

THE ABRIDGED GLORIOUS QUR'AN

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بسم الله الرحمن الرحيم الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَعَيْنُهُ وَنَسْتَغْفِرُهُ وَنَعُودُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيَّيَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا مُضلَّ لَهُ وَمَنْ يَضْلِلْ فَلَا هَادِيَ لَهُ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَبْدُهُ وَرَسُولُهُ

Assalamu Alaíkum

INTRODUCTION AND ACKNOWLEDGEMENTS

My special gratitude is to Allah, the Most Gracious, the Most Merciful, who gave me the strength, the health, the endurance, the wisdom and the ability to undertake the writing and the publication of this Great Book.

This "Text, Translation and Commentary of the Last Hizb of the Glorious Qur'an" is the usual First Part for Beginners in the Study of the Qur'an. It is a necessary Part for Muslim Children and for New Converts into Islam. The Text, Translation and Commentary; in addition to Introductory Notes on Islam, as contained in this Publication, are therefore intended to serve as important beacons for those who are to have adequate grasp of Islam and its Unique Blessed Words of the Almighty Allah. The Glorious Qur'an has the unique characteristic of being the only Devine Book in the World that has its original Arabic text both completely written down and completely memorized by the Prophet that brought the Book from God to humanity and by hundreds of his Companions, during his lifetime! To justify this point, a brief is given in this publication on the life and times of Prophet Muhammad (SAW) and on the revelation, compilation and translation of the Glorious Qur'an. This brief will clearly show how the Qur'an maintained its original Arabic texts, language and form for over 1,400 years!

This publication carries translations, not from one, but from three of the world's most renowned translators of the Glorious Qur'an. They are Sheikh Muhammad Marmaduke Pickthall (1930), Sheikh Abdullahi Yusuf Ali (1934) and Sheikh Dr. Muhammad Muhsin Khan (1999). The texts of the translations in this publication are the exact wordings copied from the three Sheikhs' various Qur'an Translations, as no editing was done. The slight differences in their translations confirm that no translation from one

language to another can ever be a perfect replica of the original language; and no two or more translators would ever translate a text in exactly the same wordings. In addition, the differences in the translators' wordings of the various copies of the translated Qur'an give credence to the fact that Muslims are the only fortunate ones that have their Religious Book in the original language and wordings in which it was sent to them by Allah (SWT). Therefore, mistakes in the translations of the Qur'an could easily be detected, verified and corrected by referring back to the original Arabic text. Adherents of other religions have not been so fortunate, as they have no original language-texts of their "Devine Books", therefore mistakes cannot be detected nor be corrected. They have religious Books thrust on them in different languages made up of translations upon translations, revisions upon revisions and new versions upon new versions, with all the inherent human errors and conflicting renditions in them!

It has been universally proven and accepted that translations are merely the conceptions and understandings of the translators and are never exactly the same with the original language texts. All gratitude is to Allah (SWT) Who preserves the Glorious Qur'an in its original text and language!

This publication also carries Commentary most of which was referenced from Sheikh Abdullah Yusuf Ali's "English Translation of the Meanings and Commentary of the Holy Qur'an" (1934) as revised and edited by a Committee of The Presidency of Islamic Researches, Ifta, Call and Guidance of the Kingdom of Saudi Arabia, and printed at the King Fahd Holy Qur'an Printing Complex, Madinah (Medina), in Hijrah 1405 (1984). I edited the portions extracted from the Sheikh's revised commentary and made additional notes wherever found to be expedient. Here, I would like to register my profound appreciation to the Scholars who assisted me in checking and correcting the texts, translations and commentary. They included but are not limited to Sheikh Labaran Imam Saulawa (Senior Lecturer at Usman Nagogo College of Arabic and Islamic Studies), Professor Muhammad Sagir Adam (Head of Department of Islamic Studies at Al-Qalam University Katsina) and Dr. Abubakar Sani Lugga (Medical Consultant at the University Teaching Hospital Katsina and Hafiz of the Glorious Qur'an).

I collected and collated all the texts, typed them myself and personally edited and/or wrote the commentary in this publication. I therefore take full responsibility for the publication and pray to Allah (SWT) to forgive me for any error(s), as we all err. I wish to humbly appeal to all those who notice any mistake(s) in this publication to please correct them and inform the publishers for incorporation into future prints.

Lastly, but by all means not the least, I extend my love and profound gratitude to my wives, Hajiya Binta, Hajiya Hadiya and Hajiya Azhar, my children and grandchildren; and other members of my family for their continued obedience and respect; and for their patience and encouragement. May Allah bless all of you, *ameen, summa ameen*.

I pray to Allah to have mercy and to bless the souls of our late parents, Alhaji Abubakar Lugga, the Sarkin Dawa of Katsina and Hajiya A'isha; and the souls of my late wife Hajiya Ummah and my late daughter Fatimah. We pray to Allah (SWT) that we shall all join them in Paradise. *Ameen*.

May Allah (SWT) forgive our mistakes and our sins and may He accept this work from me and by His Mercy and Grace make *Jannat Al-Firdaus* our final Heavenly abode, *ameen*.

Wassalamu Alaikum

Prof. Sani Abubakar Lugga, MFR, FNIM The 5th Waziri of Katsina Rabi'u Thani, 1444 Hijrah (October, 2022)

BRIEF ON PROPHET MUHAMMAD (SAW)

The Prophet of Islam, Muhammad (SAW), was by far the most remarkable man that ever set foot on this Earth. He preached a Religion, founded a State, built a Nation, laid down a moral code, initiated numerous social, political and economic reforms and established a powerful and dynamic Muslim Community (the *Ummah*) that has completely revolutionised human thought and behaviour. He was born into the respected **Ouravsh** tribe, in Makkah (Mecca), Arabia, on Monday, 12th Rabi'ul Awwal, in the Year of the Elephant – see page 68 for details on this year (2nd August, 570 CE). He started his mission of preaching the religion of Islam (submission to One God – ALLAH) at the age of 40 and departed from this world in Madinah (Medina) at the age of 63 on Monday, 12th Rabi'ul Awwal 11th Hijrah (8th June 633 CE). During his 23 years of Prophet-hood, he changed the complete Arabian Peninsula from paganism and idolatry to the worship of One God - Allah, from tribal wars to national solidarity and cohesion, from drunkenness and debauchery to sobriety and piety, from lawlessness and anarchy to disciplined living, from bankruptcy to the highest standards of moral excellence. Human history has never known such a complete transformation of a people or a place in just a little over two decades!

Prophet Muhammad (SAW) accomplished so much in such diverse fields of human thought and behaviour in the fullest blaze of human history. Every detail of his private and public life has been accurately documented and faithfully preserved as models for all generations. The authenticities of the records so preserved are vouched for, not only by Muslims, but even by the prejudiced critics of both Muhammad (SAW) and the religion of Islam. He was a religious teacher, a social reformer, a moral guide, an administrative colossus, a faithful friend, a wonderful companion, a devoted husband, a loving father - all in one. There is no record of any other man in history who ever excelled or equalled him in any of these different aspects of life.

Muhammad (SAW) always asserted that he was no more than a human being; but he was a man with a noble mission, which was to unite humanity on the worship of ONE and the ONLY ONE GOD - ALLAH - and to teach them the way to honest and upright living based on the commands of Allah. He always described himself as, "A Servant and Messenger of Allah" and indeed every action of his proved him to be so. Today, after a lapse of over fourteen centuries, the life and teachings of Muhammad (SAW) have survived without the slightest loss, alteration or interpolation. They offer the same undying hope for treating mankind's many ills, which they did when he was alive. This is not a claim of Muhammad's (SAW) followers, but the inescapable fact thrust upon humanity by a critical and unbiased history. Even though Muhammad (SAW) is deeply loved, revered, respected and emulated by Muslims as Allah's final Prophet and Messenger, he is not an object of worship. ISLAM upholds the worship and complete submission to One God, ALLAH (SWT) alone.

Muhammad (SAW) brought the last Book of Allah sent for the guidance of humanity – the Glorious Qur'an. It is the primary source of every Muslim's faith and practice. It deals with all the subjects that concern human beings - wisdom, doctrine, worship, transactions, law, etc. But its basic theme is the relationship between God and His creatures. At the same time, the Qur'an provides complete guidance and detailed teachings for a just society, proper human conduct, and an equitable economic system. It spells out the "good path" and the "bad path" and admonishes those who choose the bad path of the awaiting punishment in Hell Fire and promises the Gardens of Paradise to those who choose the good path. It is therefore important to study, understand and put into practice the teachings of the Glorious Qur'an.

REVELATION OF THE GLORIOUS QUR'AN

Prophet Muhammad (SAW) was born about a month after the death of his father (Abdul Lah). His mother (Aminah) died six years after his birth, therefore his aged grandfather, Abdul Muttalib, took care of him, but he too died two years later. His uncle, Abu Talib, raised him. Even at a very tender age, he became known for his trustworthiness, generosity, fairness, sincerity and intelligence; as such he was sought after to arbitrate in disputes. His reputation and personal qualities led to his marriage to Khadijah (RLA), whom he had earlier assisted truthfully in business. He grew to become a wise and well-respected man and an important and trusted citizen of Makkah, who was known and called "Muhammad *al-Amin*" (Muhammad the trustworthy). Prophet Muhammad (SAW) never felt fully content to be part of a society whose values he considered to be devoid of true spiritual

significance. Therefore, it became his habit to retreat from time to time to the Cave of Hira', near the summit of Jabal al-Nur, (Mountain of Light) very close to Makkah, in order to meditate. Thus one day, when he was aged forty years, the revelation came down to him while in the Cave of Hira'. Angel Jibreel (Gabriel) appeared to him and said, "Read!" But as Muhammad (SAW) did not know how to read or write, he said to the Angel, "I cannot read." The Angel took a hold of him and squeezed him as much as Muhammad (SAW) could bear, and then said again, "Read!" Muhammad (SAW) again said, "I cannot read." The Angel again held and squeezed him and said, "Read! In the Name of Your Lord, Who has created (all that exists), has created a man from a clot (a piece of thick coagulated blood). Read! And your Lord is the Most Generous, Who has taught (the writing) by the pen, has taught man that which he knew not." (Qur'an 96:1-5). Muhammad (SAW) repeated the words with a trembling heart due to the spiritual weight of the message! He later returned home to his wife and said to her, "Wrap me up! Wrap me up!" She wrapped him in a garment until his fear was dispelled. He then narrated to her what happened to him. That first vision was the message of Prophet-hood and Messenger-hood from Allah (SWT) to Muhammad (SAW). His destiny was later finally unfolded to him, when, wrapped in profound meditation, he was called by a voice from heaven to arise and preach. "O you (Muhammad) enveloped (in garments)! Arise and warn! And magnify your Lord (Allah)"! (Qur'an 74:1-3) He arose and engaged himself in the propagation of Islam.

His first convert was his wife, Khadijah (RLA), whose support and companionship provided necessary reassurance and strength for the great mission. He also won the support of some of his relatives, friends and a few others. Four basic themes of the early message were, (1) the Majesty of the One, Unique God - Allah, (2) the futility of idol worship, (3) the Judgment in the Hereafter, and (4) the necessity of Faith, justice, fairness, compassion and morality in human affairs. All these themes represented an attack on the crass materialism and idolatry prevalent in Makkah at that time. So, the elites of Makkah rejected him. He and his group of followers suffered bitter persecution, which grew so fierce that on the **12th of Rabi'ul Awwal** (24th September, 622 CE), Allah gave them the command to migrate. That event,

the *Hijrah* (migration), in which they left Makkah for the city of Madinah, some 400 km to the north, marked the beginning of a new era and thus the beginning of the Muslim calendar- 1^{st} Hijrah. The revelation of the Glorious Qur'an continued to come to Prophet Muhammad (SAW) as and when Allah (SWT) pleases, both while in Makkah and later in Madinah over a period of 23 years.

During any period of persecution, Prophet Muhammad (SAW) drew comfort from the knowledge revealed to him in the Qur'an about other Prophets, such as Ibrahim (Abraham), Yusuf (Joseph), Musa (Moses) and Isa (Jesus), each of whom had also been persecuted but was triumphant at the end. After several years of toiling, success came and the Prophet (SAW) and his followers triumphantly took over Makkah, peacefully without shedding blood, thereby marking the establishment of Islam definitively. By the time the Prophet died, at the age of 63, the greater part of Arabia had accepted Islam, and within a century of his death, Islam had spread as far west as Spain and North Africa and as far east as China. It was clear that the **Islamic message** was not for the Arabs alone; but for the whole of humanity.

COMPILATION OF THE GLORIOUS QUR'AN

As the Glorious Qur'an was being revealed, Prophet Muhammad (SAW), made special arrangements to ensure that it was written down. Although he could neither read nor write, he dictated the verses orally and instructed scribes to write down the revelation on whatever materials were available:pieces of cloth, wooden-slates, stone-slates, flat-leather, wide-bones, etc. The scribes would then read their writing back to the Prophet (SAW), who would check it for mistakes and confirm its genuineness. With each new Verse that was revealed, the Prophet (SAW) would dictate its placement within the growing body of texts. By the time Prophet Muhammad (SAW) died, the Qur'an had been fully written down. It was not in book form however, but it was recorded on different parchments and materials, held in the possession of his Companions. **Most importantly, hundreds of the Companions of the Prophet (SAW) had memorized the entire revelation, and Muslims daily recited large portions of the texts from memory during prayers and at teaching lessons.** As things seemed to be going on smoothly, many of the Companions who had personal written copies of the Qur'an that was recorded on various materials and many of the Scribes and Memorisers of the Qur'an were killed in the Battle of Yamama. While the Muslims mourned the loss of their compatriots, they also began to worry about the long-term preservation of the Glorious Qur'an. Recognizing that the Words of Allah needed to be collected in one place and preserved, the Prophet's successor, **Caliph Abubakar** (RLA) ordered all people who had written pages of the Qur'an to bring them for compilation in one place. The project was handled by a Team under the Prophet's key scribe and memoriser of the Qur'an, **Zayd bin Thabit** (RLA). The compilation of the Qur'an into one "Book Form" was done under strict supervision, with absolute care and in very important four stages as follows:-

- 1. Zayd bin Thabit (RLA) verified each Verse from his memory.
- 2. Members of the Team, who were also memorisers, verified each Verse from their memories.
- 3. Two reliable witnesses had to testify that the Verses were written in the presence of Prophet Muhammad (SAW).
- 4. The verified written Verses were compared with those from the collections of other Companions.

That method of cross-checking and verifying from more than one source was undertaken with utmost care. The purpose was to prepare an organised document which the entire community could verify, endorse, and use as a resource. Finally, a complete copy of the Glorious Qur'an was produced and kept in the possession of Caliph Abubakar. It was later passed on to the next Caliph, **Umar ibn Al-Khattab** (RLA). After the death of Caliph Umar (RLA), the copy was given to his daughter, **Hafsah** (RLA), who was also a wife of Prophet Muhammad (SAW).

As Islam began to spread, more and more people embraced the religion from as far away as Persia and Byzantine. Many of the new converts were not native Arabic speakers, or they spoke a slightly different Arabic dialect from the tribes in Makkah and Madinah. That led to people beginning to dispute on which pronunciations were the most correct. The Caliph who took over from Umar ibn Al-Khattab, **Caliph Uthman bin Affan** (RLA) took charge of ensuring that the recitation of the Qur'an is of a standard pronunciation. The first step the Caliph took was to borrow the original compiled copy of the Qur'an from Hafsah (RLA) and set up a Committee of memorizers/scribes who were tasked with making copies from the original copy and ensuring that a perfect sequence of the Chapters (*Surah*) was maintained. The Committee comprised of:-

- 1. Zayd bin Thabit (RLA).
- 2. Abdullah bin Al-Zubair (RLA).
- 3. Said bin Al-`As (RLA).
- 4. Abdul-Rahman bin Al-Harith bin Hisham (RLA).

When perfect copies had been produced, Caliph Uthman bin Affan (RLA) ordered all remaining transcripts to be destroyed, so that all copies of the Quran were uniform in script. All Glorious Qur'ans available in the World today are exactly identical to that "Uthmani" version, which was completed in less than twenty years after the death of Prophet Muhammad (SAW). The Qur'an has 114 Chapters (each called *Surah*) and 6237 Verses (each called *Ayah*). For convenience of the reading and study of the Qur'an, it is divided into 30 equal parts (each called *Juz'*), and further sub-divided into 60 equal parts (each called *Hizb*).

The Glorious Qur'an deals with Divine nature, God's intervention in history, and spiritual lessons learned from nature, life and history. It deals with major themes which are often illustrated with bits of relevant stories of previous Prophets and of by-gone cultures, kingdoms, and empires. All of these themes are interwoven throughout the Qur'an, although some Chapters deal more with matters of faith and others with matters related to living a good life, family and community affairs, justice, rule of law, administration, economics and the like. Various parts of the Qur'an have emphasis on regular prescribed prayers, on constant supplications, on deep self evaluation, on regular fasting, on pilgrimage, on specific rules related to equity and inheritance, on constant charity and on social justice for all irrespective of social status. Specifics and details of much of these are left to the Prophet (SAW) to develop and demonstrate, called the *Sunnah*.

THE VARIOUS TRANSLATIONS OF THE MEANINGS OF THE GLORIOUS QUR'AN

Any **translation** (interpretation) of the meanings of the Glorious Qur'an will most definitely contain errors. In its **natural** language (Arabic), the Qur'an is the direct Word of Allah (SWT) to mankind through the Prophet of Islam, Muhammad (SAW). Therefore, any translation of the Qur'an will not have an **official** and **perfect** status as the original Arabic version. However, such translations can be tremendously helpful to people in whose languages the Qur'an has been translated into. It should however be borne in mind when reading the translation of the Qur'an that the translator has only attempted translating the Qur'an from the original Arabic into his native or other language to the best of his ability. Such a translation is certainly limited to the translator's understanding of Arabic and his command of the native language into which he is translating the Qur'an. The language-translation of the Qur'an should only be used as a rough translation and should never be considered to be an equal or an alternative to the original Arabic Qur'an.

Translation of the Qur'an has always been a problematic and difficult issue in Islamic theology. Muslims revere the Qur'an as miraculous and inimitable; therefore the Arabic Qur'an text cannot be exactly reproduced in another language or form. Furthermore, an Arabic word, like a Hebrew or Aramaic word, may have a range of meanings depending on the context (a feature found in all Semitic languages, when compared to the moderately analytic English, Latin, and Roman languages) thereby making an accurate translation even more difficult. In Islamic theology, the Qur'an is a revelation very specifically in Arabic, and so it should only be recited in the Arabic language. Translations into other languages are necessarily the work of humans and so, no longer possess the uniquely sacred character of the Arabic original. Since **translations** may subtly change the meanings, they called "interpretations", thereby often amounting to are an acknowledgement that the translation is but one possible interpretation and is not claimed to be the full equivalent of the original.

The task of translating the Qur'an is not an easy one, as some native Arabic speakers will confirm that some Qur'an passages are difficult to understand

even in the original Arabic language and a single word can have a variety of meanings. In addition, the original meaning of a Qur'an passage may be dependent on the historical circumstances of the life of Prophet Muhammad (SAW) at the time of its revelation. Investigating that context usually requires a detailed knowledge of *Hadith* (sayings of of the Prophet of Islam, Muhammad (SAW) as confirmed by his family members and companions); and the *Sirah* (lifetimes history of Prophet Muhammad (SAW), as genuenly and truthfully recorded by Muslim Scholars of repute), which are in themselves vast and complex. This introduces an additional element of uncertainty which cannot be eliminated by any linguistic rules of translation.

Translations Into Major World Languages

According to several sources, including Websites, there are currently 422 recorded translations of the Glorious Qur'an from Arabic into 65 major world languages. Some of these languages are:- Afrikaans, Albanian, Bengali, Bosnian, Bulgarian, Chinese, Czech, Danish, Dutch, English, Estonian, Finnish, French, Fulfulde, German, Greek, Hausa, Hindi, Hebrew, Hungarian, Indonesian, Italian, Japanese, Kashmiri, Latin, Macedonian, Maldivian, Malayalam, Norwegian, Persian, Polish, Portuguese, Romani, Russian, Sindhi, Spanish, Swedish, Swahili, Tamil, Turkish, Ukrainian, Urdu, Yoruba, etc. Note should be taken that these are only translations of the Glorious Qur'an from Arabic to other languages and they do not include thousands of *Tafasir* (translations and commentaries in Arabic). The early translations of the Glorious Qur'an from Arabic into other languages were recorded to have taken place between the years 700 and 1100 CE (Christian Era) as follows:-

- 1. The first known translation of the Glorious Qur'an was rendered by Salman the Persian, who translated *Surah al-Fatihah* into the Persian language during the early 8th century CE.
- 2. The second known translation was into Greek and was used by Nicetas Byzantius, a scholar from Constantinople, in his book, "Refutation of Quran" written between 855 and 870 CE. However, nothing is known about who made the translation and for what purpose.

- 3. Another translation of the Qur'an, although not existing today, was completed in Sindhi language in 884 CE in Alwar (present-day Sindh, Pakistan) by the orders of Abdullah bin Umar bin Abdul Aziz on the request of the Hindu Raja Mehruk.
- 4. Another partial translation of the Quran that has disappeared was written by the leader of the State of the Kingdom of Barghawata, Salih ibn Tarif into Western-Amazigh language during the end of the 8th century CE.
- 5. The first fully attested complete translations of the Quran were done between the 10th and 12th centuries CE in the Persian language. The Samanid King, Mansur I (961-976 CE), ordered a group of scholars from Khorasan to translate the *Tafsir al-Tabari*, originally in Arabic, into Persian. Later in the 11th century CE, one of the students of Abu Mansur Abdullah al-Ansari wrote a complete *tafsir* of the Quran in Persian. In the 12th century CE, Abu Hafas Najmuddin Umar al-Nasafi translated the Quran into Persian. The manuscripts of all three books have survived and have been published several times.

Translations Into The English Language

The earliest known translation of the Qur'an into any European language was the Latin works by Robert of Ketton at the behest of the Abbot of Cluny in 1143 CE. As Latin was the language of the Church, no one ever sought to question what would be regarded as blatant inaccuracies in this translation which remained the only one until 1649 when the first English language translation was done by Alexander Ross, Chaplain to King Charles I, who translated from a French work *L'Alcoran de Mahomet* by Du Ryer. In 1734, George Sale produced the first translation of the Qur'an direct from Arabic into English but reflecting his missionary stance. Since then, there have been English translations by the clergyman John Rodwell in 1861 and E.H. Palmer in 1880, both showing in their works a number of mistakes of mistranslation and misinterpretation, which brings into question their primary aim. They were followed by Richard Bell in 1937 and Arthur John Arberry in the 1950s.

Dr. Mirza Abul Fazl (1865 – 1956), a native of East Bengal (now Bangladesh), who later moved to Allahabad, India, was the first Muslim to

present a translation of the Qur'an into English along with the original Arabic text arranged chronologically in 1910. Among the contemporary Muslim scholars, Dr. Mirza Abul Fazl was a pioneer who took interest in the study of the chronological order of the Qur'an and drew the attention of Muslim scholars to its importance.

With the increasing population of English-speaking Muslims around the start of the 20th century, three Muslim translations of the Qur'an into English made their first appearance. The first was the Muhammad Ali's 1917 translation which was composed from an Ahmadiya perspective, with some small parts being rejected as unorthodox interpretation by a vast majority of Muslims. This was followed in 1930 by the translation by an English convert to Islam Muhammad Marmaduke Pickthall (7th April 1875 – 19th May 1936 from Cambridge Terrace, London), which is literal and therefore regarded as reasonably accurate.

Soon thereafter, in 1934, Abdullah Yusuf Ali (14^{th} April $1872 - 10^{th}$ December 1953, from Bohra Community, Bombay, India) published his translation, featuring copious explanatory annotation. This translation has gone through over 30 printings by several different publishing houses, and is one of the most popular amongst English-speaking Muslims, along with the Pickthall and Saudi-sponsored Hilali-Khan translations. The *Interpretation of the Meanings of the Noble Qur'an* (first published by Darussalam in 1977 and later by Saudi Government Press in 1999) by Muhammad Muhsin Khan (born 1927 in Kasur, Punjab Province, Pakistan) and Muhammad Taqi-ud-Din al-Hilali ($1893 - June 22^{nd}$ 1987 from Rissani, Morocco) is among the most widely read translations in the world, primarily because it is the officially promoted translation by the Saudi Government. The latest recorded translation of the complete Qur'an into English that is clear and easy to read and published by ClearQuran Publishing Company.

The Glorious Qur'an has been translated into English by many translators some of whose works have vanished. Most of the translations are of only some parts of the Qur'an while the rest were of the complete Qur'an. Currently, there are the following identified English translations (in chronological order of publication):-

- 1. Alexander Ross, 1649, The Alcoran of Mahomet
- 2. George Sale, 1734, *Koran*, Commonly called *The Alcoran of Mohammed*.
- 3. John Meadows Rodwel, 1861, *The Koran*.(ISBN 0-8041-1125-1)
- 4. E.H. Palmer, 1880, *The Qur'an: The Sacred Books of the East Part Nine*. (ISBN 1-4179-3010-1)
- 5. Mohammad Abdul Hakim Khan, 1905, *The Holy Qur'an*, Patiala.
- 6. Hairat Dehlawi, 1912, The Koran Prepared, Delhi.
- 7. Mirza Abul Fazl, 1911, *The Qur'an, Arabic Text and English Translation Arranged Chronologically with an Abstract*, Allahabad.
- Maulana Muhammad Ali, 1917 The Holy Qur'an: Text. (ISBN 0-913321-11-7)
- 9. Al-Hajj Hafiz Ghulam Sarwar, 1920, *Translation of the Holy Qur'an*, Singapore.
- Marmaduke Pickthall, 1930, *The Meaning of the Glorious Qu'ran*. (ISBN 1-879402-51-3)
- 11. Abdullah Yusuf Ali, 1934, *The Meaning of the Holy Qur'an*, Lahore. (ISBN 0-915957-76-0)
- Maulvi Sher Ali, 1936, *The Holy Quran with English translation*. (ISBN 1 85372 314 2)
- 13. Richard Bell, 1937–39, *The Qur'an. Translated, with a critical re-arrangement of the Surahs.*
- 14. Abdul Majid Daryabadi, 1941, *The Holy Qur'an, English Translation*, Lahore.
- 15. Arthur John Arberry, 1955, *The Koran Interpreted: A Translation*. (ISBN 0-684-82507-4)
- 16. N. J. Dawood, 1956, "The Koran". (ISBN 0-14-044558-7)
- 17. Khadim Rahmani Nuri, 1964. "The Running Commentary of the Holy Qur-an". Shillong
- 18. Muhammad Zafrulla Khan, 1970, "The Qur'an: The Eternal Revelation to Muhammad the Seal of the Prophets". (ISBN 1-56656-255-4)

- 19. Muhammad Asad, 1980, *The Message of The Qur'an*. (ISBN 1-904510-00-0)
- 20. M. H. Shakir, 1981, *The Quran, Arabic and English*. (ISBN 0-940368-16-1)
- 21. T. B. Irving, 1985, *The Qur'an: First American Version*. (ISBN 0-911119-33-7)
- 22. Zafar Ishaq Ansari, 1988 *Towards Understanding the Qur'an* translated from Abul Ala Maududi's Urdu translation *Tafhim al Qur'an*.
- 23. Dr. Rashad Khalifa, (died on January 31, 1990), *Quran: The Final Testament*, Universal Unity, (ISBN 0-9623622-2-0)
- 24. T. B. Irving, 1991 Noble Qur'an: Arabic Text & English Translation (ISBN 0-915597-51-9)
- 25. AbdalHaqq and Aisha Bewley, 1999&2005 The Noble Qur'an: A New Rendering of its Meaning in English, Bookwork. (ISBN 0-9538639-3-X)
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سورة الفاتحة - (The Opener) سورة الفاتحة - 1. Surat Al-Fātiĥah

Introduction

Each Chapter of the Quran is called a *Surah* and each Verse of the *Surah* is called an *Ayah*. The Ayah is the smallest unit of the Quran. Surah *Al Fatihah* (The Opening) has Seven Verses, which form a complete prayerunit by themselves, and are recited in every prayer and on many other occasions. This Surah is called "The Opening Chapter" because it is placed at the beginning of the Qur'an and it forms the starting Surah in the five daily obligatory and all the voluntary prayers. It teaches us the perfect prayer, for praying aright means that we have some knowledge of Allah, His attributes and His relations to us and to all His other creations. In our spiritual contemplation, the first words we should utter should be those of praise and gratitude to Allah as the first two Verses of this Surah provide. Then we see Allah's attributes better (Verses 2 - 4). This leads us to worship and devotion (Verse 5). And finally come prayer for Allah's guidance and a contemplation of what guidance truly means (Verses 6-7).

