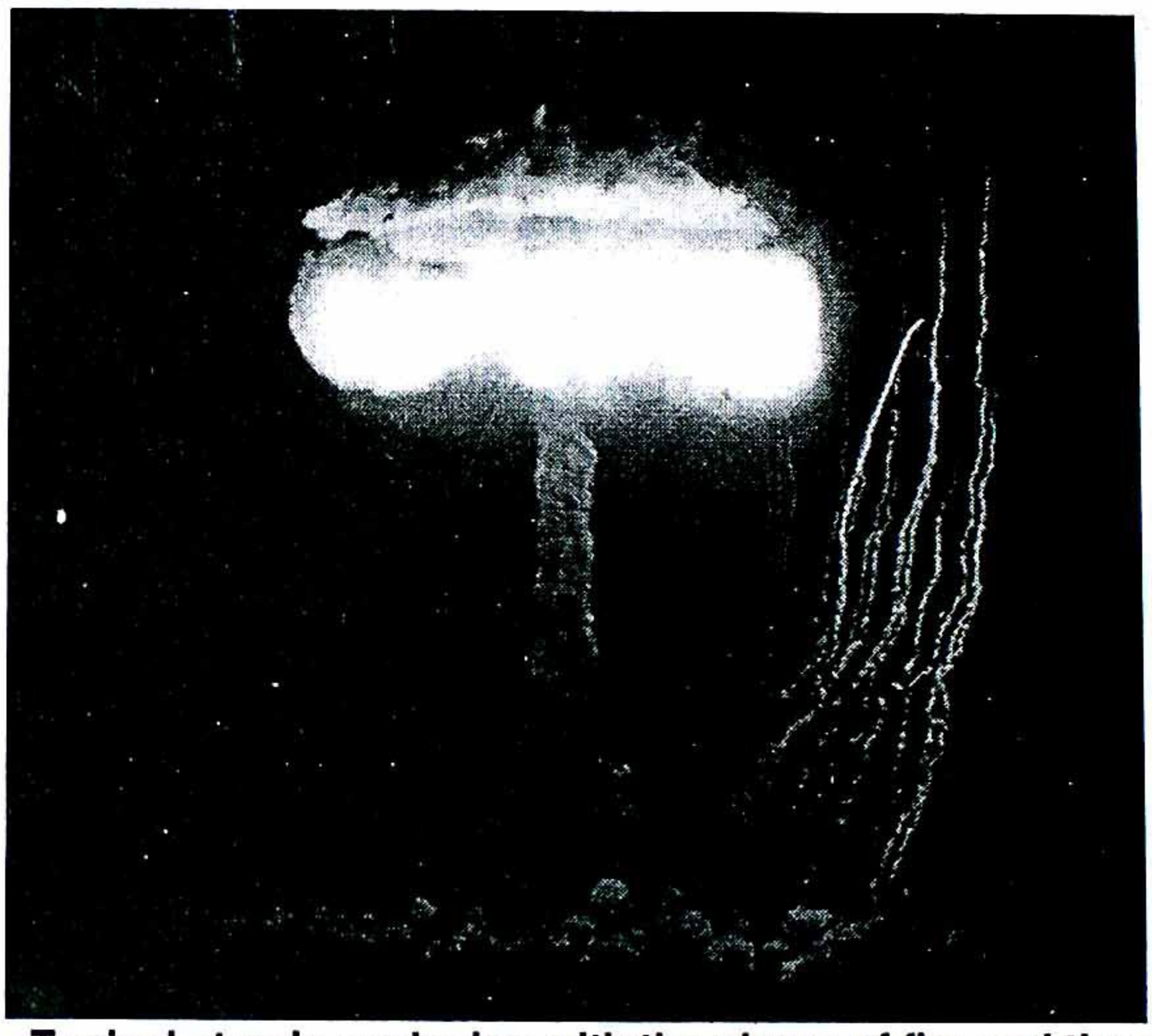

Fig 1: Typical atomic explosion with the plume of fire and the rising columns of plasma.

42 Allama Muhammad Yousaf Jibreel, A dialogue with professor Mary Shummel on the "Revealed Nature of the Holy Quran" Punjab University, September 1963

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104.7 ULTIMATE FATE OF THE AMASSERS OF WEALTH, SLANDERERS AND BACKBITERS

Whatever the explanation, "Hutamah" is the fate of all slander mongers, backbiters and miserly amassers of wealth.

It is narrated by Anas-Bin-Malik (Razi Allahta'aala Anho) Allah's Messenger (صلی‌الله علیه وآله وسلم) told, "A disbeliever will be brought on the Day of Judgment and asked, "Suppose you had as much gold as to fill the earth, would you offer it to ransom yourself". He will reply "Yes". Then it will be said to him, you were asked for something easier than that (i.e. to accept Islam and live accordingly), but you refused" (Sahih Al-Bukhari).

The Messenger of Allah (صلی‌الله علیه وآله وسلم) also told, "The person who will have the least punishment amongst the people (of Hell) fire on the Day of Judgment will be a man under whose arch of the heel is placed a smouldering ember so that his brain will boil with it" (Sahih Al-Bukhari).

We seek refuge of Allah from Hutamah and ask His forgiveness for the crimes of backbiting, slander mongering, miserness and holding goods from people in view of the greed of the worldly benefits.

"May Allah forgive us and have mercy upon us. Aamin"

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سُوْرَةُ الْفِيْلِ

SURA AL-FEEL

Revealed in Makkah, has 5 Ayaat

With the name of Allah, Ar-Rahmaan, Ar-Raheem

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝

1. **Did you not see, how your Rabb dealt with the keepers of the elephant (force)?**

اَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِاَصْحٰبِ الْفِيْلِ ۝

2. **Did He not make their (treacherous) plot a flop? "In ayaat 2, "correction is needed"**

اَلَمْ يَجْعَلْ كَيْدَهُمْ تَضْلِيْلٍ ۝

3. **And sent over them flocks of birds (from all directions)**

وَّاَرْسَلَ عَلَيْهِمْ طَيْرًا اَبَابِيْلَ ۝

4. **Hurling against them (from air) stones of Sijjeel (baked clay)**

تَرْمِيْهِمْ بِحِجَارَةٍ مِّنْ سِجِّيْلٍ ۝

5. **So He made them like the chewed-up chaff (eaten by the cattle)**

فَجَعَلَهُمْ كَعَصْفٍ مَّاْكُوْلٍ ۝

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EXPLANATION AND INTERPRETATION

105.1 INTRODUCTION

Sura Al-Feel is the message of hope for the weak everywhere. It is a reminder and warning to all forces of tyranny that Allah is at the back of the oppressed ones. Ultimately, their evil designs will fail and they will be uprooted like Abraha, who attached Kaabah in 571 A.D. with mighty force of elephants. This revelation also contains a tiding for the success of Islam with a clear message to Quraish that, Allah who had saved Kaabah will also save His prophet (صلى الله عليه وآله وسلم), Insha Allah. Enemies of Islam will always face Abraha's fate. Thus even under the most difficult circumstances, believers must never lose heart and should keep trying their best with complete trust in Allah. It is His Sunna, that He shows His power through the weak. Ultimately, Abrahas of all styles will face humiliating fate. Struggle against tyranny must therefore continue.

105.2 BACKGROUND

The case history under reference took place in the year 571 A.D, the year of the birth of the last Messenger of Allah (صلى الله عليه وآله وسلم). At the time of its revelation there were thousands of people still living who had witnessed that happening in Makkah and Arabia. Main character of this episode is Abraha who at that time was the governor of Yaman appointed by King of Ethiopian. He was a fanatic Christian. After building a magnificent Church in San'aa (his capital), he ordered everyone to perform pilgrimage of this place like that of Bait Ullah in Makkah. When people did not pay heed to his call, he decided to destroy Kaabah. So in the year 571 A.D, he moved to attack Makkah with an army of 60,000 soldiers supported by trained elephants. In those days, Abdul Muttalib, the grandfather of the Prophet of Allah (صلى الله عليه وآله وسلم), was the chief of Quraish. Abraha sent him the message that he has not come to fight but only to destroy the Holy Kaabah. Abdul Muttalib replied, "We have no power to fight you. This is Allah's house. If He wills, He will save His House."

Thereafter, Quraish vacated the city and took refuge in the hills. Although they had turned idolaters and House of Allah contained many of their idols, but afraid of the pending calamity they earnestly prayed to Allah alone for safety. Their prayers were heard and accepted. When Abraha ordered his army to attack Kaabah, his elephants refused to step forward.

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At that moment people in the hills saw a miracle. Flocks of birds from all directions with small pebbles in their beaks, air raided Abraha's army. Seeing this unexpected deadly attack, Abraha and his army took to their heels in panic to Yaman. On the way they met terrible plague by which majority of them died. Abraha also met his disgraceful death. Thus Allah miraculously destroyed a mighty army at the hands of the worthless tiny birds and saved Kaabah as well as the Quraish.

105.3 MIRACLE OF AIR RAIDS BY ABABEEL

The way Abraha's army met its destruction was nothing but a most extraordinary happening, a miracle that cannot be explained by ordinary laws of science. The elephants refused to walk forward in attack. This was the first sign of "Did He not make their plan a flop" اَلَمْ يَجْعَلْ كَيْدَهُمْ فِىْ تَضْلِيْلٍ ۚ. As,they were beating the elephants in frustration, they saw flocks of birds, which pelted them with stones of burnt clay. وَّاَرْسَلَ عَلَيْهِمْ طَيْرًا اَبَابِيْلَ ۚ تَرْمِيْهِمْ بِحِجَارَةٍ مِّنْ سِجِّيْلٍ ۚ. Frightened by this sudden air attack, Abraha and his army scattered and ran for life in great fear. But the air raiders chased them all along. Small stones struck them at supersonic speeds, piercing in their bodies; developing injuries into painful cancerous wounds. Thus total army was destroyed. As said, in ayat -5 they were reduced like chaff chewed up by the animals فَجَعَلَهُمْ كَعَصْفٍ مَّاْكُوْلٍ ۚ.

105.4 PRAYER FOR THE WEAK

This sura is a prayer also. When you face powerful enemies, recite this sura repeatedly to seek Allah's help. Indeed Allah Subhana Hu will send His help in the most unexpected ways, the mighty tyrants will perish, and Humble and meek will win. The only condition is not to loose heart, have trust in Allah, and beseech for His help through patience and prayers.

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سُوْرَةُ قُرَيْشٍ

SURA AL-QURAISH

Revealed in Makkah, has 4 Ayaat

With the Name of Allah, Ar-Rahmaan, Ar-Raheem

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝

1. **For the peace and prosperity of Quraish (which Allah blessed with them)**

لِاِيْلٰفِ قُرَيْشٍ ۝

2. **(Specially) for their agreements of trade journeys in winter and summer (which made them secure and well off)**

اٖلٰفِهِمْ رِحْلَةَ الشِّتَآءِ وَالصَّيْفِ ۝

3. **So (in gratitude), they should worship only The Rabb of this (sacred) House (Kaabah) only**

فَلْيَعْبُدُوْا رَبَّ هٰذَا الْبَيْتِ ۝

4. **Who fed them in hunger, And gave them peace from different types of fear**

الَّذِىْٓ اَطْعَمَهُمْ مِّنْ جُوْعٍ ۙ وَّاٰمَنَهُمْ مِّنْ خَوْفٍ ۝

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EXPLANATION AND INTERPRETATION

106.1 INTRODUCTION

Sura Al-Quraish reminds us the case history of Quraish, the tribe of the last Messenger of Allah (صلى الله عليه وآله وسلم), who were great traders, importers and exporters of their times. They enjoyed the status of the most favoured nations at foreign lands. All this was due to their being the descendents of great prophet Ibraheem (عليه السلام) and also being the caretaker of the Home of Allah. It was miraculous that even though Makkah was a baron land, not fit for any type of agriculture, yet they were prosperous and had enough to eat. Moreover, they enjoyed excellent foreign relations. People all over the Arabia had great respect for them and assembled in their city to participate in the annual pilgrimage and the trade fare held at that occasion. No doubt these favours of Allah were for their being descendent of Prophet Ibraheem (عليه السلام), who was a great monotheist. Sura Al-Quraish was a reminder to them not to oppose the Prophet Muhammad (صلى الله عليه وآله وسلم) who had revived the Deen of Ibraheem (صلى الله عليه وآله وسلم); and preached them to worship Allah only. The sura Al-Quraish also reminds an important lesson for business community. Their success in business ventures, prosperity and peace are a great gift of Allah to them. Therefore, businessmen and traders are obliged to thank and serve Allah more than anyone else.

106.2 BACKGROUND

This sura was a reminder to the Qureish of Makkah about the abundance of favours of Allah upon them.

They were the descendents of the Prophet Ismaeel (عليه السلام), son of Prophet Ibraheem (عليه السلام), who built Bait-Ullah about 2100 B.C on the order of Allah Subhana Hu. Since then they had enjoyed special respect among the nations of the world for being the custodian of the House of Allah. They also believed that their prosperity was due to the acceptance of the prayer of their father Ibraheem (عليه السلام) which he had made to Allah on the completion of Kaabah.

"And, lo! Ibrahim prayed:" O my Sustainer! Make this a land secure, and grant its people fruitful sustenance-such of them as believe in Allah and the Last Day" Allah said: "And whoever shall deny the

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Truth, to him I will let enjoy himself for a while (in this world). After that I shall drive him to suffering through Fire in the Hereafter; and how miserable is his/her journey's end!" 2(126)

وَاِذْ قَالَ اِبْرٰهٖمُ رَبِّ اجْعَلْ هٰذَا بَلَدًا اٰمِنًا وَّارْزُقْ اَهْلَهٗ مِنَ الثَّمَرٰتِ مَنْ اٰمَنَ مِنْهُمْ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ ؕ
قَالَ وَمَنْ كَفَرَ فَاُمَتِّعُهٗ قَلِيْلًا ثُمَّ اَضْطَرُّهٗۤ اِلٰى عَذَابِ النَّارِ ؕ وَبِئْسَ الْمَصِيْرُ ۝

But how unfortunate that, over the period, the Quraish forgot the monotheist religions of Ibraheem (عليه السلام) and began idol worship. At the time of the last Messenger of Allah (صلى الله عليه وآله وسلم), there were 360 idols in the Kaabah. They are reminded in sura Al-Quraish to go back to their original Religion i.e. the monotheist religion of their father Ibraheem (عليه السلام).

106.3 MOST FAVOURED NATION

As said already, the Quraish enjoyed great prestige and respect among the nations of the world for being descendents of Ibraheem (عليه السلام) and due to the Kaabah as Home of Allah. Even the foreign rulers acknowledged their special place in community of nations and thus had bestowed upon them the status of most favoured nation for trade and travels in their lands.

Ayaat 1-2 refer to this favour of Allah. ***"For the relief and satisfaction of Quraish (due to agreements which Allah enabled them to sign with foreign powers Specially , for their agreements of trade journeys) in winter and summer, (which made them secure and well off)",***
لِاِيْلٰفِ قُرَيْشٍ ۝ اٖلٰفِهِمْ رِحْلَةَ الشِّتَآءِ وَالصَّيْفِ ۝

Over the period by virtue of frequent visits of caravans and the annual pilgrimage, their city had become one of the most important trade centres of the region. So export and import business of Quraish flourished freely without any fear and restraints. In winter, they travelled towards Yaman as far as India and in summer they took their caravans of trade to Syria and beyond for relatively milder climates of that part of the world. So they were economically very well off and enjoyed great respect among the Arabian tribes everywhere.

