

THE SPIRIT OF THE HOLY QURAN

**Translation and Scientific
Interpretation of Surah AL-FATIHAH, Surah
YAASEEN and the last 41 Surahs of
the Holy Quran**

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- Title: **THE SPIRIT OF THE HOLY QURAN**
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- Editors: Engr. Tariq Masood and Muhammad Aslam Khan
- Subject: Translation and Scientific Interpretation of the Surah Al-Fatihah, Surah Yaseen and the last 41 surahs of the Holy Quran
- First Edition: November 2009
- Second Edition: 2012
- Third Edition:
(Revised) January, 2015
- Published by: Dar-ul-Hikmat International,
60-C, Nazim-ud-Din Road, F-8/4, Islamabad.
- Sponsored by: Haji Muhammad Sharif, Engr. Muhammad Ehsan, Karamatullah Sheikh,
Ch. Muhammad Shakeel & Mohtama Iqbal Begum
- Composer: Malik Waqar Hussain, Shabana Shakir & Syed Nazakat Mumtaz
- Printers: Iqra Quran Company, Urdu Bazar Lahore. 0321-9999423
- Price: 600/- rupees
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- Web site: www.darulhikmat.com Facebook: www.facebook.com/Tehree-e-noor

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THIRD (REVISED) EDITION 2014

I thank Allah Subhana-Hu for the popularity among the Muslim brothers all over the world of the english translation, explanation and scientific interpretation of the last 41 Surahs of the Holy Quran given in this book "The Spirit of the Holy Quran". This is apparent from number of emails ,messages and letters received from all over the world . I am great ful to them and pray to Allah Subhana-Hu for our guidance on the right path. In the light of our brothers' suggestions, the current edition is being thoroughly revised and improved. Translation and explanation of Surah Al-Fatihah being the most recited Surah of the Holy Quran and Surah Yaaseen, which is reported to be the heart of the Holy Quran, is added to this edition.

It is very difficult for me to mention the names of individuals who have helped me in carrying out this goal. I pray to Allah for accepting their efforts and cooperation in this noble cause. However, I must mention the names of Muhammad Aslam Khan, Engineer Tariq Masood, Miss Fatima Hameed, Mr.Mansoor Sadiq and Syed Nazakat Mumtaz for their contribution in the completion of this task. May Allah bless all of us with the understanding of the Holy Quran and acting upon its guidance. I wish the same for all my readers. Their suggestions for improvement will always be welcome.

Sultan Bashir Mahmood (S.I)
January 2015, Islamabad

INTRODUCTION

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

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

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

All said and done, Muslim scholars have to explain and to prove its truth to the world with scientific arguments. In the following pages I share with you my own understanding of the Book of Allah. It is the scientific interpretation of the Surah Al-FATIHAH, SURAH YAASEEN and the last 41 chapters of the Holy Quran. Except few, all of these are the earliest Makkan period revelations with great stress on building faith in Allah Subhan-Hu, and in the reality of the life-after-death. In the current wave of secularism mankind more than ever needs to understand these revelations. I hope and pray that this humble effort meets the objectives. Aameen!

Sultan Bashir Mahmood (S.I)
January, 2015

ACKNOWLEDGEMENT

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

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

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

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

(Surah Al-Mulk, Ayaat 1-4)

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

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

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

Sultan Bashir Mahmood
January 2015, Islamabad

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سُورَةُ الْفَاتِحَةِ

SURAH AL-FATIHAH

The Holy Quran, Surah 1

Revealed in Makkah, has7 Ayaat

With the name of Allah, Ar- Rahaman, Ar-Raheem	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①
All Praise and Glorification is due to Allah only, (Who is) the Rabb (Creator, Evolver and Nourisher) of the worlds (Universe as a whole)	الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ②
He is Ar-Rahmaan (The One Who is Boundless in His Love and Grace); He is Ar-Raheem (The One Who is Timeless in His Kindness and Mercy).	الرَّحْمَنِ الرَّحِيمِ ③
(He is) the Sole Authority on the Day of Judgement (after Resurrection).	مَلِكِ يَوْمِ الدِّينِ ④
(O, Allah!) To You and You alone we submit and worship (Only You are our Master), And to You and You alone we beseech for help (Only You are our Helper).	إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ⑤
(O, Allah!) Guide us on the Sirat-e-Mustaqeem (The Straight Path leading to Jannat).	اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ⑥
The Path of those, on whom You have showered Your Blessings; Not (the path of) the condemned ones, those who have earned Your wrath; And neither (the path of the confused ones) who went astray and lost their way. (Aameen آمين)	صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ هُ غَيْرِ الْبَغُضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ⑦

EXPLANATION AND INTERPRETATION

1.1 THE OPENING

The opening ayat of Surah Al-Fātihāh is the declaration of allegiance to Allah Subhana-Hu. بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ “**(With the Name of Allah, Who is Ar-Rahmaan, Ar- Raheem)**”. Except Surah Tauba, (No 9), all other Surahs of the Holy Quran begin with this wonderful ayat. It is the most repeated ayat of the Book of Allah i.e. it occurs 114 times in the whole of the Holy Quran. It points out to the mission before every Muslim “I shall stand by the Name of Allah always”.

Spiritually, as you say “Withs the Name of Allah” (بِسْمِ اللّٰهِ), you connect yourself with the Master of the Universe directly. When you sincerely resolve to stand by Him, Allah stands by you as He says in the Surah Al-Baqarah; **Ayat 152 So you remember Me. I shall remember you** and in Surah Muhammad **Ayat 7** He says; “**If you help (in the cause of) Allah, He will help you, and make your foothold firm**”. No wonder, every task then becomes easier to perform with lasting effects.

It also determines the difference between the worldview of a Muslim and a non-Muslim. All human beings eat, drink, sleep, wake up and carry out different types of activities. But for a Muslim the same becomes an act of worship as he performs them with the Name of Allah.

Besides its spiritual wonder this ayat also contains the miraculous mathematical key of the Holy Quran, discovered recently, a mind-boggling miracle indeed¹ (For details please see annexure -1. I).

1.2 ALLAH, THE SUPREME REALITY

Surah Al-Fātihāh and so the Holy Quran, begins with the word, Allah (اللّٰه) which is the personal Name of our Creator. All other attributes of Him are integrated in this Blessed Name. For this reason it is also called “The Grand Name of the Creator of the Universe” (اِسْمِ اعْظَم). Since it has no equivalent in any other language so it cannot be translated. Thus it is only appropriate to call Him by this name only. He is Allah (اللّٰه), like whom there is none. we should not call Him God also. That is not His

¹ Sultan Bashir Mahmood, “Challenge of the Holy Quran to Science and Mathematics” Darul Hikmat International, Islamabad 2008.

name. Phrases like Godly, Godhead, Goddess, Father, Son etc are the inventions of the misguided people only.

At a number of places in the Holy Quran, believers are advised for the constant remembrance of Allah, and so one should repeatedly recite His Holy Name. It is a unique tonic for the spiritual development as well as the mental peace. Repeat Allah—Allah—Allah, in your heart or by tongue as many times as possible daily, standing, sitting, reclining or lying on your sides, witnessing His presence everywhere .

1.3 PEACE OF MIND AND ZIKR OF THE NAME “ALLAH”

As said above, peace of mind lies in the solemn remembrance of Allah. To achieve the best results we must utter His Holy Name “Allah” with full devotion and concentration, slowly and clearly, as ordered in Surah Al-Muzzammil ayat 8, “Remember the Name of your Rabb always and devote yourself exclusively to Him”

وَاذْكُرْ اسْمَ رَبِّكَ وَتَبْتَئِلُ إِلَيْهِ تَبْتِيلاً

It is nourishing food for the soul. However, the real Zikr of Allah is that we should mould our personality on the pattern of His attributes.

In the physical terms when we pronounce, “Allah” we utter two sounds. The first is ALLLL..... a sound of continuation in the time domain. Tongue touches the upper jaw just behind the frontal teeth and stays there until it gets another signal from brain to change. The second sound is LĀHHH..... in which tongue stands alone in the cavity of mouth and remains so till it gets new command to change, or the breath breaks. Thus in the time-space continuum the vocal sound of ALLAH is ALLL---LĀHHH, as depicted in figure 1.

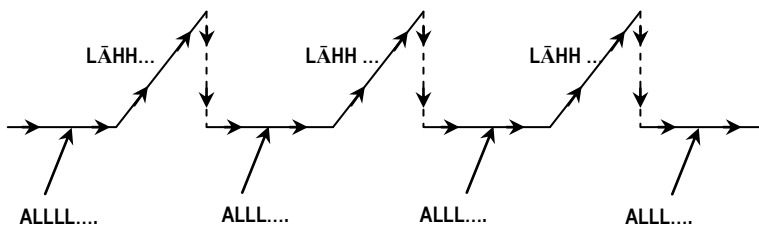


Fig 1: The pattern of vocal sounds for the solemn repetition of the Name Allah
...ALLL...LĀHH....

It is reported² in medical literature that the point of contact of the tongue while saying ALLL..... contains the mechano receptors that secrete anti-depression hormones important for the peace of mind. While saying LĀHHH..... they are absorbed by the tongue standing alone in the cavity of mouth Thus, spiritually and physically repetition of ALLAH – ALLAH – ALLAH.... gives peace of mind, about which it is revealed in the Holy Quran **“Behold! Peace of mind is in the solemn remembrance of Allah only”** 13(28) **الَّذِينَ كَفَرُوا تَطْمَئِنُّ الْقُلُوبُ**

Zikr , ذکر (the constant remembrance of ALLAH) i.e the Holy Name of Allah, as explained above is highly recommended for those who suffer with depression, unknown fears and uncalled for tensions. In solitude they should repeat the Name of Allah, as if you call for help in distress in the middle loud voice for 5 to 10 minutes, at least twice daily. For this purpose close your eyes, say with your tongue clearly and solemnly ALLL..... LĀHH, ALLL..... LAHH.... simultaneously seeing with the eyes of your mind all sorts of creations of Allah throughout the Universe.

For example;

You see the trees, ask, who has made them? Say, ALLL—LĀHH---

You see a child, ask, who nourishes it? Say, ALLL—LĀHH---

You see different fruits, ask, who produces them? Say, ALLL—LĀHH---

You see the ocean, ask, who made it? Say, ALLL—LĀHH---

You see the sick, ask, who can heal them? Say, ALLL—LĀHH--

You see the Sun, ask, who makes it shine? Say, ALLL—LĀHH--

You see the birds, ask, who make them fly? Say, ALLL—LĀHH-

You see all around, ask, who is everywhere? Say, ALLL—LĀHH--

See yourself, ask, who is beside you? Say, ALLL—LĀHH---

And so on and so forth, fully absorbed feel the presence of the Creator in His Creations. Your soul will be elevated

² Dr. Asim Mahmood, Founder President of Muslim Medical Forum, Islamabad, Medical workshop, Shifa International, Islamabad, 8th June, 2007.

This is called “Zikr with Fikr (understanding the working of Allah)” of the Name of Allah”; By feeling the presence of Creator in His creations everywhere, seeing His Grandeur all around, and listening to His praises by everything, we can thus develop a feeling of closeness with our loving Creator.

When trying to sleep, if you develop the practice of saying repeatedly in your mind, ALLL--- while inhaling breath to lungs, and then LĀHH--- while exhaling air out, you will have a peaceful sleep.

You can do this Zikr to relax and get rid of the tension of mind while sitting comfortably in your chair also, with eyes closed say quietly ALLL--- as if you are inhaling it in the body generously, and then exhale LĀHH--- while throwing air out. You will be able to synchronize the rhythm with a little practice.

Famous Spanish theosophist Ibn-al-Arabi (1165-1240) elaborates that Allah is the mirror in which man contemplates and man is the mirror in which Allah contemplates. Only He knows His essence. Man needs Allah to exist and Allah needs the Man to know Him. Maulana Jalaluddin Rumi (1207-1273) adds that if man wants Divine Light to reflect through his mirror, he must keep it clean of dust and impurities³. He can do so by “Zikr of Allah” as explained already.

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ ۗ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٥٧﴾

He is 'The Very First' and 'The Very Last'; And (He is) 'The Outermost' and 'The Innermost'; And He is Knower of each and everything. 57(3)

About Him, *Hazrat Ali* (رضى الله عنه), *is reported to have said, “He is the First and there is no one before Him, He is the Last and there is no one after Him, He is the Innermost and the Outermost, above and below everything, All-Encompassing, all the time”* (Nahja-Tul-Balagha).

In modern terminology we may say that space and time are merely two subsets of the Superset of His Supreme Reality. Thus space cannot limit Him and time cannot overpass Him. They are of Him, and He is independent of them⁴, the Absolute Reality, the grand Singularity, like whom there is none. Since man’s knowledge is relative only, we can never

³ Naveed Zafar; Lecture in Romi Forum, Personal Communication Islamabad, August 2008

⁴ Sultan Bashir Mahmood, “Talash-e-Haqeeqat,” Dar-ul-Hikmat International Islamabad, 2004.

perceive Allah physically. Spiritually, no doubt, everything is the reminder of His Glory.

1.4 PERCEPTION OF THE ABSOLUTE REALITY

The next ayat (الحمد لله رب العالمين) opens the mind of the believer to the vastness of the Universe and reminds him about the Splendour of the Supreme Creator, Evolver, Nourisher of all things. Everything in the Universe is witness to His presence and hymn His praises. From the subatomic particles to the giant galaxies in the heavens all testify His presence everywhere. Trillions of stars twinkling in the heavens constantly invite to His Greatness. All the sand grains on our beaches, leaves on the trees, drops of the rain hymn His praises and remind us of His Being.

We simply need the eyes with which we can see, and ears with which we can hear and minds with which we can perceive the Glory of our gracious loving Creator. Humbled by His Presence everywhere we cannot remain but acknowledge in gratitude, (الحمد لله رب العالمين). **“All Praise and Glorification is due to Allah only, (Who is) the Rabb (Creator, Sustainer, Nourisher and Evolver) of the worlds (Universe as a whole)”**.

As in the case of the Zikr of the Name of Allah, repeated recital of ayat اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ 2 (Al-Hamd-o-Lillah-e-Rabb-il-Alameen) while looking at His creations in mind. It is also the source of great spiritual uplift. This is one way of giving thanks to Him.

It is the noble tradition to recite *Al-Hamd-o-Lillah* (الحمد لله) 33 times with feelings of full of praise for the Creator; Subhan Allah (سبحان الله) 33 times, being wonder struck seeing His creations all around; and Allah-o-Akbar (الله اكبر) 34 times thinking about His greatness; after each of the five daily prayers. It is a wonderful tonic for the spiritual uplift and body to relax. Note that the sum (By the way, sum total of all these digits 3+3+3+3+3+4 also totals the code of 19 discussed in annexure – 1.1

1.5 CONCEPT OF MULTIPLE WORLDS

The ayat (الحمد لله رب العالمين) is a marvelous message to modern science also. It had introduced mankind with the concept of 'Multi-Worlds' (عالمين) at a time when imagination of Man was tied to his immediate surroundings only, and different religions preached Allah as their God exclusive. For example, Jews preached that Jehova was God of Bani-Israeel only and they were His specially chosen people. Hindus had many gods, all for them. Among Arabs there were tribal gods. In such a jealous world of gods, the Holy Quran's declaration "All praise for the Rabb of all the worlds (The entire Universe)" was a great leap forward for the human intellect. Companions of the Messenger of Allah (صلى الله عليه وآله وسلم) immediately grasped the spirit of this great message and started looking out in the heaven far beyond the earthly world. For example, it is reported by Abu Saeed Al-Khudri (May Allah be pleased with him)⁵ that, **"There are forty thousand worlds, our world is only one of them"**. Abdullah Bin Abbas (May Allah be pleased with him) another companion of the Messenger of Allah (صلى الله عليه وآله وسلم) is reported to have said that: **"Things in the other worlds are much like ours on the earth"**. He went so far to say that **"They have their own Adam, Musa and Jesus and all other prophets (PBUT) similar to ours on earth"**⁶, as if they are copies of each other. Imagine yourself standing on the sphere of earth, floating in space along with countless similar other bodies, all with people like us, praying before the same Allah. What a wonderful scene!

Spiritual demonstration of the multiple worlds took place in the journey of Miraaj (معراج) of the Messenger of Allah (صلى الله عليه وآله وسلم) in which he saw some of the wonders of creations in the heavens and beyond (Surah Bani-Israeel ayat-1). In this journey, crossing over the Time and Space boundaries the Prophet (صلى الله عليه وآله وسلم) went everywhere, saw everything and came back in no time⁷.

With this paradigm shift of the mind, Islamic scholars started exploring unknown worlds and thus set the stage for the modern science and technology, which the West has now expanded tremendously. With every passing day, more and more splendour of this ayat is revealed by the continuous discoveries of the science of cosmology. For example the

⁵ Mufti Muhammad Shafi, Ma'ar'ful Quran, page 65, published by Muktaba Darul Aloom Karachi, 1996

⁶ Abu Al-Aala Maudoudi, "Tafhim-ul-Quran" Al-Mansoorah, Lahore.

⁷ Al-Bukhari, Al-Muslim and other writers of Ahadith

19th century showed that earthly world may not be the only world, 20th century declared, “there must be a large number of other worlds besides it”, and now in the 21st century they talk of the multiple universes⁸ and numerous dimension. All praise for Allah who is the Rabb of each one of them (الحمد لله رب العالمين).

Besides the material worlds there are spiritual worlds also. For example, the world of spirits, the world of Jennie, the world of angels, the world of paradise, the world of Jahannam, the world of Barzkh and so on and so forth, each having its own dimensions. They may be existing side by side or far apart, Allah knows the best.

True to the meaning of this ayat a Muslim should be outward looking, exploring type, seeing beyond himself/herself to feel the presence of the Supreme Creator all over the universe. As he imagines trillions of other heavenly bodies, awe inspired, full of praise, in absolute humility goes on repeating in gratitude, (الحمد لله رب العالمين). “All Praise and Glorification is due to Allah only, (Who is) the Rabb (Creator, Evolver and Nourisher) of the worlds (Universe as a whole)”..... (الحمد لله رب العالمين). “All Praise and Glorification is due to Allah only, (Who is) the Rabb (Creator, Evolver and Nourisher) of the worlds (Universe as a whole) All praise.....”

1.6 THE ABSOLUTE LOVE, MERCY AND COMPASSION

Allah is Rabb who creates, evolves, shapes, nourishes and sustains everyone of His creations with His Absolute Love and Grace. He is the Most Kind and Merciful, (الرحمن الرحيم), Allah, Ar-Rahmaan, Ar-Raheem. These two are synonymous attributes of Allah having the common root “Rahma (رحمة)”, Mother’s womb is also called “Rahm” which is clearly associated with here home for her off-springs. The Prophet of Allah told ***Allahs Love for the man is more than seventy times love of mother for her children.*** Thus in general terms both the words Ar-Rahman and Ar-Raheem convey the meanings of His compassion, love, grace and mercy. He is All-Merciful, All-Compassionate, All-Loving, All-Gracious.

However, fine distinction in their meanings can be felt from the difference in their vocal sounds. When we say, “Ar-Rahmaan” cavity of the mouth opens full with a rising sound, conveying the meaning that Compassion of Allah is boundless in the space domain. Whereas the

⁸ Max Tag Mark, “Parallel Universes” (www.sciam.com) Scientific American, 2006

sound of “Ar-Raheem” creates a sense of continuity in the time domain, something like being endless and limitless. Thus together “Ar-Rahmaan-Ar-Raheem” (الرحمن الرحيم) mean that Mercy, Love and Compassion of Allah is all over the Space-Time Continuum. Figure 2 shows this idea graphically.

Indeed, Allah’s Love, Mercy and Compassion for Man is limitless. In this regards Holy Prophet (صلى الله عليه وآله وسلم) told that Allah says, “My mercy overrides My anger” (إنا رحمتي غلبت غضبي). His Messenger (صلى الله عليه وآله وسلم) is known as “Mercy for all the Worlds” (رحمة للعالمين). He told that love of Allah for man exceeds seventy times the love of a mother to her infant child, even for those who do not believe in Him. If man takes one step forward to Allah, He takes ten steps to him/her (سبحان الله). All praise for Him. The Messenger of Allah (صلى الله عليه وآله وسلم) said, **“Creations are like the family of Allah” He cares for each of them and waits for even great sinners to ask for forgiveness.**

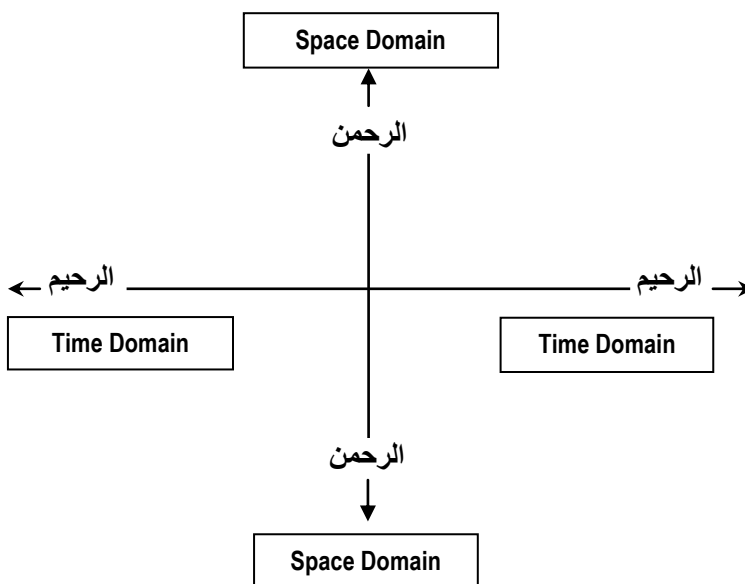


Fig 2: Space – Time effects in the vocal sounds of AR-RAHMAAN and AR-RAHEEM

Sometimes in view of the ongoing miseries in the world, one may complain “Why so much of them if Allah is all that Compassionate?” To this the Holy Quran tells plainly that these miseries are due to Man himself. Directly or indirectly, he is responsible for his miseries on earth. Allah does not harm anyone. It is their own doings which keep falling on

mankind in the shape of different kinds of problems and calamities. The Holy Quran invites Man to analyze sufferings; with reference to their own faults, sins, greed and corruption⁹. Even natural calamities are caused as a result of the accumulated sins of people (Surah An-Nisa ayat 40 and 79). In this process if innocents suffer, Rasool Allah (صلى الله عليه وآله وسلم) told that they will be justly compensated on the Day of Judgement (يَوْمَ الدِّينِ). Then they will be very happy and wish that they should have suffered more on earth.

1.7 THE DAY OF JUDGEMENT

With the attributes that Allah is All-Compassionate and Merciful, Surah Al-Fātihāh also informs Man that He is All-Powerful and Supremely Just also, “He (Allah) is the Sole Authority on The Day of Judgement”.

مَلِكِ يَوْمِ الدِّينِ

It takes our imagination beyond the present order of time and space where by and large survival is for the fittest only; and gives hope and confidence to the weak, poor and oppressed ones for the compensation of wrongs they suffer in this life. At the same time, it is also the warning to the exploiters and sinners. Innocents will be duly paid for, and the wrongdoers punished accordingly. It is also the glad tidings for the people, who selflessly work for the good of creatures of their Creator. In this world they may not be recognized but Allah Subhana-Hu never forgets them. They will be Insha Allah rewarded in the Hereafter abundantly.

To test them everyone during their life time on earth is given some delegation of authority on others. Accountability on the Day of Judgement is due to it. The more of authority you have the more accountable you are.

Just and fair accountability from Allah Subhana-Hu is the need of everyone, and a fundamental human right. Due to the misuse of the freedom and authority given to Man, present world is indeed full of deceptions and injustice at the hands of the agents of Devil. The weak are exploited and subjected to grave inequalities, pressures and sufferings due to the greed of the powerful. People suffer due to causes out of their

⁹ S. B. Mahmood “Doomsday and Life after Death” chapter 3, published by HQRF Islamabad

control also such as environmental disorders, political or social problems, natural calamities hereditary or historical factors. Accounts of all of them will be settled justly on the Day of Judgment. Everyone will get what he/she really deserved. Sufferers will be duly compensated, and exploiters will be punished. Therefore, one must be always very careful about one's conduct and dealings with others.

1.8 ALLAH THE ABSOLUTE MASTER AND HELPER

After having acquired the feel of the Greatness of Allah Subhana-Hu, we are reminded about our own fate in His scheme of things. The next ayat of Surah Al-Fātihāh is about our relationship with our loving Creator. The devotee recites with utmost humility.

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ “(O, Allah!) To You and You alone we submit and worship (Only You are our Master), And to You and You alone we beseech for help, (Only You are our Helper).

It is a commitment which a Muslim makes with his Creator every time he recites Surah Al-Fātihāh, to surrender his own will before Him and get rid of the slavery of all other man made gods. There is no god but He only. How unfortunate that most of us do not honour this commitment in our practical lives. Besides Him, we keep many other gods in reserve also, to whom we keep submitting and imploring for mercy under false hopes to promote our selfish motives. We bow before powers which we regard mightier than us, whereas the super power is Allah only. This is for disregard of Him that our prayers do not bear fruit. If Muslims do not regain their past glory, it is due to their only lip service to their resolution, made many times while reciting ayat; إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ all over the worlds billion of time daily, but hardly taken seriously and implemented.

When people degrade themselves before worldly powers, Allah dishonors them before the same. Most popular of these modern gods are the living standard, self glorification, sex, fashion and secularism. Then there are so-called super power who want to keep you under their thumb. We must discard them all, if we truly believe in Allah.

Note the use of the word “We” instead of “I” in this and subsequent ayaat. This implies that our responsibility is not limited to

our own-self but includes our family, society, nation and the world on the whole also. In its wider meanings we belong to Muslim Ummah, wherein, one is for all and all are for one. Each one is duty-bound to care and share with other brethren in Islam. As advised in Surah At-Tahrim ayat 26, we are responsible to each other particularly we must exhort each other on his Right path. The Holy Quran says **“O You Who believe! Save yourself and your family from the Hell Fire, fuel of which will be mankind and stones together”**. 66(6)

Thus a true Muslim must be concerned for others and strive together on the path of Jannat. Those greedy for their own salvation only, are liable to suffer for their selfishness. They must think seriously in the following loud and clear warning from the messenger of Allah (صلى الله عليه وآله وسلم). He is reported to have said;

“When Allah decided to punish a wicked nation, the angels implored that there was also a very pious person in it. Allah ordered to punish him first because he did not care to prevent others from the wickedness.”

In this context in the Surah Al-Asr, Muslims are taught that besides personal piety, they must exhort one another on the righteous way of life, and bear sufferings in the way of Allah patiently. Only then we can escape the loss, and earn a fruitful Hereafter life. Allah Subhana-Hu says:-

“By the passing Time behold! Man is in utter loss, except those who have faith and do good deeds; And exhort, one another to the Truth; And counsel one another for perseverance in the struggle on the Right Path”.

Thus our salvation depends upon our concern for others caring and sharing good between us. Personal piety is essential but not sufficient for the Salvation. As a Muslim you are not only responsible for yourself but for the society also. You must strive hard to spread the goodness and suppress the vice.

1.9 STRUCTURAL SYMMETRY OF SURAH AL-FĀTIHĀH

Before we proceed further, it will be interesting to note that Surah Al-Fātihāh is arranged symmetrically around letter “Wao” (و) of

ayat (اياك نعبدو و اياك نستعين). It consists of 31 words in all. If you count the words before and after “Wao” (و) they are 15 on either side. Four words in بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ, 4 words in الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِیْنَ, 2 words in الرَّحْمٰنِ الرَّحِیْمِ, 3 words in مَا لَكَ یَوْمَ الدِّیْنِ, 5 words in اَیَّاكَ نَعْبُدُ وَاَیَّاكَ نَسْتَعِیْنُ, 2 words on either side of و, Wao), 3 words in اِهْدِنَا الصِّرَاطَ الْمُسْتَقِیْمَ, and 10 words in صِرَاطَ الَّذِیْنَ اَنْعَمْتَ عَلَیْهِمْ غَیْرِ الْمَغْضُوْبِ عَلَیْهِمْ وَلَا الضَّالِّیْنَ ؕ i.e. total 31.

Thus it is symmetrically balanced around the letter و, (Wao) of ayat اَیَّاكَ نَعْبُدُ وَاَیَّاكَ نَسْتَعِیْنُ, 13 words before and 13 words after this ayat and 2 each on either side of wao of this ayat as the arms of a balance. This is shown in Fig 3.

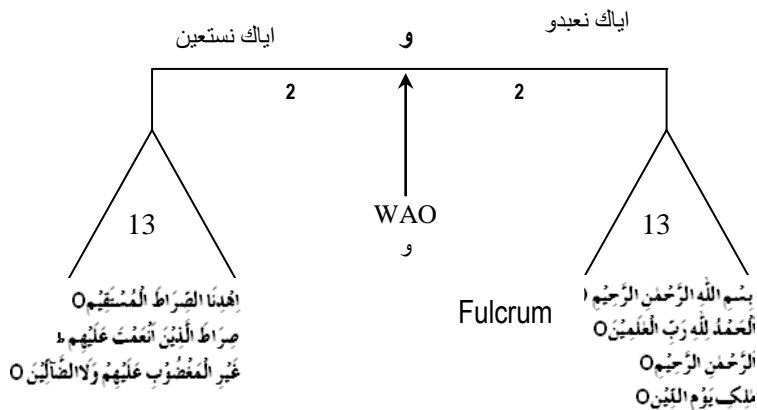


Fig 3: Structural Symmetry of Surah Al-Fātihāh

In this context, the following Hadith of Rasool Allah (صلى الله عليه وآله) is highly thought provoking also. He said: (while reciting Surah Al-Fātihāh)

“When the believer says (الحمد لله رب العلمين) Allah says, “My servant has praised Me”. When he says (الرَّحْمٰنِ الرَّحِیْمِ), Allah says, “My servant has paid homage to Me”. When he says, (مالك يوم الدين) Allah says, “My servant has proclaimed My greatness”. When he says (اياك نعبدو و اياك نستعين) Allah says, “This is common to Me and My servant. He shall be given what he prays for”

Subhan-Allah. How kind He is; How stupid of us that we do not turn to Him for help and prayers! From here we can also infer that we must also keep a balance in our lives, especially, in setting our priorities

between this world and the world Hereafter, between the Rights of Allah (حقوق الله) and the Rights of the Human (حقوق العباد)

1.10 OBJECTIVE OF LIFE

After having made the declaration of being the true servant of Allah Subhana-Hu, and resolution to beseech Him only for help, the believers implore before their Rabb with full devotion;

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ **“O Allah! Keep us on the Straight Path”.**

This ayat points out to the objective of the life of every good Muslim. He beseeches Allah Subhana-Hu for the Right Path of life which will take him to Jannat. It is the path of the Messenger of Allah (صلى الله عليه) (وآله وسلم). We shall automatically walk on it, if we follow his Sunnah i.e. his ways of his life. But it is not an easy path as Shaitaan (شيطان) is very active in his plans to misguide us. Rasool of Allah (صلى الله عليه وآله وسلم) has forewarned that ***“Jannat is surrounded by thorny bushes whereas the roads leading to Jahannam are very attractive.*** Thus keeping on the Path of Jannat is the greatest challenge of our lives. It means constant fight against Shaitaan and his servants.

In this struggle the believers while reciting Surah Al-Fātihāh at every stage of daily five time prayers humbly pray to Allah Subhana-Hu إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۚ **“(O, Allah!) Guide us on Sirat-e-Mustaqeem (The Straight Path leading to Jannat) The Path of those, on whom You have showered Your Blessings”.** Moreover, they earnestly seek His refuge from all types of evil, by saying: عَیْرِ الْمَعْضُوبِ عَلَيْهِمْ وَ لَا الضَّالِّينَ ۝ **“(Save us) from the (Path of the condemned ones) who have earned Your Wrath; And (from the path of the confused ones) who have gone astray”.**

Two lessons for life are very clear from the above ayat; first to follow the example of Rasool of Allah (صلى الله عليه وآله وسلم) and his blessed companions (May Allah be pleased with them); second to avoid the ways of the non-believers and hypocrites. In order to remain consistent on the right path it is very important to shun away the friendship of the wrong doers. Environment does affect everyone. If in the wrong company, how much careful you may be, someday it is bound to pollute you. And there

are plenty of them in these days. So-called liberal muslims, seculars, atheists, extremists, religious fanatics and non-believers fall in this category of people. The so called Christian and Jews are also of the same category. Allah forbids the believers to be intimate with them. Working relations are allowed but friendship is forbidden. As for adopting their cultures-undermining Islamic values, it is the most despicable act like inter-marriages in the Sight of Allah. Ultimately the Right Path is sealed on such careless people. So one must always be on guard against the evil in the surrounding and be impervious to the influence of non-believers.

1.11 ASPIRATION OF A MUSLIM - HIDAYAH

The aspiration of every true Muslim is to acquire Hidayah for Sirat-e-Mustaqeem (right path). It is "Light from Allah" which will lead you to Jannat. All other ways are stray and crooked, making it impossible to reach there. As clearly told in Surah Yaseen ayat 4, Sirat-e-Mustaqeem is the Path of Rasool of Allah (صلى الله عليه وآله وسلم). **"Yaa-Seen! I swear by the Quran full of wisdom, Indeed you (Muhammad صلى الله عليه وآله وسلم) are surely one of the Messengers of Allah, on Sirat-e-Mustaqeem i.e. the Right Path....."**. So we must make him our ideal and follow his example at every step in the life. Real success and salvation is in travelling on his path only. If today, Muslims are poor, weak and dishonoured this is because they walk on the paths of their enemies, instead of the path of Rasool of Allah (صلى الله عليه وآله وسلم). They express a lot of love and loyalty in numerous sweet words to their Prophet (صلى الله عليه وآله وسلم), but follow him not in their deeds. Unless they make religion pure for him they cannot come out of the mess they have fallen in. For this they need to heed to Hidayah, which is of three types¹⁰:

The first type is natural to all things. All animate and inanimate things, even a photon of energy, have a built-in Hidayah. We call it instinct, the natural behavior about which Allah says in the Holy Quran, **"Glorify the Name of your Lord, the Most High, who has created all things, well proportioned, and built in them Hidayah" (Surah Al-Aala ayaat 1-2).**

As a result of this Hidayah creatures can follow normal course of their life without learning. They also recognize their Creator; and as revealed in ayat 17 (44). instinctively they hymn His praises, **"All the seven heavens and the earth, and all that is in between them hymn**

10

Mufti Muhammad Shafi, Mu'aariful Quran, page 72-74, published by Muktaba Darul Aloom Karachi-1996

His praise. There is nothing which does not celebrate His praise; but you do not understand their mode of praising, Indeed He is very Tolerant and Forgiving” .17(44)

Thus all things, without exception, even the atoms and molecules, have a mind of their own to guide them on their natural behaviour. In the humans it manifests in the shape of “Conscience”. We must develop it, listen to it carefully and act upon its advice. It comes out of our hearts (قلوب). Alas! Most of us pollute their minds so much, that over the time we are deprived of this natural source of Hidayah.

The second type of Hidayah is the revelation from Allah to His chosen men called prophets (Peace be upon them). The last of them is Muhammad (صلى الله عليه وآله وسلم). Hidayah was completed on him in the form of the Holy Quran. As every manufacturer writes for the users of his machine an operation and maintenance manual, this is Allah’s manual for Man. Therefore, to deliver best performance it is must for everyone to accept it in full and act upon it. Those who accept are called believers (Muslims) and those who reject it are the disbelievers (Kafirs). To benefit from it, like every other thing in life, we have to learn it and then act upon its instructions. That will indeed be the best investment of our lives. Its reward is a successful worldly life and Jannat in the Hereafter Insha Allah.

Alas! Most of the Muslims have deprived themselves from this clear source of Hidayah also. The pious among them may die for Islam but will not live according to it. For majority of them Islam is useful after death; and that is still a far off cry. So why to worry for it?

The third type of Hidayah is a special gift from Allah to those who sincerely start striving for His ways. When a believer has molded his/her life according to the guidance of the Holy Quran, and listen to the conscience, it would begin to descend on him/her directly from Allah Subhana-Hu. He says in the Holy Quran; **“As for those who follow the straight path, Allah will increase their Hidayah” 47(17)**. Then He says; **“Those who strive for Us, We shall surely guide them to Our paths. For, surely Allah is with those who do right” 29(69)**.

This is a sort of bonus of the blessed people for sincerely pursuing the teachings of the Holy Quran. It opens their minds to the higher spiritual realities to attain the higher levels of success in this life and in

the Hereafter. Alas! By shutting our spiritual engaged ears we have deprived ourselves from this Grace of Allah Subhana-Hu also.

1.12 WHAT IS THE SIRAT-E-MUSTAQEEM **الصِّرَاطَ الْمُسْتَقِيمَ**?

Sirat-e-Mustaqeem is the path of Jannat and Hidayah is the spiritual light to walk on it in the darkness of worldly ignorance. It is Islam as a whole and the same, has been the religion of all the earlier prophets of Allah also. It has two parts, the first is having a firm belief in the spiritual realities, and the second is “acting upon certain Do’s and Don’ts,” revealed in the Holy Quran from the Creator of worlds for the good of man in this life and the life Hereafter. In this respect the life of Muhammad, Rasool of Allah (صلى الله عليه وآله وسلم) is the ideal example for everyone. The following ayaat of *Surah Al-In’aam* 6(151-153) explain some features of the Right Path of life.

“(O! People) Come, I will rehearse what Allah has prohibited you from”:

Join not anything as equal with Him;

Be good to your parents:

Kill not your children on a plea of want; We provide sustenance for you and for them;

Come not near to shameful deeds, whether open or secret;

Take not life, which Allah has made sacred, except by way of justice and law:

Thus does He (Allah) commands you, that you may learn wisdom.

And come not near to the orphan’s property, except to improve it, until he attains the age of full strength;

Give measure and weight with (full) justice: No burden do We place on any soul but that which it can bear;-

Whenever you speak, speak justly, even if a near relative is concerned;

And fulfil the Covenant of Allah: (accepting Him only as your Rabb)

Thus does He commands you, that you may remember.

Surely, this is My Way, leading straight (الصِّرَاطَ الْمُسْتَقِيمَ),

Follow it, follow not (other) paths: They will scatter you about from His Path to Jannat:

Thus does He (Allah) commands you, that you may be righteous.

(Surah Al-Inaam ayaat 151-153)

The Right Path consists of the Right beliefs and Right deeds, some of which have been pointed out in the above quoted ayaat of Surah Al-In'aam. As said repeatedly the life of the Messenger of Allah (صلى الله عليه وآله وسلم) is the perfect practical source of guidance for every seeker of Truth. We should follow him blindly even if we fail to understand the wisdom sometimes.

1.13 WHO ARE THE BLESSED ONES?

Lest we miss Sirat-e-Mustaqeem, ayat 7 the last ayat of Surah Al-Fātihā especially points out to follow the people entitled, “The Blessed Ones” (انعمت عليهم). Who are they? Do such noble souls live in our times also? If so, how can we recognize them? These questions are important for every truth seeker.

First of all let us know that there is no period without them. Difference is relative only. The world will cease to exist without them. It is also not very difficult to recognize them. The criterion is that their company inspires in you the feeling of Allah and the love for His Messenger (peace be upon him).

However, in the rush of life, it may not be easy to recognize them. Therefore, as said earlier, we should simply keep our eyes on the glorious example of the Messenger of Allah (صلى الله عليه وآله وسلم) and his companions (رضى الله عنهم) and ponder in the Book of Allah for Guidance. Then, Insha Allah, “The Blessed Ones” will themselves reach to you to share their experiences and knowledge with you. But never forget that they are not the source of Hidaya but the beacon lights only. They are not the Path but the road signs only. The Path is Muhammad (صلى الله عليه وآله وسلم) and the Source is the Book of Allah, Destination being Allah Subhana-Hu. It passes through the Jannat.

1.14 WHO ARE THE CONDEMNED ONES?

In the last ayat of Surah Al-Fātihā, the Right Path is further clarified on the basis of contrast between the ‘Blessed Ones’ and the ‘Condemned Ones’. Lest we fall prey to the enticements of Shayateen, we must shun away from the company, ways and culture of the condemned ones and also of those who have gone astray. All hypocrites, non-believers and secularists fall in this category. Even those who walk in the extremities of Islam are the dangerous examples. Such misguided people

are in great numbers everywhere. Seekers of the path of Allah must be very careful between choosing friends. Muslims are advised not to make them friends, not to adopt their anti-Islamic customs and cultures nor marry them, and never depend upon them in difficulty. The Holy Quran warns the believers, that non-believers will not accept you as friends even if you seek for their friendship sincerely. (Surah Al-Imran ayaat 118-119) However, as long as they do not behave like enemies, queerly, you should not also cultivate enmity with them.

As for the ones who have gone astray (ضالين) the most obvious example of them is the so-called Christians who have left the true Monotheist path of the Prophet Hazrat Isa (Jesus Christ – PBUH) and say, he is the Son of God, and preach the doctrine of Trinity i.e. “Three in one, and one in three: The Father, The Son and The Holy Ghost”. Put together they call it God Head. However, there is no shortage of misguided people among the Muslims also. Thus to remain steadfast on the Right Path is not an easy thing. We must earnestly keep praying to Allah Subhana-Hu for His Guidance and Support, and thus repeatedly recite Surah Al-Fātihāh with its full scope in mind; especially ayaat 6 and 7. Acting upon the message therein, Muslim individually or collectively, must behave like mutually very caring and sharing brothers and sisters and remain united together as one Ummah.

As for the non-believers, Jews and the Christians, remain always very careful of them. They have been the architecture of the most of our disasters. Who will know more than Allah who says, **“O, You believers! Choose not disbelievers for your friends in place of believers. Would you give Allah a clear warrant against you (Surah An-Nisa Ayat 144)** Allah Subhana-Hu says:

“O, those who believe! Take not the Jews and Christians for friends. They are friends to one another. He among you who takes them for friends is (one) of them. Lo! Allah guides no wrong doing folks (Surah Al-Maida Ayat 51).

1.15 RECITATION OF SURAH AL-FATIHAH FOR THE SPECIFIC OBJECTIVE SUCH AS HEALING OF THE SICK

As pointed out in the introduction, Surah Al-Fātihāh is also called Surah Al-Shifa (شفا); the health giving Surah. Its solemnly repeated recitation is a cure for spiritual diseases as well as physical. Allah’s

Messenger (صلى الله عليه وآله وسلم) and his companions (صحابه) used to recite this Surah three or seven times over the sick, and then pray to Allah Subhana-Hu for his/her good health. Following their example if we also recite it with belief in its healing powers Insha Allah, the sick will get health.

It is reported in various books of Ahadith that Rasool of Allah (صلى الله عليه وآله وسلم) used to recite the Holy Quran with lot of stress on individual words; and sometimes he would stop at one ayat and keep reciting it many times. If you are reciting Surah Al-Fātihāh for a specific objective, then you should also repeatedly recite the ayat (اياك نعبدو واياك نستعين) with that objective in mind begging Allah for His Grace. Then similarly recite the last ayat asking for the guidance about the objective in mind.

At the end of the recitation of Surah Al-Fātihāh, the reciter and the listeners, all should say, “Aameen (أمين), which means **“May Allah accept our prayer!”**

It is reported by Abu Hurairah (رضي الله عنه) that the Messenger of Allah (صلى الله عليه وآله وسلم) said **“When Imam says, (in congregation prayers) غير المغضوب عليهم ولا الضالين (i.e. not the way of those who earn Your Wrath, nor of those who go astray); then you must say Aameen (أمين), for if one’s utterance of Aameen coincides with that of the angels, then his past sins will be forgiven” (Sahih Al-Bukhari 6/4475).**

ANNEXURE – 1.1

MIRACULOUS MATHEMATICAL BASE OF THE HOLY QURAN

Research conducted in the structure and arrangement of the Holy Quran into words, ayaat and Surah reveal an extraordinary mathematical marvel. Its letters, words, sentences and chapters are designed and arranged according to a very special mathematical code discovered in 1976 after the invention of high power computers. In its design, the number 19 holds the key position¹¹.

This number is typical in mathematics also. It is non-divisible by any number, consists of the first and the last integer of Arabic numerals, and if you add both numerals (9+1) it converges to 10 which converge to Unity (1+0=1). In the Holy Quran this number occurs only once in ayat 30 of Surah Al-Muddaththir where it is revealed that there are 19 guards on Hell fire. Thus the number “19” may have something to do with the Quranic security system also. If one attempts to make any change in the Holy Quran then this code will give the alarm bell.

When researchers started counting words and letters in the text of the Holy Quran with the help of computers, they were surprised to note that in many cases their number of occurrences were a straight multiple of 19. Initially they took it to be mere coincidence. But it was clearly more than a coincidence, as they fathomed the pervasive nature of the phenomenon throughout the Holy Quran. This obviously meant that the Holy Quran has been deliberately designed to fit the mysterious code of 19. But How?

This miracle starts with the very first ayat (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ) of the Holy Quran, which comprises of 19 letters.

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

Surprisingly it was discovered after count on computer that the constituent words of this ayat i.e. Ism (اسم) Allah (الله), Rehmaan (رحمن) and Raheem (رحيم) occur 19, 2099, 57, 114 times, respectively, in the main

¹¹ Rashid Khalifa, "The Quran, the Visual Presentation of a Miracle", Islamic Production, Arizona U.S.A. 1989

text of the Holy Quran and each of them is the straight multiple of 19 with the exception of the word Allah that occurs 2099 times i.e. $142 \times 19 + 1$. But it must be like that because Allah is above any formula (He is Indivisible). Balance of one in $(142 \times 19) + 1$ speak of His Unity.

But this proved only the tip of the iceberg. The Holy Quran consists of 114 chapters which is 19×6 . If you add all the Surah numbers from one to 114 (i.e. $1+2+3+\dots+110+111+112+113+114$) their sum total is 6555 which is also multiple of 19 i.e. $6555=19 \times 345$. It is also seen that only 113 *Surahs* begin with Bismillah. It is missing in Surah At-Tauba. But, as if to complete the formula, it is compensated in *Surah An-Naml* in which it occurs twice thus raising the total to 114 i.e. $19 \times 6 = 114$. Could that be a coincidence also?

Researchers were surprised to discover that the sum of the serial numbers of all Surah between At-Tauba (serial number 9, at the start of which Bismillah is missing) and An-Naml (serial number 27, which has two Bismillah) i.e. $9+10+11+\dots+26+27 = 342$, is also a multiple of 19. They also found the baffling fact that the number of all the words between the first Bismillah in Surah An-Naml and the second one is also 342 i.e. $342 = 19 \times 18$. All this could not be coincidental.

The First Revelation and number 19

Similar analysis of the first Revelation on the Messenger of Allah (صلى الله عليه وآله وسلم) proved that this mind boggling mathematical design is not limited to a few Surahs or a few words. It is a miracle of the Holy Quran for the 21st century Man who believes in Mathematical facts easily.

The First Revelation on the Prophet of Allah (صلى الله عليه وآله وسلم) was:-

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۝ اقْرَأْ ۝
رَبُّكَ الْأَكْرَمُ ۝ الَّذِي عَلَّمَ بِالْقَلَمِ ۝ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ۝

“Read! With Name of your Rabb – Who created Man from Alaq. Read, and your Rabb is the most Bountiful, Who taught by the Pen. Taught Man that, he knew not”. 96(1-5)

As can be seen, the Arabic text of this revelation consists of 19 words and 76 letters. Both numbers are a multiple of 19 ($76 = 19 \times 4$). Moreover, this revelation is part of Surah Al-Alaq, which is also composed

of a total 19 ayaat only. Surprisingly, in the overall arrangement of the Holy Quran, this Surah is placed at the 96th position out of the total 114 Surahs comprising of the entire Holy Quran. Thus, there happens to be 95 (19 x 5) Surahs before Al-Alaq, and 19 Surahs after (inclusive of Surah Al-Alaq) i.e. it is 19th from the end. Now prepare yourself for the most astonishing part: yes, the total sum of words comprising Surah Al-Alaq is another straight multiple of 19, $304=19 \times 16!!$

All this means that the author of this Book must have pre-planned in His mind that He would write a book whose letters, words, ayaat and chapters will be arranged in a mathematical way to conform to the number 19. But could any human author plan his book like this in those days? Had anyone before or after him, in any country of the world performed a similar feat? Then how did Muhammad (Peace be upon him) achieved it if you insist that he was the author of the Holy Quran?

The Miracle of Huroof-e-Muqattiaat (Special Initials)

Doubtless what has been narrated so far, sounds quite strange. Let's carry on with more amazing examples of the sophisticated mathematical arrangement used in the Holy Quran: in the surah which begin with certain Arabic alphabetic initials, known as Huroof-e-Muqattiaat (حروف مقطعات). For example, Surah Al-Baqarah begins with the letters $ا ل م$, Surah Yaaseen with $ي س$. Seven Surahs begin with letters $ح م$. Surah Qaaf begins with single letter $ق$, and Surah Al-Qalam with $ن$ only. Altogether fourteen Arabic letters have been used for this purpose which is exactly half of the total Arabic alphabets, arranged in fourteen different sets. If you add these numbers i.e. 14 (letters used as initials), 14 (different combinations) and 29 (number of Surahs beginning with these special initials), the total ($14+14+29$) is 57, again a multiple of 19!

Take the example which you can easily verify by simple counting also of Surah Al-Qalam. It begins with letter Noon $ن$ and number of all noons in this Surah is 133, which is 19×7 . Surah Araaf and Maryam are the two Surahs that begin with the letter $ص$. The number of times $ص$ in these two Surahs is 152, again $19 \times 8!$

In Surah Yaaseen, $يس$ (ي س), letter (ي) yaa occurs 237 times and letter (س) seen 48 times. Sum of these two letters $237 + 48 = 285$, is again (19×15) a multiple of 19!

Seven Surahs of the Holy Quran (40 to 46) begin with letter (ح م) Haa meem. Total occurrence of the letter (ح) Haa and letter (م) meem respectively, in these seven Surahs is 292 and 1,855, the sum of which is 2,147, also a multiple of 19 (19×113).

Surah Ash-Shu'raa (الشورى) number 42 begins with letters ح م ع س ق, while Surah Al-Qaaf begins with the letter ق. If you count the letter ق in these two Surah, it is found to occur 57 times in each Surah, ($57 = 19 \times 3$) for a total of 114 times, 19×6 !