Muhsin Khan: In the Name of Allah, the Most Beneficent, the Most Merciful.

1 - بِسَمِ ٱللهِ ٱلرَّحْمَن ٱلرَّحِيمِ ٢

Pickthall: In the name of Allah, the Beneficent, the Merciful.

Yusuf Ali: In the name of Allah, Most Gracious, Most Merciful.

Commentary: The Arabic words *Rahman* and *Rahim*, translated as "Most Gracious" and "Most Merciful" respectively, are intensive forms referring to different aspects of Allah's attributes of Mercy. The Arabic intensive is more suited to express Allah's attributes than the superlative degrees in English. The latter implies a comparison with other beings or with other times or places, while there is no being like unto Allah, and He is independent of Time and Place. Mercy may imply pity, patience, and forgiveness, all of which the sinners need and Allah, the Most Merciful, bestows in abundance. But there is a Mercy that goes before even the need

arises, the Grace which flows from Allah, the Most Gracious, to all His creatures, protecting them, preserving them, guiding them and leading them to clearer light and higher life. For this reason the attribute *Rahman* (Most Gracious) is not applied to any but Allah, but the attribute *Rahim* (Merciful), is a general term, and may also be applied to people. To make us contemplate these boundless gifts of Allah, the formula, "*In the name of Allah, Most Gracious, Most Merciful*"; is placed before every *Surah* of the Quran (except the 9th), and said at the beginning of every act by the Muslim who dedicates his life to Allah, and whose hope is in His Mercy. Opinion is divided whether this formula should be numbered in this first Surah of the Qur'an as a separate Verse or not. However, it is unanimously agreed that it is a part of the Quran, therefore it is better to give it an independent number in the first Surah and in subsequent ones it is treated as an introduction or headline, and therefore not numbered.

2 - ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَلَمِينَ ٢

Muhsin Khan: All the praises and thanks be to Allah, the Lord of the 'Alamin (mankind, jinns and all that exists).

Pickthall: Praise be to Allah, Lord of the Worlds,

Yusuf Ali: Praise be to Allah, the Cherisher and Sustainer of the worlds;

Commentary: The Arabic word *Rabb*, usually translated as Lord, has also the meaning of cherishing, sustaining and bringing to maturity. Allah cares for all the worlds He has created - astronomical and physical worlds, worlds of thought, spiritual world, and so on.

3 - ٱلرَّحْمَنِ ٱلرَّحِيمِ ٢

Muhsin Khan:	The Most Beneficent, the Most Merciful.
Pickthall:	The Beneficent, the Merciful.

Yusuf Ali Most Gracious, Most Merciful;

4 - مَالِكِ يَوْمِ ٱلدِّين ٢

Muhsin Khan: The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection)

Pickthall: Master of the Day of Judgment,

Yusuf Ali: Master of the Day of Judgment.

Commentary: The Day of Judgement, the Day of Recompense, the Day of Resurrection, is the Day all creatures shall be assembled before the Only Supreme Ruler and Judge for those who have done good to be compensated with Paradise and those who have done bad to be cast in Hell Fire. The Supreme Judge shall judge with justice and fairness and no soul shall be wronged on that Day.

5 - إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ٢

Muhsin Khan: You (Alone) we worship, and you (Alone) we ask for help (for each and everything).

Pickthall: Thee (alone) we worship; Thee (alone) we ask for help.

Yusuf Ali: Thee do we worship, and Thine aid we seek.

Commentary: On realising in our souls God's love and care, His grace and mercy and His power and justice (as Ruler of the Day of Judgment), the immediate result is that we bow and kneel down in the act of worship, and see both our shortcomings and His all-sufficient power. The emphatic form means that not only do we reach the position of worshipping Allah and asking for His help, but we worship Him alone and ask for His aid only, for there is none other than He that is worthy of our devotion. The plural "we" indicates that we associate ourselves with all those who worship and seek Allah, thus strengthening ourselves with them in a fellowship of Faith.

6 - أَهْدِنَا ٱلصِّرَطَ ٱلْمُسْتَقِيمَ ٢

Muhsin Khan: Guide us to the Straight Way

Pickthall:	Show us the straight path,

Yusuf Ali: Show us the straightway,

Commentary: If we translate *Ihdinah* by the English word "guide", we shall have to say: "Guide us to and in the straight Way"; for we may be wandering aimlessly and the first step is to find the Way; and the second need is to keep in the Way as our own wisdom may fail in either case. The straight Way is often the narrow Way, or the difficult Way, which many people shun. By the world's unreasonableness, the straight Way is sometimes hated and the crooked Way is praised, therefore we must ask for Allah's guidance. With a little spiritual insight, we shall be able to see those people who walk in the light of Allah's grace and those who walk in the darkness of the devil.

7 - صِرَاطَ ٱلَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ ٱلْمَعْضُوبِ عَلَيْهِمْ وَلَا ٱلضَّالِّينَ ٢

Muhsin Khan:The Way of those on whom You have bestowed YourGrace, not (the way) of those who earned Your Anger (such as the Jews),norof those who went astray (such as the Christians).

Pickthall: The path of those whom Thou hast favoured; Not the (path) of those who earn Thine anger nor of those who go astray.

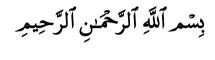
Yusuf Ali: The way of those on whom Thou hast bestowed Thy Grace, those whose (portion) is not wrath, and who go not astray.

Commentary: Note that the words relating to Grace are connected actively with Allah; those relating to Wrath are impersonal. In the one case, Allah's Mercy and Grace encompasses us beyond what we deserve. In the other case, our own actions are responsible for the Wrath that befalls us. There are essentially two categories here, (1) those that are in the darkness of Wrath and (2) those that stray. The first are those who deliberately break Allah's laws; the second are those who stray out of carelessness or negligence. Both are responsible for their own acts or omissions. Opposite of these two are the people who are in the light of Allah's Grace, for His Grace not only protects them from active wrong (if they will only submit their will to Him) but also from straying into paths of temptation or carelessness.

سورة الأعلى - (The Most High) سورة الأعلى - 87.Surat Al-'A`lá

Introduction

This Surah teaches that Allah has made man capable of progress by ordered steps and by His Revelation will lead him to purification and perfection. Wonderful are the ways of Allah in creation and the love with which He guides His creatures' destinies. He gives them the means by which to strive by ordered steps, and reach the end most fitted for their natures. His Law is just and easy and His Grace is ever ready to help. Let people look up to the Eternal Goal with hearts and souls of Purity and glorify His name; fof His Word is always true and will remains so through all ages.



Muhsin Khan: Glorify the Name of your Lord, the Most High,

Pickthall: Praise the name of thy Lord the Most High,

Yusuf Ali: Glorify the name of thy Guardian-Lord Most High,

Commentary: The word "Lord" by itself is an inadequate rendering here for *Rabb*, for it means, cherishing, guarding from harm, sustaining and granting all the means and opportunities of development. For shortness, perhaps "Guardian-Lord" will be sufficient in the Text.

2 - ٱلَّذِي خَلَقَ فَسَوَّىٰ ٢

1 - سَبِّح ٱسْمَر رَبِّكَ ٱلْأَعْلَى ٢

Muhsin Khan: Who has created (everything), and then proportioned it; **Pickthall:** Who createth, then disposeth;

Yusuf Ali: Who hath created, and further, given order and proportion;

Commentary: The story of Creation is wonderful and continuous. There are several processes which we should contemplate in glorifying Allah's name. Firstly, He brings us into being. Secondly, He endows us with forms and faculties exactly suited to what is expected of us. Thirdly He moulds the environments in which our life will be cast, giving to everything due order and proportion.

3 - وَٱلَّذِي قَدَّرَ فَهَدَىٰ ٢

Muhsin Khan: And Who has measured (preordainments for each and
everything even to be blessed or wretched); then guided (i.e. showed
mankind
the right as well as wrong paths, and guided the animals
to pasture);

Pickthall: Who measureth, then guideth;

Yusuf Ali: Who hath ordained laws. And granted guidance;

Commentary: Fourthly, He has ordained Laws and Decrees, by which we can develop ourselves and fit ourselves into His whole scheme of evolution for all His Creations. He has measured exactly the needs of all, and given us instincts and physical predispositions which fit into His Decrees. Fifthly, He gives us guidance, so that we are not the sport of mechanical laws. Our reason and our will are exercised in such a way that we may reach the higher destiny.

4 - وَٱلَّذِيٓ أَخْرَجَ ٱلْمَرْعَىٰ ٢

Muhsin Khan:And Who brings out the pasturage,Pickthall:Who bringeth forth the pasturage,

Yusuf Ali: And Who bringeth out the (green and luscious) pasture,

Commentary: This Verse relates to the sprouting of lush and green pasture by His command; and the Verse is best understood when read together with the next one.

Muhsin Khan: And then makes it dark stubble.

Pickthall: Then turneth it to russet stubble.

Yusuf Ali: And then doth make it (but) swarthy stubble.

Commentary: Sixthly, after maturity comes decay. But even in that decay, as when green pasture turns to stubble, we sub-serve other ends. In so far as

we are animals, we share these processes with other forms of material Creations, animals, vegetables and even minerals, which all have their appointed laws of growth and decay. But man's higher destiny is referred to in subsequent verses.

6 - سَنُقَرِئُكَ فَلَا تَنسَى ٢

Muhsin Khan: We shall make you to recite (the Quran), so you (O Muhammad (Peace be upon him)) shall not forget (it),

Pickthall: We shall make thee read (O Muhammad) so that thou shalt not forget

Yusuf Ali: By degrees shall We teach thee to declare (the Message), so thou shalt not forget,

Commentary: The soul, as it reaches the Light of Allah, makes gradual progress, so the Quran was revealed to Prophet Muhammad (SAW) in stages. There are two parallel meanings here i.e., (1) that connected with the occasion of direct revelation to the Prophet; and (2) the more general Message to mankind. Everyone who understands the Message must declare it in words, and still more, in his conduct. After the revelation was an assurance to the Prophet that though he was unlettered, the Message given to him would be preserved in his heart and in the hearts of others. The more general sense is that mankind, having once seized great spiritual truths, will hold fast to them, except as qualified in the following verse.

7 - إِلَّا مَا شَآءَ ٱللَّهُ أَإِنَّهُ يَعْلَمُ ٱلْجَهْرَ وَمَا يَخْفَىٰ ٢

Muhsin Khan: Except what Allah, may will, He knows what is apparent and what is hidden.

Pickthall: Save that which Allah willeth. Lo! He knoweth the disclosed and that which still is hidden;

Yusuf Ali: Except as Allah wills: For He knoweth what is manifest and what is hidden.

Commentary: While the basic principles of Allah's Law remain the same, its form, expression, and application have varied from time to time, e.g.,

from Moses to Jesus, and from Jesus to Muhammad. It is one of the beneficent mercies of Allah that we should forget some things of the past, lest our minds become confused and our development is retarded. Besides, Allah knows what is manifest and what is hidden, and His Will and Plan work with supreme wisdom and goodness.

8 - وَنُيَسِّرُكَ لِلْيُسْرَىٰ ٢

Muhsin Khan: And We shall make easy for you (O Muhammad (Peace be upon him)) the easy way (i.e. the doing of righteous deeds).

Pickthall: And We shall ease thy way unto the state of ease.

Yusuf Ali: And We will make it easy for thee (to follow) the simple (Path).

Commentary: The Path of Islam is simple and easy. It does not depend on mysteries but on straight and manly conduct in accordance with the laws of man's nature as implanted in him by Allah. On the other hand, spiritual perfection may be most difficult, for it involves complete surrender on the human part to Allah in all affairs, thoughts, and desires. After that surrender, Allah's Grace will make human path easy.

9 - فَذَكِّرْ إِن نَفَعَتِ ٱلذِّكْرَىٰ ٢

Muhsin Khan: Therefore remind (men) in case the reminder profits (them).

Pickthall: Therefore remind (men), for of use is the reminder.

Yusuf Ali: Therefore give admonition in case the admonition profits (the hearer).

Commentary: Allah's Message should be proclaimed to all. Those who fear Allah shall accept and use the admonition and those who deviate, shun and run away from it are the unfortunate ones who shall prepare their own ruin both in this World and in the Hereafter. (See Verses 10 and 11 below).

10 - سَيَذَكَر مَن تَخْشَىٰ ٢

Muhsin Khan: The reminder will be received by him who fears (Allah),Pickthall: He will heed who feareth,

Yusuf Ali: The admonition will be received by those who fear (Allah):

11 - وَيَتَجَنَّبُهَا ٱلْأَشْقَى ٢

Muhsin Khan:	But it will be avoided by the wretched,
Pickthall:	But the most hapless will flout it,
Yusuf Ali:	But it will be avoided by those most unfortunate ones,

12 - ٱلَّذِي يَصْلَى ٱلنَّارَ ٱلْكُبْرَىٰ ٢

Muhsin Khan: Who will enter the great Fire and made to taste its burning,

Pickthall: He who will be flung to the great Fire

Yusuf Ali: Who will enter the Great Fire,

Commentary: The Great Fire is the final Penalty or Disaster in the Hereafter for all those who reject Allah's admonition, as contrasted with the minor Penalties or Disasters all evil ones suffer in this very life of the World.

13 - ثُمَّ لَا يَمُوتُ فِيهَا وَلَا تَحَيَّىٰ ٢

Muhsin Khan: Wherein he will neither die (to be in rest) nor live (a good living).

Pickthall: Wherein he will neither die nor live.

Yusuf Ali: In which they will then neither die nor live.

Commentary: This is a terrible picture of those who ruin their whole future by evil lives in this World. The torment in the Hereafter is so horrible that, they were described as those who will "Neither die nor live" in Hell Fire.

14 - قَدْ أَفْلَحَ مَن تَزَكَّىٰ ٢

Muhsin Khan:Indeed whosoever purifies himself (by avoiding
accepting Islamic Monotheism) shall achieve success,Pickthall:He is successful who groweth,

Yusuf Ali: But those will prosper who purify themselves,

Commentary: To "Prosper" in the highest sense is to attain Bliss or Salvation; as opposed to "enter the Fire". The first process in piety is to purify ourselves in body, mind, and Soul ... (See next Verse)

15 - وَذَكَرَ ٱسْمَرَ رَبِيهِ فَصَلَّىٰ ٢

Muhsin Khan:And remembers (glorifies) the Name of his Lord(worships nonebut Allah), and prays (five compulsory prayers andNawafil additional prayers).

Pickthall: And remembereth the name of his Lord, so prayeth,

Yusuf Ali: And glorify the name of their Guardian-Lord, and (lift their hearts) in prayer.

Commentary: Those who purify their body, mind and Soul shall be in a fit state to see and proclaim the Glory of Allah. That leads them to actual absorption in Praising Him and in Prayer

16 - بَلْ تُؤْثِرُونَ ٱلْحَيَوٰةَ ٱلدُّنْيَا ٢

Muhsin Khan: Nay, you prefer the life of this world;

Pickthall: But ye prefer the life of the world

Yusuf Ali: Nay (behold), ye prefer the life of this world;

Commentary: People seem to prefer the life of this world to the extent of behaving as if there is no Hereafter. They kill, maim, destroy and inflict all forms of atrocities on humans, animals and properties for the lust of power and wealth as if they will permanently live in this temporary abode, called "world".

Muhsin Khan: Although the Hereafter is better and more lasting.

Pickthall: Although the Hereafter is better and more lasting.

Yusuf Ali: But the Hereafter is better and more enduring.

Commentary: Certainly the Hereafter is better and more enduring for those who heed Allah's admonition. But whether the unbelievers accept it or not, there is a Hereafter and it is a permanent abode for all.

18 - إِنَّ هَندَا لَفِي ٱلصُّحُفِ ٱلْأُولَىٰ ٢

Muhsin Khan: Verily! This is in the former Scriptures,

Pickthall: Lo! This is in the former scrolls.

Yusuf Ali: And this is in the Books of the earliest (Revelation),-

Commentary: The law of righteousness and piety is not a new law, nor are the vanities of the short duration of this world being preached for the first time. Therefore, spiritual truths have to be renewed and reiterated again and again for the benefit of the rightly guided ones as done in the original Books of Prophet Ibraheem (Abraham) and Prophet Musa (Moses) which were of earlier Revelations to the Qur'an.

19 - صُحُفِ إِبْرَاهِيمَ وَمُوسَىٰ ٢

Muhsin Khan: The Scriptures of Ibrahim (Abraham) and Musa (Moses).

Pickthall: The Books of Abraham and Moses.

Yusuf Ali: The Books of Abraham and Moses.

Commentary: No specific book has been identified in Islam as the Book of Abraham, but he is recognised as one of the great Prophets of Allah who had a Revealed Book. Islam also recognises Moses as a great Prophet of Allah who had a Revealed Book. The Old Testament of the Bible also recognises that Abraham was a Prophet (Gen.20:1-7). There is a book in Greek, which has been translated by Mr. G.H. Box, called, "The Testament of Abraham" (published by the Society for the Promotion of Christian Knowledge, London, 1927). It seems to be a Greek translation of a Hebrew text. The Greek Text was probably written in the second Christian century in Egypt, but in its present form it probably goes back only to the 9th or 10th Century, CE. It was popular among the Christians. The Jewish *Midrash* also refers to a "Testament of Abraham". There is also the "Revelation of Moses", which

the present Pentateuch is said to represent. The present Gospels of the Bible do not come under the definition of the "earliest Books" nor could they be called "Books of Jesus"; as they were written not by him, but about him, and long after his death.

معورة الغاشية - (The Overwhelming Event) معورة الغاشية - (88.Surat Al-Ghāshiyah

Introduction

The subject matter of this Surah is the contrast between the destinies of the Good and the Evil in the Hereafter, on the Day when the true balance will be restored. The Signs of Allah, even in this life, should remind us of the Day of Account, for Allah is good and just, and His creation is for a just Purpose.

بِسَم ٱللهِ ٱلرَّحْمَنِ ٱلرَّحِيمِ

1 - هَلْ أَتَىكَ حَدِيثُ ٱلْغَسْيَةِ ٢

Muhsin Khan: Has there come to you the narration of the overwhelming (i.e. the Day of Resurrection);

Pickthall: Hath there come unto thee tidings of the Overwhelming?

Yusuf Ali: Has the story reached thee of the overwhelming (Event)?

Commentary: *Gashiyah* is the thing or event that overwhelms; that covers over or makes people lose their senses. The Day of Judgment is here described as the "Overwhelming Event" in which all our petty differences of this imperfect World are overwhelmed in a new world of perfect justice, fairness and truth.

2 - وُجُوهٌ يَوْمَبِذٍ خَسْعَةٌ ٢

Muhsin Khan: Some faces, that Day, will be humiliated (in the Hell-fire, i.e. the faces of all disbelievers, Jews and Christians, etc.).

Pickthall: On that day (many) faces will be downcast,

Yusuf Ali: Some faces, that Day, will be humiliated,

Commentary: The faces of unbelievers, the wicked, the unjust and their likes will face unimaginable humiliation on the Day of Judgement, brought to themselves by their wicked actions in this world

3 - عَامِلَةٌ نَّاصِبَةٌ ٢

Muhsin Khan: Labouring (hard in the worldly life by worshipping others besides Allah), weary (in the Hereafter with humility and disgrace).

Pickthall: Toiling, weary,

Yusuf Ali: Labouring (hard), weary,-

Commentary: On the faces of the wicked will appear the hard labour and consequent fatigue of the task they will have in battling against the fierce Fire which their own Deeds will have kindled.

4 - تَصْلَىٰ نَارًا حَامِيَةً ٢

Muhsin Khan: They will enter in the hot blazing Fire,

Pickthall: Scorched by burning fire,

Yusuf Ali: The while they enter the Blazing Fire,-

5 - تُسْقَىٰ مِنْ عَيْنٍ ءَانِيَةٍ ٢

Muhsin Khan: They will be given to drink from a boiling spring,

Pickthall: Drinking from a boiling spring,

Yusuf Ali: The while they are given, to drink, of a boiling hot spring,

6 - لَيْسَ هَمْ طَعَامٌ إِلَّا مِن ضَرِيعٍ ٢

Muhsin Khan: No food will there be for them but a poisonous thorny plant,

Pickthall: No food for them save bitter thorn-fruit

Yusuf Ali: No food will there be for them but a bitter Dhari'

Commentary: *Dhari* is a plant that is bitter and thorny, loathsome in smell and appearance, which will neither give nourishment to the body nor in any way satisfy the burning pangs of hunger - a fit plant-food for Hell.

Muhsin Khan: Which will neither nourish nor avail against hunger.

Pickthall: Which doth not nourish nor release from hunger.

Yusuf Ali: Which will neither nourish nor satisfy hunger.

8 - وُجُوهٌ يَوْمَبِذٍ نَّاعِمَةٌ ٢

Muhsin Khan: (Other) faces, that Day, will be joyful,

Pickthall: In that day other faces will be calm,

Yusuf Ali: (Other) faces that Day will be joyful,

Commentary: Verses 8-16 relate the Hereafter reward for the Righteous who strived in the cause of Allah in this world.

9 - لِسَعْبِهَا رَاضِيَةٌ ٢

Muhsin Khan: Glad with their endeavour (for their good deeds which they did in this world, along with the true Faith of Islamic Monotheism).

Pickthall: Glad for their effort past,

Yusuf Ali: Pleased with their striving,-

Commentary: Notice the parallelism in contrast between the fate of the Wicked and that of the Righteous. In the one case there is humiliation in their faces and in the other there is joy. Whereas there is labour and weariness in warding off the Fire in one case, there is instead a healthy Striving, which is itself pleasurable, in the other. This Striving is a pleasant consequence of the spiritual endeavour in the earthly life, which may have brought trouble or persecution, but which brought inward peace and satisfaction.

10 - في جَنَّةٍ عَالِيَةٍ ٢

Muhsin Khan: In a lofty Paradise.

Pickthall: In a high Garden

Yusuf Ali: In a Garden on high,

Commentary: The most important point in the inward state of the Righteous is joy and satisfaction, mentioned in Verses 8-9. Now are

mentioned the outer things of bliss, the chief of which is the Garden. The Garden is in contrast to the Fire. Its chief beauty will be that they will hear in it nothing unbecoming, or foolish, or vain. It will be a Garden on high, in all senses - fit for the best, highest, and noblest of the deserving.

11 - لا تَسْمَعُ فِيها لَنِغِيَةً ٢

Muhsin Khan: Where they shall neither hear harmful speech nor falsehood,

Pickthall: Where they hear no idle speech,

Yusuf Ali: Where they shall hear no (word) of vanity:

12 - فِيهَا عَيْنٌ جَارِيَةٌ ٢

Muhsin Khan: Therein will be a running spring,

Pickthall: Wherein is a gushing spring,

Yusuf Ali: Therein will be a bubbling spring:

Commentary: Instead of the boiling hot spring (Verse 5) there will be a bubbling spring of sparkling cool (not cold and not hot) water. Instead of the unpleasant environment in the place of Wrath, there will be couches, thrones, goblets, carpets etc., in the Garden. (See the Verses below).

13 - فِيهَا سُرُرٌ مَرْفُوعَة ٢

Muhsin Khan:	Therein will be thrones raised high,
Pickthall:	Wherein are couches raised
Yusuf Ali:	Therein will be Thrones (of dignity), raised on high,

14 - وَأَكْوَابٌ مَوْضُوعَةٌ ٢

Muhsin Khan:	And cups set at hand.
Pickthall:	And goblets set at hand
Yusuf Ali:	Goblets placed (ready),

15 - وَنَمَارِقُ مَصْفُوفَةٌ ٢

Muhsin Khan:	And cushions set in rows,
Pickthall:	And cushions ranged
Yusuf Ali:	And cushions set in rows,

16 - وَزَرَابِيٌ مَبْثُوثَةً ٢

Muhsin Khan:	And rich carpets (all) spread out.
Pickthall:	And silken carpets spread.
Yusuf Ali:	And rich carpets (all) spread out.

17 - أَفَلَا يَنظُرُونَ إِلَى ٱلْإِبِلِ كَيْفَ خُلِقَتْ ٢

Muhsin Khan: Do they not look at the camels, how they are created?

Pickthall: Will they not regard the camels, how they are created?

Yusuf Ali: Do they not look at the Camels, how they are made?-

Commentary: In case men neglect the Hereafter as of no account (because they do not see It), they are asked to contemplate four things, which they can see in everyday life, and which are full of meaning, high design and the goodness of Allah to man. The first mentioned is the domesticated animal, which for Arab countries is par excellence - the Camel. What a wonderful structure has this Ship of the Desert? He can store water in his stomach for days. He can live on dry and thorny desert shrubs. His limbs are adapted to his life. He can carry men and goods. His flesh can be eaten. Camel's hair can be used in weaving cloths, carpets, etc. And despite his height and size, he is so gentle! Who can sing his praises enough?

18 - وَإِلَى ٱلسَّهَآءِ كَيْفَ رُفِعَتْ ٢

Muhsin Khan: And at the heaven, how it is raised?

Pickthall: And the heaven, how it is raised?

Yusuf Ali: And at the Sky, how it is raised high?-

Commentary: The second thing they should consider is the noble blue vault high above them - with the sun and the moon, the stars and the planets, and other heavenly bodies. This scene is full of beauty and magnificence, design and order, plainness and mystery. And yet we receive our light and warmth from the sun, and what would our physical lives be without these influences that come from such enormous distances?

19 - وَإِلَى ٱلْجِبَالِ كَيْفَ نُصِبَتْ ٢

Muhsin Khan: And at the mountains, how they are rooted and fixed firm?

Pickthall: And the hills, how they are set up?

Yusuf Ali: And at the Mountains, how they are fixed firm?-

Commentary: From everyday utility and affection in the Camel, to the utility in grandeur in the heavens above us, we had two instances touching our individual as well as our social lives. In the third instance, in the Mountains we come to the utility to human kind generally in the services the Mountains perform in storing water, in moderating climate, and in various other ways which is the business of Physical Geography profession to investigate and describe.

Muhsin Khan: And at the earth, how it is spread out?

Pickthall: And the earth, how it is spread?

Yusuf Ali: And at the Earth, how it is spread out?

Commentary: The fourth and last instance given is that of the Earth and the habitation of mankind in our present phase of life. The Earth is a globe, and yet how marvellously it seems to be spread out before us in plains, valleys, hills, deserts, seas, etc! Can man, seeing these things, fail to see a Plan and Purpose in his life, or fail to turn to the great Creator before Whom he will have to give an account after this life is done?

Muhsin Khan: So remind them (O Muhammad (Peace be upon him)), you are only a one who reminds.

Pickthall: Remind them, for thou art but a remembrancer,

Yusuf Ali: Therefore do thou give admonition, for thou art one to admonish.

22 - لَّسْتَ عَلَيْهِم بِمُصَيْطِر ٢

Muhsin Khan: You are not a dictator over them.

Pickthall: Thou art not at all a warder over them.

Yusuf Ali: Thou art not one to manage (men's) affairs.

Commentary: The Prophet of Allah is sent to teach and direct people on the right-way. He is not sent to force their will, or to punish them, except in so far as he may receive authority to do so. Punishment belongs to Allah alone. And Punishment is certain in the Hereafter, when true values will be restored.

23 - إِلَّا مَن تَوَلَّىٰ وَكَفَرَ ٢

Muhsin Khan: Save the one who turns away and disbelieves

Pickthall: But whoso is averse and disbelieveth,

Yusuf Ali: But if any turn away and reject Allah,-

24 - فَيُعَذَّبُهُ ٱللَّهُ ٱلْعَذَابَ ٱلْأَكْبَرَ ٢

Muhsin Khan: Then Allah will punish him with the greatest punishment.