Beyond doubt, these blessings were due to Bait Ullah only. But overlooking this fact, they turned away from the monotheist religion of Ibraheem (عليه السلام) and adopted pagan Idol worship as their religion.

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In this background, sura Al-Quraish was revealed reminding the Quraish about their great history and the blessings of Allah upon them and thus to motivate them to worship Him only.

"So (in gratitude), let them worship the Rabb of this (sacred) House only, Who fed them in hunger, And gave them peace and security from different types of fear" فَلْيَعْبُدُوا رَبَّ هٰذَا الْبَيْتِ ۝ الَّذِيْٓ اَطْعَمَهُمْ مِّنْ جُوْعٍ ۙ وَّاٰمَنَهُمْ مِّنْ خَوْفٍ ۝

Thus sura Al-Quraish was a direct reminder to the Quraish of the great favours of Allah on them and that they may think about their own ungrateful response. There is a great lesson for each one of us. We must never forget our Rabb, who has blessed us with all that we have and so in turn we must thank Him and worship Him faithfully.

106.4 A LESSON FOR THE HAVES

Sura Al-Quraish points out that prosperity, trade and industry does not depend on your faith. Even the atheists and the pagans may prosper and believers may suffer with poverty. The reason being, that Allah is the Rabb of everyone; of the hawks and doves alike. Thus there is no discrimination for livelihood between people due to their faith. Basic needs of every creature are on the Creator. Therefore, abundance of goods or lack of them does not mean anything with respect to your status before Allah. In fact, as Rasool Allah (صلى الله عليه وآله وسلم) told, the entire worldly wealth is of no significance to Allah, not even as much as the feather of a fly. So the struggle of a believer should be for the success in the Hereafter, even at the cost of failure in this world.

106.5 A PRAYER

In its spiritual sense, sura Al-Quraish is a powerful prayer also. Those who are poor, hungry or suffering with fear, they should recite this sura and thus Allah's help to relieve them of their difficulties. As a result, Insha Allah! they will find relief from hunger, poverty and fear, and soon will be blessed with prosperity and peace from the Rabb of the Universe.

106.6 HIERARCHY OF NEEDS AND RIGHT WAY

Students of secular management know that according to the Masllow's Hierarchy of needs, food, security and peace take precedence in the priorities of mankind, as shown in fig 1. However, it as based upon the animal side of Man. For

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his/her spiritual development, it is the belief in Allah that must come first in the order of priority; and thereby practical adherence to Islam is essential for achievement of spiritual heights. Quraish in these days were also like the seculars of today. They could enjoy the Allah's blessings of life due to the prayer of prophet Ibraheem (عليه السلام) and for being custodian of the House of Allah. Nevertheless, they failed badly in their obligation to Allah. When Islam taught them that belief in one Allah must override all other human needs, they could not understand it. Afraid that the new faith will damage their economic prosperity, they opposed it tooth and nail.

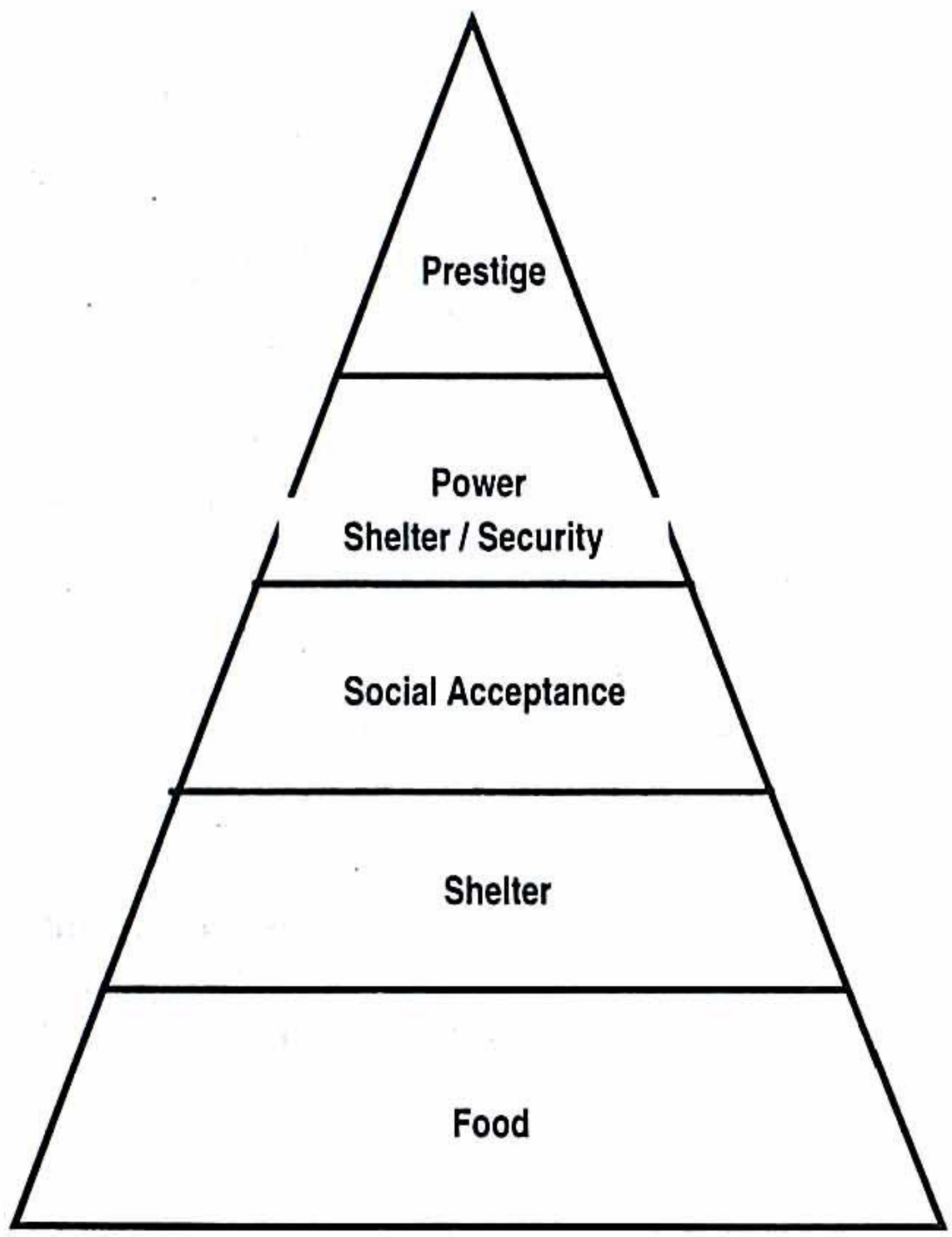

Fig 1: Masllow's Hierarchy of needs of human beings

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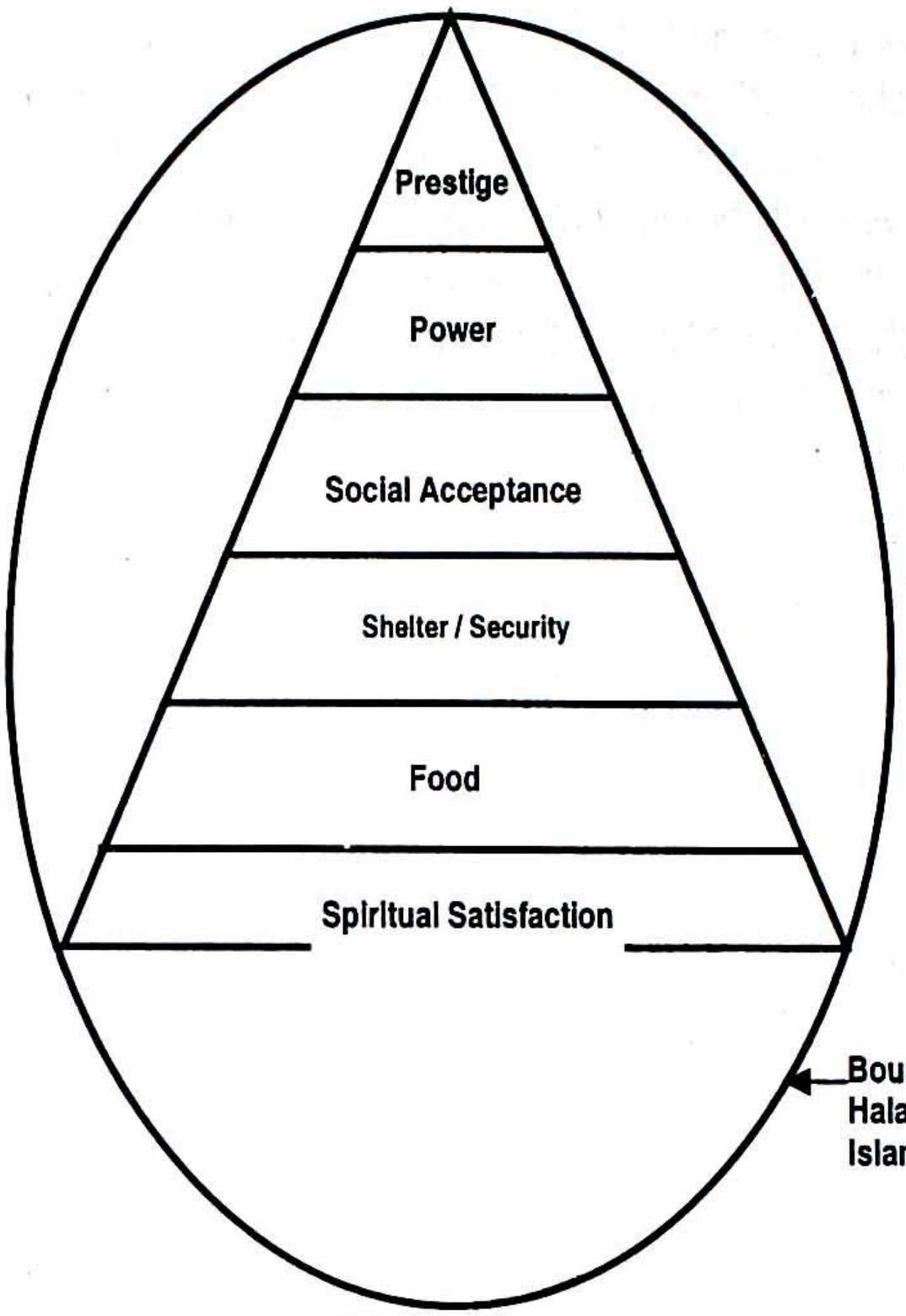

Fig 2: A muslim's Hierarchy of needs is within the discipline of Islam. Its basis is the belief in One Allah thus the spiritual needs of man override the bodily needs.

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سُوْرَةُ الْمَاعُوْنِ

SURA AL-MAAOON

Revealed in Makkah, has 7 Ayaat

With the Name of Allah, Ar-Rahmaan, Ar-Raheem

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝

1. **Have you observed the one who (really) belies Ad-Deen (Rejects the Islamic way of life and the Day of Judgment)?**

اَرَءَيْتَ الَّذِىْ يُكَذِّبُ بِالدِّيْنِ ۝

2. **That is the, one who repulses the orphans away**

فَذٰلِكَ الَّذِىْ يَدُعُّ الْيَتِيْمَ ۝

3. **And does not urge for feeding the Al-Miskeen (the destitute and the needy)**

وَلَا يَحُضُّ عَلٰى طَعَامِ الْمِسْكِيْنِ ۝

4. **So, woe to such habitual praying ones (who has made it a ritual)**

فَوَيْلٌ لِّلْمُصَلِّيْنَ ۝

5. **Who are unmindful of (the spirit of) their Salat**

الَّذِيْنَ هُمْ عَنْ صَلَاتِهِمْ سَاهُوْنَ ۝

6. **Who only make show off (of their prayers, to be seen and praised)**

الَّذِيْنَ هُمْ يُرَآءُوْنَ ۝

7. **And deny (others) even the minor needs**

وَيَمْنَعُوْنَ الْمَاعُوْنَ ۝

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EXPLANATION AND INTERPRETATION

107.1 INTRODUCTION

Sura Al-Maaoon depicts the true social spirit of Islam. It clarifies that Islam is not a set of rituals in the hands of a priestly class, neither it is a personal belief system without social abligations. Indeed, it is a complete code of life to establish a just, God-conscious (متقی) social welfare system at every level of the society. The opening ayat is a soul-searching question to make us understand the spirit of Islam. The subsequent ayaat clarify that in a real Islamic society, no one will sleep hungry and no orphan will be left at the mercy of the circumstances. People with means will automatically take care and share with them. It stresses the need of sharing and caring between people as their primary Islamic duty; negligence of which will be disastrous for them.

107.2 REJECTERS OF THE ISLAMIC WAY OF LIFE

The opening ayat of sura Al-Maaoon ***"Have you observed the one who rejects Ad-Deen (Islam)?"*** اَرَءَيۡتَ الَّذِىۡ يُكَذِّبُ بِالدِّيۡنِ ۞ is an eye opener for all the believers, especially those who preach Islam or struggle to establish Islamic order in their community.

The next ayaat 2-3 provide answer to this question, who are those wretched people, who reject Islam? ***"That is he, who repulses the orphans away; And has no urge on feeding the Miskin (the destitute and the needy)"***
فَذٰلِكَ الَّذِىۡ يَدُعُّ الۡيَتِيۡمَ ۞ وَلَا يَحُضُّ عَلٰى طَعَامِ الۡمِسۡكِيۡنِ ۞

Real rejecters of the faith (الدین) are not those who have failed in the performance of the religious rituals but those who drive away the orphans and care not for feeding the Miskeen. The word Miskeen is from skn (سکن) which means those ' who are held down in life, such as, orphans, old people without livelihood, unemployed people, sick and disabled persons without means, etc.

Ad-Deen has two branches "The Islamic system of life", and "The Day of Judgment and Recompense". The ayat thus reminds us of requirements for Islamic way of life and successfully passing through the ultimate accountability process on the Day of Judgment. These wishes cannot be fulfilled without caring for the orphans and

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destitutes. Unfortunately, most of the Muslims today though verbally confirm Ad-Deen, but do not believe it in practice. It is reduced to just a set of rituals for them. To such people, Allah Subhana Hu says in the Holy Quran (يايهاالذين امنوا امنوا) ***"O, those who believe, believe (as it should be)".*** For example, if they really believe in the Day of Accountability, how could they neglect caring the orphans and the destitute?

The tone of ayaat 1-3 signifies that the acceptance of personal acts of worship is conditional to the fulfilment of the social obligations, such as looking after the orphans and the poor. Daily five time prayers, fasting in the month of Ramadhan and Hajj are fulfilment of our obligation to Allah and undoubtedly essential pre-requisite to enter Islam but for real progress to Jannat, fulfilment of the social obligation is of paramount importance. Thus the Muttaqeen (متقين) are the ones who for the love of Allah, are always ready to spend their wealth in His Ways i.e. to spread the Message of Islam and help the poor and the needy. Without this, their belief in Islam and the Day of Judgment is just in words. This is the test of their belief and sincerity for Deen.