What is more the sum total of letter ق, which is the first letter of the word Quran also, in every 19th ayat of all those Surah which consist of 19 or more ayaat in the whole of the Holy Quran, is 76, a multiple of 19!

Food for thought

Will we even then say, it is all coincidental, believe in the fact that the author of this book must be than Allah Subhana-Hu only. We know for sure that, Muhammad (Peace be upon him) never took formal education. He did not study mathematics, had no computers, no calculators. He had no time to rest in his life either. The Holy Quran was no ordinary book. It was an anthology of discourses from Allah Subhana-Hu over 23 years, most of the period either the Prophet (Peace be upon him) was under ferocious attack by his enemies or remained engaged in preaching of Islam and fulfilling the immense responsibilities of leadership of the nascent community of Muslims. However, all those who knew him, friends and foes, acknowledged him as an impeccably truthful and honest man. He never claimed that he was the author of the Holy Quran. On the contrary, he always said that the Holy Quran was revealed to him from the Creator of the universe.

It is a challenge to the nonbelievers. If it is not a revealed book then who could be the author of the Holy Quran? Who is that mathematician who built and designed such a large book on the basis of the intriguing mathematical code of the number 19? Even in this age of computers and information technology, such a feat is simply impossible to be performed. How did he do so? If ever they can get rid of their deep-rooted prejudices – it should immediately become obvious to them that the Holy Quran is not the work of only a human being. Beyond doubt it is the Revelation from the Creator of the worlds, the living miracle of the last of the messengers of Allah Subhana-Hu.

As for the question, what was the necessity of designing the Holy Quran in this intricate mathematical fashion, we may suggest that it was done in order to provide infallible mathematical proof for Man in the 21st century to believe in it as the true revelation from the Creator of the worlds. Alas! Still a large majority of the mankind is ignorant of this great truth. Of those who have known it, many simply say, 'strange, very strange, indeed', but do not approach it for guidance. The Holy Quran had predicted their such callous attitude in ayat 2 of Surah Al-Qaaf where it is said: **"So the nonbelievers say: This is a strange thing" 50(2)**. For them the noble Quran says:

"In their hearts is a disease, So Allah has increased their disease and for them is a painful punishment, (in the Hereafter) because of their lie". 2(10)

Thus the Holly Quran induces the Muslims not be discouraged or frustrated from the indifference or hostile attitude of the enemies of Islam. In reality they are enemies of themselves only. Let us earnestly pray for them also, for the guidance on the Right Path.

May Allah save all of us from the Hell Fire. Aameen!

ANNEXURE - 1.2

THREE PHASES OF EXISTENCE

Attributes of Allah Subhana-Hu as Rabb, Ar-Rahmaan, Ar-Raheem and Maalik-e-Youm-id-Din highlighted in the first four ayaat of Surah Al-Fātihāh invite our attention to our journey throughout the Time-Space continuum i.e. Pre-Universe, Present Universe and Post-Universe phases of existence.

The first phase began in the infinity of the Pre-Universe when everything was frozen in the Design (لوح محفوظ) of Allah. Hardware was yet to come. This was the State ZERO of existence (State of Death) wherein nothing, and everything are at the same point, the depository of all the “Positives” and the “Negatives”, in equal amount, all matter and anti-matter was together in the zero of the Pre-Universe state with no manifestation. It was not a material world, rather spiritual world. Allah being always there, So there is also His spiritual creations in that hidden world. For example, the Angels, (ملائكه) Jinn (جن) and Human Spirits (انسان) were the inhabitants of the Pre-Big Bang Software World. The present four-dimensional material world is only the visible manifestation of that hidden reality. At the time of death, we go back into the hidden dimensions of the Pre-Universe to reappear in the physical form after Resurrection.

The present phase of the Universe is the hardware state of the Pre-Universe software state, existing in parallel to each other. In Surah Ar-Rahmaan ayat 7, Allah Subhana-Hu says, “**He raised the heavens and set the order and balance thereby**”. So the present dynamic phase of order and evolution of the universe is the visible manifestation of the Compassion, Love and Beauty of the Creator as the reflection of His attributes of Ar-Rahmaan, Ar-Raheem,

Youm-id-Deen is the phase of Resurrection when the present order of existence would temporarily be annihilated to reappear in the shape of the Grand New Order of Eternity. In that world the re-born creatures will continue carrying the memory of their past deeds. Those who had qualified the test of earthly life will go to Jannat and those who failed, will fall into Jahannam (Hell). Thus Jannat and Jahannam in the software form are made by Man for himself during his earthly life. If we want Jannat we should keep our face towards Allah only, as He says;

“And call not unto any other god along with Allah, There is no god but Allah. Everything will perish except His Countenance, Unto Him you will be brought back” 28(88) (For detail please see Ref¹²)

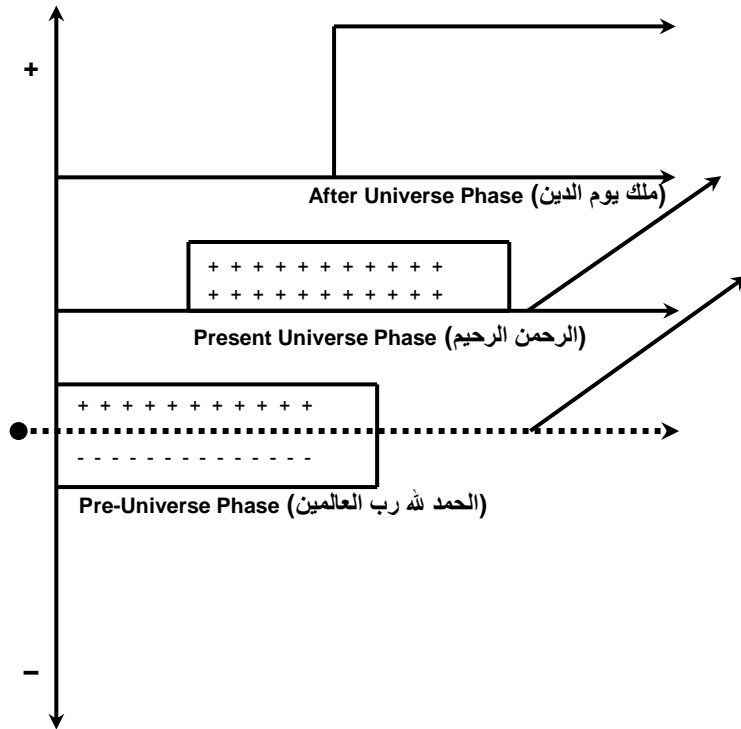


Fig. 4: Three stages of Existences

¹² S. B. Mahmood, 'Doomsday and Life after Death' – 1987, Holy Quran Research Foundation, Islamabad.

سُورَةُ يٰسٖن

SURAH YAASEEN

The Holy Quran, Surah 36

Revealed in Makkah has 83 Ayaat

With the name of Allah, AR-Rahman Al-Raheem.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
1. Ya Seen (O! The best of the Mankind)	یٰسٖن ۱
2. By the Quran-ul-Hakeem, The Most Wise (full of wisdom),	وَالْقُرْآنِ الْحَكِیْمِ ۲
3. Indeed! (O Muhammad) You are, surely, of the Messengers (of Allah),	اِنَّكَ لَمِنَ الْمُرْسَلِیْنَ ۳
4. On the straight path of (Islam, the religion of all the earlier prophets)	عَلٰی صِرَاطٍ مُّسْتَقِیْمٍ ۴
5. Revealed from (Allah) All-Powerful– Ever Merciful.	تَنْزِیْلِ الْعَزِیْزِ الرَّحِیْمِ ۵
6. That you may warn the people (of the world) whose forefathers were not admonished. So they are ignorant unaware of the right path.	لِنُنذِرَ قَوْمًا مَّا اُنذِرَ اَبَاؤَهُمْ فَهُمْ غٰفِلُوْنَ ۶
7. (By their rejection of your preaching), Indeed the Word has already proven true for most of them; So They will not believe.	لَقَدْ حَقَّ الْقَوْلُ عَلٰی اَكْثَرِهِمْ فَهُمْ لَا یُؤْمِنُوْنَ ۷
8. Indeed (due to their arrogance) We have put iron collars on their necks. They are up to their chins. So their heads are raised high (they are stiff necked).	اِنَّا جَعَلْنَا فِیْ اَعْنَاقِهِمْ اَغْلَالًا فَهِيَ اِلَى الْاَذْقَانِ فَهُمْ مُّقْمَحُوْنَ ۸

<p>9. And(in consequence to their attitude) We have set up a wall before them, and a wall behind them . Then We have covered them from top also; So they are now incapable to see (the Reality).</p>	<p>وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَعْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ ﴿٩﴾</p>
<p>10. And so it is all the same for them, now whether you warn them, or you warn them not, they are not going to believe.</p>	<p>وَسَوَاءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿١٠﴾</p>
<p>11. Indeed; you can admonish him only who is prepared to accept the Reminder (has a degree of belief in his heart), And is fearful of the Most Gracious (Allah) Unseen;So give him the glad tidings of forgiveness(of Allah) and (in the Hereafter) of a generous reward (in the Paradise).</p>	<p>إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَ خَشِيَ الرَّحْمَنَ الْغَيْبَ ۚ فَبَشِّرْهُ بِغُفْرَةٍ وَّ أَجْرٍ كَرِيمٍ ﴿١١﴾</p>
<p>12. Surely, We give life to the dead, And We record that which they send forward, and the effects which they leave behind them. And everything is computed in the Imam-e-Mubeen (Forward comprehending Recording system of Allah) (Divine computer system).</p>	<p>إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَرَهُمْ ۗ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ ﴿١٢﴾</p>
<p>13. And cite for them the case history of the community of a Township; where there came to it the Messengers (of Allah).</p>	<p>وَاضْرِبْ لَهُم مَّثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ ﴿١٣﴾</p>
<p>14. When (first) We sent to them two (Messengers), they belied both of them. Then We strengthened them by a third. So they said (to them) We have</p>	<p>إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُم</p>

been sent to you (from Allah).	مُرْسَلُونَ ﴿١٣﴾
15. They said. "You are no more than human beings like us". And Ar-Rahmaan (The Most Gracious) did not reveal anything. You are nothing but liars only.	قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا وَمَا أَنْزَلَ الرَّحْمَنُ مِنْ شَيْءٍ لَإِنْ أَنْتُمْ إِلَّا تَكْذِبُونَ ﴿١٥﴾
16. They said, "Our Rabb knows (we are not liars) indeed we are sent to you (as His Messengers),	قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ لَمُرْسَلُونَ ﴿١٦﴾
17. And our responsibility is not but to deliver the Message clearly.	وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ الْمُبِينُ ﴿١٧﴾
18. They said, We consider you bad omen. Unless you refrain from (preaching), we shall certainly stone you, And surely inflict upon you painful punishment.	قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ لَئِن لَّمْ تَنْتَهُوا نَرْجِمَنَّكُمْ وَنَحِيطَنَّكُمْ مِنْكُمْ عَذَابٌ أَلِيمٌ ﴿١٨﴾
19. (Messengers) said, "Your bad omen is with you, Have you not been admonished (so far)? But you are a people who have crossed all limits!	قَالُوا طَائِفُكُمْ مَعَكُمْ ط آيِنُ ذِكْرِكُمْ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ﴿١٩﴾
20. A man came from the other end of the city, saying, "O my people, follow the Messengers":	وَجَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ يَسْعَى قَالَ يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ ﴿٢٠﴾
21. Follow those who do not ask you for any reward in return And (also)	اتَّبِعُوا مَنْ لَا يَسْئَلُكُمْ أَجْرًا وَ

they themselves are rightly guided.	هُم مُّهْتَدُونَ ﴿٢١﴾
22. (As For Myself) Why should I not worship the one Who initiated me, and to Him is your ultimate return?	وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي وَالِيهِ تُرْجَعُونَ ﴿٢٢﴾
23. Shall I take, besides Him (powerless gods)? If the Most Gracious One (Ar-Rahmaan) intends me harm, their intercession will not help one bit, Nor can they rescue me.	ءَاَتَّخِذُ مِنْ دُونِهِ آلِهَةً إِنْ يُرِدْنِ الرَّحْمَنُ بِضُرٍّ لَّا تُغْنِي عَنِّي شَفَاعَتُهُمْ شَيْئًا وَلَا يُنْقِذُونِ ﴿٢٣﴾
24. "Surely, then I would be in total chaos".	إِنِّي إِذًا لَفِي ضَلَالٍ مُّبِينٍ ﴿٢٤﴾
25. "Verily! I have believed in your Rabb so listen to me please!"	إِنِّي آمَنْتُ بِرَبِّكُمْ فَاسْمِعُونِ ﴿٢٥﴾
26. (As he embraced martyrdom soon after his death) he was told, "Enter Paradise". He said, "Oh, I wish my people knew this!	قِيلَ ادْخُلِ الْجَنَّةَ ﴿٢٦﴾ قَالَ يَلَيْتَ قَوْمِي يَعْلَمُونَ ﴿٢٧﴾
27. That my Rabb has forgiven me, and made me among the honoured ones!	بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ ﴿٢٨﴾
28. And we did not send down upon his people, after him, any army from the heaven, nor were we to send down any.	وَمَا أَنْزَلْنَا عَلَى قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ مِنَ السَّمَاءِ وَمَا كُنَّا مُنْزِلِينَ ﴿٢٩﴾

<p>29. All it took was one single blast, where upon they were stilled (like extinguished coals).</p>	<p>إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خِدُونٌ ﴿٢٩﴾</p>
<p>30. How sorry is the condition of the people! Every time a Messenger was sent to them, they always mocked at him,</p>	<p>يَحْسِرَةً عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِّن رَّسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٣٠﴾</p>
<p>31. Did they not see how many generations before them we annihilated? Verily, they will not return to them.</p>	<p>أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ ﴿٣١﴾</p>
<p>32. And surely, all of them shall be summoned before Us.</p>	<p>وَإِنْ كُلُّ لَمَامٍ جَبِيحٌ لَّدَيْنَا مُحْضَرُونَ ﴿٣٢﴾</p>
<p>33. One sign (of Resurrection from the physical world) for them is in the dead earth. We gave it life and we produced from it grains, so out of it they eat.</p>	<p>وَآيَةٌ لَهُمُ الْأَرْضُ الْمَيْتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَبِهِ يَأْكُلُونَ ﴿٣٣﴾</p>
<p>34. And we set up therein gardens of date palms and grapes, and We cause springs to gush out therein:</p>	<p>وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّن تَنْخِيلٍ وَ أَعْنَابٍ وَفَجْرْنَا فِيهَا مِنَ الْعُيُونِ ﴿٣٤﴾</p>

<p>35. That they may eat its fruit, and they have not made them by their own hands. Would they not then be thankful?</p>	<p>لِيَأْكُلُوا مِنْ ثَمَرِهِ ۗ وَمَا عَمِلَتْهُ أَيْدِيهِمْ ۗ أَفَلَا يَشْكُرُونَ ﴿٣٥﴾</p>
<p>36. Glory be to the One Who Created pairs of all kinds of things, which the earth grows, as well as in their own selves, and of that which they do not even know.</p>	<p>سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ ﴿٣٦﴾</p>
<p>37. And another sign for them is the night, We draw forth it from the day, whereupon they are in darkness.</p>	<p>وَآيَةٌ لَهُمُ اللَّيْلُ ۖ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلِمُونَ ﴿٣٧﴾</p>
<p>38. And the Sun keeps running to its destination constantly, That is the Design, of the All-Almighty, the All-Knowing.</p>	<p>وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ۗ ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٣٨﴾</p>
<p>39. And the Moon We ordained its course in phases, till it returns like an old curved sheath.</p>	<p>وَالْقَمَرَ قَدَرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ ﴿٣٩﴾</p>
<p>40. It is not permitted to the Sun, to catch up the Moon, nor does the night precede the day, and everybody (heavenly bodies) keep floating in their fixed orbits.</p>	<p>لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ القَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ ۗ وَ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٤٠﴾</p>
<p>41. And another sign for them is that We carried over their offspring in</p>	<p>وَآيَةٌ لَهُمُ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي</p>

the loaded ship (Ark);.	الْفُلْكِ الْبَشْحُونِ ﴿٣١﴾
42. And we created for them like thereof, other (inventions) whereupon they ride (aeroplanes, automobiles, hovercrafts etc.).	وَخَلَقْنَا لَهُمْ مِنْ مِثْلِهِ مَا يَرْكَبُونَ ﴿٣٢﴾
43. And if We will, We could drown them, And their screaming would not be of any help for them; nor could they be saved;	وَإِنْ نَشَاءُ نَغْرِقْهُمْ فَلَا صَرِيحَ لَهُمْ وَلَا هُمْ يُنْقَذُونَ ﴿٣٣﴾
44. Indeed we shower them with our Mercy, and we let them enjoy for a while.	إِلَّا رَحْمَةً مِنَّا وَمَتَاعًا إِلَىٰ حِينٍ ﴿٣٤﴾
45. And when it is said to them: “Be mindful of what is before you and behind you that you may attain Mercy. (They withdraw)	وَإِذَا قِيلَ لَهُمُ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ ﴿٣٥﴾
46. No matter what kind of sign comes to them out of the signs of their Rabb, they constantly disregard it.	وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ﴿٣٦﴾
47. And when they are told, “Spend out of that which Allah has provided you with”; disbelievers say to those who believe, “Why should we feed them, if Allah wishes, He would have fed	وَإِذَا قِيلَ لَهُمُ أَنْفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ ۗ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا ۗ أَنْطَعِمُ مَنْ لَوْ

<p>them.”?</p> <p>You are in nothing but really far astray”</p>	<p>يَشَاءُ اللَّهُ أَطْعَمَهُ ۗ إِنَّ أَنْتُمْ إِلَّا فِي ضَلِيلٍ مُّبِينٍ ﴿٣٤﴾</p>
<p>48. And they say: When shall this promise (of Doomsday and Resurrection) be fulfilled, if you are truthful?</p>	<p>وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٨﴾</p>
<p>49. (When it comes) All that they will see, will be not but one single blast (shout); that shall seize them, while they will be disputing (about it)!</p>	<p>مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّصُونَ ﴿٣٩﴾</p>
<p>50. (It will be so sudden) that they will not even have time to make a will, nor shall they return to their families.</p>	<p>فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَى أَهْلِهِمْ يَرْجِعُونَ ﴿٥٠﴾</p>
<p>51. (Finally trumpet of Resurrection) will be blown, whereupon they will rush out from their depositories to their Rabb.</p>	<p>وَنُفِخَ فِي الصُّورِ فَاذَاهُمْ مِّنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ ﴿٥١﴾</p>
<p>52. They will say, “O, Woe to us! Who resurrected us from the state of our death” (They will be told), this is what the Most Gracious had promised; And the messengers had spoken truly!</p>	<p>قَالُوا يَا وَيْلَنَا مَن بَعَثَنَا مِن مَّرْقَدِنَا ۚ هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ ﴿٥٢﴾</p>
<p>53. It shall be but one single blow (shout), whereupon they shall all be summoned before Us!</p>	<p>إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ﴿٥٣﴾</p>

<p>54. On that Day (they will be told), "No one will be wronged in the least. You will be paid not but for whatever you used to do".</p>	<p>فَالْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْئًا وَلَا تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ﴿٥٣﴾</p>
<p>55. Surely, the dwellers of Paradise will be, on that Day, happily busy.</p>	<p>إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ فَكِهِونَ ﴿٥٥﴾</p>
<p>56. They and their spouses will be enjoying comfortable furnishing in pleasant shades.</p>	<p>هُمُ وَأَزْوَاجُهُمْ فِي ظِلِّ عَلَى الْأَرَائِكِ مُتَّكِفُونَ ﴿٥٦﴾</p>
<p>57. For them therein will be fruit (of their like), They will have anything they ask for.</p>	<p>لَهُمْ فِيهَا فَاكِهَةٌ وَلَهُمْ مَا يَدَّعُونَ ﴿٥٧﴾</p>
<p>58. 'Peace' shall be the greeting (for them) from the Rabb (of everything) who is the Most Merciful.</p>	<p>سَلَامٌ قَوْلًا مِّن رَّبِّ رَحِيمٍ ﴿٥٨﴾</p>
<p>59. (It will be said to the sinners): And O! Guilty ones; Be you separated today!</p>	<p>وَأَمَّا زُوا الْيَوْمَ أَيُّهَا الْمَجْرُمُونَ ﴿٥٩﴾</p>
<p>60. Did I not covenant with you, O! Children of Adam, that you shall not submit to the devil; Surely, he is your most ordent enemy.</p>	<p>أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٦٠﴾</p>
<p>61. And you should worship Me (alone),That this is the straight</p>	<p>وَأَنْ أَعْبُدُونِي هَذَا صِرَاطٌ</p>

path.	مُسْتَقِيمٌ ﴿٢١﴾
62. And certainly, he has misled multitudes of you. Did you not possess any wisdom?	وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا أَفَلَمْ تَكُونُوا تَعْقِلُونَ ﴿٢٢﴾
63. This is the Hell that was promised for you!	هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ ﴿٢٣﴾
64. Today, you enter into it, because of what you used to deny.	إِصْلَوْهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٢٤﴾
65. On that Day we shall seal their mouths, And their hands will speak to us, And their feet shall bear witness as what they used to do.	الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَ تُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ ﴿٢٥﴾
66. And if We will, We can certainly wipe out (blind) their eyes; Then, even if, they struggle for the path, How then they would see it?	وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَىٰ أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنَّىٰ يُبْصِرُونَ ﴿٢٦﴾
67. And if We will, We can certainly freeze them in their places, Then even if they try, they would not be able to go forward, nor could	وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَىٰ مَكَانَتِهِمْ فَمَا اسْتَطَاعُوا مُضِيًّا

they turn backward.	وَلَا يَرْجِعُونَ ﴿٦٤﴾
68. And whomever We give long life We revert him in creation (Weaken after strength) Will they not then understand?	وَمَنْ نُعِمْ بِهِ أَهْلًا وَمَنْ نُنَكِّسْهُ فِي الْخَلْقِ أَفَلَا يَعْقِلُونَ ﴿٦٨﴾
69. And we did not teach him (the Messenger) poetry, It is not worthy of him, This is but a reminder – a profound Quran:	وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ ۗ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُّبِينٌ ﴿٦٩﴾
70. To warn everyone alive, And that the word (charge sheet) may be proved over the non-believers (in the Hereafter).	لِيُنذِرَ مَنْ كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ ﴿٧٠﴾
71. Have they not seen that We created for them among the things done especially with Our own Hands, livestock that they own?	أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَامًا فَهُمْ لَهَا مَالِكُونَ ﴿٧١﴾
72. And We have subdued these livestock for them. So some of them they ride and some they eat:	وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ ﴿٧٢﴾
73. And therein for them are (other)benefits as well as drinks. Will they not then be thankful?	وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبٌ ۗ أَفَلَا يَشْكُرُونَ ﴿٧٣﴾

74. And they set up besides Allah other gods, (In the hope) perhaps they might be helped by them.	<p>وَ اتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لَعَلَّهُمْ يُنصَرُونَ ٤٧</p>
75. They cannot help them, (On the contrary) they will be brought forward as a host against them (the worshiping of false gods on the Day of Judgment).	<p>لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُنُودٌ مَحْضُرُونَ ٤٥</p>
76. So let not their speech, then, grieve you , verily, We know what they conceal and what they reveal.	<p>فَلَا يَحْزِنَكَ قَوْلُهُمْ إِنَّا نَعْلَمُ مَا يُسْرُونَ وَمَا يُعْلِنُونَ ٤٦</p>
77. Does the human being not see that We created him from Nutfa (Cell made of the male sperm and the female egg).Then behold! He turns into an open adversary!	<p>أَوَلَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ ٤٤</p>
78. And he has struck for Us a similitude,(false argument) And forgot his own creation: He says; “Who shall resurrect the bones after they are rotted and become dust?”	<p>وَ ضَرَبَ لَنَا مَثَلًا وَ نَسِيَ خَلْقَهُ ٤٥ قَالَ مَنْ يُحْيِي الْعِظَامَ وَ هِيَ رَمِيمٌ ٤٨</p>
79. Say, He shall resurrect them , Who originated them for the first time! And He is the All-knower of every creation!	<p>قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ ٤٦ وَ هُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ٤٩</p>
80. He is the One Who produced for you fire from the green tree, So	<p>الَّذِي جَعَلَ لَكُمْ مِنَ الشَّجَرِ</p>

<p>from it you get fuel to burn (for heat and light).</p>	<p>الْأَخْضِرِ نَارًا فَإِذَا أَنْتُمْ مِنْهُ تُوقَدُونَ ﴿٨٠﴾</p>
<p>81. Is not the One, Who created the heavens and the earth, able to create the like thereof? Yes, indeed! And he is the Supreme Creator, the All Knower!</p>	<p>أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَدِيرٍ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ ۚ بَلَىٰ ۚ وَهُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٨١﴾</p>
<p>82. Surely, His command, when He intends a thing, is only to say to it “Be” and it is!</p>	<p>إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٨٢﴾</p>
<p>83. So glorified be the One, (exalted about all that they associate with Him), in Whose hands is the dominion of everything: and unto Him you shall be returned.</p>	<p>فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٣﴾</p>

36.1 INTRODUCTION

Surah Yaa-Seen is a forceful Reminder of the true faith in Allah Subhan-Hu, The Life Hereafter, The Holy Quran and in the Last Messenger of Allah, May Allah's blessing and peace be upon him (صلى الله عليه وآله وسلم). In highly impressive manner, this surah highlights struggle between right and wrong, highlight the forces of evil and good that always cultivate success of the goodness. It also highlights that earthly life is having limit and test period of his test via salvation. If he ... he will go back to Jannah the loser will go to Jahanam along with his salvation.

Messenger of Allah (صلى الله عليه وآله وسلم) is reported to have said, ***"Sura Ya Seen is the heart of the Quran". (Masnad Ahmed)***. Beyond doubt it is true spiritually but we also have seen that it is true physically also. In the physiology of man, position of the heart is at about 74% of overall height of a person. In the body of the Holy Quran Surah Yaa-Seen is also positioned in para 22 and para 23, out of 30, which percentage wise is almost the same 74%. It is indeed one of the mathematical wonders of the Holy Quran, because in those days people did not have the means of such measurements. According to another Hadith (Masnad Ahmed) the Messenger of Allah advised, "Recite surah Yaa-Seen to the dying ones among you as it helps their soul to leave the body easily. It depicts the complete picture of the life here after, to remind both the dying and the living of their journey to Eternity. A careful reading and thoughtful analysis of this sura should help in deciding the right path in life.

36.2 THE MOST EXALTED ONE

The Surah begins with the letters Yaa-See يس called Haroof-e-Muquattat. Although meanings are not well defined yet the Ayaat following it clearly show that Yaa-Seen addresses to Muhammad, the Prophet of Allah (صلى الله عليه وآله وسلم), "O, the Most Exalted One Among the Mankind".

As for the Haroof-e-Muqqatiat, they are the mindboggling mathematical miracle of the Book of Allah¹³ first came to light in 1976 and since then research work has revealed more startling discoveries. These are letters and words of the Holy Quran that are arranged in a certain

¹³ Sultan Bashir Mahmood, "The Challenge of Reality" Darul Hikmat International, Islamabad

mathematical way, when counted these are generally a factorial of No.19. For example, if you count in this sura the letter “Ya” it occurs 237 times while the letter Seen occurs 48 times only. The total of 285 ie (237+48) is a multiple of 19, the common denomination of the Holy Quran.

36.3 THE LIVING MIRACLE

The second Ayah, **وَٱلْقُرْءَانَ ٱلْحَكِيمَ** ۝ is a reminder to the grandeur of the Holy Quran by calling it , the Most Wise. (“Al Hakim”) This word is one of the attributes of Allah Subhana-Hu. Thus title of Al Hakim, of the Holy Quran indicates that it has a living personality of its own. It is the living “Word” of Allah, If you treat it like that it will respond you more than a friend. If you don’t pay attention, it will neglect you also. If you ask him for advices it will open up its wisdom to you like a generous companion.

The third and fourth Ayaat **إِنَّكَ لَمِنَ ٱلرَّسُولِينَ** ۝ **عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ** ۝ **“Indeed, you are surely among the messengers of Allah, on a path straight”** is the reminder for mankind about the status of Muhammad as the final Prophet of Allah. Before him Allah had sent more than one hundred and twenty four thousand prophet in the world to teach all nations in all the lands. Muhammad (PBUH) is the last of them to complete the guidance with an everlasting message of mankind till Dooms day to lead mankind to Jannat. So earlier Revelation were been abrogated by the Holy Quran.

It had the Most Powerful influence on the world. Teaching of the Holy Quran inspired Muslims for the developments in science and technology, a fact acknowledged by even many non-Muslim scholars. Even today, more than one forth of the humanity believes in it as the true Word of the Creator of the Universe; With each passing day more and more people are benefitting from its light. A new miracle is happening now. Science and mathematics are emerging as the living evidence of the Divine Origin of the Holy Quran and the truthfulness of the Man on whom it was revealed.

Ayat 5 **تَنْزِيلَ ٱلْعَزِيزِ ٱلرَّحِيمِ** ۝ “Revealed from (Allah) All-Powerful– Ever Merciful” reminds us that Revelation of the Quran is a gift of Allah for mankind, a source of blessing for all times to come. As said in ayat 4 it is the right path for man, which takes him Jannat. Muhammad, the Messenger of Allah (صلى الله عليه وآله وسلم) is the living embodiment of its

teaching. Thus he will never say for anything until and unless he himself do it first demonstrated in the teachings of the Holy Quran by his own example. Alas! most of the mankind doesn't realize it and thus fall in the Hell due to their ignorance of the Holy Quran and inherited prejudice against the Holy Prophet (صلى الله عليه وآله وسلم).

36.4 PURPOSE OF HE REVELATION

Religions of the most of the people are inherited from their forefathers like the worldly good. We are Muslims because our parents were Muslims. Somebody else is Hindu or Christian for the same reason. Purpose of the prophethood of Muhammad (May peace and blessing of Allah be upon him) and of the revelation of the Holy Quran upon him is to introduce with the Divine guidance to mankind, giving them the choice without compulsion, lest they fall prey to enticement of Shaytan (Devil) and lose the path of the Paradise. All the earlier prophets of Allah had been sent for the same objective, with the same religion, ie Islam. When their teachings were forgotten or changed, Allah sent new Prophets in their place for renewal, Last of all He sent Muhammad (PBUH) about 612 years after Jesus Christ (PBUH). He was assigned the job to freshly teach mankind the religion of Allah, since their fore fathers had forgotten the teaching of their Prophets. It is evident from ayaat 5, 6.

“It is a Revelation from (Allah) the All-Powerful – the Most-Merciful, that you may warn the people whose forefathers have not been admonished, so they are ignorant, unaware of the Truth”.36(5-6)

Most of the mankind maybe divided in the following four general categories

1. **Momineen:-** (Believers). Those who accept the truth on their own choice.
They love it and are keen to propagate the message of Islam to the rest of mankind. This is the way of the Prophets of Allah Subhana Hu. For this service they will be highly rewarded in the Hereafter.
2. **Ghafilteen:-** (Ignorant, Unaware). Those who have not received the Truth of Islam, and thus follow their inherited beliefs from their forefathers. They will be judged according to intention under guidance of what they had inherited, and how did they act upon?

3. **Kafireen:-** (Disbelievers). They are those who were offered the Truth of Islam convincingly but refused it arrogantly. They will be punished for their disbelief. Since they will-fully reject the Truth .Their good deeds will have no weight in the Hereafter.
4. **Munafiqeen:-** (Hypocrites). Those who do not believe in Islam but join the believers for worldly gains only. They are the worst of the lot and shall be punished painfully for the disbelief as well as the deception.

Duty of every believer is to propagate and offer Islam to all, especially the ignorant ones, lovingly with convincing argument. Indeed the greatest service to humanity is to show them the Right Path leading to Paradise and thus help them escape from the Hell fire. This is sunnat (Practice) of Rasool-ul-Allah (صلى الله عليه وآله وسلم), and obligatory duty of every believer. In surah Raad (رعد) ayat 40 Allah has commanded. **“For you is to deliver the Message, for Us (Allah) is to account for”**.

36.5 INCORRIGIBLE LOT

Question may be asked about ayaat 5-6 who are those whose fore father has not been served warning? Looking into the history of prophets, the ayaat 5-6 refer to all people except Bani-Isreal.To them Allah Subhana Hu had sent His Prophets one after the other but they generally rejected them . For example they rejected belief on Hazrat Isa (PBUH),who was a Bani-Israeli.As advised in ayaat 7 to 10 they are the incorrigible lot . Ayat 7-8 particularly describe their mental state. They are proud, haughts, self righteous people who look down upon other people and thus have lost the ability to learn from others.

36.6 CONSEQUENCES OF REFUSAL

Consequences of the deliberate refusal of Truth are spiritually catastrophic. As pointed out in ayat 7 eventually Shaitaan takes over them from all sides and man’s ability to walk on the Right Path is totally impaired and paralyzed. Ayaat 7-8 describe their state of mind.

(By their rejection of your preaching), Indeed the Word has already proven true for most of them; So They will not believe. Indeed (due to their arrogance) We have put fetters on their necks. They are up to their chins. So their heads are raised high (they are stiff necked). 36(7-8)

The first sign of their disease is their show of false pride in the culture and customs of their forefathers. They are not prepared to listen to any logic or advice against them. As pointed out in ayat 9 due to their insolence, arrogance and irrational refusal their minds are shut in their ignorance. It becomes their destiny.

وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ ﴿٩﴾

And(inconsequence to their attitude) we have set up a wall before them and a wall behind them. Then we have covered them from top also . So they are now incapable to see (the reality).

36.7 ECONOMY OF EFFORTS

Ayat 10 shows that no amount of advice on preaching can work upon the obstinate people. **“It is the same weather you warn them or not, they are not going to believe”.** 36(10) In the sura Baqrah ayat 7 their state of mind is described, **“Allah has sealed their hearts (mind), and their hearings and their eyes are veiled. They will incur severe retribution”.**2(7) Thus ayah 36(10) contains a great lesson for the preachers and leaders of reformation movements. They must try to spread the message of Truth but not waste time on diehard disbelievers. Leave them to their destiny and concentrate your efforts on those who are prepared to listen to you, as advised in ayat 11.

Indeed; you can admonish him only who is prepared to accept the Reminder (has a degree of belief in his heart), And is fearful of the Most Gracious (Allah) Unseen;So give him the glad tidings of forgiveness(of Allah) and (in the Hereafter) of a generous reward (in the Paradise).36(11)

36.8 PROPAGTION OF ISLAM

Rasool-Allah (PBUH), being the Messenger of Allah to all Mankind, and offered Islam to Jews, but as advised , he concentrated his efforts on first of all towards Arabs. Latter after truce of Hudaibia, when Muslim could move about freely due to stoppage of hostilities with Quraish and Arab tribes , he started sending letters to be rulers of different parts of the world , through his envoys . According to Hameed ullah¹⁴ , he worte

¹⁴ . Hameedullah.....

over 150 letters in next five years around Arabia. Those included emperors of Rome and Faras the two super power of the day .

Following his example in the light of ayaat 1-10 of Surah Yaaseen, A is now duty of all Muslims to offer Islam wisely to fareast countries. Fareast people like Chinese, Korean, Japanese, also Russians and South Americans. InshAllah as we get the feel for Surah Yaaseen, Islam will be getting a lot of welcome from those new lands.

36.9 REALITY OF LIFE

Reality of life is pointed out in ayat 12.

Surely, We give life to the dead, And We record that which they send forward, and the effects which they leave behind them. And everything is computed in the Imam-im-Mubeen (Forward comprehending Recording system of Allah)(Divine computer system).36(12)

Prior to our earthly birth our soul was frozen in the state of death, then Allah gave it a living body for interaction with material world and freedom to choose between the right and wrong for a predetermined period over the earth. Also each one is given a test paper for solving about the Do'es and the Don'ts to qualify for the higher stages in the Hereafter. Allah the most compassionate one, sent His prophets with the message to teach mankind how best to live this life,that got better in the Hereafter. He also established a special system of recording the deeds, and thoughts of each one of us, and also the after effects of the deeds. This job is assigned to two angels stationed on each person as lifelong companion, Here and in the Hereafter. This record of us is computed in a very special Book called "Imam-im-Mubeen" (امام مبین)

One must understand from ayat 12 that result of our actions is not limited to the immediate outcome of what we did. Every action has a reaction, and that reaction in turn produces a chain of "cause and effects". Impact of some of these may be more lasting than the others but there is hardly any single-effect action. Even simple act of telling some one to do something can initiate a chain of events. Allah Subhana Hu tells us in ayat 12 that this chain of cause and effect, each action is also being compiled along with.

This ayat 12 is a warning to everyone to be mindful of what we plan, utter, or do. Good deeds are like bank deposits which earn handsome profit with time for those who were guided by you as the right path, at later they themselves become the good.

Bad deeds are like a debt which goes on increasing with time. As both the profit and loss are being computed in the bank record. Likewise on the 'Day of Judgment' we may come across unexpected surprises. For maximum gains and minimum losses we should try to do things more useful and of more lasting effects. The first of these is to train and educate your children and inculcate in them the Islamic manners. Then you will be rewarded automatically for their good deeds. Among the good deeds in Islam helping the orphans and poor to stand on their own feet, is another greatly rewarding act of charity. On the other hand acts of injustice and immoral practice will have grave negative impact in the overall result sheet on the Day of Judgment. Let us never forget that whatever we do today its effects on tomorrow are also being computed as part of the overall result.

As regards how the deeds are recorded and computed it should be not very difficult to comprehend in this computer age. If Man with the invention of computers, internet, e-mail, sms facilities can now maintain the record of all type of information. Why can't Allah do so who is the Creator of all of us and who taught man to make all these inventions How does He do so? It is simple. The Messenger of Allah told that our own body on the earth we live on will be witness over us. Even single atom of us and our environment is the record keeper over us

36.10 CASE HISTORY - REJECTION OF TRUTH

SURAH YAASEEN

Principles highlighted above are being illustrated in the following ayaat (13-19) with case history of a righteous man.

And cite for them the case history of the community of a Township; where there came to it the Messengers (of Allah). When (first) We sent to them two (Messengers), they belied both of them. Then We strengthened them by a third. So they said (to them) We have been sent to you (from Allah). They said. "You are no more than human beings like us". And Ar-Rahmaan (The Most Gracious) did not reveal anything. You are nothing but liars only. They said, "Our Rabb knows (we are not liars) indeed we are sent to you (as His

Messengers), And our responsibility is not but to deliver the Message clearly. They said, We consider you bad omen. Unless you refrain from (preaching), we shall certainly stone you, And surely inflict upon you painful punishment. (Messengers) said, “Your bad omen is with you, Have you not been admonished (so far)? But you are a people who have crossed all limits!

This case history describes the response of the majority of people to their well-wishers. Who can be more well-wishers of the people than the Messengers of Allah?

36.11 BAD LUCK IN ARROGANCE

As it happens when people transgress in evil, even after they have been warned, then Allah sends upon them different types of punishments as warning. May be they regret and turn right. When the people of the said town in this case history rejected the Messengers of Allah and instead, increased in their corruption and injustice, they were also inflicted by various kinds of disasters. As we can see from the Holy Quran generally, such warning punishments are adverse changes of climate, spread of diseases, and loss of agriculture, internal quarrels, enemy threats, and natural disasters and wide spread feeling of uncertainty, fear and general depression etc. (We can judge them from the state of affairs of many Muslim countries these days). In short, source of their bad luck are the people themselves. The rule given by Allah Subhana-Hu is

طَائِرُكُمْ مَعَكُمْ. “Your bad luck is with you”.36(19) .It is also mentioned in the Holy Quran **“Every man’s augury is hanging around his own neck” 17(13).**

36.12 RESPONSE OF TRANSGRESSORS

In response to the stated facts, the misguided people, instead that they reform themselves, blamed the reformers for their misfortunes. When they were told that their sufferings were due to their own deeds, their response was even more violent. They threatened to stone them to death after inflicting painful punishments. Ayaat 36(20-21) describe how the peaceful preaching was turned into a bloody affair by the idolaters.

(This case history is parallel to the situation in Makkah at the time of the advent of Islam. The Quraish were as harsh and violent with the

prophet of Allah (صلى الله عليه وسلم) as per the situation described herein). It is revealed:

“A man came from the other end of the city, saying, “O my people, follow the Messengers”: Follow those who do not ask you for any reward in return And (also) they themselves are rightly guided. (As For Myself) Why should I not worship the one Who initiated me, and to Him is your ultimate return? Shall I take, besides Him (powerless gods)?If the Most Gracious One (Ar-Rahmaan) intends me harm, their intercession will not help one bit, Nor can they rescue me. “Surely, then I would be in total chaos”. “Verily! I have believed in your Rabb so listen to me please!” 36(20-25)

In the atmosphere of rejection and persecution there were some good souls also who were quietly accepting Islam. This infuriated the chief even more who persecuted the poor new Muslims savagely. A parallel to it can be seen in Makkah. Bilal (رضى الله تعالى عنه) was kept lying on the hot sand under the weight of heavy stones on his chest. Yaasar (R.A) (يسر) was forced to lie on burning coals by his master for accepting Islam. His wife Suymmya (سميه) was martyred mercilessly for her Islam. Case history pointed out in the above ayaat is to let the righteous ones, know that they are not alone in their suffering. In fact it has been always that they have kept the torch of Truth lighted with the fuel of their blood. In turn Allah Subhana-Hu rewards them with everlasting blissful life of Jannat, as has been described in the following ayaat:

(As he embraced martyrdom soon after his death) he was told, “Enter Paradise”.He said, “Oh, I wish my people knew this! That my Rabb has forgiven me, and made me among the honoured ones! And we did not send down upon his people, after him, any army from the heaven, nor were we to send down any. All it took was one single blast, where upon they were stilled (like extinguished coals).36(26-29)

36.13 THE WORLD OF BURZAKH

Ayat 26 provides proof of the existence of the Burzakh, in which each one enters after bodily death. It tells that the souls of the dead live on. They have feelings, they speak and communicate with each other and

have memories of their pervious life on earth. They remember and they talk about the people left behind.

For the most of them the reward or punishment in Burzakh is dream like due to the good or bad memories of the past.

In the case history, the righteous man who came from the other end of the city in support of the Messengers, spoke in support of mission of the prophets most eloquently 36(24-25). But the disbelievers were not prepared to listen. Instead he was killed there and then, by the violent crowd of the non-believers. Ayat 26 points out that immediately after his death he was sent into Paradise with all its blessings .It is great tiding for us also. Anyone who gives his life in Allah's cause will find Him Most Loving. He will not wait for Jannat till the Day of Judgement.Allah Subhana Hu sends him directly to Jannat at the time he takes his Last breath. Their sufferings borne before their death become the source of compensation for their earlier shortcomings and wrong doings, if any.

The subject matter of ayaat 36(26-27) also shows that people remain attached to their mission of life even after their physical death. They feel happy on receiving good news about the people left behind. And vice versa, bad news perturb them also. However they cannot participate in the affairs of the living. It is just like someone gone to a far off country is cut off from his people but cannot forget them.

(For details please see author's book "Doomsday and Life after Death"¹⁵ and "Mavraa"¹⁶ published by Darul Hikmat International, Islamabad)

36.14 DIVINE PUNISHMENT

Killing of an innocent Muslim without any valid reason for no fault but that he had accepted Islam and he was against violence is a grave crime indeed and crosses the super critical limits, then the Divine punishment overtakes them all of a sudden. It could be a single blast whereupon they are stilled like extinguished coal or burnt into ashes by the sudden eruption of some volcano by nature due to their of their own crimes and atrocities, as a result of the reaction to their accumulating sins by the nature.

¹⁵ Sultan Bashir Mahmood, "Doomsday and Life after Death"

¹⁶ Sultan Bashir Mahmood, "Mavraa"

Moral of the story is that wrongdoers and aggressors will ultimately suffer severely. However, before the final blow, Allah the Most Loving one, reprimands them by smaller punishments that they may repent and correct their ways. However, even than if they continue transgressing, then one day they are overtaken by irresistible catastrophic action and wiped out totally. Wise are those who keep analyzing their life and keep taking corrective action on the Right Path constantly. This is true for the individuals, groups and nation as a whole.

36.15 A TRAGIC HUMAN TRACT

Following ayaat (30-32) are a reminder of the tragic fate of sinners:

How sorry is the condition of the people! Every time a Messenger was sent to them, they always mocked at him, Did they not see how many generations before them we annihilated? Verily, they will not return to them. And surely, all of them shall be summoned before Us.

These three ayaat sum up the lot of human beings. Rise of nations is associated with their moral superiority over their rivals. They enjoy Allah's blessing as long as they keep that superiority. As the moral values erode, ultimately they are wiped out from the scene to give turn to the pure blood.

At the end everyone is presented before the Supreme Creator to account for his /her deeds.

36.16 REFLECT INTO SCIENTIFIC SIGNS AND THINK OF THE RESURRECTION

The process of spiritual life, death and Resurrection, reward and punishment in the Hereafter, etc. may be understood, if we reflect into the powers of our Creator. The following thoughtful ayaat remind us of some of these signs in the physical world of man.

One sign (of Resurrection from the physical world) for them is in the dead earth. We gave it life and we produced from it grains, so out of it they eat. And we set up therein gardens of date palms and grapes, and We cause springs to gush out therein: That they may eat its fruit, and they have not made them by their own hands. Would they not then be thankful? Glory be to the One Who Created pairs of all kinds of things, which the earth grows, as well as in their own selves, and

of that which they do not even know. And another sign for them is the night, We draw forth it from the day, whereupon they are in darkness. And the Sun keeps running to its destination constantly, That is the Design, of the All-Almighty, the All-Knowing. And the Moon We ordained its course in phases, till it returns like an old curved sheath. It is not permitted to the Sun to catch up the Moon, nor does the night precede the day, and everybody (heavenly bodies) keep floating on their fixed orbits. And another sign for them is that We carried over their offspring in the loaded ship (Ark);. And we created for them like thereof, other (inventions) whereupon they ride (aeroplanes, automobiles, hovercrafts etc.). And if We will, We could drown them, And their screaming would not be of any help for them; nor could they be saved; Indeed we shower them with our Mercy, and we let them enjoy for a while.³⁶ (33-44)

In the above ayaat, our attention is drawn to about 30 subjects of great importance for science. Each of these scientific subjects is called ayat of Allah. In the formation of earth there is an instructive example for people that the One Who has done this, it should not be at all difficult for Him to revive the dead. Earth was also, long time ago, a dead planet like others in the solar system. It was a hot ball of gases, then Allah arranged it to cool into a big drop of liquid molten lava. Gradually by the churning process, the heavier elements sank to the centre, and lighter compounds rose to the top to form its outer crust. But it was still like a big stone very hot and hard unable to grow anything on it. Then by the process of continuous rainfall over millions of years, pools of oceans and lakes were formed on it. This also acted like a tremendous heat transfer mechanism in the upper atmosphere. In this water cycle process, water also was stored on mountain tops as snow for its availability in planes through rivers, streams, springs, when there is greater need in summer. Water was also stored as a big reservoir under the ground.

Then to grow plants on the earth, its hard surface was broken by a continuous rain of meteors for thousands of years. So the dead earth was made fertile to give birth and nourish the plant life on it – which in turn were to become the food for the living animals, created after having rendered earth as a befitting reception place for them. Man was brought in at the last when the Earth was well decorated and fully prepared for him. The ayaat 33, 34, 35 of surah Yaa-Seen are a beautiful reminder of this glorious saga of creation.

Ayat 36, points out to another great fact of life. It is that Allah has created everything on pair pattern. It is the law of nature, first scientifically put by the famous British Scientist Dirac in 1933 that with matter there is anti-matter, with right there is left; with plus change there is negative change also, as every action is associated with equal and opposite reaction. Over the last one century science has discovered it as

the universal law of nature. You may ask, if the law is found true in physical as well as biological worlds, then why should not it be true in the spiritual worlds. With soul there is body, with life there is death, and with the death there is life again. Then there will be doomsday associated with the Resurrection; and so on with the Paradise there is Hell also.

Ayat 36(37) illustrates this point with the example of the cycle of day and night. It draws the attention of a scientific mind how Allah manages the cycle of day and night in 24 hours. Now we know the cycle of day and night continues by the rotation of earth on its axis before the sun.

Those who have gone out in space describe the scene of occurrence of day and night on any part of earth as if light is being drawn out of the darkness of night. Thus keep following each other continuously as described vividly by ayat 37.

Ayat 38 tells that in the cycle of day and night, nothing happens to the Sun. It never sets and rises. That is our perception on earth. It continues running in space to its predetermined destiny according to the design of the Supreme Creator. This is what has been discovered by modern science also (please see annexure-36.1 for details)

As for the Moon it is planet of a planet and completes one round of earth on a fixed orbit in 29.550329 days. Both turn on their orbits around the Sun. It is a big heavenly time clock for the dwellers of earth. Allah has balanced the forces of nature in such a way that Sun cannot snatch Moon from earth. All keep floating on their axis according to the Design of Allah Subhana Hu as said in ayat 40.

It is not permitted to the Sun, to catch up the Moon, nor does the night precede the day, and everybody (heavenly bodies) keep floating in their fixed orbits.36(40)

(For details about the Earth-Moon systems please see annexure-36.2)

The statement **“And all (heavenly bodies) keep floating in their respective orbits”** **وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ** is the general rule of nature for everything.

All planets, stars, galaxies and clusters of galaxies, all keep floating on their journey in space on their preset orbits. It is true for the giant heavenly worlds and for the tiny atomic worlds as well. For example in the atom of every element electrons float on different precisely determined orbits around the nucleus, likewise the planets travel around the sun occupying the central position.

In the rotation of heavenly bodies around their centre is also another instructive similitude of Resurrection. Just as in the physical world heavenly bodies

seem rising and setting in at a point in space, life also continues like that. Our journey in Times and Space is also never ending reality, Matters such as life and death are only different perception of this reality.

Ayaat 36(41, 42, 43) remind us about some of the favours of Allah to mankind during their earthly life. Particularly it makes mention of the best of the future transport means, including sea going ships and other inventions for this purpose yet to be discovered. Allah gave the Man resources and brains to put the mighty natural forces to their use. It is He who has enabled us to conquer mighty forces safely for our services. Indeed no amount of thanksgiving is enough to payback His favours. Alas! We enjoy His favours but forget Him, We are ultimately accountable for each one of these blessings, but hardly ever think of it. Ayaat 36(43, 44) remind us not to forget our Benefactor.