Pickthall: Allah will punish him with direst punishment.

Yusuf Ali: Allah will punish him with a mighty Punishment,

25 - إِنَّ إِلَيْنَآ إِيَابَهُمْ ٢

Muhsin Khan: Verily, to Us will be their return;Pickthall: Lo! unto Us is their returnYusuf Ali: For to Us will be their return;

Commentary: Allah sometimes uses the majestic "Us" to refer to Himself. Here He re-emphasises that humans shall all return to Him when they die and are raised on the Day of Resurrection.

Muhsin Khan: Then verily, for Us will be their reckoning.

Pickthall: And Ours their reckoning.

Yusuf Ali: Then it will be for Us to call them to account.

Commentary: Indeed all shall account for their deeds in this world before the Grand Judge on the Day of Judgement.

سورة الفجر - (The Dawn) سورة الفجر - (89.Surat Al-Fajr

Introduction

The mystic meanings of this Surah are suggested by contrasts in nature and in man's long history; a history that shows that greatness does not last and the proudest are subsequently brought low. The Rulers who dictate over others shall be made to be lowly and powerless. Even the body that was very strong and powerful shall be brought into weakness and feebleness. The very strong youth shall be made a very old and weak person. All the human powerful bones and joints shall be brought to nothing but cracking parts of a weak human body. Man is easily cowed by the contrasts in his own fortunes and yet he does not learn from them the lessons of forbearance and kindness to others, and the final elevation of Goodness in the Hereafter. When all the things on which his mind and heart are set on this earth shall be crushed to nothingness, he will see the real Glory and Power of Allah. The Gardens of Paradise shall be there for the Good Persons and Hell-Fire shall be there for the Bad Persons.

بِسَم ٱللهِ ٱلرَّحْمَنِ ٱلرَّحِيمِ

1 - وَٱلْفَجْرِ ٢

Muhsin Khan:By the dawn;Pickthall:By the Dawn

Yusuf Ali: By the break of Day

Commentary: Four striking contrasts are mentioned, to show Allah's Power, Justice and appeal to "those who understand". The first is the glory and mystery of the Break of the Day. It just succeeds the deepest dark of the Night, when the first rays of light break through. Few people, except those actually in personal touch with nature, can feel its compelling power. In respect both of beauty and terror, of hope and inspiration, of suddenness and continuing increase of light and joy, this "holy time" of daybreak may well stand as the type of spiritual awakening from Darkness to Faith, from Death to Resurrection.

2 - وَلَيَالٍ عَشْرٍ ٢

Muhsin Khan: By the ten nights (i.e. the first ten days of the month of Dhul-Hijjah).

Pickthall: And ten nights,

Yusuf Ali: By the Nights twice five;

Commentary: "By the Ten Nights" is usually understood as the first ten nights of the month of *Dhul Hijjah*, the sacred season of Pilgrimage (Hajj). From the most ancient times, Makkah (Mecca) was the centre of Arab pilgrimage. The story of Abraham is intimately connected with it. In times of paganism various superstitions were introduced, which Islam swept away. Islam also purified the rites and ceremonies, giving them new meaning. The ten days especially devoted to the Hajj introduce a striking contrast in the life of Makkah and of the pilgrims. Makkah, from being a normal city, is then thronged with millions of pilgrims from all parts of the world. They discard their normal dresses - representing every kind of costume - to the simple and ordinary *Ihram* (Hajj dress); they refrain from every kind of fighting and quarrel; they abstain from every kind of luxury and self-indulgence; they hold all life as sacred and humble and they spend their days and nights in prayers, meditations and devotions to Allah.

Muhsin Khan: And by the even and the odd (of all the creations of Allah)

Pickthall: And the Even and the Odd,

Yusuf Ali: By the even and odd (contrasted);

Commentary: The contrast between even and odd forms the subject of learned argument among those who deal with the properties of numbers. In any case, even and odd follow each other in regular succession - each is independent and yet neither is self-sufficient. In ultimate analysis, all things go in pairs. In the animal world, a pair (male and female) is but two different individuals, and yet each complements the other. Both abstract and concrete things are often understood in contrast with their opposites. Why should we not, in spiritual matters, understand the life of this World better with reference to the Hereafter (as its pair)? And why should we disbelieve in the Hereafter simply because we cannot conceive of anything different from our present World?

4 - وَٱلَّيْلِ إِذَا يَسْرِ ٢

Muhsin Khan:And by the night when it departs.Pickthall:And the night when it departeth,Yusuf Ali:And by the Night when it passeth away;-

Commentary: That is, the last part of the night, just before full day-light.

5 - هَلْ فِي ذَٰلِكَ قَسَمٌ لَّذِي حِجْرٍ ٢

Muhsin Khan: There is indeed in them (the above oaths) sufficient proofs for men of understanding (and that, they should avoid all kinds of sins and disbeliefs, etc.)!

Pickthall: There surely is an oath for thinking man.

Yusuf Ali: Is there (not) in these an adjuration (or evidence) for those who understand?

Commentary: All these Signs draw our attention, like solemn adjurations in speech, to the mystery of our inner life. That is to say, how from utter depths of darkness and ignorance or even degradation, Allah's wonderful light or Revelation can lead us by contrast into the most beautiful sunshine of a

glorious spiritual Day. But the contrast suggests also the opposite process as a corollary, that is how resistance to Allah's light of Revelation would destroy us utterly, converting our greatness or glory to perdition, as happened with the peoples of Arab antiquity, the 'Ad and the *Thamud*, and the types of the powerful but arrogant monarch, the Pharaoh of Egypt. Like a man with a bounded horizon, the average man does not understand these long-range mysteries of life, and we have need to pray that we may be of "those who understand".

6 - أَلَمْ تَرَكَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ٢

Muhsin Khan: Did you (O Muhammad (Peace be upon him)) not see (thought) how your Lord dealt with 'Ad (people)?

Pickthall: Dost thou not consider how thy Lord dealt with (the tribe of) A'ad,

Yusuf Ali: Seest thou not how thy Lord dealt with the 'Ad (people),-

Commentary: The 'Ad people seem to have possessed an ancient civilisation, which was destroyed as a punishment by Allah when they persistently broke His Laws. They rejected Allah's message sent through Prophet Hud (AS) to stop idol worshipping, therefore they incurred the wrath of Allah through a vicious wind that destroyed them and their civilisation.

7 - إِرَمَ ذَاتِ ٱلْعِمَادِ ٢

Muhsin Khan: Who were very tall like lofty pillars,

Pickthall: With many-columned Iram,

Yusuf Ali: Of the (city of) Iram, with lofty pillars,

Commentary: "Iram" would seem to have been an ancient 'Ad capital, in southern Arabia. It boasted of lofty architecture ("lofty pillars"). Some Commentators understand Iram to be the name of a great hero of the 'Ad, in which case "with lofty pillars", should be construed to be "of lofty stature". The 'Ad were a tall race, with huge bodies, a lot of energy, very intelligent and industrious.

Muhsin Khan: The like of which were not created in the land?

Pickthall: The like of which was not created in the lands;

Yusuf Ali: The like of which were not produced in (all) the land?

Commentary: This tract of Southern Arabia, where the 'Ad habited, was once very prosperous the like of which was not seen before. Archaeology in the area has revealed wonderful ruins and inscriptions and skeletons of huge people. The area has always been an object of great interest to the Arabians and in the time of Caliph Mu'awiyah some precious stones were found among the ruins in that locality. A bronze lion's head and a bronze piece of gutter with a Sabaean inscription were found in Najran area and have been catalogued in the British Museum Quarterly, Vol. XI, No. 4 of September 1937. Archaeologists are still working in the area and a lot has been found that gives credence to many statements about the 'Ad in the Qur'an.

9 - وَثَمُودَ ٱلَّذِينَ جَابُوا ٱلصَّخْرَ بِٱلْوَادِ ٢

Muhsin Khan: And (with) Thamud (people), who cut (hewed) out rocks in the valley (to make dwellings)?

Pickthall: And with (the tribe of) Thamud, who clove the rocks in the valley;

Yusuf Ali: And with the Thamud (people), who cut out (huge) rocks in the valley?-

Commentary: The civilisation of the Thamud shows traces of Egyptian, Syrian, and (later) Greek and Roman influences. They built fine temples, tombs, and buildings cut out from huge solid rocks. The cult of the goddess *Lat* flourished among them. The Thamud rejected Allah's message sent through Prophet Salih (AS) to stop idol worship and they were destroyed by a thunderous sound (similar to an earthquake).

10 - وَفِرْعَوْنَ ذِي ٱلْأُوْتَادِ ٢

Muhsin Khan: And (with) Fir'aun (Pharaoh), who had pegs (who used to torture men by binding them to pegs)?

Pickthall: And with Pharaoh, firm of might,

Yusuf Ali: And with Pharaoh, lord of stakes?

Commentary: The title of "Pharaoh" goes to most ancient "Kings" of Egypt. The title of "lord of the stakes" denotes power and arrogance, as impaling with stakes was a cruel punishment resorted to by the Egyptian Pharaohs in arrogant pride and misuse of power. Some commentators describe the Pharaohs of Egypt as "lords of stakes" for their construction of huge palaces, tombs and temples containing hundreds of pillars. The arrogance of the Pharaoh mentioned in the Qur'an transcends all imaginable limits when he described himself as "the great god" who must be worshipped. After they rejected Allah's message sent through Prophets Musa (AS) (Moses) and Harun (AS) (Aaron), the Pharaoh and his followers were drowned in the sea.

11 - ٱلَّذِينَ طَغَوْا فِي ٱلْبِلَكِ ٢

Muhsin Khan: Who did transgress beyond bounds in the lands (in the disobedience of Allah).

Pickthall: Who (all) were rebellious (to Allah) in these lands,

Yusuf Ali: (All) these transgressed beyond bounds in the lands,

12 - فَأَكْثَرُواْ فِيهَا ٱلْفَسَادَ ٢

Muhsin Khan: And made therein much mischief.

Pickthall: And multiplied iniquity therein?

Yusuf Ali: And heaped therein mischief (on mischief).

Muhsin Khan: So your Lord poured on them different kinds of severe torment.

Pickthall: Therefore thy Lord poured on them the disaster of His punishment.

Yusuf Ali: Therefore did thy Lord pour on them a scourge of diverse chastisements:

Commentary: The three examples given, the 'Ad, the Thamud, and the Pharaoh, show that neither nations nor individuals, however mighty, prosperous or firmly established they may be, can survive if they transgress the Laws of Allah and institute injustice and mischief in the land. The Laws of Allah, which are also the laws of the higher nature which He has bestowed on us, made people and nations great and glorious in the first place; therefore who ever deviates from those Laws and "heaped mischief on mischief", will be swept away.

14 - إِنَّ رَبَّكَ لَبِٱلْمِرْصَادِ ٢

Muhsin Khan: Verily, your Lord is Ever Watchful (over them).

Pickthall: Lo! thy Lord is ever watchful.

Yusuf Ali: For thy Lord is (as a Guardian) on a watch-tower.

Commentary: Even though Allah's punishment is delayed, it is not to be supposed that He does not see all things. Allah's providence is ever vigilant. His punishment of evil doers is a form of justice to the weak and the righteous whom they oppress. It is part of the signification of His title as *Rabb* (Cherisher).

15 - فَأَمَّا ٱلْإِنسَنُ إِذَا مَا ٱبْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ

Muhsin Khan: As for man, when his Lord tries him by giving him honour and gifts, then he says (puffed up): "My Lord has honoured me."

Pickthall: As for man, whenever his Lord trieth him by honouring him, and is gracious unto him, he saith: My Lord honoureth me.

Yusuf Ali: Now, as for man, when his Lord trieth him, giving him honour and gifts, then saith he, (puffed up), "My Lord hath honoured me."

Commentary: Contrast Allah's justice and watchful care with man's selfishness and pettiness. Allah tries us both by prosperity and adversity. In the one we should show humility and kindness; and in the other we should show patience and faith. On the contrary, we get puffed up in prosperity and depressed in adversity, putting false values on worldly materialism.

16 - وَأَمَّآ إِذَا مَا ٱبْتَلَنهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهَسَنِ ٢

Muhsin Khan: But when He tries him, by straitening his means of life, he says: "My Lord has humiliated me!"

Pickthall: But whenever He trieth him by straitening his means of life, he saith: My Lord despiseth me.

Yusuf Ali: But when He trieth him, restricting his subsistence for him, then saith he (in despair), "My Lord hath humiliated me!"

Commentary: Subsistence, in both the literal and the figurative sense means that Allah provides for all. But people complain of neglect if the provision is measured and restricted to their needs, circumstances, and antecedents, and does not come up to their desires or expectations, or is different from that given to other people in quite different circumstances.

17 - كَلا كَمَا لَا تُكْرِمُونَ ٱلْيَتِيمَ ٢

Muhsin Khan: Nay! But you treat not the orphans with kindness and generosity (i.e. you neither treat them well, nor give them their exact right of inheritance)!

Pickthall: Nay, but ye (for your part) honour not the orphan

Yusuf Ali: Nay, nay! but ye honour not the orphans!

Commentary: If we are favoured with superfluities, do we think of the orphaned children? On the contrary, many people are but ready to embezzle the helpless orphan's inheritance and to waste their own wealth in worthless spending. Allah emphasises on caring for the orphans in several parts of the Qur'an because they are normally children, undeveloped in body and soul, who cannot cater for themselves.

18 - وَلَا تَحْتَضُونَ عَلَىٰ طَعَامِ ٱلْمِسْكِينِ ٢

Muhsin Khan: And urge not on the feeding of AlMiskin (the poor)!

Pickthall: And urge not on the feeding of the poor.

Yusuf Ali: Nor do ye encourage one another to feed the poor!-

Commentary: Kindness and generosity set up standards which people should feel bound to follow out of social considerations even if they are not moved by higher spiritual motives. But the wicked persons find plausible excuses for their own hard-heartedness and by their evil example do not feed the poor and choke up the flow of the springs of charity and kindness in others.

Muhsin Khan: And you devour inheritance all with greed,

Pickthall: And ye devour heritages with devouring greed.

Yusuf Ali: And ye devour inheritance - all with greed,

Commentary: Inheritance is abused in two ways. (1) Guardians and trustees for the inheritance of minors or women or persons unable to look after their own interests should fulfil their trusts with even more care than they devote to their own interests. Instead of that they selfishly "devour" the entrusted property. (2) Persons who inherit wealth in their own rights should remember that in that case, too, it is a sacred trust. They must use it for the purposes, objects, and duties which they also inherit. It gives them no license to live in idleness or unduly waste the wealth.

Muhsin Khan: And you love wealth with much love!

Pickthall: And love wealth with abounding love.

Yusuf Ali: And ye love wealth with inordinate love!

Muhsin Khan: Nay! When the earth is ground to powder,

Pickthall: Nay, but when the earth is ground to atoms, grinding, grinding,

Yusuf Ali: Nay! When the earth is pounded to powder,

Commentary: Our attention is now called to the Day of Reckoning when this solid Earth, which we imagine to be so real, will crumble into powdered dust; pounded by the mighty powers and commands of the Almighty Allah.

Muhsin Khan: And your Lord comes with the angels in rows,

Pickthall: And thy Lord shall come with angels, rank on rank,

Yusuf Ali: And thy Lord cometh, and His angels, rank upon rank,

Commentary: The Almighty Allah shall on that Day come with a full complement of His Angels, ready to execute His commands. "Rank upon rank" of Angels is used for us to comprehend the arrangement, as worldly security forces appear at parades in ranks upon ranks.

23 - وَجِاْيَءَ يَوْمَبِزٍ بِجَهَنَّمَ أَيَوْمَبِذٍ يَتَذَكَّرُ ٱلْإِنسَنْ وَأَنَّىٰ لَهُ ٱلذِّكْرَك ٢

Muhsin Khan: And Hell will be brought near that Day. On that Day will man remember, but how will that remembrance (then) avail him?

Pickthall: And Hell is brought near that day; on that day man will remember, but how will the remembrance (then avail him)?

Yusuf Ali: And Hell, that Day, is brought (face to face),- on that Day will man remember, but how will that remembrance profit him?

Commentary: The Retribution will at last come, and we shall realise it in our inmost being, all the illusions of this fleeting world having been swept away. Then we shall remember, and wish that we had repented. Why not repent now? Why not bring forth the fruits of repentance now, as a preparation for the Hereafter?

24 - يَقُولُ يَلَيْتَنِي قَدَّمْتُ لِحَيَاتِي ٢

Muhsin Khan: He will say: "Alas! Would that I had sent forth (good deeds) for (this) my life!"

Pickthall: He will say: Ah, would that I had sent before me (some provision) for my life!

Yusuf Ali: He will say: "Ah! Would that I had sent forth (good deeds) for (this) my (Future) Life!"

25 - فَيَوْمَبِذٍ لا يُعَذِّبُ عَذَابَهُ وَ أَحَدٌ ٢

Muhsin Khan: So on that Day, none will punish as He will punish.

Pickthall: None punisheth as He will punish on that day!

Yusuf Ali: For, that Day, His Chastisement will be such as none (else) can inflict,

Commentary: "Chastisement" in this Verse and the "binding in bonds" in the next Verse are two phases describing the Penalty in the Hereafter. "Chastisement" involves pain and agony, such as cannot be imagined anywhere else, or from any other source, for it touches the inmost soul and cannot be compared with anything human bodies may suffer or others may inflict. "Bonds" imply confinement; want of freedom, the closing of a door which was once open but which rejecters of faith deliberately passed-by. Persons who accepted Faith entered the door while those who did not accept Faith did not enter.

26 - وَلَا يُوثِقُ وَثَاقَهُ رَ أَحَدٌ ٢

Muhsin Khan: And none will bind as He will bind.

Pickthall: None bindeth as He then will bind.

Yusuf Ali: And His bonds will be such as none (other) can bind.

27 - يَتَأَيَّتُهَا ٱلنَّفْسُ ٱلْمُطْمَبِنَّةُ ٢

Muhsin Khan: (It will be said to the pious): "O (you) the one in (complete) rest and satisfaction!

Pickthall: But ah! thou soul at peace!

Yusuf Ali: (To the righteous soul will be said:) "O (thou) soul, in (complete) rest and satisfaction!

Commentary: The righteous shall enter into their inheritance and receive their welcome with a title that suggests freedom from all pain, sorrow, doubt, struggle, disappointment, passion, and even further desire; at rest, in

peace; in a state of complete satisfaction. In Muslim theology, this stage of the Soul is the final and the highest stage of Bliss.

28 - ٱرْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ٢

Muhsin Khan: "Come back to your Lord, Well-pleased (yourself) and well-pleasing unto Him!

Pickthall: Return unto thy Lord, content in His good pleasure!

Yusuf Ali: "Come back thou to thy Lord,- well pleased (thyself), and well-pleasing unto Him!

Commentary: Note that Evil finds itself isolated, and cries out in lonely agony (Verse 24 above), while Good receives a warm welcome from the Lord of Goodness Himself (in this Verse).

29 - فَأَدْخُلِي فِي عِبَىدِي ٢

Muhsin Khan: "Enter you, then, among My honoured slaves, **Pickthall:** Enter thou among My bondmen!

Yusuf Ali "Enter thou, then, among My devotees!

30 - وَٱدْخُلِي جَنَّتِي ٢

Muhsin Khan: "And enter you My Paradise!"

Pickthall: Enter thou My Garden!

Yusuf Ali: "Yea, enter thou My Heaven!

Commentary: The climax of the whole is, "Enter My Heaven!" Humans may have imagined all kinds of heavens before, and many types are used in the sacred Word itself. But nothing can express the reality itself better than "My Heaven" - Allah's own Heaven! May we reach it through Allah's grace!

سورة البلد - (The City) سورة البلد -

Introduction

This Surah refers to the relations of the Holy Prophet Muhammad (SAW) with the city of Makkah (Mecca) in present day Saudi Arabia. He was born

in that City. He was nurtured in that City and had the freedom of that City, belonging, as he did, to the noble family of the Quraish Tribe, which held the government of its sacred precincts in its hands. His mind was divine therefore he protested against the prevailing idolatry and sin that was prevalent in the City and its environs. He brought Allah's Message which was against all the vices being perpetuated in Makkah and therefore his parent City persecuted him and cast him out.

He migrated and to, and made another City, Yathrib (present day Medina in Saudi Arabia), his own; it became the *Madinah al Nabi* (the City of the Prophet) and it has ever since been called Madinah (Medina). But the Prophet (SAW) ever cherished in his heart the love of his parent City of Makkah and in the fullness of time was received in triumph there with the conquests (*"fatha"*) of the City by Muslims. He purified it from all idols and abominations, established the worship of the One True God - Allah, overthrew the purse-proud selfish autocracy, restored the sway of the righteous, the liberties of the slaves and the rights of the poor. What a wonderful career centred on a City? Makkah has thus become a symbol of the World's Spirituality.

بِسَم ٱللهِ ٱلرَّحْمَن ٱلرَّحِيمِ

1 - لَا أُقْسِمُ بِهَذَا ٱلْبَلَدِ ٢

Muhsin Khan: I swear by this city (Makkah);

Pickthall: Nay, I swear by this city –

Yusuf Ali: I do call to witness this City;-

Commentary: Allah calls to witness the City of Makkah due to its close ties with the Holy Prophet (SAW) as explained in the Introduction to this Surah and in Verse 2 below. The call to witness is to emphasise that Man is born for toil and struggle, and this is the substantive proposition in verse 4 below, which this appeal leads up to.

2 - وَأَنتَ حِلٌّ بِمَندَا ٱلْبَلَدِ ٢

Muhsin Khan: And you are free (from sin, to punish the enemies of Islam on the Day of the conquest) in this city (Makkah).

Pickthall: And thou art an in-dweller of this city -

Yusuf Ali: And thou art a freeman of this City;-

Commentary: *Hillun* is an inhabitant, a man with lawful rights; a man free from such obligations as would be attached to a stranger to the city, a freeman in a wider sense than the technical sense to which the word is restricted in modern usage. The Prophet should have been honoured in his native city but he was persecuted instead. He should have been loved, as a parent loves a child but his life was being sought and those who believed in him were under a ban. But time was to show that he was to come back in triumph to his native city after having made Madinah sacred by his presence and work.

3 - وَوَالِدٍ وَمَا وَلَدَ ٢

Muhsin Khan: And by the begetter (i.e. Adam) and that which he begot (i.e. his progeny);

Pickthall: And the begetter and that which he begat,

Yusuf Ali: And (the mystic ties of) parent and child;-

Commentary: Allah again calls to witness, the ties between a parent and a child. A parent loves a child. Normally, the father is proud and the mother, in spite of her birth-pains, experiences supreme joy when the child is born. But in abnormal circumstances there may be misunderstanding, even hatred between parent and child. So Makkah cast out her most glorious son, but it was only for a time. Makkah was sound at heart; only her power had been usurped by an ignorant autocracy which passed away, and Makkah was to receive back her glory at the hands of the son whom she had rejected but whom she welcomed back later. And Makkah retains for all time her sacred character as the centre of Islam.

Muhsin Khan: Verily, We have created man in toil.

Pickthall: We verily have created man in an atmosphere:

Yusuf Ali: Verily We have created man into toil and struggle.

Commentary: "*Yet Man is born unto troubles..*" (Bible, Job, 5:7); "*For all his days are sorrows, and his travail grief*" (Bible, Ecclesiastes, 2:23). Man's life is full of sorrow, but the Qur'an text has a different shade of meaning, that is, man is born to strive and struggle; and if he suffers from hardships, he must exercise patience, for Allah will make his way smooth for him (Qur'an, 65:7 and 94:5-6). On the other hand no man should boast of worldly goods or worldly prosperity (see Verses 5-7 below).

5 - أَيَحْسَبُ أَن لَن يَقَدِرَ عَلَيْهِ أَحَدٌ ٢

Muhsin Khan: Thinks he that none can overcome him?

Pickthall: Thinketh he that none hath power over him?

Yusuf Ali: Thinketh he, that none hath power over him?

Commentary: If a man has wealth, influence or power, he should not behave as if it is to last forever or as if he has no responsibility for his acts and can do what he likes. All his gifts and advantages are given to him for trial. Allah, Who bestowed them on him, can take them away, and will do so if man fails in his trial as Allah has power over all His creations in the heavens and the earth.

6 - يَقُولُ أَهْلَكُتُ مَالاً لُّبَدًا ٢

Muhsin Khan: He says (boastfully): "I have wasted wealth in abundance!"

Pickthall: And he saith: I have destroyed vast wealth:

Yusuf Ali: He may say (boastfully); Wealth have I squandered in abundance!

Commentary: The man who feels no responsibility and thinks that he can do what he likes in life forgets his responsibility to Allah. He boasts of his wealth and squanders it about, thinking that he can thus purchase the support of the world - for a time he may. But a rude awakening shall come to him, sooner or later. Or if he spends his wealth on self-indulgence, he is weakening himself and putting himself into snares that shall destroy him.

7 - أَيَحْسَبُ أَن لَّمْ يَرَهُدَ أَحَدٌ ٢

Muhsin Khan:	Thinks he that none sees him?
Pickthall:	Thinketh he that none beholdeth him?
Yusuf Ali:	Thinketh he that none beholdeth him?

Commentary: Allah watches him, and sees all his acts and motives, and all the secret springs of his follies. But if he should think the higher Forces are too remote for him, the next verses advise him to look within himself and use the faculties which Allah has endowed him with in order to comprehend.

8 - أَلَمْ جَعَل لَهُ عَيْنَيْنِ ٢

Muhsin Khan: Have We not made for him a pair of eyes?

Pickthall: Did We not assign unto him two eyes

Yusuf Ali: Have We not made for him a pair of eyes?-

9 - وَلِسَانًا وَشَفَتَيْنٍ ٢

Muhsin Khan:	And a tongue and a pair of lips?
Pickthall:	And a tongue and two lips,
Yusuf Ali:	And a tongue, and a pair of lips?-

Commentary: The eyes give us the faculty of seeing, and may be taken in both the literal and the metaphorical sense. In the same way the tongue gives us the faculty of tasting in both senses. Along with the lips, it also enables us to speak, to ask for information and seek guidance, and to celebrate the praises of the Almighty Allah.

Muhsin Khan: And shown him the two ways (good and evil)?

Pickthall: And guide him to the parting of the mountain ways?

Yusuf Ali: And shown him the two highways?

Commentary: The two highways of life are:- (1) the steep and difficult path of virtue, which is further described in the Verses following, and (2) the easy

path of vice and the rejection of Allah, referred to in Verses 19 - 20 below. Allah has given us not only the faculties implied in the eyes, the tongue and the lips, but has also given us the judgment by which we can choose our way; and He has sent us Teachers and Guides (Prophets), with Revelations, to show us the right and the wrong ways.

11 - فَلَا ٱقْتَحَمَ ٱلْعَقَبَةَ ٢

Muhsin Khan: But he has made no effort to pass on the path that is steep.

Pickthall: But he hath not attempted the Ascent -

Yusuf Ali: But he hath made no haste on the path that is steep.

Commentary: In spite of the faculties with which Allah has endowed man with, and the guidance which He has given him, man has been indifferent. By no means has he been eager to follow the steep and difficult path which is for his own spiritual good.

12 - وَمَآ أَدْرَبْكَ مَا ٱلْعَقَبَةُ ٢

Muhsin Khan: And what will make you know the path that is steep? Pickthall: Ah, what will convey unto thee what the Ascent is! -Yusuf Ali: And what will explain to thee the path that is steep?-

13 - فَكُّ رَقَبَةٍ

Muhsin Khan:	(It is) Freeing a neck (slave, etc.)
Pickthall:	(It is) to free a slave,
Yusuf Ali:	(It is:) freeing the bondman;

Commentary: The difficult path of virtue is defined as the path of charity or unselfish love, and three specific instances are given in this and the following Verses for our understanding: viz. (1) Freeing the bondman. (2) Feeding the orphan. (3) Feeding the indigent. As regards to "bondman", we are to understand that it does not refer only to the normally known slavery, but to other kinds of slavery which flourish especially in the "advanced" Societies. There is political slavery, industrial slavery and social slavery.

There is the slavery of conventions, of ignorance and of superstition. There is the slavery to wealth or to passions or to power. The good man begins by first liberating himself and then trying to liberate men, women and children from all kinds of slavery, often at great risks.