The following Hadith of the Messenger of Allah (صلى الله عليه وآله وسلم) will help to realize the importance of the message of the above quoted ayaat of sura Al-Maaoon. ***It is reported that the Prophet of Allah (صلى الله عليه وآله وسلم) said: "On the Day of Judgment when everyone will have assembled, Allah Subhana Hu will make a complaint to the people", "I was sick, you did not attend Me, I was hungry you did not feed Me, I was oppressed you did not heed Me". Perplexed people will humbly say, "O, Lord of the Universe, Creator of everything, this is beyond You to be sick or needy". To this Allah Subhana Hu will tell them; "Was there not any needy in your vicinity? That was Me. Was there not any hungry in your neighbourhood? That was Me" (Sahih Al-Bukhari).***

107.3 WHO REPULSES THE ORPHAN?

As you have seen from ayat 2 فَذٰلِكَ الَّذِىْ يَدُعُّ الْيَتِيْمَ ۞ repulsion of orphans amounts to rejection of Ad-Deen. Thus we must know who repulses orphans? From the rest of the Quran and sayings of the Messenger of Allah (صلى الله عليه وآله وسلم), it appears that repulsers of the orphan are those who show an unconcerned attitude towards them, do not give them due love, do not treat them well, and leave them to the mercy of circumstances. The best possible way to escape this sin may be to adopt them and treat them as your family members. If this is not feasible, then the second best alternative may be to support their expenditure in some good Orphan-Homes and

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visit them regularly to show your love for them. If you have means to open and manage an orphanage that might be the best choice. If there are some orphans and destitute people in your own family or your close neighbourhood or among your acquaintances, then it is obligatory on you to do whatever good you can do for them without their asking.

107.4 HOW TO CONTRIBUTE IN FEEDING THE NEEDY?

According to ayat 3 of sura Al-Maun "Not caring to feed the needy," also amounts to rejection of faith in Islam. Thus to feed the hungry is an obligatory duty for every Muslim. If any one sleeps hungry for want of food, the sin of it is on whole of the community. That is why Muslims in the past were very particular to make collective arrangements to feed the hungry. Not long ago, the needy used to come to the village mosque and quietly tell the Imam of the mosque about his needs. Everyone used to be keen to receive him as his/her guest. Well-to-do Muslims took pride in operating free food restaurants called "LUNGER" in competition to each other.

However, the greatest manifestation of this spirit is seen in the social welfare institintions of the Islamic states in the past. The Caliph took upon himself to feed the hungry and nourish the orphan. The second Caliph of Islam Hazrat Omar (رضی اللہ تعالی عنہ) (634 – 646 CE) was so particular about it that he declared "Even if a dog dies of hunger anywhere in the Islamic State, Omer would be responsible for it in Madina (the capital city)".

107.5 TRUE BELIEF

From the above discussion we must realize that negligence of the orphans and 'Have-Nots' amounts to rejection of faith. This also implies that attitude of "Caring and Sharing" for the orphans and the needy are the highest acts of worship and essential for the acceptance of prayers. This is not limited to help people by your personal charities only. Greater contribution in feeding the poor is by providing them employment in industrial, agricultural and business activities. Thus the entrepreneurs and employers, who are generating employment opportunities for the needy and thus arrange means for their livelihood, are also performing a great duty of Islam. If intention is to help people, then their business also becomes an act of worship for them.

In short, fulfilment of the social obligations gets priority in Islam over the personal piety. ***Rasool Allah (صلی اللہ علیہ وآلہ وسلم) is reported to have said,***

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"The one who looks after a widow or a poor is like a Mujahid (Warrior) who fights for Allah. He is like the one who performs Salat (prayers) all the night and observes Saum (Fast) all the day" (Sahih Al-Bukhari).

The first three ayaat of sura Al-Maaoon require from the Muslims that they must be very humane and kind to each other. If a Muslim is selfish, it speaks of some serious flaws in his/her belief system. We must remember that obligations to the Creator (حقوق الله) and obligations to the creations of Allah (حقوق العباد) are interdependent. Fulfilment of both is essential for Salvation.

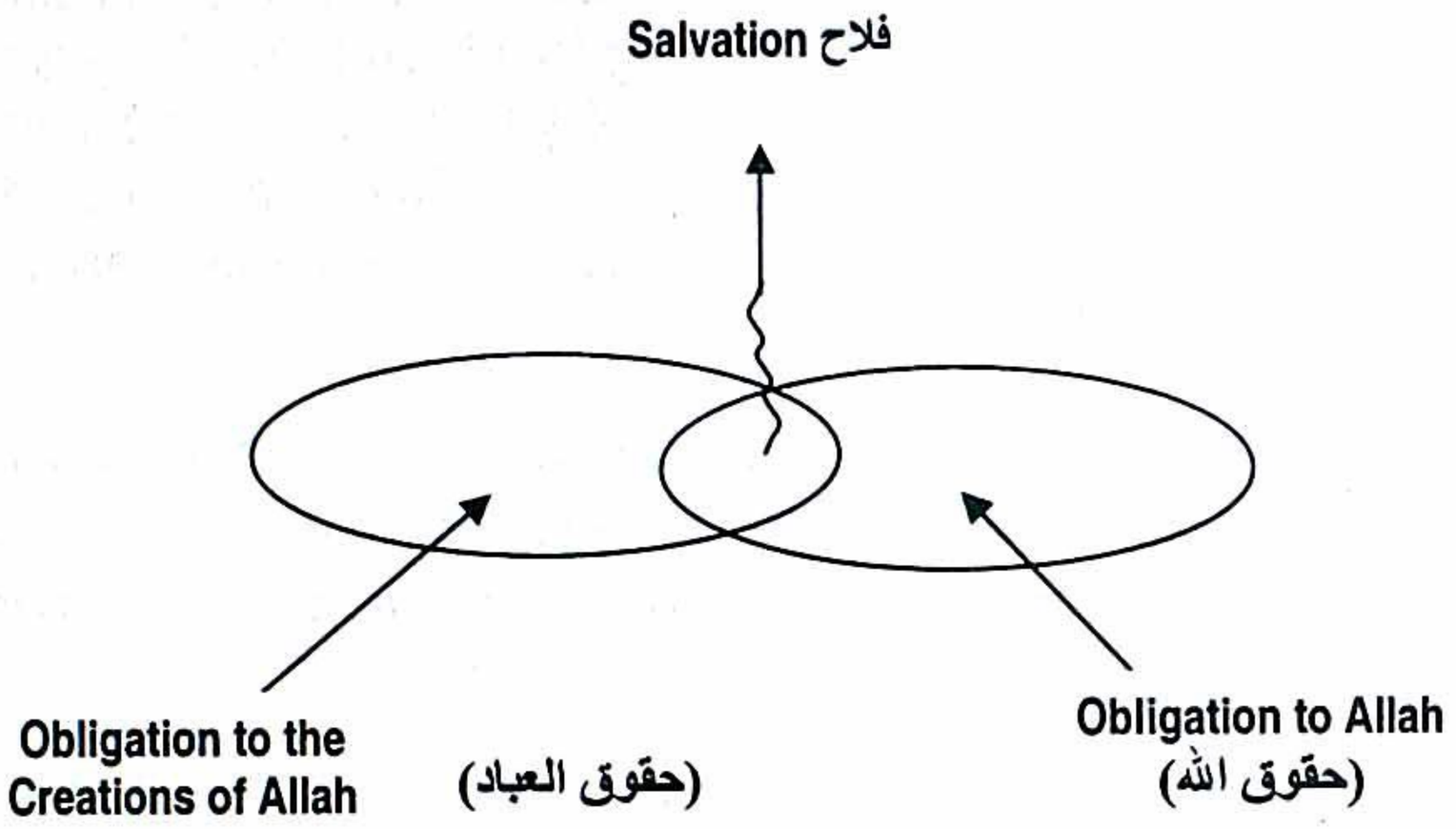

Fig 1: Salvation flows out of fulfilment of the obligations to Allah and obligations to His creations (حقوق الله وحقوق العباد)

It is reported from the Messenger of Allah (صلى الله عليه وآله وسلم) ***"That humanity is like the family of Allah (الخاق عيال الله)"*** If it is so, then how can anyone think of pleasing Allah without caring for His family?

107.6 MAAOONS – SMALL CHARITIES – ESSENTIALS OF FAITH

The message of sura Al-Maaoon is clear and comprehensive. None of us can claim to be a true Muslim without fulfilling our obligation to the society. Even if we are very regular in our daily prayers but not careful of our duties to each other, then our prayers will be of no avail. As said in ayaat 4-5 we are doomed.

فَوَيۡلٌ لِّلۡمُصَلِّيۡنَ ۙالَّذِيۡنَ هُمۡ عَنۡ صَلَاتِهِمۡ سَاهُوۡنَ ۚ ***"So, doomed are the habitual praying ones (as a ritual) Who are unmindful of (the spirit of) their Salat",***

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The spirit of the five times congregation of Salat (صلاة بالجماعة) is to create a mutually caring and sharing society. Unfortunately, in these days, worshipers even after years of praying together, remain but strangers to each other. Whereas, according to ayaat 4-7 the difference between an Islamic and unIslamic society is in their degree of charitable behaviour to each other.

In this context most important are acts of small kindness. The Prophet of Allah (صلى الله عليه وآله وسلم) told that *"Even a smile is an act of charity"* Thus helping each other in any manner such as, showing the way, clearing the path from stones, a good piece of advice, wishing to others, inviting friends on food, giving gifts to each other, paying salutation, and clearing the assembly for the new comers are all good social norms and act of worship for a believing Muslim. These are supposed to be the normal qualities of every good Muslim. For this we have the best example in the Messenger of Allah (صلى الله عليه وآله وسلم).

His companions report that, ***"They had never seen anyone more kind and smiling than him." His wife Hazart Ayesha (رضي الله عنها) tells that, "No man can compare in generosity with him, particularly in the month of Ramadan, he was like a flowing river of charity".***

Narrated Abu Shuraib Al-Badavi, Allah's Messenger (صلى الله عليه وآله وسلم) said, ***"Who so believes in Allah and the Last Day should serve his neighbour generously, should entertain his guest generously, by giving him his reward of good quality food. Then he said, "Whosoever believes in Allah and the Last Day should speak what is good or keep quiet, and abstain from all types of dirty evil talks i.e. abusing, lying, backbiting" (Sahih Al-Bukhari).***

107.7 ACCEPTABLE SALAT

One must know that Salat (Five times regular prayers) is essential and its wilful negligence can render one Non-Muslim, but degree of its reward depends upon the spirit with which it is performed. Sura Al-Maaoon makes us realize that spirit of Salat is good manners, humane attitude, concern for each other, help to the needy, particularly to the orphans, and abhorrence from the evil ways. Salat that does not develop these qualities, is of unacceptable standard before Allah Subhana Hu. He says in the Holy Quran, ان الصلوة تنها عن الفحشاء والمنكر **"Indeed, Salat refrains one**

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from evil and forbidden things". Than is the test of Salat. If one does not experience this benefit, he/she has not actually prayed. In the computer language it is like the 'AND' logic. The cascade of the constituents of salat consists of sincere belief (Iman), fulfilment of the Rights of Allah (Haqooq-Ullah) and fulfilment of the Rights of His Creations (Haqooq-ul-Ibad). If all this is intact then your salat will lead you to Jannat (fig 2), otherwise one is doomed.

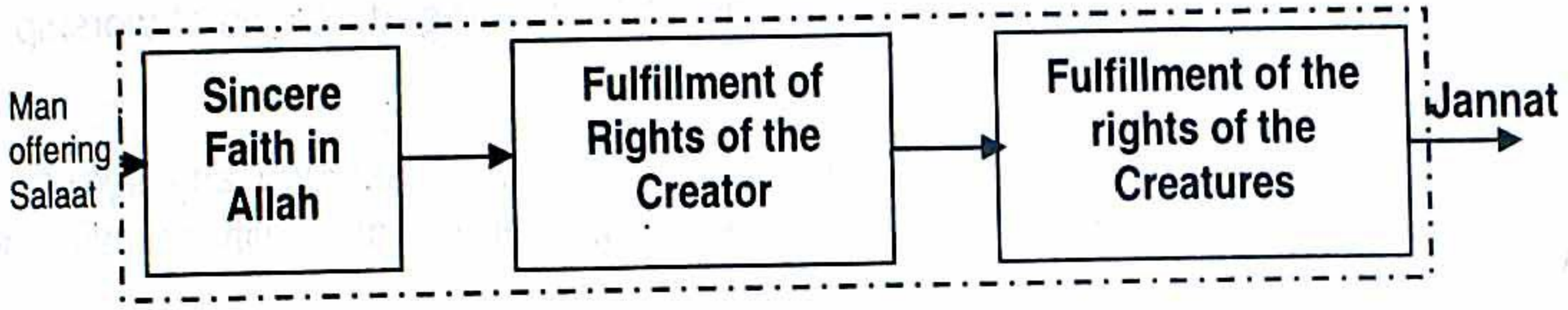

Fig 2: The Cascade of the constituents of Acceptable Salaat

107.8 IMPORTANT LESSON FOR THE ISLAMIC MOVEMENTS

It is unfortunate that this spirit of Salaat is often missing even in the very pious muslims today. Even the leaders of the Islamic political parties/movements do not create any model of "Caring and Sharing", among their own members. Their programme of renaissance of Islam hardly gives any importance to the economic well-being and social welfare of the people. No surprise, they are all doomed.

Sura Al-Maaoon educates us about the fundamental requirements of Islamic social order and contains a great lesson for the Islamic reformers and political movements. It implies that:

1. A society which does not look after the orphans and cares not for the poor and is devoid of neighbourly charities, even if it may be very religious, it is an un-Islamic faithless society.
2. For the progress in the worldly and the spiritual domains, a society must have qualities of "Caring for the "Have-Nots" and Sharing with each other, otherwise it will be doomed.
3. A True Islamic state will be an ideal welfare state on the model of Khulfa-e-Rashideen. That should be the goal of the political struggle of the so-called Islamic movements.

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4. A true Muslim should not only be concerned but must also actively participate in the welfare of the society, particularly caring for the orphans and the "Have-Nots".
5. The Bait-ul-Maal (بیت المال) system of Islam should be revived at the community level to provide organized assistance to the "Have Nots" and to help the poor and needy to stand on their own feet by providing them training and creating job opportunities.
6. Agricultural and industrial activities should be encouraged as acts of worship to create jobs for the needy.

On the basis of the criteria reminded in the Sura Al-Maoon any society in which values of caring for the destitutes are missing does not qualify to call itself Islamic.