Attitude of the non-believers to the revealed Message is illustrated in the following ayaat.

And when it is said to them: "Be mindful of what is before you and behind you that you may attain Mercy. (They withdraw) No matter what kind of sign comes to them out of the signs of their Rabb, they constantly disregard it. And when they are told, "Spend out of that which Allah has provided you with"; disbelievers say to those who believe, "Why should we feed them, if Allah wishes, He would have fed them."?You are in nothing but really far astray" And they say: When shall this promise (of Doomsday and Resurrection) be fulfilled, if you are truthful? (When it comes) All that they will see, will be not but one single blast (shout); that shall seize them, while they will be disputing (about it)! (It will be so sudden) that they will not even have time to make a will, nor shall they return to their families.36(45-50)

Life after Death and Doomsday are the fundamental reality in the planning and design of the Universe. All the Prophets of Allah came to warn mankind of the pending accountability. But response of the most of the people has been of indifference. The Message prophets rendered one after other was simple and straightforward, "Be mindful of your past deeds, keep asking Allah for forgiveness and keep correcting the future course of life so that you truly attain peace in this life and in the Hereafter". To convince them the prophets offered different signs of Allah as witness to His glory. Sometimes, they are served with severe warnings by Him in the form of natural catastrophies so that they learn a lesson and mend their ways. Alas! Instead of learning lesson out of them mostly, they insolently disregard them. They begin to reason out the natural disasters as basis of such and such physical causes, forgetting their spiritual aspects which were behind the scene.

36.17 SAFETY FROM NATURAL DISASTERS

We have discussed that spiritual reason precedes the Physical reasons. When accumulated sins of mankind reach a supercritical value they trigger physical causes of disasters. Therefore to avert the disasters best of the deeds is to feed the hungry. Unfortunately even then majority of people are not moved by the misery of the poor folk. Indeed they argue if Allah wills, He should feed them as said in ayat 47. Not only this, they haughtily argue **“Bring out the punishment of Doomsday, if you are right in your assertion” 36(49)**

Ayat 36(49) warns that when people reach to this level of disbelief then doors of guidance are closed over them. Then their punishment is hastened for them. It will fall upon them suddenly in different ways. For the individual it could be a sudden painful disease or any other calamity or miserable death. For the nations, it could be some sudden natural disaster, such as a terrible earthquake, violent hurricanes, volcano fall, terrible rains and floods, enemy bombing, anarchy of violence within the country. If you have eyes to see and brain to analyze you come across such examples all the times. As said in ayat 50, a common factor of all Divine punishments is the suddenness of action. **“Then they will not even have time to make a will, nor shall they return to their families” 36(50)**

Such individual small scale Doomsday keeps falling over nations always. Unfortunately we don't analyze them in the right perspective, therefore learn no lesson from them, When finally this earth is fully filled with vice and disbelief then it will collectively see its Doomsday. For details please see author's book **“Doomsday and Life after Death”** published by Darul Hikmat International, Islamabad.

36.18 RESURRECTION

After its Doomsday Earth will be a dead planet again. Long time will pass. Other worlds will have their own Doomsdays at their turns. Then will come the Universal Doomsday followed by the Day of Resurrection. In the Holy Quran this event has been described in all its aspects in its various ayaat. The following ayaat point out some glimpses of the great event.

(Finally trumpet of Resurrection) will be blown, whereupon they will rush out from their depositories to their Rabb. They will say, "O, Woe to us! Who resurrected us from the state of our death" (They will be told), this is what the Most Gracious had promised; And the messengers had spoken truly! It shall be but one single blow (shout), whereupon they shall all be summoned before Us! On that Day (they will be told), "No one will be wronged in the least. You will be paid not but for whatever you used to do". 36(51-54)

Science says that universe may end in a sudden manner, as it has begun with a Big Bang, some 15 billion years ago. It has been expanding since its beginning, but it will not last forever. A point will come when it start contracting and then end with a bang. Everything in it will reduce to Pre-Big Bang state of nothingness. But the Holy Quran tells, that will not be the End. It will rise again. That is called Resurrection. **"Trumpet will be blown, where they will rush out from their depositories to their Rabb".36(51)**

It will be reappearance of the soul with a new body; Death is for the body only. Souls don't die. They only change in state. When awakened from their sleep of billion of years, it is then they say, "Woe to us! Who resurrected us from state of our death?" 36 (52).

And all this will happen quickly. It shall be but a single blow, whereupon they will be summoned before their Rabb for final accountability 36(53). Each one will pay for what he/she did in their previous life. No one will be wronged in the least. Thus Day of Resurrection is the Day of Absolute Justice also. As a result, some people will be sent to the life of glory and comfort, called Jannat; and the wrongdoers will be thrown in the prison of Hell. The following ayaat describe different glimpses of these two states.

Surely, the dwellers of Paradise will be, on that Day, happily busy. They and their spouses will be enjoying comfortable furnishing in pleasant shades. For them therein will be fruit (of their like), They will have anything they ask for. 'Peace' shall be the greeting (for them) from the Rabb (of everything) who is the Most Merciful. (It will be said to the sinners): And O! Guilty ones; Be you separated today! Did I not covenant with you, O! Children of Adam, that you shall not submit to the devil; Surely, he is your most ordent enemy. And you should worship Me (alone),That this is the straight path. And certainly, he has misled multitudes of you.Did you not possess

any wisdom? This is the Hell that was promised for you! Today, you enter into it, because of what you used to deny.36(55-64)

36.19 JANNAT – THE FRUIT OF LIFE

The greatest blessing of Jannat is that it is the place of fulfillment of all desires. As told in ayat 57, **“They will have there anything they ask for”.36(57)** You wish and it will be granted. It is the fruit of your life struggle. In the Holy Quran delights of Jannat have been described with the metaphors of worldly excellence by the Most Merciful Creator. We should take them as relative concept only. Otherwise blessings of Jannat are much more than our understanding. Its greatest reward is Peace – absolute Peace, freedom from all worries, a feeling of indescribable happiness and its greeting ‘Peace’ from the Lord Most Merciful. 36 (58)

As for the question, where is Jannat in the universe? We understand from the Holy Quran that it is over and above the three dimensional universe. It says; **“Work for Jannat, which in size is greater than all the heavens and earth put together”**. This is everywhere only if you can cross over the barriers preventing you to enter it.

(For details please see annexure 36.2)

36.20 FATE OF GUILTY ONES

In the worldly life sometimes criminals, exploiters, wrongdoers seem prospering and honoured. But it is a respite for a while only. Soon after death, they will come to know the reality of their deceitful life. This will be enough for their sufferings. But at the time of Resurrection they will be disgracefully separated from the rest of the humanity as told in ayat 59. (It will be said to the sinners): **And O! Guilty ones; Be you separated today!36(59)** Their ugly faces will be seen by all and then they will be thrown in the Hell.

36.21 WORSHIP OF DEVIL

Ayat 60 is the warning for those of us who are living. It is also a reminder of the covenant we had made with Allah in our spiritual existence. **“You will not submit to Shaitaan who is your ardent enemy” 36 (60)**. You will submit and worship Allah only 36 (61). That is the road map for you to regain the lost Jannat. :Sirat-t-Mustaqem” 36 (61)

Case history of enmity of Shaitaan is described in various passages of the Holy Quran.2 (34), 7(11-12), 15(28-33), 17(67), 18(50), 20(116), 38(72-76)

Shaitaan became enemy of man because of jealousy with him. Allah Subhana-Hu created man as the supreme of His creations, and asked all other creations including the angels to bow down before Adam as a mark of respect and acknowledgement of his superiority over all. All did but Shaitaan out of jealousy and false pride did not obey the order. Thus he was disgracefully banished from the spiritual status he held before. It annoyed him further, and since then, he and his progeny are arch enemy of man, whom they hold responsible for their disgrace. Thus they leave no stone unturned to mislead Man from the Right Path (صراط مستقيم) leading back to Jannat.

In the Quranic philosophy, Shaitaan is not enemy of Allah but of man, Thus the ongoing fight is not between the Devil and God as some other religions, including Christianity think. It is simply one of His creations whom He can destroy if He wants. But He is keeping it alive to test Man in his war against Shaitaan.

Unfortunately most of the humanity does not understand this reality, Thus foolishly act upon the suggestions of Shaitaan and then submit to Shaitaan in sin and wrongdoing. Alas! Walking behind Shaitaan they will fall into Hell as a consequence to this friendship and wrong doings. 36 (62-64)

However, it will not be a summary trial. Allah Subhana-Hu will provide all opportunities to defend him/her. But they will have no defence, as his own body parts on that Day will stand witness against him. The following ayaat describe this awful situation.

On that Day we shall seal their mouths, And their hands will speak to us, And their feet shall bear witness as what they used to do. And if We will, We can certainly wipe out(blind) their eyes; Then, even if, they struggle for the path, How then they would see it? And if We will, We can certainly freeze them in their places, Then even if they try , they would not be able to go forward, nor could they turn backward. And whomever We give long life We revert him in

creation (Weaken after strength) Will they not then understand?36(65-68)

As revealed in its various passages, the Holy Quran makes it amply clear that everyone will be provided full opportunity to defend his/her case, although Allah Subhana-Hu knows everything. He also says in the Holy Quran, not a word does he (or she) utter but there is a watcher by him (to record it) 50 (18). After they have spoken, their ears, their hands and feet will testify for the purpose they were used by the defenders. The Messenger of Allah has said, **“Even the earth on which they committed their crimes will speak as witness to what they did”**.

How shall our body parts and our environment witness our deeds on that Day, it should be quite easy for the Creator of the universe. Even the modern science of crime detection has developed accurate lie detection machines which are based upon noting our body parameters such as skin resistance, eyes movements, breath rate, blood pressure changes in the brain waves and changes in blood sugar etc. Scientific developments also monitor crime from the after effects left behind by the criminals at the site and environment of crime.

Ayaat 67, 68, 69 remind us that everything is possible for Allah and man is fully dependent upon Him in all his/her activities. So we must always thank him for the physical as well as spiritual resources granted to us; and put them to the best use in the right path. Ayat 66, asks to just think of the eyes. **And if We will, We can certainly wipe out(blind) their eyes; Then, even if, they struggle for the path, How then they would see it? 36(66)**If these are taken away what can you then achieve in life even if you try hard. Then, think of your body frame, what could you do if its strength is taken away. **And if We will, We can certainly freeze them in their places, Then even if they try, they would not be able to go forward, nor could they turn backward. 36(67)**Daily we come across such examples in our close contact. Then why don't we learn lesson from it, and save ourself from Shaitaan.

Your life in itself no doubt is a great opportunity but for a limited period. **“And whomever We give long life We revert him in creation (Weaken after strength) Will they not then understand?”** So make the best use of the youth when you are strong enough to do something. As old age takes over, you will be reversed in strength and become burden on your

ownself, even wishing for your own death. Therefore why waste life after mundane temporary pleasures of body.

It is narrated by Anas Bin Malik (رضى الله تعالى عنه) Allah's Messenger (صلى الله عليه وآله وسلم) used to seek refuge with Allah saying, "***O Allah! I seek refuge with you from laziness, and I seek refuge with you from cowardice, and I seek refuge with you from senile old age, and I seek refuge with you from miserliness.*** (Sahih Al-Bukhari 8/6371) Alas! Most of the mankind under suggestions from Shaitaan do not care to take order of Allah so seriously and waste their precious life time in playing. The following ayaat need again a very serious thought.

And we did not teach him (the Messenger) poetry, It is not worthy of him, This is but a reminder – a profound Quran To warn everyone alive, And that the word (charge sheet) may be proved over the non-believers (in the Hereafter) 36(69-70)

36.22 USELESS POETRY

In ayat 69, it is being warned that the Holy Quran is not the whimsical work of a poet. Rather it is the life giving Book revealed from the Creator of universe to His Messenger for guidance of Mankind. This refutes the allegation of the disbelieves of Makkah who sometimes accused the prophet of being a wizardly poet, who misled people with his enchanting words. It tells us that ayaat of the Holy Quran are not illusory poetic verses but very clear vital Message from our Creator. If we follow these instructions and live life accordingly we shall gainer, otherwise a looser particularly in the life Hereafter. It is for every living person of every race, colour or clan.

Poetry is discouraged in Islam because generally it is whimsical unrealistic thoughts which only confuse people from the reality. It is therefore, disliked for one to indulge in poetry to the extent that it diverts him from Allah's remembrance and from the religious knowledge and recitation of the Holy Quran. In this respect it is narrated by Ibn-e-Umar (رضى الله تعالى عنه). The prophet (صلى الله عليه وآله وسلم) said, "***It is better for a man to fill the inside of his body with pus then to fill it with poetry*** (Sahih Al-Bukhari, 8/6154)

36.23 GREAT RESPONSIBILITY

Ayat 70 puts a heavy responsibility over the believers that they must fulfill the purpose of the Book of Allah, which is to bring its message to the attention of every living person on earth till the end of the world, as that is the criteria of wrong and right in the Sight of our Creator. Once made clear, only then the accountability is justified. Since it is the greatest service to mankind to help save them from the Hell Fire. Imparting knowledge of the Holy Quran is the basic human right of everyone. Alas! Most of us do not care for it. Even the parents who wish to do anything for a safe secure and prosperous future of their children due to non-belief in Allah Subhana-Hu do not give importance to the teaching of the Book of Allah to their sons and daughters. Shaitaan has so much overpowered man that even in religious schools of muslims, least stress is on the understanding of the Holy Quran.

Following ayaat urge us to realize the Reality with consolidation to the creations of Allah Subhana-Hu.

Have they not seen that We created for them among the things done especially with Our own Hands, livestock that they own? And We have subdued these (livestock) for them, So some of them they ride and some they eat: And therein for them are (other)benefits as well as drinks. Will they not then be thankful? And they set up besides Allah other gods, (In the hope) perhaps they might be helped by them. They cannot help them, (On the contrary) they will be brought forward as a host against them (the worshiping of false gods on the Day of Judgment).36(71-75)

If we look around we are surrounded by the blessings and favours of Allah upon us. However a very especial favour is in livestock. Look at the variety and their benefits to mankind. Each species of them is of special use. Look at the camels, horses, cows, goats and varieties within them. How they are made part of man's culture and source of comfort of living.

It is Allah's blessing to Man that He has subdued them before man in spite of being much Powerful, and put them to his multiple uses. Imagine! What would had happened if Allah had given them the nature of a lion or tiger or a bear. Thus we must bow ourselves in thanks before Allah for what he has made for us. How unfortunate Man is. He carves out many gods besides Allah, in the hope that they can help him also. But it is

a deception only. As warned in ayaat (74 and 75), on the contrary, they will stand witness against him in the Hereafter and finally lead to the Hell.

The Messenger of Allah has told that on the Day of Judgment, when all mankind will be assembled for their accountability, it will be announced: Let all people follow what they used to worship. So the people of the cross (Christians) will go with their cross; and the idolaters will go with their idols, and the worshipers of any god (falsehood) will go with their god till there will remain only those who worship Allah, alone. Then the Hell will be opened before them as is if were a mirage ----- (Sahih Al-Bukhari, 9/7439)

“Surely, Allah wrongs not even of the weight of an atom, but if there is any good (done), He doubles it, and gives from Him a great reward” 4(40).

36.24 GOD’S HANDS

In ayat 71, **“Have they not seen that we created for them among the things done especially with our own Hands, livestock that they own?”** use of metaphor of Divine Hands for the creation of animals points out that they are not accidental products of blind evolution but resulted with the direct interaction and special attention of our Creator. From the use of the word Hands should not take that Allah has hands on a body. Allah does not resemble any of His creation. As His statement (in the Holy Quran) **“There is nothing like Him, and He is the All-Hearer, the All-Seer” 42 (11). And “There is none comparable unto Him” 112 (4)** thus words used in the classic and authentic Ahadith for Allah such as His Eyes, Hands, Feet, His coming, His rising over His throne and others etc. are simply metaphors to describe His Supreme Reality in human language.

The following ayat console the Messenger of Allah (PBUH) and through him to all believers, that irrational attitude of the disbelievers should not bother them.

So let not their speech, then, grieve you, Verily, We know what they conceal and what they reveal.36(76)

Their bad luck is that they do not believe in the life after death Accountability, and subsequent Reward of Jannat or punishment of the Hell. The reason being that they forget the reality of their own creation, thinking that they are purposeless product of accidental evolution. The following ayaat are to open our eyes to look into facts of life.

Does the human beings not see that We created him from Nutfa (Cell made of the male sperm and the female egg) Then behold! He turns into an open adversary! And he has struck for Us a similitude, (false argument) And forgot his own creation: He says; "Who shall resurrect the bones after they are rotted and become dust?" Say, He shall resurrect them , Who originated them for the first time! And He is the All-knower of every creation. He is the one who produced for you fire from green trees, So from it you get fuel to burn (for heat and light). Is not the One, Who created the heavens and the earth, able to create the like thereof? Yes, indeed! And he is the Supreme Creator, the All-Knower! Surely, His command, when He intends a thing , is only to say to it "Be" and it is ! So glorified be the One, (exalted about all that they associate with Him), in Whose hands is the dominion of everything : and unto Him you shall be returned..36 (77-83)

36.25 REALIZATION OF LIFE AFTER DEATH

Realization of life after death comes from the realization of life before life. In this respect ayat 77, invites man to reflect into his/her own creation. Every human being is created special from microscopic drop of fluid of male sperm joining with female's egg. This is called Nutfa (نطفه), the first cell of life of the newborn. It quickly grows by rapid multiplication into billions of tiny cells constantly joining to form human embryo, the forerunner of the child's body, according to a plan inscribed in the Nutfa, called genetic writing. The process is like laying bricks together to construct a building by a mason according to the design of an architect. When the body has taken a shape, it is breathed with life and then human soul enters to live in it on earth as per the plan of the Supreme Creator. (The Messenger of Allah is reported to have said that soul enters the growing body when it is 12 weeks old (Mishkaat). After nine months when fully developed, forces of nature push it out to live on the earth. This is the brief story of our beginning from an insignificant micro drop fluid. Even as a child we are helpless creature for many years

which could hardly survive without the love and care of the mother. But strange as he is fully grown human being, he/she forgets his/her own creation, and thankless, starts questioning the Authority of The Creator. **“How could the rotten bones be resurrected?”(77-78)** Answer is given in ayat 81, **The One Who had created you in the first place, is able to recreate you second time also. He is the Knower of everything.** Even if after death your body decays in dust and gases, each atom of them is in His knowledge. He is able to collect all those atoms and join them to give you a second life.

Ayat 80 illustrates Resurrection with the example of wood. Plant absorbs the light energy from Sun and produces wood by a process called photosynthesis. So the solar heat is stored in wood form and then releases this stored solar energy back to atmosphere in the burning process. Likewise the law of conservation of matter and energy applies to human body and his/her soul also.

Resurrection is not only of human beings, but as told by ayat 81 for everything. Allah will resurrect the entire universe after its Doomsday. What prevents the Creator of Universe not to recreate it? He is not tired, neither does He lacks resources. His command when He intends a thing is simply to order **“Be” and behold, it is there!** Big Bang of the first creation was the manifestation of this command of “Be” Resurrection will be as simple as that, **36(81-83)**

“Glorified be Allah, Exalted above all they associate with Him. In His hands is the dominion of everything, Master of Time and Space. Indeed to Him is our final return”.36(83)

ANNEXURE - 36.1

CONCEPT OF AL-E-MEEN (العالمين), JANNAT, JAHANNAM AND ALAM-UL-GHAIB (عالم الغيب) IN TERMS OF MULTI-DIMENSIONAL EXISTENCE

It is a scientific miracle of the Holy Quran that in its very first ayat it introduced the concept of the plurality of the worlds, a subject of serious perusal by the science of today. Allah Subhana-Hu introduced Himself there as the Rabb of the Al-e-Meen. The word Al-e-Meen is plural of word "Alam" which means one particular type of world. According to Abdullah Bin Abbas, a companion of the Prophet of Allah(PBUH) and one of the earlier commentators of the Holy Quran, there are eighteen thousand Alams, while some of the later ones said that the number of Al-e-Meen is more than man can count¹⁷.

Al-e-Meen is thus multi-dimensional reality of existence among which the unknown worlds of "Jannat and Jahannam" also exist, possibly in some other dimensions. From their description given in the Holy Quran, it appears that they cannot be the normal physical worlds of other galaxies. In this respect the Holy Quran states that "**Jannat is bigger than all the heavens and the earth**" 3(133). Moreover it also sheds light that Jannat and Jahannam exist side by side with the present universe.

All it means to say that for entry into Jannat we don't have to travel light years distances but simply to spin into another dimension and there we are. Same is the case of Jahannam. The Messenger of Allah is reported to have explained it with the example of Day and Night. Concurrently, for some on earth it is day and for some it is night time. The Holy Prophet Muhammad (peace be upon Him) also told that in the grave, a window of Jannat is opened on good people and a window from Jahannam is opened on the bad ones. Thus Jannat and Jahannam exist even now in some hidden dimensions side by side parallel to our four-dimensional world. When death liberates man from his bodily constraints then he is able to enter into the fifth, sixth, even higher dimensions. Thus death is a means to free us from the

¹⁷ (Al-Itqan Jallal-ud-Din sautui, 12th Century A.D.)

inertia of the worldly life, and thereafter, we have the power to see other Al-e-Meen.

The Holy Quran also illustrates the phenomena of life and death with the example of darkness and light, meaning that these are also two states of phase change only. So death is not the End but entering into some new dimension of existence. So, as discussed already the hidden realities of nature such as Jannat, Jahannam, Barzakh, Youm-ud-Din, etc. all events today exist in parallel to each other in the multi-dimensional world of Al-e-Meen. We do not have to travel distances to reach them but simply to spin off from one dimension to the other.

ANNEXURE - 36.2

OUR JOURNEY FROM JANNAT TO JANNAT

Often a question is asked about our own beginning. Did we begin in Jannat or on earth? From the Holy Quran it is clearly seen that we originated in Jannat, and later were destined to earthly planet for testing purposes by Allah, which was prepared over billion of years fit for his reception. This is similar to the coming of an honoured guest. Lot of preparations are made to receive him and to make his stay as purposeful as possible. The proof that Adam, the prototype human being started his life in Jannat, can be seen from the following ayaat of the Holy Quran.

“And We said: O Adam! Dwell you and your wife in the Jannat; and eat freely thereof what you will; but come not near this tree, lest you become wrong doers”, 2(35)

“Then Shaitaan caused them to fall from (Jannat), and brought them out of that they were in”. And We said, “Get you all down, each of you an enemy of each, and the Earth a sojourn shall be yours, and enjoyment for a time”. 2(36)

“He (Allah) said: therein (earth) you shall live, and therein you shall die; and from therein you shall be brought back”. 7(25)

From the use of plural tense in ayat 2(36) one can see that Adam and his wife, as well as their progeny in their genome, began life in Jannat. Inclusion of progeny already means that this was not a bodily but spiritual life. There they were misguided by their enemy called Shaitaan and thus all of them were ordered to leave the Jannat and settle on a lower plane of spiritual world, That is where we have been before a brief earthly stay. Therefore each of us comes at his/her time for a while on earth to test our worthiness for re-entry into Jannat.

When the angles were made to bow before Adam, we were also with him, as his progeny and when he came to the lower plane of existence we were with him too, and when he landed on earth we were also present in his Genome.

As said already, we can also see from the plural tense used in ayat 38 of surah Al-Baqarah that order to leave Jannat was not for Adam and Eve only, but to whole of his progeny also, meaning that whole of

humanity lived in its spiritual existence in Jannat through Adam (PBUH). It says:

“All of you now get down from (Jannat);and thereafter, there will be coming to you my messengers;and whosoever will follow them, he will have no fear and grief”. 2(38)

From Jannat, in its spiritual existence humanity was sent to a lower plane of existence, which is called Alam-e-Arwah. “The world of souls”. The Holy Quran informs us that it is here where Allah Subhana-Hu took covenant from His Messengers to testify the truth of each other and truth of the last Messenger of Allah, Muhammad (PBUH). It is the same place, where in response to the question”. Am I not your Rabb? Each of us had also solemnly declared, “Yes, our Rabb is Allah only”.

As for the question, does Jannat means another heavenly body, planet or a place in the cosmos in some galaxy, As explained in annexure 36.1, answer is “No”.Jannat is not a planet or any other heavenly body. Proof of it is that the Holy Quran states that size of Jannat is bigger than the combined heavens and earth i.e. the entire physical universe. In ayat 3(133) Allah says **“Rush for Jannat which is bigger in size than all the heavens and earth”**. From Surah Hud it appears that Jannat exists even today in parallel with the present heavenly and earthly worlds. Thus Jannat is not the part of our present four dimensional universe, it is a state of existence in some other dimension of parallel universe. Thus we can say that we were not dropped to the earth from some other planet, but it was another change even from one dimension of existence to another.

As we also explained in the concept of Al-a-Meen Jannat and Jahannam are the realities of the multidimensional creation of Allah. To enter them we don't have to cover distances but simply to spin into another dimension just as the day enters into night.

In this context figure below shows different planes of our existence. From the Jannat we were sent down to the world of soul. From the world of soul turn by turn, we join our earthly bodies for a very short test period. Then at the time of our earthly death, we spin back into our spiritual existence, landing into the hidden universe called Barzakh.(برزخ)

At the Call of Allah for Yom-ud-Din, our souls and atoms of our bodies will rush to join each other and appear for the final accountability

before Allah. After which there who had successfully qualified the earthly test will proceed to the new dimension of Jannat, and the failed ones will be sent to Jahannam which, for some, is temporary place of refinement, and for others it will be a permanent place of punishment.

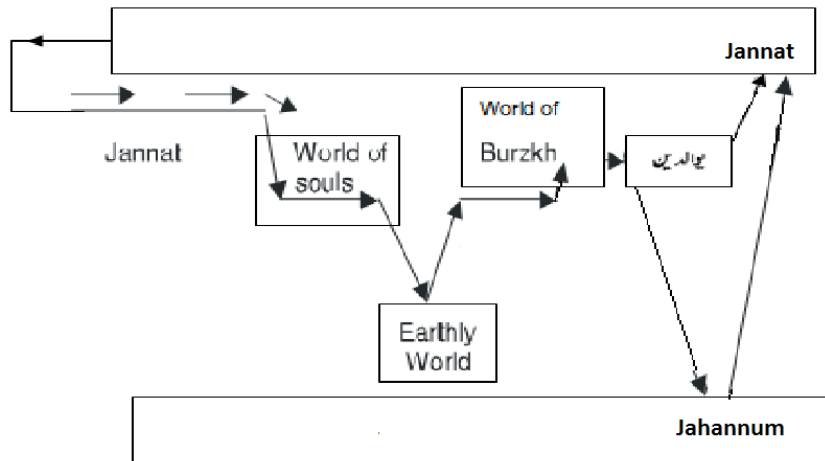


Fig: Dimensional change from one state of existence to another during our journey through the Time and Space

سُورَةُ الْمُذَاتِّثِرِ

SURAH AL-MUDDATHHIR

The Holy Quran, Surah 74
Revealed in Makkah, has 56 Ayaat

With the Name of Allah, Ar-Rahmaan, Ar -Raheem.	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
1. O Muddaththar (O you wrapped up in mantle)!	يَا أَيُّهَا الْمُذَاتِّثِرُ ۝١
2. Arise, and then, deliver warning (to mankind about the pending fate)!	قُمْ فَأَنْذِرْ ۝٢
3. And your Rabb, proclaim His greatness. So magnify Him!	وَرَبِّكَ فَكَبِّرْ ۝٣
4. And your garments must therefore be kept purified, (personality free from visible and invisible faults and weaknesses)!	وَتِيَابَكَ فَطَهِّرْ ۝٤
5. And shun all kinds of pollutants (Disagreeable habits, doubts, immoral idol worship)!	وَالرُّجْزَ فَاهْجُرْ ۝٥
6. And do not wish for favours to gain for yourself (from the people)!	وَلَا تَمُنْ تَسْتَكْثِرُ ۝٦
7. And for (the cause of) your Rabb, therefore be patient and persistent (in your efforts)!	وَلِرَبِّكَ فَاصْبِرْ ۝٧
8. So, (you prepare for the Day) when finally the trumpet is sounded,	فَإِذَا نُقِرَ فِي النَّاقُورِ ۝٨
9. Because that will be a Day-- very harsh Day,	فَذَلِكَ يَوْمٌ عَسِيرٌ ۝٩
10. (Especially) over those who deny the Truth, it will be far from easy.	عَلَى الْكٰفِرِيْنَ غَيْرٌ يَّسِيْرٌ ۝١٠

11. Leave Me and the one whom I have created unique with special favours, (to deal with)!	ذُرْنِي وَمَنْ خَلَقْتُ وَحِيدًا ﴿١١﴾
12. And I have made for him the material resources in abundance,	وَجَعَلْتُ لَهُ مَالًا مَبْدُودًا ﴿١٢﴾
13. And (gave him) sons standing by his side (as source of man-power)!	وَبَنِينَ شُهُودًا ﴿١٣﴾
14. And I made for him (life) smooth and comfortable!	وَمَهَّدْتُ لَهُ تَبْهِيدًا ﴿١٤﴾
15. Even then, (he is so greedy) he desires that I should add for him more;	ثُمَّ يَطْمَعُ أَنْ أَزِيدَ ﴿١٥﴾
16. By no means! he has stubbornly opposed Our ayaat!	كَلَّا إِنَّهُ كَانَ لِإِيْتِنَاعِنَا عَنِيدًا ﴿١٦﴾
17. Soon, I shall make him endure an uphill life (suffer with mounting calamities)!	سَأَرْهُقُهُ صَعُودًا ﴿١٧﴾
18. Behold, he pondered and plotted (maliciously when Our Message was conveyed to him);	إِنَّهُ فَكَّرَ وَقَدَّرَ ﴿١٨﴾
19. Woe unto him, how maliciously he plotted a programme!	فَقُتِلَ كَيْفَ قَدَّرَ ﴿١٩﴾
20. Again, woe unto him how maliciously he plotted a programme!	ثُمَّ قُتِلَ كَيْفَ قَدَّرَ ﴿٢٠﴾
21. Then he looked around, (in pride);	ثُمَّ نَظَرَ ﴿٢١﴾
22. So, he frowned, and scolded;	ثُمَّ عَبَسَ وَبَسَرَ ﴿٢٢﴾
23. Then he turned his back and walked away in arrogance.	ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ ﴿٢٣﴾

24. So, he said, "This is nothing but magic spell handed down (from the ancients)",	فَقَالَ إِنَّ هَذَا إِلَّا سِحْرٌ يُؤْتَىٰ ۖ ﴿٢٤﴾
25. "This is nothing but the word of a mortal man!"	إِنَّ هَذَا إِلَّا قَوْلُ الْبَشَرِ ۖ ﴿٢٥﴾
26. Soon, shall I cast him into Saqar!	سَأُصَلِّيهِ سَقَرَ ﴿٢٦﴾
27. And what will make you understand what the Saqar is?	وَمَا أَدْرَاكَ مَا سَقَرٌ ﴿٢٧﴾
28. (It is a fire) Nor does it allow to live, and neither does it leave (to die)!	لَا تُبْقِي وَلَا تَذَرُ ﴿٢٨﴾
29. It scorches the skin of man.	لَوَاحٍ لِّلْبَشَرِ ﴿٢٩﴾
30. Over it are Nineteen (guarding powers).	عَلَيْهَا تِسْعَةَ عَشَرَ ﴿٣٠﴾
31. And We have made none but angelic powers (as guardian on the (Hell) fire, and We have made their number to be aught but a trial for those who, deny the Truth," So that people of the Book may be convinced, and believers may increase in their faith; and no doubt may be left (in the minds of) the people of the Book and the believers; (that this Quran is the Truth). And those in whose hearts is disease (of hypocrisy), and those who deny the Truth will say; "What	وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً ۖ وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِّلَّذِينَ كَفَرُوا ۗ لِيَسْتَيَقِنَ الَّذِينَ أُوتُوا الْكِتَابَ وَيَزِدَّ الَّذِينَ آمَنُوا إِيمَانًا ۗ وَلَا يَرْتَابَ الَّذِينَ أُوتُوا الْكِتَابَ وَالْمُؤْمِنُونَ ۗ وَلِيَقُولَ الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ وَالْكَافِرُونَ

<p>does Allah mean by this parable?"</p> <p>Thus does Allah leave to stray who wills (to go astray) And guides whom He wills (to be guided). And (In actual reality) no one knows the forces of your Rabb except He, and this (Quran) is nothing but a Reminder for mankind.</p>	<p>مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا ۗ كَذَلِكَ يُضِلُّ اللَّهُ مَن يَشَاءُ وَ يَهْدِي مَن يَشَاءُ ۗ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ ۗ وَمَا هِيَ إِلَّا ذِكْرَىٰ لِلْبَشَرِ ۚ</p>
<p>32. Nevertheless, think by the Moon,</p>	<p>كَلَّا وَالْقَمَرَ ۙ</p>
<p>33. And by the night as it retreats,</p>	<p>وَاللَّيْلِ إِذَا دُبِرَ ۙ</p>
<p>34. And by the morning as it dawns.</p>	<p>وَالصُّبْحِ إِذَا اسْفَرَا ۙ</p>
<p>35. Surely this (Quran) is but one of the greatest (signs),</p>	<p>إِنَّهَا لِأَحَدَى الْأَكْبَرِ ۙ</p>
<p>36. A warner to the mankind,</p>	<p>نَذِيرًا لِلْبَشَرِ ۙ</p>
<p>37. To every one of you whether he chooses to come forward or hangs back.</p>	<p>لِمَن شَاءَ مِنْكُمْ أَن يَتَقَدَّمَ أَوْ يَتَأَخَّرَ ۗ</p>
<p>38. The fact is that every person is held in pledge for what ever he/she has done,</p>	<p>كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ ۗ</p>
<p>39. Except the people of the Right Hand. (who have attained the righteousness),</p>	<p>إِلَّا أَصْحَابَ الْيَمِينِ ۗ</p>

40. In their (dwelling) in Jannat, they will enquire,	فِي جَنَّاتٍ يَتَسَاءَلُونَ ﴿٤٠﴾
41. From the Mujrimin (The sinners sent to Hell),	عَنِ الْمُجْرِمِينَ ﴿٤١﴾
42. What has led you into Saqar?	مَا سَأَلَكُمْ فِي سَقَرٍ ﴿٤٢﴾
43. They will answer; "We were not of those who offered the Salaat regularly";	قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ ﴿٤٣﴾
44. Nor were we of those who feed the destitute in need;	وَلَمْ نَكُ نَطْعُمُ الْمَسْكِينِ ﴿٤٤﴾
45. And we used to indulge with those who were indulged in vain talk;	وَكُنَّا نَحُوضُ مَعَ الْخَائِضِينَ ﴿٤٥﴾
46. And we used to deny the Day of Judgment,	وَكُنَّا نَكْذِبُ بِيَوْمِ الدِّينِ ﴿٤٦﴾
47. Until Certainty (death), came upon us.	حَتَّىٰ آتَانَا الْيَقِينَ ﴿٤٧﴾
48. So no intercession of any intercessor shall profit them.	فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشُّفَعَاءِ ﴿٤٨﴾
49. What is the matter with them, that they turn away from the Reminder (The Quran)?	فَمَا لَهُمْ عَنِ التَّذْكَرَةِ مُعْرِضِينَ ﴿٤٩﴾
50. As if they were like the terrified asses,	كَأَنَّهُمْ حِمْرٌ مُسْتَنْفِرَةٌ ﴿٥٠﴾
51. Fleeing (with fear) from a lion (or a beast of prey)!	فَرَّتْ مِنْ قَسْوَرَةٍ ﴿٥١﴾

<p>52. But, each one of them wants a scripture of his own to be unrolled before him!</p>	<p>بَلْ يُرِيدُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُؤْتَىٰ صُحُفًا مُّنشَرَةً ۗ ﴿٥٢﴾</p>
<p>53. Nay, the fact is that, they fear not the Hereafter.</p>	<p>كَلَّا ۗ بَلْ لَا يَخَافُونَ الْآخِرَةَ ۗ ﴿٥٣﴾</p>
<p>54. Nay, the fact beyond doubt is that this (Quran) is an admonition (unparallel):</p>	<p>كَلَّا إِنَّهُ تَذَكُّرَةٌ ۗ ﴿٥٤﴾</p>
<p>55. So whoever wills, let him/her learn lesson from it</p>	<p>فَمَنْ شَاءَ ذَكَّرْهُ ۗ ﴿٥٥﴾</p>
<p>56. And none will take it to heart except that whom Allah wills. He alone is, Worthy of whom they (Mankind) should be afraid of, And He alone is Worthy of whom they should ask for Forgiveness.</p>	<p>وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ ۗ هُوَ أَهْلُ التَّقْوَىٰ وَأَهْلُ الْمَغْفِرَةِ ۗ ﴿٥٦﴾</p>

EXPLANATION AND INTERPRETATION

74.1 BACKGROUND -INTRODUCTION

Rasool of Allah (صلى الله عليه وآله وسلم) received the first ever Revelation on Mount Hira, in the last days of Ramadan; when at midnight, He saw Jibraeel (عليه السلام) (A.S)) for the first time. Surah Takwir tells of this first encounter between The Prophet (صلى الله عليه وآله وسلم) and Arch Angel (A.S);

“And surely he saw him (Jibreel) along the clear horizon” (81:23).

At that period of his life, *“Solitude had become dear unto him, and he used to withdraw into seclusion in a cave of Mount Hira [near Makkah] and there apply himself to ardent devotions consisting of long vigils and prayers” (Sahih Bukhari).*

It is there that about midnight Allah spoke to His Last Prophet, through the Angel Jibreel (A.S), for the first time with the sacred words, “Iqra” – Read. It commanded ;

“READ in the name of your Sustainer, who has created; created man out of a germ-cell. Read - for your Sustainer is the Most Bountiful One, who has taught [man] the use of the pen, taught man what he not knew!” (96:1-5).

Muhammad (صلى الله عليه وآله وسلم) at first thought that he was expected to read actual script, which, being unlettered, he was unable to do; and so he answered, "I cannot read" - whereupon, in his own words;

“The angel seized me and pressed me to himself until all strength went out of me; then he released me and said, 'Read!' I answered, 'I cannot read'. Then he seized me again and pressed me to himself until all strength went out of me; then he released me and said, 'Read!' - to which I [again] answered, 'I cannot read....' Then he seized me and pressed me to himself a third time; then he released me and said, 'Read in the name of your Sustainer, who has created - created man out of a germ-cell! Read - for your Sustainer is the Most Bountiful One...”

This was the most unexpected thing for Muhammad (صلى الله عليه وآله وسلم) who till then had lived the life of a loving family man and was a middle class trader known for his exceptional nobility, piety, honesty and truthfulness. The experience of the first Revelation had disturbed his mental peace. Often, for hours he would enshroud himself in covering for relief, as many of us do at the times of stress. Even more distressing was the period of pauses of revelation which almost led him to believe that his earlier experience in the cave of Mount Hira was an illusion but due to the constant support and counseling of his wife (our mother) Bibi Khadija (رضى الله عنها) (RaziAllahAnha(R.A)) and her undaunted faith in his prophetic mission, ultimately eased his fear and he came to believe in what has happened as being Divine and true.

“It is narrated by Jabir bin Abdullah (R.A) that I heard the Prophet (صلى الله عليه وآله وسلم) describing the period of pause (between the first revelation and second one). He said, “While I was walking, I heard a voice from sky. I looked up, and behold! I saw the same angel who had come to me in the cave of Hira; sitting in a chair between the sky and the earth. I was much afraid of him (so I returned to my house) and told Khadija (Razi Allah Anha) ‘Wrap me up, wrap me up in garments’. So she enveloped me”. It is after then that he received the revelation; “O you (Muhammad (صلى الله عليه وآله وسلم)) wrapped in garment, rise and warn”. After that the Divine Revelation came more strongly and more frequently” (Sahih Al-Bukhari)

During this period of pause, he would often get so despaired with the Divine Silence that he would walk out of his home with the thought of jumping of a nearby hill, only to see the Arch angel on the horizon and he would come back with a lightened hopeful heart.

Hafiz Ibne Hajar believes that this pause in the Revelation was so that the fright and bewilderment would go out of Muhammad (صلى الله عليه وآله وسلم) and the yearning to be again ‘spoken to’ Allah would develop and grow in him.

The silent but frequent sighting of the Angel was to develop a new conditioning of the heart and mind - the sight of Jibraeel (A.S) means that Allah has not abandoned Muhammad (صلى الله عليه وآله وسلم); he wasn't loosing his mind but had rather seen The Truth.

Hence, when the clouds of uncertainty and fear faded; the reality became clear and strong and Muhammad (صلى الله عليه وآله وسلم) came to believe wholly;

- In himself being a true Prophet and
- In the being that came to him as the Angel of Revelation, the same Arch Angel that came to Moses (A.S) and Jesus (A.S) before him

The period of pause lasted for many months. Then Jibreel (A.S) came with the revelation, which we may say, assigned him the mission of his life. As usual wrapped in a covering, thinking what had happened and thinking what he is supposed to do he was lying on his bed when he Jibreel (A.S) came with the revelation, comprising first seven ayaats of Surah Al-Muddaththir ;

“O Muddaththar (O you wrapped up in mantle) Arise and so deliver warning (to mankind about the pending fate) And for your Rabb, proclaim His greatness And as for your garments, (personality) must therefore be kept purified, (free from all types of visible and invisible faults and weakness) And keep away from all pollutants! (disagreeable habits, doubts, immortal practice idol worship) And do not wish for favours to gain for yourself (from your Mission) And for the sake of your Rabb, be patient and persistent (in your efforts)”

The expression “O Muddaththir” (O you wrapped up in mantle) used only for the Messenger of Allah (صلى الله عليه وآله وسلم) once in the Holy Quran, is an expression of affection, love and informality. But the message also conveys the utmost urgency from the Creator of the universe to His Messenger (صلى الله عليه وآله وسلم), that here you are lying shrouded in your mantle while the whole lot of humanity, stumbling in darkness, awaits the light of Truth that has been revealed to you.

This was the moment when Muhammad bin Abdullah (صلى الله عليه وآله وسلم) was declared Muhammad Rasool of Allah (صلى الله عليه وآله وسلم), in fulfilment of the command, “arise and warn”, and he started preaching of Islam from his own tribe and later from tribe to tribe, reciting before them the Divine Revelation which caused great enmity of the Idolaters.

74.2 THE MISSION STATEMENT

The first three ayaat of surah Al- Muddaththir is the “Mission Statement” of the task assigned to Muhammad (صلى الله عليه وآله وسلم), the

Last of the Messengers of Allah to mankind. All those, who testify belief in him, automatically inherit the same mission. Thus it is the essence of life of every true believer of Islam.

This is an order from the creator to Humans that; throw away all types of physical and mental reservations, get rid of the coverings of self-interest, personal comfort and fear; stand up to warn mankind about the dangers ahead of them, in this life and the life Hereafter. Show them the way of Allah and keep raising the Flag of His Glory high and, proclaim the greatness of your Rabb always. Sovereignty belongs to him only .

He is the One, the only One, the Absolute Singularity, The First and The Last, was born to none, nor did He give birth to anyone, the Unique, like Whom there is nothing. He is The Absolute Judge before Whom everything is accountable. Man is His representative to establish “Khilaft-e-Alahhiya” (خلافت الہیہ) (صلی اللہ علیہ وآلہ وسلم)

Every believer must play his/her role in the fulfilment of this mission, following the example of the Companions(R.A) .It defines the purpose of life of every Muslim. All Prophets of Allah were sent to the world with this mission i.e. to glorify Allah and to save mankind from falling into Hell.

The strategy to achieve this mission is pointed out in the next four ayaat of this surah.

74.3 MISSION STRATEGY

The foremost is **“Keep your garments pure”**. **وَشِيَابَكَ فُطِيرًا** ۞ In the physical terms it means to keep the dress clean as it speaks a lot about the personality of the person. Your first impression is from what we wear. Spiritually, keep your garments pure, means we must exemplify spotless character. In fact both are equally important. A man with a mission must be such that none can raise a finger on him for any of his weakness. He must depict exemplary physical appearance and spotless character so that he/she becomes an adorable personality.

Besides keeping internally and externally clean, the 2nd rule for the leader is that he/she must not go even near to any type of pollutants. **وَالرُّجْزَ فَاهْجُرْ** ۞ Only then we can remain pure. Rijz includes all

forbidden and doubtful things, wasteful pursuits and misguided acts of worship. we must guard yourself against all types of “rijz” to guard our Mission from failure. we must not even go near to what could prove harmful for us.

Ayat 6 is about “Sincerity of Purpose”. وَلَا تَمُنُّنَّ كَتَمُنُّنَّ ۗ Leader must be absolutely loyal and sincere to his/her cause. He has to carry it selflessly without any hidden motives of self-gains or self-projection. He must be absolutely selfless. Only then he/ she will have selfless followers.

Message in the next ayat 7 is of persistence with patience. وَلِرَبِّكَ ۗ
فَاصْبِرْ ۗ **“And be patient for the sake of your Rabb”**. This means that struggle is not going to be without trouble. we will be opposed, terrorized, punished, persuaded and lured by worldly benefits. In spite of all that, we must never give in; and bear with our opponents with grace and patience. Our enemies will try their best to drag us in, direct or indirect clash, so that they may have the reason to inflict violence against us and destroy our mission prematurely. But we have to be careful. we must not fall into their trap, and keep going up with our mission in small wins, with patience and consistency. Allah says in the Holy Quran;

“Only those who patiently persevere will truly receive a reward without measure 39 (10)”.

Rasool of Allah has said:

“None is more patient than Allah against the harmful surging. He hears from the people. They assign a son to Him! Yet He does not punish them in the world” (Sahih Al-Bukhari).

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

74.4 WARNING OF RESURRECTION

The fundamental theme of the preaching of the Messenger of Allah (صلى الله عليه وآله وسلم) was the following:-

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

Thereby, Jibreel (A.S) off and on brought him the revelation from Allah Subhana Hu to teach mankind the Divine Will to complete the preaching of the earlier prophets. Thus he received following ayaat of Surah Al-Mudaththir, to convey them to mankind;

“So, be mindful of the Day when the trumpet will be sounded. That Day, will be a very harsh day; Far from easy for the ones who deny the truth”.

Strangely Arabs believed in Allah, but they did not believe in the life-after death, nor in the Doomsday or Accountability in the Hereafter. Thus they denied him and began to oppose him for preaching which they thought was against their established way of life. Their belief was more or less similar to the belief of many ultra seculars of today, who though believe in the terminology such as, Heaven, Nature, The First Cause, The Super Singularity, as the names for Allah, but reject the belief in the Resurrection.

In ayat 8, **فَإِذَا نُفِثَ فِي السَّمَوَاتِ** the Doomsday is said to be sounded by sounding of a NAQUR or SOOR, the scientific name of Big Crunch. When it occurs, the Universe will suddenly end, as it had once, suddenly emerged with BigBang It will be a continuous audible sound, heard by all the dead and alive everywhere in the universe. What will cause it? We can guess only. Perhaps it might be due to vibration of shrinking universe leading to Big Implosion – followed by another Big Bang.

74.5 OPPOSING FORCES

The Makkan chiefs were threatened by the pure monotheist philosophy of Islam. They got together and began to make plots against

the new religion. In this respect ayaat 11 to 26 describe the case history of a leading opponent of Islam. He was rich, influential chief of Makkah, bestowed with large material resources, had ten strong and obedient sons, and was a recognized intellectual of Makkah. His name was Waleed bin Mughaira. They went to him for guidance to agree on a joint strategy against Islam. Ayaat 18-24 depict his haughtiness and false pride.

“Behold, he pondered and plotted (maliciously when Our Message was conveyed to him); Woe unto him, how maliciously he plotted a programme! Again, woe unto him how maliciously he plotted a programme! Then he looked around, (in pride); So, he frowned, and scolded; Then he turned his back and walked away in arrogance. So, he said, “This is nothing but magic spell handed down (from the ancients)”

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

74.6 ULTIMATE FATE OF MOCKERS

Following Ayaat 26-29 describe the ultimate fate of characters like Waleed bin Mughaira. They generally face a disgraceful and painful end in this world. In the Hereafter they will be put in Hell.

“Soon, shall I cast him into Saqar (Hell fire in the Hereafter) And what will make you understand what the Saqar is? (It is a fire) Nor does it allow to live, and neither does it leave (to die) It scorches the skin of man”

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

What will become of people like the above mentioned character? Their fate is being described in the following Ayaat;

Fate in this world It is depicted in Ayat 17 by the word Sa-ur-hiquhu (سا رهقم) which means “I shall constrain him to endure” Allah says of these people that their worldly success and luxurious lifestyle despite all their transgressions may not give us the wrong idea that they are Blessed as well – with His Rehma & Baraka (and without these two every Naaymat (نعمت) becomes a trial)). For such people’s hearts are hollow and dead and they constantly fight each other for more and more to climb up the social and status ladder. Their greed is their punishment which robs them of the contentment of their heart and soul and their mind is forever in turmoil.(Sa-ur-hiquhu (verb)) which means the word~ Sa'udaa (صعودا) a most difficult and degrading ascent or climb; something extremely difficult, painful or distressing.

In the above context, it is an allusion to the loss of all instinctive innocence and to the individual and social suffering - which unavoidably follows upon man's willful neglect of moral and spiritual truths (Allah's messages) in this world, and bars his spiritual development in the life to come.

Fate in the Hereafter Ayaats 19-20 – Allah says that these fools are not doing Him any wrong but in fact are killing their own selves by denying the Truth; ‘thus he destroys himself, the way he meditates: Yes, he destroys himself, the way he meditates’.

~ Fa-Qutila(فقتل) means to kill or murder or destroy

Anyone who is rejected from the circle of Allah’s Rehma (رحما) is spiritually dead and the Holy Quran and His Prophet’s Sunnah is Allah’s greatest Rehma for mankind which these mockers reject arrogantly. The Holy Quran says that they are blind stumbling about in the darkness of the falsehood that they follow; their hearts are dead, devoid of the (حق)Noor of Haqq(نور) .

Ultimate Fate Ayaat 26-29 – and so their final abode will be ‘Saqar’(سقر) of which Allah says, ‘And what could make you conceive what saqar is?(It is a fire) It does not allow to live, and neither leaves [to die], making [all truth] visible to mortal man.’