14 - أَوْ إِطْعَنْتُرْ فِي يَوْمِرِذِي مَسْغَبَةٍ ٢

Muhsin Khan: Or giving food in a day of hunger (famine),

Pickthall: And to feed in the day of hunger.

Yusuf Ali: Or the giving of food in a day of privation

Commentary: Feed those who are in need, both literally and figuratively; but do so especially when there is privation or famine, literal or figurative, i.e., when or where the sources of sustenance, physical, moral, or spiritual, are cut-off, you should assist.

15 - يَتِيمًا ذَا مَقُرَبَةٍ ٢

Muhsin Khan: To an orphan near of kin.

Pickthall: An orphan near of kin,

Yusuf Ali: To the orphan with claims of relationship,

Commentary: All orphans should be fed and helped. But ordinary orphans will come under the indigent in verse 16 below. The orphans related to us have a special claim on us. They should be near and dear to us, and since charity begins at home, they have the first claim on us.

16 - أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ ٢

Muhsin Khan: Or to a Miskin (poor) afflicted with misery.

Pickthall: Or some poor wretch in misery,

Yusuf Ali: Or to the indigent (down) in the dust.

Commentary: Persons down "in the dust" can only be helped from motives of pure charity, because nothing can be expected of or from them - neither praise nor advertisement or any other advantage to the helper. Such help is help indeed. But there may be various degrees of need and the help should be suited to the needs.

17 - ثُمَّر كَانَ مِنَ ٱلَّذِينَ ءَامَنُوا وَتَوَاصَوا بٱلصَّبْر وَتَوَاصَوا بِٱلْمَرْحَمَةِ ٢

Muhsin Khan: Then he became one of those who believed, and recommended one another to perseverance and patience, and (also) recommended one another to pity and compassion.

Pickthall: And to be of those who believe and exhort one another to perseverance and exhort one another to pity.

Yusuf Ali: Then will he be of those who believe, and enjoin patience,

(constancy, and self-restraint), and enjoin deeds of kindness and compassion.

Commentary: Such practical charity and love will be the acid test of Faith and the teaching of all virtues. The virtues are summed up under the names of "patience" (the Arabic word includes self-restraint) and compassionate kindness. Not only will they be the test by which the sincerity of their Faith will be judged; they will be the fruit which their Faith will produce.

Muhsin Khan: They are those on the Right Hand (the dwellers of Paradise),

Pickthall: Their place will be on the right hand.

Yusuf Ali: Such are the Companions of the Right Hand.

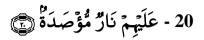
Commentary: Companions of the Right hand are the fortunate ones who achieve salvation - inhabitants of Paradise.

Muhsin Khan: But those who disbelieved in Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), they are those on the Left Hand (the dwellers of Hell).

Pickthall: But those who disbelieve Our revelations, their place will be on the left hand.

Yusuf Ali: But those who reject Our Signs, they are the (unhappy) Companions of the Left Hand.

Commentary: Companions of the Left Hand are the unfortunate ones who are cast in Hell-Fire.



Muhsin Khan: The Fire will be shut over them (i.e. they will be enveloped by the Fire without any opening or window or outlet).

Pickthall: Fire will be an awning over them.

Yusuf Ali: On them will be Fire vaulted over (all round).

Commentary: Hell-Fire, as Penalty, shall be heaped over and all around the Companions of the Left Hand. They are the unfortunate Ones who heaped misfortune upon themselves.

سورة الشمس - (The Sun) اسورة الشمس - (91.Surat Ash-Shams

Introduction

This Surah begins with a fine nature passage, and leading up to man's need of realising his spiritual responsibility, and ends with a warning of the terrible consequences for those who disobey Allah's calls and do not fear the Hereafter. Six types of Allah's mighty works in nature are taken in three pairs, as tokens or evidence of Allah's providence and the contrasts in His sublime creation (Verses 1 - 6). Then the soul of man, with internal order and proportion in its capacities and faculties as created by Allah, is appealed to as having been endowed with the power of discriminating between right and wrong (Verses 7 -8). Then Verses 9 - 10 relate that man's success or failure, prosperity or bankruptcy, would depend upon his keeping that soul pure or his corrupting it. The case of the Thamud people was given in the last Verses to show how people who disobey Allah were punished even in this world. This Surah certainly teaches that those who arrogate themselves with title of "the mighty" in this world shall ultimately crumble if they do not repent and toe the line of moderation, justice and fairness.

1 - وَٱلشَّمْسِ وَضُحُنَهَا ٢

Muhsin Khan: Pickthall: Yusuf Ali:

And by the sun and its brightness; By the sun and his brightness, By the Sun and his (glorious) splendour;

Muhsin Khan: And by the moon as it follows it (the sun); **Pickthall:** And the moon when she followeth him,

Yusuf Ali: By the Moon as she follows him;

Commentary: The first pair is the glowing sun, the source of our light and physical life, and the moon which follows or acts as second to the sun for illuminating our world. The moon, when she is in the sky with the sun, is pale and inconspicuous; in the sun's absence she shines with reflected light and may metaphorically be called the sun's vicegerent. This could be likened to the Revelation and the Prophet who brought it (the sun); and the Teachers who derive their light from the original source (the moon).

3 - وَٱلنَّهَارِ إِذَا جَلَّىهَا ٢

Muhsin Khan: And by the day as it shows up (the sun's) brightness;

Pickthall: And the day when it revealeth him,

Yusuf Ali: By the Day as it shows up (the Sun's) glory;

4 - وَٱلَّيْلِ إِذَا يَغْشَنهَا ٢

Muhsin Khan: And by the night as it conceals it (the sun);

Pickthall: And the night when it enshroudeth him,

Yusuf Ali: By the Night as it conceals it;

Commentary: The next contrasted pair consists, not of luminaries, but conditions, or periods of time, Day and Night. The Day reveals the sun's glory and the Night conceals it from our sight. The Day allows us to perform worldly chores and the night provides us with the cover for rest.

5- وَٱلسَّهَآءِ وَمَا بَنَنِهَا ٢

Muhsin Khan: And by the heaven and Him Who built it;

Pickthall: And the heaven and Him Who built it,

Yusuf Ali: By the Firmament and its (wonderful) structure;

6 - وَٱلْأَرْضِ وَمَا طَحَلَهَا ٢

Muhsin Khan: And by the earth and Him Who spread it,

Pickthall: And the earth and Him Who spread it,

Yusuf Ali: By the Earth and its (wide) expanse:

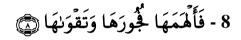
Commentary: The next contrasted pair is the firmament above our heads and the earth below our feet, stretching away to our wide horizons. The sky gives us rain and the earth gives us food. Yet both work together; for the rain is moisture sucked up from the earth, and the crops cannot grow without the heat and warmth of the sun. There are many other contrasts under this head.

7 - وَنَفْسٍ وَمَا سَوَّنْهَا ٢

Muhsin Khan: And by Nafs (Adam or a person or a soul, etc.), and Him Who perfected him in proportion;

Pickthall: And a soul and Him Who perfected it

Yusuf Ali: By the Soul, and the proportion and order given to it;



Muhsin Khan: Then He showed him what is wrong for him and what is right for him;

Pickthall: And inspired it (with conscience of) what is wrong for it and (what is) right for it.

Yusuf Ali: And its enlightenment as to its wrong and its right;-

9 - قَدْ أَفْلَحَ مَن زَكَّنهَا ٢

Muhsin Khan: Indeed he succeeds who purifies his ownself (i.e. obeys and performs all that Allah ordered, by following the true Faith of Islamic Monotheism and by doing righteous good deeds).

Pickthall: He is indeed successful who causeth it to grow,

Yusuf Ali: Truly he succeeds that purifies it,

10 - وَقَدْ خَابَ مَن دَسَّنَهَا ٢

Muhsin Khan: And indeed he fails who corrupts his ownself (i.e. disobeys what Allah has ordered by rejecting the true Faith of Islamic Monotheism or by following polytheism, etc. or by doing every kind of evil wicked deeds).

Pickthall: And he is indeed a failure who stunteth it.

Yusuf Ali: And he fails that corrupts it!

Commentary: Allah creates the soul, and gives it order, proportion and relative perfection, in order to adapt it for the particular circumstances in which it has to live its life. He breathes into it an understanding of what is sin, impiety and wrong-doing; and what is piety and right conduct, in the special circumstances in which it may be placed. The faculty of distinguishing between right and wrong is the most precious Allah's gift to man. After the six external evidences mentioned in Verses 1 - 6 above, this internal evidence of Allah's goodness is mentioned as the greatest of all. By these various tokens, man should learn that his success, his prosperity and his salvation depends on himself, on his keeping his soul pure as Allah wants it to be. And his failure, his decline and his perdition depends on his soiling his soul by choosing evil. Verse 10 above is the core of this Surah and it is illustrated by a reference to the story of the Thamud in the Verses that follow.

11 - كَذَّبَتْ ثَمُودُ بِطَغُوَىٰهَآ ٢

Muhsin Khan: Thamud (people) denied (their Prophet) through their transgression (by rejecting the true Faith of Islamic Monotheism, and by following polytheism, and by committing every kind of sin).

Pickthall: (The tribe of) Thamud denied (the truth) in their rebellious pride,

Yusuf Ali: The Thamud (people) rejected (their prophet) through their inordinate wrong-doing,

Commentary: The story of the Thamud was narrated widely in several Chapters of the Qur'an. The civilisation of the Thamud shows traces of Egyptian, Syrian and (later) Greek and Roman influences. They built fine temples, tombs, and houses cut out from huge solid rocks. The cult of the goddess, *Lat*, flourished among them. The Prophet sent to them was their own brother, Salih (AS), who had to deal with the wicked and arrogant people. The Quran told us that a wonderful she-camel was given to Prophet Salih (AS) as a Sign or Symbol, which Prophet Salih (AS) used as a warning to the arrogant oppressors of the poor. There was scarcity of water, and the

wicked, arrogant and privileged persons prevented the poor and their animals access to the springs and Salih (AS) intervened on their behalf (Qur'an, 26:155 and 44:28). Like water, pasture was considered a free gift of nature in this spacious earth of Allah (Qur'an 7:73), but the wicked ones monopolised the pasture also. This particular she-camel was made a test case (Qur'an 54:27) to see if the arrogant ones would come to reason, but instead of yielding to the reasonable rights of the people they ham-strung the poor she-camel and slew her (Qur'an 91:14 and 54:29). As it usually happens in such cases, the Believers were the lowly and the humble, and the Oppressors were the wealthy and the arrogant, who selfishly kept back Allah's gifts from the people. They were deaf, dumb and blind to the dictates of justice, fairness and kindness. Prophet Salih (AS) took the side of the unprivileged and was therefore himself attacked. The evil people resolved to reject Allah in words and in action, to continue worshipping idols and to commit further acts of cruelty and injustice. They blatantly ham-strung and killed the shecamel, at the same time hurled defiance at Salih (AS) and his God. As retribution, a terrible earthquake came and buried the people and destroyed their boasted civilisation. The calamity must have been fairly extensive in area and intense in the terror it inspired, for it is described in Qur'an 54:31 as a "single mighty blast" (saihatan wahidatan), the sort of terror-inspiring noise which accompanies all big earthquakes.

12 - إِذِ ٱنْبَعَثَ أَشْقَنْهَا ٢

Muhsin Khan: When the most wicked man among them went forth (to kill the she-camel).

Pickthall: When the basest of them broke forth

Yusuf Ali: Behold, the most wicked man among them was deputed (for impiety).

Commentary: When they plotted to kill the she-camel, they sent the most wicked man among them to do it

Muhsin Khan: But the Messenger of Allah [Salih (Saleh)] said to them: "Be cautious! Fear the evil end. That is the she-camel of Allah! (Do not harm it) and bar it not from having its drink!"

Pickthall: And the messenger of Allah said: It is the she-camel of Allah, so let her drink!

Yusuf Ali: But the Messenger of Allah said to them: "It is a She-camel of Allah! And (bar her not from) having her drink!"

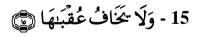
14 - فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُم بِذَنْبِهِمْ فَسَوَّىٰهَا ٢

Muhsin Khan: Then they denied him and they killed it. So their Lord destroyed them because of their sin, and made them equal in destruction (i.e. all grades of people, rich and poor, strong and weak, etc.)!

Pickthall: But they denied him, and they hamstrung her, so Allah doomed them for their sin and razed (their dwellings).

Yusuf Ali: Then they rejected him (as a false prophet), and they hamstrung her. So their Lord, on account of their crime, obliterated their traces and made them equal (in destruction, high and low)!

Commentary: The man who was deputed to do the impious deed of hamstringing the she-camel had of course the sympathy and cooperation of the whole wicked people. Only that he was more daring than the rest of them and carried out the task for which they were all held responsible and therefore destroyed. The destruction affected all grades of the wicked - their leaders and followers while Prophet Salih (AS) and the Believers were spared by Allah.



Muhsin Khan: And He (Allah) feared not the consequences thereof.

Pickthall: He dreadeth not the sequel (of events).

Yusuf Ali: And for Him is no fear of its consequences.

Commentary: This Verse has been variously construed by Commentators. The general opinion is the referring of the pronoun "Him" to "their Lord" in

Verse 14 above and the pronoun "its" to the Punishment that was meted out to all, high and low, equally. In that case the meaning would be:- God decreed the total destruction of the wicked Thamud and in the case of creatures any such destruction might cause a loss to them and they might fear the consequences of such loss or destruction, but Allah has created and can create at will and there can be no question of any such apprehension in His case. An alternative view is that "him" refers to Prophet Salih (AS), mentioned in Verse 13. In that case the interpretation would be:- Salih (AS) had no fear of the consequences for himself and the Believers; he had warned the wicked according to his commission; he was saved by Allah's mercy as a just and righteous man, and he left them with regrets (Our'an, 7:79 states that "So Salih left them, saying: "O my people! I did indeed convey to you the message for which I was sent by my Lord: I gave you good counsel, but ye love not good counselors!"). Yet another alternative view refers "him" to the wicked man mentioned in Verse 12 who hamstrung the she-camel, thereby making the meaning to be:- he feared not the consequences of his wicked deed.

سورة الليل - (The Night) عبورة الليل - 92. Surat Al-Layl

Introduction

This is a Surah that is one of four in the Qur'an (others being Surah 89, Surah 91 and Surah 93) where the mystery and the contrast between Night and Day are appealed to for the consolation of man in his spiritual yearning. Here we are told to strive to our utmost towards Allah, and He will give us every help and grant us every satisfaction we need.

1 - وَٱلَّيْلِ إِذَا يَغْشَىٰ ٢

Muhsin Khan: By the night as it envelops;Pickthall: By the night enshroudingYusuf Ali: By the Night as it conceals (the light);

2 - وَٱلنَّهَارِ إِذَا تَجَلَّىٰ ٢

Muhsin Khan: And by the day as it appears in brightness; Pickthall: And the day resplendent Yusuf Ali: By the Day as it appears in glory; **Commentary:** The evidence of three creations are invoked in this Surah, viz., Night, Day and the Sexes, and the conclusion is stated in Verse 4, that men's aims are diverse. But similarly there are contrasts in nature. What contrast can be greater than between Night and Day? When the Night spreads her veil, the sun's light is hidden, but not lost. The sun is in his place all the time, and will come forth in all his glory again in his own good time. Man pursuing diverse aims may find, owing to his own position, Allah's light obscured from him for a time, but he must continue to strive hard to put himself in a position to reach it in all its glory.

3 - وَمَا خَلَقَ ٱلذَّكَرَ وَٱلْأُنتَى ٢

Muhsin Khan: And by Him Who created male and female;

Pickthall: And Him Who hath created male and female,

Yusuf Ali: By (the mystery of) the creation of male and female;-

Commentary: The wonder of the sexes runs through all life. There is attraction between opposites; each performs its own functions having special characters, primary and secondary, within limited spheres, and yet both have common characteristics in many other spheres. Each is indispensable to the other. Love in its noblest sense is the type of heavenly love and the highest good; in its debasement it leads to sins and the worst crimes. Here, then, striving is necessary for the highest good.

4 - إِنَّ سَعْيَكُمْ لَشَتَّىٰ ٢

Muhsin Khan:Certainly, your efforts and deeds are diverse (different in aims and purposes);

Pickthall: Lo! Your effort is dispersed (toward diverse ends).

Yusuf Ali: Verily, (the ends) ye strive for are diverse.

Commentary: There are wide contrasts in the nature and aims of men. These may be broadly divided into two classes, good and evil. As night replaces day on account of certain relative position, but does not annihilate it, so evil may for a time obscure good but cannot blot it out. Again, night in certain circumstances (e.g. for rest) is a blessing; so certain things, which we may foresee as bad to us, may be really blessings as only Allah knows best. Whatever our aims or positions are, we must seek the highest truth from the light of Allah and not be depressed. Men's immediate aims may be different, but the duty of all should be to seek for the best through the light of Allah.

5 - فَأَمَّا مَنْ أَعْطَىٰ وَأَتَّقَىٰ ٢

Muhsin Khan: As for him who gives (in charity) and keeps his duty to Allah and fears Him,

Pickthall: As for him who giveth and is dutiful (toward Allah) **Yusuf Ali:** So he who gives (in charity) and fears (Allah),

6 - وَصَدَّقَ بِٱلْحُسْنَىٰ ٢

Muhsin Khan: And believes in Al-Husna.Pickthall: And believeth in goodness;Yusuf Ali: And (in all sincerity) testifies to the best,-

Commentary: Good people are distinguished here in Verses 5 and 6 by three signs:- (1) large-hearted sacrifices for Allah and men; (2) fear of Allah, which shows itself in righteous conduct for *Taqwa*, which includes just action as well as a good mental state; and (3) truth and sincerity in recognising and supporting all that is morally beautiful, for *Husna* is the good as well as the beautiful.

7 - فَسَنُيَسِّرُهُ لِلْيُسْرَىٰ

Muhsin Khan: We will make smooth for him the path of ease (goodness).

Pickthall: Surely We will ease his way unto the state of ease.

Yusuf Ali: We will indeed make smooth for him the path to Bliss.

Commentary: The righteous will enjoy their life more and more, and Allah will make their path smoother and smoother until they reach eventual Bliss in this world and in the Hereafter.

8 - وَأَمَّا مَنْ بَحِلَ وَٱسْتَغْنَىٰ ٢

Muhsin Khan: But he who is greedy miser and thinks himself self-sufficient.

Pickthall: But as for him who hoardeth and deemeth himself independent, **Yusuf Ali:** But he who is a greedy miser and thinks himself self-sufficient,

9 - وَكَذَّبَ بِٱلْحُسْنَىٰ ٢

Muhsin Khan:	And gives the lie to Al-Husna;
Pickthall:	And disbelieveth in goodness;
Yusuf Ali:	And gives the lie to the best,-

Commentary: The evil people are distinguished here in Verses 8 and 9 by three signs:- (1) selfish greed and denial of other people's rights; (2) arrogance and feeling of self-sufficiency; and (3) knowingly dishonouring Truth out of spite, or seeing ugliness where there is beauty. Such men's downward progress gathers momentum as they go, and their end can be nothing but Misery. Where will be their boasted wealth and possessions or their self-confidence, in the Hereafter?

10 - فَسَنْيَسِّرُهُ لِلْعُسْرَىٰ

Muhsin Khan: We will make smooth for him the path for evil;

Pickthall: Surely We will ease his way unto adversity.

Yusuf Ali: We will indeed make smooth for him the path to Misery;

11 - وَمَا يُغْنِي عَنْهُ مَالُهُ ﴿ إِذَا تَرَدَّى ٢

Muhsin Khan: And what will his wealth benefit him when he goes down (in destruction).

Pickthall: His riches will not save him when he perisheth.

Yusuf Ali: Nor will his wealth profit him when he falls headlong (in Pit).

Commentary: Wealth amassed in this world will be of no use on the Day of Judgment, nor will any material advantages of this life bring profit by themselves in the Hereafter. What will count will be a life of truth and righteousness, and of goodness to all the creatures of Allah. Who has been buried in his grave with all his riches? The precious properties foolishly buried with the Pharaohs of Egypt are now being dug out intact as none of it has been used by the dead Pharaohs in their tombs!

12 - إِنَّ عَلَيْنَا لَلْهُدَىٰ ٢

Muhsin Khan: Truly! Ours it is (to give) guidance,

Pickthall: Lo! Ours it is (to give) the guidance

Yusuf Ali: Verily We take upon Ourselves to guide,

Commentary: As Allah sometimes uses "Us" so He uses "We" for Himself. By His infinite mercy, He has provided full guidance to His creatures with sign-posts indicating the right way. To man, He has given the five senses, with mental and spiritual faculties for coordinating his physical perceptions and leading him higher and higher in thought and feeling. Allah also sent inspired men as Prophets for further teaching and guidance.

13 - وَإِنَّ لَنَا لَلْأَخِرَةَ وَٱلْأُولَىٰ ٢

Muhsin Khan: And truly, unto Us (belong) the last (Hereafter) and the first (this world).

Pickthall: And lo! unto Us belong the latter portion and the former.

Yusuf Ali: And verily unto Us (belong) the End and the Beginning.

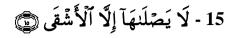
Commentary: In the End, man will return to Allah, and even from the beginning of man's life Allah's mercies and loving care surround him. In the probationary period of man's life on earth, he has a measure of free-will, and he is expected to use it in such a way as to bring his whole being into harmony with Allah's Will and Law; for he will have to answer to Allah for the use of his talents and opportunities. Man has the choice of accepting Allah's guidance or rejecting it, and in the latter case he must take full responsibility and face the consequences, hence the warning of the Hereafter "Fire" in the next Verse.

14 - فَأَنذَرْتُكُرْ نَارًا تَلَظَّىٰ

Muhsin Khan: Therefore I have warned you of a Fire blazing fiercely (Hell);

Pickthall: Therefor have I warned you of the flaming Fire

Yusuf Ali: Therefore do I warn you of a Fire blazing fiercely;



Muhsin Khan: None shall enter it save the most wretched,

Pickthall: Which only the most wretched must endure,

Yusuf Ali: None shall reach it but those most unfortunate ones

16 - ٱلَّذِي كَذَّبَ وَتَوَلَّىٰ ٢

Muhsin Khan: Who denies and turns away.

Pickthall: He who denieth and turneth away.

Yusuf Ali: Who give the lie to Truth and turn their backs.

Commentary: The Punishment Fire will reach those who have deliberately sinned and rejected Allah's Truth. The term used for them in Verse 15 above is "*Ashqa*" (superlative degree of the wretched, unfortunate ones).

17 - وَسَيُجَنَّبُهَا ٱلْأَتْقَى ٢

Muhsin Khan: And Al-Muttaqun (the pious and righteous - see V.2:2) will be far removed from it (Hell).

Pickthall: Far removed from it will be the righteous

Yusuf Ali: But those most devoted to Allah shall be removed far from it,-

Commentary: "Those most devoted to Allah" are the "*Atqa*" mentioned in this Verse, and they are the Allah-fearing men who live in purity, and seek only for the "Face of their Lord Most High". The verses following have clearer description of such men.

18 - ٱلَّذِي يُؤْتِي مَالَهُ لِيَتَزَكَّىٰ

Muhsin Khan: He who spends his wealth for increase in self-purification, **Pickthall:** Who giveth his wealth that he may grow (in goodness).

Yusuf Ali: Those who spend their wealth for increase in self-purification,

Commentary: The spending may be for charity or for good works, such as advancing the cause of knowledge or science, or supporting good ideals, etc. "Wealth" must be understood not only for money or material goods, but also for any endowment, advantage or opportunity which a man happens to enjoy, and which he can place at the service of others. The Arabic root word

zakah implies both increase and purification, and both meanings may be understood to be implied here. Wealth (understood both literally and metaphorically) is not for selfish enjoyment or idle show. It is held in trust. It may be a trial in itself, from which a man who emerges successfully is a man all the purer in his life; and even if he was a good man before, his proper use of his wealth increases his position and dignity in the moral and spiritual world.

19 - وَمَا لِأَحَدٍ عِندَهُ مِن نِعْمَةٍ تُجَزّي ٢

Muhsin Khan: And have in his mind no favour from anyone for which a reward is expected in return,

Pickthall: And none hath with him any favour for reward,

Yusuf Ali: And have in their minds no favour from anyone for which a reward is expected in return,

Commentary: The good man does not give in charity or do his good deeds with the motive that he is returning someone else's favour and compensating and rewarding that person for some service done to him or expecting some reward in return for his own good deed. The sole motive in his mind is that he desires the Countenance or Good Pleasure of Allah the Most High.

20 - إِلَّا ٱبْتِغَآءَ وَجْهِ رَبِّهِ ٱلْأَعْلَىٰ ٢

Muhsin Khan: Except only the desire to seek the Countenance of his Lord, the Most High;

Pickthall: Except as seeking (to fulfil) the purpose of his Lord Most High.

Yusuf Ali: But only the desire to seek for the Countenance of their Lord Most High;

Commentary: This "Countenance" or "Face" (Arabic, *Wajh*) implies good pleasure or approval and a lot more. It also means the Cause, either the "final cause" or the "efficient cause". For the *Atqa* would refer everything backwards in origin and forwards in destiny to Allah, as Allah is the source of their goodness.

21 - وَلَسَوْفَ يَرْضَىٰ ٢

Muhsin Khan: He surely will be pleased (when he will enter Paradise).

Pickthall: He verily will be content.

Yusuf Ali: And soon will they attain (complete) satisfaction.

Commentary: The definition of Righteousness, Charity, or Self-sacrifice, becomes thus highly spiritualised. What would seem to be sacrifice from others points of view becomes the highest pleasure and satisfaction for the *Atqa*. Every virtuous man will have his own bliss, for there are degrees in virtue and bliss. This supreme bliss, "complete satisfaction", is the portion - not the prize - of supreme virtue.

سورة الضحى - (The Morning Light) سورة الضحى - 93. Surat Ađ-Đuĥaá

Introduction

This Surah, like Surah 89, Surah 91 and Surah 92, has the imagery drawn from the contrast of Night and Day. In this Surah, the challenges and changes in human life are referred to and a message of hope and consolation is given to man's soul from Allah's mercies, and man is bidden to pursue the path of goodness and proclaim the bounties of Allah. This is the general meaning. But in particular, the Surah seems to have been revealed during a dark period in the life of Prophet Muhammad (SAW), when a man of less resolute will might have been discouraged. But the Prophet (SAW) is told to hold the present of less account than the glorious Hereafter which awaited him like the glorious morning after a night of stillness and gloom. The Hereafter referred to here is not only in the Future Life in Heaven, but his later life on this earth that was full of victory and satisfaction. The travails and successes of the Prophet (SAW) are actually lessons to us that are intended to show us not to despair in life as after every difficulty comes relief.

1 - وَٱلضَّحَىٰ ٢

Muhsin Khan: By the forenoon (after sun-rise);

Pickthall:By the morning hoursYusuf Ali:By the Glorious Morning Light,

Commentary: This refers to the full morning light of the sun, when his splendour shines forth in contrast with the night which has passed. The growing hours of morning light, from sunrise to noon, represent the growth of spiritual life and work; while the stillness of the night is only a preparation for the morning light. We are not to imagine that the stillness or quiescence of the night is wasted, or means stagnation in our spiritual life; no. The stillness may seem lonely, but we are not alone, nor forsaken by Allah. Nor is such preparation, without immediate visible results, a sign of Allah's displeasure.

2 - وَٱلَّيْلِ إِذَا سَجَىٰ ٢

Muhsin Khan: And by the night when it is still (or darkens);

Pickthall: And by the night when it is stillest,

Yusuf Ali: And by the Night when it is still,-

Commentary: In Surah 92, the Night is mentioned first, and Day second, to enforce the lesson of contrasts. The veil of the night naturally comes first before the splendour of daylight is revealed. In this Surah (93), the reverse is the case. The growing hours of morning light are the main themes and are mentioned first; while the hours of preparation and rest (the night), which are subordinate, come second.

3 - مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ٢

Muhsin Khan: Your Lord (O Muhammad (Peace be upon him)) has neither forsaken you nor hated you.