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سُوْرَةُ الْكَوْثَرِ

SURA AL-KAUTHAR

Revealed in Makkah, has 3 Ayaat

With the Name of Allah, Ar-Rahmaan, Ar-Raheem	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝
1. Behold! We have granted you Al- Kauthar (Abundance of Our blessings without measure)	اِنَّآ اَعْطَيْنٰكَ الْكَوْثَرَ ۝
2. Hence, offer Prayers for your Rabb (alone) and (unto Him) render Sacrifice	فَصَلِّ لِرَبِّكَ وَانْحَرْ ۝
3. Surely, your enemy (who hates you) shall be cut off from the roots. (Destroyed in this world and in the Hereafter)	اِنَّ شَانِئَكَ هُوَ الْاَبْتَرُ ۝

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EXPLANATION AND INTERPRETATION

108.1 INTRODUCTION

Sura Al-Kauthar is one of the early Makkan suras. It is the shortest of all suras but great in its meanings. At the time of its revelation, Rasool Allah (صلى الله عليه وآله وسلم) was being opposed and persecuted by the idolaters tooth and nail. During these difficult times, his two sons Qasim and Abdullah also died one after the other leaving him without any male issue. In a society where male chauvinism was at its extreme, the idolaters taunted him that his Allah has cut him off from the roots. So, to them, he was not only a complete failure, but also would die nameless (نعوذبالله). They rejoiced saying, "It was a punishment to him from their idols". In these trying circumstances, sura Al-Kauthar was revealed. The message is brief but very comprehensive and encouraging, predicting a glorious future for the Messenger of Allah (صلى الله عليه وآله وسلم). Though its address is specific to the prophet (صلى الله عليه وآله وسلم) but in its spirit it is quite general. It is a tiding for the righteous people of all times that their struggle shall never go in vain. Eventually, their rewards shall be in abundance and their enemies disappointed.

Sura Al-Kauthar is a miracle of linguistic beauty also. When the challenge was put before the Arabs, "Bring a sura like unto this" Hazart Ali, at the occasion of the annual Pilgrimage, wrote sura Al-Kauthar at the face of Kaabah. It was an open challenge to all the Arab poets of the day. Humbled, the greatest of them namely Al-Labid who was a non-Muslim then, wrote below, (ماهذا كلام البشر) ***"This is not the word of man".***

Al-Kauthar (الكوثر) means blessings in abundance of all desirable things without measure. In its spiritual meaning it is the name of a special fountain in Jannat which on the Day of Judgment will be granted to the last Messenger of Allah, Muhammad (صلى الله عليه وآله وسلم) when everyone will be desperately thirsty. He is reported to have said: ***"I am your predecessor at Al-Kauthar, and whoever will pass by that, he will drink from it and whoever will drink from it, he will never be thirsty (again). There will come to me some people whom I will recognize and they will recognize me, but a barrier will be placed between me and them. They will be those who will have innovated new things in the religion after me. I will say, "far removed, far removed (from mercy)". They are those who changed after me" (Sahih-Al-Bukhari).***

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108.2 THE CASE HISTORY OF EXCELLENCE OF AL-KAUTHAR

The opening ayat إِنَّآ اَعۡطَيۡنٰكَ الۡكَوۡثَرَ ۚ ***"Behold! We have granted you Al-Kauthar (Abundance of Our blessings without measure)"*** points to the adorable case history of the blessed life of the last of the Messengers of Allah (صلى الله عليه وآله وسلم). He was born orphan and so his childhood was very difficult. But as he grew old Allah Subhana Hu blessed him with all the good things of life, which any man may hope to have. Early in his youth, he won the praise and recognition from the people of Makkah as one of their most respected wise man. His truthfulness and honesty was proverbial and earned him the titles, As-Sadiq (الصادق) and Al-Amin (الامين), "The Most Truthful" and "The Most Trustworthy".

At the age of twenty-five, he was married to the most respected, graceful and wise lady of Quraish and had a very happy family life. By thirty, he was one of the leading businessmen of Makkah. At forty, Allah Subhana Hu granted him the highest position among all His creations as His last Messenger to mankind and Jinns for all times to come. In this position, he was bestowed with the staunchest and most faithful followers than any of the earlier prophets. After some initial setbacks, he was the most successful in his Mission also. Even non-Muslims rank him as the most influential man in the entire history of mankind.

He was elevated to the highest position when the Supreme Creator called him on the Night Journey of Miraj (معراج) over-riding the Time and Space continuum. In this Journey, he met all the earlier prophets and led them in prayers. On the Day of Judgment, he will again lead them to the presence of Allah, The Most High. He (صلى الله عليه وآله وسلم) is the only one among the Prophets who will be granted the right of intercession from Allah. Moreover, he will be incharge of the Fountain of Al-Kauthar, the blessed water of heavens. Thus in this world and the world Hereafter, indeed he is the most blessed one among all the creations of Allah. Not a second passes on earth, when someone, somewhere in the world does not testify his faith in him while calling for the Prayers, ***"I bear witness, there is no God but Allah, and I bear witness that Muhammad*** (صلى الله عليه وآله وسلم) ***is the Messenger of Allah".*** His title in the holy Quran is ***"The Blessing for All the Worlds"*** (رحمة للعالمين) and the way he is being loved by his followers is unparallel in the human history.

It is narrated by Abu Huraira (رضى الله تعالى عنه) ***that Allah's Messenger*** (صلى الله عليه وآله وسلم) ***told, "By Him in whose hands is my life, none of you will have faith till he loves me more than his parents, his father and his children" (Sahih Al-Bukhari).***

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Indeed, Allah's reward for His true servants is always in abundance and without measure, in every way. We can also receive His special blessings by following the last Messenger of Allah (صلى الله عليه وآله وسلم).

108.3 CODE OF LIFE FOR THE RIGHTEOUS PEOPLE

Sura Al-Kauthar has a special message for all those who are granted with the abundance of favours. Prayers and personal sacrifices in His cause must respond the blessings of Allah. As said in ayat 2 فَصَلِّ لِرَبِّكَ وَانْحَرْ ۞ ***"Hence, to your Rabb turn in Prayers and to Him render Sacrifice".*** So the "Haves" must share their resources with the "Have-Nots", and care for them. Sacrifice of animals on the occasion of Eid-ul-Azha (after the Day of Hajj and on other occasions) is only one of the ways to express our thanks to Allah and celebrate His praises. The true spirit of فَصَلِّ لِرَبِّكَ وَانْحَرْ ۞ is to make it the purpose of our life, to fulfil our obligations to Allah (حقوق الله) and to His creations i.e. (حقوق العباد). Insha Allah, in response, Allah shall bless us with success in this life and the life hereafter.

108.4 THE TRUTH WILL PREVAIL ANY WAY

The last ayat of sura Al-Kauthar predicts إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ۞ ***"Indeed, your enemies shall be cut off nameless",*** implies that those who apposed Rasool Allah (صلى الله عليه وآله وسلم) will be the losers in this world and in the Hereafter.

This ayat was revealed at the time when there seemed no ray of hope. Many of his followers were allowed to escape the torture at the hands of infidels by fleeing across the Red Sea to Abyssinia. But in less than ten years, things changed miraculously and success of the Prophet (صلى الله عليه وآله وسلم) surprised everyone. People from all over Arabia came by themselves to Madina in big numbers to accept Islam. Insha Allah, the Day is not far when whole of the humanity will read his Kalma. Let enemies of Islam who utter derogatory remarks about his (صلى الله عليه وآله وسلم) sacred personality be warned, that they will Insha Allah, be revenged by Allah Subhana Hu and eventually routed out.

108.5 A UNIQUE PRAYER

For grant of abundance of resources and powers to fight the evil forces, repeated recital of this sura, supplemented by Sadqa and Nawafil, will prove fruitful, Insha Allah.

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سُوْرَةُ الْكٰفِرُوْنَ

SURA AL-KAFIROON

Revealed in Makkah, has 6 Ayaat.

	With the Name of Allah, Ar-Rahmaan, Ar-Raheem	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝
1.	**Say it (londly and openly) O! Those who deny the Truth**	قُلْ يٰٓاَيُّهَا الْكٰفِرُوْنَ ۙ۝
2.	**I shall never worship that, which you worship**	لَآ اَعْبُدُ مَا تَعْبُدُوْنَ ۙ۝
3.	**And neither, you are going to worship what I do worship**	وَلَآ اَنْتُمْ عٰبِدُوْنَ مَآ اَعْبُدُ ۚ۝
4.	**And nor I shall ever worship that, which you worship**	وَلَآ اَنَا عَابِدٌ مَّا عَبَدْتُّمْ ۙ۝
5.	**And neither you are going to worship, what I do worship**	وَلَآ اَنْتُمْ عٰبِدُوْنَ مَآ اَعْبُدُ ۝
6.	**For you is your Deen (way of life) And for me is my Deen (way of life)**	لَكُمْ دِيْنُكُمْ وَلِيَ دِيْنِ ۧ۝

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EXPLANATION AND INTERPRETATION

109.1 INTRODUCTION

Sura Al-Kafiroon is the Islamic Magna-Carta for co-existence between different religions of the world. The rule is simple and straightforward. "Unto you, your Deen, and unto me, my Deen" (لكم دينكم ولى الدين). No compromise on moral laws and faith system but co-existence is possible. The message is eternal, stating that Muslims must exonerate themselves by word and deed from the non-believers.

Freedom of expression is the human right. The right to preach one's religion is also the human right. But no one is allowed to force anyone to change his/her way of life (Deen) against his/her wishes. Allah Subhana Hu commands in the Holy Quran: ***"There is no compulsion in religion"*** (لااكراه فى الدين).

It also exhorts the believers to never compromise on Islam. They may bear all types of discriminations and persecution but never give in. At the same time, they must give others the right to live according to their way of life. History of Khilafat-e-Rashida is the glorious example of tolerance and peaceful co-existence between the people of different faiths. The golden period for Jewish people was also under the Muslim Rule in Spain (750AD to 1450AD) where they occupied many of the high governmental jobs and scholastic positions.

109.2 BACKGROUND AND GLORIOUS LEGACY

Al-Kafiroon is an early Makkan suras, when nonbelievers used to mercilessly persecute Muslims to force them back to paganism. Enthusiastic young Muslims wanted to respond in tit for tat, but the Messenger of Allah (صلى الله عليه وآله وسلم) kept his movement completely non-violent. Even at the height of provocation, he and his followers remained calm and bore torture and hardships patiently.

Disappointed from the results of their persecution, the chiefs of Makkah offered the Messenger of Allah (صلى الله عليه وآله وسلم) various proposals to compromise. They even offered to make him their King on the condition of softening his stand in favour of idol worship. But he refused to compromise or give in. It is at this occasion that sura Al-Kafiroon was revealed with the message: ***"Tell them (loudly and openly,) O! You who deny the Truth, I shall never worship that, which you worship. And neither you are going to worship, which I do***

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worship. And (repeat), Nor I am going to worship ever that, which you worship. And neither, you shall worship, which I do worship. For you, your way of life, and for me, my way of life".

قُلْ يٰٓاَيُّهَا الْكٰفِرُوْنَ ۙ لَآ اَعْبُدُ مَا تَعْبُدُوْنَ ۙ وَلَآ اَنْتُمْ عٰبِدُوْنَ مَآ اَعْبُدُ ۚ وَلَآ اَنَا عَابِدٌ مَّا عَبَدْتُّمْ ۙ وَلَآ اَنْتُمْ عٰبِدُوْنَ مَآ اَعْبُدُ ۚ لَكُمْ دِيْنُكُمْ وَلِيَ دِيْنِ ۧ

Disappointed, nonbelievers became very harsh in their persecution of the Muslims particularly the poor lot. To escape their brutality, the Prophet (صلى الله عليه وآله وسلم) allowed his followers first to migrate to Abyssinia across the Red Sea. Later, in the 11th year of his prophethood, he asked his followers to permanently migrate to Madina 300 miles away. There, the Messenger of Allah (صلى الله عليه وآله وسلم) signed various protocols and agreements with Jews and Non-Muslim tribes to assure human rights, co-existence and tolerance, as the citizeins of the First Islamic State in the world.

This was opening of a glorious new chapter of mutual tolerance in the history of religions in the world. There is so much stress on the tolerance of beliefs of others that Allah has forbidden the Muslims in the Holy Quran even to criticise the idols of the non-believers lest in retaliation they may criticize Allah. Noble conduct of tolerance of the Messenger of Allah (صلى الله عليه وآله وسلم) has no parallel in history. For example, when certain Christian missionaries came to Madina to argue with the Messenger of Allah, he not only made them stay in his own mosque but also allowed them to pray there in their own ways. Moreover, he personally served them with his noble hospitality. When the great Caliph Omer (RAH), visited Yoroshelum on the eve of its conquest, inspite of the persistence from the Arch Bishop he did not pray in the church, lest, the Muslims may follow his practice and take it over later at some stage.

Unfortunately, against this tolerant attitude of Islam, response of the nonbelievers has always been disappointing. They have never tolerated Islam. Throughout ages, their coalitions and alliances (like those of today) have been working against it. In reaction, sometimes some of the Muslims also behave rigidly. But that is their individual response to the attitude of Kufr. Otherwise, Islam as a religion is for the peaceful co-existence. Sectarian quarrels between Muslims are also against the teachings of the Holy Quran and the Sunna of the Messenger of Allah (صلى الله عليه وآله وسلم).

109.3 PREACHING OF ISLAM AND TOLERANCE

As for offering Islam to others, it is an obligatory duty for every Muslim. But even here, no awkward method is allowed. Allah Subhana Hu has ordered the

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Muslims to preach with wisdom, argument and above all, by setting a noble example of their own selves. Allah Ta'aala forbids that, we say what we don't do ourselves. ***It is extremely bad in the Sight of Allah that you say what you don't practice yourself*** **(Sura Al-Baqra).**

The philosophy behind preaching of Islam is "service to the humanity". It is to save mankind from the Hell Fire. This is the greatest service one can render for other people.

It is also to be realized that Islam is not a new religion. It was the religion of all the earlier prophets also. Abraham, Moses, Jesus (Peace be upon them), all of them were the true embodiment of Islam. Thus if a Jew or a Christian or for that matter any one, accepts Islam it will not be Conversion' but 'Reversion' to ones own original religion. Even then, they have the right to choose. Basic principle is; ***"Unto you, your Deen (way of life) and unto me, my Deen"*** لَكُمْ دِيْنُكُمْ وَلِيَ دِيْنِ ۚ According to Islam, once that final Revelation has come with clear evidence there is no justification for compulsion in religion. Everyone is accountable for his/her own faith and deeds before Allah. So why compel? In this respect ayat 256 of sura Al-Baqra is the beacon light for mankind.

لَآ اِكْرَاهَ فِى الدِّيْنِ ۙ قَدْ تَّبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ يَّكْفُرْ بِالطَّاغُوْتِ وَيُؤْمِنْ ۢبِاللّٰهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقٰى ۗ لَا انْفِصَامَ لَهَا ۗ وَاللّٰهُ سَمِيْعٌ عَلِيْمٌ

There will be no compulsion in (the choice of) Deen (After the advent of Muhammad (صلى الله عليه وآله وسلم) and Revelation of the Holy Quran). Truth has been made crystal clear from the falsehood. So, the one who rejects the Shaitaan and believs in Allah, he has taken hold of a strong support that will never break. (Do not forget) "Allah is All-listening and All-Knowing" 2(256)

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سُوْرَةُ النَّصْرِ

SURA AN-NASR

Revealed in Madina, has 3 Ayaat

With the Name of Allah, Ar-Rahmaan, Ar-Raheem

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝

1. When there comes the Help of Allah and the Victory (from Him)

اِذَا جَآءَ نَصْرُ اللّٰهِ وَالْفَتْحُ ۝

2. And you see the people entering Deen of Allah in great multitudes

وَرَاَيْتَ النَّاسَ يَدْخُلُوْنَ فِيْ دِيْنِ اللّٰهِ اَفْوَاجًا ۝

3. So, then extol the limitless Glory of your Rabb, And seek His forgiveness (for the shortcomings), Behold! He is Ever Accepter of Repentance and He forgives

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ؕ

اِنَّهٗ كَانَ تَوَّابًا ۝

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EXPLANATION AND INTERPRETATION

110.1 INTRODUCTION

Sura An-Nasr is the tiding about the successful culmination of 23 years struggle of the Messenger of Allah (صلى الله عليه وآله وسلم) for spread of Islam in the world. It was an extremely difficult task against all odds. When there was no end to persecutions, the Messenger of Allah (صلى الله عليه وآله وسلم) along with His followers migrated from their native city Makkah to Yathrib (Named Madina-tun-Nabi after his arrival) about 300 miles away. But the idolaters did not let him rest there for a single day also. In alliance with the Jews and hypocrites of Madina, and the non-believing Bedouin tribes, they tried by all means to annihilate the budding Islamic community. However, Muslims, though heavily outnumbered but equipped with the power of their faith in Allah, high morale and better discipline of Islam, and the superb leadership of the Messenger of Allah (صلى الله عليه وآله وسلم), were always successful in pushing back the invaders. Gradually, he began breaking the strength of the idolaters at their home grounds. After nine years of intensive struggle, the prophet (صلى الله عليه وآله وسلم) marched over to Makkah with ten thousand faithfuls and took over the city without bloodshed.