Physically – there are countless nerves in a human body which register the feeling of pain and a large number of these pain-registering nerves lie in our skin. Science has also proved that the real feeling of pain is not in the flesh but in the nervous system of the skin which sends it to the brain. It is a characteristic of hell fire. They will then neither live nor would die but will exist in a state of agony forever.

Spiritually – Upon seeing this horrific hell fire, the blinds of arrogance and falsehood will be lifted from their eyes and they will know who the real loser was.

74.7 THE MYSTERY OF NINETEEN

While describing the state of Saqar, Allah Subhana-Hu says in ayat 30: **عَلَيْهَا تِسْعَةَ عَشَرَ ۝** **“Over it are appointed Nineteen”**. As said in ayat 31 it is to test the belief. Those with doubt will laugh it away, just as did Ibn-e- Mughaira in Makkah at that time. But those with sound knowledge, know that power of the natural angelic forces is of immense magnitude. You can imagine it from the powers in the hurricane, earth quakes, volcanoes, and tsunamis etc. in our three dimensional world. (Angels are the intelligent spiritual forces belonging to the higher dimensions of existence). Thus when Allah says, that He has put 19 (Angelic powers to guard the Hell), for those who understand, it is no joke.

Ayat 31, describes the reaction to the ayat 30 of different groups of people.

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

The statement that on the Hell there are 19 (guards) should not be of surprise for the people of the Book, neither to the believers, because they are aware of the immense forces of Allah. Problem is with the disbelievers who deny Him. From ayat 30, the number 19 is also taken to represent something of great importance for the security of the Holy Quran, significance of which has only been recently discovered. It is found to be the miracle key to an ever living miracle of the Holy Quran. (For details please refer to Annexure 74.1

First time this Discovery was made in year 1976 i.e. (19x104), by an Egyptian US citizen Dr. Rashad Khalifa in USA. Since then hundreds of other researchers have verified and enlarged the scope of the subject. Big question is that could Muhammad (Peace Be upon Him) if he is the author of the Holy Quran, could he build the code of 19 in the letters, words, phrases and surahs of the Book like it? Why should he do so? How did he do so? Is such a feat possible today? Has any other writer ever done so in his/her book? Supposed author had no formal education, he did not know mathematical details. He had no computers, no calculators. He had no rest in his life either. The Holy Quran was no ordinary book but collection of discourses over 23 years, in which most of the time he was under persecution by his enemies or at war with them. He never claimed that he was the author of the Holy Quran. He was known and acknowledged even by his enemies as the most truthful and honest man. He always said that the Holy Quran was a Revelation on him from the Creator of Universe. It is challenge to you, to modern science, to higher mathematics. Without any prejudice decide for yourself, whether he was right or wrong in his claim. Will you still doubt that the Holy Quran is not the Revelation from the Creator of the worlds? It is indeed a living miracle of science and mathematics for the 21st century man. Alas! Even then, most of them pay no heed to it. What a loss!¹⁸

74.8 SOME POWERFUL AGENTS OF NATURE

Indeed whole of nature is an ever living miracle of Allah Subhan-Hu. In this respect Ayat 31 says, '**No one knows the Forces of your Rabb except He**'. Allah invites His intellectual being to think over the

18 Sultan Bashir Mehmood, "Quran Pak Aik Challenge, Scientific Miracles of the Holy Quran" by Darul Hikmat, Islamabad 2001.

hidden powers in some of the commonly known natural phenomenon to understand the Greatness of their Lord;

“Nevertheless, think by the Moon! And by the night as it retreats, And by the morning as it dawns (This will prove you). Surely this (Quran) is but one of the greatest (signs of Reality)”. Ayaat 32-35.

Each one of these Ayaat is a reminder of the power of Allah. As for the Moon, we can see its power from the creation of tides in the oceans. Sitting about a million kilometers away it shakes and pulls up trillion of tons of sea water daily. Then think of the power of night, when it comes everything is put to sleep, darkness enshrouds; temperatures fall and wind directions change. But just with daybreak the whole world is put back to activity by the light of the sun. Thus every sign of nature is a reminder to the presence of Allah and His powers. Ayaat 33-34 also remind us that, as night ends into dawn, one day your worldly life will pass into death, but that is not the end. Then you will reappear in the world of Burzakh and there from pass onto the Resurrection as eternal life.

74.9 THE SALVATION OF NAFS (نَفْس)

To prepare mankind for the pending fate Allah has been sending His messengers. Over the time, when their message was forgotten Allah sent another of His prophet to remind “What is wrong and what is right”. In continuation to that the Holy Quran is the last Book of Allah, an ever living Miracle, the road map for the mankind to reach their lost homeland – Jannah(جنت). Allah says in Ayaat 35-37:

“Surely this (Quran) is but one of the greatest (signs) A warner to the mankind. To every one of you whether he she chooses to come forward or hang back”.

The Law of the Judgement Day is; **“That, كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِيْنَةٌ ﴿٣٨﴾** every Nafs (self) is pledged to what he / she has earned in this life” Ayat 38.

It means, our doings are permanently imprinted. The resultant personality that is made by the counter acting forces on our soul is called Nafs. Our fate will be decided accordingly. As revealed in ayat 39, the people who try to walk on the Right Path will be forgiven; **إِلَّا أَصْحَابَ الْيَمِيْنِ ﴿٣٩﴾**

“Except the people of the Right Hand (who have attained a righteousness)”

74.10 INTERCOMMUNICATION BETWEEN THE PEOPLE OF JAHANNAM AND JANNAT

Ayaat 40-42 speak of free communication between the people in Jannat and Jahannam. ﴿فِي جَنَّتٍ يُكْسَاءُ لُونَهُ عَنِ الْجُرْمِينَ﴾ مَا سَأَلَكُمْ فِي سَفَرٍ ﴿ People in Jannat will be asking to the people in the Hell, “What did lead you to this painful fate?” It should be very interesting to note by the inquisitive people. There is no signal sending and receiving equipment but they talk through the Mind forces. To some extent everyone enjoys this faculty , called Extra sensory perception (ESP), while alive on earth, But it will mutliply many times after death, and so on.(Ref: book Mawra by author)

74.11 WHO WILL GO TO JAHANNAM

The most thoughtful ayaat are 42-48. These remind who will go to Hell? In answer to this question. ﴿مَا سَأَلَكُمْ فِي سَفَرٍ﴾ those who burn in Hell will answer:

“We were not of those who offered the Salaat regularly, Nor were we of those who feed the destitute in need. And we used to indulge with those who were indulged in vain talk. And we used to deny the Day of Judgment Until Certainty death, came upon us. So no intercession of any intercessor shall profit them”

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

1. Make partner with Allah
2. Being careless of Salaat
3. Feed not the poor
4. Waste time in vain talk
5. Deny the Day of Judgment
6. Deny any part or whole of the Holy Quran and turn away from its practice.

The self-indulgent and seculars deny the moral ethics of Islam because these clash with their likes, dislikes and vested interests. Ayaat 49-52 describe their psychic state:

“What is the matter with them, that they turn away from the Reminder (The Quran), As if they were like the terrified asses, Fleeing (with fear) from a lion (or a beast of prey)? But, each one of them wants a scripture of his own to be unrolled before him”

The real reason, behind their disbelief is self-deception. They do not believe in the life after death; have lost their True North and thus they fear no accountability. **كَلَّا بَلْ لَا يَخَافُونَ الْآخِرَةَ ۗ** *‘Nay, the fact is that, they fear not the Hereafter’*. Thus it is absolutely important for the preachers of Islam to do their maximum to help people and to know the reality of the life Hereafter, Doomsday and Resurrection, and thereby severity of the Accountability.

74.12 SALVATION

The Holy Quran is the Universal Moral Code sent by our Creator for our sake. If we follow it, we shall find salvation. Insha Allah This is the consolidated guidance revealed to all the earlier prophets of Allah in parts as per the need of their times. Now in complete form, it is the Book of Allah for the followers of every Religion. Our success lies in on its understanding and faithful adherence to its teachings. In this respect ayat 54-55 make its importance absolutely clear:

“Nay, the fact beyond doubt is that this (Quran) is an admonition (unparallel), So whoever wills, let him/her learn lesson from it”.

So the Truth has been made evident. It is upto you to adopt it or reject it. As said in the last ayat 56, we should always pray to Allah to increase us in faith and good deeds.

“And none will take it to heart to learn lesson from it except that whom Allah wills. He alone is, worthy of whom they (mankind) should be afraid of, And He alone is worthy of whom they should ask for Forgiveness”.

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

ANNEXURE – 74.I

MATHEMATICAL MIRACLE OF THE HOLY QURAN

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

Research conducted in the structure and arrangement of the holy Quran into words, ayaat and surahs has shown that number 19 holds a key position in it. In the following we shall place some facts concerning this number which are indeed, mind boggling. It starts with the very first ayat بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ of the holy Quran, which consists of 19 letters

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

1- It also consists of four words. الرحيم and الرحمن الله اسم. Surprising thing is that each of these words in the entire body of Quran occurs 19, 2699, 57, 114 times respectively, which are the straight multiplier of 19, except 2699 which is $14 \times 19 + 1$ because name of Allah must be above any formula, $57 = 19 \times 3$, $114 = 6 \times 19$.

One may say that it could be per chance also. But this is only the tip of the iceberg. Quran consists of 114 chapters i.e. $19 \times 6 = 114$, where as only 113 sura, begin with Bismillah. Sura Tauba in an exception. But to complete the formula it is compensated in the sura Namal where it is mentioned twice. Thus raising the number to 114 which is multiple of $19 \times 6 = 114$.

Could be chance again. But most surprising thing is that the sum of the numbers of the inter suras between Tauba and Namal i.e. $9 + 10 + 11 + 26 + 27 = 342$ is also multiple of 19 i.e. 9×18 . But real mind boggling is that number of words between the first Bismillah and 2nd one of sura Namal is also 342 i.e. 19×18 . Thus all of it cannot be coincident but a very seriously designed effort on the part of the author of the Holy Quran. But could Muhammad Rasool of Allah who had not attended any school; and there were none in Arabia in those days could arrange the words, ayat and chapters of a lengthy book like the Holy Quran in these mathematical functions?

FIRST REVELATION AND 19

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

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۝ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۝ الَّذِي عَلَّمَ
بِالْقَلَمِ ۝ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ۝

It consisted of 19 words and 76 letters, both of which are straight multiple of 19 (76=19x4). It is also to be noted that, in the structure of the holy Quran sura Alaq is 96th out of 114. Thus there are 9 5 i.e. (19x5) suras before it, and 19 suras after it, again multiple of 19. But most mind boggling is the author also took care that sum of all the 304 words of sura Alaq should also be limited to exact multiple of 19 so he limited them to 304, (304 = 19x16) Does it not mean that the author of the Book had thought it before its writing that he will design it according to the mysterious code of 19. thus he took care of it at the very start of it? If yes, who could be He?

OVERALL STRUCTURE

He also set the design parameter that the book will consort of 114 chapter because 114 as a multiple 19, Also that if all the numbers from one to 114 are added together their sum should also be the exact multiple of 19 i.e. 1+2+3+4+-----+111+112+113+114= 6555 which is 19x345. Could an Arab of those days calculate all this?

CONTAINS IMPORTANT SUBJECTS

But this was not enough the author of the Holy Quran while selecting certain names and phrases, he calculated their accuracies and fixed them as multiple of 19 only. For example:-

Quran (قرآن)	The word Quran occurs 57 times which is (19x3).
Allah (الله)	Word Allah occurs of 2699 times which is (19x142)+1 Allah is one and absolute, cannot be factorized.
La Ailaha Illah (لا اله الا الله)	It occurs in 19 out of 114 sura of holy Quran. If you add the given number of all those sura, sum total as 507,

where as the total occurrences of La-I-La-Ha-Ilallah is (29) and the sum of the ayat number in any sura carrying La-i-Laha-illah is (1592). Thus another of brevity had decided that the grand total of these numbers should also be multiple of 19 i.e. $2128 = (507 + 1592 + 29)$ which is $2128 = 19 \times 112$.

Similarly He treated many more names as Ar-Rahman, Ar-Raheem, Al-Majeed etc and made this total occurrences multiple of 19

HAROOF MUQQATIAT – (SPECIAL WORDS)

What has been said above is not less mind bogging but as it was not enough the author of the Holy Quran introduced certain strange initials in His book which were unfamiliar for Arabs also and to surprise the world He arranged these letters in according to His Mystery Code. These strange initials are called Haroof-e-Muqqatiat (حروف مقطعات). Fourteen sura of the holy Quran begin by them which apparently have no dictionary meanings. For example sura Al-Baqra begin with the letters $ا ل م$. sura Yaseen with $ي س$, then there are some suras which start with $م ح$ similarly some begin with letter $ق$ some with letter $ن$.

The author of the Holy Quran counted these letters in the body of the Holy Quran to fit them to this formula. As an example, sura 42-Shuraa begins with letter $ح م ع$ $ق س$ and sura 50 Quaff also begins with letter $ق$. If you count all $ق$ Quaf in both these sura they occur 57 times in each sura ($57 = 19 \times 3$).

Also sura Shuraa 42, beginning with $ح م ع س ق$ has 53 ayaat. The sum of sura number and its ayaat is 95 i.e. $42 + 53 = 19 \times 5$ He also take care that sum of all letter $ق$, in the every 19th ayat of each sura in the entire Holy Quran must also follow this formula. If you count it is 76 i.e. 19×4 .

Similarly sura Al-Qalam 68 begins with letter $ن$. Total number of this letter $ن$ in the sura is arranged 133 which is 19×7 .

Sura Araaf 7, and sura Maryam 19, begin with Haroof-e-Muqqatiat which have letter $ص$ in them. Total number of $ص$ in these suras is 152 i.e. 19×8 .

In sura يس (يس), letter $ي$ occurs 237 times and letter $س$ occur 48. Thus sum of these two letters is also multiple of 19 i.e. $237 + 48 = 285 = 19 \times 15$

To seven sura of the holy Quran (40 to 46) begin with letter $ح م$. Total occurrence of letter $ح$ and $م$ in these seven suras is $292 + 1855 = 2147$. which is also exact multiple of 19 i.e. $2147 = 19 \times 113$.

سُورَةُ الْقِيَامَةِ

SURAH AL-QIYAMAH

The Holy Quran, Surah 75

Revealed in Makkah, has 40 Ayaat

	With the Name of Allah, Ar-Rahmaan, Ar Raheem.	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
1.	Nay! I do swear by the Day of Qiyamat;	لَا أُقْسِمُ بِيَوْمِ الْقِيَامَةِ ۝١
2.	And nay! I do swear by the self-reproaching: self;	وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ ۝٢
3.	Does man think that We shall not (be able to) assemble his bones (on the Day of Resurrection) together?	أَيَحْسَبُ الْإِنْسَانُ أَنْ نُجْمِعَ عِظَامَهُ ۝٣
4.	Why not; We are able to restore in perfect order, even the very tips of his fingers.	بَلَىٰ قَدَرِينَنَ عَلَىٰ أَنْ نُسَوِّيَ بَنَانَهُ ۝٤
5.	Nevertheless, man chooses to reject what is ahead of him.	بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ ۝٥
6.	He questions, "When will this Day of Qiyamat be?"	يَسْأَلُ أَيَّانَ يَوْمِ الْقِيَامَةِ ۝٦
7.	So (listen) it will be (the Day) when the sight shall be dazed,	فَإِذَا بَرِقَ الْبَصَرُ ۝٧
8.	And the Moon will be buried in darkness,	وَخَسَفَ الْقَمَرُ ۝٨

9.	And the Sun and the Moon will be joined together,	وَجْمَعِ الشَّمْسُ وَالْقَمَرُ ٩
10.	On that Day man will cry, "Where is the escape?"	يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَيْنَ الْمَفْرُجِ ١٠
11.	Nay, there will be no place of safety!	كَلَّا لَا وَزَرَ ١١
12.	On that Day, to your Rabb, shall be the Journey's end.	إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ ١٢
13.	On that Day Man shall (know) all that had he put forward and all that he had put back.	يُنَبِّئُ الْإِنْسَانُ يَوْمَئِذٍ بِمَا قَدَّمَ وَآخَرَ ١٣
14.	Moreover, Man shall bear evidence against his own self,	بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ ١٤
15.	Even though he shall plead with excuses.	وَلَوْ أَلْقَىٰ مَعَاذِيرَهُ ١٥
16.	(O Prophet) of Allah move not your tongue in haste concerning it (Memorizing the Revelation).	لَا تُحْرِكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ١٦
17.	Lo! Indeed upon Us is its collection and putting together and (also) its recital:	إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ١٧
18.	So, when We recite it, follow its recitation (with full attention):	فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ ١٨
19.	Then, it is upon Us to make you understand and explain its meanings clear:	ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ ١٩

20. Nay! (The fact is) that you (mankind), love fleeting “worldly life”,	كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ ۝٢٠
21. And you people give no thought to the Hereafter.	وَتَذُرُونَ الْآخِرَةَ ۝٢١
22. On the Day (of Judgement) some faces will be fresh and radiating (with joy);	وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ ۝٢٢
23. Looking upto their Rabb (with pleasure);	إِلَىٰ رَبِّهَا نَاظِرَةٌ ۝٢٣
24. And on that Day, some faces shall be overcast with gloom and despair,	وَوُجُوهٌ يَوْمَئِذٍ بَاسِرَةٌ ۝٢٤
25. Guessing, that some great calamity is about to fall on them;	تَظُنُّنَّ أَنَّ يُمْفَعَلَ بِهَا فَاقْرَءْ ۝٢٥
26. Nay! fact of the matter is, when (on deathbed man’s soul is about to leave,) reaches up to the throat,	كَلَّا إِذَا بَلَغَتِ التَّرَاقِيَ ۝٢٦
27. And (people around), say, (in disappointment) “Is there any one with a spell (to save him)?”	وَقِيلَ مَنْ سَئِدٍ رَّاقٍ ۝٢٧
28. And they realize, it is the time of departure;	وَأَظُنُّنَّ أَنَّهُ الْفِرَاقُ ۝٢٨
29. And the leg is joined with the other leg (to prepare for the burial):	وَالْتَقَّتِ السَّاقُ بِالسَّاقِ ۝٢٩
30. That is the Day of driving towards your Rabb!	إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ ۝٣٠
31. (Useless will then be the repentance) For (in life) he neither gave in charity, nor did he offer Salah,	فَلَا صَدَّقَ وَلَا صَلَّىٰ ۝٣١

32. On the contrary, he rejected (The Truth) and turned away!(from the right path)!	وَلَكِنْ كَذَّبَ وَتَوَلَّى ﴿٢٢﴾
33. Then, he went to his household elating with pride!	ثُمَّ ذَهَبَ إِلَىٰ أَهْلِهِ يَتَنَطَّقُ ﴿٢٣﴾
34. Woe to you (O man!); Woe to you! (your end comes nearer but you fail to realize)!	أَوَّلَىٰ لَكَ فَأَوْلَىٰ ﴿٢٤﴾
35. Woe to you again, (O man!) woe to you; again!	ثُمَّ أَوَّلَىٰ لَكَ فَأَوْلَىٰ ﴿٢٥﴾
36. Does the Man reckon, that he shall be left to himself, to go about at will?	أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى ﴿٢٦﴾
37. Was he not once (a mere) sperm drop of a fluid spilled out?	أَلَمْ يَكُ نُطْفَةً مِّنْ مَّنِيٍّ يُمْنِيٍّ ﴿٢٧﴾
38. Then it was joined (with mother's egg) as a germ-cell! where upon began the creation into what It was meant to be, and arranged it in due proportions,	ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّاهُ ﴿٢٨﴾
39. Thereby made out of it, either of two genders; the male and the female.	فَجَعَلَ مِنْهُ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَىٰ ﴿٢٩﴾
40. Is not He (who did all this) the powerful enough to give life to the dead.	أَلَيْسَ ذَٰلِكَ بِقَدِيرٍ عَلَىٰ أَنْ يُحْيِيَ الْهَوْتَىٰ ﴿٣٠﴾

EXPLANATION AND INTERPRETATION

75.1 INTRODUCTION

We know from the case history of *Ada* (عليه السلام A.S) that man's life had begun in Jannat. The earthly life is simply a test of his/her performance to requalify for the lost Jannat. Therefore he/she is given the freewill to choose between right or wrong, on that basis they will be judged and rewarded. A person starts experiencing its taste, as soon as he/she enters the valley of death, which has been called by the Prophet of Allah (peace be upon him) *Qiyamat-e-Sughra* i.e. Small Scale Qiyamat. Doomsday is the "*Qiyamat-Kubra*" i.e. the Great Qiyamat. Then the entire order of present existence will be replaced by a new order. This will be followed by the Day of Resurrection. Then mankind from every nook and corner of the Space-Time continuum will assemble before the Ruler of the universes for their Judgment. we can grasp its overwhelming importance from the fact that Creator of the Universe Himself swears on it. *لَا أُقْسِمُ بِيَوْمِ الْقِيَامَةِ*

Figure 1 below shows man's journey of existence in different stages.

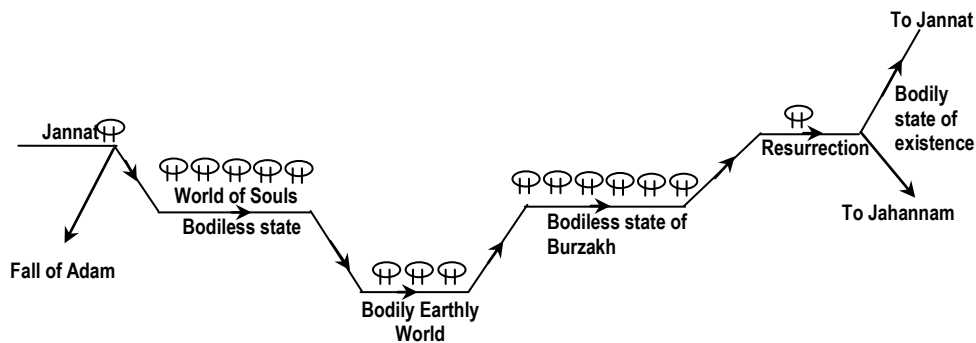


Fig 1: Our Journey of Two deaths, Two lives

75.2 SOUL VERSUS LIFE AND ITS DEVELOPMENT

In this journey soul and life are two different things. Life is due to the bio-chemical design combinations of atoms, degree of which is manifested by the awareness of the environment, and dynamism of the living beings. It depends upon the biochemical order of the body and this is a temporary thing. However, soul is unique to the humans only, It continues living even after the bodily death in the state called *Alm-e-*

Burzakh. It has the faculty of acquiring knowledge and ability to distinguish between the wrong and right and is also given the authority to choose what it may like wilfully. During its journey over earth, under the various influences soul develops into Nafs i.e the overall personality of the Man, the very Me. For more details on nature of life and death, refer to Authors book, "Dooms day and Life After Death". Also see Mavra by the same author and Annexure -75.1

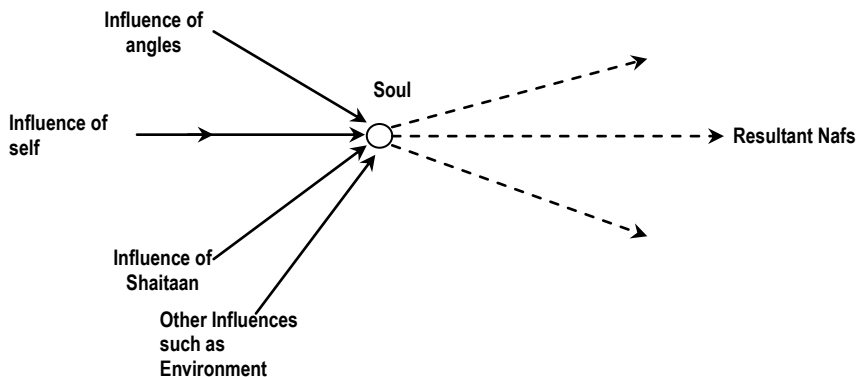


Fig 2: Nafs is the Resultant Soul; We enter in World with Soul and leave with the Nafs

Whereas life finishes with death, the soul always lives on as Nafs. As you can develop your body and force through proper exercises and food; so you also can develop your soul or stunt it. Allah sent His prophets to mankind, to teach about their Spritual deveelopment. Muhammad, (peace be upon him), is the last of His Messengers and the Holy Quran is the latest and the last edition of Allah's Revelation, is now the Final and completed Book of Guidance of Man till resurrection. It abrigates and replaces all the revealed books given to the earlier prophets. By following its teachings we can best develop our soul live a satisfying life here and nicely prepare for the life to come.

75.3 THREE TYPES OF NAFS

Ayat 2 **وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ** is a reminder that the Nafs-e-Lawwama i.e. the self-reproaching soul, will come out of that Day successfully. It also signifies that Allah Subhana-Hu likes the person who repents and asks for the forgiveness. As explained already Nafs (نفس) represents the personality of a man, developed under the influences of various kinds

acting upon our soul. It is like the growth of a plant after sprouting out of the seed. We enter this world with the soul and leave it with the Nafs. (Fig 2).

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

- i. **Nafs-e-Ammara.** This is the lowest category of Nafs playing in the hands of Shaitaan and persists on wrongdoing. and has no remorse to come back to the right path. Thus Hell is predestined for it soon after the death. The worst example of them are the people like Pharaoh (Phiroon) and Abu Lahab. Many such characters may come across us in our daily life also. They abhor discipline of Islam and adore their lustful life style.
- ii. **Nafs-e-Lawwama.** This is the self-reproaching middle of the road personality. Its conscience is alive to reproach it on the wrong doing. It has the potential to come back to the right path. Such people, at the time of their death are likely to be put to sleep, to be awakened on the Day of Judgment. Their punishment or reward in the Burzakh is like it happens in the state of dreams.
- iii. **Nafs-e-Mutmienna.** This is the highly developed Nafs, well pleased with Allah, and in turn, Allah is well pleased with them. Saliheen (صالحين) and Shuhadah (شهداء) fall in this category. They go to Jannat as soon as they breathe their last on earth. A case history of them is given in the surah Yaa-Seen (20-27), of the righteous man who was martyred for supporting the Prophets and was honoured to enter into Jannat as he breathed his last. They are the really successful people who have no fear or grief in the Hereafter. Surah Al-Fajr (27-30) also tells tale of such blessed men/women as being highly awaited, then accepted and highly rewarded by their Rabb.

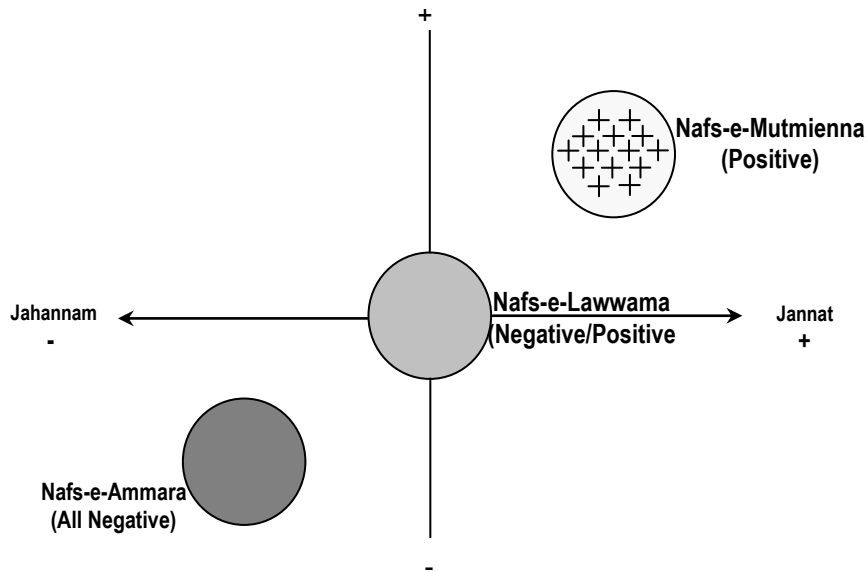


Fig 3: Three Categories of Nafs

75.4 RESURRECTION AND RECREATION

In ayaat 3 and 4 of surah Al-Qiyamah, Allah Subhana-Hu exposes how some people deny the Design of Allah. In spite of clear indications they doubt the Day of Resurrection and say. *أَيَحْسَبُ الْإِنْسَانُ أَنْ يُنْفَخَ عِظَامُهُ*

“Does Man think impossible for Us to recreate from the crumbled bones?”In reply, what to speak of bones, Allah says, *بَلَىٰ قَدِيرِينَ عَلَىٰ أَنْ نُسَوِّيَ بَنَانَهُ*

“Yes shall even recreate their fingerprints exactly to their original design”We must realize that the One who had created us and every other thing in the Universe out of nothing, It is not difficult for Him to recreate from our previous design. Science now postulates that atomic particles having once come together, retain memory of their past. Thus, possibility of Resurrection for this reason is also easily understandable. The atoms of the bodies will fit together according to their previous design exactly as they used to be, even the markings of their fingertips.

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

Ayaat 5, 6 lament the attitude that in spite of such clear signs and commands from Allah Subhan-Hu, many people still do not believe, and insist on their libertine ways, even they question the very occurrence of the Day of Qiyamat.

“Nevertheless, man chooses to deny what lies ahead of him. He questions, “When will this Day of Qiyamat be?”

So they think “This life is all they have” no after life, no rewards and no punishment, no religion, no moral discipline. So they are free to exploit others, as long they can dodge the police and Judges. But they will be badly disappointed to see the reality after their worldly death.

75.5 SIGNS OF DOOMSDAY

In reply to the question raised in ayat 6, **“When shall be the Day of Qiyamat”**, ayaat 7-12 describe the scenario of that Day. One can easily see from the signs given in the Holy Quran, and in the books of Ahadith of the Holy Prophet (PBUH) that it may be imminent. Even a cursory look into these signs points out that majority of them have come to pass, and thus the world has already entered in the period of Qiyamat. The final happening will fall so suddenly that there will be no time for repentance also.

The following ayaat 7-12 describe some of the major events of our solar system before the final Day of Qiyamat;

“So it (Doomsday) will be (on the Day) when the sight shall be dazed by lightning. And the Moon will be buried in darkness, And the Sun and the Moon will be joined together, On that Day, man will cry, “Where is the escape”? No, there will be no place of safety. With your Rabb, on that Day, shall be the Journey’s end”.

There will be a chain reaction of calamities. It will begin with a dazzling light. After that, Moon will be buried in darkness and then it will fall into the Sun. Then conditions on ground will become extremely

painful. Mankind will be searching for safety places but to no avail. There will be no refuge.

75.6 MECHANISM OF THE OCCURRENCE OF THE DOOMSDAY

It is clearly seen from the various ayaat of the Holy Quran that the Doomsday is a very long period of destruction, spread over hundreds of thousands (may be millions) of years in stages such as:-

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

Allah has revealed in the Holy Quran that He has created everything in the universe with a predetermined destiny and for a finite period only. Life and Death go hand in hand as a pair. Thus everything is to perish at its turn and so is the Universe. The same is true of the individuals and of the nations also. The Holy Quran says:

“And every nation has its term, and when its term comes they cannot put it off an hour, nor yet advance it”.(7:34)

75.7 SEQUENCE OF OCCURRENCE OF DOOMSDAY

Let us now look into specific possibilities for the happenings pointed out in ayaat 7-12. In one scenario these events may occur in the form of the chain reactions as a result of some explosive rise in solar storms causing dazzling light on earth. This may be due to the release of violent solar flares. It could also occur by some cosmic explosion in nearby stars. As a result the dazzling light will confound the eyes. Thereby, the solar plasma, moving at speeds of hundred of thousands of miles per hour will pollute the in-between space, stopping the sun light reaching the moon. So it will be buried in the darkness. **وَحَسَفَ الْقَمَرُ**

As moon is engulfed by the solar smoke, it will be pulled by the expanding sun and both will join together. Meanwhile the earthly environment will be filled with poisonous gases. In these circumstances people will rush about in search of refuge, but to no avail.

This is one possible mechanism to explain the happening destined in ayaat 7-12. But similar effects are possible as a result of violent earthquakes and extraordinary volcanic eruptions. In this case also the atmosphere will be loaded with dust, so moon will become invisible and due to the poisonous gases life on earth will turn very uncomfortable.

75.8 RESURRECTION AND ACCOUNTABILITY

Ultimately earthly Doomsday and the countless Doomsdays of other worlds will end into the Universal Doomsday. After it, whenever Allah decides, mankind will be resurrected to face their Judgment. The following ayat 13 describe the scenario of the Day of Resurrection.

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

As we can see from ayat 13, judgment will be upon our deeds which we carry forward and the effects which we leave behind. If the ‘aftereffects’ are positive, man’s good deeds go on multiplying and if negative, it accumulates loss to him. For example, if someone had built a hospital or an orphan house, added to human knowledge, or contributed to the propagation of Islam or provided education to the children; it is like a saving account. Benefits of these deeds continue even after the death adding to his/her deposit. On the other hand, if he/she had done deeds harming the people, such as built cinema houses and nightclubs to spread evil, or set bad traditions behind him/her, as long as impact of these evil deeds survive, they will keep adding to his/her sin. Thus the accumulated impact may exceed all the good deeds. Therefore, we must leave good legacies behind because their lasting impact may prove the deciding factor on our final Judgment.

75.9 TESTIFICATION ON THE DAY OF JUDGMENT

Allah Subhana-Hu, though He knows everything, yet He will permit the man to bring witnesses to testify on him. They could be for and against. In this regard Rasool-ul-Allah (صلى الله عليه وآله وسلم) advised man to be careful even of the earth we walk upon. It will stand as witness against us for the deeds performed on it. But the most embarrassing witness will be our own body parts. As you can see

from ayat 14; **بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ** our hands, feet, tongue, and ears, in short every cell of us will testify on us of what we did, So, what to say of the written records, man shall himself bear witness against himself.

Ayat 14 **بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ** **“Nay! Man shall himself bear witness against himself”**

was miraculous scientific prediction also. Recent scientific discoveries in the field of DNA, Genetic Engineering and advances made in the criminal tell-tale detection systems, have made it possible to disclose many hidden secrets of man with out his telling. In these methods they make use of the body response and biochemical changes in the body parts, including the study of individual cells. It is no wonder that science trails behind the facts pointed out in the Holy Quran, more than fourteen hundred years ago. Day of Judgment is thus the day of open trial. No one will be able to hide anything. What to speak of the aggrieved parties, even the environment in which any action had taken place will give its evidence against us. Yet, as said in ayat 15, the man will offer many excuses to justify his/her doings **وَلَوْ أَنفَىٰ مَعَاذِيرَهُ** “Even then, he shall plead with excuses”.

75.10 THE PROCESS OF REVELATION

While these ayaat were being revealed, perhaps in anxiety of the importance of the account of Qiyamat, Rasool-ul-Allah (صلي الله عليه وآله وسلم) hastened to repeat the words of the revelation, lest he may forget anything. In this respect the following ayaat 16-19 are an interesting intervention from the Creator of the universe. They also throw some light on the process of revelation.

“(O Prophet of Allah) Move not your tongue in haste concerning (memorizing the Revelation). Lo! Indeed upon Us is its collection and (also) its recital. So, when We recite it, follow its recitation (with full attention). Thereafter, it will be upon Us to make you understand it and explain (to you) its meaning clear”

Ayat 19 meant that at the time of revelation Rasool-ul-Allah (صلي الله عليه وآله وسلم) should remain perfectly calm and quiet. The entire process was miraculously automatic, that he remembered forever each and every

word of the revelation. Soon after he would recite and dictate the received Message to his companions for their recitation and memorizing by heart. It needed no revision, no proofreading or modification. Its first draft was the final draft. Though the process of revelation continued over 23 years yet, it is no less miracle that no revision was needed at any stage and the revealed Message remained unchanged.

SURAH AL-QIYAMAH

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

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

In this way, off and on, the process of the Revelation continued for 23 years, with the focal point unchanged, to bring man nearer to his Creator, and thus regain his lost Jannat. How unfortunate that in the love of immediate short-term gains we lose the everlasting gains of the Hereafter. Ayaat 20-21 speak about this foolish attitude of man.

“Nay! (The fact is) that you (mankind), love fleeting “worldly life”, and give no thought to the Hereafter”.

75.11 FACES SPEAK ON THE DAY OF JUDGMENT

In continuation to the above, the following ayaat 22-25 are timely reminder to correct our way of life for the permanent salvation in the Hereafter.

“That Day (some) faces will be radiant (with joy) looking upto their Rabb. And on that Day, some faces shall be overcast with gloom and despair, realizing that some great calamity is about to fall on them”.

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

Even in the worldly life, good deeds have their own light which you always see on the faces of contented honest people. On the other hand, the faces of the sinful people are generally tense with signs of depression which further aggravate as they approach their death. Thus ultimate fate of people becomes evident as written on their faces. Indeed, face is the index of mind.

75.12 NEAR DEATH EXPERIENCES

As discussed already death is actually the first step of our entry into the Day of Judgment. There is absolutely no escape from it. Let us pray that we enter the valley of death successfully. As told by the Messenger of Allah (peace be upon him) it is our entry into the Doomsday. Ayaat 26-30 describe the near death state of some people and the anxiety of the people around.

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

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

At this occasion the souls of the greedy person for world are very reluctant to leave. But as told in ayat 30, **إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمَسَاقِي** the angel of death drives them away forcibly to present before the Rabb of the Universe. The accounts of the near death experiences by Dr. Ramond Moody¹⁹ and researchers also describe that after death the soul of the

19 Dr. Raymond Moody, “Life after Life” Covington, Georgia Modering bird U.S. A. 1976,

dead man is presented before a “Light Being”. He asks “What have you brought forth for Me from your life?” and then the dead man begins to see a detailed film of his/her deeds.

75.13 **THOUGHTLESSNESS OF THE FOOLISH PEOPLE**

Unfortunately due to the greed after temporary worldly gains most people neglect their Hereafter. Ayaat 31-33 describe the attitude of the disbelievers, libertines and of the agnostics would be like Mugeera, haughty chief of Makkah. Most of them take the Hereafter like him lightly and some of them reject it outrightly. For them this is the only life, and think that they are not accountable to any one for their deeds. Therefore, they care for nothing but their immediate gains. The following ayaat 31-33 depict their way of life.

“He neither gave in charity, nor did he offer Salah, On the contrary, he rejected Truth and turned away. Then, he went to his household elating with pride”.

However, at the time of the death, they come to know the truth Ayaat 34-35. **“Woe to you, (O! Man!) Again, woe to you; Then again woe to you, woe to you”**, because they have purchased for themselves Hell by their deeds. May Allah save us from this fate.

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

“Does man reckon, that he shall be left to himself, to go about at will?” No, this is not the situation. Let it be understood that if he is given respite, it is an opportunity to mend and improve only.

75.14 DESIGN REALITY OF MAN

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

“Was he not once (a mere) tiny sperm drop of a fluid spilled? Then it was joined (with the mother’s egg) as a germ-cell! Whereupon formed it into what it was meant to be, and therefrom fashioned it in due proportions, And made out of it, either of two genders; the male and the female”.

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

The last ayat of surah Al-Qiyamah asks man a very pertinent question: **أَلَيْسَ ذَلِكَ بِقَدِيرٍ عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَىٰ** “**Is not such an Authority (as**

Allah), has the power to bring the dead back to life?”

Yes, indeed He can and He shall. As we have discussed earlier also ‘our Self’ existed before our birth and it shall continue existing after our worldly death. The earthly life is like a test ground for the soul, a period to requalify for the lost Jannat. Those who fail to qualify shall go to Jahannam. Thus the lesson to learn from ayat 36, **أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى** is that we must discover the purpose of our existence and fulfil it. This, as the Quran has taught, is to worship Allah only and love His creations. The Messenger of Allah said, **(الخلق عيال الله)** “*Humanity is like the family of Allah*” He also told “*The best among mankind is the one who is most useful for them*”. So why not do something good for the people at large. That is what is going to pay us ultimately. We are travelers through time and space. Deeds performed in the present world shall be our destiny in the world ahead of us. We are provided an earthly body only to react with the

earthly resources. So it must not become the end objective, but only a means to achieve the higher purpose of life. When it becomes unfit for living, the soul leaves for the onward journey, and earthly body is given back to earth.

ANNEXURE - 75.1

NATURE OF DEATH

As told in surah Al-Mulk according to the Holy Quran death is not annihilation but an act of creation like the life itself 67(2). Difference being that in life soul leases a body to live, like the leasing of a home by a tenant. He has to vacate and leave it on the termination of lease due to any reasons. Thus death is not “equivalent to nothingness” but another dimension of living without physical body. You may see this unique reality in the following ayaat.

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

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ
لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا

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

قَالُوا رَبَّنَا آمَنَّا اثْنَتَيْنِ
وَإِحْيَيْتَنَا اثْنَتَيْنِ
فَاعْتَرَفْنَا بِذُنُوبِنَا

فَهَلْ إِلَى خُرُوجٍ مِّنْ سَبِيلٍ

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

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا
فَأَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ
يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ

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

- i. Death is a creation as is the life. It is a bodiless state of existence.
- ii. It is not “nothingness” but “existence in some other dimension”.
- iii. Before our physical appearance on this earth, we were living in the state of death. From life we shall again pass on to the state of death, and at the Resurrection come back to the state of life. Thus each one has two deaths and two lives.

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

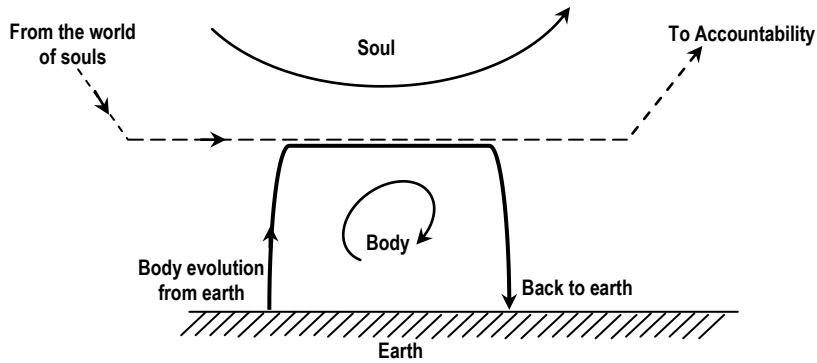
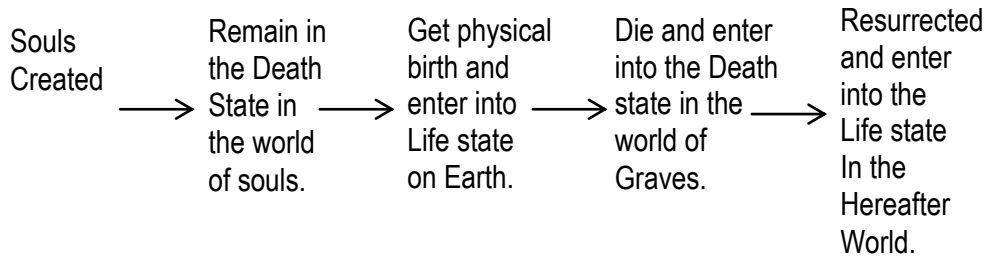


Fig 4: Life Cycle, Body to Earth, Soul to Heaven



Fig 5:

سُورَةُ الدَّهْرِ

SURAH AD-DAHR

The Holy Quran surah76

Revealed in Madina, has 31 Ayaat

<p>With the Name of Allah, Ar-Rahmaan, Ar-Raheem.</p>	<p>بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ</p>
<p>1. Has there (not) passed over Man, a very long period of time, when he was nothing, not a thing mentionable even?</p>	<p>هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُورًا ①</p>
<p>2. Indeed, We created man from a drop of mingled sperm fluid, in order that we test him. Therefore, We made him a being endowed with hearing and seeing.</p>	<p>إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُّطْفَةٍ أَمْشَاجٍ ۖ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا ②</p>
<p>3. Verily, We (also) showed him the way, (with reason and Instinct) either to be thankful or unthankful.</p>	<p>إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ③</p>
<p>4. Indeed, for those who deny the Truth, We have prepared chains, and shackles and a raging Fire.</p>	<p>إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلًا وَأَغْلَالًا وَسَعِيرًا ④</p>
<p>5. As for the truly pious people, they shall drink of a cup, nature of which is of kafoor,</p>	<p>إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا ⑤</p>

6. (From a) spring wherefrom the servants of Allah drink, made gushing abundantly,	عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ﴿٦﴾
7. Because, they (pious people) fulfill their vows and fear the Day whose terror spreads far and wide.	يُؤْفُونَ بِالَّذِينَ لِيَاذِرُوا يَوْمَ كَانَ شَرُّهُ مُسْتَطِيرًا ﴿٧﴾
8. And they give food, for the love of Him (Allah) (however much they may themselves cherish), unto the needy, to the orphan and the captive,	وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ مَسْكِينًا وَيتِيمًا وَأسِيرًا ﴿٨﴾
9. (Saying in their hearts), indeed, we feed you, for the sake of Allah only. We desire no reward from you, nor thanks.	إِنَّمَا نَطْعِمُكُمْ لِرُجَاةِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَوَلَا شُكْرًا ﴿٩﴾
10. Verily, we fear from our Rabb; of a distressful frowning Day (of the impending fate).	إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا قَطَرِيرًا ﴿١٠﴾
11. So Allah will save them from the horror of that Day (of Judgement), and bestow on them brightness and blissful Joy.	فَوَقَاهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَ لَقَاهُمْ نُورًا وَنُورًا ﴿١١﴾
12. And their reward for their patience and steadfastness will be Jannat and with silk attire.	وَ جَزَاءُ لَهُمْ بِمَا صَبَرُوا جَنَّةً وَ حَرِيرًا ﴿١٢﴾

<p>13. There they shall recline upon raised thrones. There they shall feel neither the scorching sun, nor the bitter cold,</p>	<p>مُتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ ۗ لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا ۝١٣</p>
<p>14. And near on them shall be the shades (of the trees of Jannat), and clusters of fruits there shall bow down on them in easy reach.</p>	<p>وَدَانِيَةً عَلَيْهِمْ ظِلُّهَا وَذُلَّتْ قُطُوفُهَا تَذَلِيلًا ۝١٤</p>
<p>15. And there they shall be served in silver dishes and goblets of clear glass crystal,</p>	<p>وَيُطَافُ عَلَيْهِمْ بِآنِيَةٍ مِّنْ فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرًا ۝١٥</p>
<p>16. Goblets made of crystal clear silver, of measure (according to their wishes).</p>	<p>قَوَارِيرًا مِّنْ فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا ۝١٦</p>
<p>17. And there (in the Jannat) they shall be given to drink, a cup, nature of which is Zangabeel (perfume of ginger),</p>	<p>وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنْجَبِيلًا ۝١٧</p>
<p>18. And there is a fountain called Salsabeel.</p>	<p>عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا ۝١٨</p>
<p>19. And there they shall be attended by youths of perpetual freshness. When you see them, you would deem them to be scattered pearls.</p>	<p>وَيُطَوَّفُ عَلَيْهِمْ وَلَدَانٌ مُّخَلَّدُونَ ۚ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنثُورًا ۝١٩</p>

<p>20. Whenever you see, you will see there the bliss and the splendor of a great kingdom.</p>	<p>وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا ﴿٢٠﴾</p>
<p>21. Upon those (blessed ones) shall be the garments of fine green silk and gold embroidery, and bracelets of silver they will wear. And their Rabb shall give to them to drink a pure and holy wine (of His Love).</p>	<p>عَلَيْهِمْ ثِيَابٌ سُنْدُسٍ خُضْرٌ وَإِسْتَبْرَقٌ وَحُلُّوا أَسَاوِرَ مِنْ فِضَّةٍ وَسَقَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا ﴿٢١﴾</p>
<p>22. (And they will be told), “Behold, this is your reward, and your endeavor (upon earth) has been accepted and recognized:”</p>	<p>إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيُكُمْ مَشْكُورًا ﴿٢٢﴾</p>
<p>23. Lo! Surely, it is We who have sent down the Quran on you, stage by stage.</p>	<p>إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا ﴿٢٣﴾</p>
<p>24. Bear patiently to the order of your Rabb, and do not yield to any one among them who is a willful sinner or ungrateful (to Allah).</p>	<p>فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ مِنْهُمْ آثِمًا أَوْ كَفُورًا ﴿٢٤﴾</p>
<p>25. And glorify always the Name of Your Rabb, particularly in the morning and evening,</p>	<p>وَاذْكُرْ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا ﴿٢٥﴾</p>
<p>26. And at night, prostrate yourself before Him, and extol His limitless glory through the long night hours.</p>	<p>وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلًا طَوِيلًا ﴿٢٦﴾</p>

<p>27. Indeed, they (unbelievers), love transitory (worldly) life and put away behind them the Day (of Judgement) which will be heavy (on them)</p>	<p>إِنَّ هَؤُلَاءِ يُجِبُّونَ الْعَاجِلَةَ وَ يَذُرُونَ وَرَاءَهُمْ يَوْمًا ثَقِيلًا ﴿٢٧﴾</p>
<p>28. It is We, Who created them, and We strengthened their frame; and as We please, We shall replace them by complete change.</p>	<p>نَحْنُ خَلَقْنَاهُمْ وَشَدَدْنَا أَسْرَهُمْ ۖ وَإِذَا شِئْنَا بَدَّلْنَا أَمْثَلَهُمْ تَبْدِيلًا ﴿٢٨﴾</p>
<p>29. Surely, this is a Reminder, so who so ever will, let him (follow it and) adopt it as the way to his Rabb.</p>	<p>إِنَّ هَذِهِ تَذْكِرَةٌ ۖ فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ سَبِيلًا ﴿٢٩﴾</p>
<p>30. But you cannot will, unless Allah wills (to show you His way); Surely Allah is All-knowledgeable, All-Wise.</p>	<p>وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٣٠﴾</p>
<p>31. He admits to His Grace whomsoever He wills (to be admitted); And as for the wrongdoers, for them He has prepared a painful punishment.</p>	<p>يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ ۗ وَ الظَّالِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا ﴿٣١﴾</p>

EXPLANATION AND INTERPRETATION

76.1 INTRODUCTION

Sura Ad-Dahr begins with a very thoughtful scientific point about the origin and history of Man. Contrary to the idea that he is a recent arrival on earth, it conveys that bodily he is a very ancient being. In this history a very long time has passed over when he was physically there but of little significance. This is the phase in which Man and Adam lived in Jannah. Meanwhile his physical body was being shaped on Earth. On the cosmic scale the Holy Quran leads one to the reality that Man is the reason for the creation of the Universe. Thus instead of the secular's idea that, he is an evolutionary product of Universe, the Holy Quran says Universe is actually made for him. This is to say that origin of the universe is part of the Divine Idea of the creation of man. Rasool of Allah (صلى الله عليه وآله وسلم) is reported to have said, that **Allah Subhana-Hu wanted Him to be known, so He created Man on His own Image and the Universe** for Him. His/Her duty is not to damage this image because Man's ultimate success depends upon it.