Pickthall: Thy Lord hath not forsaken thee nor doth He hate thee,

Yusuf Ali: Thy Guardian-Lord hath not forsaken thee, nor is He displeased.

Commentary: During the early years of the Prophet's ministry, there were days and periods of waiting after each inspiration from Allah. As such a sense of loneliness might well have weighed on the mind of the Prophet. His

own tribe of the Quraysh jeered at him, taunted and threatened him, and slandered and persecuted him as well as those who believe in him. But his faith was never shaken, not even to the extent of that cry of agony of Jesus: "My God! Why hast Thou forsaken me?" (Bible, Mark 15:34). Much less did it enter the Prophet's mind to think that Allah was angry with him or has forsaken him. The man who prepares for spiritual work and spiritual growth should not be discouraged, nor overcome with a sense of loneliness in his early struggles or difficulties. The end will crown his work. Allah's care is always around him. If unsympathetic or hostile critics laugh at him or taunt him with being, "mad" or "old- fashioned" or "ploughing his lonely furrow", his steady faith will uphold him. He will never believe that his earnest and sincere devotion to Allah, whatever be its results in this world, can be anything but pleasing to Allah. This Verse gives the particular assurance to the Holy Prophet and the general assurance to mankind that Allah has neither forsaken nor was He displeased with the Prophet and that the periods of waiting and the unpleasant challenges were normal in Messenger-ship.

Muhsin Khan: And indeed the Hereafter is better for you than the present (life of this world).

Pickthall: And verily the latter portion will be better for thee than the former,

Yusuf Ali: And verily the Hereafter will be better for thee than the present. **Commentary:** To the truly devout man, each succeeding moment is better than the one preceding it. In this sense the "Hereafter" refers not only to the Future Life after death, but also to "the soul of goodness in things" in this very life. For even though some outward trappings of this shadow-world may be wanting, his soul is filled with more and more satisfaction as he goes on. Therefore, the inner and outer satisfactions of the man who believes and relies on Allah are always growing and becoming better.

5 - وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى ٢

4 - وَلَلْأَجْرَةُ خَيْرٌ لَّكَ مِنَ ٱلْأُولَىٰ ٢

Muhsin Khan: And verily, your Lord will give you (all i.e. good) so that you shall be well-pleased.

Pickthall: And verily thy Lord will give unto thee so that thou wilt be content.

Yusuf Ali: And soon will thy Guardian-Lord give thee (that wherewith) thou shalt be well-pleased.

Commentary: Allah's good pleasure is sure when we serve Him. We are assured that our feelings of doubt and suffering will vanish, and we shall have a sense of complete satisfaction contentment, and active pleasure when our will is identified with the Will of Allah.

6 - أَلَمْ يَجِدْكَ يَتِيمًا فَاوَىٰ ٢

Muhsin Khan: Did He not find you (O Muhammad (Peace be upon him)) an orphan and gave you a refuge?

Pickthall: Did He not find thee an orphan and protect (thee)?

Yusuf Ali: Did He not find thee an orphan and give thee shelter (and care)?

Commentary: Here we are taught to judge the future from the past. Allah has been good to you in your past experience therefore trust to His goodness in the future also. Again, there is a particular and a general meaning in this Verse. Three facts are taken from the Holy Prophet's outer life by way of illustration. Metaphorically they also apply to us. There is the case of the orphan, literally and figuratively. Our Holy Prophet was himself an orphan. His father, AbdulLah, died young before the child was born, leaving a little property. The Prophet's mother, Aminah, was in failing health and he was mainly brought up by his nurse, Halimah. His mother herself died when he was only six years old. His aged grandfather, Abdul Muttalib, treated him as his own son, but he too died two years later. Therefore his uncle, Abu Talib, treated him as his own son. He was thus an orphan in more senses than one, and yet the love he received from each one of these persons was greater than ordinary parental love. Each one of us is an orphan in some sense or another, and yet someone's love and shelter come to us by the grace of Allah. In the spiritual world there is no father or mother - our very sustenance, shelter, motherly and fatherly love all come from Allah's grace.

7 - وَوَجَدَكَ ضَآلاً فَهَدَىٰ ٢

Muhsin Khan: And He found you unaware (of the Quran, its legal laws, and Prophethood, etc.) and guided you?

Pickthall: Did He not find thee wandering and direct (thee)?

Yusuf Ali: And He found thee wandering, and He gave thee guidance.

Commentary: The holy Prophet was born in the midst of the idolatry and polytheism of Makkah, in a tribe that was the custodian of this false worship. He wandered in the quest for Spiritual Unity and found it by the guidance of Allah. There is no implication whatsoever of sin or error on his part. He was chosen and guided by Allah right from the beginning and he never erred just like all Prophets of Allah. But we may err and find ourselves wandering in mazes of error, in thought, motive, or understanding. Therefore we must pray for Allah's grace ever to give us guidance. The Arabic root *dalla* used in this Verse has various shades of meaning. In Qur'an 1:7 it was translated as the verb "stray". In Qur'an 12:8 and Qur'an 12:95 the sons of Prophet Yaqoob (Jacob) used the word for their aged father, to suggest that he was senile and wandering in mind. In Qur'an 32:10 it is used of the dead and translated as "hidden and lost" (in the earth).

8 - وَوَجَدَكَ عَآبِلاً فَأَغْنَىٰ ٢

Muhsin Khan: And He found you poor, and made you rich (self-sufficient with self-contentment, etc.)?

Pickthall: Did He not find thee destitute and enrich (thee)?

Yusuf Ali: And He found thee in need, and made thee independent.

Commentary: The Holy Prophet was the only child of his dead parents and he did not inherit much wealth from them. He strove as a herdsman and a merchant-assistant under his uncle and later as a sales representative for the wealthy lady Khadija, who later married him because of his trustworthiness. The true, pure, and sincere love of his wealthy wife, Khadija, not only raised him above want, but made him independent of worldly needs in his later life, enabling him to devote his whole time to the service of Allah. So do we all find ourselves in some want or another (spiritual or worldly), which, if we work whole-heartedly and sincerely, we shall reap fruitful spiritual and worldly rewards as supplied to us by the grace of Allah.

9 - فَأَمَّا ٱلْيَتِيمَ فَلَا تَقْهَرُ ٢

Muhsin Khan: Therefore, treat not the orphan with oppression,

Pickthall: Therefor the orphan oppress not,

Yusuf Ali: Therefore, treat not the orphan with harshness,

Commentary: Verses 9 - 11 carry on, to a step further, the triple argument of Verses 6 - 8, as explained in the preceding notes. The Prophet treated all orphans (representing all helpless creatures) with tender affection and respect, setting an example to his people, who hitherto took advantage of the helpless position of orphans and oppressed them. Such an attitude is common in all ages.

Helpless creatures ought to be treated as sacred-trusts, whether they are orphans, or dependants, or creatures of any kind unable to assert themselves, either through age, sex, social rank, artificial conditions, or any cause whatever.

10 - وَأُمَّا ٱلسَّآبِلَ فَلَا تَهْرَ ٢

Muhsin Khan: And repulse not the beggar;

Pickthall: Therefore the beggar drive not away,

Yusuf Ali: Nor repulse the petitioner (unheard);

Commentary: Then there are the people who come with petitions, who have to ask for something. They may be genuine beggars asking for financial or material help, or ignorant people asking for knowledge, or timid people asking for some lead or guidance. The common attitude is to scorn them or repulse them. The scorn may be shown even when alms or assistance is given to them. Such an attitude is wrong. Charity is of no moral and spiritual value without sympathy and love. Nor is it charity to give to idle sturdy professional beggars, for show or to get rid of them. They are mere parasites on society who should be treated as such. Every petitioner should be examined and judged on his merits.

11 - وَأُمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ٢

Muhsin Khan: And proclaim the Grace of your Lord (i.e. the Prophethood and all other Graces).

Pickthall: Therefore of the bounty of thy Lord be thy discourse.

Yusuf Ali: But the bounty of the Lord - rehearse and proclaim!

Commentary: Besides the petitioners, who ask for help, there is the case of those who do not ask but are nevertheless poor but contented in worldly goods, or poor in knowledge or resources and not even knowing that they are poor.

If you are bountifully endowed by Allah, your duty is to make that Bounty spread far and wide. Proclaim it and share it, as the Holy Prophet always did. We all receive Allah's grace and guidance in some degree or the other. We all owe it as a duty to our fellow-men to be kind and helpful to those less endowed in any respect than ourselves.

سورة الشرح - (The Expansion) سورة الشرح - 94.Surat Ash-Sharĥ

Introduction

This Surah gives a message of hope and encouragement in a time of darkness and difficulty. It was revealed to the Holy Prophet (SAW) soon after the last Surah (Al Duha), which it augments.

1 - أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ٢

Muhsin Khan: Have We not opened your breast for you (O Muhammad (Peace be upon him))?

Pickthall: Have We not caused thy bosom to dilate,

Yusuf Ali: Have We not expanded thee thy breast?-

Commentary: The breast is symbolically where knowledge and the highest feelings of love and affection are stored. It is the treasure-house in which are stored the jewels of that quality of human character which approaches nearest to the divine. The Holy Prophet's "breast" had been purified, expanded, and elevated, so that he became a Mercy to all Creation. Such a "breast" could afford to ignore the lower motives of ordinary humanity which caused shameful attacks to be made on him. Its strength and courage

could also bear the burden of the heavy work which it had to do in denouncing sin, subduing it, and protecting Allah's creatures from its oppression.

2 - وَوَضَعْنَا عَنكَ وِزْرَكَ ٢

Muhsin Khan: And removed from you your burden,

Pickthall: And eased thee of the burden

Yusuf Ali: And removed from thee thy burden

Commentary: It is indeed a grievous and heavy burden for a man to fight single-handedly against sin. But Allah sends His grace and aid, and that burden which "did gall" the Prophet's back (see next Verse) is removed or converted into joy and triumph in the service of the One True God - Allah.

Muhsin Khan: Which weighed down your back?

Pickthall: Which weighed down thy back;

Yusuf Ali: That which did gall thy back?-

Commentary: Something that "galls" is something that annoys you. The burden that galls the Prophet was removed and converted into joy by Allah (see Verse 2 above).

4 - وَرَفَعْنَا لَكَ ذِكْرَكَ ٢

3 - ٱلَّذِيٓ أَنقَضَ ظَهَرَكَ ٢

Muhsin Khan: And raised high your fame?

Pickthall: And exalted thy fame?

Yusuf Ali: And raised high the esteem (in which) thou (art held)?

Commentary: The Prophet's virtues, the magnanimity of his character and his love for mankind were fully recognised even in his lifetime, and his name stands highest among the heroic leaders of mankind. Indeed it is universally acclaimed and agreed that Prophet Muhammad (SAW) is the most influential and respected human being ever to set his feet on this Earth! Is his fame/esteem not raised/exalted by Allah? The author of the world famous book, "*The 100: A Ranking of the Most Influential Persons in*

History", Michael H. Hart, chose Prophet Muhammad to lead the list of the world's most influential 100 persons because, according to Michael Hart, *"he was the only man in history who was supremely successful on both the religious and secular levels"*. Who can surpass this ranking of Prophet Muhammad (SAW) by a respected world renowned Christian Scholar? Certainly none!

5 - فَإِنَّ مَعَ ٱلْعُسْرِ يُسْرًا ٢

Muhsin Khan: So verily, with the hardship, there is relief,

Pickthall: But lo! with hardship goeth ease,

Yusuf Ali: So, verily, with every difficulty, there is relief:

Commentary: This verse is repeated in Verse 6 below for extra emphasis. Whatever difficulties or troubles are encountered by people, Allah always provides a solution, a way out, a relief, a way to lead to ease and happiness. But that is only if people follow His Path and show their Faith by patience and well-doing.

6 - إِنَّ مَعَ ٱلْعُسْرِ يُسْرًا ٢

Muhsin Khan: Verily, with the hardship, there is relief (i.e. there is one hardship with two reliefs, so one hardship cannot overcome two reliefs).

Pickthall: Lo! with hardship goeth ease;

Yusuf Ali: Verily, with every difficulty there is relief.

7 - فَإِذَا فَرَغْتَ فَأَنصَبْ ٢

Muhsin Khan: So when you have finished (from your occupation), then stand up for Allah's worship (i.e. stand up for prayer).

Pickthall: So when thou art relieved, still toil

Yusuf Ali: Therefore, when thou art free (from thine immediate task), still labour hard,

Commentary: "When thou art free", or when thou art relieved, may be understood to mean:- free or relieved from thy immediate task of preaching to men, denouncing sin, and encouraging righteousness; or free or relieved from the difficulties that confronted thee. When that happens, that does not finish the labours of the man of Allah. It is only one step to them. He has to constantly and insistently go on. When there is rest from the task of instructing the world, prayer continues, and indeed it becomes more intimating and more concentrating.

8 - وَإِلَىٰ رَبِّكَ فَأَرْغَب ٢

Muhsin Khan: And to your Lord (Alone) turn (all your intentions and hopes and) your invocations.

Pickthall: And strive to please thy Lord.

Yusuf Ali: And to thy Lord turn (all) thy attention.

Commentary: The Kingdom of Allah is everything, other things are incidental to it and really do not matter. Worldly greatness or success may be a means to an end, but it may also be a hindrance to true spiritual greatness. Allah is the goal of the righteous man's whole attention and desire, therefore, turn your attention to Him.

سورة التين - 95. Surat At-Tīn (The Fig)

Introduction

This Surah appeals to sacred symbols to show that Allah created man in the best of moulds and that man could be reduced to the utmost low degradation unless he has Faith and leads a good and Allah-fearing life.

1 - وَٱلتِّينِ وَٱلزَّيْتُونِ ٢

Muhsin Khan:	By the fig, and the olive,
Pickthall:	By the fig and the olive,

Yusuf Ali: By the Fig and the Olive,

Commentary: The substantive proposition is in Verses 4 - 8, and it is clinched by an appeal to four sacred symbols, viz., (1) the Fig, (2) the Olive, (3) Mount Sinai, and (4) the sacred City of Makkah. About the precise interpretation of the first two symbols, and especially of the symbol of the

Fig, there is much difference in scholars' opinions. If we take the Fig literally to refer to the fruit or the tree, it can stand as a symbol of man's destiny in many ways. Under cultivation it can be one of the finest, most delicious and most wholesome fruits in existence. But in its wild state, it is nothing but tiny seeds that are often full of worms and maggots. So man at his best has a "noble destiny" and at his worst, he is "the lowest of the low" just like the Fig plant. The sacred symbolism of the Olive Tree and its Oil has been numerously stated in many sections of the Qur'an. In addition, the nutritious value of the Olive tree and its Oil are said to be one of the best (if not the best) in the world. However, some Qur'an Commentators aver that the Fig refers to a Sacred Mountain that is close to the Sacred Mount of Olives, located just outside the walls of the City of Jerusalem. This is the scene of Christ's description of the Judgment Day (Matt. 24:3 - 4). Therefore the Fig and the Olive might refer here to these Sacred Twin Mountains especially that the next Verse refers to another Sacred Mountain, the Sinai Mountain.

2 - وَطُورِ سِينِينَ ٢

Muhsin Khan:By Mount Sinai,Pickthall:By Mount Sinai,Yusuf Ali:And the Mount of Sinai,

Commentary: This was the sacred Mountain at which the Law was given to Musa (AS) (Moses) for the people of Israel as stated in Qur'an 19:52. A very similar provision is found in the Bible. The Law was given there and the glory of Allah was made visible. But did Israel faithfully obey the Law thereafter?

3 - وَهَنْذَا ٱلْبَلَدِ ٱلْأَمِينِ ٢

Muhsin Khan: And by this City of Security (Makkah)

Pickthall: And by this land made safe;

Yusuf Ali: And this City of Security,

Commentary: "This City of security" is undoubtedly Makkah. Even in Pagan times, its sacred character was respected and no fighting was allowed in its territory. But the same City persecuted the greatest of the Prophets and gave itself up for a time to idolatry and sin, thus presenting the contrast of the best and the worst. Having discussed the four symbols in details, let them now be considered together. It is clear that they refer to Allah's Light or Revelation, which offers man the highest Salvation if he will follow the

Way. Makkah stands for Islam, Sinai for Israel, and the Mounts of Fig and Olives for Christ's original Message.

4 - لَقَدْ خَلَقْنَا ٱلْإِنسَنَ فِي أَحْسَنِ تَقُوِيمِ ٢

Muhsin Khan: Verily, We created man of the best stature (mould),

Pickthall: Surely We created man of the best stature

Yusuf Ali: We have indeed created man in the best of moulds,

Commentary: *Taqwim* stands for:- mould, symmetry, form, nature, constitution. There is no fault in Allah's creation. Allah gave the purest and best nature, form and shape to man. Therefore man's duty is to preserve the pattern on which Allah has made him. By making man His vicegerent on earth, Allah exalted him even higher than the angels, for the angels had to show respects to him (to Adam – Qur'an 2:30-34). But man's position as vicegerent also gives him will and discretion, and if he uses them wrongly he falls even lower than the beasts.

5 - ثُمَر رَدَدْنَنهُ أَسْفَلَ سَنفِلِينَ ٢

Muhsin Khan: Then We reduced him to the lowest of the low,

Pickthall: Then we reduced him to the lowest of the low,

Yusuf Ali: Then do We abase him (to be) the lowest of the low,-

Commentary: If man rebels against Allah, and follows after evil, he will be abased to the lowest possible position.

Muhsin Khan: Save those who believe (in Islamic Monotheism) and do righteous deeds, then they shall have a reward without end (Paradise). **Pickthall:** Save those who believe and do good works, and theirs is a reward unfailing.

Yusuf Ali: Except such as believe and do righteous deeds: For they shall have a reward unfailing.

Commentary: Those who use their faculties aright and follow Allah's Law, will reach the high and noble destiny intended for them. That reward will not be temporary, but permanent

7 - فَمَا يُكَذِّبُكَ بَعَدُ بِٱلدِّينِ

Muhsin Khan: Then what (or who) causes you (O disbelievers) to deny the Recompense (i.e. Day of Resurrection)?

Pickthall: So who henceforth will give the lie to thee about the judgment?

Yusuf Ali: Then what can, after this, contradict thee, as to the judgment (to come)?

Commentary: "Thee" refers both to the Holy Prophet and to humanity collectively. "After this" means that it is clearly shown to men that Allah created man true and pure, that He guides him, and that those who rebel and break His Law will be punished and brought down in the Hereafter. Who then can doubt all these, or contradict the Prophet when he gives warning?

8 - أَلَيْسَ ٱللَّهُ بِأَحْكَرِ ٱلْحَكِرِ ٱلْحَكِمِينَ ٢

Muhsin Khan: Is not Allah the Best of judges?

Pickthall: Is not Allah the most conclusive of all judges?

Yusuf Ali: Is not Allah the wisest of judges?

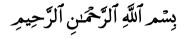
Commentary: Allah is certainly the most wise and the most just. Therefore the righteous people have nothing to fear, but the evil ones have everything to fear as they cannot escape His punishment.

96. Surat Al-`Alaq (The Clot) - سورة العلق

Introduction

Verses 1- 5 of this Surah were the first direct Revelation to the Holy Prophet (SAW). The circumstances, material and psychical, in which they came, are described in the Brief on the life of the Prophet and on the Revelation and Compilation of the Glorious Qur'an given in the introductory part of this publication, which should be referred to. This Surah signals the beginning of the greatest religious Book on earth. The Revelations that make up the complete Qur'an are perhaps the Book's greatest miracle. Prophet Muhammad (SAW) did not know how to read or write and he never attended any formal or informal school to learn any literary works. Therefore, for him

to be inspired to produce the Glorious Qur'an, with all its eloquence and literary magnificence, must be a miracle. Certainly, the Qur'an must have been revealed to him from Allah the Most High as no one could have produced such a miraculous Book by his own volition given its unique contents in worship, family and human relations, law, administration, economy, history, international relations, war and peace, etc.



1 - ٱقْرَأْ بِٱسْمِ رَبِّكَ ٱلَّذِي خَلَقَ ٢

Muhsin Khan: Read! In the Name of your Lord, Who has created (all that exists),

Pickthall: Read: In the name of thy Lord Who createth,

Yusuf Ali: Proclaim! (or read!) in the name of thy Lord and Cherisher, Who created-

Commentary: *lqraa* may mean; "read" or "recite" or "rehearse" or "proclaim aloud", the object understood being Allah's Message. In worldly reading and writing, the Prophet was unversed, but in spiritual knowledge his mind and soul were filled, and now had come the time when he must stand forth to the world and declare his mission. The declaration or proclamation was to be in the name of Allah the Creator. It was not for personal benefit or gain to the Prophet. It was the call of Allah for the benefit of erring humanity. Allah is mentioned by his title of "thy Lord and Cherisher", to establish a direct link between the source of the Message and the one addressed. The Message was not merely an abstract proposition of philosophy, but the direct concrete message of Allah to the creatures that He loves and cherishes. "Thy" addressed to the Prophet is appropriate in two ways:- (1) he was in direct contact with the divine Messenger (Jibreel - Gabriel) and Him Who sent the Messenger (Allah); (2) he represented the whole of humanity.

2 - خَلَقَ ٱلْإِنسَنَ مِنْ عَلَقٍ ٢

Muhsin Khan: Has created man from a clot (a piece of thick coagulated blood).

Pickthall: Createth man from a clot.

Yusuf Ali: Created man, out of a (mere) clot of congealed blood:

Commentary: Subsequent human creation from Adam and Hawwa (Eve) has been by "congealed blood" representing the combination of the male sperm and the female egg that results in a "clot" that later develops in the womb from an embryo into a human being.

3 - ٱقْرَأْ وَرَبُّكَ ٱلْأَكْرَمُ ٢

Muhsin Khan: Read! And your Lord is the Most Generous,

Pickthall: Read: And thy Lord is the Most Bounteous,

Yusuf Ali: Proclaim! And thy Lord is Most Bountiful,-

Commentary: The lowly origin of the animal in man is contrasted with the high destiny offered to him in his intellectual, moral, and spiritual nature by his "most bountiful" Creator. No knowledge is withheld from man. On the contrary, through the faculties freely given to him, he acquires it in such measure as outstrips his immediate understanding, and leads him ever to strive for newer and newer meanings.

4 - ٱلَّذِي عَلَّمَ بِٱلْقَلَمِ ٢

Muhsin Khan: Who has taught (the writing) by the pen [the first person to write was Prophet Idrees (Enoch)].

Pickthall: Who teacheth by the pen,

Yusuf Ali: He Who taught (the use of) the pen,-

Commentary: The symbol of a permanent revelation is the mystic Pen and the mystic Record. The Arabic words for "teach" and "knowledge" are from the same root. It is impossible to produce in a Translation the complete harmony of the words for "read", "teach", "pen" (which implies reading, writing, books, study, research), "knowledge" (including science, self knowledge, spiritual understanding), and "proclaim", an alternative meaning of the word for "to read". This proclaiming or reading implies not only the duty of delivering Allah's message, as going with the prophetic office, but also the duty of promulgation and wide dissemination of the Truth by all

who read and understand it. The comprehensive meaning of *qara'a* (reading) refers not only to a particular person and occasion but gives a universal direction. And this kind of comprehensive meaning, as we have seen, runs throughout the Quran - for those who understand.

6 - كَلَّآ إِنَّ ٱلْإِنسَنَ لَيَطْغَى ٢

Muhsin Khan: Has taught man that which he knew not.

Pickthall: Teacheth man that which he knew not.

Yusuf Ali: Taught man that which he knew not.

Commentary: Allah teaches us new knowledge at every given moment. Individuals learn more and more day-by -day; Nations and humanity at large learn fresh knowledge at every stage. This is even more noticeable in the spiritual and scientific world.

Muhsin Khan: Nay! Verily, man does transgress all bounds (in disbelief and evil deed, etc.).

Pickthall: Nay, but verily man is rebellious

Yusuf Ali: Nay, but man doth transgress all bounds,

Commentary: All our knowledge and capacities come as gifts from Allah. But man, in his inordinate vanity and insolence, mistakes Allah's gifts for his own achievements and "transgress all bounds" by boasting and misusing the Allah given gifts.

7 - أَن رَّءَاهُ ٱسْتَغْنَى ٢

Muhsin Khan: Because he considers himself self-sufficient.

Pickthall: That he thinketh himself independent!

Yusuf Ali: In that he looketh upon himself as self-sufficient.

Commentary: The gifts may be strength, beauty, wealth, position or power; or the more subtle gifts of knowledge or talents in individuals, or Science, or Arts, or Government, or Organisation for mankind in general. Unfortunately for man, he sometimes mistakes these gifts as making him self-sufficient therefore he thinks he is in no need for spirituality.

Muhsin Khan: Surely! Unto your Lord is the return.

Pickthall: Lo! unto thy Lord is the return.

Yusuf Ali: Verily, to thy Lord is the return (of all).

Commentary: Man is not self-sufficient, either as an individual or in community capacity. If he arrogates Allah's gifts to himself, he is reminded of his lowly physical origin (from a drop of animal matter), and of his responsibility and final return to Allah.

9 - أَرَءَيْتَ ٱلَّذِي يَنْعَىٰ ٢

Muhsin Khan: Have you (O Muhammad (Peace be upon him)) seen him (i.e. Abu Jahl) who prevents,Pickthall: Hast thou seen him who dissuadethYusuf Ali: Seest thou one who forbids-

10 - عَبَّدًا إِذَا صَلَّى ٢

Muhsin Khan: A Slave (Muhammad (Peace be upon him)) when he prays? Pickthall: A Slave when he prayeth?

Yusuf Ali: A Votary when he (turns) to pray?

Commentary: Verses 9 and 10 should be read together and may be applied generally to all evil humans, who seek not only to rebel against Allah's Law, but also to prevent others from following it. There may however be a reference here to Abu Jahl, an enemy of Islam, who used to insult and persecute the Holy Prophet and those who followed his teaching. He used, in particular, to use shameful methods to prevent the Prophet from going for devotions, and forbid any who came under the Prophet's influence from offering prayers or performing devotions. He was arrogant and met his death around the time of the battle of Badr.

11 - أَرَءَيْتَ إِن كَانَ عَلَى ٱلْمُدَى ٢

Muhsin Khan: Tell me, if he (Muhammad (Peace be upon him)) is on the guidance (of Allah)?

Pickthall: Hast thou seen if he relieth on the guidance (of Allah)

Yusuf Ali: Seest thou if he is on (the road of) Guidance?-

12 - أو أَمَرَ بِٱلتَّقَوَىٰ ٢

Muhsin Khan:Or enjoins piety?Pickthall:Or enjoineth piety?Yusuf Ali:Or enjoins Righteousness?

Commentary: Verses 11 and 12 should be read together and they refer to man's insolence that leads to two results:- (1) self-destruction through self-misleading; (2) a false example or false guidance to others. The righteous man must therefore test human example or human guidance by the questions, "is there Allah's guidance behind it?" And, "does it lead to righteousness?" A flouting of Allah's Laws answers the first question in the negative, and conduct which is not in accordance with principles of Right, answers the second also in the negative.

13 - أَرَءَيْتَ إِن كَذَّبَ وَتَوَلَّى ٢

Muhsin Khan: Tell me if he (the disbeliever, Abu Jahl) denies (the truth, i.e. this Quran), and turns away?

Pickthal: Hast thou seen if he denieth (Allah's guidance) and is froward? **Yusuf Ali:** Seest thou if he denies (Truth) and turns away?

Commentary: The usual trick of the ungodly is to refuse to face the Truth. If they are boxed into a corner, they deny what is obviously the Truth and turn their backs.

14 - أَلَم يَعْلَم بِأَنَّ ٱللهَ يَرَىٰ ٢

Muhsin Khan: Knows he not that Allah does see (what he does)?Pickthall: Is he then unaware that Allah seeth?Yusuf Ali: Knoweth he not that Allah doth see?

15 - كَلا لَبِن لَّمْر يَنتَهِ لَنَسْفَعًا بِٱلنَّاصِيَةِ ٢

Muhsin Khan: Nay! If he (Abu Jahl) ceases not, We will catch him by the forelock,

Pickthall: Nay, but if he cease not We will seize him by the forelock - **Yusuf Ali:** Let him beware! If he desist not, We will drag him by the forelock,-

Commentary: The forelock is on the forehead, and is thus symbolical of the crown of the man's power or dignity. To be dragged by it is to suffer the lowest degradation and humiliation.