That was the turning point in the history of mankind. Kaabah was cleared of all idols, and Hajj (pilgrimage) to the House of Allah (Bait Ullah) was restored according to the Sunna of Hazrat Ibraheem (عليه السلام). Fall of the idols at the hands of the believers convinced the Arab polytheists about the truth of Islam. So the bystanders swarmed from all over Arabia to Madina to see the Messenger of Allah (صلى الله عليه وآله وسلم) and take lead in accepting Islam. They came in multitudes and in the next two years, entire Arabian Peninsula willingly accepted Islam and the Prophet of Allah (صلى الله عليه وآله وسلم) as their sole leader. So began the Islamic Era in the world.

It was at this point of victory that, Allah Subhana Hu revealed sura An-Nasr. Some of the Muslims took it as a reward and occasion of celebrations. But those bestowed with deep insight, saw in it the news of the earthly departure of the Messenger of Allah (صلى الله عليه وآله وسلم). Abu Bakr Siddique (رضي الله عنهُ) was the prominent among them. He wept and said, "When objectives of the revelation are fulfilled then prophets are called back." Ibne-Abbas (رضي الله عنهُ) also interpreted it as a sign of the approaching departure to Heavens of Allah's Messenger (صلى الله عليه وآله

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وسلم). When he discussed with Omar (رضي الله عنهُ), he also thought the same (Sahih Al-Bukhari).

110.2 AT THE VICTORY STAND

The opening ayaat of sura An-Nasr invite our attention to the ethics of a Muslim at the victory stand. This is a sensitive moment. Drunk with success, many heads are knocked down. History is witness to senseless brutalities at the hands of the victors on the occasion of the defeat of their enemies. So in these ayaat, the Messenger of Allah (صلى الله عليه وآله وسلم), and through him rest of the world, is being taught how to behave on the eve of victory.

No doubt, it is always the testing time in the struggle for the right cause. Ayat 1 ***"When there comes the Help of Allah and the Victory (from Him)"*** إِذَا جَآءَ نَصْرُ اللّٰهِ وَالْفَتْحُ ۞ also reminds that success is not due to us but reward from Allah Subhana Hu. It is He who molds the circumstances and changes the minds of the people in your favour as said in ayat 2, ***"And you see the people entering deen of Allah in great multitudes"*** وَرَاَيْتَ النَّاسَ يَدْخُلُوْنَ فِىْ دِيْنِ اللّٰهِ اَفْوَاجًا ۞ When His help descends things change overnight. So, for a believer it is not the moment of boasting and revenge but of humility; and thanks giving to Allah, as taught in ayat 3 ***"So then extol the limitless Glory of your Rabb, And seek His forgiveness (for your shortcomings), Behold! He is Ever Accepter of Repentance and He forgives"*** فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ۚ اِنَّهٗ كَانَ تَوَّابًا ۞

110.3 ATTITUDE AT THE VICTORY STAND

The closing ayat of sura An-Nasr teaches us about how to celebrate the victory. Generally, people on such occasions become wild. Drunk with power they boast, dance and behave arrogantly. For some, it is an occasion of revenge, show of force and pride. In the olden times, it was the occasion of destroying the fallen enemy by killing their men and enslaving their women and children. But Allah teaches mankind differently as advised in the wonderful words of Revelation in ayat 3.

It is the occasions, to remain calm and quiet and show maturity. Instead of self-glorification on this moment, a true believer will always give credit for success to Allah Subhana Hu only. It is He Who actually gives fruit to our efforts. Thus victory in Islam is the occasion of humility, thanksgiving and glorification of Allah. Struggle is yet not over, and it will never be.

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So this is the time to reflect into one's own weak points, mistakes, faults and shortcomings, and in their light to plan for new strategies, in the endless struggle between Truth and Falsehood. It is also the time to resolve not to repeat the past mistakes and to ask for the forgiveness of Allah Subhana Hu. Likewise, it is also the occasion to be humble, show grace to the opponents and offer gratitude to the friends.

In this spirit, on one of the conquest of Makkah, the Messenger of Allah (صلى الله عليه وآله وسلم) set the glorious example for all times to come. After 20 years of long painful struggle, and after having suffered a lot at the hands of his opponents, when he entered the holy city of Makkah as conqueror, instead of raising his head high, he was sitting on the she-camel with his sacred body bowed down low, his blessed forehead almost touching the saddle. Latter in the day, standing victorious in the Bait-ullah before the humbled enemies, who only ten years ago had pushed him and his followers out of this city, he surprised everyone by announcing, "This Day, there is no guilt on you". Even the worst enemies were forgiven with honor and dignity.

110.4 REWARD AND REPENTANCE

Forgiveness after victory, when you have the power to punish your enemies, is a very noble act in the Sight of Allah. In this respect, the following Hadith of the Messenger of Allah (صلى الله عليه وآله وسلم) is highly instructive and thought provoking. He said:

"Allah is more pleased with the repentance of His slave than a man who encamps at a place (in the desert) where his life is jeopardized, but he has a riding animal carrying the food and water (the only hope of life). He then rests his head and sleeps for a shortwhile and awakes to find his animal gone. He starts looking for it and suffers from severe heat and thirst (or what Allah wished him to suffer from). He (In utter disappointment) says, I will go back to my place. He returns and sleeps again, and then (getting up) he raises his head to find his riding animal standing besides him. Imagine his pleasure. Allah is more pleased with the repentance of His slave than this man on finding his lost camel in the desert" (Sahih Al-Bukhari).

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ANNEXURE -110.I

CASE HISTORY OF SUCCESS

Case history of the struggle and success of the Messenger of Allah (صلى الله وسلم عليه وآله) is highly revealing and instructive for leaders of the Right cause for all times to come. However great you may be, success demands great sacrifices and passes through many phases of disappointments. In his case, signs of victory for the Muslims started with the truce of Hudabia in the 7th Hijra. This is evident from the graph (Fig 1), given herewith. Note the very slow progress in the first 18 years, followed by a sudden vertical growth in the last three years. During the entire 13 years of Makkan period, Prophet (صلى الله عليه وآله وسلم) and his devoted followers performed silent Jihad for human resource development. The next six years at Madina were of defensive Jihad, to stabilise and consolidate the gains of Hijrah. Then with Allah's leave began the offensive Jihad, resulting into unparallel success that changed the history of mankind forever.

In summary it was:

1	13 years of passive Jihad	57%	MAKKAN Period
2	7 years of defensive Jihad	30%	MADINA Period
3	4 years of offensive Jihad	13%	MADINA Period

Vertical rate of growth in the graph is achieved after the sum total of the efforts exceeded a certain critical value. The process is similar to the occurrence of the chain reaction in a Nuclear Reactor. A certain amount of critical mass of uranium under suitable discipline is essential condition to attain criticality. Help of Allah enters your side after critical amounts of effort have been put in. Then successes start pouring in from all directions and process becomes selfsustaining.

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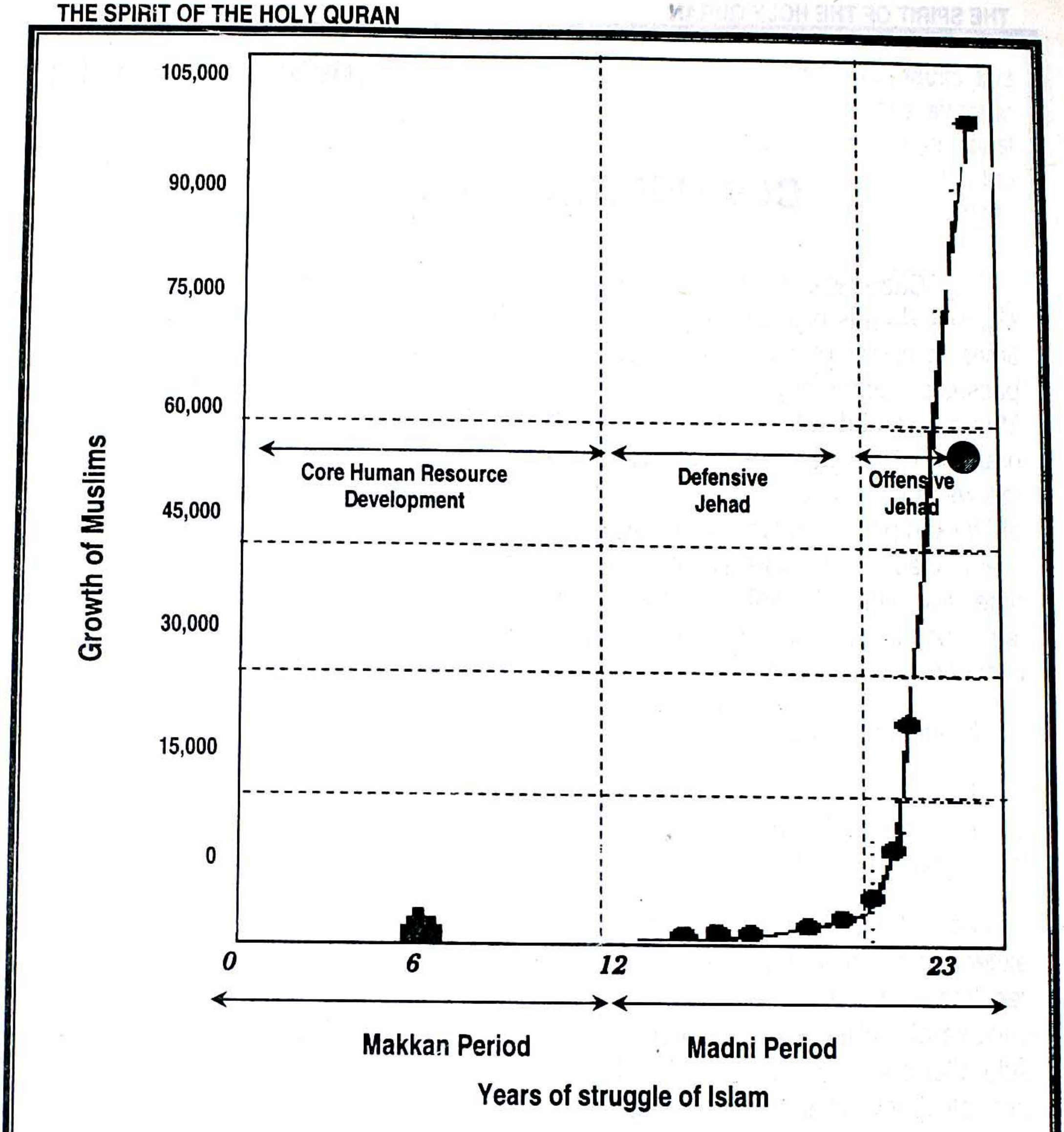

Fig 1: **Graph of the Struggle and Success of the Prophet (صلى الله عليه وآله وسلم) In Terms of the Number of the Followers**

The lesson to be learnt is, if you are convinced of the righteousness of your cause then never give in and go on trying even in the most testing circumstances. Insha Allah, victory shall be yours before long. Patience, perseverance and hope with confidence in Allah, are your essential inputs for ultimate success.

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سُوْرَةُ اللَّهَبِ

SURA AL-LAHAB

Revealed in Makkah, has 5 Ayaat

With the Name of Allah, Ar-Rahmaan, Ar-Raheem	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝
1. Perish be the both hands of Abu Lahab! And perished will be he	تَبَّتْ يَدَآ اَبِىْ لَهَبٍ وَّتَبَّ ۝
2. His wealth shall not benefit him and neither whatever else he earned	مَآ اَغْنٰى عَنْهُ مَالُهٗ وَمَا كَسَبَ ۝
3. Soon he shall be meeting the Fire, nature of which in like blazing hot flares	سَيَصْلٰى نَارًا ذَاتَ لَهَبٍ ۝
4. And also his wife, the carrier of the crackling thorny wood! (will be in it)	وَّامْرَاَتُهٗ ؕ حَمَّالَةَ الْحَطَبِ ۝
5. A twisted rope of Masad (palm-leaf fibre), shall be slinging around her neck	فِىْ جِيْدِهَا حَبْلٌ مِّنْ مَّسَدٍ ۝

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EXPLANATION AND INTERPRETATION

111.1 INTRODUCTION

This sura is a prophecy about a wretched husband and wife, who though very close relatives of the Messenger of Allah, were his sworn enemies. He was his real Uncle the next-door neighbour also. Due to the Reddish colour, he was known by the nickname of Abu-Lahab which means, "Father of flames". The sura brings home the fact that sooner latter enemies of Rasool Allah are doomed for destruction. Moreover, closeness of blood relation has no standing before Allah.

When Allah bestowed the mantle of Prophethood on his nephew (صلى الله عليه وآله وسلم) Abu-Lahab not only rejected him in jealousy, but also going against the noble Arab tradition of honoring the family ties, he led the persecution campaign against him. His wife was no less than him. She herself would gather dry thorny bushes and throw them at night in front of his (صلى الله عليه وآله وسلم) door so that he may be hurt. Besides, they also used to curse the Holy Prophet (صلى الله عليه وآله وسلم) making signs with their hands for not having a male issue. They also made fun of the modest means of the Prophet (صلى الله عليه وآله وسلم) and proudly exhibited their wealth to ridicule him. Thus they left no opportunity to torture him physically and psychologically. It was under these circumstances that this sura was revealed predicting the horrible end for him and his family. Abu Lahab died most miserably soon after the battle of Badr (in the month of Shawaal of second Hijri), almost eleven years after this Revelation.

Abdullah Ibn-e-Abbas (رضي الله عنه) has narrated a story of the enmity of Abu Lahab with the Messenger of Allah (صلى الله عليه وآله وسلم). "When Allah Subhana Hu asked His Messenger (صلى الله عليه وآله وسلم) to offer Islam publicly, he went out and ascended a nearby mountain and shouted "Ya Sabahah" (An Arabic expression used to make appeal for help and to draw people's attention to pending danger). When the Quraish gathered around him, he said, "If I tell you that an enemy is going to attack you in the morning or in the evening, will you believe me?" They replied "yes". We have never heard you telling a lie". He said, "Then I warn you of a coming severe punishment in the life Hereafter". In reply to it Abu Lahab said, "May you perish! Did you gather us only for this reason". Then Allah revealed sura Al-Lahab (saying) "Perish be the

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two hands of Abu Lahab, His wealth and children will not benefit him"! (Sahih Al-Bukhari).