Surah Ad-Dahr eloquently describes the Man's journey of development in the Time-Space Continuum and beyond.

76.2 PHYSICAL DEVELOPMENT OF THE BODY FIT FOR MAN

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

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

As said already in the Quranic philosophy Man is the principal cause of the creation of the Universe, as part of the “Project Man” started in Jannat. This case history is elaborated in the Holy Quran a number of times reminding us of our wonderful origin in Jannat; and then our disgraceful exit for not keeping up the discipline imposed by Allah Subhana-Hu. When Adam regretted his mistake, Allah Subhan-Hu not only forgave them but also gave another chance to requalify for Jannat during our earthly stay.

Story of our creation in Jannat is entirely different from bodily evolution on Earth. As revealed in the surah Al-Baqarah and elsewhere according to the Holy Quran, Adam (عليه السلام) was especially made there from chosen elements, and Allah Subhana-Hu, infused in him something of His own Spirit, after which he emerged as Adam, (عليه السلام) worthy of adoration and prostration by the angles and all other creations. How long did Adam stay in Jannat is not known. It could be a very long time also. In the end he could not maintain the discipline of Allah there, he was sent to the spiritual worlds of lower heavens, along with the souls of his progeny. From it now each one on its time comes to join his/her earthly body for a limited period. After that, we go back to our Creator, leaving the earthly elements behind^{20,21}

“Indeed we are from him and we are going back to him” (reference)

Referred in ayat 1 of surah Ad-Dahr, whereas Adam (peace be upon him) was created in Jannat as a model of the human beings, the earthly body of man was developed slowly over a very long period of time. It all started about 3 billion years ago in a soup of water with a single cell creature. May be it is the same what the Holy Quran names “Nafs-e-Wahida”(نفس واحدة). Since then on the Earth “TheProject Man” continued to grow like a tree with all type of branches, flowers and seeds resulting into innumerable species. Thus the project passed through many phases of development and out of it many kinds of species of the animal worlds emerged out. These also included many generations of two legged human like animal, appeared at their own times and vanished. Evolutionists wrongly take them as ancestors of man. They were side

20 Surah Al-Qiyamah

21 Sultan Bashir Mahmood, “Mavraa, The Story of Man” Dar-ul-Hikmat International, Islamabad, 2006.

lines of him. Recent scientific findings speak of the emergence of the present human race on earth not more than 40,000 to 50,000 years old. Annexure-76.1 shows the origin and the later developments of Adam (peace be upon him) took place in in the Jannat, whereas body for progeny evolved on the earth.

76.3 PHYSIOLOGY OF MAN'S CREATION & SCIENTIFIC DEVELOPMENT

Ayat 2 speaks about the physiology of earthly creation of man's body.

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

As discussed already origin of Man had started as a single celled sperm in a complex molecular chemical soup of water and soil constituents. The term **نُطْفَةٌ أَمْشَاجٌ** “mingled fluid” may refer to the first stage in the development of man's earthly body. Now the same process takes place differently in the womb of mother. Though the project all along had meant making of the Man, but at no stage of evolution he was visible anywhere. However, Adam was made in Jannat in full view of Mlaika, (angels) and jinn.

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

“Verily, We showed him the way, (with revealed guidance and instinct) either to be thankful (by accepting Allah) or to be unthankful (by rejecting Allah)”.

Thus life is to make a choice between the permanent interests of the Hereafter and the short-term gains of the worldly life by accepting

Allah or rejecting Him. Our personality (i.e. Nafs) will develop according to our choice and attitude. This will decide our future in the Hereafter.

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

Ayat 4 describes the fate of the ungrateful rejecters of the Truth (كافرين). Chains, shackles and raging fires wait for them in the Hereafter.

“Indeed, for those who deny the Truth, We have prepared chains, and shackles and a raging Fire” (in the world hereafter) .

The grateful believers will be welcome in Jannat with its unparalleled blessings. Ayaat 5-6 describe these metaphorically with reference to earthly joys of great comforts. It is to be kept in mind that description of the bounties of Jannat in terms of the material comforts is only for our understanding. Otherwise, Allah Subhana-Hu has informed in the Holy Quran that it is a world of its own, larger than the entire heavenly and earthly system, full of blessings what we cannot imagine.

76.4 TO QUALIFY FOR JANNAT

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

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

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

- Fulfillment of your vows and promises with Allah and with the people.

- Love for Allah and for the sake of His love spend your energy, material wealth and body comforts, to look after and feed the needy, orphans and captives.
- Have strong belief in the accountability in the life after death, and refrain from evil due to the fear of Allah.

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

76.5 OBLIGATION ON ISLAMIC SOCIETY - FEEDING THE POOR

One of the most important characters of pious people as highlighted in ayaat 8-9, is that they help the needy, orphan and the captives, not for any reward or to make show of their goodness, but only and only for the love of their Creator. Consequently, it is obligatory on every Islamic society to make sure that everyone must have enough to eat. In the time of crisis “Haves” must share their resources with the “Have Nots”. Moreover economic rehabilitation is one of the top duties of an Islamic state, as per Sunna of the Messenger of Allah, after immigration to Madinah.

One can appreciate the urgency of this obligation from the following saying of the 2nd Caliph of Islam, Hazrat Umar, (رضي الله تعالى عنه). “Even if a dog dies with hunger at the banks of River Fraat (in Iraq), Umar will be responsible for it in Madinah”. Therefore, it was customary in the Islamic countries that departments of food production and food distribution used to function under the direct supervision of the head of state. As far as the individual, everyone felt responsible that in their neighborhood, food needs of people around are adequately met. In fact, in the Muslim Societies people competed with each other in the operation of free food “LUNGER’S” for the hungry, and building orphanages for the orphans. No doubt rewards of the Hereafter are immeasurable.

76.6 LOOKING AFTER THE PRISONERS

In ayat 8, special stress on feeding the captives makes it obligatory on Muslims to look after the welfare of the prisoners, irrespective of their crime. “Captives”, include the prisoners of war also. To provide them justice, proper food, medical aid, and looking after them well is the obligation of the Islamic state. The way, Messenger of Allah (صلي الله عليه)

(وآله وسلم) treated nonbeliever prisoners of war after the battle of Badr is a glorious chapter of human rights and dignity in the history of mankind. It set the guiding principles for the treatment of prisoners of war for all times to come. He fed them better than himself, gave them medical treatment, looked after their needs and provided them opportunity to win their freedom with dignity.

76.7 BELIEF IN THE HEREAFTER

In Islam the basis of morality is the belief in Allah and accountability by Him in the Hereafter. Only those deeds will have some weights which are performed for the love and fear of Allah only. This is pointed out in ayaat 8-10, referred earlier also (For Arabic text please see the beginning of the chapter).

This is the crux of matter. Preachers of Islam must put maximum stress on building very strong belief in the Hereafter. Only then one can appreciate the importance of belief in Allah, need of the religion and act upon its dictates. For the one who doesn't believe in the reward and punishment of the Hereafter, religion has no permanent meanings to him, and neither belief in Allah.

Ayaat 12-22 describe some blessings of Jannat using Human metaphors. They are for everyone who believe, in Allah and perform his/her deeds consciously for Him only.

“And their reward for their patience and steadfastness will be Jannat and with silk attire.

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

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

They shall be served in silver dishes and goblets of clear glass crystal. Goblets made of crystal clear silver, of measure (according to their wishes).

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

And there is a fountain called Salsabeel.

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

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

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

(And they will be told), “Behold, All this is your reward, and your endeavor (upon earth) has been accepted and recognized (by Allah)”

76.8 PHILOSOPHY OF HAPPINESS AND JANNAT

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

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

76.9 JANNAT, WHERE IS IT?

Ayaat 13 to 21 describe the state of Jannat with the metaphors of tempting luxuries of this world. In actual reality earthly goods are in no way even near to them. Indeed Jannat is not a place but a state, a world other than our four dimensional world. In ayaat 57 (20-21) Allah says about Jannat **“Race one another for the forgiveness from your Rabb and for the Jannat whose breadth is as of the breadth of the heaven**

and earth (entire cosmos), prepared for those who believe in Allah and His Messenger". It means that Jannat is not at some outer planet but it is everywhere in dimensions hidden from us.

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

76.10 TO DESERVE FOR THE JANNAT

To deserve Jannat the required pre-requisites are pointed in ayaat 23-26. Road map to find it out is the Holy Quran. Ayat 23 says **إِنَّا نَحْنُ نَزَّلْنَا**

عَلَيْكَ الْقُرْآنَ تَنْزِيلًا ۝ **“Lo, surely We have sent down Quran on you, stage by stage” (so that you can understand its meanings and act upon its teachings accordingly).** It is the “Reading” from Allah, the Creator of the worlds and is the encyclopedia of the teachings of all the Messengers of Allah (PBUH), before the last of them “Muhammad (صلي الله عليه وآله وسلم). Salvation of man lies in submission to its commands as said in ayat 24

“Bear patiently to the order of your Rabb and do not yield to any of them who is a willful sinner or an ingrate”.

Lest we make mistakes, must follow the footsteps of the last of the Messengers of Allah (صلي الله عليه وآله وسلم). Moreover, we must defy the Shaitaan, the source of all evils. Our Jannat is in right attitude of mind, which as said in ayaat 25-26, is to love Allah, remember Him always and submit to Him only, following the noble example of the Prophet Muhammad (PBUH)

“And keep glorifying always the Name of Your Rabb, (especially) in the morning and the evening. And at night, prostrate yourself before Him and extol His limitless glory through the long night hours”.

This is the portrait of the life of a true believer. His life and death are for Allah only. He says; **“Indeed my worship; my sacrifices, my life and death are for the Rabb of the universe, and I am the first to submit to Him”**. For such people Allah says in ayat 22.

“Behold, all of it is your reward, and your endeavor (upon earth) has been accepted and recognized”.

76.11 THE KEY TO JANNAT

The key to Jannat is given in ayaat 23 to 26. In summary these ayaat lay down the following rules for life.

- i) Belief in the Quran as the roadmap of life.
- ii) Avoid the sins and do not obey the sinners.
- iii) Remember Allah always, at morning, evening and night, all the Time.
- iv) Prostrate before Allah only, and glorify Him only, especially at long hours of night. One should sleep with the name of Allah in his/her heart, and get up with the same Name.
- v) Give always priority to the life Hereafter over the transitory worldly gains.

76.12 CAUTION

Unfortunately most of the people are mesmerized by the short-term worldly gains. Thus their relationship with the Hereafter becomes weaker and weaker, which is extremely harmful to their long term permanent benefit. Ayat 27 warns against this attitude.

“Indeed, they (unbelievers), love transitory (worldly) life and put away behind them the Day which will be heavy (on them)”.

Let us realize that greed for worldly exploits and love for Allah are two opposite things. We cannot have both at the same time. Let us also remember that countless generations like us have already come and gone, and permanence is not to us also. Therefore, why prefer short-term worldly gains over permanent eternal gains. To remind us this reality ayat 28 invites our attention to our humble origin, and how Allah has made us physically and mentally strong. Thus life is a gift of Allah to us, which we must use for His pleasure only. We are reminded by Him in ayat 28.

“It is We, Who created them, and We strengthened their frame; and when We please, We shall replace them by complete change”.

Let us therefore never use our strengths to defy Allah. If ever we do so it will be an act of high treason. Such ungrateful people cannot survive for a long time in this world also. As such ayat 28, He can replace them where ever He may desire.

We can observe it in the historical process also, how Allah has kept on replacing nations by nations, people by people, individuals by individuals as they exceeded in arrogance and defiance. The right way for success both in this world and the Hereafter is to stick to the guidelines of the Holy Quran.

76.13 TO QUALIFY FOR THE GUIDANCE

Ayaat 29 to 31 ask mankind to decide for them now here in this life. Allah has sent His Book for you and in the last Rasool (Sallallohu Alaihay Wa-Aalayhe Wasallam) has provided you the best of the example also.

“Surely, this is a Reminder, whosoever will, let him (follow it and) adopt a (straight) path to his Rabb. And you cannot will it, unless Allah wills (to show you His path so report and pray of Him always); Surely Allah is All-Knowing, All-Wise. He admits to His Grace whosoever, He wills (you have to desire for it); And as for the wrongdoers, for them He has prepared a painful punishment”.

As such the Holy Quran is the Reminder, the Guidebook and the Criteria to choose between the wrong and the right. But you have to qualify for it.

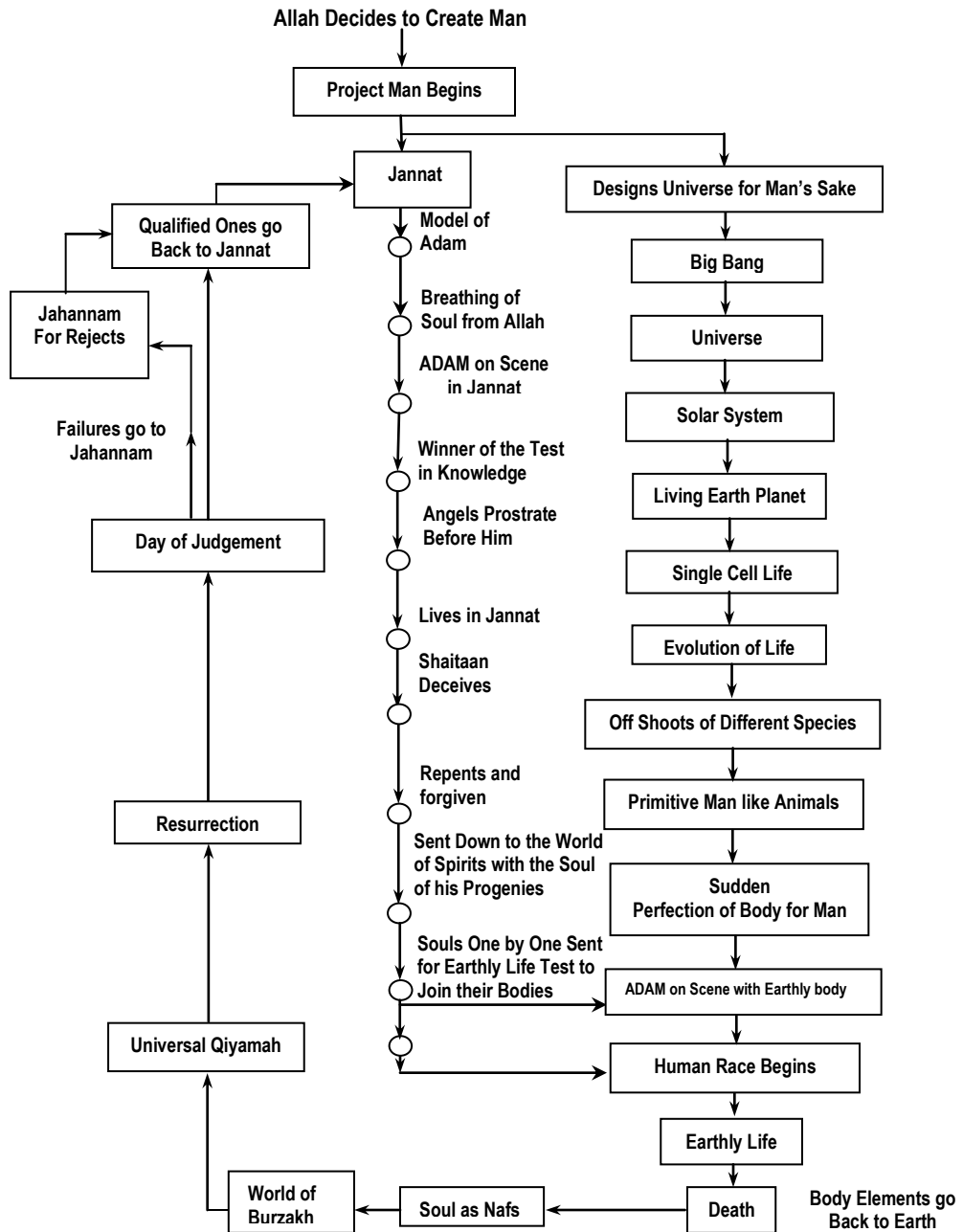
Qualification criteria are spelled in the first six ayaat of surah Al-Baqarah. It is belief in the absolute truth of the Holy Quran, belief in the Unknown Metaphysical Realities, establish regular Salaat of Allah, spend in the way of Allah, belief in Muhammad (صلى الله عليه وآله وسلم) as the last Messenger of Allah, and belief in the teachings of all the earlier prophets, and a firm belief in the Doomsday, Resurrection and Day of Judgment, Jannat and Jahannam.

As for your belief and deeds Allah is All-Knowing and All-Wise to know what is hidden in your hearts. You cannot cheat Him. If you are sincere in your longing for the Truth, pray for it to Allah continuously, Insha Allah, He will make the Guidance of Quran easy for you. Otherwise, as said in ayat 30, at your own you cannot achieve the salvation.

Just as our mental as well as physical faculties are not acquired but given to us graciously by Him, so is the Guidance of Allah. It is also a gift to man. As said in ayat 31, He will admit to His Mercy whomsoever He wills. The rule is من طلب واجدا "Who asked for, got it" according to his/her longing and capacity to receive it.

May Allah guide us on the right path and join us with His rightly guided servants.

ANNEXURE - 76.I



Project Man-Creation and Evolution and Final Return

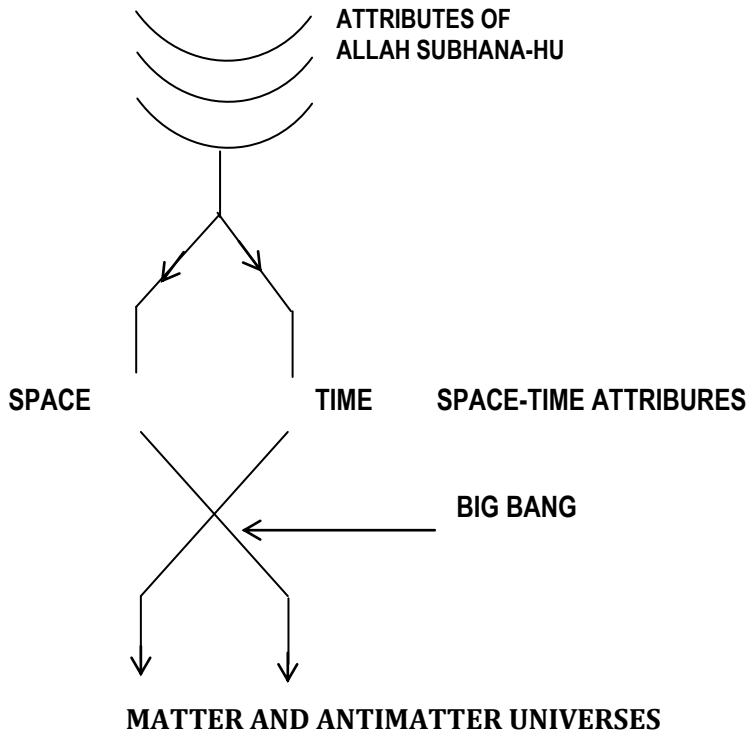
ANNEXURE - 76.2

SPACE -TIME ATTRIBUTES OF ALLAH SUBHANA-HU

As discussed already, Ad-Dahr (الدهر) means Total Time, and Heen (حين) means “Eon” i.e. a long period of time. Rasool-ul-Allah (صلى الله عليه وآله وسلم) is reported to have said, “Do not curse Ad-Dahr because Allah Subhana-Hu Himself is Ad-Dahr”. That means Time is an attribute of Allah. We can understand this Reality from ayat 3 of surah Al-Hadeed. (انَّا

نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا ۝) **“He is the very First and He is the very Last and He is the Outermost and the Innermost and He is Knower of everything,”**

‘The First and the Last’ (والاول الآخر) belong to the two extremes of the Time, and ‘The Outermost and the Innermost’ (والظاهر والباطن) are the two extremities of space. Thus the statement, “He is the First and He is the Last; He is the Outermost and He is the Innermost (simultaneously)”, means that Space-Time Continuum is an attribute of the Supreme Creator Himself (Figure below). So, the past, present and the future are the same to Him. Similarly hither, thither, up and down is the one and the same thing to Him. He knows everything directly because He is inside and outside of them all. He doesn’t need to travel to go anywhere and doesn’t require any signal to know anything, because, Time and Space are two of His attributes, i.e. Subsets of His Superset. He is Infinite Reality beyond the reaches of man’s science, mathematics, even his imagination. Nothing can comprehend Him. You have to simply believe in Islam and submit to Him obediently.



Space-Time are two attributes of Allah. Universe was made on pair pattern by Time-Space Intersection. For details please see Sultan Bashir Mahmood's Book, In Search of Reality, Talash-e-Haqeeqat. Dar-ul-Hikmat International. Islamabad 2004.

سُورَةُ الْمُرْسَلَاتِ

SURAH AL-MURSALAAT

The Holy Quran, Surah 77

Revealed in Makkah, has 50 Ayaat

With the Name of Allah, Ar-Rahmaan, Ar-Raheem.	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
1. (Think of) by those (winds) sent forth smoothly, one after another;	وَالْمُرْسَلَاتِ عُرْفًا ۙ
2. Then by those which are forceful and stormy,	فَالْعَصْفَاتِ ۙ
3. And by those which scatter far and wide,	وَالنَّشْرَاتِ نَشْرًا ۙ
4. So separate one another,	فَالْفُرْقَاتِ ۙ
5. Then they get together to remember, and review,	فَالْمُلْقَاتِ ۙ
6. By way of excuse or genuine fear (of the Hereafter Accountability)	عُدْرًا أَوْ نَذْرًا ۙ
7. Surely, that which you are being promised, shall come to pass.	إِنَّمَا تُوعَدُونَ لَوَاقِعٌ ۙ
8. Then the stars will be dimmed and pulled out of their positions:	فَإِذَا النُّجُومُ طُمِسَتْ ۙ
9. And when the heaven will rent-asunder;	وَإِذَا السَّمَاءُ فُرِجَتْ ۙ
10. And when the mountains will be scattered like dust;	وَإِذَا الْجِبَالُ سُفَّتْ ۙ
11. And when the Messengers (of Allah) are brought unto the appointed schedule;	وَإِذَا الرُّسُلُ أُقْتَتَتْ ۙ

12. (Do you understand) For what Day is that deferred?	لَا إِلَهَ إِلَّا يَوْمِ أُجِّلَتْ ١٢
13. For the Day of Distinction (between the Right and the Wrong).	لِيَوْمِ الْفَصْلِ ١٣
14. And what will explain to you, what is the Day of Distinction?	وَمَا أَدْرَاكَ مَا يَوْمِ الْفَصْلِ ١٤
15. Doomed shall be those on that Day, who tell lies and reject the Truth!	وَيْلٌ لِّیَوْمِذٍ لِلْمُكَذِّبِينَ ١٥
16. Did We not destroy the (sinners of) former generations before them?	أَلَمْ نُهْلِكِ الْأَوَّلِينَ ١٦
17. So shall We cause the later generations (of sinners) to follow them.	ثُمَّ نَتَّبِعُهُمُ الْآخِرِينَ ١٧
18. Thus do We deal with the guiltyies.	كَذَلِكَ نَفْعَلُ بِالْجُرُومِ ١٨
19. Doomed shall be those on that Day, who tell lies and reject the Truth!	وَيْلٌ لِّیَوْمِذٍ لِلْمُكَذِّبِينَ ١٩
20. Did We not create you from a fluid, despicable?	أَلَمْ نَخْلُقْكُمْ مِّنْ مَّاءٍ مَّهِينٍ ٢٠
21. Then we placed it in secure place of rest (womb),	فَجَعَلْنَاهُ فِي قَرَارٍ مَّكِينٍ ٢١
22. Toward a pre-ordained measurement	إِلَىٰ قَدَرٍ مَّعْلُومٍ ٢٢
23. Thus We set a measure. Indeed We are the best to set the measure!	فَقَدَرْنَا فَنِعْمَ الْقَادِرُونَ ٢٣

24. Doomed shall be those on that Day, who tell lies and reject the Truth!	وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٢٤﴾
25. Did We not make the Earth a receptacle?	أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا ﴿٢٥﴾
26. For the both, the living and the dead,	أَحْيَاءَ وَ أَمْواتًا ﴿٢٦﴾
27. And We made in it lofty mountains standing firm. And we produced for you sweet water to drink.	وَجَعَلْنَا فِيهَا رَواسِيَ شِجَاتٍ وَ أَسْقَيْنَكُم مَّاءً فُرَاتًا ﴿٢٧﴾
28. Doomed shall be those on that Day, who tell lies and reject the Truth!	وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٢٨﴾
29. (On that Day it will be said to them) Depart you to that (Jahannam) which you used to deny!	إِنطَلِقُوا إِلَى مَا كُنْتُمْ بِهِ تُكذِّبُونَ ﴿٢٩﴾
30. Depart to the shadow (of smoke) that has triple ascending columns,	إِنطَلِقُوا إِلَى ظِلٍّ ذِي ثَلثِ شُعَبٍ ﴿٣٠﴾
31. Giving neither shade of coolness, nor shelter against the blazing flame.	لَا ظِلِيلٍ وَ لَا يُغْنِي مِنَ الْأَهِبِ ﴿٣١﴾
32. Indeed, that throws about blazing flares like lofty palaces,	إِنَّهَا تَرْمِي بِشَرَرٍ كَالْقَصْرِ ﴿٣٢﴾
33. (They look like) As if they were golden herds of camels marching together.	كَأَنَّهُ جِملتُ صُفْرٍ ﴿٣٣﴾

34. Doomed shall be those on that Day, who tell lies and reject the Truth!	وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٣٣﴾
35. That will be the Day when they shall not be able to speak,	هَذَا يَوْمٌ لَا يَنْطِقُونَ ﴿٣٤﴾
36. Nor will they be permitted, that they could offer excuses.	وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ ﴿٣٥﴾
37. Doomed shall be those on that Day, who tell lies and reject the Truth!	وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٣٦﴾
38. Such shall be the Day of Distinction. We shall assemble you and the earlier generations!	هَذَا يَوْمُ الْفُصْلِ ۚ جَمَعْنَاكُمْ وَالْأَوَّلِينَ ﴿٣٧﴾
39. Then, (they will be asked) if you have a plot, so try it now!	فَإِنْ كَانَ لَكُمْ كَيْدٌ فَكِيدُوا ﴿٣٨﴾
40. Doomed shall be those on that Day, who tell lies and reject the Truth!	وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٣٩﴾
41. Lo! The Righteous shall dwell amidst shades and fountains (of Jannat).	إِنَّ الْمُتَّقِينَ فِي ظِلِّ وَ عِيُونٍ ﴿٤٠﴾
42. And shall have fruits, of whatever they desire.	وَفَوَاكِهَ مِمَّا يَشْتَهُونَ ﴿٤١﴾
43. (Unto them shall be said) Eat and drink to your heart's content. (reward) for that, what you had done.	كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٤٢﴾

44. Thus like that, indeed, We reward the doers of the good deeds.	إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٣٤﴾
45. Doomed shall be those on that Day, who tell lies and reject the Truth!	وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٣٥﴾
46. (Here in earthly life) Eat (your fill), and enjoy yourself for a little while, Indeed! you are criminals.	كُلُوا وَتَمَتَّعُوا قَلِيلًا إِنَّكُمْ مُّجْرِمُونَ ﴿٣٦﴾
47. Doomed shall be those on that Day, who tell lies and reject the Truth!	وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٣٧﴾
48. And when they were told, "Bow down, (before Allah), they bow not down".	وَإِذَا قِيلَ لَهُمُ ارْكَعُوا لَا يَرْكَعُونَ ﴿٣٨﴾
49. Doomed shall be those on that Day, who tell lies and reject the Truth!	وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٣٩﴾
50. In what discourse, will they believe in, after this (Revelation)?	فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ ﴿٤٠﴾

EXPLANATION AND INTERPRETATION

77.1 INTRODUCTION

Surah Al-Mursalaat is a powerful reminder of the Doomsday and of the Day of Judgment, in the light of the commonly known facts in nature. It forewarns those who tell lies and reject the Truth about the reality of Doomsday. It reminds us about the generations of the past and their unfortunate fate due to denial of the Truth. The Surah also reminds mankind of their humble birth and glorifies the Creator. The Surah ends warning about the miserable fate those who tell lies and reject the Truth; and gives tidings to the believers, how they shall be rewarded with the bounties of their Rabb for their devotion and belief.

77.2 BREEZE TO STORM

In ayaat 1-6, Man is being reminded with the example of different categories of winds to realize, how a steady state existence may change suddenly into unsteady destructive mode. So shall it happen at the approach of the Doomsday.

“(Consider) by those (winds) sent forth smoothly, one after another, And by those which are forceful and stormy, And by those which scatter far and wide, So separate one another”.

Ayat 1 speaks of normal smooth breeze, which is a source of pleasure and comfort for us. Ayat 2, points out how the same breeze sometimes changes into forceful winds, which upset the life. If the speed further increases it turns into a windstorm, which as said in ayat 3, scatters things far and wide. Further, the storm develops into hurricanes, which sever things apart. Rooftops fly over, trees fall, vehicles turn turtle, in short, it can destroy anything that comes into its way.

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

an hour. It means that near Doomsday, everything will speed up eventually to its self-destruction.

In this helpless situation, ayaat 5 and 6 describe the attitude of the people.

“Then they get together to review and remember (to repent and pray to Allah), By way of excuse or genuine fear (of the Hereafter)”

But on return to normality, they forget Him again.

77.3 STEADY STATE TO UNSTEADY STATE

In the context of Doomsday ayat 7, **إِنَّمَا تُوعَدُونَ لَوَاقِعٌ ۗ** **“Surely that which is promised shall come to pass”** reminds us that stability in the world is not going to last forever. As the breeze can turn into storm, the present calmness will some day explode into a very destructive mode. It will be the beginning of the Doomsday. Following ayaat 8-13 depict scene of some of the events of Doomsday in the heavenly worlds.

“(When it comes to pass) the stars will lose their light and pulled out of their positions. And the heaven will be rent-asunder. And the mountains will be scattered like dust, And when the Messengers (of Allah) will be brought together at the appointed time. What Day is that all set for? For the Day of sorting out (between the Right and Wrong).

77.4 UNIVERSAL DOOMSDAY

Universal Doomsday will be marked by mega scale destructive events pointed out in ayaat 8-10. One of the striking signs will be that stars shall lose their light and thrown out of their positions. Then the total heavenly system will be pulled down. **فَإِذَا النُّجُومُ طُمِسَتْ ۗ** **“Then the stars will be dimmed and pulled out of their positions”** What could be the mechanism of this enormous change? As discussed in the book “Doomsday and Life after Death”, published, Dar-ul-Hikmat International, Islamabad, it could happen in many ways. For example, in the linear time dimension, stars after exhausting their fuel, will end into black dwarfs, bigger ones will turn into black holes. However, that may take trillions of years. On the other hand, stars can also destroy themselves nonlinearly too, by some accident. Sudden explosion of stars and subsequently turning into black voids has been seen now by the astronomers

happening frequently in the universe. Ultimately, science predicts, all of it may turn into a mega Black Hole, which will consume everything. Even light shall not escape from it.

Ayaat 9 and 10 remind that **وَإِذَا السَّمَاءُ فُرِجَتْ ۝** “**(Day of Judgment will come) after the heavenly system will have burst asunder**” It indicates that ultimately the present equilibrium will break apart. Whole of the cosmological order will burst into violent disorder, at that time, overall gravitational equilibrium will be upset resulting into collisions between galaxies.

As for as our own planet, it might have been destroyed long before. Even mountains, which look so strong, will crumble down. **وَإِذَا الْجِبَالُ ۝**
نُسْفَتُ ۝ As they vibrate, they will turn into dust. Strong winds will then fly them away, as if they had never existed.

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

As for an individual’s day of reckoning, it starts with his/her death. So generations over generations have been entering into it since the first mourning. Ayaat 14-19 describe this continuously on going process.

“And what will explain to you, what is the Day of Decision and Destruction? Doomed will be those on that Day, who reject the Truth. Did We not destroy the (sinners of) the former generations before them? So shall We cause the later generations (of sinners) to follow them. Thus do We deal with the guilty. Doomed shall be those on that Day, who tell lies and reject the Truth”.

Every one on earth faces his/her reckoning at their time. Even if some guilites escape their punishment in the earthly life, they cannot run

away from the death. When a person, a people or a nation, crosses the limits set by Allah, natural justice gets activated. Ultimately punishment of Allah falls upon them suddenly. In this respect the law of Allah is stated in ayat 15, repeated ten times in this surah ﴿وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ﴾

“Doomed shall be those on that Day, who tell lies and reject the Truth”. Ten times repetition will mean that rejection of Truth can never escape the Doom of Allah. In ayat 16 it is said: ﴿أَلَمْ نُهْلِكِ الْأَوَّلِينَ﴾ **“Did We not destroy the (sinners of) former generations before them?”** It also shows the importance of history. It is a reminder for the later generations to learn from the past.

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

77.5 CREATION PROCESS AND GENETIC READING

In ayaat 20-24, man is reminded that he should learn lesson from his humble beginning.

“Did we not create you from a fluid, despicable? Then we placed it in secure place of rest (womb) for a term pre-ordained. Thus We programmed a measure. Indeed We are the best to determine the measure. Doomed shall be those on that Day, who tell lies and reject the Truth”.

Creation of every human being is a miracle. Every aspect of the process of creation starting from an extremely tiny sperm, visible under the powerful microscopes only, and then its development to a child is wonderful indeed. If we understand it, we may then be able to comprehend the Greatness of our Creator to some extent, and also understand the reality of life after death. When a father releases million of sperms, in slippery fluid (ماء مهين) all of them start a race on the road of

vaginal path, on a many hours journey of survival. In the way, thousand of thousands are exhausted and die in the effort. At the end, only a few lucky ones survive the hazards and reach the safe place referred in ayat 21
 فَجَعَلْنَاهُ فِي قَرَارٍ مَّكِينٍ ﴿٢١﴾

Here they compete with each other to join the mother's egg for lodging and for food. Normally, only one of them may succeed in finding a resting-place in the mother's egg. The rest of them die in this effort. Then the successful sperm shares with the mother's egg genetic messages and accordingly begins to multiply by cell division process. This happens according to the preprogrammed plan of Allah Subhana-Hu, as referred in ayat 23. ﴿٢٣﴾ فَقَدَرْنَا فَنِعْمَ الْقَادِرُونَ ﴿٢٣﴾ **“Thus We set a measure. Indeed We are the best to set the measure”**. This is the brief story of our origin.

After the embryo has been formed it remains in the darkness of mother's womb, floating in a fluid bag for about nine months. فَجَعَلْنَاهُ فِي قَرَارٍ مَّكِينٍ ﴿٢١﴾ إِلَى قَدَرٍ ﴿٢١﴾
 ﴿٢١﴾ مَّعْلُومٍ ﴿٢١﴾ Similar is the case of our earthly world and our life before it. Our failure to remember our life before the earthly life doesn't mean that it is not there. Similarly the inability to understand the life after death is not a justification to reject it. Ayat 24 stresses again; **“Indeed doomed are those who reject the Truth”**.

77.6 MORE WONDERS OF CREATION

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

“Did We not make the earth a receptacle that takes care of both the living and the dead? And We made on it lofty mountains standing firm? And we produced for you sweet water to drink? Doomed shall be on the Day (of reckoning), who tell lies and reject the Truth”.

77.7 EARTH A SUPER WOMB AND A SUPER QABAR

Ayaat 25-26 invite our attention to the geology of the earth, the only living planet in the entire solar system. Its wonders of gushing life all around, beauty and freshness should be enough for every reasonable

man to feel the presence of his Creator everywhere. Scientific discoveries about the formation of its core, outer crust and its atmosphere, each one are a miracle of creation. The way it has supported life, continuous cycle of day and night, phenomena of water and rain, its mountains and oceans etc., each one of them is witness of Allah Subhana-Hu.

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

77.8 WONDERFUL WATER CYCLE – AN OPEN INVITATION TO SEE ALLAH

Ayat 27 also invites our attention to the formation of mountains and then their role in the production of sweet water. **وَجَعَلْنَا فِيهَا رَوَاسِيَ شَاهِدَاتٍ وَأَسْقَيْنَاكُمْ**

مَاءً قُرًّآتًا **“And We made on it lofty mountains standing firm? And we produced for you sweet water to drink”?** Indeed water cycle on earth is a miracle of Nature. Think of how the solar heat falls on the salty waters of oceans, to take away pure water to skies, it is then carried on the shoulder of the winds to different lands. As it reaches the upper atmosphere to cool; there with the help of cosmic dust and charged particles, vapors are converted into tiny droplets. Then the mixing of clouds results into bigger drops, to fall as rain. So everyday, clouds carry trillions of tons of sea water for you to the planes and mountains, where pure water richly mixed with nitrogen and oxygen falls as rain. It is also collected at the mountain tops as snow in winter. In the summer when there is greater demand of water in planes, snow melts and water begins to flow back to oceans over and under the ground. Subhan Allah! How wonderful!

77.9 PUNISHMENT FOR THE SINNER, AND REJECTION OF THE FAITH

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

Ayaat 29-33 describe the scene of the burning of Hell Fire. Criminals will be ordered on the Day of Judgment.

“Depart you to (Jahannam) which you used to deny. Depart to the shadow (of smoke) that has triple ascending columns, giving neither shade of coolness, nor shelter against the blazing flame. Indeed, it throws about flares like lofty palaces, as if they were golden herds of camels”.

True comprehension of this scene is possible only for him who has actually been dealing with huge fires. Ayat 30 describes the Hell Fire with the thought provoking parable, **“The shadow that has triple ascending columns”**.

We may get a real life idea of this phenomenon from the study of solar storms in our sun. It is a hot blazing gaseous body in which billions of atomic explosions are taking place all the time. It is a factory to synthesize higher elements from the fusion of lighter elements like hydrogen and in this process it produces heat and light for us. Sometimes exploding flares of hot gaseous matter shoot out to millions of miles in space at great speeds. When seen from distance they give the look of red, golden and black columns of gas, rushing out like herds of cattle or like mountain chains. They also appear to cast shadow due to difference in temperature between different layers of the plasma, known as sun spots. However, temperature under this shadow is also thousands of degrees centigrade.

77.10 HUMANITY JOINING TOGETHER

Ayaat 34-37, speak about the helplessness of the criminal on that Day. May Allah save us from their fate.

“Doomed shall be those on that Day, who tell lies and reject the Truth! That will be the Day when they shall not be able to speak, Nor will they be permitted, that they could offer excuses. Doomed shall be those on that Day, who tell lies and reject the Truth!”

No tricks, no excuses will benefit anyone. Revelation of ayat 38, speaks about how in the Hereafter people from every nook and corner of space-time will join together as members of the human family.

“Such shall be the Day of Decision. We shall assemble you and all the earlier generations (of mankind)”.

Before the Day of Judgements, people also get together in Burzakh (عالم برزخ). Rasool of Allah (صلي الله عليه وآله وسلم), told that at the eve of Miraj he met all the earlier Prophets down to Adam (A.S) and they prayed behind him (PBUH).

77.11 UNLIMITED REWARD FOR THE BELIEVERS

In the background of the fate of sinners, ayaat 41-44 should be source of great relief for the dutiful ALLAH fearing people. They shall go to Jannat. It's comforts cannot be described by the human vocabulary. The metaphoric description of Jannat is of a place where one will get whatever one may desire.

“Lo! The Righteous shall dwell amidst shades and fountains (of Jannat). And shall have fruits, all they desire. (Unto them shall be said) Eat and drink to your heart’s content, (as a reward) for that you did. Thus like that We reward the doers of the good deeds”.

77.12 SUBMISSION TO ALLAH–BOW DOWN TO HIM

After pointing out the enviable future of the dwellers of Jannat, ayat 46-47 once again remind us about the fate of the sinners so that we may learn the lesson and mend our ways.

“Eat (your fill), and enjoy yourself for a little while, O! you criminals. Doomed shall be on that Day, who tell lies and reject the Truth”.

Worldly exploits and enjoyments are very temporary things. Ayat 46 is a lesson that life must not be wasted for personal tastes. It is the most valuable period of our existence because it is from here only that we can earn back our lost Jannat. Therefore, we must submit our desires to the Will of Allah, bow down before Him, and worship Him only. Regular five times daily prayer is an important aspect of this worship. As revealed in ayat 48, the root cause of the ill fate of the sinners lies in their arrogance. They don't submit themselves to their Creator.

“When they are told, “Bow down, (before Allah), they bow not down”.

Their arrogance is due to their lack of belief in Allah and in the life Hereafter. So, they prefer temporary worldly gains over the everlasting goodness of the Hereafter, and they are happy with their exploits. But they are the real unfortunate people. For them Allah says, “Doomed shall be the ones who

reject the Truth". Once Allah Subhana-Hu has sent His last Messenger (صلي الله عليه وآله وسلم), the Truth is more than evident. Now the way of Jannat and way of Hell, are clear beyond doubt before the mankind. As said in ayat 50. **"In what discourse they will believe in after this?"**

سُورَةُ النَّبَاِ

SURAH AN-NABAA

The Holy Quran, Surah 78

Revealed in Makkah, has 40 Ayaat

With the Name of Allah, Ar-Rahmaan, Ar-Raheem.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
1. What is that, they question about?	عَمَّ یَتَسَاءَلُوْنَ ﴿١﴾
2. (Is it) about the Great News (of The Hereafter)?	عَنِ النَّبَاِ الْعَظِیْمِ ﴿٢﴾
3. Wherein they differ among themselves.	الَّذِیْ هُمْ فِیْهِ مُخْتَلِفُوْنَ ﴿٣﴾
4. Nay, very soon, they shall come to know!	كَلَّا سَیَعْلَمُوْنَ ﴿٤﴾
5. Nay, further down, very soon they shall come to know!	ثُمَّ كَلَّا سَیَعْلَمُوْنَ ﴿٥﴾
6. Did We not make the earth a resting place (for you)?	اَلَمْ نَجْعَلِ الْاَرْضَ مِهْدًا ﴿٦﴾
7. And made the mountains, like pegs in Earth?	وَالْجِبَالَ اَوْتَادًا ﴿٧﴾
8. And We created you in pairs,	وَخَلَقْنٰكُمْ اَزْوَاجًا ﴿٨﴾
9. And We made your sleep a repose (for you)?	وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا ﴿٩﴾

10. And We made the night as a covering (over you)?	وَجَعَلْنَا اللَّيْلَ لِبَاسًا ۝١٠
11. And We made the day for the livelihood.	وَجَعَلْنَا النَّهَارَ مَعَاشًا ۝١١
12. And We built over you seven strong barriers,	وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا ۝١٢
13. And We made a blazing hot dazzling lamp (sun for you),	وَجَعَلْنَا سِرَاجًا وَهَّاجًا ۝١٣
14. And We sent down from the clouds, water pouring in abundance,	وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا ۝١٤
15. So that We may bring forth with it corn and vegetation,	لِنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا ۝١٥
16. And gardens of luxuriant growth, dense with foliage.	وَجَدَّتِ الْغَائِقَ ۝١٦
17. Verily, the Day of Distinction (between people) has been fixed,	إِنَّ يَوْمَ الْفُصْلِ كَانَ مِيقَاتًا ۝١٧
18. The Day when the Trumpet shall be blown, so you shall come forth in multitudes;	يَوْمَ يُنْفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا ۝١٨
19. And the heaven shall be opened, So it shall be all gates,	وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا ۝١٩

20. And the mountains shall be set in motion, So they shall be sand like mirage.	<p>وَسَيَّرَتِ الْجِبَالَ فَكَانَتْ سَرَابًا ۝٢٠</p>
21. For sure, (on that Day) Hell shall be waiting in ambush,	<p>إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ۝٢١</p>
22. For the transgressors, a place of dwelling:	<p>لِلطَّاغِيْنَ مَا بَأْسًا ۝٢٢</p>
23. There they are going to live in for ages.	<p>لِيُثْبِتْنَ فِيهَا أَحْقَابًا ۝٢٣</p>
24. Nothing they shall taste therein, anything cool, nor any drink,	<p>لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا ۝٢٤</p>
25. Except a boiling fluid, and awfully stinking pus,	<p>إِلَّا حَمِيمًا وَغَسَاقًا ۝٢٥</p>
26. A reward proportional (to their crimes).	<p>جَزَاءٌ وَفَاقًا ۝٢٦</p>
27. Indeed, they never expected to be accountable,	<p>إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا ۝٢٧</p>
28. And they belied our Ayaat with strong denial.	<p>وَكَذَّبُوا بِآيَاتِنَا كِذَابًا ۝٢٨</p>
29. And everything (they did), We accounted in a Book.	<p>وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا ۝٢٩</p>

30. So taste (punishment as the fruits of your evil deeds), Then nothing We shall increase you, but in the punishment.	<p>فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا ۝٣٠</p>
31. Surely, (On that Day) for the dutiful pious people shall be an occasion of Success;	<p>إِنَّ لِلْمُتَّقِينَ مَفَازًا ۝٣١</p>
32. They will have luxuriant gardens and vineyards,	<p>حَدَائِقَ وَأَعْنَابًا ۝٣٢</p>
33. And (they will have) as companions maidens like of egg;	<p>وَكَوَاعِبَ أَتْرَابًا ۝٣٣</p>
34. And (they will be served with) overflowing cups.	<p>وَكَأْسًا دِهَاقًا ۝٣٤</p>
35. Therein, they shall hear no vain discourse, nor lying;	<p>لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذْبًا ۝٣٥</p>
36. A recompense from your Rabb, a gift in accordance with the reckoning,	<p>جَزَاءً مِّن رَّبِّكَ عَطَاءً حِسَابًا ۝٣٦</p>
37. From Him Who is the Rabb of the heavens and the earth and all that is in between them. The Most Gracious, before whom no one can have courage to speak.	<p>رَّبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنِ لَا يَبْلُغُونَ مِنهُ خِطَابًا ۝٣٧</p>

<p>38. On that Day, Spirit and the angels will stand forth in ranks. None shall speak except him whom the Beneficent permits; and speak only right to the point.</p>	<p>يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أُذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا ﴿٣٨﴾</p>
<p>39. That is the Day of Ultimate Truth, So whosoever wills, let him/her adopt a path that leads to their Rabb!</p>	<p>ذَلِكَ الْيَوْمِ الْحَقِّ فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ مَا بَاءًا ﴿٣٩﴾</p>
<p>40. Indeed, We have forewarned you of sufferings close-at-hand, a Day when a man shall see clearly what his own hands have sent forward, And one who had denied the Truth shall cry, "Woe to me! Would that I were mere a dust....!"</p>	<p>إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ الْبَرُّ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكُفْرُ يَلِيَّتَنِي كُنْتُ تُرَابًا ﴿٤٠﴾</p>

EXPLANATION AND INTERPRETATION

78.1 INTRODUCTION

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

78.2 THE BREAKING NEWS

The surah begins, with a penetrating question concerning the future of the world. **عَمَّ يَتَسَاءَلُونَ** What is the point of controversy among people? **“What do they question each other?”** After this mind jolting question, It provides the answer in ayat 2 **عَنِ النَّبَأِ الْعَظِيمِ** **“It is about the great News”** concerning the ultimate Destiny of mankind”.

Ayat 3 tells that human beings have always been at variance about this great News. **الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ** **“It is that news in which they differ among themselves.”** Although it concerns their eternal destiny but some believe in it and some don't. Even those who believe, differ a lot in their understanding of it. As mentioned in Ayat 3, the issue will ever remain unsettled. Even with so much development in science, it is still a disputable issue. For example, until very recently many scientists believed that Universe has been always like that and will continue forever. However, recent scientific discoveries prove that Universe had a beginning and will have its end also. According to the latest theories, Universe has been expanding since its beginning. However, expansion will change into contraction. Eventually it will disappear into a great implosion, just as it had appeared into existence with a Big Bang.

As for the earthly Doomsday, one of the theories say that in the next 5 to 6 billion years, Sun will exhaust its fuel, expand and so it will burn its own family alongwith. However, some believe that Sun with its family of planets would meet a sudden accidental violent death much before of its natural death. Thus confusion about the occurrence and nature of the doomsday continues.

78.3 DOOMSDAY IS NEAR

Ayaat 4 and 5 predict that controversy about Doomsday will settle soon. In time Man will have more certain knowledge of it as said كَلَّا

سَيَعْلَمُونَ ﴿٤﴾ ثُمَّ كَلَّا سَيَعْلَمُونَ ﴿٥﴾ **“Nay, they shall soon come to know – Nay, again, they shall soon come to know”**. This could be possible with the growing scientific knowledge; or may be that mankind actually starts experiencing the advent of the Doomsday. Muhammad Rasool of Allah (صلى الله عليه وآله وسلم) told that his being the last of the Messengers of Allah, is the news of the soon coming of the Doomsday. He has also told many clear signs of the Doomsday most of which have already come true²².

78.4 FROM THE KNOWN TO THE UNKNOWN

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

“Did We not make the earth a resting place (for you), And made the mountains, pegs in it? And We created you in pairs, And We made your sleep a repose (for you), And We made the night as a covering

22 Sultan Bashir Mahmood, “Doomsday and Life after Death” Dar-ul-Hikmat International-Islamabad” (Revised 2005)

(over you), And We made the day for the livelihood. And We built over you seven strong barriers, And We made a blazing hot dazzling lamp (Sun) for you, And We sent down from the clouds, water pouring in abundance, So that We may bring forth with it corn and vegetation, And gardens of luxurious growth.”