16 - نَاصِيَةٍ كَذِبَةٍ خَاطِعَةٍ ٢

Muhsin Khan:A lying, sinful forelock!Pickthall:The lying, sinful forelock -Yusuf Ali:A lying, sinful forelock!

17 - فَلْيَدْعُ نَادِيَهُ

Muhsin Khan: Then, let him call upon his council (of helpers), **Pickthall:** Then let him call upon his henchmen!

Yusuf Ali: Then, let him call (for help) to his council (of comrades):

Commentary: The Pagan Quraysh, who formed an oppressive junta or council to manage the Ka'bah were in sympathy with Abu Jahl, though they did not go to the unbridled lengths to which Abu Jahl went. But they could not, all combined and helping each other, stop the onward march of the divine mission, though they did all they could to check it. If any evil leader wishes he could call all his comrades for help and Allah says what He would do in that case in the next Verse.

18 - سَنَدْعُ ٱلزَّبَانِيَةَ ٢

Muhsin Khan: We will call the guards of Hell (to deal with him)! **Pickthall:** We will call the guards of hell.

Yusuf Ali: We will call on the angels of punishment (to deal with him)! **Commentary:** All the combined forces of evil, though they may have worldly appearances in their favour, and though they may seem to be successful for a time, cannot stand against Allah. If He wills, He has but to command His forces (angels) of punishment to exert themselves and they will subdue evil, protect Allah's votaries and justify the faith for which the votaries strive.

19 - كَلا لا تُطِعْهُ وَٱسْجُدْ وَٱقْتَرِب ٢

Muhsin Khan: Nay! (O Muhammad (Peace be upon him))! Do not obey him (Abu Jahl). Fall prostrate and draw near to Allah!

Pickthall: Nay, Obey not thou him. But prostrate thyself, and draw near (unto Allah).

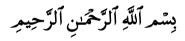
Yusuf Ali: Nay, heed him not: But bow down in adoration, and bring thyself the closer (to Allah)!

Commentary: The righteous man has no fear. He should disregard all the forces of evil that are brought against him. But he must learn humility, which is his defence. He will bow down in adoration to Allah. He must have the will to bring himself closer to Allah. For Allah is always close to him - closer to him than his life blood in the jugular vein (Qur'an 50:16). Man's humility and adoration remove him from being an insolent rebel on the one hand and, on the other, prepares his will to realise his nearness to Allah.

سورة القدر - (The Power) سورة القدر - (97.Surat Al-Qadr

Introduction

The subject matter in this Surah is the mystic *Laylatul Qadr*, the Night of Power (or Honour), in which the first and several subsequent revelations came down to Prophet Muhammad (SAW) for as messages for the World. That, and subsequent revelations, transform the conflict of Wrongdoing into Peace and Harmony through the agency of the Angelic Host, representing the Spiritual Powers of the Mercy of Allah.



1 - إِنَّا أَنزَلْناهُ فِي لَيْلَةِ ٱلْقَدْرِ ٢

Muhsin Khan: Verily! We have sent it (this Quran) down in the Night of Al-Qadr (Decree)

Pickthall: Lo! We revealed it on the Night of Predestination.

Yusuf Ali: We have indeed revealed this (Message) in the Night of Power:

Commentary: Specifically, the 23rd, 25th or 27th nights or the night of any of the last ten nights of the fasting month of Ramadan have been suggested as the "Night of Power". It is best to take this in conjunction with Verse 3 below, which says that the Night of Power is better than a thousand Months. It transcends Time, for it is Allah's Power dispelling the Darkness of Ignorance, by His Revelation, in every kind of affair.

2 - وَمَآ أَدْرَبْكَ مَا لَيْلَةُ ٱلْقَدْرِ ٢

Muhsin Khan: And what will make you know what the night of Al-Qadr (Decree) is?

Pickthall: Ah, what will convey unto thee what the Night of Power is!

Yusuf Ali: And what will explain to thee what the night of power is?

Commentary: As if the narrator wants to draw the attention of the listener, the question as to what exactly is this all-important night is asked and the following Verses give the answers.

Muhsin Khan: The night of Al-Qadr (Decree) is better than a thousand months (i.e. worshipping Allah in that night is better than worshipping Him a thousand months, i.e. 83 years and 4 months).

Pickthall: The Night of Power is better than a thousand months.

Yusuf Ali: The Night of Power is better than a thousand months.

Commentary: Because of its great significance, "a thousand" here may be taken in an indefinite sense; as denoting a very long period of time. This may not refer to our ideas of time, but to "timeless Time". One moment of enlightenment under Allah's Light is better than thousands of months or years of human life, and such a moment converts the night of darkness into a period of unlimited spiritual glory. Because of its great significance, the Night of Power is universally observed by Muslims with a lot of prayers and seeking for Allah's blessings, forgiveness and glories in this world and in the Hereafter. The Night is the most important spiritual Night in Islam where service to Allah in that single Night is equal to serving Him for more than 1,000 months, i.e., for more than 83 years!

Muhsin Khan: Therein descend the angels and the Ruh [Jibrael (Gabriel)] by Allah's Permission with all Decrees,

Pickthall: The Angels and the Spirit (Jibreel) descend therein, by the permission of their Lord, with all decrees.

Yusuf Ali: Therein come down the angels and the Spirit by Allah's permission, on every errand:

Commentary: "The Spirit" is generally understood to be Angel Jibreel (Gabriel). Scholars aver that The Spirit and unlimited number of Angels are

commanded to descend to the Heavens closest to our world on that Night so as to shower blessings from Allah to all those who are fortunate to be found in full devotion to Allah at that material time. They will also carry out all other spiritual errands as commanded by the Lord of the Universe – Allah the Most High.

5 - سَلَمَرٌ هِيَ حَتَّىٰ مَطْلَعِ ٱلْفَجْرِ ٢

Muhsin Khan: Peace! (All that night, there is Peace and Goodness from Allah to His believing slaves) until the appearance of dawn.

Pickthall: (The night is) Peace until the rising of the dawn.

Yusuf Ali: Peace!...This until the rise of morn!

Commentary: When spiritual darkness is dissipated in that Night by the glory of Allah, a wonderful Peace and a sense of Security arise in the soul. And this lasts on until this life closes, and the glorious Day of the new world dawns, when everything will be on a different plane, and the chequered nights and days of this world will be even less than a dream.

198. Surat Al-Bayyinah (The Clear Evidence) – سورة البينة

Introduction

The subject matter in this Surah seems to be a carry-forward of the one in the last Surah. The mystical Night of Power mentioned in the last Surah provided the Revelation that is indeed Blessed; but those who reject this Truth are impervious to Allah's Message, however clear may be the evidence in support of it; as clearly stated in this Surah.

Muhsin Khan: Those who disbelieve from among the people of the Scripture (Jews and Christians) and among Al-Mushrikun, were not going to leave (their disbelief) until there came to them clear evidence.

Pickthall: Those who disbelieve among the People of the Scripture and the idolaters could not have left off (erring) till the clear proof came unto them,

Yusuf Ali: Those who reject (Truth), among the People of the Book and among the Polytheists, were not going to depart (from their ways) until there should come to them Clear Evidence,-

2 - رَسُولٌ مِّنَ ٱللَّهِ يَتْلُوا صُحُفًا مُّطَهَّرَةً ٢

Muhsin Khan: A Messenger (Muhammad (Peace be upon him)) from Allah, reciting (the Quran) purified pages [purified from Al-Batil (falsehood, etc.)].

Pickthall: A messenger from Allah, reading purified pages

Yusuf Ali: A messenger from Allah, rehearsing scriptures kept pure and holy:

Commentary: In Verses 1 and 2 above, the People of the Book referred to are the Jews and the Christians, who had received scriptures in the same line of prophecy in which came to our Holy Prophet. They claimed that they will not accept Islam until there came to them "Clear Evidence" of "A messenger from Allah, rehearsing scriptures kept pure and holy". Their scriptures have actually prepared them for the advent of the greatest and last of the Prophets, Muhammad (SAW), but they still refused to accept Islam. In Islamic theology, the Jews were given the Torah as their religious Book through Musa - Moses (AS). The Christians were given the Injil as their religious Book through Isa - Jesus - (AS). In the absence of the original Books, the Old Testament and the New Testament are said to be the versions of the two Books. Therefore we shall use them to show how the Jews and the Christians should have embraced Islam if they truly believe in their own Books. The Jewish scriptures promised to the Jews, brethren to the Arabs, a Prophet like Moses, as Moses said (in Deut, 18:15), "The Lord, thy God, will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken". Religion Historians aver that from Moses to Jesus to Muhammad, the only Prophet who fitted the description of "like unto Moses and a brethren of the Jews" was Muhammad (SAW). The Jews

are brethren to the Arabs. Muhammad and Moses were born in the same manner (unlike Jesus), both of them had vast followers as at the time of their deaths and the Laws in the Old Testament (ascribed to Moses) are very similar to those in the Qur'an. These are but only a few of the "similarities" between Prophet Muhammad (SAW) and Prophet Moses (AS) against the non-existent similarities between these two and Jesus Christ (AS). Jesus Christ promised the Christians the coming of a "Comforter" as follows:-"And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever;" (John. 14:16). Who is the Prophet, after Jesus, in any of the three monolithic religions (Islam, Christianity and Judaism) that has been a comforter to the world and who shall abide with humanity forever? Prophet Muhammad (SAW) is the answer, as Allah says, "And We have sent you not (Muhammad), but as a mercy for all creatures (mankind and all other living creatures) (Qur'an 21:107). Jesus Christ continues, "Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away the Comforter will not come unto you (John 16:7). And when he is come, he will reprove the world of sin, and of righteousness and of judgement (John 16:8). Again, who is the Prophet, after Jesus, who has reproved the world of sin, of righteousness and of judgement? The Qur'an has numerous provisions on sin and its punishment, on righteousness and its reward and on justice and fairness. Jesus Christ again continues, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself, but whatsoever he shall hear, that he shall speak: and he shall show you things to come (John 16:12-13). Once again, who is the Prophet, after Jesus, who spoke only what was inspired to him by Allah and those speeches compiled into a Divine Book – the Qur'an? Jesus Christ said, "He shall glorify me: for he shall receive of mine, and shall show it unto you" (John 16:14). Who glorified Jesus Christ in a Holy Book? The Qur'an states of Jesus, "Behold! The angels said: "O Mary! Allah gives thee glad tidings of a Word from Him: his name will be Christ Jesus, the son of Mary, held in honour in this world and in the Hereafter and of (the company) of those nearest to Allah. He shall speak to the people in childhood and in maturity and he shall be held (of the company of) the righteous. And Allah will teach him the Book and Wisdom, the Torah (Old *Testament) and the Injil (New Testament)*". Who has glorified Jesus Christ more than this?

A lot of work has been done that proved that the prophecies in the Bible, to the Jews and the Christians, both referred to Prophet Muhammad (SAW). The People of the Book fell from the true, straight, and standard religion, into devious ways, and would not come to the true Path until (they said) they were convinced by the arrival of the promised Prophet. But when the promised Prophet came in the person of Muhammad (SAW), they rejected him, because they really did not seek for the Truth but only followed their own fancies and desires. The Polytheists, the Pagans, had not previously believed in any scriptures, therefore when clear evidence came to them, they should have believed. Yet they rejected the Holy Prophet because they were not really searching for the Truth, but were only following their own fancies and desires. Despite the coming of the "Clear Evidence" (Prophet Muhammad, SAW) who was "rehearsing scriptures kept pure and holy" (the Glorious Qur'an); People of the Book and the Polytheists still rejected the "Truth" and wallowed in ignorance.

3 - فِيهَا كُتُبُ قَيِّمَةُ ٢

Muhsin Khan: Containing correct and straight laws from Allah.

Pickthall: Containing correct scriptures.

Yusuf Ali: Wherein are laws (or decrees) right and straight.

Commentary: *Qayyimah* means, straight, as opposed to crooked; standard as opposed to irregular; definite and permanent, as opposed to casual or temporary. The Qur'an contains all the Laws that are *Qayyimah*.

Muhsin Khan: And the people of the Scripture (Jews and Christians) differed not until after there came to them clear evidence. (i.e. Prophet Muhammad (Peace be upon him) and whatever was revealed to him).

Pickthall: Nor were the People of the Scripture divided until after the clear proof came unto them.

Yusuf Ali: Nor did the People of the Book make schisms, until after there came to them Clear Evidence.

Commentary: The responsibility of the People of the Book is greater than that of Pagans, because the People of the Book had been prepared for the standard and straight Religion (Islam) by the revelations which they had

already received. Yet, when the clear evidence came to them in Islam, they resisted it.

5 - وَمَا أُمِرُوا إِلَا لِيَعْبُدُوا ٱللهَ مُخْلِصِينَ لَهُ ٱلدِّينَ حُنَفَاءَ وَيُقِيمُوا ٱلصَّلَوٰةَ وَيُؤْتُوا ٱلزَّكُوٰةَ وَذَٰ لِكَ دِينُ ٱلْقَيِّمَةِ ٢

Muhsin Khan: And they were commanded not, but that they should worship Allah, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform As-Salat (Iqamat-as-Salat) and give Zakat: and that is the right religion.

Pickthall: And they are ordered naught else than to serve Allah, keeping religion pure for Him, as men by nature upright, and to establish worship and to pay the poor-due. That is true religion.

Yusuf Ali: And they have been commanded no more than this: To worship Allah, offering Him sincere devotion, being true (in faith); to establish regular prayer; and to practise regular charity; and that is the Religion Right and Straight.

Commentary: This Verse summed up what this straight Religion that is free of all ambiguity is. It is to worship Allah sincerely and devoutly, be true in faith, establish regular prayer, practice regular charity and do all that is good and shun all that is evil.

Muhsin Khan: Verily, those who disbelieve (in the religion of Islam, the Quran and Prophet Muhammad (Peace be upon him)) from among the people of the Scripture (Jews and Christians) and Al-Mushrikun will abide in the Fire of Hell. They are the worst of creatures.

Pickthall: Lo! those who disbelieve, among the People of the Scripture and the idolaters, will abide in fire of hell. They are the worst of created beings.

Yusuf Ali: Those who reject (Truth), among the People of the Book and among the Polytheists, will be in Hell-Fire, to dwell therein (for aye). They are the worst of creatures.

Commentary: To be given the faculty of discrimination between right and wrong, and then to reject truth and right, is the worst folly which a creature

endowed with will can commit. This will earn Hell Fire punishment, whether the creature calls himself one of the "Children of Abraham" or one of the "Redeemed Children of Christ", or whether he goes by the mere deception as a Pagan. Honour in the sight of Allah is not due to race or colour, but to sincere and righteous conduct.

7 - إِنَّ ٱلَّذِينَ ءَامَنُوا وَعَمِلُوا ٱلصَّلِحَتِ أُوْلَتِبِكَ هُرْ خَيْرُ ٱلْبَرِيَّةِ ٢

Muhsin Khan: Verily, those who believe [in the Oneness of Allah, and in His Messenger Muhammad (Peace be upon him)) including all obligations ordered by Islam] and do righteous good deeds, they are the best of creatures.

Pickthall: (And) lo! Those who believe and do good works are the best of created beings.

Yusuf Ali: Those who have faith and do righteous deeds,- they are the best of creatures.

Commentary: Contrast this with the preceding Verse. Human beings who live a life of faith and good deeds justify the purpose of their probation here. They attain the fulfilment of their highest hopes, they are the best creatures.

Muhsin Khan: Their reward with their Lord is 'Adn (Eden) Paradise (Gardens of Eternity), underneath which rivers flow, they will abide therein forever, Allah Well-Pleased with them, and they with Him. That is for him who fears his Lord.

Pickthall: Their reward is with their Lord: Gardens of Eden underneath which rivers flow, wherein they dwell forever. Allah hath pleasure in them and they have pleasure in Him. This is for him who feareth his Lord.

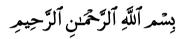
Yusuf Ali: Their reward is with Allah: Gardens of Eternity, beneath which rivers flow; they will dwell therein for ever; Allah well pleased with them, and they with Him: all this for such as fear their Lord and Cherisher.

Commentary: The Good Pleasure of Allah is the final Bliss of Salvation. The good pleasure is mutual; the truly saved is he whose will has become completely identified with Allah's universal will. The fear of Allah is the fear to offend His Law and the fear to do anything which is against His Will. Such fear is akin to love; for with it dawns the consciousness of Allah's loving-care for all His creatures. Final reward in the Hereafter for those who have faith and do righteous deeds is the Paradise, the Garden of Eternity.

99. Surat Az-Zalzalah (The Earthquake) - سورة الزلزلة -

Introduction

This Surah refers to the tremendous convulsion and uprooting which will take place when the present order of the world is dissolved and the new spiritual world of Justice and Truth takes its place. The symbol used is that of an earthquake which will shake our present material and phenomenal world to its very foundations. The mystic words in which the earthquake is described are remarkable for both power and graphic aptness. With the shaking, all hidden mysteries will be brought to light.



1 - إِذَا زُلْزِلَتِ ٱلْأَرْضُ زِلْزَا لَمَا ٢

Muhsin Khan: When the earth is shaken with its (final) earthquake.

Pickthall: When Earth is shaken with her (final) earthquake

Yusuf Ali: When the earth is shaken to her (utmost) convulsion,

Commentary: To the ordinary human observer a violent earthquake is a terrifying phenomenon, in its suddenness, in its origin, and in its power to destroy and uproot the strongest buildings and to bring up strange materials from the bowels of the earth. The Overwhelming Event (earthquake) which ushers in the Judgment Day will be a bigger and more far-reaching convulsion than any earthquakes that we know. And yet the incidents of earthquakes and tsunamis may give us some idea of that supreme world-shaking Event.

Muhsin Khan: And when the earth throws out its burdens,

Pickthall: And Earth yieldeth up her burdens,

Yusuf Ali: And the earth throws up her burdens (from within),

Commentary: An earthquake, particularly if it is accompanied by a volcanic eruption, throws up enormous boulders and lava from beneath the crust of the earth. They are thrown up as if they were a burden to the Earth personified. They may be all kinds of minerals, or treasures buried for secrecy. So in the great and final Convulsion, the dead who had been buried and forgotten will rise; and will be brought to the light of day, and justice and fairness will be done absolutely in the full glare of all by the Supreme Judge.

3 - وَقَالَ ٱلْإِنسَنْ مَا لَهَا ٢

Muhsin Khan: And man will say: "What is the matter with it?"

Pickthall: And man saith: What aileth her?

Yusuf Ali: And man cries (distressed): 'What is the matter with her?'-

Commentary: The puzzled agony suffered by the victims of violent earthquakes is nothing compared to the experience of the powerful Convulsion that will end the present world and open-up the Hereafter.

4 - يَوْمَبِذٍ تُحَدِّثُ أَخْبَارَهَا ٢

Muhsin Khan: That Day it will declare its information (about all what happened over it of good or evil).

Pickthall: That day she will relate her chronicles,

Yusuf Ali: On that Day will she declare her tidings:

5 - بِأَنَّ رَبَّكَ أُوْحَىٰ لَهَا ٢

Muhsin Khan: Because your Lord has inspired it.

Pickthall: Because thy Lord inspireth her.

Yusuf Ali: For that thy Lord will have given her inspiration.

Commentary: The present order may be personified as the earth. It will pass away, but the Deeds done therein, even the most secret, will be brought to the full light of day. And this will be because Allah will give the Command, by which all events proceed. The "inspiration" is the Command breathed into the Earth personified; she is directed by Allah to tell the whole story of what she knows about what each and every person has done while dwelling on her.

Muhsin Khan: That Day mankind will proceed in scattered groups that they may be shown their deeds.

Pickthall: That day mankind will issue forth in scattered groups to be shown their deeds.

Yusuf Ali: On that Day will men proceed in companies sorted out, to be shown the deeds that they (had done).

Commentary: In this world, good and evil are mixed together. But they will be sorted out in the Hereafter, and each grade of good and evil will be designated. So, as people proceed in companies to receive judgment, they will be shown the exact import of everything that they had thought, said or done, in this life of probation; however they may have concealed or misinterpreted it in this life. Everything will be fairly and justly considered in taking the account, and the account will convince the persons concerned themselves. Each human being has two Angels assigned to him, one on his left and the other on his right. The one on the right records good deeds and the one on the left records bad deeds. Such records shall be shown to everyone and the earth (together with all the human limbs) shall bear witness.

7 - فَمَن يَعْمَلُ مِثْقَالَ ذَرَّةٍ خَيْراً يَرَهُ ٢

Muhsin Khan: So whosoever does good equal to the weight of an atom (or a small ant), shall see it.

Pickthall: And whoso doeth good an atom's weight will see it then,

Yusuf Ali: Then shall anyone who has done an atom's weight of good, see it!

Commentary: *Zharrah* is the weight of an atom, the smallest living weight an ordinary man can think of. Figuratively the subtlest form of good (Verse 7) and that of evil (Verse 8) will be brought to account, as recorded by the two Angels and as testified by the earth and the limbs. And all this will be done openly and convincingly, such that all shall "see it".

Muhsin Khan: And whosoever does evil equal to the weight of an atom (or a small ant), shall see it.

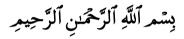
Pickthall: And whoso doeth ill an atom's weight will see it then.

Yusuf Ali: And anyone who has done an atom's weight of evil, shall see it.

سورة العاديات - (Those that Run) سورة العاديات - 100.Surat Al-

Introduction

The subject matter of this Surah is man's ingratitude to his Creator and his unnecessary lust for wealth, the misuse of which shall only lead him to doom on the Day of Judgement. Allah brought to bear the witness of the swift steeds that are used in warfare. They charge and forge forwards despite the eminent danger posed by enemy forces brandishing swords, spears, bows and arrows. The brave fidelity of these war-chargers may stand for the bravery of good men who carry forth the banner of Islam in spiritual warfare despite the challenges in doing so.



1 - وَٱلْعَدِيَنِ ضَبْحًا ٢

Muhsin Khan: By the (steeds) that run, with panting (breath), **Pickthall:** By the snorting courses,

Yusuf Ali: By the (Steeds) that run, with panting (breath),

Commentary: The substantive lesson is in Verses 6 - 8 and the metaphors enforcing the lesson are in verses 1- 5. Verse 1 invites man to look at the chargers (horses) running and panting. Off they go, striking the hard soils with their hoofs and sparks of fire emanating from the strikes by night at the behest of their riders. And regardless of flashing steel swords or other weapons of the enemies, they boldly penetrate into the midst of their foes, risking their lives for the Cause. Figuratively, the brave fidelity of the warhorse may stand for that of the brave men who rally round the Standard of Allah and carry it to victory, contrasted with the pettiness of unregenerate man. The whole conflict, fighting and victory may be applied metaphorically to spiritual warfare against those who are caught and overwhelmed in the camp of Evil.

2 - فَٱلْمُورِيَنِ قَدْحًا ٢

Muhsin Khan: Striking sparks of fire (by their hooves),

Pickthall: Striking sparks of fire

Yusuf Ali: And strike sparks of fire,

Commentary: Sparks of fire emanate from the strikes with the hoofs of the horses. If we suppose the running to be in the dead of night, the sparks of fire would be more conspicuous.

3 - فَٱلْمُغِيرَاتِ صُبْحًا ٢

Muhsin Khan: And scouring to the raid at dawn

Pickthall: And scouring to the raid at dawn,

Yusuf Ali: And push home the charge in the morning,

Commentary: We may suppose a surprise attack in the night that extends to the daylight. The evil foe is punished through the strength and spirit of the forces of righteousness, night and day.

4 - فَأَثَرُنَ بِهِ نَقْعًا ٢

Muhsin Khan: And raise the dust in clouds the while,

Pickthall: Then, therewith, with their trail of dust,

Yusuf Ali: And raise the dust in clouds the while,

Commentary: The clouds of dust typify the confusion raised in the minds of those who oppose.

5 - فَوَسَطْنَ بِهِ جَمْعًا ٢

Muhsin Khan: Penetrating forthwith as one into the midst (of the foe); Pickthall: Cleaving, as one, the centre (of the foe),

Yusuf Ali: And penetrate forthwith into the midst (of the foe) en masse;-

Commentary: The forces of evil mass themselves for strength, but their massing itself may become a means of their speedy undoing. Metaphorically, a single Truth destroys a hundred lies!

6 - إِنَّ ٱلْإِنسَننَ لِرَبِّهِ - لَكَنُودٌ ٢

Muhsin Khan: Verily! Man (disbeliever) is ungrateful to his Lord; Pickthall: Lo! man is an ingrate unto his Lord Yusuf Ali: Truly man is, to his Lord, ungrateful; **Commentary:** Man, i.e., unregenerate man, in contrast to those who receive guidance and wage unceasing war against Evil, is ungrateful to his Lord and Cherisher. Ungrateful to Him Who created him and sustains him, and sends to him His blessings and favours at all times. The ingratitude may be shown by thoughts, words and deeds; by forgetting or denying Allah and His goodness to all His creatures; by misusing His gifts, or by injustice to His creatures.

7 - وَإِنَّهُ مَلَىٰ ذَالِكَ لَشَهِيدٌ ٢

Muhsin Khan: And to that fact he bears witness (by his deeds);

Pickthall: And lo! he is a witness unto that;

Yusuf Ali: And to that (fact) he bears witness (by his deeds);

Commentary: Man himself, through and by his conduct, proves the charge of ungratefulness against him.

8 - وَإِنَّهُ لِحُبِّ ٱلْخَيْرِ لَشَدِيدٌ ٢

Muhsin Khan: And verily, he is violent in the love of wealth.

Pickthall: And lo! in the love of wealth he is violent.

Yusuf Ali: And violent is he in his love of wealth.

Commentary: What an evil choice he makes in committing treason against his own Benefactor by going after the petty wealth of this world! Why commit all sorts of atrocities in search of wealth knowing full well that death is only a stone's throw away and all that wealth will be left behind? Search for legitimate wealth with decorum. Shun illegal wealth and have eternal rest of mind.

9 - * أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي ٱلْقُبُورِ ٢

Muhsin Khan: Knows he not that when the contents of the graves are brought out and poured forth (all mankind is resurrected).

Pickthall: Knoweth he not that, when the contents of the graves are poured forth

Yusuf Ali: Does he not know,- when that which is in the graves is scattered abroad

Commentary: Dead bodies long buried will be brought out of graves by Allah's command on the Day of Judgement and stand forth before the Judgment-seat of Allah.

Muhsin Khan: And that which is in the breasts (of men) shall be made known.

Pickthall: And the secrets of the breasts are made known,

Yusuf Ali: And that which is (locked up) in (human) breasts is made manifest-

Commentary: What was closely hidden or blotted out from the consciousness of mankind will stand out from the consciousness of Allah, which is all-embracing and never suffers from forgetfulness, slumber or sleep.

11 - إِنَّ رَبَّهُم بِهِمْ يَوْمَبِنِ لَّخَبِيرُ ٢

Muhsin Khan: Verily, that Day (i.e. the Day of Resurrection) their Lord will be Well-Acquainted with them (as to their deeds), (and will reward them for their deeds).

Pickthall: On that day will their Lord be perfectly informed concerning them.

Yusuf Ali: That their Lord had been Well-acquainted with them, (even to) that Day?

Commentary: Before creation, when the heavens and the earth were nothing up to the end of Time, Allah's knowledge is full and vigilant at all times. On the Day of Judgement, men's secrets which they had long forgotten will be revealed to them, for the Book of their good and bad Deeds will be made manifest.

سورة القارعة - (The Day of Clamour) سورة القارعة -

Introduction

This Surah describes the Judgment Day as the Day of Clamour, the Day of loud Noise and the Striking Hour; when men will be in disarray and the landmarks of this world will be lost. On that Day, every deed (good and bad) will be weighed in Allah's just balance, its real value found and appropriate reward or punishment given to it accordingly.

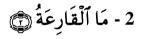
بِسَم ٱللهِ ٱلرَّحْمَن ٱلرَّحِيمِ

1 - ٱلۡقَارِعَةُ ٢

Muhsin Khan: Al-Qari'ah (the striking Hour i.e. the Day of Resurrection), **Pickthall:** The Calamity!