111.2 PROPHECY

As already said, this sura was a prophecy also. At the time of its revelation, Abu Lahab was in his full bloom in Makkah. He was rich, powerful, influential and healthy. His wife was known for her costly necklaces which she enjoyed wearing. However, over ten years after the revelation of this sura, people saw each word of it come true in front of their own eyes. Abu Lahab suffered with some mysterious disease. His body swelled with red-leather-like corns of which awfully smelling dirty water flowed. His hands were particularly the worst affected by this nasty disease. As it sometimes happens in severe attack of leprosy, his fingers, hands and arms got rotten one by one, which he once proudly used against the Messenger of Allah (صلى الله عليه وآله وسلم). Thus the Curse of Allah, ***"Perish be the both hands of Abu-Lahab and perished will he be!",*** Quresh saw it being fulfilled before their own eyes.

Afraid that his disease may not swallow them also, his wife and sons expelled him from his own house. He was isolated and imprisoned at a place in a far away place from his home, in the care of only a slave, who will throw food to him from distance. His friends refused to come near him. Thus his influence, power, wealth and family all discarded him in his own lifetime as predicted in ayat 2. ***"His wealth shall not benefit him, and neither whatever else has he earned"*** مَآ اَغۡنٰى عَنۡهُ مَالُهٗ وَمَا كَسَبَ ؕ

Finally, when he met his miserable death, his body burst by swelling and emitted so awful smell that his sons got him pushed in a ditch by the slave boys and people from a distance threw stones over him to hide his remains. This was the fate of the enemy of the Messenger of Allah here on Earth. For in the Hereafter, as said in ayat 3 his fate is sealed forever. ***"Soon he shall be meeting the Fire, blazing hot"*** سَيَصۡلٰى نَارًا ذَاتَ لَهَبٍ ۚ

After the wretched death of Abu Lahab, world saw the fulfilment of the 2nd part of the prophecy given in ayaat 4-5. ***"And also his wife, the carrier of the crackling thorny wood! There shall be a twisted rope of Masad (palm-leaf fibre), slinging around her neck"*** وَّامۡرَاَتُهٗ ؕ حَمَّالَةَ الۡحَطَبِ ۚ فِىۡ جِيۡدِهَا حَبۡلٌ مِّنۡ مَّسَدٍ ۚ

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A twisted palm-fibre rope strangled her around her neck as she was running after her goats. Wild animals killed one of his sons and the other one met his end in a battlefield. Thus ended his entire family for which he used to be so proud of. And so the world saw the miserable fate of the enemy of the Messenger of Allah (صلى الله عليه وآله وسلم) and fulfilment of the Prophecy, word by word in front of their own eyes.

Insha Allah the spirit of this prophecy holds good forever. All mischievous, sworn enemies of the Holy Prophet of Allah (صلى الله عليه وآله وسلم) will suffer like Abu Lahab and their fate in the Hereafter will be worse. ***"Soon they shall meet the blazing hot flaming Fire"***

111.3 LESSON TO LEARN

In this case history there is a lesson for everyone. When we strive on the right path, we shall also face insults and opposition even from our own close relatives. However, as the Messenger of Allah (صلى الله عليه وآله وسلم) showed immense patience against Abu Lahab, we must not also overreact, but wait for the Allah's decision patiently.

True, sometimes the enemies behave in a very nasty manner about Islam and carry on much slinging against the Messenger of Allah (صلى الله عليه وآله وسلم). Let us not fall prey to their evil designs. We should avoid venting injured feelings by ways of negative tactics. The way, sometimes we express our anger to the world by violent street demonstrations and in this process burn the public property, only amuses our enemies.

It would be much more appropriate if we register our feelings by further supporting the Islamic propagation missions, and flooding the V.V.I.P's of the world with E-mail messages using the Internet and by writing in the newspaper articles to awaken their conscience in support of our mission. Let us have faith in Allah. He will revenge His Messenger (صلى الله عليه وآله وسلم) and so the Abu-Lahabs of our age will Insha Allah also meet their miserable fate soon.

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سُوْرَةُ الْاِخْلَاصِ

SURA AL-IKHLAS

Revealed in Makkah, has 4 Ayaat

With the Name of Allah, Ar-Rahmaan, Ar-Raheem	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝
1. Proclaim (O! Man) "He is Allah" Alone, One, the only One	قُلْ هُوَ اللّٰهُ اَحَدٌ ۚ
2. He is Allah, the Samad (The Absolute, the Indivisible, the Self-sufficient Who depends on none; while everything depends upon Him)	اَللّٰهُ الصَّمَدُ ۚ
3. He begets not; Nor is He begotten by any one (He is by Himself only)	لَمْ يَلِدْ ۙ وَلَمْ يُوْلَدْ ۙ
4. And there is absolutely none like unto Him. (He is Unique in all respects)	وَلَمْ يَكُنْ لَّهٗ كُفُوًا اَحَدٌ ۚ

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EXPLANATION AND INTERPRETATION

112.1 INTRODUCTION

Sura Al-Ikhlas is the forceful reminder of "The Absolute Oneness and Uniqueness of Allah". It is Magna Carta of the monotheist belief of Islam and has been the focal point of the teachings of all the earlier Prophets (peace be upon them).

Beliefs in duality, trinity or multiplicity of gods and making His images or idols or assigning God-like qualities, reverence, love or preference to any one besides Him is called Shirk (شرك), an unforgivable sin. Pinnacle point of the teachings of Prophet Musa (Moses رضی‌الله تعالی عنه) and Eisa (Jesus رضی‌الله تعالی عنه) was also the pure and simple monotheism. Thus said Jesus (علیه السلام) "Cursed is everyone who shall insert into my saying that I am the Son of God"[43]

Further he said, "I am a mortal man and a morsel of clay that walked upon the earth, mortal as are other men. And I have a beginning and shall have an end"[44].

With the growing awareness of the true concept of Islam about Allah, there are now many amongst the Christians also who no longer take the concept of Trinity seriously and believe in One God only. But their ego does not let them accept Islam as their religion. So, they become seculars. Nevertheless, growing wave of secularism in the West is also because rationality does not justify the concept of a material son of a Spiritual Father. Thus instead of believing in such bizarre philosophies, they have found it easier to reject religion altogether. Perhaps that is their first step towards Islam.

The name of this sura is derived from the word Khloos (خلوص) which means sincerity. Its primary message is to believe in the Oneness of Allah with all sincerity.

In view of its importance, the Messenger of Allah (صلی الله علیه وآله وسلم) said, ***"By Him, in whose hand is my soul, sura Al-Ikhlas is equal to one third of the Quran". He who recites this sura with love and faith in the Unity of Allah, the Messenger of Allah*** (صلی الله علیه وآله وسلم) ***said, "Tell him, Allah loves him" (Sahih Al-Bukhari).***

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43 Para 53, Page 70, "The Gospel of Barnabas". Aisha Bawani Waqaf-Karachi 1992.
44 Para 95, Page 121, The Gospel of Barnabas".

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112.2 GRAND SINGULARITY

Ayat 1 of sura Al-Ikhlas orders قُلْ هُوَ اللّٰهُ اَحَدٌ ***"Say! He is Allah Alone, one and the only One".*** It is to proclaim absolute monotheism. It is the order from the Creator of the Universe. So everyone must pronounce it forcefully with full faith before whole of the world and with all available means, ***There is only One and the Only One God. He is Allah, "The absolute Singularity, Alone, besides whom there is no God, Unique in all respects".*** Submission is to Him only.

Oneness of the Creator is the greatest Truth of all. It also leads to the concept of the oneness of humanity. It is also the reason for the scientific laws that they must be same everywhere. It is the fundamental cause of the order and symmetry in the Universe because it has only One Creator. Everything is direct witness to the Creator's absolute Oneness.

Concept of the polytheism has been the product of the feeble men, who in fear or distress make gods out of everything. Seeing that even the most autocratic monarchs depend for their power on family ties and confederates, such people fall in doubt about the Unity of the Lord of the Universe also. Whereas, working of the Universe calls upon every seeker of the Truth that there cannot be, but only one Controller. You may call Him Grand Singularity or give Him any other names He is the same God above the Time-Space Continuum. He is Allah (الله).

112.3 THE ABSOLUTE AUTHORITY AND PRIMORDIAL CAUSE

Absolute Singularity of Allah automatically means that He must be the Primordial Cause of everything. This is declared in the second ayat of sura Ikhlas **(**اَللّٰهُ الصَّمَدُ**).** The word Samad (صمد) means the "One Who is wholly Self-Sufficient indivisible, Everlasting, Refuge of Everything". Allama Muhammad Asad translates it as the "Uncaused Cause of all that exists"[45]. The actual Arabic word "As-Samad" has the root word 'Samad' meaning an unbreakable uninsurmountable rock behind which people take refuge in war.

Addition of the word " Al " gives it the meaning of absoluteness. Thus the word As-Samad is the special attribute of Allah, the One Who stands alone within and outside. His creations, the Absolute, Imperishable, the Uncaused Cause of all causes.

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45 Muhammad Asad: "Translation and Interpretation of the Holy Quran" year 1980, Darul-Andalus, Gibraltar

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To have some idea of this great Reality, let us reflect into the working of the chain of causes and effects. Every cause creates some effects which become cause for the subsequent events. So there has been a chain of causes and effects since the very beginning. Events have thus continued multiplying ever since. If, one cause is assumed to give birth to two effects[46], then chain reaction of events may look as given in the figure 1.

Today, Universe is composed of trillions of galaxies, each one consisting of incomprehensible number of stars and planets. But down in the time, fifteen to twenty billion years ago before the Big Bang, all of it was concentrated in one point of zero volume. The Universe suddenly began its journey with a Big Bang from that "Nothingness".

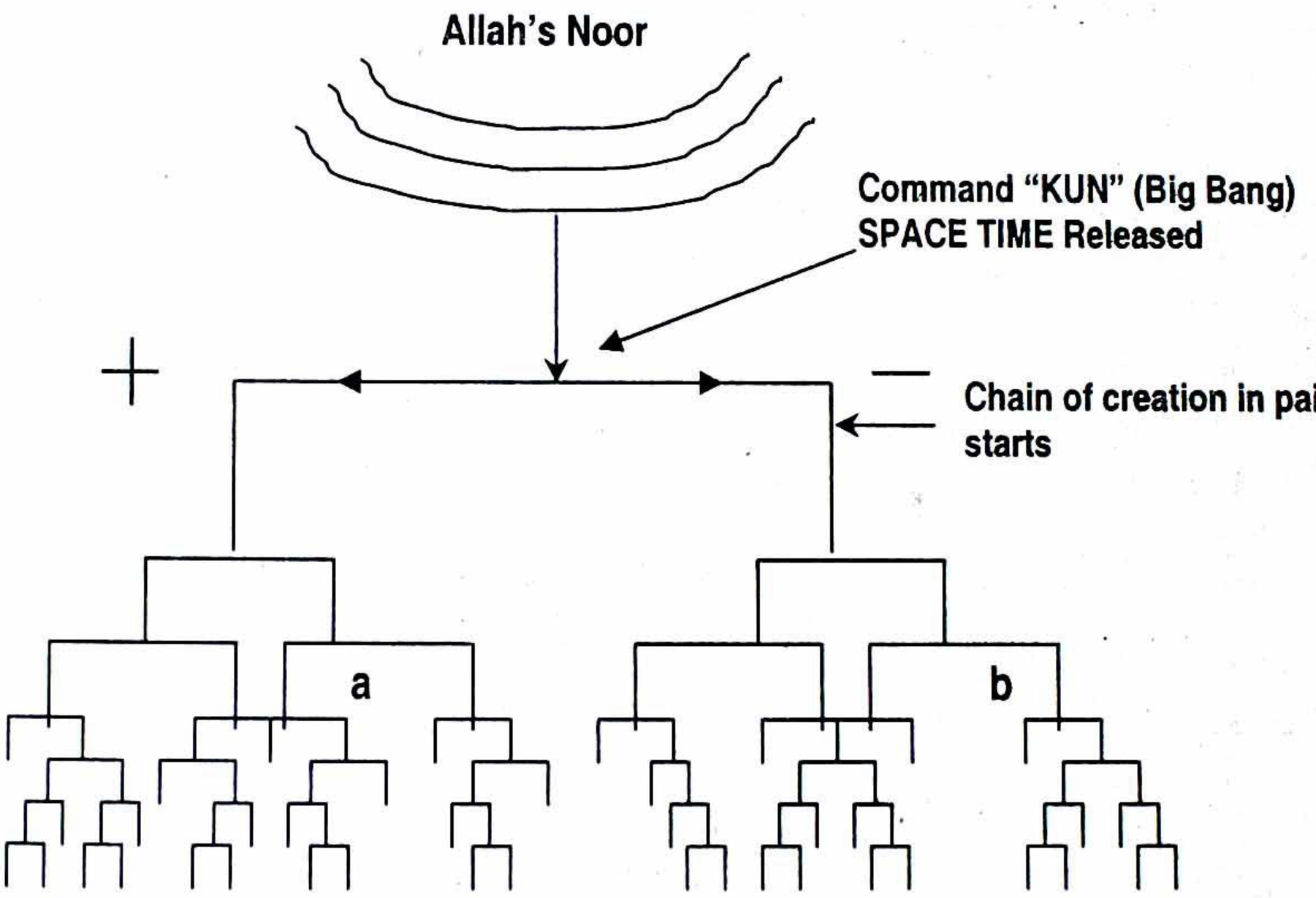

Fig 1: Chain Reaction of Events

According to the scientific theories, even Time and Space did not exist before that. As for the questions why Big Bang, who caused it? Answer to it is beyond the scope of Physics. It is here that you need to believe in the Absolute Cause in Allah, the Grand Creator of everything, Infinite Being. Indeed! where science and mathematics fail and Metaphysics begins.

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46 S. B. Mahmood "Quran's Theory of Creation in Pairs", Holy Quran Research Foundation Islamabad, 1987".

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To get a feel of this Grand reality we may refer to ayat 3 of sura Al-Hadeed in which He says about Himself; هولاول والاخر والظاهروالباطن وهوعلي كل شي عليم- ***"He is the First, He is the Last, He is the Outermost, He is the Innermost. He has the absolute knowledge of everything".*** Since "the First and the Last" relate to Time domain the Outermost and the Innermost relate to the Space domain. Therefore Space–Time Continuum may be termed as two fundamental characteristics of His own Personality. Since they are essential inputs for anything to happen, nothing can happen without His permission and nothing can be hidden from Him also. So He knows everything, before it happens, controls everything and creates everything. Past, Present and Future are the same instant to Him (for details please see sura Al-Sahr).