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

78.5 DEVELOPMENT OF EARTH

In aya 6, First of all, Man is invited to ponder into the creation of the earth itself. **اَلَمْ نَجْعَلِ الْاَرْضَ مِهْدًا ۙ** **“Did We not make the Earth a resting place (for you)”** How has Allah made it suitable to support life? This is indeed a great miracle in itself. Recent scientific discoveries show, that most probably, our Earth was once part of the blazing hot Sun. To become the life-supporting planet it has been made to pass through various critical phases. Its oceans full of water, snow covered mountains, flowing rivers and moderate atmosphere are really exceptional wonders in whole of the solar system. The way balance has been maintained between different ingredients of life on it is a perpetual miracle. Everything on it is a grand witness of its Creator Allah Subhana-hu.

78.6 MOUNTAIN ROOTS

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

Recent scientific studies show that sometimes, mountain roots may be twice as deep as their height above the earth. They are not only stabilizing factor for the crust of the earth but also contribute to maintain the upper atmosphere in place. They also play the role of counter weights on a rotating wheel to eliminate the undesirable vibrations due to rotation of earth on its own axis. Moreover, they are important to prevent the mutual slipping between the tectonic plates. In the early history of the world when mountains had not yet fully developed, earthquakes and volcanic eruptions were too frequent.

78.7 CREATION IN PAIRS

Ayat 8 **وَكَلَّفْنَاكُمْ أَوْجَانًا** “**And We created you in pairs,**” points out to another wonderful phenomenon of creation. It is about the law of creations in pairs, which is pointed out in various ayaat of the Holy Quran also such as 36(36). It is a universal truth of which modern science has come out as an important witness. Famous scientist DIRAC’s noble Prize winning discovery of pairs of the matter and antimatter in 1934 is only a partial description of this reality. On the whole science is now seeing the pattern of creation in pairs, everywhere in nature²³ just revealed in the Holy Quran over 1400 years ago.

78.8 DAY AND NIGHT CYCLE

Now refer to ayaat 9-11

“And We made your sleep a repose (for you). And We made the night as a covering (over you), And we made the day for the livelihood”.

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

23 Sultan Bashir Mahmood, “paper Law of Creation in Pairs” – HQRF 1985.

78.9 UPPER ATMOSPHERE – SEVEN STRONG BARRIERS

Ayat 12 **وَبَيْنَنَا فَوْقَكُمْ سَبْعًا شَدَادًا ۝** provides a remarkable description of the construction of the upper atmosphere of the earth, in seven layers discovered in the 20th century. It says, “**We built over you seven strong barriers**” Scientific investigations have discovered the details of these barriers in terms of seven atmospheric spheres above us, which are called:

- | | | |
|-----------------------|--------------------|---------------------------|
| i. Tropo Sphere. | ii. Strato Sphere. | iii. Meso Sphere. |
| iv. Thermo Sphere . | v. Iono Sphere. | vi. Radiation belt Sphere |
| vii. Magnetic Sphere. | | |

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

Modern scientific findings also confirm that as asserted in ayat 12, these are very strong barriers to protect us from the dangerous cosmic radiations and falling meteorites which otherwise shall destroy life on earth. They also help to maintain temperatures on earth within the comfortable limits, and allow the cloud formation that causes rainfall. Iono sphere reflects radio signals, thus allowing long range radio communication on earth. Indeed without these strong barriers, earth would have not been habitable²⁴. Subhan Allah praise of Him who has made them.

78.10 SUN AS A DAZZLING LAMP

Ayat 13 refers to Sun, as a blazing hot dazzling lamp. **وَجَعَلْنَا سِرَاجًا ۝** **وَهَاجًا ۝** “**And We made a blazing hot dazzling lamp (sun for you)**” . In the olden times, many cultures regarded it as one of the gods. The Holy Quran shattered this false view by calling it a creation of Allah. Analogy of the blazing hot dazzling lamp also means that sun like a lamp is the source of heat and light. Twentieth century science proved that it is an atomic lamp whose fuel is hydrogen gas. When atoms of hydrogen under extreme pressures and temperatures strike each other they fuse together to make helium. In this process some of their mass is converted into

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

energy. Thus violent fusion sections keep going on all the times in the sun. It is the same reaction that takes place in the hydrogen bombs. Our life on Earth depends upon the energy generated in the Sun from the atomic explosions going on there all the times.

78.11 PROCESS OF RAINFALL AND VEGETATION

Soon after description of Sun as a dazzling lamp, ayat 14 mentions about rain, **وَ أَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَبَاجًا ۝** **“And We sent down from the clouds water pouring in abundance”**. It indicates a correlation between the rain and the solar energy; and also effect of cosmic particles on the formation of droplets of water. Then ayaat 15 and 16 invite our attention to the growth of corn and vegetation on earth which also depend upon the rain, water and sunlight.

“So that We may bring forth thereby corn and vegetation. And gardens of luxurious growth.”

Besides that each one of these ayaat points out to some important Natural phenomena, they also remind us about the reality of the Life-after-Death. In ayaat 6-16 given above, we are reminded of the various important phases in the production of garden fruits. Point to ponder over is that as sea water under the influence of solar heat, leaves the body of the oceans, flies as invisible vapours in the sky, then assembles and cools to become clouds, then with the help of cosmic particles, accumulate as droplets and finally falls as rain; likewise, our soul leaves the body of the man, flies to the world of Burzakh, from there it will be retracted on the Day of Judgment, and go to Paradise or the Hell as the case may be. Reference to the earthly garden, plants and fruits is also to make us understand that reward and punishment in the Hereafter will be the fruits of our earthly deeds.

78.12 THE PURPOSEFUL INTEGRATED UNIVERSE

Another very important lesson to learn from ayaat 6-16 is that whole of the nature is an integrated organism, where one depends upon the other, and ultimately everything derives its strength from Allah Subhana-Hu. This is to make us understand that He has made everything with some purpose. Man is the prime purpose for whom everything is made to serve in the Universe. In turn man's purpose of existence should

be also to serve the cause of his Creator only. We shall be judged in the Hereafter, how successfully did we adhere to this purpose.

78.13 SOME EVENTS OF THE DAY OF JUDGMENT

In the context of accountability ayaat 17-20 are of great concern to everyone.

Ayat 17 **إِنَّ يَوْمَ الْفُصْلِ كَانَ مِيقَاتًا ۗ** makes us understand that Doomsday is not an unplanned accident of nature but a pre-planned Reality in the Program of Allah, spread over ages.

The scene in ayaat 17- 20 is of total destructions.

“Verily, the Day of Distinction (between the Right and the Wrong) has been appointed, The Day when the Trumpetv shall be sounded then you shall come forth in multitudes, And the heaven shall be opened, So it shall be all gates, And the mountains shall be set in motion, So they shall be like mirage”.

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

78.14 JAHANNAM THE PLACE OF PUNISHMENT AND REFINEMENT

While the judgment takes place, as said in ayaat 21-22 ,Hell will be waiting for its guests. Ayaat 21-26 describe this scene vividly.

“For sure, (on that Day) Hell shall be waiting in ambush, For the transgressors, a place of dwelling, There they shall live in it for ages. Nothing they shall taste there in cool, nor any drink, Except a boiling fluid, and awfully stinking pus, A reward proportional (to their crimes)”.

Hell is the state of immense discomfort for the guilty? In the above ayaat its painful state is described metaphorically i.e, its food is boiling hot fluid to drink and filthy pus to eat. It will attract, the people destined for it, like a magnet attracts iron, but gold passes by unaffected, similarly sinful will fall into it, good will pass over easily.

In answer to the question, “How long the people destined to Hell will have to live there”? Ayat 23 says, **لَبِثِينَ فِيهَا أَحْقَابًا** “It is for ages” Here is a ray of hope, also. However long it may be, still “Ahqab” signify a limited period. Thus there are bright chances that eventually most people will get out of it. Quite a number of them may be released earlier too by the intercession of the last Messenger of Allah (صلى الله عليه وآله وسلم), the Mercy for the Worlds (رحمة العالمين). But as for the rebels, who repeatedly transgressed the limits of Allah, they may remain there forever.

78.15 NATURE OF THE PUNISHMENT OF JAHANNAM

No doubt, Hell is a place of great discomfort. However, punishment will vary from person to person. As revealed in ayat 26 impact of punishment will be proportional to their evil deeds. **جَزَاءٌ وَفَاتًا** Thus at the same place and at the same time, people will have different experiences of punishment. Ayaat 27, 28 describe the attitude of the non-believers. **إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا** “Indeed, they never expected to be accountable, And they belied our Ayaat with strong denial”. But it does not mean they can escape it. They will definally face it. As said in ayaat 29-30, they will get justice according to their deeds and beliefs.

“And every thing (they did), We have counted in a Book, So taste (punishment as the fruits of your evil deeds), you shall have nothing more but increase in the punishment”.

So punishment of Hell is the result of people’s own deeds which are being continuously recorded in lifetime and will be accounted for in the Hereafter. **وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا** These bad deeds will then attack them in the shape of different punishments. Particularly miserable state will be of those who had rejected the Hereafter, denied reckoning of deeds, lied against Allah’s revelation. As told in ayat 30, their punishment will be increased many folds. This is because they never believed in the Mercy of Allah and His Rasool (صلى

وَكَذَّبُوا (الله عليه وآله وسلم) and kept on belying the Holy Quran throughout their life. يَا أَيَّتُهَا كِذَّابَاتُ ٥. For such hardened disbelievers, there is nothing, but increase in their punishment with time. It is like their disbelief which had been also increasing day by day in their lifetime.

78.16 REWARDS AND JOYS OF JANNAT

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

“Surely, (On that Day) for the dutiful pious people shall be a Place of Success, They will be in the luxuriant gardens and vineyards, And (they will have) companions maidens of equal age, And (they will be served with) overflowing cups. Therein, they shall hear no vain discourse, nor lying. A recompense from your Rabb, a gift in accordance with their reckoning, It is from the One Who is the Rabb of the heavens and the earth and all that is in between them. The Most Gracious, before whom no one have courage to speak”.

Since Jannat does not belong to our material world, therefore there are no words to describe the blessings of Jannat except with the metaphors of gardens, fruits, beautiful companions, all types of luxuries, flowing rivers, fountains and highly comfortable environment. A very special reward of Jannat as stated in ayat 35 is not the luxuries of life but a much more subtle spiritual delight for the civilized nature of its inhabitants. لَا يَسْعَوْنَ فِيهَا الْعَوَاذَ لَا كِذِّبَاتٍ ٥. **“They will not hear there vain loose talks, nor lies”.** An ordinary worldly person cannot realize the delight of this but for a noble civilized well-mannered person there is nothing more disgusting than useless talks and speaking of lies.

Ayaat 36-38 tell that rewards of Jannat are, very special indeed. جَزَاءٌ ٥. **مِّن رَّبِّكَ عَطَاءٌ حِسَابًا ٥**, As said in ayat 37, this is a reward direct from the Rabb of the Heavens and the Earths and everything in between them. His authority is total and none will have power to speak before Him without His permission and none will have courage to speak wrong before Him.

78.17 THINGS IN THE UPPER SPACE

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

78.18 ANGELS, SPIRITS, AND THEIR SPECIAL DUTIES

Ayat 38 presents a special scene of the Day of Judgment with respect to the duties of angels and spirits.

“That is the Day, when the Spirit and the angels stand forth in ranks.

One of the very special things about the Day of Judgment as mentioned in ayat 38 is **that spirits and the angles will be standing forth in rank upon rank** before their Lord waiting for His orders. **يَوْمَ**

يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا This means that the angles and “Rooh” (special spiritual beings) are assigned with certain responsibilities. For example, our two guardian angels are assigned to record our deeds and they also warn us against the dangers of Shaitaan. As regards “spirits” (ROOH) it may mean a special class of angels. For example Angel Jibreel is called Rooh-ul-Amin. They may also include special human beings who have been declared successful in the test of life even before the Day of Judgment, such as the prophets of Allah, Shuhada and Saleheen in the way of Allah.

Looking in the order of arrangement , we may say that Rooh is superior to Malaika.

Such great people are not put to sleep after their death but as a reward for their exceptional performance in the world, they are either given freedom to travel in the Universe to see marvels of the creations of their Rabb, or they may be given any other special assignment. On the Day of Judgment also, such high profile achievers will stand higher in

protocol than the angels to implement the orders of Allah. (May Allah include us among them).

78.19 THE CHOICE IS YOURS

Surah An-Nabaa, ends with ayaat 39-40 inviting us to choose between the Jannat or Jahannum ﴿ذَلِكَ الْيَوْمُ الْحَقُّ ۚ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ مَا يَبْغَىٰ﴾ **“That is the Day of Ultimate Truth, So whosoever wills, let him/her adopt a path that leads to their Rabb”**. Allah Subhana-Hu through His Messenger (صلى الله عليه وآله وسلم) has clearly spelled out good and bad for everyone. ﴿إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا﴾ **Indeed, We have forewarned you of a sufferings close-at-hand**, This could be the sufferings in the world of Burzakh also where we go after death. Allah Subhana-Hu maintains the records of all our deeds, even thoughts. As pointed out by ayat 40, later each one of us will see his/her Record on the Day of Judgment. While the believers will be very much pleased with their results, the disbelievers in utter disappointment will wish, would that they were dust. Their state of sorrow is described in ayat 40.

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

May Allah forgive us and enable us to follow the path of the Righteous ones (Aameen).

سُورَةُ النَّازِعَاتِ

SURAH AN-NAZIAT

The Holy Quran Surah 79

Revealed in Makkah, has 46 Ayaat

With the name of Allah, Ar-Rahmaan, Ar-Raheem.	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
1. (Think of) By those who are dragged forth violently:	وَالنَّازِعَاتِ غَرْقًا ۝١
2. And by those who come out gently;	وَالنَّاشِطَاتِ نَشْطًا ۝٢
3. And by those who glide along (on errands of mercy),	وَالسَّابِحَاتِ سَبْحًا ۝٣
4. Then speed headlong to outstrip suddenly,	فَالسَّابِقَاتِ سَبْقًا ۝٤
5. Whereof, they are assigned to implement the commands (of Allah).	فَالْمُدَبِّرَاتِ أَمْرًا ۝٥
6. On the Day when a violent convulsion shall convulse (the world) violently,	يَوْمَ تَرْجُفُ الرَّاجِفَةُ ۝٦
7. Followed repeatedly one after the other (convulsion):	تَتَّبِعَهَا الرَّاذِفَةُ ۝٧
8. Hearts that Day, will beat with fear and anxiety:	قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ ۝٨
9. (And) sights shall be downcast, (with shame and fear).	أَبْصَارُهَا خَاشِعَةٌ ۝٩
10. They used to say (In their worldly life), "Shall (after death) we really	يَقُولُونَ ءَأَنَّا لَمَرْدُودُونَ فِي

be returned to our former state (of life)”?	الْحَافِرَةَ ١٠
11. Even as we shall have become a heap of crumbled rotten bones?	عَ إِذَا كُنَّا عِظَامًا نَّخِرَةً ١١
12. Then they said, “In that case, that would be a return with a lot of loss (of body)!”	قَالُوا تِلْكَ إِذَا كَرَّةٌ خَاسِرَةٌ ١٢
13. So, it shall be but a single Blast,	فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ ١٣
14. Behold then, they shall be (back to life) in open.	فَإِذَا هُمْ بِالسَّاهِرَةِ ١٤
15. (To understand the above) Has (not) come to you the story of Musa (PBUH)?	هَلْ أَتَاكَ حَدِيثُ مُوسَى ١٥
16. When his Rabb called him in the sacred Valley of Tawa:	إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى ١٦
17. “Go to Pharaoh – Verily! He has transgressed all bounds (in rebellion):	إِذْ هَبْ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى ١٧
18. So tell him, “Are you desirous of attaining purification”?	فَقُلْ هَلْ لَكَ إِلَى أَنْ تَزَكَّى ١٨
19. And, that I should guide you to your Rabb, so that you may fear Him?	وَ أَهْدِيكَ إِلَى رَبِّكَ فَتَخَشَى ١٩

20. There upon he showed him (Pharaoh) the great signs (miracles of Allah).	فَارَاهُ الْآيَةَ الْكُبْرَى ﴿٢٠﴾
21. However, he denied him and rejected him outrightly;	فَكَذَّبَ وَعَصَى ﴿٢١﴾
22. Then, he quickly turned his back (on Musa).	ثُمَّ أَدْبَرَ يَسْعَى ﴿٢٢﴾
23. Thereafter he gathered (his cabinet) and then called (his people),	فَحَشَرَ فَنَادَى ﴿٢٣﴾
24. Then he said, "I (Pharaoh) am your Rabb – the most high".	فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى ﴿٢٤﴾
25. So Allah seized him to make example out of him for the later as well as the earlier (generations) in the Hereafter and in this life.	فَأَخَذَهُ اللَّهُ نَكَالَ الْأَخْرَةِ وَالْأُولَى ﴿٢٥﴾
26. Behold! In this, there is a lesson for whoever fears (Allah).	إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّمَن يَخْشَى ﴿٢٦﴾
27. (O! mankind) Are you more difficult to create or the heavens He has built?	ءَأَنْتُمْ أَشَدُّ خَلْقًا أَمِ السَّمَاءُ بَنَاهَا ﴿٢٧﴾
28. He raised its vault high and established order therein.	رَفَعَ سُبُكَهَا فَسَوَّيَهَا ﴿٢٨﴾
29. And He made dark its night, and brought forth its morning with light.	وَاعْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا ﴿٢٩﴾

<p>30. And as for the earth, after that He made wide its expanse:</p>	<p>وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا ۝^{٣٠}</p>
<p>31. He brought forth from it, Its waters and its pastures:</p>	<p>أَخْرَجَ مِنْهَا مَاءَهَا وَ مَرْعَاهَا ۝^{٣١}</p>
<p>32. And the mountains, He fixed them firmly for it;</p>	<p>وَالْجِبَالَ أَرْسَاهَا ۝^{٣٢}</p>
<p>33. All this is a source of provisions for you and for your animals.</p>	<p>مَتَاعًا لَكُمْ وَلِأَنْعَامِكُمْ ۝^{٣٣}</p>
<p>34. And so, when there comes the greatest Calamity,</p>	<p>فَإِذَا جَاءَتِ الطَّامَّةُ الْكُبْرَى ۝^{٣٤}</p>
<p>35. On that Day man shall remember (all) that he strove for,</p>	<p>يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَى ۝^{٣٥}</p>
<p>36. And blazing Fire (Hell) shall be placed in full view of all, those who are (destined) to see it.</p>	<p>وَبُرُزَّتِ الْجَحِيمُ لِسَنِّ يَرَى ۝^{٣٦}</p>
<p>37. Then for him who rebelled and transgressed (the Revelation of Allah),</p>	<p>فَأَمَّا مَنْ طَغَى ۝^{٣٧}</p>
<p>38. And had preferred the life of the (earthly) world (over Hereafter),</p>	<p>وَإِثْرَ الْحَيَاةِ الدُّنْيَا ۝^{٣٨}</p>
<p>39. Thus behold, his abode shall be Hell-Fire;</p>	<p>فَإِنَّ الْجَحِيمَ هِيَ الْبَاوِي ۝^{٣٩}</p>

40. And as for him who stood in fear before his Rabb, and restrained himself from the base desires,	<p>وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَ نَهَى النَّفْسَ عَنِ الْهَوَىٰ ۝٣٠</p>
41. So, verily, for him shall be Jannat, abode forever.	<p>فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ ۝٣١</p>
42. They ask you about the Hour – when shall it come to pass?	<p>يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسِلُهَا ۝٣٢</p>
43. How would you be (knowing) about its details?	<p>فِيمَ أَنْتَ مِنْ ذِكْرِهَا ۝٣٣</p>
44. To your Rabb is the (knowledge of) its utmost limits.	<p>إِلَىٰ رَبِّكَ مُنْتَهَىٰهَا ۝٣٤</p>
45. You are but a Warner for those who fear that (Doomsday).	<p>إِنَّمَا أَنْتَ مُنذِرٌ مَّن يَخْشَىٰهَا ۝٣٥</p>
46. The Day when they see it (it will appear to them as if) they had not stayed (in the earthly world) for more than one evening or one morning, thereof.	<p>كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ صُحُورًا ۝٣٦</p>

EXPLANATION AND INTERPRETATION

79.1 INTRODUCTION

With reference to man's journey in the Time–Space surah An-Naziat points out many of its physical and metaphysical details. The first 14 ayaat refer to some of the very important signs concerning the man and his world before the actual Day of Resurrection. Since death is the entry point to the life Hereafter, therefore “the reality of the near death” experiences can also be understood from these ayaat. Case history of Musa (PBUH) and Pharaoh demonstrate that attitude of the non-believers has been always the reason. At the end of the surah we are reminded about the futility of worldly life in comparison to the everlasting Hereafter.

79.2 DIFFERENT DYING EXPERIENCES

When a man is on the verge of death, his actual self is separated from his body. Most of the people resist death. Ayat 1 وَالنُّفُوسُ غَرَقًا ۝ seems to describe the scene of their dying. The angels drag forth their Nafs out of body perforce. On the other hand, believers who love to meet their Creator, they welcome the death. Thus their souls willingly come out. This state is described by ayat 2. وَالنُّفُوسُ نَشُطًا ۝ “They come out gently”. For real believers, this is the time of great joy. They, as depicted in the ayat 3, happily glide along, to meet their Creator. As pointed out in ayat 4, in keenness to meet their Rabb they outstrip the angels also. In this process they are also joined by other successful souls and spiritual beings. Then all together they swim along to their new abodes in heavenly worlds. Thereby, as you can see from ayat 5, فَأَلْمَدَاتُ أَمْرًا ۝ some of them are assigned to implement commands of Allah with special duties in the world of Burzakh. (For further details about assignments please see surah Al-Qadar 97(4).

79.3 PHYSICAL DEVELOPMENTS BEFORE DOOMSDAY (ALTERNATIVE INTERPRETATION)

Interpretation given above is with reference to the spiritual meanings of the quoted ayaat. In the following we shall reflect into their physical interpretation. In this context these ayaat may predict about

some of the great scientific and technical developments of space age including smart intelligent guided missiles, antimissiles, supersonic jet planes, space vehicles and atomic bombs, etc. before the Doomsday.

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

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

As for the question when shall this Doomsday come? No one knows the answer. However, it is narrated by Sahil Bin Saad (Razi Allah Anho). **“I saw Messenger of Allah (صلي الله عليه وآله وسلم) pointing with his index and middle fingers, saying; “The time of my advent and the Hour (of Doomsday) are like these two fingers” (Sahih Al-Bukhari).**

Messenger of Allah also told about many signs of the coming of the Doomsday, majority of which have already proven true²⁵.

79.4 RESURRECTION

Ayaat 10 and 11 describe the shortsightedness of those people, who think that this world is the only world and this life is the only life. For them revival after death is a farfetched idea. They say, **“Shall we be restored to our previous state – even after we have turned into crumbled rotten bones?”**

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

79.5 STRUGGLE FOR THE RIGHT

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

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

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

إِذْ هَبُّ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى ۖ فَقُلْ هَلْ لَكَ إِلَى أَنْ تَزُولَى ۖ وَاهْدِيكَ إِلَى رَبِّكَ فَتَخْشَى ۖ

“Go to Pharaoh–Verily! He has transgressed all bounds (in rebellion). And tell him, “Are you desirous of attaining purification”? If so, then I should guide you to your Rabb, so that you may fear Him” In support to his mission Musa (عليه السلام) was also given some miracles. As expected Pharaoh who proclaimed himself the Rabb and the highest god of his people, outrightly rejected him. As given in ayaat 23-24 he gathered his people and reemphasized that he was their Supreme Rabb.

فَإِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ ۖ

However this did not deter Musa (عليه السلام). He continued his struggle against all odds, offering Islam to people who for years had been facing great hardships. There was a lot of resistance from the very people, he wanted to help. Ultimately, Musa (عليه السلام) on order from Allah, decided to migrate from Egypt along with his followers across the Red Sea to Palestine. Pharaoh chased them with his hosts. At this time help from Allah came; He saved Musa and his followers and drowned Pharaoh and his armies while crossing the sea **“So Allah seized him for punishment and out of him made example in the Hereafter and in this world also. Surely, there is a lesson in it for those who fear Allah”**. (Ayaat 25-26).

79.6 MESSAGE OF HOPE

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

79.7 SOME OF THE GRAVE SINS

Ayat 17 points out to some of the grave sins of Pharaoh and his people. They were guilty of transgression of the law of Allah and making partners with Him. These types of sins are quite prevalent today among the Muslims also. We therefore, must never forget what the last Messenger of Allah (PBUH) has forewarned. His following ahadith explains sins of transgression that must be avoided at all costs. *Narrated Abu Bakkar (رضى الله عنه) that Allah's Messenger (صلى الله عليه وآله وسلم) said thrice; Shall I not inform you of the biggest of the grave sins? We said, "Yes O! Allah's Messenger (صلى الله عليه وآله وسلم)" He said, "To join partners in worship with Allah" And to be undutiful to one's parents". The Prophet stood up after he had been reclining and added. "And I warn you against giving lying speech and a false witness"- "I warn you against giving lying speech and a false witness" The Prophet kept on saying that warning that we thought that he would not stop. (Sahih-Bukhari; Translated by Taqi-ud-Din and Mohsin Khan)*

At another occasion, the Messenger of Allah warned against following seven sins; as reported in Sahih Al-Bukhari,

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

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

79.8 GREAT MIRACLES OF CREATION AND RECREATION

Ayaat 15-26 point to the case history of "How Allah punished the rebels", even though they were the superpower of their own times. In ayaat 27-33, mankind is made to realize about the infinite command and power of Allah. Each of them points out to some natural phenomena of great importance to mankind. Another lesson to learn from these ayaat is, if Allah can do all this out of nothing, why cannot He then recreate?".

Ayat 27, raises a very thought provoking question, **ءَأَنْتُمْ أَشَدُّ خَلْقًا أَمِ السَّمَاءُ**

بَدَّهَا **“Are you the harder to create or the heavens?”** Modern science after its discoveries about the wonders of creations and its vastness leave no doubt that creation of man is nothing as compared with the creation of the Universe. Organism of the millions of billions of huge cosmic worlds, of immense dynamism is much more complex than the making of the man. How did the Supreme Creator made all this and controls them is simply mind boggling. Human wisdom simply fails here. Can't Allah who make this first time, recreate them from the dead? Yes, He can and He will do so.

79.9 EXPANSION OF UNIVERSE AND STABILITY

With reference to the creation of Universe, ayat 28 highlights another great scientific truth, significance of which has been realized only very recently. **رَفَعَ سَمَاءَهَا**

فَسَوَّيْنَاهَا **“He raised its expanse high (expanded the heavens) and established order thereby”**. Same message is conveyed in ayat 7 of sura Ar-Rahman. **“He raised the Heavens and established balance thereby”** 55(7)

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

79.10 NIGHT AND MORNING OF THE UNIVERSE

Ayat 29, **وَاعْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا** points out to a very important phase in the development of the heavenly bodies. As discussed already, initially the primordial soup of universal matter under the conditions of extremely high temperatures and pressures was just a fiery ball, in and out. However, with the expansion, gradually its density got reduced and temperature also started falling, thus it became a dark matter. As said in ayat 29, **“it was night all around throughout”**, Later gaseous globules began to assemble and contract under gravity. With the rising density and pressures,

body temperatures began to rise. Under these conditions hydrogen atoms started fusing together to form helium atoms. In this process some of the matter gets converted into energy. Consequently stars began to radiate heat and light all around. As said in ayat 29, that was the beginning of the morning of Universe. As for the day and night cycle on earth, it is due to its rotation on its own axis in front of the sun.

79.11 COOLING OF EARTH AND PLANT LIFE

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

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

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

In continuation to the formation of the crust of earth ayat 31 اَخْرَجْنَا مِنْهَا مَاءً هَارًا وَمَرَعَاتٍ ۝ is a beautiful scientific reference to the collection of water and then beginning of plant life in it. It had begun with single cell algae in water in the beginning and later that it developed into complex variety of plants, trees and vegetation.

79.12 THERMODYNAMIC CYCLE OF EARTH

Besides the spiritual awakening, ayaat 30-33 are also highly thought provoking for scientific minds. Geological history of earth has been summarized miraculously here. As discussed already, in the beginning earth was a hot ball of gases, containing a lot of water vapours in its body. Over a period vapours rose up, transferred the heat to upper atmosphere, cooled and fell back as rain. **“He brought forth from it, its waters and its pastures”**. This process became the thermodynamics engine to transfer heat of earth to the space. As earth was cooling it was shrinking also, which caused wrinkles and fissures on its surface. Thus there appeared oceans, lakes and pools for water storage. As the crust further cooled, it began to float like plates on the inner mass of hot matter lava. Sometimes the moving plates clashed with one another, causing build up of matter at the line of crash. Science calls it tectonic plate theory. This resulted into the formation of mountains referred in ayat 32 **وَالْجِبَالِ أَرْسَاهَا ۝**

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

Thus thermodynamic cycle established by water vapours rising from the hot crust of earth to the cool upper atmosphere; resulted into continuous rains for millions of years. This in turn produced oceans, lakes, rivers, mountains and icebergs over the crust of the earth.

Moreover, it modified the outermost hard rocky surface into softer layers of soil, to support life in it. The process summed up in ayat 30-32 lasted almost about one billion years to develop fertile surface land suitable for emergence of life on it. Thereafter, the biological revolution multiplied at a rapid rate. Thus as said in ayat 33 **مَتَاعًا لَّكُمْ وَلِأَنْعَامِكُمْ ۝** oceans and mountains were made the source of provisions for the mankind and their flocks (Subhan Allah). Alas! most of us are still ungrateful to our Loving Creator.

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

79.13 THE END, AND ACCOUNTABILITY

Just as it had sudden beginning, Universe will meet its ultimate End also suddenly. However, it will be preceded by various types of minor Doomsdays. The process is going on all the time. Even at this very moment, As seen by Hubble Telescope many stars along with their planetary worlds are passing through their Doomsday. Phenomenon of dying is generally slow in the beginning, then accelerates in quantum jumps, and ultimately, it happens in no time²⁶.

Universal Doomsday will eventually be followed by a new order of existence and Resurrection, initiated by a great blast. All the dead and the living, will hear it equally and rush to their place of reckoning. They will be shown what they had done in their earthly lifetime. As said in ayat 36, at that moment, Hell will also be placed in full view of every one. **وَبُرِّزَتِ**

الْجَحِيمُ لِمَنْ يَرَى © After the judgment, people will be led to their final destiny to Jannat or Jahannum, as pointed out in ayaat 37-41. **“Then for him who rebelled and transgressed (the Revelation of Allah), “And had preferred the life of the (earthly) world, (over Hereafter) Behold, his abode shall be Hell-Fire And for him who stood in fear before his Rabb, and restrained himself from the base desires, So, verily, for him shall be Jannat, abode for ever”.**

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

In this regard the message given in ayaat 40-41 is very important for everyone.

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79.14 DESIRES THAT LEAD TO JAHANNAM

Inordinate desires and animalistic passion lead to the Hellfire, while self-control, perseverance, chastity and virtuous deeds performed in obedience to Allah, and His Messenger (صلي الله عليه وآله وسلم) lead to Paradise. What takes us to Hell, is easy to do, while what is required for Paradise, is difficult to perform. *Narrated Abu Hurairah (رضي الله عنه), the Messenger of Allah (صلي الله عليه وآله وسلم) said, "The Hell Fire is surrounded, by all wild desires and passions, while Paradise is surrounded by all kinds of things, unpleasant for the Nafs. (Sahih Al-Bukhari).*

79.15 WHEN SHALL BE THE EARTHLY DOOMSDAY?

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

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

For example,

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

The recent developments in cloning of humans from the preserved cells of the dead, and use of surrogate mothers i.e. women who agree to accept the cloned embryo may be the fulfilments of the portent

of “When a lady slave gives birth to her mistress” Lady slave is the hired surrogate mother and the mistress is the clone of the donor died already. As for bare-footed becoming chiefs of people you can see it in the history of political revolutions of the 20th century²⁷, particularly in Middle East.

27 Sultan Bashir Mahmood, “Doomsday and Life after Death”

سُورَةُ عَبَسَ

SURAH ABASA

The Holy Quran, Surah 80
Revealed in Makkah, has 42 Ayaat

With the Name of Allah, Ar-Rahmaan, Ar-Raheem.	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
1. He showed sign of displeasure and turned him away,	عَبَسَ وَتَوَلَّى ﴿١﴾
2. When there came to him the blind man.	أَنْ جَاءَهُ الْأَعْمَى ﴿٢﴾
3. And what could make you understand, that he might grow in purity?	وَمَا يَدْرِيكَ لَعَلَّهٗ يَزْكَى ﴿٣﴾
4. Or that he is reminded, and remembrance, might profit him?	أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرَى ﴿٤﴾
5. As to him who regards himself as self-sufficient,	أَمَّا مَنْ اسْتَغْنَى ﴿٥﴾
6. To him you attended, and gave your full attention;	فَأَنْتَ لَهُ تَصَدَّى ﴿٦﴾
7. And you will not be held responsible, if he would not purify himself.	وَمَا عَلَيْكَ أَلَّا يَزْكَى ﴿٧﴾
8. And as for him who came to you striving earnestly,	وَأَمَّا مَنْ جَاءَكَ يَسْعَى ﴿٨﴾
9. And he is afraid (of Allah),	وَهُوَ يَخْشَى ﴿٩﴾
10. So you were unmindful of him.	فَأَنْتَ عَنْهُ تَلَهَّى ﴿١٠﴾

11. By no means, it is a Reminder (from the Rabb of Universe):	كَلَّا إِنَّهَا تَذْكِرَةٌ ﴿١١﴾
12. So whoever wills, let him heed to it.	فَمَنْ شَاءَ ذَكَرْهُ ﴿١٢﴾
13. (It is) written in scrolls held in honor,	فِي صُحُفٍ مُّكْرَمَةٍ ﴿١٣﴾
14. Exalted (in dignity), pure and holy,	مَرْفُوعَةٍ مُّطَهَّرَةٍ ﴿١٤﴾
15. In the hands of (noble) scribes.	بِأَيْدِي سَفَرَةٍ ﴿١٥﴾
16. Honourable, obedient and virtuous.	كِرَامٍ بَرَرَةٍ ﴿١٦﴾
17. Woe to the Man! What has made him deny the Truth?	قَتَلَ الْإِنْسَانَ مَا أَكْفَرَهُ ﴿١٧﴾
18. (He forgets his own creation), from what stuff did (Allah) create him?	مِنْ أَيِّ شَيْءٍ خَلَقَهُ ﴿١٨﴾
19. From a sperm-drop. He created him and then programmed, him in due proportions;	مِنْ نُطْفَةٍ خَلَقَهُ فَقَدَّرَهُ ﴿١٩﴾
20. Then He makes his way smooth for him;	ثُمَّ السَّبِيلَ يَسَّرَهُ ﴿٢٠﴾
21. In the end He causes him to die, Thus puts him in his Qabar (grave);	ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ ﴿٢١﴾
22. Then as He wills, He shall bring him back to life (again).	ثُمَّ إِذَا شَاءَ أَنشَرَهُ ﴿٢٢﴾
23. Nay! Indeed! (Man) has not fulfilled what He (Allah) commanded him.	كَلَّا لَمَّا يَقْضِ مَا أَمَرَهُ ﴿٢٣﴾

24. So let! Man look into his own food (How Allah has provided it)?	فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ ﴿٢٤﴾
25. (For that) We poured down (rain) water in abundance,	أَنَّا صَبَبْنَا الْمَاءَ صَبًّا ﴿٢٥﴾
26. Then We split the earth in fissures,	ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا ﴿٢٦﴾
27. Then We caused to grow in it, the corn grain,	فَأَنْبَتْنَا فِيهَا حَبًّا ﴿٢٧﴾
28. And grapes and nutritious vegetation,	وَعِنَبًا وَقَضْبًا ﴿٢٨﴾
29. And Olives and Date palms,	وَزَيْتُونًا وَنَخْلًا ﴿٢٩﴾
30. And lush gardens—dense with trees,	وَحَدَائِقَ غُلْبًا ﴿٣٠﴾
31. And fruit and fodder,	وَفَاكِهَةً وَأَبًّا ﴿٣١﴾
32. A provision for you, and for your cattle.	مَتَاعًا لَّكُمْ وَلِإِنْعَامِكُمْ ﴿٣٢﴾
33. At length, when there will come the deafening Blast,	فَإِذَا جَاءَتِ الصَّاعَةُ ﴿٣٣﴾
34. That Day, a man shall flee from his own brother,	يَوْمَ يَفِرُّ الْمُرءُ مِنْ أَخِيهِ ﴿٣٤﴾
35. And from his mother and his father,	وَأُمِّهِ وَأَبِيهِ ﴿٣٥﴾
36. And from his spouse and his children.	وَصَاحِبَتِهِ وَبَنِيهِ ﴿٣٦﴾
37. Each one on that Day will have enough concern (of his own) to make him indifferent (to the others).	لِكُلِّ امْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ﴿٣٧﴾

38. Some faces on that Day will be beaming (with happiness),	وَجُوهٌ يُّورِيهِمْ مِّنْ مَّسْفِرَةٍ ۝٣٨
39. Laughing, rejoicing (at the good news of Paradise).	ضَاحِكَةٌ مُّسْتَبْشِرَةٌ ۝٣٩
40. And some faces that Day shall be dust-stained (due to fear of Hell);	وَجُوهٌ يُّورِيهِمْ عَلَيْهَا غَبَرَةٌ ۝٤٠
41. Covered with darkness:	تَرَهَّقَهَا قَتْرَةٌ ۝٤١
42. These will be (the one's), who denied the truth and were wicked evildoers.	أُولَٰئِكَ هُمُ الْكٰفِرَةُ الْفٰجِرَةُ ۝٤٢

EXPLANATION AND INTERPRETATION

80.1 INTRODUCTION

Surah Abasa contains a great lesson for the preachers of Islam, and the people, engaged in the social uplift struggle for the masses. The first right on the time and attention of the leader is that of the sincere followers. There is a natural tendency in everyone to give importance to the more influential people even though they may be staunch opponents.

Consequently, sincere workers are disheartened for lack of attention from the leader. Another lesson to be learnt from this surah is that missionaries must give priority in attention without prejudice to rank or status to those who are willing to listen. Guidance is from Allah only. As for the reward for your efforts, it is better in the Hereafter than this world. So never forget the Accountability of Allah Subhana-Hu.

80.2 THE FIRST RIGHT ON THE LEADER

The specific case history which is referred in the first 15 ayaat of surah Abasa concerns an incident when the Messenger of Allah Subhana-Hu (صلى الله عليه وآله وسلم) was busy in preaching Islam to some important chiefs of Makkah. At this moment a blind man namely Ibne-Maktoom (رضى الله عنه) who was a devoted Muslim, intervened and thus distracted the Prophet of Allah (صلى الله عليه وآله وسلم). The chiefs considered this intervention as their insult and minded it very much. So the Messenger of Allah (صلى الله عليه وآله وسلم) was disturbed, and thinking that Ibne-Maktoom intervened at a wrong time, signalled his displeasure which disheartened Ibne-Maktoom (رضى الله عنه). It is at this moment that the Messenger of Allah (صلى الله عليه وآله وسلم) received the following revelation. (Ayaat 1-10)

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

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

80.3 THE HOLY QURAN-THE ROADMAP FOR ETERNAL SUCCESS

Ayaat 11-12, **كَلَّا إِنَّهَا تَذْكِرَةٌ ۝ فَمَنْ شَاءَ ذَكُرْهُ ۝** describe that the Quran is a permanent Reminder for the mankind, the road-map for success in the present and for the future life in the Hereafter. Believers are obliged to bring this fact to the notice of everyone on earth in the wisest manner. It is then upto the people to accept it or reject it. Guidance is from Allah only. The general rule is given in surah Al-Raa’ad ayat 40 (فانما عليك البلاغ) (وعلينا الحساب). **“So indeed, on you is obligatory to convey (the Message of Allah) and upon Us is the reckoning” 13(40)**. Thus preaching of Islam is duty of every Muslim man and woman.

80.4 THE HOLY QURAN AND ITS PRINTING

Ayaat 13-16 speak about the exalted status of the Holy Quran in the spiritual domain.

“ (It is) written in scrolls held in honour; exalted (in dignity), holy and pure; in the hands of (noble) scribes; honorable, obedient and virtuous”. In these ayaat there is an important lesson for the printers and publishers of the Holy Quran also. The Book of Allah must be written/typed with utmost respect and care; and printing must be of good quality and moreover it should be handled by the noble pious people. It is unfortunate that

inspite of our belief and respect for the Book of Allah, often the quality of printing is very poor, which is against the very spirit of the Book of Allah.

Exalted status of the Holy Quran in the Sight of Allah means that, it's writing, publishing, distribution, its learning, reciting, propagating and acting upon, has guaranteed reward from the Creator of the universe.

The Messenger of Allah (صلى الله عليه وآله وسلم) told that a person, who recites the Quran and learns it by heart, will be with the (angels) honourables and obedient (in the heaven) And such a person who have to exert himself to learn the Quran by heart, and recites it with great difficulty, will have a double reward. (Sahih Al-Bukhari).

80.5 UNGRATEFUL BEHAVIOUR

Attitude of indifference to the Holy Quran is like being ungrateful to the Creator who has revealed it for the good of mankind, for this world and the world Hereafter. Indeed, negligence of the Word of Allah is the cause of the disgrace of Muslims today. In this respect ayat 17 is an eye opener **“Woe to the Man! What made him deny the**

Truth” Indeed, those who reject or deny the Holy Quran are their own enemies. They are ignorant of the higher purpose of their life. They live at the animal level only. To discover the true purpose of the life the following ayaat 17-25 invite us to reflect into our own creation.

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

80.6 HUMBLE BEGINNING OF MAN

Ayaat 17-19 remind us of the humble beginning of our journey of life. **مِنْ أَيْ شَيْءٍ خَلَقَهُ ۖ مِنْ تَطْفِئٍ ۖ خَلَقَهُ فَقَدَّرَهُ ۗ** Starting from a sperm Allah has made us into what we are. As per ayat 20, He has given us wisdom and

powers to make our way easy in the world. **ثُمَّ السَّبِيلَ يَسَّرَهُ ۗ** Ayat 21 emphasizes that at the end of this worldly journey we shall be put in the world of Graves. **ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ ۗ** Ayat 22 reminds us that after death, we shall be brought back to life again with another living body, **ثُمَّ إِذَا شَاءَ** **أَنْشُرَهُ ۗ** and judged for our ultimate place in Jannat or Jahannam. The figure given in Annexure – 80.1 shows various stages of our existence from eternity to eternity.

80.7 INDIFFERENT ATTITUDE OF LIFE

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

80.8 VARIOUS KINDS OF DEVELOPMENT ON EARTH

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

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

These ayaat point out to some of the very important scientific highlights concerning the natural development of plant and vegetable life on Earth. First of all, ayat 24 invites man to look into his own food; how has it been made? Ayaat 25-27 provide the scientific answer to this question by pointing out different phases of development on Earth to render it suitable for the growth of plant and vegetable life.

In the beginning Earth was hot Lava. As said in ayat 25 Allah caused abundant continuous rainfalls which as per the latest scientific discoveries had lasted for millions of years. **أَنَّا صَبَبْنَا الْمَاءَ صَبًّا** ۞ Thus surface of earth was cooled down to the comfortable limits, with abundant water flowing on it, and thereby oceans, streams, mountains, ice bergs appeared. Due to the chemical reactions between water, air and soil constituents; and due to changing weathers, outer crust of Earth, as mentioned in ayat 26, passed through a lengthy period of splitting and fissuring which made it soft and suitable for plant life. **ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا** ۞ Studies of early history of earth prove that it took almost a billion years for it to become fertile land able to bear vegetation. Thereafter, started the biological evolution, quickly million of species came into existence in few thousand years. Later, some of these developed to bear flowers and fruit **فَأَنْبَتْنَا فِيهَا حَبًّا** ۞

In Ayaat 28-29, Allah has specially mentioned grapes, olives and date-palms. Therefore these fruits Excellent for the health of human beings. Moreover Science has also come to the conclusion that these fruits are source of food, as well as have special medicinal value. In this regard palm tree is a real wonder plant – From its skin to fruit, everything is useful for the mankind. Similarly, olive tree is a source of special fats, which improve the function of heart and have much medicinal value. Grapes are no less useful as a source of sugar and mineral. As said in the ayat 32, **مَتَاعًا لَّكُمْ وَلِأَنْعَامِكُمْ** ۞, **“They are valuable provisions for you and for your animals”**. Indeed survival and progress of human civilization depends upon the plant life. They are not only the source of food, but also produce oxygen essential for our survival. They also keep our weather moderate. Even the fuel we use, may it be wood, coal, oil or gas, ultimately comes from the plants.

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

80.9 REWARDS AND PUNISHMENTS OF THE HEREAFTER

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

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

80.10 BIG BANG OF THE DOOMSDAY

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

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

As we can see from ayaat 38-42, after the judgment people will be divided in two groups, **some with the faces, beaming with happiness,**

laughing and joyful with the good news of Jannat. ضَاكَّةٌ ۝ ضَاكَّةٌ ۝ ضَاكَّةٌ ۝

مُسْتَبْشِرَةٌ ۝ مُسْتَبْشِرَةٌ ۝ مُسْتَبْشِرَةٌ ۝ Then there shall be dust stained, veiled in darkness,

وَوَجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ ۝ تَرْهَقُهَا ۝ تَرْهَقُهَا ۝ disappointed and terribly upset faces also.

قَاتِرَةٌ ۝ قَاتِرَةٌ ۝ قَاتِرَةٌ ۝

As told in ayat 42, they are the ones who disbelieved and performed wicked deeds during their earthy existence.

أُولَٰئِكَ هُمُ الْكٰفِرَةُ الْفٰجِرَةُ ۝

May Allah save us from this fate!

ANNEXURE - 80.I

OUR JOURNEY THROUGH THE TIME AND SPACE

Ayat 28 Surah Al-Baqarah, describes our life journey through the time and space. It says:

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

In the Holy Quran Surah Al-Mul1k, Ayat 2 both the death and the life are also described as two creative states of existence, everyone will pass through them to reach the final destination. Life is the state of existence with a body, where as death is the state of existence without body. As such, before our earthly arrival we existed in the state of death. From there we entered into the state of present bodily life, here from we shall enter into second state of death,(bodyless existence) and therefrom we shall enter into our second life of eternal existence with a new body. Thus we are travelers on a long road in the time dimension that passes through different phases of existence. Figure below is a simple representation of this road map.

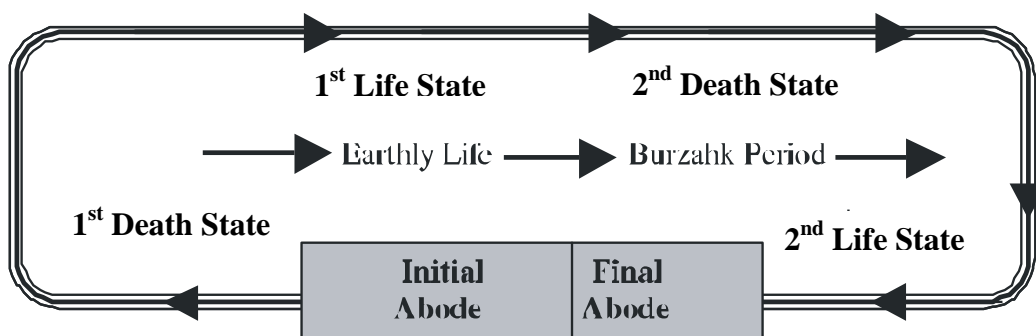


Fig 1: Road Map of our Journey through Time and Space

The Holy Quran tells that Man is a permanent reality in the Universe especially Created by Allah. The last of the Messenger of Allah (PBUH) told about himself that he was the first in design among the creations of Allah. Thus, in the spiritual existence man had existed even before the angles and the Jinns. In fact, universe was created for him. Thus man is the primary cause of creation, who in his spiritual existence was there even before the beginning of Universe and will be there even after that.

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

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

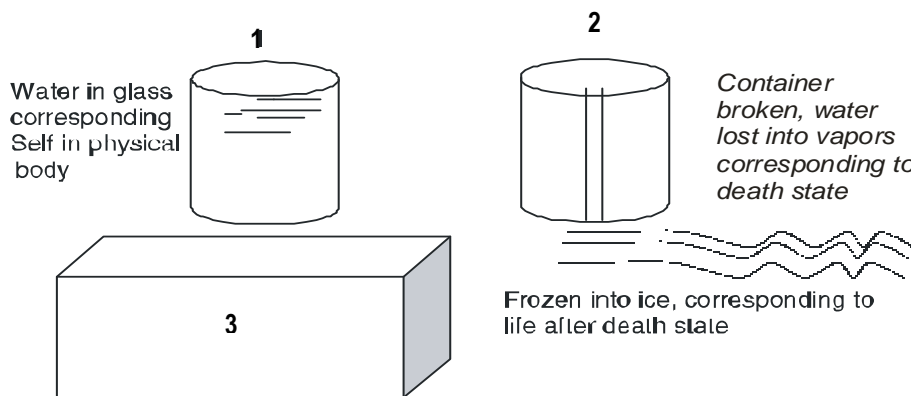


Fig 1: Example of the phase change of Water

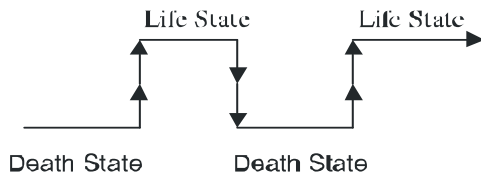


Fig 2: Example of the life and death being only dimensional changes for man.