Yusuf Ali: The (Day) of Noise and Clamour:

Commentary: The Day of Noise and Clamour is the Day of Judgment, when the whole of the present order of things will be overthrown with a tremendous convulsion. All our present landmarks will be lost. It will be a stunning experience that will inaugurate a new world of true and permanent values, in which every human deed will have its true and just consequences, as weighed in the balance (Verses 6 -11 below).



Muhsin Khan: What is the striking (Hour)? Pickthall: What is the Calamity? Yusuf Ali: What is the (Day) of Noise and Clamour?

3 - وَمَآ أَدْرَىٰكَ مَا ٱلْقَارِعَةُ ٢

Muhsin Khan: And what will make you know what the striking (Hour) is? **Pickthall:** Ah, what will convey unto thee what the Calamity is! **Yusuf Ali:** And what will explain to thee what the (Day) of Noise and Clamour is?

Muhsin Khan: It is a Day whereon mankind will be like moths scattered about,

Pickthall: A day wherein mankind will be as thickly-scattered moths **Yusuf Ali:** (It is) a Day whereon men will be like moths scattered about, **Commentary:** Moths are tiny and very frail insects that look like butterflies and they normally fly about in the night. To see them scattered about in a violent storm gives some idea of the confusion, distress, and helplessness in which men will be overwhelmed with on the Day of Account.

Muhsin Khan: And the mountains will be like carded wool,

Pickthall: And the mountains will become as carded wool.

Yusuf Ali: And the mountains will be like carded wool.

Commentary: Mountains are huge and solid structures that seem as if nothing could move them. But on that Day they will be scattered about like flakes of carded wool. This could serve as a metaphor to show that what we consider very substantial in this life will be as an airy nothing in the Hereafter.

Muhsin Khan: Then as for him whose balance (of good deeds) will be heavy,

Pickthall: Then, as for him whose scales are heavy (with good works),

Yusuf Ali: Then, he whose balance (of good deeds) will be (found) heavy,

Commentary: Good Deeds will be weighed and appraised. This will be of the nicest and most just and fair kind; for it will take into account motives, temptations, provocations, conditions, antecedents, subsequent amends, and all possible connected circumstances. Against them will be deeds of the opposite kind, appraised in the same way. If the good deeds predominate, the judgment will be in the man's favour as in Verse 7 below.

7 - فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ ٢

6 - فَأَمَّا مَر . ثَقُلَتْ مَوَازِينُهُ ()

Muhsin Khan: He will live a pleasant life (in Paradise).

Pickthall: He will live a pleasant life.

Yusuf Ali: Will be in a life of good pleasure and satisfaction.

Commentary: Those whose good deeds are found to be heavier than their bad deeds will be ushered into a garden of good pleasure and satisfaction based on the appropriate grade of goodness.

8 - وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ عَ

Muhsin Khan: But as for him whose balance (of good deeds) will be light, **Pickthall:** But as for him whose scales are light,

Yusuf Ali: But he whose balance (of good deeds) will be (found) light,-

Commentary: Bad deeds shall equally be appraised on Allah's just scale against the good deeds as in Verse 6 above and those unfortunate ones whose bad deeds outweigh their good deeds shall appropriately be sanctioned as in Verse 9 below.

Muhsin Khan: He will have his home in Hawiyah (pit, i.e. Hell). Pickthall: A bereft and Hungry One will be his mother, Yusuf Ali: Will have his home in a (bottomless) Pit.

Commentary: Just as the grades of goodness are rewarded appropriately for

the righteous people, so apparently shall be the bad deeds' punishment suited to the sins of the individual sinners concerned. While the good people are housed in gardens of Paradise, the bad ones are housed in bottomless pits of Fire that are blazing fiercely (see Verses 10 and 11 below)

10 - وَمَآ أَدْرَنكَ مَا هِيَهُ ٢

Muhsin Khan: And what will make you know what it is? Pickthall: Ah, what will convey unto thee what she is! -Yusuf Ali: And what will explain to thee what this is?

11 - نَارٌ حَامِيَةٌ ٢

Muhsin Khan: (It is) a hot blazing Fire! Pickthall: Raging Fire. Yusuf Ali: (It is) a Fire Blazing fiercely!

سورة التكاثر - (The Piling-up) سورة التكاثر - (102. Surat At-Takāthur (The Piling-up)

Introduction

This Surah gives a great and serious warning against "Acquisitiveness", that is, the passion for seeking abundant increase in wealth, position, the number of adherents or followers or supporters, etc., which may affect an individual, whole societies or even nations. These items listed are considered as "the good things in life" the acquisition of which seem normal. But when mutual unsavoury rivalry sets in, hatred, conflicts or even wars result with unnecessary loss of valuable lives and properties. Nations are at war due to economic and political rivalry. The rivalry on arms and ammunition acquisition led to nuclear armament, the use of which could annihilate the whole world. Communities are in conflicts due to resource control rivalry. Religious conflicts abound due to religious rivalry. Even friends and families are in conflicts due to one form of rivalry or the other. All these wars and conflicts are results of "the rivalry for piling up the good things of this world". These rivalries have become inordinate and they have monopolised attention, leaving little or no time for reflection on the spiritual significance of life and the consequences of these rivalries.

بِسَم ٱللهِ ٱلرَّحْمَن ٱلرَّحِيمِ

1 - أَلْهَدْكُمُ ٱلتَّكَاثُرُ ٢

Muhsin Khan: The mutual rivalry for piling up of worldly things diverts you,

Pickthall: Rivalry in worldly increase distracteth you

Yusuf Ali: The mutual rivalry for piling up (the good things of this world) diverts you (from the more serious things),

Commentary: (Please see Introduction above). This Verse gives a warning against acquisitiveness, i.e. the passion for piling up quantities upon quantities of the material things of this world leading one to megalomania (thinking that you are more powerful or wealthier than you actually are).

Striving for the good things of life is in itself an excellent thing, but a balance must be struck such that the striving is done in accordance with Allah's rules and regulations and that it did not divert one from the more serious spiritual obligations to his Creator. Being absorbed in material acquisition, by hook or by crook, to the neglect of one's obligations to Allah and to humanity leads to catastrophic end in the Hereafter. A clear warning is sounded in the Verses that follow. Man may be engrossed in these things till death comes, and he looks back on a wasted life!

2 - حَتَّىٰ زُرْتُمُ ٱلْمَقَابِرَ ٢

Muhsin Khan: Until you visit the graves (i.e. till you die).

Pickthall: Until ye come to the graves.

Yusuf Ali: Until ye visit the graves.

Commentary: That is, rivalry for material acquisition continues until the time comes when you must lie down in the graves and leave behind all the acquisitions, the pomp, the pageantry and the empty worldly life. The true

Reality will then appear before you. Why not try to strive for a little understanding of that Reality now?

3 - كَلَّا سَوْفَ تَعْلَمُونَ ٢

Muhsin Khan: Nay! You shall come to know! Pickthall: Nay, but ye will come to know! Yusuf Ali: But nay, ye soon shall know (the reality).

4 - ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ٢

5 - كَلَّا لَوْ تَعْلَمُونَ عِلْمَ ٱلْيَقِينِ ٢

Muhsin Khan:	Again, Nay! You shall come to know!
Pickthall:	Nay, but ye will come to know!
Yusuf Ali:	Again, ye soon shall know!

Muhsin Khan:Nay! If you knew with a sure knowledge (the end result of piling up, you would not have occupied yourselves in worldly things) Pickthall: Nay, would that ye knew (now) with a sure knowledge! Yusuf Ali: Nay, were ye to know with certainty of mind, (ye would beware!)

Commentary: *Yaqin* (certainty of knowledge) here refers to certainty in the mind from inference to what we hear from someone we trust, or we infer from something we know. If we instruct our minds in this way, we should value the deeper things of life better, and not waste all our time on ephemeral worldly things. But if we do not use our reasoning faculties now, we shall yet see with our own eyes, the Penalty for our sins. It will then be certainty of sight, as we shall see Hell (see next verse).

6 - لَتَرَوُنَ ٱلْجَحِيمَ ٢

Muhsin Khan: Verily, You shall see the blazing Fire (Hell)! Pickthall: For ye will behold hell-fire. Yusuf Ali: Ye shall certainly see Hell-Fire!

7 - ثُمَرٌ لَتَرُوْنَهَا عَيْنَ ٱلْيَقِينِ ٢

Muhsin Khan: And again, you shall see it with certainty of sight! **Pickthall:** Aye, ye will behold it with sure vision. Yusuf Ali: Again, ye shall see it with certainty of sight!

8 - ثُمَر لَتُسْعَلُنَ يَوْمَبِنٍ عَنِ ٱلنَّعِيمِ ٢

Muhsin Khan: Then, on that Day, you shall be asked about the delight (you indulged in, in this world)!

Pickthall: Then, on that day, ye will be asked concerning pleasure.

Yusuf Ali: Then, shall ye be questioned that Day about the joy (ye indulged in!).

Commentary: On the Day of Judgement, we shall be questioned about our indulgencies and be held responsible for every kind of joy we indulge in - whether it was pride or delight in things of no spiritual value, or things that are evil, or things that are legitimate. Everybody shall be questioned about his enjoyment to the minutest level of eating, drinking and enjoying your wives/husbands. And most importantly, every person shall be responsible for his deeds, as no deeds are transferred from one person to another.

103. Surat Al-`Aşr (The Declining Day) - سورة العصر

Introduction

In this Surah Allah refers to the testimony of Time through the ages. History shows that, with time, Evil always came to an evil end. But Time is always in favour of those who have Faith, live clean and pure lives; and know how to work in constancy and wait in patience for the blessings of Allah.

1 - وَٱلْعَصْرِ ٢

Muhsin Khan: By Al-'Asr (the time). **Pickthall:** By the declining day,

Yusuf Ali: By (the Token of) Time (through the ages),

Commentary: *Al-Asr* may mean, (1) time through the Ages or long periods, in which case it comes near to the abstract idea of Time, (2) or the late afternoon, from which the *Asr* prayer takes its name. An appeal is made to Time as one of the creations of Allah, which everyone knows something about but which no one can fully explain the exact significance of. Time

searches out and destroys everything material. If we merely run a race against Time, we shall lose. It is only the spiritual part of us that conquers Time, as patience and continuous devotion leads to Allah's Blessings.

2 - إِنَّ ٱلْإِنسَىٰ لَفِي خُسَّرٍ ٢

Muhsin Khan:Verily! Man is in loss,Pickthall:Lo! man is a state of loss,Yusuf Ali:Verily Man is in loss,

Commentary: If life be considered under the metaphor of a business bargain, man will lose by merely attending to material gains and ignoring the spiritual gains. When he makes up his day's account in the afternoon, it will show a loss. It will only show profit if he has Faith, leads a good life, and contributes to social welfare by assisting, directing and encouraging other people to be on the Path of Truth and Constancy.

3 - إِلَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّلِحَنتِ وَتَوَاصَوٓاْ بِٱلۡحَقِّ وَتَوَاصَوٓاْ بِٱلصَّبْرِ

Muhsin Khan: Except those who believe (in Islamic Monotheism) and do righteous good deeds, and recommend one another to the truth (i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allah has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar) which Allah has forbidden), and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allah's Cause during preaching His religion of Islamic Monotheism or Jihad, etc.).

Pickthall: Save those who believe and do good works, and exhort one another to truth and exhort one another to endurance.

Yusuf Ali: Except such as have Faith, and do righteous deeds, and (join together) in the mutual teaching of Truth, and of Patience and Constancy.

Commentary: The one who is not at a loss is the one who has Faith as his armour, with which heals the wounds of the material world; and his righteous life as his positive contribution to spiritual ascent. If he lived only for himself, he would not fulfil his whole duty. Whatever good he has, especially in moral and spiritual life, he must spread among his brethren, so that they may see the Truth and stand by it in patient hope and unshaken

constancy amidst all the storm and stress of outer life. For then, he and they will have attained Peace within and without.

سورة المهمزة - (The Backbiter) سورة المهمزة -

Introduction

This Surah condemns all sorts of scandals, backbiting, and selfish hoarding of wealth, as they destroy the hearts and affections of men. Allah hates the scandalous, the backbiter and the hoarder and He has reserved special punishment for them. Indeed, no human being likes such persons either. They destroy man to man relations and dirty community or even national cohesion thereby endangering peace and security and retarding development.

1 - وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ٢

Muhsin Khan: Woe to every slanderer and backbiter.

Pickthall: Woe unto every slandering traducer,

Yusuf Ali: Woe to every (kind of) scandal-monger and-backbiter,

Commentary: Three vices are condemned in this and the next Verse in the strongest terms:- (1) Scandal-mongering, that is, talking or suggesting evil of men or women by word or innuendo, or behaviour, or mimicry, or sarcasm, or insult. (2) Backbiting, that is, detracting from peoples' character behind their backs, even if the things suggested are true but the motive is evil. (3) Piling up wealth, not for use and service to those who need it, but in miserly hoards, as if such hoards can prolong the miser's life or give him immortality.

2 - ٱلَّذِي جَمَعَ مَالاً وَعَدَّدَهُ ٢

Muhsin Khan: Who has gathered wealth and counted it, Pickthall: Who hath gathered wealth (of this world) and arranged it. Yusuf Ali: Who pileth up wealth and layeth it by,

3 - يَحْسَبُ أَنَّ مَالَهُ وَ أَخْلَدَهُ وَ

Muhsin Khan: He thinks that his wealth will make him last forever! Pickthall: He thinketh that his wealth will render him immortal. Yusuf Ali: Thinking that his wealth would make him last forever!

4 - كَلا لمُ لَيُنْبَذَنَّ فِي ٱلْخُطَمَةِ ٢

Muhsin Khan: Nay! Verily, he will be thrown into the crushing Fire. Pickthall: Nay, but verily he will be flung to the Consuming One. Yusuf Ali: By no means! He will be sure to be thrown into That which Breaks to Pieces,

Commentary: *Hudhamah* is that which smashes or breaks something to pieces:- an apt description of Hell Fire and a metaphorical description of the three anti-social vices that are condemned above. For scandal-mongering and backbiting make any sort of cohesion or mutual confidence impossible; and the miser hoards up the channels of economic service and charity and the circulation of good-will among men. Is there a worse way to smash or break a conscience or human relations?

Muhsin Khan: And what will make you know what the crushing Fire is? **Pickthall:** Ah, what will convey unto thee what the Consuming One is! **Yusuf Ali:** And what will explain to thee That which Breaks to Pieces?

6 - نَارُ ٱللَّهِ ٱلْمُوقَدَةُ ٢

5 - وَمَآ أَدْرَبْكَ مَا ٱلْخُطَمَةُ ٢

Muhsin Khan: The fire of Allah, kindled,

Pickthall: (It is) the fire of Allah, kindled,

Yusuf Ali: (It is) the Fire of (the Wrath of) Allah kindled (to a blaze),

7 - ٱلَّتِي تَطَّلِعُ عَلَى ٱلْأَفْعِدَةِ ٢

Muhsin Khan: Which leaps up over the hearts,

Pickthall: Which leapeth up over the hearts (of men).

Yusuf Ali: The which doth mount (Right) to the Hearts:

Commentary: The heat of this Fire enters all parts of the body and metaphorically mounts right up to the hearts of such men, and shuts them out of the love of their fellows. "Heart" in Arabic means not only the normal heart, the seat of affection, pity, charity, etc., but also of understanding and intelligent appreciation.

8 - إِنَّهَا عَلَيْهِم مُّؤْصَدَة ٢

Muhsin Khan: Verily, it shall be closed in on them,

Pickthall:Lo! it is closed in on themYusuf Ali:It shall be made into a vault over them,

9 - في عَمَدٍ مُمَدَّدَة ٢

Muhsin Khan: In pillars stretched forth (i.e. they will be punished in the Fire with pillars, etc.).

Pickthall: In outstretched columns.

Yusuf Ali: In columns outstretched.

Commentary: In the Hereafter, those guilty of the mentioned vices will be choked and suffocated, for this Vault of Fire (Verse 8) will cover them all over, and its scorching columns will extend over a far wider area than they imagine. This will make the intensity of the punishment more pronounced.

سورة الفيل - (The Elephant) سورة الفيل - (105. Surat Al-Fīl

Introduction

This Surah refers to an event that happened in the year of the birth of Prophet Muhammad (SAW), around 570 CE. Yemen was then under the rule of Abyssinians (who were Christians) who had driven out the Jewish Himyarite rulers. Abrahah Ashram was then the Yemini Abyssinian Governor or Viceroy. Makkah was then the commercial nerve centre of Arabia. Driven by jealousy and intoxicated by power; and fired by religious fanaticism, Abrahah led built a cubicle resembling the Ka'abah in his Capital City of Sana'a and directed people to it and not to the Ka'abah in Mecca. He then led a big expedition against Makkah (Mecca), intending to destroy the Ka'abah. He had a huge elephant that he rode and perhaps several other elephants in his train. His sacrilegious intentions were defeated by a miracle. No defence or resistance was offered by the custodians of the Ka'bah as the Yemeni Army was too strong for them. But Allah sent a flock of special birds each showering a stone on each member of the invading Army. Each stone penetrated from the head of the soldier, through his body and the body of the animal he rode onto the ground. The Yemeni army was thereby completely annihilated.

بِسْمِ ٱللَّهِ ٱلرَّحْمَنِ ٱلرَّحِيمِ 1 - أَلَمْ تَرَكَيْفَ فَعَلَ رَبُّكَ بِأَصْحَبَ ٱلْفِيل ٢

Muhsin Khan: Have you (O Muhammad (Peace be upon him)) not seen how your Lord dealt with the Owners of the Elephant? [The elephant army which came from Yemen under the command of Abrahah Al-Ashram intending to destroy the Ka'bah at Makkah].

Pickthall: Hast thou not seen how thy Lord dealt with the owners of the Elephant?

Yusuf Ali: Seest thou not how thy Lord dealt with the Companions of the Elephant?

Commentary: "Seest thou not?" appeals to the mental vision of Prophet Muhammad, as the incident happened barely two months before his birth. "The Companions of the Elephant" were the troops of Abrahah the Abyssinian Governor of Yemen who invaded Makkah with a large army, in which were some elephants. (See Introduction to this Surah for more details).

2 - أَلَمْ بَجْعَلْ كَيْدَهُرْفِي تَضْلِيلٍ ٢

Muhsin Khan: Did He not make their plot go astray?Pickthall: Did He not bring their stratagem to naught,Yusuf Ali: Did He not make their treacherous plan go astray?

3 - وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ٢

Muhsin Khan: And sent against them birds, in flocks,Pickthall: And send against them swarms of flying creatures,Yusuf Ali: And He sent against them Flights of Birds,Commentary: The miracle consisted in the birds coming in large flocks and flinging stones at the army which destroyed the whole of Abrahah's army.

4 - تَرْمِيهِم بْحِجَارَةٍ مِّن سِجِّيل ٢

Muhsin Khan: Striking them with stones of Sijjil. **Pickthall:** Which pelted them with stones of baked clay, Yusuf Ali: Striking them with stones of baked clay.

Commentary: The stones were made of or from *Sijjil* that is of baked clay, or hard as baked clay, which were part of the miracle in the story. The stones were said to be from Hell-Fire, mentioned as "baked clay".

5 - فَجَعَلَهُمْ كَعَصْفِ مَّأْكُولٍ ٢

Muhsin Khan: And made them like an empty field of stalks (of which the corn has been eaten up by cattle).

Pickthall: And made them like green crops devoured (by cattle)?

Yusuf Ali: Then did He make them like an empty field of stalks and straw, (of which the corn) has been eaten up.

Commentary: A field from which all the corn has been eaten up and only straw with stalks or stubble is left is a field that is dead and useless. And such was the army of Abrahah - dead and useless. Another possible rendering would be, "like eaten straw and stubble that is passed out as the dung of animals". The meaning would be the same, but much more emphatic. The lesson to be drawn is twofold. (1) For the Pagan Quraysh of Makkah, the lesson was that Allah will protect His own; therefore if they persecute the Holy Prophet, who is greater than the mere building of the Ka'bah, Allah will protect him. (1) For the rest of the world, the lesson is that, a man intoxicated with power can prepare armies and material resources against Allah's Holy Plan; but such a man's plan will be his own undoing; he cannot prevail against Allah.

سورة قريش - (Quraish) (Quraish) سورة قريش

Introduction

This Surah is closely related to the last. It speaks of the security and blessings Allah has granted to the city of Makkah and particularly to the tribe of Quraysh in which Prophet Muhammad (SAW) belongs. The Surah avers that, if the Quraysh were fond of Makkah and proud of it, if they profited by its central position and its guaranteed security and from the caravans of trade and commerce, let them be grateful, adore the One True God - Allah, and accept His Message.

بِسْم ٱللهِ ٱلرَّحْمَن ٱلرَّحِيمِ

1 - لِإِيلَافِ قُرَيْشٍ ٢

Muhsin Khan: (It is a great Grace and Protection from Allah), for the taming of the Quraish, **Pickthall:** For the taming of Oursush

Pickthall: For the taming of Qureysh.

Yusuf Ali: For the covenants (of security and safeguard enjoyed) by the Quraish,

Commentary: The Quraysh were the noblest tribe of Arabia, the tribe to which belonged the Holy Prophet himself. They had the possession of Makkah, the central city in Arabia, which gave them a triple advantage:- (1) They had a commanding influence over other tribes. (2) Their central position facilitated trade and cultural intercourse, which gave them both honour and profit. (3) The Makkah territory being by Arabian custom inviolable from the ravages of war and private feuds, they had a secure position, free from fear of danger. This honour and advantage they owed to Allah. Was it not therefore right and fitting that they should adore the One True God, and listen to His Message of Unity and Purity, brought by His Prophet?

2 - إِ-لَنفِهِمْ رِحْلَةَ ٱلشِّتَآءِ وَٱلصَّيْفِ ٢

Muhsin Khan: (And with all those Allah's Grace and Protections for their taming, We cause) the (Quraish) caravans to set forth safe in winter (to the south), and in summer (to the north without any fear),

Pickthall: For their taming (We cause) the caravans to set forth in winter and summer.

Yusuf Ali: Their covenants (covering) journeys by winter and summer,-

Commentary: In those days of general insecurity, their prestige as custodians of Makkah enabled them to obtain Covenants of security and safeguard from the rulers of neighbouring countries on all sides - Syria, Persia, Yemen, and Abyssinia - protecting their trade journey in all seasons. On account of their trade journeys to the warmth of Yemen in the winter and the cooler regions of Syria and the north in the summer, the Quraysh became practised travellers and merchants, acquired much knowledge of the world and perfected their language as a polished medium of literary expression. In

addition, they profited from their trades with other lands and with those who frequent Makkah.

3 - فَلِّيَعْبُدُواْ رَبَّ هَنْذَا ٱلْبَيْتِ ٢

Muhsin Khan: So let them worship (Allah) the Lord of this House (the Ka'bah in Makkah).

Pickthall: So let them worship the Lord of this House,

Yusuf Ali: Let them adore the Lord of this House,

Commentary: "This House" refers to the Ka'abah, the first building on earth, built by Angels before the descent of Adam and Hawwa (Eve) from the Heaven to the Earth. "The House" was rebuilt by Prophet Ibrahim (Abraham) and his son Prophet Isma'il under inspiration from Allah. It has since stood the test of time. They should therefore worship Allah, the Lord of the Ka'abah, Who granted them all the favours mentioned in the Verses above and those mentioned in the Verse below.

4 - ٱلَّذِي أَطْعَمَهُم مِّن جُوعٍ وَءَامَنَهُم مِّنْ خَوْفٍ ٢

Muhsin Khan: (He) Who has fed them against hunger, and has made them safe from fear.

Pickthall: Who hath fed them against hunger and hath made them safe from fear.

Yusuf Ali: Who provides them with food against hunger, and with security against fear (of danger).

Commentary: By Allah's grace, the Quraysh trade caravans enriched them, and drew people from distant parts to visit Makkah and bring food, other merchandise and gifts. The territory of Makkah, being inviolable by tradition, protected the inhabitants from the dangers of constant warfare and from private feuds of vengeance or breaches of the peace. Makkah has been enjoying peace and food security from time immemorial that still subsists.

107. Surat Al-Mā`ūn (The Small Kindnesses) سورة الماعون

Introduction

The subject matter of this Surah is to give the meaning of true worship that requires absolute Faith, the practical and helpful love of those in need, and sincerity rather than show-off in devotion and in charity to the needy.

بِسْم ٱللَّهِ ٱلرَّحْمَنِ ٱلرَّحِيمِ

1 - أَرَءَيْتَ ٱلَّذِي يُكَذِّبُ بِٱلدِّين ٢

Muhsin Khan: Have you seen him who denies the Recompense?

Pickthall: Hast thou observed him who belieth religion?

Yusuf Ali: Seest thou one who denies the Judgment (to come)?

Commentary: *Din* may mean either (1) Faith, Religion, the principles of right and wrong in spiritual matters, which often conflict with selfish desires; or (2) the Judgment to come, the responsibility in the moral and spiritual world, for all actions done by men. It is men who deny Faith or the Judgement to come or both that treat the helpless with contempt and lead arrogant selfish lives. Here, peoples' attention is called to such men.

2 - فَذَالِكَ ٱلَّذِف يَدُعُ ٱلْيَتِيمَ ٢

Muhsin Khan: That is he who repulses the orphan (harshly), **Pickthall:** That is he who repelleth the orphan,

Yusuf Ali: Then such is the (man) who repulses the orphan (with harshness),

Commentary: Helping the helpless orphans is a great virtue, but those who reject Faith and deny the Judgement to come are the ones who repulse the orphans and treat them harshly. Orphans here refer to the actual orphans and all those in need who have no one else to cater or care for them.

3 - وَلَا تَخُضُّ عَلَىٰ طَعَامِ ٱلْمِسْكِينِ ٢

Muhsin Khan: And urges not the feeding of Al-Miskin (the poor),

Pickthall: And urgeth not the feeding of the needy.

Yusuf Ali: And encourages not the feeding of the indigent.

Commentary: Those who reject Faith object to the Charity or Love of feeding the indigent at the expense of self; and are so callous as to even discourage or forbid or look down upon the virtue of charity or kindness in others.

Muhsin Khan: So woe unto those performers of Salat (prayers)

(hypocrites),

Pickthall: Ah, woe unto worshippers

Yusuf Ali: So woe to the worshippers

Commentary: This Verse should always be read and understood along with the next ones.

5 - ٱلَّذِينَ هُمْ عَن صَلَاتٍ مْ سَاهُونَ ٢

Muhsin Khan: Who delay their Salat (prayer) from their stated fixed times, Pickthall: Who are heedless of their prayer;

Yusuf Ali: Who are neglectful of their prayers,

Commentary: If you are to worship Allah, you have to worship Him as He ordained as worshipping Him selfishly is no worship at all, it only calls for sanctions. True worship is not merely praying, in includes the heart and mind being earnestly applied to seek the realisation of the presence of Allah.

6 - ٱلَّذِينَ هُمْ يُرَآءُونَ ٢

Muhsin Khan: Those who do good deeds only to be seen (of men),

Pickthall: Who would be seen (at worship)

Yusuf Ali: Those who (want but) to be seen (of men),

Commentary: Allah's worship is not for show-off, it is for devotion. Those who merely waste their time are those who, when they stand up in prayer, they stand without good prayer-intentions, but just to be seen of men, and little do they hold Allah in remembrance. Allah judges all actions by their intentions.

7 - وَيَمْنَعُونَ ٱلْمَاعُونَ ٢

Muhsin Khan: And refuse Al-Ma'un (small kindnesses e.g. salt, sugar, water, etc.).

Pickthall: Yet refuse small kindnesses!

Yusuf Ali: But refuse (to supply) (even) neighbourly needs.

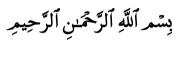
Commentary: Hypocrites make a great show-off of hollow acts of goodness, devotion, and charity. But they fail to truly observe the little sincere acts of neighbourly help or charity - the supply of needs which cost

little but mean much. Neighbours here refer to family members, relations, friends and associates and people in the area of one's domicile.