112.4 SOLE AUTHORITY – NEITHER BEGOTTEN, NOR BEGETS

The reality that Allah is AlSamad (الصمد), i.e. The Absolute Cause, signifies that He cannot be the outcome of any other cause. Thus Christian concept of the so-called Trinity of 'Father, Son and Holy Ghost' or Hindu concept of multiple sub-gods, are false doctrines. Truth is the same as made clear in ayat 3 of sura Ikhlas that ***"He neither begets anyone nor is He begotten by anyone"*** لَمْ يَلِدْ ۙ وَلَمْ يُوْلَدْ ۙ

So even metaphorically, use of words like "Father, Son and Holy Ghost" are wrong in respect of Allah. The crux of Theory of Relativity and the greatest discovery of Einstein was that laws of science are universally true. This is indirect proof of the fact that there must be the same Creator throughout the Space-Time continuum. If He had father, son and other relatives, it would have implied that Universe has been changing hands. Each new Master must make his own innovations. This would have resulted into increasing disorder and chaos only. But the facts speak contrary to that. Indeed, there is no God but Allah لا اله الاالله.

112.5 INCOMPREHENSIBLE AND UNIQUE

The last ayat of sura Al-Ikhlas teaches us that the Creator of the Universe cannot be comprehended in terms of human experiences. ***"And there is absolutely none like unto Him"*** وَلَمْ يَكُنْ لَّهٗ كُفُوًا اَحَدٌ ۔ Since there is nothing like unto Him in the Universe, we cannot have any reference to describe Him. He is unique in all respects. Universe is fundamentally made of energy, matter and vacuum. He is neither of them. The Universe to which we belong is four-dimensional i.e., Length, Width, Height and Time. He is not limited to them. We have simply to believe in Him as He is. We are not made to understand Him.

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Since the knowledge of the human beings is only relative to the known things, therefore nature of Allah cannot be described in terms of any known things, words, symbols or expressions. Thus He will always remain beyond the comprehension of human beings. However, they can feel His Presence everywhere through His Creations.

It is narrated by Abu Hurairah (رضی اللہ تعالی عنہ)***, Allah's Messenger*** (صلی اللہ علیہ وآلہ وسلم) ***told; Allah says, The son of Adam tells a lie against Me, he has not the right to do so; and he abuses Me, and he has not the right to do so. He is telling a lie against Me in his saying that I will not re-create him as I created him for the first time; and he abuses Me in his saying that Allah has begotten a son (or children), while I am Al-Samad. (Who begets not, nor was He begotten) . There is none like unto Me (Sahih Al-Bukhari 6/4975 O.D.499).***

In science, there is indefinable quantity called infinity. This is the limit of Mathematics, logic and science. It is an indivisible, unimaginable,limitless value not subject to physical laws. For example, even if you add a billion infinities, the total still remains the same, or you multiply them, answer will again be infinity. Circle of an infinite radius will have no boundary and therefore can be assigned infinite centres to it.

Understanding of Allah in Islam is also of an Infinite Being, like whom there is none وَلَمْ يَكُنْ لَّهٗ كُفُوًا اَحَدٌ . He surrounds the Universe as well as every single atomic particle **(واللہ بکل شیٍّ محیط).** Thus total Time and Space are of Him, هولاول والاخر والظاهروالباطن . He is Infinite in all respects.

If you believe that one cannot add or divide infinity into two or three, how can you agree to the duality or trinity in the Infiniteness of Allah Subhana Hu? Even scientifically there is no room for Father, Mother and Son in His Oneness?

As part can never be the whole and sum of any number of finite quantities cannot be infinite, so all the Universes put together cannot be God. We are like the drop of water. When in the ocean it loses its separate identity, and when out of it, it has no relation with the ocean. We all come from Him and go back to Him(انا للہ وانا الیہ راجعون) .

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سُوْرَةُ الْفَلَقِ

SURA AL-FALAQ

Revealed in Makkah, has 6 Ayaat

With the Name of Allah, Ar-Rahmaan, Ar-Raheem	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝
1. (O Man!) Say it I seek refuge with the Rabb-il-Falaq	قُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ ۙ
2. From the evil of all that He has created	مِنْ شَرِّ مَا خَلَقَ ۙ
3. And (especially) from the evil of darkness when it overtakes	وَمِنْ شَرِّ غَاسِقٍ اِذَا وَقَبَ ۙ
4. And from the evil of those who blow in knots (All kinds of magical tricks)	وَمِنْ شَرِّ النَّفّٰثٰتِ فِى الْعُقَدِ ۙ
5. And from the evil of the jealous one, as he/she acts jealously	وَمِنْ شَرِّ حَاسِدٍ اِذَا حَسَدَ ۚ

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EXPLANATION AND INTERPRETATION

113.1 INTRODUCTION

On the path of Jannat we have to face two enemies, one of them is hidden, called Shaitaan. The other one is passive. Its name is ignorance. The last two suras of the Quran i.e. sura Al-Falaq and sura An-Naas warn man to seek refuge of Allah from all of them. Whereas, Sura Al-Falaq lays special stress to protect ourselves from the external enemies, sura An-Naas warns us to be careful from the inner enemies.

Seeking refuge in Allah is not denying the use of means. In fact, careful planning, hard work and diligent use of the available resources is obligatory upon every Muslim, but dependence upon them is a gross sin. In this respect we should always keep in mind the following famous Hadith of our Prophet (صلى الله عليه وآله وسلم).

"When an Arab Beduin came to the Messenger of Allah (صلى الله عليه وآله وسلم) he asked "What have you done with your camel? The Beduin replied, I have left it outside the mosque in the care of Allah. The Messenger of Allah (صلى الله عليه وآله وسلم) said, "Go back, first tie the leg of your camel with the trunk of a strong tree and then put Trust in Allah".

Same attitude is needed in praying for refuge of Allah from Shaitaan. We must give it a tough fight by performing good deeds and building strong faith in Allah, alongside, should pray Him for Refuge against all type of evils.

113.2 RABB-IL-FALAQ

The opening ayat of sura Al-Falaq قُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ ۙ is highly meaningful. Qul قُلْ is an order to the believers to openly declare your resolve to seek the protection of "Rabb-il-Falaq" from all types of evils that have been created. Of course, there is none more appropriate to protect us than the One Who is not only our Creator but also the Creator of the things from which we seak His protection.

The word Rabb (رب) means the one who takes care of anything through all stages of existence, from the beginnig to the final disposal at the end. The word Falaq (فلق) means "shearing apart something into two". Thus Falaq is the transient state

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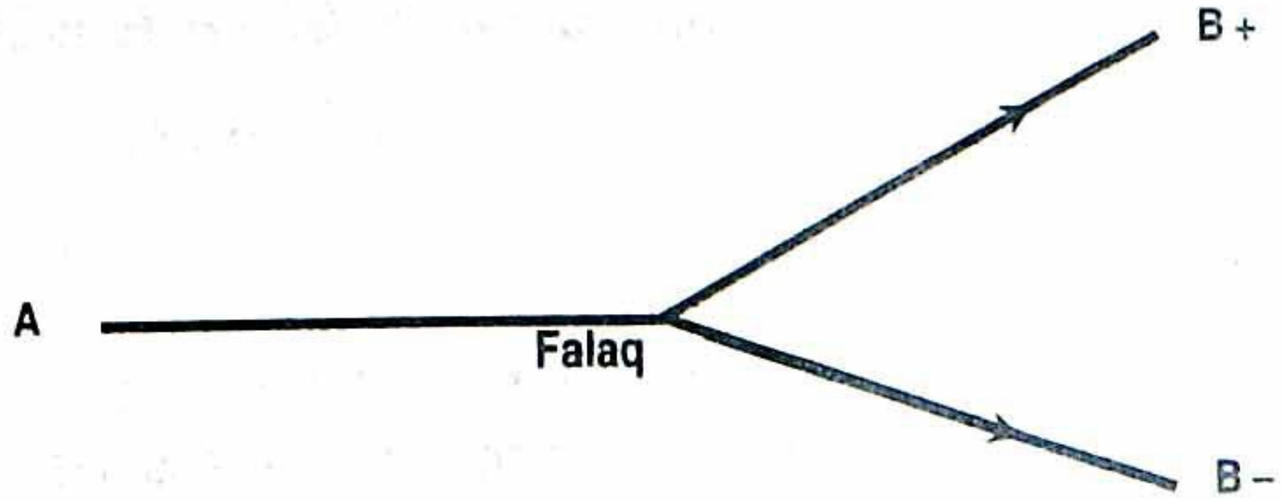
between the cause and the effect. As shown in the figure, cause "A" at the moment of Falaq gives birth to the pair of equal but opposite effects "B".



This process occurs in nature all the time. It may be understood with reference to the famous law of science called 2nd law of thermodynamics. It points out, "That creation of order at one place is simultaneously associated with the appearance of an equal or more of the disorder at another place unless corrected by some external agent". For example, cooling effect inside a refrigerator is balanced by the simultaneous heating effect in the condenser coils outside; one person's wealth is associated with another person's poverty; or pesticides kill the pests but in the long range also enter into the food chain of humans as a poison for them too. Thus good (خیر) and bad (شر) go together. We must keep asking Allah for His protection from the evil effects of things.

The opening statement of sura Al-Falaq ***"Say it (O Man!): I seek refuge with the Rabb-il-Falaq; from the evil of what ever created;*** قُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ ۙ مِنْ شَرِّ مَا خَلَقَ ۚ is thus a powerful message to be careful of the bad effects of things. As the good and the evil go side by side, we must keep our eyes open to see the both sides of the picture and never be careless of the evil around us. Rasool Allah (صلی اللہ علیہ وآلہ وسلم) advised that a Muslim must not be twice bitten from the same hole.

113.3 SOME TYPES OF EVILS

Ayaat 3-5 order us to be particularly careful of the following types of evils:

1. Darkness
2. Magical tricks
3. Jealousy

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The revelation says: (I seek refuge of Allah from) ***"The evil of the darkness (ignorance) when it overspreads; And the evil of the witchcraft, and magical tricks (including the evil plans of hypocrites and non-believers). And mischief of the jealous one as he/she acts with jealousy".***

وَمِنْ شَرِّ غَاسِقٍ اِذَا وَقَبَ ۝ وَمِنْ شَرِّ النَّفّٰثٰتِ فِی الْعُقَدِ ۝ وَمِنْ شَرِّ حَاسِدٍ اِذَا حَسَدَ ۝

113.4 EVIL OF DARKNESS

Darkness may be spiritual or physical or both. Under its cover many types of evils prosper. In the physical sense when the sun sets in, darkness overcasts all things and wildlife of different types start coming out of their hidings. Criminals, thieves and dacoits also become active. Nightclubs with their evils of gambling, prostitution and wine wake up. Not only crimes, but even health problems such as heart attacks, brain failure, sugar disorders and cancer etc. are said to be relatively more dangerous at night. In war times also, night attacks are more disastrous. Even destructive effects of natural calamities such as earthquakes, floods, tsunamis, etc. prove more fatal at night than during the daytime, because people are suddenly caught unaware.

However, the darkness of ignorance is the worst of all. It is the mother of all evils. It provides breeding ground for all types of superstitions, exploitations, witchcrafts, injustice, and pagan worship etc.

In view of this, every Muslim is advised in ayat 3 to seek refuge in Allah from the evil effects of darkness, may it be physical, spiritual or just ignorance. They must guard themselves against this evil by taking all possible precautions and safety measures. For example, ***Rasool-Allah (صلی اللہ علیہ وآلہ وسلم) advised his followers to carefully lock the doors, put off all types of fire, and cover the water and food items at night. Moreover, he also advised them to recite the last two suras of the Quran before going to bed.*** These are general safety measures for every household. However, when carried out in obedience to the Messenger of Allah (صلی اللہ علیہ وآلہ وسلم) they become the acts of worship also.

113.5 MISCHIEF OF WITCHCRAFTS

Ayat 4 of the sura Al-Falaq advises the believers to particularly seek refuge in Allah from the evil of black magic and witchcrafts. وَمِنْ شَرِّ النَّفّٰثٰتِ فِی الْعُقَدِ ۝. First of all, it means that witchcraft practices are not simply superstitions but can be the cause of

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real evil. Ayat 4 refers to a particular type of witch-practice in which they blow or spit for certain number of times while making knots on a thread, chanting magical utterances. However, the message is quite general. It applies to all types of magical tricks and hidden evil practices.

Unfortunately, evil practice of magical cults and witchcrafts is quite popular even in this modern scientific age. Pagans, Christian, Jewish and Hindus are particularly notorious for this evil. We should not forget that some of the Jews and heathens had tried even to harm the Messenger of Allah (صلى الله عليه وآله وسلم) through such evil practices but without success. Therefore, we should be careful and guard ourselves from such dangers.

113.6 THE MISCHIEF OF JEALOUSY

The last ayat of sura Al Falaq, وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ invites our attention to the most common type of evil. This is the mischief of jealousy. The jealous person wishes to deprive his victims of their rightful possessions and instead have them himself. Unfortunately, this evil generally sprouts in the hearts of one's friends, relatives, neighbours, colleagues and all those who are likely to compete with you in life. They may harm you intentionally by some physical means or unintentionally by radiating their jealous thoughts. Generally its source is the eyes. That is why jealous eyes put you off. Jealousy working through tongue can deceive you and through hand can harm you in many hidden ways.

Since it is a widespread disease among the close relatives, Messenger of Allah (صلى الله عليه وآله وسلم) has advised us to be kind to them and maintain low profile before them to escape their jealousy. At the same time we should not be jealous to others.

In the recital of sura Al-Falaq, Allah Subhana Hu has kept cure for us from all those evils. So keep reciting this sura yourself and recite it for your children as they are more prone the evil of eyes and witchcrafts.

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ANNEXURE – 113.I

BASIS OF PSYCHIC PRACTICES

Witchcrafts, sorcery and magic are the psychic being practiced since the beginning of humanity weapons to harm their target. Generally being physically weaker, the womenfolk rely more upon such practices. You cannot brush them away simply by saying superstitious. Even now, magical and witchcraft tools are being widely used in Europe and U.S.A.

As regards the effects of witchcraft, many case histories prove their use to harm the victims in many ways. Most common is to make them psychic. Eventually under great distress and depression, they may even commit suicide. Its basis is the powerful evil mind force of the WITCH that overcasts the weaker minds of the victims.

As our understanding about Physics develops, new secrets are coming to light. It seems to converge into Metaphysics. For example, in the early 20th century, Universe was considered like a machine made of atoms glued together in different combinatioans. Thus scientific people generally believed that there was no rationale for spiritual concepts of the world. But deeper research in the atomic world is now rapidly changing this view. It seems quite reasonable now to assume that Physics may be just a subset of Metaphysics. For example, discoveries about atomic structure prove that real world consists largely vacuum only. If nucleus is the size of a dried pea, the nearest electron on this scale will be about 200 meters away. Further deep, atoms are known to be held together by four fundamental forces that, in turn may be just four states of a Singular Force.

Thus over the years our perception of materials world have changed a lot. Materialistic concepts now seem more or the physical manifestation of spiritual concepts; Universe seems now more like a Thought Machine of the Creator, in which His Amr (Design) operates constantly. And besides the three dimensional beings like us, there may also exist multi-dimensional beings, whom we cannot comprehend by our three dimensional materialistic brains.

It is also being realized that laws of physics are applicable to only the inorganic things whereas life systems have their own laws. Mind Force of the Universe

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rather than the atomic forces govern them. Moreover, it is being postulated that overall existence phenomenon may not be Universe but a multi-verse. Just as all the atoms in the universe are connected to each other through Gravity, the spiritual worlds are connected through a Super Mind Force. And at every level, good mind cast good effects and the evil ones have evil impact on their targets.