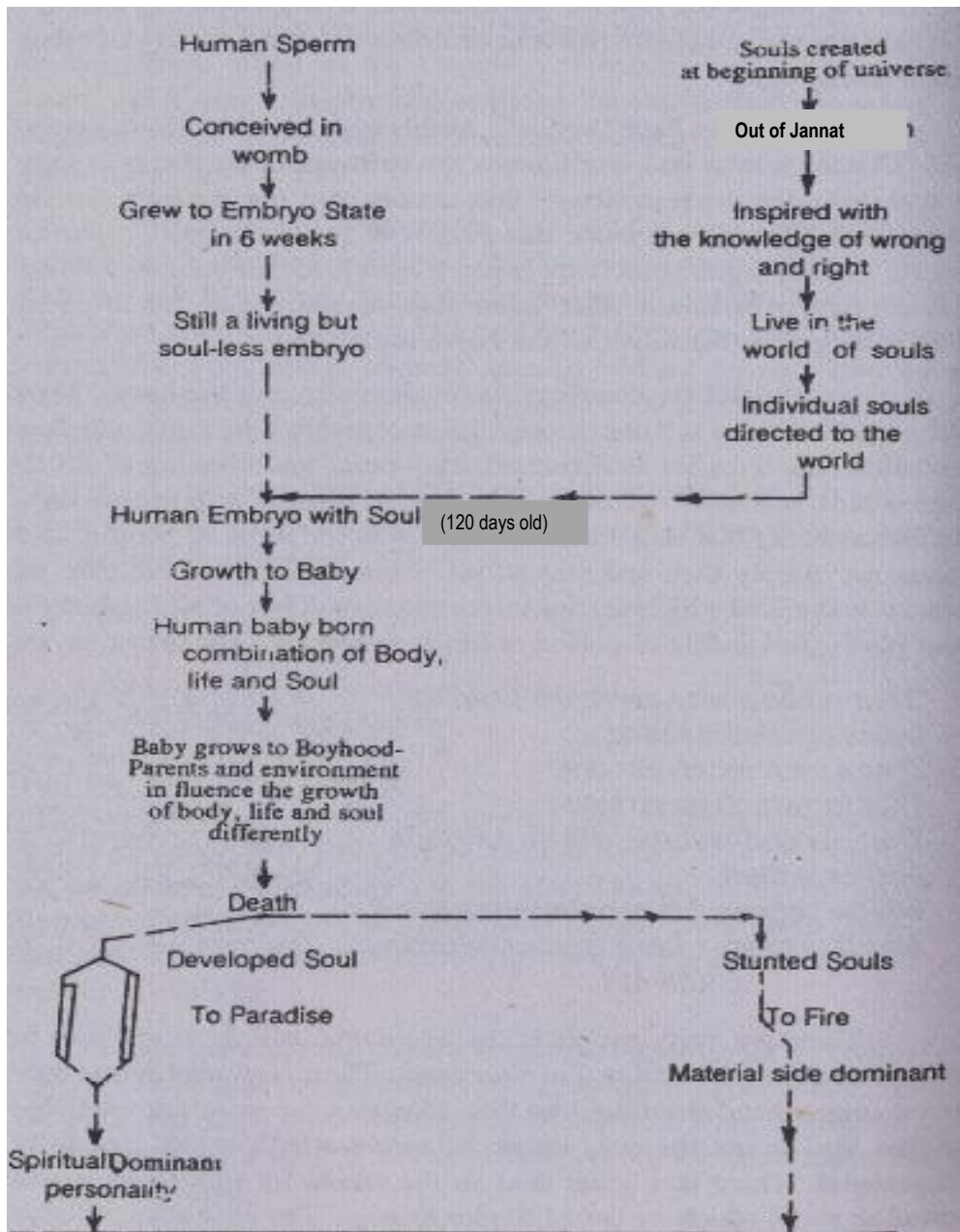


Fig: 80.1 Before Life and After Life Scenario of the Human Existence

سُورَةُ التَّكْوِيْرِ

SURAH AT-TAKWEER

The Holy Quran, Surah 81

Revealed in Makkah, has 29 Ayaat

	With the Name of Allah, Ar-Rahmaan, Ar-Raheem.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
1.	(Think of the time) When the Sun will be folded up;	اِذَا الشَّمْسُ كُوِّرَتْ ﴿١﴾
2.	And when the stars will lose their luster;	وَ اِذَا النُّجُوْمُ انْكَدَرَتْ ﴿٢﴾
3.	And when the mountains will be swept away;	وَ اِذَا الْجِبَالُ سُيِّرَتْ ﴿٣﴾
4.	And when the she-camels with young ones will be left unattended;	وَ اِذَا الْعِشَارُ عُطِّلَتْ ﴿٤﴾
5.	And when the beasts are herded together;	وَ اِذَا الْوُحُوْشُ حُوْشِرَتْ ﴿٥﴾
6.	And when oceans boil over with a swell;	وَ اِذَا الْبِحَارُ سُجِّرَتْ ﴿٦﴾
7.	And (Think of the time) when the Nafsoos (souls) will be joined together, (the like with the like with their bodies);	وَ اِذَا النُّفُوْسُ زُوْجَتْ ﴿٧﴾
8.	And when the infant female that was buried alive, will be made to ask,	وَ اِذَا الْمَوْءُوْدَةُ سُئِلَتْ ﴿٨﴾
9.	For what crime she was killed?	بِاَيِّ ذَنْبٍ قُتِلَتْ ﴿٩﴾

10. And when the record (of deeds) are laid open;	وَإِذَا الصُّحُفُ نُشِرَتْ ﴿١٠﴾
11. And when the heaven will be rent asunder;	وَإِذَا السَّمَاءُ كُشِطَتْ ﴿١١﴾
12. And when the blazing fire (of Hell) will be lit to fierce heat;	وَإِذَا الْجَحِيمُ سُعِرَتْ ﴿١٢﴾
13. And when the Jannat will be brought in view;	وَإِذَا الْجَنَّةُ أُزْلِفَتْ ﴿١٣﴾
14. (Then) every soul (Nafs) shall know, what has it brought forward (for that Day).	عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ ﴿١٤﴾
15. But No! I call to witness the cyclic heavenly bodies (stars and planets as a parable of Resurrection),	فَلَا أُقْسِمُ بِالْخُمْسِ ﴿١٥﴾
16. That run their courses and then hide (and then appear to rise);	الْجَوَارِ الْكُنَّسِ ﴿١٦﴾
17. And by the night as it dissipates;	وَاللَّيْلِ إِذَا عَسْعَسَ ﴿١٧﴾
18. And by the dawn as it breathes (to rise on the day);	وَالصُّبْحِ إِذَا تَنَفَّسَ ﴿١٨﴾
19. Indeed, this is the Word (Quran) of a most Honourable Messenger (Gibraeel),	إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿١٩﴾
20. Endued with power, held in honour, by the Occupier of the Arsh,	ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ﴿٢٠﴾

21. Who is obeyed (there in the Heaven), and is trustworthy.	مُطَاعٌ ثُمَّ أَمِينٌ ﴿٢١﴾
22. And (O! people), your companion (Muhammad) is not one possessed;	وَمَا صَاحِبُكُمْ بِمَجْنُونٍ ﴿٢٢﴾
23. And beyond doubt, he saw him (Gibrael) in the clear horizon.	وَلَقَدْ رَأَاهُ بِالْأَفُقِ الْبَيْنِ ﴿٢٣﴾
24. And neither is he stingy to withhold the knowledge of the unseen.	وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ ﴿٢٤﴾
25. And nor is that Revelation the word of a Shaitaan, the accursed.	وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَّجِيمٍ ﴿٢٥﴾
26. Where then, do you go (away from it)?	فَإَيْنَ تَذْهَبُونَ ﴿٢٦﴾
27. Not is That (Quran) but a Reminder to all the worlds:	إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٢٧﴾
28. To each one among you, who wishes to walk a straight way.	وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٢٨﴾
29. And you cannot even wish that unless Allah wills; The Rabb of the Worlds (Universe).	وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٢٩﴾

EXPLANATION AND INTERPRETATION

81.1 INTRODUCTION

First, surah At-Takweer points out to some of the terrible happenings in heavens and the earth leading to the Universal Doomsday. Then it reminds about the pending Accountability. To guide men on the Right Path Allah has been sending His prophets, last of being Muhammad (صلى الله عليه وآله وسلم). Salvation lies in believing him and in good actions taught by Him. Thus surah At-Takweer assures mankind about the Truth of the Revelation,; and need to act upon it.

81.2 NEAR END EVENTS

As we may see from ayaat 1-6 the scene is of total chaos. Before the final Doomsday Sun will cease to shine, stars will loose their luster, mountains will be swept away. In that terrible state of affairs, everyone will be worried about his/her own safety so far so that even the Beduins will abandon their prized she-camels. In this state of chaos even wild animals will herd together in fear. There will be fire all around. Even the oceans will be on fire; and swell over the land. We are asked to think over those horrible times.

81.3 SCENE OF RESURRECTION

The events described above may happen in the order of the occurrence, or may fall differently, that is not important. Anyway each one of them is a terrible catastrophe, as part of the Universal Doomsday. It will be followed by the Resurrection and Final Judgement.

Ayaat 7-14 point out the scene of the Day of Judgement.

“And (Think of the Time) when the Nafsoos (souls) are coupled (with the bodies); the like with the like And when the infant female that was buried alive, is made to ask, “For what crime she was killed”? And when the record (of deeds) are laid open, And when the heaven all over is laid off bare, And when the blazing fire of Hell is lit to fierce heat, And when the Jannat is brought in full view, (Then), at that time every soul (Nafs) shall know, what had it brought forward (for that Day)”.

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

It should be of no surprise for the believers, that now science has also started believing in the Death of Universe, and also visualizes similar happenings about the end. It is a standing miracle of the Holy Quran that it pointed such important scientific concepts more than fourteen hundreds year ago in advance. In the following is given a brief of these happenings²⁸.

81.4 SOME GREAT CATASTROPHES IN THE PRE-DOOMSDAY PERIOD

Ayat 1, tells that one of the major signs of the Doomsday is the death of our own Sun, which for the last four billion years is the source of light, heat and electromagnetic energy on earth. Eventually it will be folded up and end into darkness. **إِذَا الشَّمْسُ كُوِّرَتْ** ٥ Present discoveries in science also lead to similar conclusions. Estimates are that even under the normal circumstances; Sun will age and darken with time due to dwindling resource of its hydrogen fuel for nuclear fusion reactions. Ultimately, it will be reduced to a dead star, a black body in the heavens. But this type of process may take many billion of years. However, from the surah At-Takweer and various other surahs of the Holy Quran, one sees that it may happen much earlier due to some abnormality in nature.

Therefore, possibilities of accidental solar disaster cannot be ruled out. Scientists now routinely observe stars in the heavens ending as gaseous nebulae with explosive power, whose tremors are felt even at billions of miles away. As for the scene pointed out in ayat, **“And when the stars will lose their luster” وَإِذَا النُّجُومُ انْكَرَّتْ** ٥ modern science has lot to say (Annexure - 81.1).

28 Sultan Bashir Mahmood, “Doomsday and Life After Death”, Holy Quran Research Foundation, Islamabad)

81.5 PRE-DOOMSDAY; DIFFERENT CALAMITIES

Events pointed out in ayaat 3-7 seem consequential to the events of ayaat 1 and 2. Space between Sun and Earth will be gutted with lot of solar matter. Consequently Planet Earth will experience extremely high magnitude earthquakes. So much so that mountains will burst open. By continuous vibrations the holding forces between the particles would loosen. Thereafter, under the influence of increasing gravitational attraction by the additional solar matter around the Earth, mountains may be pulled up and start flying in space like satellites. **“And when the mountains will be swept away; And when the she-camels with young ones will be left unattended; And when the beasts are herded together; And when oceans burst out with a swell”**.

The scenario of ayaat 4, 5, 6 can also occur due to impacts of some large asteroid with the Earth. This is evident from ayaat 69 (13-15) also which say:-**“And when the Soor shall sound, one blast, Earth and the mountains, will be lifted up, and crushed with one Crash. Then on that Day, the Event will fall”**.

81.6 EARTH WILL BE PUSHED OUT OF ITS ORBIT

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

The striking of the Earth by a giant asteroid is an open possibility always. According to Nigel Henbest the Earth may be harmed by the fall of large meteorites. Such cosmic catastrophe has been widely discussed recently²⁹. Though of much smaller magnitude, it is thought that the extinction of the dinosaurs and many other species, simultaneously 65

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

million years ago, was caused by a 10 KM diameter asteroid hitting the Earth³⁰. To eliminate life on the Earth entirely, it would require a catastrophic order of much worse magnitude. Asteroids ten times larger than the one thought to have destroyed the dinosaurs might do that job.

After the crash, as the orbit of the Earth around the Sun shrinks, its orbital velocity will increase inversely proportional to its distance from the centre of Sun. This will result in increased velocity of Earth around its own axis. This will also initiate a chain reaction of destructive events, like the falling beads of a broken necklace, one by one. For example, enhancement of rotational velocities will result into the enhancement of the centrifugal forces acting on the body of the Earth.

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

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

Ayat 5, **“When the wild beasts, are herded together”** **وَإِذَا الْوُحُوشُ حُشِرَتْ**, points out that near earthly doomsday there will be so much fear in the environment that even the wild animals will herd together. It has

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

been observed by scientists that at the time of great natural calamities wild beasts do get together in the protection of each other.

Ayat 6, وَإِذَا الْبِحَارُ سُجِّرَتْ ۗ **Consider when the “Oceans burst on fire with a swell”** seems also to point out major environmental threats before the earthly Doomsday. It could happen due to rising atmospheric temperatures. It has been estimated by the environmental scientist that if atmospheric temperature goes on rising at its current rate, then over next 100 year about half of the land may be already covered by water by swelling over of ocean. As for the scene of the oceans on fire, it may happen due to large scale undersea volcanic activity or release of combustible gases from the inner reservoir.

Ayat 7, “**When the Nafos are coupled**” وَإِذَا النُّفُوسُ رُوِّجَتْ ۗ seems to indicate that in the time of calamities people in the world forgetting their differences will unite as one humanity. In the context of Resurrection it may mean, reunion of the bodies with the souls.

81.7 GREATEST SIN

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

81.8 REGION BETWEEN THE JAHANNAM AND JANNAT

One of the important milestones in our journey to the Hereafter as expressed in ayat 10 is **“When the record of our deeds shall be laid open”** وَإِذَا الصُّحُفُ نُشِرَتْ ۗ

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

81.9 SOME SCENES OF THE NEW UNIVERSE

The scene expressed in ayat 11, وَإِذَا السَّمَاءُ كُشِطَتْ ۗ **“And when the heaven is sent asunder”**, is of the overall destructions of the prevailing order before the Universal Day of Judgment. As revealed in ayaat 12-13

وإِذَا الْجَنَّةُ أُنْفِثَتْ ۗ وَإِذَا الْجَحِيمُ سُعِرَتْ ۗ Hell and Paradise will be placed in full view of everyone at the time of the Day of Judgement. The new Universe will consist of the following major regions:-

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

After this will be Resurrection. As revealed in ayat 14, عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ ۗ **“Then every soul shall know what it has brought forward”**.

81.10 PERMANENCE IS TO CHANGE ONLY

Those who find difficult to understand the phenomena of the life after death, they are reminded in ayaat 15-18 that “cyclic change” is the part of the overall Design of Nature. You can see it in the working of the many natural phenomena such as cycle of day, cycle of yearly weather, revolving of the planets and stars on their own axes etc. Thus for Allah, who recreates the past conditions as a routine in nature in so many ways how can you deny His abilities to recreate you from the dead. Now think over ayaat 15-18.

“But No! I call to witness the revolving (stars and planets as a proof of Resurrection) That run their courses and then hide (appear to rise and set). And by the night as it dissipates, And by the dawn as it breaths again”,

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

81.11 QURAN AND ITS REVELATION

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

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

81.12 THE MESSENGER OF ALLAH (صلى الله عليه وآله وسلم) AND THE FIRST REVELATION

Ayaat 21-24, speak about the credentials of the beholder of the Holy Quran. As he began to deliver the Revelation, people of Makkah were surprised about the nature of the Message and its literary quality. Muhammad (صلى الله عليه وآله وسلم) had never attended any school. He was

known by them as a wise but quiet man. When suddenly he began to preach against their beliefs, in the most powerful eloquent language, with matchless arguments, they were simply astounded. They thought that he was possessed by some evil spirit. Ayat 22 warns that they are wrong to think so. وَمَا صَاحِبُكُمْ بِمَجْنُونٍ ﴿٢٢﴾ He is Messenger of Allah. His source of Revelation is the Arch Angel Gibraeel (عليه السلام) who is assigned this task specially by Allah Subhana-Hu. Thus it is utterly wrong to think that Messenger of Allah (صلى الله عليه وآله وسلم) is possessed by some Jinn or evil spirit or he is under the influence of magic.

In this respect ayat 23 refers to that great event when the first time, Messenger of Allah had seen Gibraeel at the horizon of the Mountain Hira.

“And (O! people), your companion (Muhammad) is not one possessed, And beyond doubt, he saw him (Gibraeel) in the clear horizon, And neither is he stingy to withhold the knowledge of the Unseen”.

The historic moment of the first revelation took place about midnight at the end of the month of Ramadan. All alone, at the top of mount Hira, about 3 km outside Makkah, while he was contemplating about what Allah wanted him to do, he suddenly saw a Light Being at the horizon. وَكَذَرَاهُ بِالْأُنْحُسِيِّ ﴿٢٣﴾ Gradually that Light Being began to come closer. It had a human figure. The Prophet (صلى الله عليه وآله وسلم) was frightened but the Light Being assured peace and said; “Read – Read by the Name of your Rabb.....” (For details please see Surah Alaq).

After some time Messenger of Allah (صلى الله عليه وآله وسلم) received the Revelation “Rise and Warn” (see Al-Muddaththar ayaat 1-5). Thus he started preaching what he received from Allah Subhana-Hu. Pagan Makkan accused him that he was under the charm of some devil; who teaches him the Quran. In ayat 25-27, they are being warned that it is not the word of Shaitaan, worthy of stoning.

“And nor is this (Quran) the word of a Shaitaan, accursed Then where do you go away from it?”

Ayat 27, 28 of Surah At-Takweer emphasize that the Holy Quran is not but a Reminder to all the worlds and to everyone who wishes to walk a straight way. All other books revealed earlier, gospels etc. were sent to a particular nation for a particular time only. But the Holy Quran is for ever. It contains the

truth of those books also. Let us pray, May Allah guide us on the Right Path. As told in ayat 29, our destiny is in Hands of Allah. **“And you cannot will for guidance unless Allah wills (for you), The Rabb of the Worlds (Universe)”**.

81.13 GUIDANCE AND FREE WILL

Problems of free will and predestined fate are also being clarified in ayaat 28-29. Ayat 28 says, **“Quran is for the one who wishes to follow the right path”**. It does not mean that man has no freedom to act, but that it is within the bounds allowed by Allah..... It is like that citizens of country enjoy freedom as much given by their government. There is no absolute free will independence for any one.³¹

Thus we are being urged to work for the right way of life. That is free will. But attainment of right path, as told in ayat 29 is possible only if Allah wills. Thus we must have right belief and strive for right actions with full devotion using all means within our power; and then pray to Allah for His grace. Effort and destiny go side by side like the two parallel wheels of a car. In fact effort is also possible if it is our destiny. For example, Allah has made water with the characteristics to satisfy the thirst but we must lift it up to the lips to drink it. However the power of lifting is also given by Allah Subhana-Hu only. If He takes it away we shall have no power to drink water using our hands.

Another interesting observation in ayaat 27 and 29 is that the Holy Quran is Reminder for all the worlds as Allah is the Nourisher and Sustainer of all the worlds (The word Alameen, is plural of Word Alam and so it means all the worlds, i.e. Universe). Thus the Earth is not the only world. There must be many more worlds similar to ours in the Universe. The same laws, the same ways of creations must exist in those worlds also. If everything is similar, then it is but natural that the Holy Quran must also be the same everywhere³².

Miracle about which it is narrated by Abu Hurairah (رضى الله عنه) that Messenger of Allah (صلى الله عليه وآله وسلم) said, “There was no prophet among the prophets but was given miracles because of which people believed in them. But what (miracle) have given to me is the Divine Writ. (Al-Quran) which Allah has been revealed to me. (That is my everlasting miracle) So

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

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

I hope that my followers will be more than those of any other prophet on the Day of Resurrection. (Sahih Al-Bukhari)

May Allah increase us in the knowledge of His Book and give us the will power to mould our lives according to it! Indeed if He does not will, we cannot wish for anything.

ANNEXURE - 81.I**SCIENTIFIC ANALYSIS OF THE DEMISE OF SUN**

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

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

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

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

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

the Divine purpose of the first stage of transitory existence, and; the beginning of the new stage of everlasting existence.

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

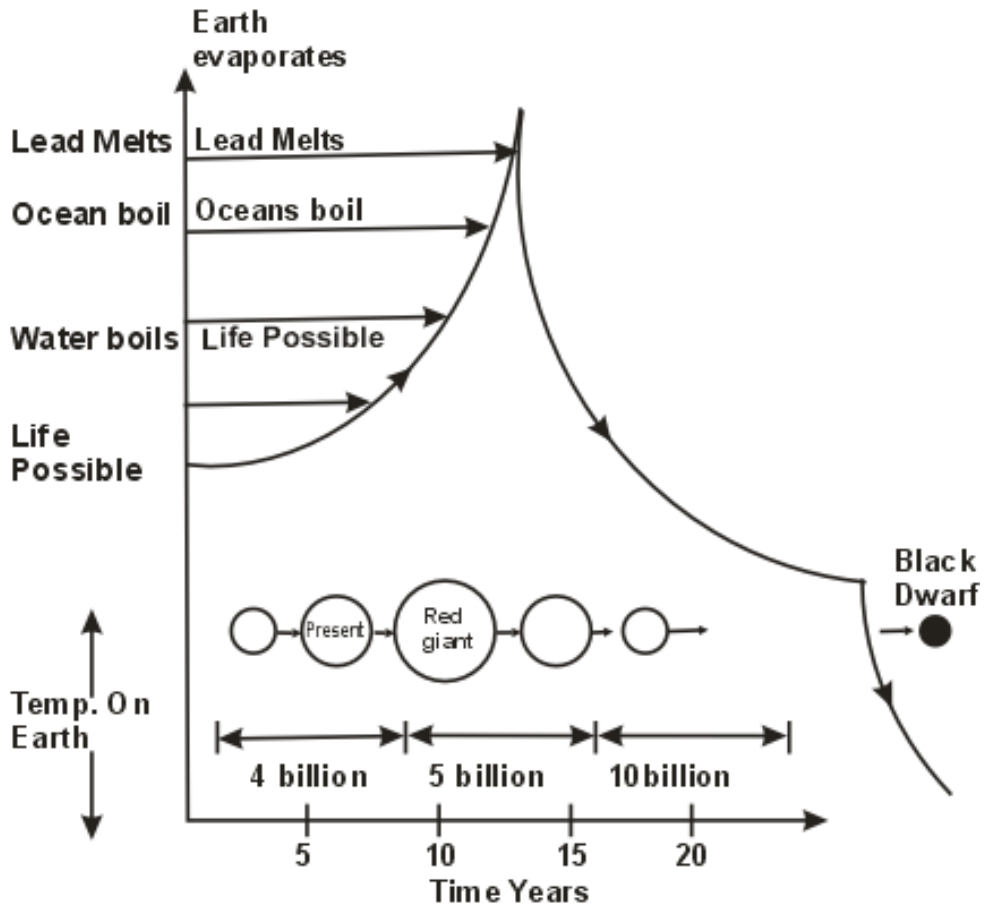


Fig 81.1: Linear Scenario of death of our Sun

ANNEXURE – 81.II

EXPERIENCE OF PERSONS COMING BACK TO LIFE

One of the pioneers in research regarding experiences of persons coming back to life has been Dr. Raymond Moody of U.S.A.³³ He describes in his book “Life after Life”

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

After a while, he collects himself and becomes more accustomed to his old condition. He notices that he still has a “body”, but one of a very different nature and with very different powers from the physical body he has left behind. Soon after things begin to happen. Others come to meet and to help him. He glimpses the spirits of relatives and friends who have already died, and a loving, warm spirit of a kind he has never encountered before—a being of light—appears before him. This being asks him a question, non-verbally, to make him evaluate his life and helps him along by showing him a panoramic, instantaneous playback of the major events of his life. At some point he finds himself approaching some sort of barrier or border, apparently representing the limit between earthly life and the next life. Yet, he finds that he must go back to the earth, that the time for his death has not yet come. At this point he resists, for by now he is taken up with his experiences in the after life and does not want to return. He is overwhelmed by intense feelings of joy, love, and peace. Despite his attitude, though, he somehow reunites with his physical body and lives”³⁴.

33 Ramond Moody, “Life after Life” Covington Georgia Mochingbird’s U.S.A. 1975.

34 Sultan Bashir Mahmood, “Doomsday and Life After Death” 1987.

سُورَةُ الْاِنْفِطَارِ

SURAH AL-INFITAR

The Holy Quran, Surah 82

Revealed in Makkah, has 19 Ayaat

	With the Name of Allah, Ar-Rahmaan, Ar-Raheem.	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
1.	(Think of the time) When the heaven will be burst forth;	إِذَا السَّمَاءُ انْفَطَرَتْ ﴿١﴾
2.	And when the heavenly bodies will be dispersed;	وَإِذَا الْكَوَاكِبُ انْتَثَرَتْ ﴿٢﴾
3.	And when the oceans will overflow beyond their bounds;	وَإِذَا الْبِحَارُ فُجِّرَتْ ﴿٣﴾
4.	And when the graves will be overturned,	وَإِذَا الْقُبُورُ بُعْثِرَتْ ﴿٤﴾
5.	(Then) each Nafs will know what had it sent forward, and what had it kept back.	عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ ﴿٥﴾
6.	O man! What has lured you away from your the Most Bountiful Rabb?	يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ ﴿٦﴾
7.	Who created you, then fashioned you in accordance to what should it be; and raised (you) in due proportions;	الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ ﴿٧﴾
8.	Into whatever form He willed, He put you together.	فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ ﴿٨﴾

9. Nevertheless you deny the Judgement (of Allah and Religion of Allah)!	كَلَّا بَلْ تُكذِّبُونَ بِالذِّينِ ٩
10. And, Indeed! there are, appointed over you the guardians to protect you,	وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ١٠
11. (They are) Kiraman Katibeen (The kind and noble writers to write down your deeds):	كِرَامًا كَاتِبِينَ ١١
12. They know whatever you do.	يَعْلَمُونَ مَا تَفْعَلُونَ ١٢
13. Verily, Abrar (truly virtuous people), will be surely in the Bliss (of Paradise);	إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ١٣
14. And behold, Fajjar (the rebellious ones) will be surely in the blazing Fire,	وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ ١٤
15. They will enter therein on the Day of Judgment,	يَصْلَوْنَهَا يَوْمَ الدِّينِ ١٥
16. And they will not be able to evade it at all.	وَمَا هُمْ عَنْهَا بِغَائِبِينَ ١٦
17. And what is that, which will make you understand, what the Day of Judgment is?	وَمَا أَدْرَاكَ مَا يَوْمَ الدِّينِ ١٧
18. Once again (think), what will make you understand, what the Day of Judgment is?	ثُمَّ مَا أَدْرَاكَ مَا يَوْمَ الدِّينِ ١٨
19. On that Day no Nafs will have power over any (other) Nafs; And the absolute command on that Day is for Allah only.	يَوْمَ لَا تَمَلِكُ نَفْسٌ لِنَفْسٍ شَيْعًا ١٩ وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ ٢٠

EXPLANATION AND INTERPRETATION

82.1 INTRODUCTION

Central message of surah Al-Infitar is that we must not forget our future in the Hereafter. Earthly life is very temporary, a test period only. Our standing in the Hereafter is made of our beliefs and deeds in this life. So everyday is very important as Surah describes various phases in our miracle existence.

82.2 UNIVERSAL DOOMSDAY

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

Ayaat 1-2 remind us of the period of the beginning of Universal Doomsday.

“When the heaven will be burst forth, And when the heavenly bodies will be dispersed.

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

introduce a slight change in the constants of nature. As a result, universal balance will be upset. Stars will lose their established positions and disperse to their destruction.

Ayat 3 invites us to think about certain signs of Dooms Day. One of them is that oceans will overflow their boundaries, drowning the earth. وَ إِذَا الْبِحَارُ فُجِّرَتْ ۝ How shall it happen? There could be many possibilities. One of them is some super tsunami as a result of huge volcanic eruption or earthquakes or hurricanes or simply due to environmental change. Thus near its Doomsday Earth will be drowned under the water of its own oceans.

82.3 GRAVES AND RESURRECTION

Ayaat 4 and 5, remind Man about the time of his/her entry into the graves i.e. death time.

“And when the graves will be overturned, (Then) each Nafs will know what had it sent forward, and what had it kept back”.

Total scenario will happen in two stages. The first is when after death one is disposed off in the grave. Soon after man’s deeds appear before him/her in the form of different shapes, which keep him/her happy or unhappy, depending upon their nature. We can understand it with the example of dreams. Similarly, in the state of graves one is shown the film of his/her deeds also. At that time man’s sense of understanding of the Reality enhances many times.

Then the Man begins to see virtually what had he/she earned for his/her future. علمت نفس ما قدمت واخرت However real Judgement is reserved for the Day of Judgement. Near the earthly Doomsday, as we may see from ayat 4, due to terrible earth quakes, outer crust of earth will break apart and what is hidden in it will come out in the open. Later, at the time of Resurrection, as we can see from ayat 5, the dead will be awakened from the deep sleep of death. Their body constituents will rejoin with their spirits. In the first instant, Allah created Man from a sperm, now He will recreate him/her from their remains. He will command, “Be”, and we shall be there. we may understand this from the connectivity of our computer. Just by the push of few buttons, we can connect ourself to anyone in the

world. Similarly, at the Resurrection each one of us will reappear before their Creator, with full memory of the previous life history.

Divine statement of ayat 4, وَإِذَا الْقُبُورُ بُعِثَتْ ۗ **“When the graves are turned upside down”** may also mean the reversal of the creation process.

Graves are depositories of the dead. It can be earth, water or space. On the reversal of “Time History”, people will rush back from the future to the past, just like a film shown in reverse order.

“Then every Nafs shall know what it had sent forward from the earthly life, and what it had kept back”.

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

82.4 MIRACLE OF CREATION

The question asked in ayat 6 is soul-searching, **“O! Man what did induce you away from your most generous Bountiful Creator?”** يَا أَيُّهَا

الْإِنْسَانُ مَا غَرَّبَكَ بِرَبِّكَ الْكَرِيمِ ۗ Let everyone ask himself, “what does lure him/her from their loving Creator” Why do we forget Him who has given us all that we have? So, ayaat 7 - 9, ask man to give serious thought into his own creation.

“(Your Rabb is the one Who created you, originally then fashioned you (what you were meant to be); and finished you in right proportions. In whatever form He willed, He put you together. Nevertheless, (how sad! you are lured away by the temporary worldly gains away from your Rabb) because you deny the Judgement (In the life after death)”

Reflection into our own origin from a tiny sperm should be very instructive. Our whole life pattern was recorded on it. Then according to the given genetic design, cell multiplication started to develop into embryo. From thereon, we grew into well proportioned and justly balanced child, everything according to a predestined manner. In the world although there are billions of humans, but hardly any two individuals match exactly alike. Thus Allah made us a human being, individually strong and wise, with power to choose between the wrong

and right. How sad if we forget such a Creator and ignore His Judgement?

82.5 ACCOUNTABILITY AND DAY OF JUDGMENT

After pointing out to different stages of our creation from a lowly cell, the original question raised in ayat 6, “**What seduces you concerning your Rabb?**” is answered in the ayat 9 **كَلَّا بَلْ تُكَذِّبُونَ بِالذِّكْرِ**. It is because “**You deny the Resurrection and the Judgment Day**”. If a person does not believe in the life-after-death and the Day of Judgment, then why should he/she worry about the consequences of his/her deeds or why should he/she accept permanent divine moral values?

82.6 BASIS OF SECULARISM

Indeed religion makes sense only due to the belief in the life after death, Judgment Day, and the subsequent reward and punishment. The first blow of secularism is thus on the belief in the Hereafter. Makkans at the time of Messenger of Allah were also ultra seculars with respect to their disbelief in the Hereafter. They believed in one God and 360 idols as His representatives for specific jobs. They worshipped them to win favours in worldly gains. If a problem cannot be solved ordinarily by available means, then call upon idols. In order to get favourable decisions priest, may ask to do some sacrifices and perform special rituals also. So like the modern seculars, disbelievers of the olden times had also at their disposal a goody goody god with a lot of assistants, whom they could use at will.

82.7 RECORD KEEPING AND GUARDIAN ANGLES

Against the secular philosophy of this world only, all prophets (صلی اللہ علیہ وآلہ وسلم) of Allah from Adam to Muhammad (عليهم السلام) preached that man is accountable for his/her deeds before Allah, here and in life Hereafter. This is the fundamental belief of all religions. In this regard ayaat 10-12 pronounce that on every individual Allah has a very strict record keeping system for which He has appointed on each one of us two guardian angles to record what we do.

“Indeed! There are, over you guardian angels, Kiraman Katibeen (The kind and noble writers) who know whatever you do”.

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

To test man, Shaitaan is also allowed to make his home on him. Thus, besides our guardian angles; everyone of us has on him/her a Shaitaan also, who cannot force you to do wrong thing but tries to misguide you by giving false suggestions. This explains the inner fight between the good and the evil forces. Ultimately, to which side man tilts that is his/her own decision. That will ultimately decide his/her future in the Hereafter.

The Messenger of Allah (صلى الله عليه وآله وسلم) is reported to have said, ***“Allah has ordered the angles that the good and the bad deeds be written. If somebody intends to do a good deed and he does not do it, then Allah will write for him a full good deed; and if he intends to do a good deed and actually does it, then Allah will write for him its reward from ten to seven hundreds or many more times; and if somebody intended to do a bad deed but he does not do it. Allah will write a full good deed for him. And if he intended to do a bad deed and actually performed it, then Allah will write one bad deed only. (Sahih Al-Bukhari).***

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

82.8 ULTIMATE REWARD

After Accountability the following ayaat 13-19 point out about the ultimate reward for different people.

“Verily, Abrar (truly virtuous people), will be (on that Day) in Bliss (of Paradise). And beyond doubt, Fajjar (the rebellious ones) will be in the blazing Fire, They will fall in it on the Day of Judgment. And they will not be able to evade or hide from it (this terrible Day). And what will make you understand, what the Day of Judgment is? And (repeat) What will make you understand, what the Day of Judgment is? On that Day, no Nafs will have power over any (other) Nafs, And the absolute Command on that Day will be for Allah only”.

On the Day of Judgment, each and every inhabitant of the Universe will assemble before Allah. As said in ayat 16, on that Day it will not be possible for any one to hide himself/herself. Everyone will be held by his/her guardian angles with the record of deeds hanging by the neck. Soon after Judgment, those who qualified the “Test of Life” will be taken to the delightful bliss of Jannat, where every kind of good is waiting for them. In contrast, the wicked ones will meet their fate in the scorching Fire of Hell.

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

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

82.9 INTERCESSION AND FORGIVENESS

In ayat 19 **“On that Day no Nafs will have power over any (other) Nafs; And Command on that Day is for Allah only”** يَوْمَ لَا تَبْلُكُ

نَفْسٌ لِنَفْسٍ شَيْئًا ۗ وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ ۗ does not negate the right of intercession (تشفاعت). It will be granted to the last Messenger of Allah (صلى الله عليه وآله وسلم) by Allah Himself.

It is reported in various books of Ahadith that in a state of fear and helplessness, on the Day of Judgement people will go first to Adam

(عليه السلام), *the father of the entire humanity and request him to intercede on their behalf with Allah Subhana-Hu. He will express his inability for the reason that he had broken the discipline of Allah in Jannat. Then, they will go to Nooh, (عليه السلام), Ibraheem (عليه السلام), Moses (عليه السلام), Jesus (عليه السلام), one by one, but no one will be prepared to intervene due to fear of any of their own weaknesses. Ultimately, they will come to the last of the Messengers of Allah (صلى الله عليه وآله وسلم) who will then on their behalf implore to Allah Subhana-Hu for granting him permission to intervene which will be granted. Allah Subhana-Hu will then accept his supplication and forgive people, whom He wills. No doubt the absolute command on this Day, as always, is of Allah only.*

82.10 SECURE PARDON WHILE LIVING

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

Therefore it is absolutely necessary that one must be very careful about his/her dealings with others. Moreover, one must get the wrongs pardoned from the victims who suffered at his hands, before death comes over anyone. In the Hereafter, not even a mother will forgive her son.

It is narrated by Abu Said al-Khurdri (رضى الله تعالى عنه), the Messenger of Allah (صلى الله عليه وآله وسلم) said; *The believers, after being saved from the Hell Fire, will be stopped at a bridge between Paradise and Hell and they will be discussing among themselves regarding wrongs they have committed in this world against one another. After they are clean and purified they will be admitted in Paradise and by Him in whose Hand is Muhammad’s soul, everyone will know his dwelling in the Paradise better than he knew his dwelling in the world (Sahih Al-Bukhari).*

May Allah grant us a place in Jannat.

سُورَةُ الْمُطَفِّفِينَ

SURAH AL-MUTAFFIFEEN

The Holy Quran, Surah 83

Revealed in Makkah, has 36 Ayaat

	With the Name of Allah, Ar-Rahmaan, Ar-Raheem.	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
1.	Doomed are the Mutaffifeen (irrespective of who they are),	وَيْلٌ لِّلْمُطَفِّفِينَ ﴿١﴾
2.	Those, when they are to receive a measure from people, they take full measure,	الَّذِينَ إِذَا كَانُوا عَلَى النَّاسِ يَسْتَوْفُونَ ﴿٢﴾
3.	And when they have to give them by measure, or weight, they give them less than what is due.	الَّذِينَ إِذَا كَانُوا عَلَى النَّاسِ يَسْتَوْفُونَ ﴿٢﴾
4.	Do they doubt that they are to be raised to life again (and called for account)?	أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ ﴿٣﴾
5.	(That will happen) On a Great Day,	لِيَوْمٍ عَظِيمٍ ﴿٤﴾
6.	A Day when Mankind will stand before the Rabb of the worlds (whole of Universe).	يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ ﴿٥﴾

7. Not but surely! the record of the Fujjar; (transgressors, wicked) is (preserved) in Sijjeen,	<p>كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينٍ ﴿٤﴾</p>
8. And what is all their will make you understand, what the Sijjeen is?	<p>وَمَا أَدْرَاكَ مَا سِجِّينٌ ﴿٥﴾</p>
9. It is a Book inscribed.(Registry of the deeds of the wicked)	<p>كِتَابٌ مَّرْقُومٌ ﴿٦﴾</p>
10. Doomed are on that Day, who deny,	<p>وَيْلٌ لِّیَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٧﴾</p>
11. Those who deny the Day of Judgment.	<p>الَّذِينَ یُكَذِّبُونَ بَیْوَمِ الدِّیْنِ ﴿٨﴾</p>
12. And none shall deny it except every transgressor beyond bound, the real sinner!	<p>وَمَا یُكَذِّبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِیمٍ ﴿٩﴾</p>
13. When Our ayaat are recited to him, he says "These are the tales of the ancients"!	<p>إِذَا تُتْلَىٰ عَلَیْهِ آیَاتُنَا قَالِ أَسَاطِیرُ الْأَوَّلِینَ ﴿١٠﴾</p>
14. Not, but surely, on their hearts is Raan (Covering of sins), which they earn!	<p>كَلَّا بَلْ رَانَ عَلَىٰ قُلُوبِهِمْ مَا كَانُوا یَكْسِبُونَ ﴿١١﴾</p>
15. Not, but surely, on that Day they will be debarred from (the Noor of) their Rabb.	<p>كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ یَوْمَئِذٍ لَّمَّحْجُوبُونَ ﴿١٢﴾</p>

16. Then surely, they shall meet the blazing Fire (of Hell).	<p>ثُمَّ إِنَّهُمْ لَصَالُوا الْجَحِيمِ ﴿١٦﴾</p>
17. Then it will be said unto them, "This is that which you used to deny!	<p>ثُمَّ يُقَالُ هَذَا الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ ﴿١٧﴾</p>
18. Not, but surely, Record of the Al-Abrar (virtuous believers) is set in Illiyeen.	<p>كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عِلِّيِّينَ ﴿١٨﴾</p>
19. And, what shall make you understand, what Illiyeen is?	<p>وَمَا أَدْرَاكَ مَا عِلِّيُّونَ ﴿١٩﴾</p>
20. It is a Book inscribed, (The registry of the exalted ones)	<p>كِتَابٌ مَرْقُومٌ ﴿٢٠﴾</p>
21. To which are witnesses, those who are nearest (to Allah).	<p>يَشْهَدُهُ الْمُقَرَّبُونَ ﴿٢١﴾</p>
22. No doubt, (in the life to come) the virtuous believers shall be definitely in Bliss (of Paradise):	<p>إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿٢٢﴾</p>
23. Upon thrones, (of Dignity) gazing all around (with pleasure):	<p>عَلَى الْأَرَائِكِ يَنْظُرُونَ ﴿٢٣﴾</p>
24. You will recognize in their faces the freshness of beaming brightness of Bliss.	<p>تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ ﴿٢٤﴾</p>
25. Their thirst will be quenched by the choicest wine, sealed:	<p>يُسْقَوْنَ مِنْ رَحِيقٍ مَخْمُومٍ ﴿٢٥﴾</p>

26. It is with the fragrance of musk – So for (this) let those who strive,- strive even harder:	خَيْبُهُ مِسْكٌ ۖ وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْبَتْنَا فِيسُونَ ۖ ﴿٢٦﴾
27. And its composition is most exalting:	وَمَزَاجُهُ مِنْ تَسْنِيمٍ ۗ ﴿٢٧﴾
28. A spring of Bliss, from whereof shall drink, the nearest (to Allah).	عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ ۖ ﴿٢٨﴾
29. Behold! (In the worldly life), those who were criminals, used to laugh at those who believed,	إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ ۖ ﴿٢٩﴾
30. And whenever they passed by them (the believers) they winked (in mockery), to one another;	وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ ۖ ﴿٣٠﴾
31. And when they (criminals) returned to the people of their own kind, they would return jesting;	وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ انْقَلَبُوا فَكِهِينَ ۖ ﴿٣١﴾
32. And whenever they saw them, (the believers), They would say about them, “Lo! These are the ones who have definitely gone astray!”	وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَٰؤُلَاءِ لَضَالُّونَ ۖ ﴿٣٢﴾
33. And they were not at all, sent over them (the believer) as watchmen!	وَمَا أُرْسِلُوا عَلَيْهِمْ حَافِظِينَ ۖ ﴿٣٣﴾

<p>34. But on this Day (Day of Judgment) the believers will laugh at the rejecters of Truth:</p>	<p>فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكَفَّارِ يَضْحَكُونَ ﴿٣٤﴾</p>
<p>35. Sitting on the thrones of Dignity, looking all around, (they will say).</p>	<p>عَلَى الْأَرْئِيفِ لَا يَنْظُرُونَ ﴿٣٥﴾</p>
<p>36. Have not the rejecters of Truth been paid for, what they used to do (in the world)?</p>	<p>هَلْ تُؤْتَوْنَ أَجْرًا مِمَّا كَانُوا يَفْعَلُونَ ﴿٣٦﴾</p>

EXPLANATION AND INTERPRETATION

83.1 INTRODUCTION

Surah Al-Mutaffifeen sets guidelines for establishing a prosperous, progressive and just society. It begins with the stern warning **وَيْلٌ لِّلْمُطَفِّفِينَ**

“Doomed are the Mutaffifeen” This is the law of social degradation applicable to all people, irrespective of their religion, race or caste. If any society has 49% Mutaffifeen, still it will be on the road to prosperity; if 51%, it will be sliding down to loss. Thus for progress and prosperity these must be as less number of Mutaffifeen in the society as possible. Alas! In the so called failed societies, majority of their population is of the Mutaffifeen, the biggest negative force against development.

83.2 WHO ARE MUTAFFIFEEN?

Who are Mutaffifeen? Answer is given in ayaat 2 and 3. **“Who, when they take measure from the people, they take full measure; but when they measure for other or weigh for them, they give less than their due”**. Thus all types of fraudulent people, exploiters, cheaters, corrupt people fall in this category. People who care more for their rights, than their duties also fall in this category. For example, employees who do not perform their duty honestly, employers who exploit their employees, producers and traders who cheat their customers, all of them are different types of Mutaffifeen.

The law “Doomed are the Mutaffifeen” means that essential condition for prosperity of any nation irrespective of the religion is in “just dealings”. If you analyze the case histories of poor nations you will find that majority of their population lack fair play in their dealings. On the otherhand, prosperous nations, whatever their religion or race, have less Mutaffifeen in them. They are public enemies, dangerous and criminals. They must be weeded out for the survival and prosperity of the country on the whole.

83.3 FATE OF THE MUTAFFIFEEN

Mutaffifeen are immoral cruel people without fine feelings for others. For a while, they may enjoy by their fraudulent practices, but in the long run, they suffer in this life too. However, real punishment to

them starts in the Hereafter. On the Day of Judgment, their good deeds will be given in compensation to the victims of their greed. The Messenger of Allah (صلى الله عليه وآله وسلم) is reported to have said :***“The most miserable man on the Day of Judgment will be the one, who comes with heaps of good deeds, but is paid in compensation to the claimants who had suffered in life at his hand. He looks in despair till his good deeds are exhausted. In the end he is taken to Hell, bewildered and with empty hands”.***

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

As for the nations, of which majority of the people are Mutaffifeen, they will never get peace, prosperity and honour unless they change for the goods. Otherwise they are doomed. Unfortunately, most of the poor nations belong to this category. If their governments really want to get out of their miserable state, they must make “Justice for everyone” their highest priority and take effective educational measures to enhance the ethical and moral values of their citizens.

83.4 DAY OF JUDGMENT

In ayat 5, Allah Subhana-Hu calls the Judgment Day as a “Great Day” (بيوم عظيم). One can imagine the Day whom Allah Subhana-Hu has called “Azeem” (عظيم). This is not only a great day with respect to its consequence even otherwise it would be a very long period—may be hundreds of millions of our earthly years. Similarly, Doomsday is not also a single catastrophic event but a series of catastrophic events. Doomsday of our earth will be one of these events . May be we are soon entering it, when the final hour comes it will finish everything.

After the Doomsday there will be the Resurrection, and then the Day of Judgement. Ayat 6 points out the state of mankind on the Day of Judgment **يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ** **“A Day when all mankind will stand**

before the Rabb of all the worlds "All mankind, from all over the Universe will assemble before their Rabb, including me and you. Nobody will be missed. Each and everyone, old and young, the pious and the sinners, believers and non-believers, all will be waiting in great anxiety for their Judgment. *It is reported from the Messenger of Allah (صلى الله عليه وآله وسلم)* "When mankind will stand before the Lord of the Universes, that Day, they will stand drowned in their sweat upto middle of their ears." (Sahih Al-Bukhari). This indicates the horror of that Day.

83.5 REGISTRY OF RECORDING OF DEEDS

Our reward on the Day of Judgment will be according to our deeds performed in previous life. Whatever we do or think, the record is being maintained by our guardian angels. Simultaneously these are transmitted and stored either in Illiyeen (عليين) or in Sijjeen (سجين), according to their nature. Sijjeen: (سجين) is the Registry of the wicked deeds; Illiyeen:(عليين) is the Registry of the righteous deeds.

Ayaat 7-9 throw some light on these two record houses.

"Not, but surely! Record of the Fujjar; (transgressors, rebels) is (being maintained) in Sijjeen. And what will make you understand, what the Sijjeen is? It is a Book inscribed. (as Registry of the deeds of the wicked)"

83.6 THE FUJJAR

Fujjar (فجّار) are the most wicked type of people. They include the ones who break the law of Allah, libertines and vile people whose conduct is close to rebellion. As soon as the guardian angels write their deeds, its record is transmitted to Sijjeen. You may get some idea of it from the working of the spy filtering system of the internet in these days. It is programmed to recognise out special words, phrases, names etc. out of million of normal messages and then store them separately in the memory of the spy computers. Even among the Fujjars, there are degrees. You can see from ayaat 10-13, the worst among them are those "Who not only transgress the laws of Allah but also deny the existence of the Day of Judgment"

"Doomed are on that Day, who give lie to the Truth, Those who deny the Day of Judgment, And none shall deny it except every

transgressor beyond bounds, the real sinner! When Our ayaat are recited to him, he says “These are the tales of the ancients”!

In haughtiness they ridicule and accuse the believers by saying, **“They believe in fairy tales of the ancient people”**. They speak of themselves as progressive, liberals and modernist; and as for the believers they accuse them being fundamentalists, conformists, old fashioned, retrogressive and uncivilized. They give high sounding names such as enlightened moderation to their own wickedness and satirically accuse the virtuous believers of being fundamentalists.

83.7 RUSTING OF THE HEARTS

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

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

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

As said in ayat 15, consequently they are debarred from the light (نور) of their Rabb.

“Nay, but surely on that Day (Hereafter) they will be debarred from (the Light “Noor” of) their Rabb.”

Rusting and covering the mind with the filth of sins is a disease which spreads like cancer. In the beginning it is curable by repentance but later when it hardens up, it has already caused irreparable damage to the human soul. Then its cure is only by burning in the Hell.

To escape from this awful fate, the Messenger of Allah (صلى الله عليه وآله وسلم) advised; “Both legal and illegal things are evident but in between are doubtful things. Servants of Allah should be careful of those things too”. Then he said, “Beware, There is a piece of flesh in the body of every person, if it becomes good, whole body becomes good but if it

gets spoiled then whole body is spoiled and that is the Heart” (Sahih Al-Bukhari).

83.8 REGISTRY OF ILLIYEEN

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

Ayaat 18-21 describe the Record House of illiyeen, the Registry of the Righteous ones:-

“Not, but surely, the Record of the Al-Abrar (The virtuous believers) is set in Illiyeen. And, what shall make you understand, what the Illiyeen is? It is a Book inscribed, (as The Registry of the exalted ones), which is being attended by those who are nearest (to Allah).”

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

83.9 WHEREABOUTS OF JANNAT

After their Judgment, people will reach to their Destiny either in Jannat, or in Jahannam, as the case be. Ayaat 22-28 describe the joyful state of Jannat:

“No doubt, (in the life to come) the truly virtuous believers shall be definitely in Bliss (of Paradise): Upon thrones, (of Dignity) gazing all around (with pleasure): You will recognize in their faces the freshness of beaming brightness of Bliss. Their thirst will be quenched by the choicest wine, sealed: It is with the fragrance of musk – So for (this) let those who strive,-strive even harder: And in its composition it has all that which is most exalting: A spring of Bliss, from whereof shall drink, those nearest (to Allah)”.