سورة الكوثر - (The Abundance) سورة الكوثر -

Introduction

This is perhaps the briefest Surah in the Qur'an. It sums up in a single mystic word, *Kawthar* (Fountain of Abundance), the doctrine of spiritual Riches through devotion and sacrifice. The converse also follows, that is, the indulgence in hatred means cutting-off all hopes in this life and the Hereafter.



1 - إِنَّا أَعْطَيْنَكَ ٱلْكَوْثَرَ ٢

Muhsin Khan: Verily, We have granted you (O Muhammad (Peace be upon him)) Al-Kauthar (a river in Paradise);

Pickthall: Lo! We have given thee Abundance;

Yusuf Ali: To thee have We granted the Fount (of Abundance).

Commentary: *Kawthar* literally means "good in abundance". It is the abundant bounty which Allah bestowed on Prophet Muhammad (SAW). This includes the greatness in the world as the most famous man ever to live on this earth and the great spread of the religion of Islam.

It also includes a river (or fountain) in Heaven of this name which Allah has promised the Prophet (SAW) and those fortunate to be with him. This special River is for those Muslims with the highest degree of Faith.

2 - فَصَلِّ لِرَبِّكَ وَٱخْرَ ٢

Muhsin Khan: Therefore turn in prayer to your Lord and sacrifice (to Him only).

Pickthall: So pray unto thy Lord, and sacrifice.

Yusuf Ali: Therefore to thy Lord turn in Prayer and Sacrifice.

Commentary: He who grants blessings is Allah and to Allah alone must we turn in prayer, adoration and thanksgiving, and in His Name we should sacrifice. *Nahr* mentioned here is the sacrifice of animals. But the ritual of sacrifice is a mere Symbol and behind it is a deep spiritual meaning - the meat slaughtered feeds the poor and the slaughter is a symbol of the self-sacrifice in our hearts as Allah states in Qur'an 22:37 that, "*It is not their meat nor their blood that reaches Allah, it is your piety that reaches Him*".

3 - إِنَّ شَانِعَكَ هُوَ ٱلْأَبْتَرُ ٢

Muhsin Khan: For he who makes you angry (O Muhammad (Peace be upon him)), - he will be cut off (from every good thing in this world and in the Hereafter).

Pickthall: Lo! it is thy insulter (and not thou) who is without posterity.

Yusuf Ali: For he who hateth thee, he will be cut off (from Future Hope).

Commentary: All those who vented their personal spite and venom against the Holy Prophet at the beginning of his call to Islam were disgraced a few years later when the Divine Light shone more brilliantly than ever. It was these that were cut off from all future hope, in this world and the Hereafter. So it shall continue to be to eternity!

109. Surat Al-Kāfirūn (The Disbelievers)

سورة الكافرون

Introduction

This Surah defines the right attitude for Muslims towards those who reject the Islamic Faith, the *Kafirun*. In matters of Faith, Muslims can make no compromise, but there is no provision to persecute anyone for his unbelief. Islam gives absolute freedom for religion:- "to you be your religion and to me be mine" (Verse 6 below). The Qur'an has many provisions that make belief in Islam a matter of conviction for those who are fortunate enough to receive Allah's guiding light and not a matter of compulsion. "There is no compulsion in (accepting) the religion (of Islam because) Truth (light of Islam) stands out clearly from Error (darkness of unbelief) (Qur'an 2:256). "Whosoever wills let him believe (in Islam), and whosoever wills let him disbelieve" (Qur'an 18:29). "Invite (mankind) to the way of your Lord (Islam) with wisdom and fair preaching, and argue with them in a way that is better" (Qur'an 16:125)

1 - قُلْ يَتَأَيُّها ٱلْكَفِرُونَ ٢

Muhsin Khan: Say (O Muhammad (Peace be upon him)to these Mushrikun and Kafirun): "O Al-Kafirun (disbelievers in Allah, in His Oneness, in His Angels, in His Books, in His Messengers, in the Day of Resurrection, and in Al-Qadar, etc.)!

Pickthall: Say: O disbelievers!

Yusuf Ali: Say : O ye that reject Faith!

Commentary: Faith is a matter of personal conviction, and does not depend on worldly motives. Worship should depend on pure and sincere Faith, but often does not. Motives of worldly gain, selfishness, ancestral customs, social conventions, imitative instincts, etc., reduce a great deal of the world's worship to sin. Symbolic idols or other fetish objects may merely be instruments for safeguarding the privileges of a selfish priestly class, or the ambitions, greed, or lust of private individuals. Hence the strict provision in Islam that only One True God – Allah – should be worshipped. The Prophet firmly resisted all appeals to worldly motives and stood firm on his Message of eternal Faith. The next Verses have messages for those who reject Islam.

2 - لَآ أَعْبُدُ مَا تَعْبُدُونَ ٢

Muhsin Khan: "I worship not that which you worship,

Pickthall: I worship not that which ye worship;

Yusuf Ali: I worship not that which ye worship,

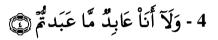
Commentary: Prophet Muhammad (SAW) and all Muslims are instructed by Allah to clearly state to unbelievers that they (Muslims) will not worship anyone or anything except Allah.

Muhsin Khan: "Nor will you worship that which I worship.

Pickthall: Nor worship ye that which I worship.

Yusuf Ali: Nor will ye worship that which I worship.

Commentary: And Believers should say to the unbelievers, "but you on account of your vested interests and unnecessary pride have not the will to give up your false worship of idols and join us in the worship of One True God, Allah".



Muhsin Khan: "And I shall not worship that which you are worshipping. **Pickthall:** And I shall not worship that which ye worship.

Yusuf Ali: And I will not worship that which ye have been wont to worship,

5 - وَلَا أَنتُمر عَبِدُونَ مَا أَعْبُدُ ٢

Muhsin Khan: "Nor will you worship that which I worship.

Pickthall: Nor will ye worship that which I worship.

Yusuf Ali: Nor will ye worship that which I worship.

Commentary: Verses 4 and 5 above describe the psychological reasons for the statements in Verses 2 and 3 above, as if the Prophet has been instructed by Allah to say, "I, being a Prophet of Allah do not and cannot follow your false ancestral ways; and you, as custodians of the false worship, have not the will to give up your ways of worship, which are wrong".

6 - لَكُرْ دِينُكُرْ وَلِيَ دِينِ

Muhsin Khan: "To you be your religion, and to me my religion (Islamic Monotheism)."

Pickthall: Unto you your religion, and unto me my religion.

Yusuf Ali: To you be your Way, and to me mine.

Commentary: "To you be your religion and to me be my religion" concludes the message of this Surah. Here the Prophet seems to be instructed by Allah to say, "I, having been given the Truth, cannot come to your false ways and you, having your vested interests, will not give them up your false ways. For your ways, the responsibility is yours as I have shown you the Truth. For my ways, the responsibility is mine and you have no right to ask me to abandon the Truth. Your persecutions will be in vain as the Truth must always prevail in the end".

110. Surat An-Naşr (The Divine Support) - سورة النصر

Introduction

This beautiful Surah was the last Surah to be revealed to Prophet Muhammad (SAW) as a whole, though the last portion of Verse 4, Surah 5 that states, "... *This day have I perfected your religion for you and completed My favour upon you and have chosen for you Islam as religion..."* probably are the last words of the Quran to be revealed. The date of this Surat An-Nasr was only a few months before the passing away of the Holy Prophet (SAW) from this world, on Monday, 12th Rabi'ul Awwal 11th Hijrah. The place of revelation was either at the precincts of Makkah during the Prophet's Farewell Pilgrimage, in the month of Zhul Hijjah, 10th Hijrah, or at Madinah after his return from the Farewell Pilgrimage. Victory is the crown of service and all victory comes from Allah. This Surah commemorates the conquest of Makkah, confirms the victory of the Prophet and the continuous victory of Islam, as the religion that has never stopped growing from its infancy to its age of over 1,400 years today!

1 - إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ ٢

Muhsin Khan: When comes the Help of Allah (to you, O Muhammad (Peace be upon him) against your enemies) and the conquest (of Makkah),

Pickthall: When Allah's succour and the triumph cometh

Yusuf Ali: When comes the Help of Allah, and Victory,

2 - وَرَأَيْتَ ٱلنَّاسَ يَدْخُلُونَ فِي دِينِ ٱللَّهِ أَفْوَاجًا ٢

Muhsin Khan: And you see that the people enter Allah's religion (Islam) in crowds,

Pickthal: And thou seest mankind entering the religion of Allah in troops,

Yusuf Ali: And thou dost see the people enter Allah's Religion in crowds,

Commentary: Help has come from Allah and people are rushing to embrace the religion of Islam. The Prophet migrated from Makkah to Madinah, a persecuted man. In Madinah all the forces of truth and righteousness rallied round him, and the efforts by the Makkans and their confederates to destroy him and his community recoiled on their own heads. Gradually all the outlying parts of Arabia ranged themselves round his standard, and the bloodless conquest of Makkah was the crown and prize of his patience and constant endeavour. After that, whole tribes and tracts of countries gave their adhesion to him collectively, and before his ministry was finished, the soil was prepared for the conquest of the wide world for Islam. What was the lesson to be learnt from this epitome of world's history? Not man's selfglory, but humility; not power but service; not an appeal to man's selfishness or self-sufficiency, but a realisation of Allah's Grace and Mercy, and the abundant outpouring of Allah's Praises in words and deeds.

Muhsin Khan: So glorify the Praises of your Lord, and ask for His Forgiveness. Verily, He is the One Who accepts the repentance and forgives.

Pickthall: Then hymn the praises of thy Lord, and seek forgiveness of Him. Lo! He is ever ready to show mercy.

Yusuf Ali: Celebrate the praises of thy Lord, and pray for His Forgiveness: For He is Oft-Returning (in Grace and Mercy).

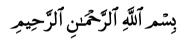
Commentary: Every man should humble himself before Allah, confess his human frailties and seek Allah's grace. Man should be attributing any success that he gets in his work, not to his own merits, but to the goodness

and mercy of Allah. Man should also fervently pray for continued Allah's grace and forgiveness for he is always in need and always prone to committing mistakes and/or sins; and Allah is oft forgiving and merciful.

سورة المسد - (The Palm Fiber) سبورة المسد -

Introduction

This Surah, though it referred in the first instance to a particular incidence in a cruel and relentless persecution, carries the general lesson that cruelty ultimately ruins itself. The man who rages against holy things is burned up in his own rage. His hands, which are the instruments of his actions, perish, and he perishes with them. No boasted wealth or position will save him. The women, who are created for nobler emotions, may feed unholy rage with fiercer feel, for they may twist the torturing rope round their own necks. People normally perish by the very means by which they seek to destroy others.



1 - تَبَّتْ يَدَآ أَبِي لَهَبٍ وَتَبَّ ٢

Muhsin Khan: Perish the two hands of Abu Lahab (an uncle of the Prophet), and perish he!

Pickthall: The power of Abu Lahab will perish, and he will perish. **Yusuf Ali:** Perish the hands of the Father of Flame! Perish he!

Commentary: See commentary in Verse 3.

2 - مَا أَغْنَىٰ عَنْهُ مَالَهُ وَمَا كَسَبَ

Muhsin Khan: His wealth and his children (etc.) will not benefit him! **Pickthall:** His wealth and gains will not exempt him.

Yusuf Ali: No profit to him from all his wealth, and all his gains! **Commentary:** See commentary in Verse 3.

3 - سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ٢

Muhsin Khan: He will be burnt in a Fire of blazing flames!

Pickthall: He will be plunged in flaming Fire,

Yusuf Ali: Burnt soon will he be in a Fire of Blazing Flame!

Commentary: *Abu Lahab* ("Father of Flame") was the nickname of an uncle of the Holy Prophet, so nick-named for his fiery hot temper and his ruddy complexion. He was one of the most inveterate enemies of early Islam. When the Prophet called together his own kith and kin to come and listen to his preaching and his warning against the sins of his people, the "Father of Flame" flared up and cursed the Holy Prophet, saying "perdition to thee!" His words were futile and his power, wealth and strength were equally futile. The star of Islam rose higher and higher every day, and its persecutors dwindled in strength and power. Many of the leaders of the persecution perished at the Battle of Badr that was waged by the unbelievers against the believers, but the believers triumphed in defence. *Abu Lahab* himself perished a week after Badr, consumed by grief and his own fiery passions and Allah states here that he has ended up in a Fire of Blazing Flame.

Muhsin Khan: And his wife too, who carries wood (thorns of Sadan which she used to put on the way of the Prophet (Peace be upon him), or use to slander him).

Pickthall: And his wife, the wood-carrier,

Yusuf Ali: His wife shall carry the (crackling) wood - As fuel!-

5 - فِي جِيدِهَا حَبْلٌ مِن مَّسَدٍ ٢

4 - وَٱمْرَأْتُهُ حَمَّالَةَ ٱلْحَطَبِ ٢

Muhsin Khan: Her neck is a twisted rope of Masad (palm fibre).

Pickthall: Will have upon her neck a halter of palm-fibre.

Yusuf Ali: A twisted rope of palm-leaf fibre round her (own) neck!

Commentary: Abu Lahab's wife was a woman of equally passionate spite and cruelty against the sacred person of the Holy Prophet. She used to tie bundles of thorns with ropes of twisted palm-leaf fibre and carry them and strew them about on dark nights in the paths which the Prophet was expected to take, in order to cause him bodily injury. "To carry firewood" may also be symbolical for carrying tales between people to embroil them. This was also one of her vices. But she was laying up for herself another kind of Fire and another kind of Rope, the Fire of Punishment, and the Rope of Slavery to Evil. That is how Evil prepares its own fate. This is the general lesson of sustained craft and cruel wrong-doing recoiling on the wrong-doer's head.

112. Surat Al-'Ikhlāş (The Purity of Faith)

سورة الإخلاص

Introduction

This Surah purifies our Faith and sums up, in a few unparalleled words, the Unity of Allah, the One and Only God. The sum contents of the Surah teach us that "Allah" is a proper noun that refers only to the God of Islam, the Most Gracious, the Most Merciful. Page 495 of the BBC English Dictionary defines "God" (with a capital "G") as "the spirit or being who is worshipped as the creator and ruler of the world, especially by Jews, Christians and Muslims". The same Dictionary defines "god" (with a small "g") as "one of the spirits or beings believed in many (traditional) religions to have power over an aspect of the world" for example, god of thunder, god of war, god of fire, god of rain, god of iron, etc. It is common to see the noun "god" used freely to describe someone who is seen as having some power over another or others or to describe someone who is under another or others. For example, godfather or godson, godmother or goddaughter, godparents or godchildren, etc. there are other words and terms like godsend, godless, godly, ungodly, etc. Whether it is spelt with a capital "G" or a small "g", God or god could mean many beings or many things to many people. But "Allah" is never referred to with a small "a" and "Allah" means Allah and Allah alone! Even those who deny Allah and His chosen religion of Islam never blasphemy Him by associating the noun "Allah" with other beings or spirits like it is done with godson, godfather, god of iron, god of rain, etc. Muslims are therefore advised to strictly be using the proper noun "Allah" whether they are speaking in Arabic, English or their native languages. After all, "Allah" is provided for and recognised in all English Dictionaries as a proper noun while "God" or "god" could be used as a noun or verb, etc., and

therefore will not represent the true meaning of "Allah", the Most Gracious, the Most Merciful.

The Nature and the Attributes of Allah are in this Surah taught to us in a few words, such as we can understand. The attributes of Allah are described in numerous places elsewhere in the Qur'an, e.g., in 49:22-24, 62:1, and 2:255. Here we are specially taught to avoid the pitfalls into which men and nations have fallen into at various times in trying to understand Allah. The first thing we have to note is that His nature is so sublime, far beyond our limited conceptions, that the best way in which we can realise Him is to feel that He is a Personality, "He", and not a mere abstract conception of philosophy. He is near us; He is with us; He cares for us; we owe our existence to Him. Secondly, He is the One and Only One to Whom worship is due; all other things, objects or beings that we can see or think of are His creatures and in no way comparable to Him. Thirdly, He is Eternal, without beginning or end; He is Absolute, not limited by time or space, or place or circumstance; He is the Reality. Fourthly, we must not think of Him as having a son or being a father, for that would be to import animal qualities into our conception of Him. Fifthly, He is not like any other person or anything that we know or can imagine: His qualities and nature are unique.

بِسْم ٱللهِ ٱلرَّحْمَنِ ٱلرَّحِيمِ

1 - قُلْ هُوَ ٱللَّهُ أَحَدُّ ٢

Muhsin Khan: Say (O Muhammad (Peace be upon him)): "He is Allah, (the) One.

Pickthall: Say: He is Allah, the One!

Yusuf Ali: Say: He is Allah, the One and Only;

Commentary: "The One and Only" stated in this Verse is to negate the idea of Polytheism, a system in which people believe in many gods and many lords. Such a system is opposed to Islam's truest and profoundest conceptions of Allah. This Verse completely opposes the Christian idea of "God the Father", "God the son" and "God the Holy Spirit". Muslims wonder on how Christians came about the "trinity" or any similar belief, as Jesus Christ himself believed in and taught the Oneness of Allah. He spoke of the One True God and himself as a Messenger of God in several Verses of the Bible. Perhaps only two quotations from the Bible might suffice here. The first is that Allah is One and Jesus is His Messenger, "And this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom thou has sent" (John 17:3). The second is on the Oneness of Allah and the necessity of people submitting totally to Him. "And Jesus answered him, "The first of all the commandments is; hear O Israel, the Lord thy God is One Lord: and thou shall love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment" (Mark 12:29 – 30). Certainly, Allah is One and Only One!

2 - ٱللَّهُ ٱلصَّمَدُ ٢

Muhsin Khan: "Allah-us-Samad (The Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks).

Pickthall: Allah, the eternally Besought of all!

Yusuf Ali: Allah, the Eternal, Absolute;

Commentary: *Samad* is difficult to translate by one word, therefore "Eternal" and "Absolute" may suffice. The latter implies, (1) that absolute existence can only be predicated of Him; all other existence is temporal or conditional; (2) that He is dependent on no person or things, but all persons or things are dependent on Him. These negate the idea of gods and goddesses who ate and drank, wrangled and plotted, depended on the gifts of worshippers, etc. Incredibly, some gods and goddesses are even objects curved out by men themselves. Others are trees, stones, the sun, the moon, the fire, etc! What an absurdity to worship items you "create" yourself or those created by Allah as He created you.

3 - لَمْ يَلِد وَلَمْ يُولَد ٢

Muhsin Khan: "He begets not, nor was He begotten;

Pickthall: He begetteth not nor was begotten.

Yusuf Ali: He begetteth not, nor is He begotten;

Commentary: This negates the Christian idea of "God the Father", "God the son" and "The only Begotten Son". All previous Bibles stated in John, 3:16 that "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (this is an exact quote from page 71 of the King James Version of the Bible, published by Thomas Nelson Inc., Camden, New Jersey 08103, USA). Muslims argue that this Biblical provision negates even common sense, for how could an animal attribute of "mating to beget a child" be attached to the Supreme Being? Curiously enough, the latest editions of the Bible have removed the word "begotten". For example, page 996 of the Living Bible International Edition, printed by Richard Clay Ltd., Suffolk, UK, states, "For God loved the world so much that he gave **his only Son** so that anyone who believes in him shall not perish but have eternal life". On the other hand, page 750 of the New International Version of the Bible, published by the International Bible Society, Colorado, USA, states, "For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life". How can a Book, purported to be the Words of God, go under such important editing as to remove such a fundamental word, "begotten", that denotes human/animal behaviour? If only the Christians had an original Bible in Hebrew, the language of Jesus Christ, they would not be in such a mess! The Qur'an is intact, in its original Arabic language, so such a mess can never occur!

4 - وَلَمْ يَكُن لَهُ حَفُوًا أَحَدً ٢

Muhsin Khan: "And there is none co-equal or comparable unto Him."

Pickthall: And there is none comparable unto Him.

Yusuf Ali: And there is none like unto Him.

Commentary: This sums up the whole attributes of Allah and warns us especially against Anthropomorphism, which is the tendency to conceive of Allah after our own or other patterns. There is none, there is nothing, like unto Allah! Let us stop perambulating in our minds that Allah looks like this or that. No! He doesn't look like anything seen or imagined. He is unique in His character. He is like unto no one and like unto nothing. He is Himself,

One and Only One. He has no beginning or end as He is there before the beginning and He is there after the end!

سورة الفلق - (The Daybreak) سورة الفلق - (113. Surat Al-Falaq

Introduction

This Surah provides the antidote to superstition and fear, by teaching us a prayer to seek refuge in Allah from every kind of ill and evil arising from outer nature and from dark and evil plotting and envy on the part of others.

1 - قُلْ أَعُوذُ بِرَبِّ ٱلْفَلَقِ

Muhsin Khan: Say: "I seek refuge with (Allah) the Lord of the daybreak, **Pickthall:** Say: I seek refuge in the Lord of the Daybreak

Yusuf Ali: Say: I seek refuge with the Lord of the Dawn

Commentary: In Allah's created world, there are all kinds of forces and counter-forces, especially those put in motion by beings who have acquired some sort of skills. The forces of good may be compared to light and those of evil to darkness. Allah can cleave the depths of darkness and produce light (Qur'an 6:96), and therefore we should cast off fear and take refuge in divine guidance and goodness. *Falaq* is the Dawn or Daybreak, which is the cleaving of darkness and the manifestation of light. This may be understood in various senses:- (1) Literally, when the darkness of the night is at its worst, rays of light pierce through and produce the dawn; (2) When the darkness of ignorance is at its worst, the light of Allah pierces through the soul and gives it enlightenment (Qur'an 24:35); (3) Non-existence is darkness; life and activity is light. The prayer in this Verse is that seeking of Allah's protection, qualifying Him with the attribute of the Lord of the Daybreak (denoting light). This is done as a sign of respect and honour to the All-Mighty.

2 - مِن شَرِّ مَا خَلَقَ ٢

Muhsin Khan: "From the evil of what He has created;

Pickthall: From the evil of that which He created; **Yusuf Ali:** From the mischief of created things;

Commentary: Our trust in Allah is the refuge from every kind of fear and superstition, every kind of danger and evil. Three special kinds of mischief are specified in the next three verses, against which our best guard is our trust in Allah, Who is the Light of the heavens and the earth. They are:- (1) Physical dangers, typified by darkness. (2) Physical dangers within us, typified by Secret Arts, and (3) Physical dangers from without us, resulting from a perverted will, which seeks to destroy any good that we enjoy. We therefore beseech Allah to protect us from these evils that emanate from created things (humans and other creatures).

3 - وَمِن شَرِّ عَاسِقٍ إِذَا وَقَبَ ٢

Muhsin Khan: "And from the evil of the darkening (night) as it comes with its darkness; (or the moon as it sets or goes away). **Pickthall:** From the evil of the darkness when it is intense,

FICKIIAII: FIOIII THE EVILOI THE UALKHESS WHEN IT IS INTENSE,

Yusuf Ali: From the mischief of Darkness as it overspreads;

Commentary: The darkness of the night, physical darkness, is a type of physical danger and difficulty. Many people are afraid of physical darkness and all are afraid of physical injuries, accidents, and calamities. We should not fear, and having taken reasonable precautions, we should trust in Allah. We are to use the faculties Allah has endowed us with to take care, then we rely on Him for ultimate protection. For instance, we should properly lock our houses, and then depend on Allah to protect us against thieves.

4 - وَمِن شَرِّ ٱلنَّفَّسَنتِ فِي ٱلْعُقَدِ ٢

Muhsin Khan: "And from the evil of the witchcrafts when they blow in the knots,

Pickthall: And from the evil of malignant witchcraft,

Yusuf Ali: From the mischief of those who practise secret arts;

Commentary: "Blow on the knots" has been a favourite form of witchcraft mainly practised by perverted women. Such secret arts cause psychological

terror. They may be what is called magic, or secret cults, or the display of false and seductive charms (Qur'an 3:14), or the spreading of false and secret rumours or slanders in order to frighten people or deter them from right action. There is fraud in such things, but men are swayed by them. We should cast off fear and do our duty as ordained by Allah and seek for refuge from Him against such evil people.

5 - وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ ٢

Muhsin Khan: "And from the evil of the envier when he envies." **Pickthall:** And from the evil of the envier when he envieth.

Yusuf Ali: And from the mischief of the envious one as he practises envy.

Commentary: Malignant envy, translated into action, seeks to destroy the happiness or the material or spiritual good enjoyed by other people. The best guard against such is trust in Allah with purity of heart.

114. Surat An-Nās (The Mankind) - سورة الناس

Introduction

This Surah is an attachment to the last, and it concludes the Glorious Quran with an appeal to us to trust in Allah as our only sure shield and protection. It warns us especially against the secret whispers of evil within our own hearts and by the influence of satanic feelings. The Glorious Qur'an opened with a strong prayer in the first Surah titled, "The Opener". This concluding Surah is titled, "Mankind" which is a great honour to us, the human beings, and a pointer to us to turn to the one and only religion accepted by Allah, the religion of Islam!

1 - قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ ٢

Muhsin Khan: Say: "I seek refuge with (Allah) the Lord of mankind, **Pickthall:** Say: I seek refuge in the Lord of mankind,

Yusuf Ali: Say: I seek refuge with the Lord and Cherisher of Mankind,

Commentary: The previous Surah pointed to the necessity of seeking Allah's protection against external factors and forces which might affect an individual. Here Verses 1, 2 and 3 stress the need of protection from internal factors and forces, with mankind being viewed as a whole. For this reason the threefold relation in which man stands to Allah is mentioned:- (1) Allah is his Lord, Maker, and Cherisher; Allah sustains him and cares for him; He provides him with all the means for his growth and development, and for his protection against evil; (2) Allah is his King or Ruler; more than any earthly king, Allah has authority to guide man's conduct, and lead him to ways which will make for his welfare; and He has given him Laws; and (3) Allah is He to Whom mankind must return, to give an account of all their deeds in this life (Qur'an 2:156). Allah will be the Judge, He is the goal of the Hereafter, and the only Being entitled to man's worship at any time. From all these aspects man could and should seek Allah's protection against all forms and sorts of evil.

2 - مَلِكِ ٱلنَّاسِ ٢

Muhsin Khan: "The King of mankind,Pickthall: The King of mankind,Yusuf Ali: The King (or Ruler) of Mankind,

3 - إِلَيْهِ ٱلنَّاسِ ٢

Muhsin Khan: "The Ilah (God) of mankind,Pickthall: The God of mankind,Yusuf Ali: The God (or judge) of Mankind,-

4 - مِن شَرِّ ٱلْوَسِّوَاسِ ٱلْخَنَّاسِ ٢

Muhsin Khan: "From the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in one's heart after one remembers Allah),

Pickthall: From the evil of the sneaking whisperer,

Yusuf Ali: From the mischief of the Whisperer (of Evil), who withdraws (after his whisper),-

Commentary: Verses 4 and 5 show that evil insinuates itself in all sorts of insidious ways from within so as to sap man's will, which was given to man by Allah. This power of evil may be Satan, or evil men or the evil inclinations within man's own self, for there are "evil ones among men and Jinn, inspiring each other with flowery discourses by way of deception" (Qur'an 6: 112). Such men and Jinn secretly whisper evil and then withdraw, to make their net the more subtle and alluring.

Muhsin Khan: "Who whispers in the breasts of mankind,Pickthall: Who whispereth in the hearts of mankind,Yusuf Ali: (The same) who whispers into the hearts of Mankind,-

6 - مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ ٢

Muhsin Khan: "Of jinns and men." Pickthall: Of the jinn and of mankind.

Yusuf Ali: Among Jinns and among men.

Commentary: This last clause amplifies the description of the sources from which the whisper of evil may emanate. They may be men who you may see or invisible spirits of evil working within. So long as we put ourselves in Allah's protection, and trust in Allah, and do good and do not harm or intend to harm anyone or anything, evil cannot touch us in our essential and inner life, by the Grace of Allah.

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيَيَنَاتِ أَعْمَالنَا مَنْ يَهْدِهِ اللَّهُ قَلَا مُصْلَّ لَهُ وَمَنَ يَصْلِلْ فَلَا هَادِيَ لَهُ وَأَشَهْدُ أَنَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَبْدُهُ وَرَسُولُهُ Tammat Bi Hamdil-Lah

CONCLUDED WITH GRATITUDE TO ALLAH