As the people are different in intelligence and physique, in the same way they are different in their psychic powers. No one is devoid of them, but some are more gifted than others. As by physical exercise we can improve upon our physical faculties, likewise, we can also enhance our spiritual powers to affect others positively or negatively by "Thought Exercises". In this respect "Psychic Warrior" by Major David More House, Published in USA, is an interesting reading. It is the real life story of how C. I. A. (USA) develops the Extra Sensory Perception (ESP) of its specialists and then uses them for intelligence purposes.

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سُوْرَةُ النَّاسِ

SURA AN-NAAS

Revealed in Makkah, has 6 Ayaat

With the Name of Allah, Ar-Rahmaan, Ar-Raheem	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝
1. (O, Man!) Say it openly, "I seek refuge with the Rabb of the Mankind	قُلْ اَعُوْذُ بِرَبِّ النَّاسِ ۙ
2. The Absolute Authority over Mankind	مَلِكِ النَّاسِ ۙ
3. The God of the Mankind	اِلٰهِ النَّاسِ ۙ
4. From the evil of the psychic attacks of the sneaking whisperers (who come and go)	مِنْ شَرِّ الْوَسْوَاسِ ۙ الْخَنَّاسِ ۙ
5. Who keep whispering (their evil designs), in the principal mind centres of the people	الَّذِىْ يُوَسْوِسُ فِىْ صُدُوْرِ النَّاسِ ۙ
6. Who come from the Jinns, and (also) from the Humankind	مِنَ الْجِنَّةِ وَالنَّاسِ ۧ

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EXPLANATION AND INTERPRETATION

114.1 INTRODUCTION

In its arrangement order, sura An-Naas is the last sura of the Holy Quran. It is like the parting off message of the Book of Allah. The Holy Quran begins with the name of "Allah", (بسم الله) and ends with the name "An-Naas", as it is the book between Allah and the Man.

In the opening sura "Al- Fatiha (الفاتحه)", man prays to Allah Subhana Hu for guidance on the Right Path (اهدناالصراط المستيقم). The body of the Quran is the answer to this prayer, the road map for Jannat. On this journey our most dangerous enemies are Shayateen. Sura An-Naas, the closing sura of the Holy Quran, reminds man to be ever careful of them and keep praying for Refuge of Allah from their mischiefs.

Thus Shayateen stand in our way whenever we walk towards Jannat. Their father had succeeded in misleading our father Adam (عليه السلام), whispering his evil thoughts in his mind. Consequently, he had to leave the Jannat. Since then, earthly life is the testing ground for mankind, another chance to regain the lost Jannat. Here also Shayateen's greatest concern is that Man must fail again. However, they cannot force us but only persuade to go wrong. Thus they try to achieve their designs by whispering evil thoughts in our minds.

Sura An-Naas is a timely reminder to each one of us to be ever careful of the Shayateen. Moreover, it warns us to safeguard ourselves from the evils of the psychic attacks of all types of our visible and invisible enemies, may they be from the Jinns or the human beings.

114.2 THE PROTECTOR

Ordinarily, people can easily fall victim to the evil designs of Shaitaan. Against such a powerful enemy, we must seek refuge of an "Authority" much more powerful than it. Moreover, we must have complete faith in Him. Therefore in the first three ayaat of sura An-Naas, we are asked to call upon Allah with full faith and confidence in His Majesty for His protection. ***"Proclaim (O, man!), I seek refuge by the Rabb of Mankind. The Absolute Authority over Mankind, The real God of Mankind".*** قُلْ اَعُوْذُ بِرَبِّ النَّاسِ ۙ مَلِكِ النَّاسِ ۙ اِلٰهِ النَّاسِ ۙ

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Its importance may be gauged from the fact that it is not an advice but order from our Creator to invoke protection from all types of evil forces. Only He, Who is Designer, Maker, Sustainer, and Nourisher of the Universe, the Absolute Ruler and God of everything is worthy of granting protection. Think of it, when such a powerful and resourceful Authority, grants us His protection who can dare harm us spiritually or physically?

114.3 DANGER OF AL-KHANNAAS الخناس

The fourth and fifth ayaat point out the particular dangers against which we must seek Refuge of Allah. It is from "The evil thoughts of Al-Khannas" مِنْ شَرِّ الْوَسْوَاسِ ۙ الْخَنَّاسِ ۙ The word khannas (خناس) is plural of khans (خنس) which means, "Those who come and go". This is a typical characteristic of evil mongers and hypocrites. They are very crafty people. By their evil designs they spread "Waswas" which are doubts about faith, fear of different kinds and moots of depression etc. In nutshell "Waswas-il-Khannas" means the psychic attacks of evil whisperers.

Ayat 5 informs us about their working method. It is rarely that they use physical force to spread their ideas. On the other hand, they work in very subtle manner, like administering slow poison to pollute the minds of the people. In our times, Shaitaan is achieving this aim by the evil use of print/electronics/film media and also through secular education systems, immoral market forces and corrupt rulers.

114.4 WHO ARE KHANNAS?

It is important to know who "khannas" are and where to look for them? This question is answered by 6th ayat of the sura An-Naas, the last ayat of the Holy Quran. ***"They are from the Jinn-kind and Human-kind"*** مِنَ الْجِنَّةِ وَالنَّاسِ

The word "Jinn' means "the hidden ones" i.e. the invisible beings. Specifically, they are a class of creations invisible to man, like the spirits. Our own soul is also another type of invisible creature. The angels also belong to the category of the invisible beings. All these are created from some form of energy. Jinns are made out of Fire energy. May be the distinction between different metaphysical beings is in their frequency only. The most dangerous types of these are the Shayateen, progeny of Iblees who had misguided Adam (عليه السلام).

As for the human Khannas, propagators of divide and hate philosophies like that of the atheists, Zionists, Secularists, Communist, Free Masons and Qadianis are

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some of them in our times. Moreover, all types of exploiters and propagandists of evil in any form, may it be a person, a group or media, news papers, radio, TV, film, drama, internet etc. all fall in the category of Human Khannas. Misguided liberal, who in the garb of the beautiful names such as freedom, democracy, and human rights, preach that majority can decide and change the revealed moral principles ordained by the Creator, are the modern Human Khannaas of our times.

114.5 TARGET CENTRE OF PSYCHIC ATTACKS

How do the Shayateen affect us? In this regard, as told in ayaat 5 and 6, Shayateen force their ways on us by attacking our "Sadoor" (صدور). The word "sadoor" is plural of sadr (صدر), which actually means the principal organ of any organism. For example, head of the state is also called "Sadr". The capital city of the country is called "Sadr Maqam" (صدرمقام). Therefore, in the case of human beings, the word "Sadoor" may be translated as "The Mind Centre" which controls the entire nervous system. Where is it located? Is it in the brain or in the heart or spread over the whole body? It is still a mystery.

On the assumption that each cell of blood represents complete seed of man and that all blood cells pass through the heart, the later heart may be the effective mind centre. Any way, Shayateen, both from the Jinns and mankind attack our mind, to disturb our nervous system and consequently, affect our thoughts and behaviour that finally manifests into many types of psychic disorders.

In these days, behaviour control through "Thought Power" has become a subject of serious scientific studies. As mentioned already, C.I.A (The Master Spy Agency of USA) has set up a special Psychic war unit where they recruit persons of exceptional natural psychic capabilities[47]. To enhance their naturally gifted power, they are made to undergo many types of tough spiritual exercises and training sessions. Then C.I.A exploits their enhanced psychic powers to control the minds of others and also for the remote viewing of unapproachable places.

114.6 SAFETY FROM PSYCHIC ATTACKS

Defence against the psychic attacks and "thought missiles" of the enemy is that the incumbent must himself be of strong personality of high ethical values. Thus he/she will be shielded by the powerful aura around that repels the incoming thought

47 David More House–"Psychic Warfare" (CIA's Paranormal Espoinge Department) USA- 1999.

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attacks and magical tricks. If still he/she experiences wavering of mind then the sincere and pious people around should be asked for help.

Moreover, we should also request the pious people to keep praying for us. It is especially important for the heads of the Muslim state and the people holding important decision-making positions, because they are the most likely targets of the enemy's evil designs. Anyway, they must be of strong personal character, have firm faith in Allah and practice Islam in their daily lives. Inshallah, they will be protected from the evil of their enemies.

However, real protection is of Allah only. The Messenger of Allah (صلى الله عليه وآله وسلم) has advised us to seek refuge of Allah by building a firm faith in Islam, by living the life of a true Muslim and as a reminder to these ideas, by repeated recitation of the sura Al-Ikhlas, sura Al-Falaq and sura An-Naas. He (صلى الله عليه وآله وسلم) himself used to recite these three suras thrice before going to sleep, blow them over his hands and roll them over his sacred body. Besides, there are also various other prayers attributed to him by which we should beseech for the mercy and protection of Allah Subhana Hu from all types of physical and metaphysical evil forces, targeting us.

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Dear Readers,

Propagation of Islam is the Sacred duty (فرض) of every Muslim. Allah says in the Holy Quran, sura Ar-Raad, ayat 40 (فانما عليك البلاغ و علينا الحساب) ***"So upon you is to propagate (Islam) and upon Us is the Reckoning".***

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اسلام اور سائنس کے حوالہ سے مصنف کی نہایت مفید کتابیں

نامور ایٹمی سائنسدان انجینئر موجد اور محقق سابق ڈائریکٹر جنرل پاکستان اٹامک انرجی کمیشن سلطان بشیر محمود کی مندرجہ ذیل کتابیں نوعیت میں اسلامی اور سائنسی کلاسک ہیں۔ جن کا مطالعہ نہ صرف زندگی اور آخرت کے مسائل کو سمجھنے کے لئے بلکہ انسانیت کو اسلام سے روشناس کرانے کے لئے بھی ضروری ہے۔ یہ کتابیں دوستوں کو دینے کے لئے بہترین تحفہ اور تبلیغ اسلام کے لئے بھی نہایت موثر ذریعہ ہیں۔

۱۔ قیامت اور حیات بعد الموت:

جس میں قرآن کریم، خاتم النبیین صلی اللہ علیہ وآلہ وسلم اور جدید سائنس کی روشنی میں تخلیق کائنات، مومن کا فلسفہ حیات، زندگی موت، جسم، روح، ملائکہ اور جنات کے حقائق، عالم برزخ، قیامت، آخرت، یوم الدین، جنت، دوزخ کے حالات پر بے مثل تحقیق ہے، جس کے متعلق ہزاروں پڑھنے والوں کی یہی رائے ہے کہ یہ کتاب انسان کے زمان و مکان میں سفر پر محققانہ، مدلل اور سائنٹیفک تجربات پر مشتمل ایک ایسا کام ہے جس کا مطالعہ ضروری ہے۔ **Rs. 350/-**

۲۔ قرآن پاک ایک چیلنج ایک سائنسی معجزہ:

قُرآن پاک اللہ تعالیٰ کا امر ہے اس کے نور میں سے ایک نور اور دنیا کے ہر دور کے انسان کے لئے منبع ہدایت، زندگی کے رہنما (Roadmap for Life) اور سب سے بڑی روحانی طاقت ہے۔ لیکن آج کا دور اسلام اور مسلمان دونوں کیلئے چیلنج کا دور ہے۔ زیر نظر کتاب اس چیلنج کے جواب کی طرح ایک سعی ہے اور قُرآن پاک کے جدید سائنسی معجزات کی نشان کے سامنے انسانی عقل بے بس ہوگئی ہے۔ **Rs. 150/-**

۳۔ ماورئے انسان کی طبیعاتی اور ماورائی حقیقت

روح کیا ہے؟ جسم، زندگی، رُوح اور نفس میں کیا فرق ہے؟ زندگی اور موت کی حقیقت کیا ہے؟ کیا انسانی زندگی بڑھ سکتی ہے؟ اللہ تعالیٰ کا قُرب کیسے حاصل ہوسکتا ہے؟ روحانی ارتقاء کے لئے کیا کیا جائے؟ یہ کتاب ایسے مسائل کا مدلّل قُرآنی اور سائنسی جواب مہیا کرتی ہے۔ **Rs. 300/-**

۴۔ الفوز العظیم ﴿اللّٰہ کے ولی کی گائیڈ بُک﴾:

عظیم ترین کامیابی کیا ہے؟ رب کائنات سے دوستی کیسے ہوسکتی ہے؟ دنیا و آخرت کی کامیابی کے لئے زندگی کی ترجیحات کیا ہونی چاہئیں؟ اولیاء اللہ کے اوصاف اور ان کی پہچان کیا ہے؟ اللہ کا ولی بننے کے لئے کیا کرنا پڑے گا؟ **Rs. 150/-**

۵۔ تلاشِ حقیقت :

مصنف نے صوفیانہ انداز میں سائنس کو اس طرح رنگ دیا ہے کہ عام آدمی بھی اس مختصر کتاب ''تلاشِ حقیقت'' سے بہت مستفید ہوا ہے۔ اس کتاب میں انہوں نے ذکر فکر اور تسخیر کے حوالہ سے جس طرح مومن کی شان کی تعریف کی ہے اس کا سمجھنا آج کل کے مسلمانوں کے لئے نہایت ضروری ہے۔ ذکر، شیطان کی تمام وارداتوں کو ناکام کرتا ہے، فکر روحانیت کو بلندی کے طرف لے جاتا ہے اور عمل تسخیر کی راہ کھولتا ہے تلاش حقیقت میں ذکر، فکر اور تسخیر یہ تینوں مومن کے اسباب ہیں۔ **Rs. 150/-**

۶۔ قیامت سر پر ھے:

قیامت کب آئے گی؟ اس کے بارے میں کوئی صحیح پیش بینی نہیں کی جاسکتی۔ یہ اللہ تعالیٰ کا اپنا ایک راز ہے جس کو راز میں ہی رکھنا اس کی مصلحت ہے۔ البتہ ایک پرتجسس محقق اس کی آمد کے بارے میں کچھ اندازے لگا سکتا ہے۔ **Rs. 20/-**

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۷۔ **داڑھی:**

آج بہت سے مسلمان رواج سے مفلوج یا ذہنی طور پر بے دین عناصر کے سامنے مغلوب طرح طرح کی تاویلات سے حضور صلی اللہ علیہ وآلہ وسلم کی اس مبارک سنت کی اعلیٰ الاعلان بلا ناغہ مخالفت کرتے ہیں لیکن دین رسم نہیں جو اکثریت کی رائے یا طریقہ سے بدلہ جا سکے۔ اس لئے غیر مسلموں کا پراپیگنڈہ یا مسلمانوں کی بے راہ روی یا اسلام کے نام نہاد دانشوروں کی سوچ اس سنت رسول صلی اللہ علیہ وآلہ وسلم کی اہمیت کو کم نہیں کر سکتی۔ **Rs. 30/-**

۸۔ **غذا، ہم کیا کھائیں، پیئیں اور کیسے؟:**

جسم اور روح کی عمدہ صحت کے لئے خالقِ کائنات کی وحی اور اللہ کے رسول صلی اللہ علیہ وآلہ وسلم کی سنت کی روشنی میں خوراک کے موضوع پر ایک نہایت مفید کتاب جو ہر مسلمان کے لئے اچھی صحت کی ضمانت اور باعثِ برکت ہوگی۔ **Rs. 40/-**

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