Jannat is the state of Reward from Allah Subhana-Hu for those who qualify the Test of the earthly life. “What is it and “Where is it?” This

is an important question which sometimes bother staunch believers also. General concept is that it is somewhere up in the skies. But it cannot be true. It is not a planet in the heavens of this Universe because then it will be perishable with time. Moreover Allah Subhana-Hu has told in the Holy Quran that in its size it is vaster than the entire system of heavens and earth (i.e. whole of the Universe). In ayat 57(21) Allah says,

“Race one with other for forgiveness from your Rabb and for Jannat whereof breadth is as of the breadth of the entire Heaven and earth prepared for those who believe in Allah and His Messenger.”

We may also understand this from the explanation of the Messenger of Allah (صلى الله عليه وآله وسلم) who told,

“Paradise has one hundred grades which Allah has reserved for the Mujahideen, who strive hard in His cause. Distance between each of two grades is like the distance between the heaven and the Earth. So, when you ask Allah, ask for Al-Firdous which is the best and the highest point of Paradise” (Sahih Al-Bukhari).

All it means that Jannat must be bigger in size than the entire Universe. Therefore, it cannot be part of it. On the other hand, Universe could be the sub-set of Jannat. Thus it is not up there in any planet. It is something out of this universe, in dimensions beyond our three dimensional world of height, length and breadth. Thus it is in there even now but in the hidden dimensions. Some people, like the martyred in the way of Allah, like the one mentioned in ayaat 36(20-27) of surah Yaaseen, are made to enter the Jannat as soon as their soul leaves the bodily world.

From this explanation we may say Jannat is not at some far off place but very much here; at every point. It is simply crossing over from the three dimensional physical world into the multidimensional metaphysical world. It is like the example of hundreds of T.V channels available at the tip of the areial receiver. You simple choose the frequency allotted to any channel to view it.

As you can see from (Fig 1), the present 3 dimensional universe HBL begin from the point P. The metaphysical world of dimension h, b, l, Fig. 2 also start from the same point P. Thus all physical and metaphysical worlds, Jannat and Jahannam, exist in the point P, a zero point, which mathematically is the sum total of all negatives and positives i.e.

$0=(+x)+(-x)$ when x can be any number. Likewise, Jannat and Jahannum are everywhere. You catch them according to your resultant deeds.

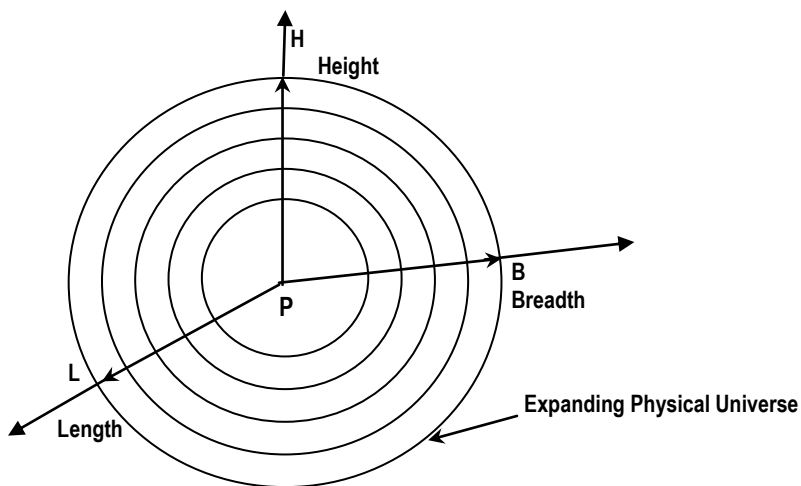


Fig1:

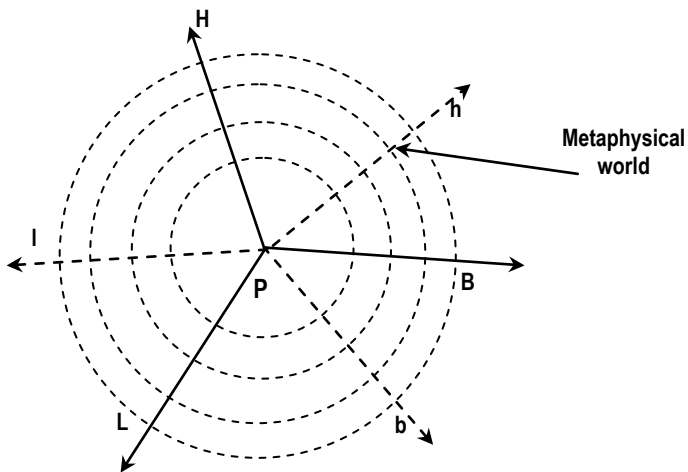


Fig: 2

Fig 2: Parallel Universe, Parallel Physical and Metaphysical Worlds

83.10 DELIGHTS OF JANNAT

State of Jannat is unique in all respects. Thus language used in the Quranic ayaat for Jannat is only symbolic with reference to things which most people love to have.

After a long wait of the Day of Judgment, good people will be taken to their final destination in Jannat. Its comfort and beauty, we have no words to describe them except in symbolic language as depicted in ayaat 22-28. Sitting there on the comfortable couches, in the company of their pious companions, they will be gazing over the unimaginable delightful environment of the garden of Jannat. Their faces will radiate with peace, satisfaction and happiness. They will be offered the most tasty, richly smelling drinks prepared from the choicest liquids – never experienced earlier.

As advised in ayat 26, to attain these blessings, we must strive hard in the Way of Allah. **“So for (Jannat) let those who strive, - strive even harder”**.

The Messenger of Allah (صلى الله عليه وآله وسلم) also told:

“A single endeavor Salat (for Allah) on the afternoon or in the forenoon is better than all the world and whatever is in it. And if a woman (Hoor) of Jannat appeared to the people of the earth, she will fill the space between heaven and the earth with light and pleasant scent and her head cover is better than the world and whatever is in it (Sahih Al-Bukhari).

He further told;

“In paradise there is a tree. So huge is its shade that a rider may travel for one hundred years without being able to cross it.” (Sahih Al-Bukhari)

As mentioned in ayat 24, in Jannat the faces of the righteous people will radiate with Noor, **“You will recognize in their faces brightness of delight”**. This freshness and calmness is visible on the faces of some pious people even in their worldly life also. At the time of their death, you might have seen a glow of delight and feeling of smile on some faces also, It could be the reflection of the bliss of

happiness at the sight of the grand reception in waiting for them after death.

83.11 FOOLISHNESS OF THE DISBELIEVERS AND HYPOCRITES

The following ayaat 29-31 describe the foolish attitude of the nonbelievers in their worldly life, which becomes the cause of their misfortunes in the Hereafter. Not only they reject the Truth but also, make fun of the believers.

“Behold! (In the worldly life), the criminals, used to laugh at those who were believers. And whenever they passed by them, they winked (in mockery) to one another; And when they returned to the people of their own kind, they would return jesting.”

Since Earth is a test ground, generally, sinners not caring for restraints flourish here more than the righteous people. They boast their prosperity as the fruit of their hard work, wisdom, cleverness and shrewd planning. They make fun of the believers, for their straightforwardness, honesty and fair dealings and accuse the righteous people of going astray.

“And whenever they saw them, (the believers), they said, “Lo! these are the people who have indeed gone astray”.

Who was wrong or right, picture will start clearing soon after the death, and then, on the Day of Judgment, each one will taste the real fruits of his/her deeds. While in the earthly life, disbelievers used to laugh at the believers but in the Hereafter the believers will laugh at the disbelievers. The last three ayaat 34-36 of surah Al-Mutaffifeen, point out to this fact.

“So on that Day (Day of Judgment) the believers will laugh at the rejecters of Truth. Sitting on the thrones of Dignity, looking all around, (they will say); Have not the rejecters of Truth been paid for what they used to do (in the world)?”

ANNEXURE – 83.I

REASON BEHIND CATASTROPHES AND MISFORTUNES

As revealed in ayaat 83(1-3), at the individual and collective levels Mutaffifeen are really doomed because of their dishonesty. These fraudulent people bring misfortune for the whole of society. General law of nature is that immoral thoughts and deeds corrupt the soul and degrade the mind, which ultimately, to escape further frustration, tension and immorality, trigger the physical laws to its own destruction. In this regard it may choose a well planned suicide, or an un-planned accident, it matters little. The materialistic then sits down to investigate the cause of the catastrophe in terms of physical laws, and assign the causes to such and such material reasons; ignoring what actually had triggered those physical conditions. Perhaps it was due to the sick soul of the individual or of the society as a whole which triggered the physical forces and caused whatever had happened (Fig 3).

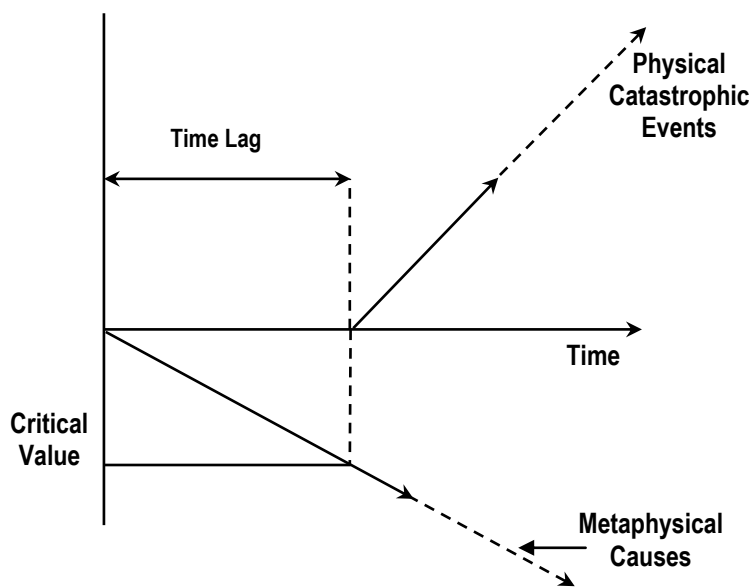


Fig 3: Metaphysical causes precede the physical causes

We may understand the relationship between misfortunes and morality by the following Hadith of the Messenger of Allah (صلى الله عليه وآله)

وسلم). It is narrated by Abdullah and Abu Musa; The Prophet (Sallallahu Alaihay Wa-Aalayhe Wasallam) said, **“Near the establishment of the Hour there will be days during which religious ignorance will spread, knowledge will be taken away (vanish) and there will be much Al-Harj means large scale killing.”** Thus Al-Harj would be due to the negligence of true religion and spread of the false dogmas; and lack of knowledge of the teachings of the Prophets.

In another Hadith, narrated by Abu Huraira: The Prophet (Sallallahu Alaihay Wa-Aalayhe Wasallam) said,

“Near the Doomsday time will pass rapidly because of indulging in the pleasures of the world and forgetting one’s duties towards Allah; good deeds will decrease, selfishness and miserness will be order of the day, then afflictions will appear and there will be much “Al-Harj”. They said, “O’ Allah’s Apostle! What is Al-Harj? He said, “Killing! Killing!” These are the sufferings caused by the man upon the man, due to their bad deeds and intentions.” (Sahih Al-Bukhari)

Metaphysical causes trigger the physical causes. There is time lag between them. Events are first born in the Metaphysical world, and after sometime they appear in the physical world. In this chain Human mind is the prime mover of the individual, society and the world as a whole. The mind power can overtake the physical forces. In this process things first shape in the minds of people; Minds shape the behaviour; behaviour shapes the events. Thus spiritual causes precede the physical causes. On this the Holy Quran says:-

“Lo! Allah Changes not the condition of a folk, until they first, change that of which is in their hearts” 13(11)

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

سُورَةُ الْإِنْشِقَاقِ

SURAH AL-INSHIQAQ

The Holy Quran, Surah 84

Revealed in Makkah, has 25 Ayaat

With the Name of Allah, Ar-Rahmaan, Ar-Raheem.	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
1. (Considre), when the heaven will split asunder,	إِذَا السَّمَاءُ انشَقَّتْ ①
2. And it is all ears (to listen carefully) for its Rabb; And that is destined for it.	وَ أذِنَتْ لِرَبِّهَا وَ حَقَّتْ ②
3. And (think of the times), when the Earth will be flattened out (of its globe),	وَ إِذَا الْأَرْضُ مُدَّتْ ③
4. And would cast out all that was in it, and becomes empty,	وَ أَلْقَتْ مَا فِيهَا وَ تَخَلَّتْ ④
5. And it is all ears for Allah (to listen carefully), And that is destined for it.	وَ أذِنَتْ لِرَبِّهَا وَ حَقَّتْ ⑤
6. O Man! Verily, you will ever toil on towards your Rabb, a painful comeback. Then you shall meet Him.	يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَى رَبِّكَ كَدًا فَمُلقِيهِ ⑥
7. Then as for him, who is given his record in his right hand,	فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ ⑦
8. So immediately, shall be his accounts, settled by easy reckoning,	فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ⑧
9. And he will return to his family, rejoicing!	وَ يَنْقَلِبُ إِلَى أَهْلِهِ مَسْرُورًا ⑨

10. And as for him who is given his record behind his back,	وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ ﴿١٠﴾
11. So immediately shall he cry for death of annihilation (but there is no death also),	فَسَوْفَ يَدْعُوا ثُبُورًا ﴿١١﴾
12. And he shall meet a ferocious Fire (in the Hell).	وَيَصْلَىٰ سَعِيرًا ﴿١٢﴾
13. Behold! (In his earthly life), he used to be with his family joyfully living.	إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا ﴿١٣﴾
14. Indeed! he thought he would never return to be raised again (after death)	إِنَّهُ ظَنَّ أَنْ لَنْ يُّحْيَا ﴿١٤﴾
15. Yes! Indeed his Rabb was ever watchful over him.	بَلَىٰ إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا ﴿١٥﴾
16. So, I swear by the glow of sunset;	فَلَا أُقْسِمُ بِالشَّفَقِ ﴿١٦﴾
17. And (consider by the phenomenon of) the sight, and whatever it enshrouds;	وَاللَّيْلِ وَمَا وَسَقَ ﴿١٧﴾
18. And (think of) by the Moon, as it grows to its fullness;	وَالْقَمَرِ إِذَا اتَّسَقَ ﴿١٨﴾
19. Surely, you shall journey on, stage to stage.	لَتَرْكَبُنَّ طَبَقًا عَنْ طَبِقِ ﴿١٩﴾
20. So, what is (the matter) with them, that they believe not?	فَمَا لَهُمْ لَا يُؤْمِنُونَ ﴿٢٠﴾
21. And that when the Quran is recited to them, they do not fall down in prostration (before Allah),	وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ ﴿٢١﴾
22. But on the contrary, disbelievers keep on rejecting (the Truth).	بَلِ الَّذِينَ كَفَرُوا يَكْذِبُونَ ﴿٢٢﴾

23. And indeed Allah, He has the full knowledge of what they conceal.	وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ ﴿٢٣﴾
24. So give them the tiding of a painful punishment,	فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٢٤﴾
25. Except those who believed and did good deeds; For them is a reward never ending.	إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٢٥﴾

EXPLANATION AND INTERPRETATION

84.1 INTRODUCTION

Surah Al-Inshiqaq is a powerful reminder of the Final destiny of mankind, with respect to the fate of Universe. Central theme is given in ayat 19, **“Surely you shall journey on stage to stage”**. In this journey our earthly life is simply a test period only. stay only. Eventually all the present Universal order will change into a new Order. Man must prepare himself to meet the coming challenges. Our place and position will be decided in accordance with the result of the test of earthly life.

84.2 DOOMSDAY SCENARIO

Surah Al-Inshiqaq begins with the reminder of the heavenly Doomsday. The opening ayat **إِذَا السَّمَاءُ انشَقَّتْ** **“Think of when the Heaven will split asunder”** points out that one of the significant events of the Universal Doomsday is break in the overall balance of the heavenly worlds. That will initiate large scale destruction at the galactic level. In recent discoveries by powerful telescope, it has been observed that when any star explodes, it destroys not only itself but things around it also. In no time, space is filled with colourful plasma of atomic gases, rushing outwards from the scene of explosion at tremendous speeds. Since in this process gravitational balance is severely disturbed, family of its planets also undergo devastating changes. Ayaat 3, 4 in continuation of ayaat 1, 2, **“Invite Man to imagine the situation when the Earth shall be flattened out and it casts out all that is hidden in it and flattened out into a rounded disc.”** **وَإِذَا الْأَرْضُ مُدَّتْ ۖ وَالْقَتُّ مَا فِيهَا وَتَخَلَّتْ ۖ** These ayaat point out to the intense volcanic activity, and terrible earthquakes near the doomsday, resulting into large scale geological changes. So the Earth will be voided of the inner molten matter. Due to the earthquakes, outer land masses will slide over, mountains destroyed and valleys lifted up. That will look like as if the Earth is being stretched forth.

Flattening of Earth can also happen, if its speed of rotation around its own axis increases significantly. That will increase the centrifugal forces on the molten matter within its body. Present bulge at the equator is for the same reason. In this context, as one of the sign of the Earthly Doomsday, Rasool of Allah (صلى الله عليه وآله وسلم) is reported to have told

that *near its doomsday duration of a day will shorten on Earth. He said, "A day will appear as if a saat (hour)"* This means that rotation of Earth on its axis will become many times faster. Thus Earth will bulge out at its equator by increasing centrifugal forces.

84.3 RESURRECTION

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

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

These ayaat warn us that our life on Earth is not an accidental appearance but is part of the greater Design of our Rabb. Each one of us is a traveller in Time and Space. But it is not an easy Journey.

يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدًّا فَمَا لَبِقِيَدٍ ۚ

In this Journey Resurrection is a great milestone. At that point, humanity from all corners of the Universe will come rushing to their Judgment place. Every one will be presented before the Lord of the Universe. We shall meet our Rabb and judged according to what we did in our earthly existence. Our guardian angles will present the records of our deeds. No one will be able to hide anything. Our own body constituents will also stand witness against us. Finally, the Judge of the Judges will announce His Judgment.

Ayaat 12-15, describe the pathetic state and level of disappointment of the people destined for Hell. Disappointed they will cry for death and annihilation. But there is no death for them. Only burning in Hell is their fate. As said in ayaat 13-14, **the reason being**

that they denied Resurrection and lived after pleasures of life.

إِنَّهٗ كَانَ فِيْٓ اٰهْلِهٖ مَّسْرُوْرًا ۝ اِنَّهٗ ظَنَّ اَنْ لَّنْ يَّحُوْرَ ۝ They had thought that they will never go back to Allah. Neither did they believe in the Accountability of the Day of Judgement. In their race for worldly benefits they had forgotten the Hereafter.

84.4 MEETING THE RABB

Ayat 6 gives a very important message that at some stage of our existence each one of us will have the honour to be presented before our loving Creator. Irrespective of the fact that you deny Him or accept Him, you carry good deeds or bad deeds, you will meet Him. **فَبِاٰيٰتِهٖ** In deed we are from Him and unto Him is our return **انا لله وانا عليه راجعون**. However as pointed out in ayat 6, this Journey is not an easy go. It is a test for us and therefore a painful come back to their Rabb. **“O man! You shall ever toil on towards your Rabb, a sure painful comeback. Then you shall meet Him”.**

Indeed everyman case history is full of pain and distress. We had a good start in Jannat but we lost it due to our indiscipline. It was a regretful fall. Thereafter, from the world of spirits each one is sent to Earth for testing purposes passing through the painful pangs of birth. Life on Earth is the struggle for survival, continuous toil, hard work and disappointment. Everyone, poor or the rich, wise or the fool, believer or the non-believer all had to fight for survival against hunger, sickness, and weather. Moreover there is a fight with Shaitaan going on all the times. This is the most difficult of all.

Then we pass through the painful dying process to face the uncertainties of Burzakh. In short, man’s journey of existence is full of painful toil and distress. To make us understand this reality Rasool of Allah (صلى الله عليه وآله وسلم) has told in symbolic language that **“Jannat is surrounded by all kinds of thorny bushes. Whereas Jahannum is decorated from outside with charming things.”** About the meeting with our Creator he has said that **“Death is the beginning of your entry into the Domsday”.**

Recent scientific studies about the people who got revived after their clinical death³⁵ prove that soon after death they were presented by their guardian angels before a “Light Being”. Maybe it is our first meeting with Our Creator Allah Subhana-Hu.

84.5 FAMILY TIES SURVIVE

One significant point apparent from ayat 9 is that family structure and family ties do survive in the Hereafter also. The statement of ayat 9,

وَيُنْقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا ۝ **“And he will return to his family rejoicing.”**

also shows that families will be together in Resurrection. Thus our relations and associations are very important for us. They will be there with us even on the Day of Judgment. Parents, sons and daughters, brothers and sisters will be put together after the Resurrection. They not only will recognize each other but as here on Earth, they will be concerned also. But soon after the judgement, those going to Jahannam will be separated from those rewarded with Jannat. However, it is apparent from many other ayaat of the Holy Quran that inter-communication between the dwellers of the Hell and the Paradise will continue even thereafter.

84.6 STAGE TO STAGE HUMAN JOURNEY

Soul is a special “Energy Being”, which possibly had its existence in the pre-Universe period. From the dormant world of souls it takes birth into the dynamic earthly world, with the human body as its carrier. we may say that soul is like the driver, and body of Man is like the car given to the driver. Worldly life is a period of free choice for it and an opportunity for self development. Souls leave behind their bodies at the time of their worldly death and go to the world of Graves, (Quaboor قبور) also called Burzakh (برزخ), where they will continue their journey with the momentum and direction gathered in their worldly life. Next phase of existence is after the ultimate Doomsday, the Resurrection. After the Judgement Day some will go into Jannat (جنت), the abode of happiness and satisfaction; and some into Jahannam (جهنم), the abode of misery and frustration.

35 Sultan Bashir Mahmood, “Doomsday and Life after Death” Darulhikmat International, Islamabad, 2006

Jahanum is also a place of purification and cleansing. Allah, out of His immense Bounty may transfer some people after purification from here to Jannat also. The period of life in the world is therefore the most valuable period in our existence, because it is a respite for us in which we can develop our souls. If we indulge in things disapproved in the Holy Quran, such as lust and greed after worldly gains, then our souls will be reduced to the lowest of low. For such unfortunate souls, Jahannam is their destiny.

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

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

Ubada bin As-Samit (Razi Allah Anho) narrated, The Prophet of Allah (Sallallohu Alaihay Wa-Aalayhe Wasallam) told that “When the time of death of a believer approaches, he receives the good news of Allah’s pleasure with him and His blessings upon him, and so at that time nothing is dearer to him than what is in front of him. He therefore loves meeting with Allah, and Allah (too) loves the meeting with him but when the time of the death of disbeliever approaches, he receives the evil news of Allah’s Torment and His Requital, whereupon nothing is more hateful to him than what is before him. Therefore he hates the meeting with Allah and Allah too hates the meeting with him”. (Sahih Al-Bukhari)

84.7 STAGE OVER STAGE DEVELOPMENT

Ayaat 16-18 illustrate the stage to stage journey of Man, with the example of some easily observable natural phenomena, such as the very

common thing in Nature. We should understand it with reference to the phenomenon of the sunset and sunrise, day and night and cycle of Moon. **“Nay, I swear by (I call to witness) the after glow of sunset, And by the night, and whatever it enshrouds, And by the Moon, as it grows to its fullness, (Understand) that surely you shall journey on, from stage to stage”.**

The scene of sunset, reminds us, how the mighty ones disappear in no time. Then night takes over. Its darkness enshrouds everyone like the death takes over the life. Same lesson is apparent from the monthly cycle of Moon, how does it gradually attain its fullness, and then after reaching its zenith begins to decline. Man’s fate is no different. Ayat 19, **لَتَرْكَبُنَّ طَبَقًا عَن طَبَقٍ** **“That you shall surely journey on, stage to stage”** expresses the fundamental scientific reality about the creation and growth of the human race. Contrary to Darwin theory of slow evolution over billion of years. Ayat 19 leads science to believe that it was a slow evolutionary process through a stage by stage quantum Jumps process. (Recent scientific discoveries prove that embryo also goes through many stages of quantum development in the mother’s womb).

Prototype of Adam (عليه السلام) in his spiritually developed form kept in Jannat to discipline him worthy of that place. As he failed to follow its restrictions, he was sent down to the world of spirits. From there, one by one, we come to Earth to pass the test of re-qualification for Jannat. From here we re-enter into Akhira and thereby, shall meet Youm-ud-Deen. Successful ones will go back to Jannat. But those who fail in the short earthly life test, will be thrown into Jahannum. Thus life continues in a dynamic way through many stages of development.

84.8 NATURE OF DEATH

The Holy Quran terms death as an act of creation like the life. Thus it is not “reduction into nothingness” but a new created reality as revealed in the following ayaat:-

“He Who created Death and Life that He may try which of you is best in deeds”. 67(2)

And

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

And

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

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

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

Souls created.	→	Remain in the death state in the world of souls.	→	Get physical birth and enter into Life state on Earth.	→	Die and enter into the DeathState in the world of Graves.	→	Resurrected and enter into the Life state in the Hereafter world.
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“Every soul shall have a taste of death, and We shall try you with evil and with good, by way of trial, and unto Us you will be returned” 21(35)

Just as a soul is made to enter our embryonic body, it is taken away at the time of the biochemical death of the body to go into 2nd transformation in the journey to Eternity. The Holy Quran says **“We came from Allah and we shall go back to Allah.”** Death is thus a state of existence before we are born to live on the Earth, and then it is the bodyless state of existence after we pass away from this world to the world of graves. Our journey from eternity to eternity may be represented by figure 1: -

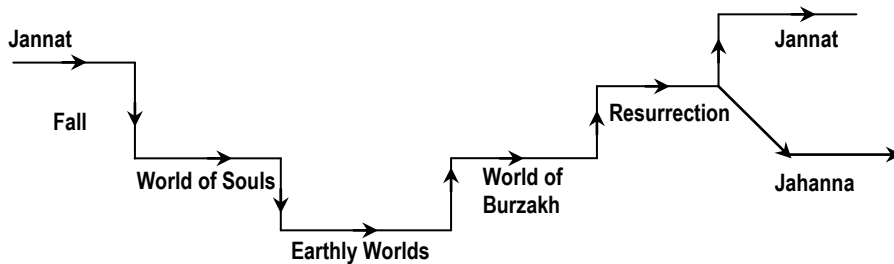


Fig 1: The human Journey through Time

84.9 A POWERFUL REMINDER

How sad that inspite of all the evidence from nature and from our own selves, still quite a large number of people do not believe in the Hereafter. The following ayaat 20-25 are a powerful reminder for mankind.

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

The plain truth is that man is accountable before his Creator. If you are a believer, your soul will develop towards Allah, If you follow the path of Shaitaan, it will grow toward Shaitaan and thus render unfit for Jannat. Therefore, it will be sent to Jahannum to burn there in the fire of disappointment, misery and pain. (May Allah save us from such a fate).

Narrated Ayesha (Razi Allah Anha) that Allah’s Messenger (ﷺ) said: ***(On the Day of Resurrection) any one whose account will be taken will be ruined (He will go to Hell). I said, “O Allah’s Messenger! may Allah make me to sacrifice for you! Does not Allah say; “As for him who will be given the Record in his right hand, he surely will receive an easy reckoning. 84 (7-8). He replied. “That is only the presentation of the accounts; but he whose record is questioned, will be ruined (Sahih Al-Bukhari)***

Trouble with most of us is that we don't understand the importance of the Book of Allah. Just reflect into ayaat 20-21, Where Allah Subhana-Hu says:- **“So, what is for that they do not believe And that when the Quran is recited unto them, they do not fall down in prostration (before Allah)”**, Let us never forget that it is the only document which guarantees the salvation in this world and the world Hereafter. Obviously to benefit from its guidance we must have absolute belief in its Truth; have deep regard for it in our hearts, give greatest consideration to its reading; and above all submit to its Guidance of Do's and Dont's and mould our life accordingly. It is most unfortunate, that majority of mankind still do not believe in it.

84.10 ULTIMATE LESSON

As we can see from ayaat 23-25 man cannot afford to relax in life. He is accountable for it. As said in 81(14)

“(Then) Every soul will know, what it has put forward.”

And reminded in 99(7-8)

“Whosoever does good, an atom's weight, will see it then, and whosoever does ill, an atom's weight, will see it then.”

And ultimately:

Then he whose Balance (of good deeds) will be (found) heavy, will be in a Life of good pleasure and satisfaction. But he whose balance (of good deeds) will be (found) light-will his home in a (bottomless) pit. And what will explain to you what this is? (it is) Fire Blazing fiercely!

It is in view of this impending fate that in the Holy Quran Man is advised in his own interest to prepare for the unending functions to enter into next life with a properly developed soul. It is strange that while we plan so much for the future in this world but we hardly bother for the future after death; While we direct all our efforts toward our bodily comforts, we neglect the soul which is our real self. All those who get birth, know that death is also their sure lot, yet most of us give preference to the temporal life of the world over the permanent life in the Hereafter. So, we betray our ourselves and work against our own eternal interests. Think of it that even if one has to go for a day away from his home, one

plans ahead of the journey, but when it comes to the journey to the eternity, we do not bother at all. How is that?

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

“Know that the life of this world is, but play and amusement, pomp and mutual boasting, and rivalry for wealth and children. Here is a similitude (of this lie), it is like the vegetation after rain, whereof the growth is pleasing to the tillers, soon it withers, and you see it turning yellow, and then it becomes straw, and in the hereafter, there is a grievous punishment, and also forgiveness from Allah, and His good pleasure”. 57(20)

Know again:-

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

After having seen clearly the picture of our earthly life before our end; please refer back to its ayaat 84(20-22) the end of surah Al-Inshiqaq to find your own answer to the question posed therein.

“So, what is the matter with them, that they believe not? And that when the Quran is recited to them, they do not fall down in prostration (before Allah). But on the contrary, disbelievers keep on rejecting (the Truth)”

ANNEXURE – 84.I

MIND AND MATTER

The statement in ayaat 2 and 5 **وَكَذٰلِكَ لِرَبِّهَا وَحٰتٌ** That Heaven and Earth will give their ear to Allah i.e. “listen and obey their Rabb”, clearly mean, that they are attentive to, and they listen to and understand the Commands of Allah and have the inbuilt capability to implement these orders also. This is revolutionary thought, meaning that everything in the universe has a mind to understand the orders of their Creator. Thus Mind and Matter are complementary to each other and in this sense, even the tiny sub-atomic particles have a degree of understandings and thus are living beings.

MIND OF THE MATTER

This solves the basic question: what forces matter to obey the rules of nature? For example, why do Hydrogen and Oxygen under the given conditions, always react together to produce water? Same can be asked for all other chemical reactions. It means only that matter knows what to do under the given conditions. So, all things, big or small, do recognise their Creator and are conscious of His Will i.e. the laws imposed by Him on His Creations.

Recognition and awareness of the laws of nature is the crux of life. Thus each atom is a living body with mind of its own. As life gives them dynamism, mind gives them sense of direction i.e. intelligence. Characteristics of a thing is the manifestation of its ‘Mind’. Universe is thus an organism whose each component, the smallest and the biggest, has a built-in mind, which governs its behaviour, and gives it nature and form. The Holy Quran points out this by saying:

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

CONTROL OF EVENTS

The hypothesis of “Mind of Matter”, leads one to the trinity of “Time-Space and Mind” as the regulating mechanism in the Universe. To understand this let us realize that nothing is possible without the input of time and space. An event will take place only if you give it time to happen

and space to contain. Thus “Time and Space” allow events to happen, but what controls the various forces leading to the occurrence of that event, is the mind of the matter, the mind which knows the laws of nature. We may say that mind guides the things to their natural behaviour. Together, the interaction of “Time-Space and Mind” produces the events. Fig below shows the way these three interact with each other. Since Time, Space and Mind are the attributes of Allah, therefore it is Allah who is the cause of everything.

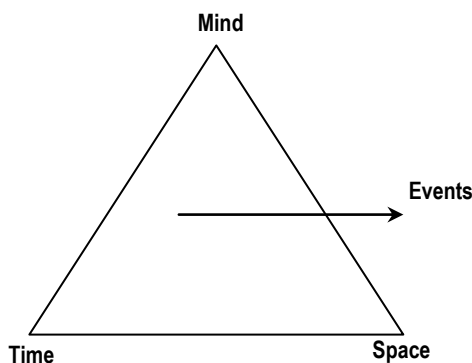


Fig: *Working of Time, Space and Mind together produces events*

Mind gives awareness which guides things to their natural behaviour; Time and space provide them with the basic of their existence. Events thus first of all take shape in the Mind and therefrom in the Space-Time continuum are transformed into physical forms. A superior mind can guide an inferior mind. Human Beings who have the most developed mind has the potential to guide all other things. Thus predominance of mind over matter explains; why metaphysical causes should precede physical causes; and how the physical misfortunes and catastrophes that befall individuals, societies and nations, are triggered by their moral degradation and wicked deeds³⁶

Let us illustrate this idea with the example of formation of water. In this example, given the input of time and space, hydrogen and oxygen can react together, but it is the Mind of these atoms which directs, H₂ and

³⁶ Sultan Bashir Mahmood, “Doomsday and Life After Death” the Holy Quran Research Foundation, Islamabad, 1987

O₂ to form water and not any other thing. Same logic is true for every other compound of matter. Thus mind is the ability of a thing to recognize and react to its environment. Things at higher stage of living have higher degree of mind. At the highest degree it is manifested by the characteristics called "Free Will". The higher animals have higher free will, and man who is the supreme among the living beings, has the highest degree of free will, i.e. the most developed mind among the things on the Earth.

Interactions of "Time-Space and Mind" are going on since the very beginning. In absolute terms, these three are the characteristics of Allah⁽³⁷⁾ Physical, manifestations of which is the Universe. In the first place, they gave birth to energy. Thereafter, it was transformed into matter. Thus through their interaction each thing is connected with the Providence.

"He is the First, and the Last, (i.e. He is Time Himself) He is the Outermost, and the Inner most, (i.e. He is the Space Himself) and He knows everything absolutely." 57(3)

Thus Time is attribute of Allah as explained in the Hadith.

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

³⁷ Sultan Bashir Mahmood, " Talash e Haqeeqat" Darulhikmat International, Islamabad, 2006

سُورَةُ الْبُرُوجِ

SURAH AL-BURUJ

The Holy Quran, Surah 85

Revealed in Makkah, has 22 Ayaat

With the Name of Allah, Ar-Rahmaan, Ar-Raheem.	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
1. And (Reflect) into the Heaven, (Universe), which is composed of clusters of star-constellations;	وَالسَّمَاءِ ذَاتِ الْبُرُوجِ ﴿١﴾
2. And (think of) the Promised Day (Doomsday, when all this will be destroyed);	وَالْيَوْمِ الْمَوْعُودِ ﴿٢﴾
3. And (think of) those who shall be witnessing and those being witnessed.	وَشَاهِدٍ وَمَشْهُودٍ ﴿٣﴾
4. Woe to the People of the Ditch,(those responsible for the pit of fire to burn alive the believers),	قَتَلَ أَصْحَابِ الْأَخْدُودِ ﴿٤﴾
5. (Who lit) the fire, abounding with fuel:	النَّارِ ذَاتِ الْوُكُودِ ﴿٥﴾
6. When they were seated by it,	إِذْ هُمْ عَلَيْهَا قُعُودٌ ﴿٦﴾
7. And they were themselves witness what they were doing to the believers.	وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ ﴿٧﴾
8. And they tortured them for no reason except that they believe in Allah, The All-Mighty, The One to Whom all praise is due!	وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَن يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ ﴿٨﴾

9. To Whom belongs the sovereignty of the heavens and the earth; And no doubt, Allah is witness over all things.	الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ۗ وَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ۙ ﴿٩﴾
10. Lo! Those who persecute the believing men and believing women, and thereafter do not repent; so their's verily the punishment of Hell, and their's will be the punishment of the burning fire.	إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ ۙ ﴿١٠﴾
11. Verily, those who believe and do righteous deeds, for them is Jannat, underneath which streams flow, That shall be the greatest success.	إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۗ ذَٰلِكَ الْفَوْزُ الْكَبِيرُ ۙ ﴿١١﴾
12. Surely, Grip of your Rabb is the most stern.	إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ۙ ﴿١٢﴾
13. Behold, it is He, Who originates and repeats (His creations He will bring forth the Resurrection also).	إِنَّهُ هُوَ يُبْدِئُ وَيُعِيدُ ۙ ﴿١٣﴾
14. And, He truly is All-Forgiving and All-loving,	وَهُوَ الْغَفُورُ الْودُودُ ۙ ﴿١٤﴾
15. He is Owner of the Arsh, The Most -Glorious,	ذُو الْعَرْشِ الْحَمِيدُ ۙ ﴿١٥﴾
16. He is the Doer of whatever He wills.	فَعَالٌ لِّمَا يُرِيدُ ۙ ﴿١٦﴾
17. Have there not come to you the story of the (sinful) hosts?	هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ ۙ ﴿١٧﴾
18. Of Pharaoh and (tribe of) Thamud?	فِرْعَوْنَ وَثَمُودَ ۙ ﴿١٨﴾

19. Yet, those who denied the Truth, still persist in rejecting it;	بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ ۝١٩
20. And surely, Allah has encircled them all around; without their being aware of it!	وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ ۝٢٠
21. Nay! But that (which they reject) is the Quran, The Most Glorious;	بَلْ هُوَ قُرْآنٌ مَجِيدٌ ۝٢١
22. It is (Inscribed) in the Lau-him-Mahfuz(Imperishable Divine Programme Chip- Tablet).	فِي لَوْحٍ مَحْفُوظٍ ۝٢٢

EXPLANATION AND INTERPRETATION

85.1 INTRODUCTION

Surah Al-Buruj highlights the clash between the forces of right and wrong. It is an evergoing process in the earthly life. However, for them more important than winning is sticking to the principles. Often it shall demand great sacrifices from the righteous people. On the otherhand evil forces will be always very crude and cruel in their persecution of the Truth. Nevertheless, the Truth shall win ultimately, Allah's help will definitely come, but only after the Mujahideen have rendered due sacrifices. However, succeeded or failed, reward in the Hereafter is inevitable for them.

85.2 NATURE OF THE HEAVEN AND THE END OF UNIVERSE

Surah Al-Buruj begins with three metaphors of great importance in the understanding of the higher realities of life.

“Think of the Heaven, (Universe) throughout, full of clusters of star-constellations, And consider the Promised Day (i.e. The Day of Resurrection), And think of those who shall be witnessing and of those being witnessed”.

The statement in the first ayat وَالسَّمَاءِ ذَاتِ الْبُرُوجِ ۝ **“Consider the Heaven full of clusters of star-constellations”**, reminds us of the creation of Universe, and subsequent formation of the heavenly worlds in it. Second ayat takes our imagination to the end of the present order of existence, and the Dooms day, and thereafter the Day of final Judgement.

Scientifically aya 1 points out that distribution of stars through out Universe is non symmetrical. Recent discoveries also prove the same. In fact, non-symmetrical pattern seems to prevail in all types of creations. It is most prominent in the human beings. In their heights, colours, character, habits, intelligence level etc., no two individuals are the same. On a larger scale, racial clusters are visible everywhere. For example clusters of white, brown and yellow races. It is the same in the case of beliefs. Some people believe and some don't, some surpass in good deeds and some in bad. Thus contrast and diversity is the character of nature, giving birth to struggle between different forces of nature. There are

inequitable and unjust people. However all this will be sorted out on the Promised Day, referred in ayat 2. **وَالْيَوْمِ الْمَوْعُودِ ۝** “**And think of the Promised Day (i.e. The Day of Resurrection and Judgement)**”,

It points out that nothing is everlasting. Every creation has its timetable programme of in its design. Universe on the whole has its own Promised Day when it will end into complete disorder. That will be followed by the Day of Resurrection, and then the Day of Judgement.

85.3 WITNESS AND BEING WITNESSED

In the life on earth, diversity in nature provides the means of testing mankind, results of which will be declared on the promised Day of Judgment, when as pointed out by aya-3, things will be witness over each other. **وَشَٰهِدٍ ۭ وَمَشْهُودٍ ۝** Allah Subhana-Hu will be overall witness over everything. Even atoms of the environment, and the earth we walk over, and the parts of our bodies will give evidence about our deeds. Our guardian angels will also be witness on us. Similarly, prophets will be witness on their nations. And the last Messenger of Allah Muhammad (صلي الله عليه وآله وسلم) will stand as a witness on whole of the humanity. Therefore, belief in him is absolutely necessary. Otherwise you will be doomed. It is reported in various books of Ahadith that all people are asked about the prophet Muhammad (صلي الله عليه وآله وسلم) in their graves. For example it is narrated by Abu Hurairah (Razi Allah Anho)

Allah’s Messenger (صلي الله عليه وآله وسلم) said; “By Him in whose hand is Muhammad’s life, anyone of the Jews and Christians who hears about me (is offered Islam) and then dies without believing in the Message with which I have been sent, will be amongst the dwellers of the (Hell) Fire.”

Scientifically, ayat 3 “**Those being witness and those being witnessed**” **وَشَٰهِدٍ ۭ وَمَشْهُودٍ ۝** refers to one of the most important reality of our existence also. It is the law of cause and effect responsible for the chain of events, one after the other. Accordingly, every one will be judged on the basis of effects. Therefore it is essential that we must leave good cause behind for good effects, called آثار in surah Yaseen ayat (12). Our personal deeds, come to stop with death, but effects of a good cause continue even after death.

85.4 TRIAL AND BRUTALITIES

In continuation to the above, ayaat 4-9 illustrate that struggle between the Right and the Wrong is an ongoing process. You can see it in the case histories of earlier nations. One of these case history is the people of Ditch (اصحاب الاخدود). The lesson we may draw from this story is that persecution of the Truth is not a new thing, but those who bear the brutalities patiently will be rewarded in the Hereafter immensely, and the persecutors will suffer the punishments in Hell for ever. Nevertheless in the wordly life also, faithfulls are the final winner.

“Woe to the People of the Ditch, (They burned alive the believers). After (they lit) the fire, abounding with fuel, Seated by it, they were themselves witnessing what they were doing to the believers. And they tortured them for no reason except that they believed in Allah, The All-Mighty, and The One to Whom all praise is due, to Whom belongs the sovereignty of the heavens and the earth; And no doubt, Allah is witness over all things”. 85(4-9)

As an example, of the struggle of the righteous ones with evil forces, the subject matter of these ayaat is quite general. However in specific terms, there was a group of the followers of Jesus Christ (عليه السلام). At that time the king was an idolater, himself claiming to be a God. Therefore he used to mercilessly punish them for their beliefs. Finally he decided to burn them alive in ditches on fire with fuel being repeatedly added to keep up the fire. The believers, even after witnessing the punishment before them, opted burning to death than to give up their belief in Allah.

Such state of affairs keeps repeating every now and then in history that some people are persecuted simply for their beliefs. But it is not against the Will and Knowledge of Allah. In fact by this Allah tests the belivers to qualify for great spiritual heights, to serve as the role model for others. Events happening with the Muslims in many parts of the world today are not a lesser trial either. The so-called “Clash of Civilizations” put up against Islam by the secular forces, is the modern version of the case history described in ayaat 4-9 of surah Al-Buruj. But as said in ayat 9, to Allah belongs the sovereignty of the heavens and earth and He is witness of what they do. Ultimately His help will come and persecutors will be humbled down in this world, and of course, in the Hereafter they have nothing but the

blazing Hell Fire for them, as you can see in aya 10. **“Those who persecute the believing men and believing women, and thereafter do not repent; their’s verily will be the punishment of Hell, and their’s will be the punishment of the burning fire”**.

In very plain words it is being told that respite for the persecutors is temporary only. Soon, in the Hereafter Allah will put them in the Hell to burn forever, and for those who were persecuted would go to Jannat. By all standards that is the greatest success.

“Verily, those who believe and do righteous deeds, for them is Jannat, underneath which streams flow, That shall be the greatest success”. 85(11)

As far the punishment of Allah, it is always very very stern, as said in ayat 12 doubt **“Surely, the seizure of your Rabb is the most stern”**.

لَنْ يَغْفِرَ لَكَ رَبُّكَ لَشِدِيدٍ ۝
 إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ

May Allah forgive us.

85.5 DYNAMISM OF UNIVERSE

Ayat 13 **“Surely He (Allah) originates and repeats (His Creation)”** points out the spiritual as well as the physical worlds are both very dynamic in nature. Accountability is also an ongoing continuous process. Good or Bad, that falls on us is our continuous test of life as per designs of Allah.

This also tells that state of affairs of the people will not remain the same always. It means that the process of creation, decaying and recreation is a universal phenomenon. Only 50 years ago scientists believed that Universe was a static structure and has been like it always. This was called “Steady State Theory of the Universe”. But the Big Bang Theory and new discoveries by means of powerful space telescopes like Hubble have proved that Universe had a spontaneous beginning; some 15 billion years ago; and since then it has been extremely dynamic. Process of creation, destruction and recreation is a continuous reality in the Universe. Earthly doomsday and our recreation in the Hereafter is part of this dynamism.

85.6 ALL LOVING AND ALL FORGIVING ALLAH

The point of concern for us is that do we live righteously as a true believer? So that after recreation, we may not suffer under the carry over

burden of the previous life. The best course for everyone is therefore, to avoid sins, do good and always keep asking forgiveness from the Creator for their shortcomings. As said in ayat 14, He is indeed All-Forgiving, All-Loving. **وَهُوَ الْغَفُورُ الْودُودُ** (صلی) On His love for man by the Messenger of Allah (صلی) is reported to have said,

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

Messenger of Allah (صلی الله علیه وآله وسلم) is further reported to have said, that Allah says,

"I have prepared for My servants things as no eye has ever seen, no ear has ever heard and nobody has ever imagined them. All that is reserved for the Hereafter, compared to it all that you have seen is nothing" (Sahih Al-Bukhari)

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

85.7 ARSH

Ayat 15, mentions "Allah is the Owner of Arsh, the Most-Glorious." **ذُو الْعَرْشِ الْجَبَّارِ** What is Arsh? It is one of those things beyond human comprehension and vision.

Messenger of Allah is reported to have explained that the ratio of size of earth to the first heaven is the same for the first heaven to the second heaven! The second to the third and the third to the fourth and the fourth to the fifth and so the fifth sixth and of sixth to the seventh heaven, and thereby of the seventh heaven to the Kursi and then Kursi to the Arsh".

In surah Al-Baqara, Ayat-ul-Kursi 255, Kursi it said to be vaster than the entire heavens and earth i.e. bigger than the universe. Thus universe is subset of the Kursi, and Kursi is subset of the Arsh. In this philosophy reality of Arsh belongs to the domain of infinity which has no limits. Mathematics fails here. We can only say Arsh of Allah represents the infinite seat of Authority of Allah, and as said in ayat 16, He is performer of what He desires. **فَعَالٌ لِّمَا يُرِيدُ**. And He surrounds entire Time and Space from inside to outside.

“And Allah has encircled them all around; without their being aware of it”.

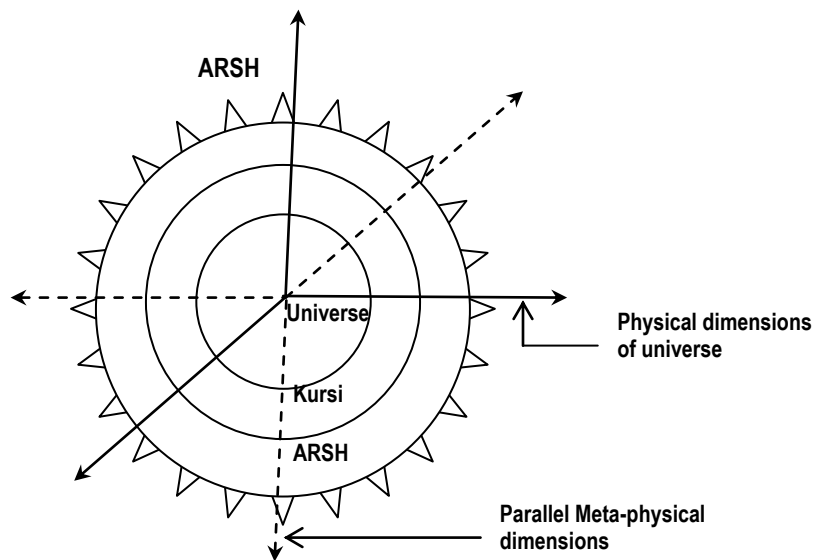


Fig 1: Concept of the Limitless Arsh of Allah Subhana-Hu

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

85.8 LESSON TO LEARN

After realization of the greatness of our Creator and insignificance of our own reality in time and space, Resurrection, Accountability and thereafter Reward or Punishment, let us now look into ayaat 17-19. These remind us the case histories of some misguided nations like

Pharaoh and Thamud of the past who did not believe their prophets and so were doomed forever. Here is a great lesson for everyone.

“Have there not come to you the story of the (sinful) hosts of Pharaoh and Thamud? Yet, those who denied the Truth, still persist in rejecting it. And surely, Allah has encircled them all around; without their being aware of it. Nay! But that (which they reject) is the Quran, the most glorious. It is (Inscribed) in the Lau-him-Mahfuz (the imperishable Divine Tablet)”

Like the today’s super power, Pharaohs were the super power of their times. Thamud also claimed to be a great civilization of their times. But in their false pride they rejected their prophets who were sent to them as warners, to teach them the righteous ways of life so that they may escape the wrath of Allah. Allah even then gave them respite to repent and mend their misguided ways. But they did not heed. Consequently they were made to meet their doomsday and vanish from the face of earth and to suffer for their misdeeds in the Hereafter. It is most unfortunate that even after having known the fate of rebellious civilizations of the past, people still do not learn lesson from history. To such people ayat 20 **وَاللَّهُ مِنْ وَرَائِهِمْ مُجِيبٌ** makes it absolutely clear that they cannot escape Allah. He is after them, All-Encompassing. He gives them respite but not indefinitely. Ayaat 21-22, inform mankind that till Doomsday, the Holy Quran is the last revealed guidance for Mankind. Thus, for their own sake they must believe in it, act according to its commands to find eternal salvation. It is preserved forever exactly as was revealed on the last of the Messenger of Allah (صلي الله عليه وآله وسلم). It is derived from the Design Book of Allah (Lau-him-Mahfuz) from which were derived the books of all the earlier prophets also

بَلْ هُوَ قُرْآنٌ مَجِيدٌ ۗ فِي لَوْحٍ مَحْفُوظٍ ۗ

It is the living miracle, a book of wisdom, may it be the history of the past, predictions about the future, or discoveries of science, the Holy Quran is indeed unique. The Messenger of Allah is narrated to have said,

“There was no prophet among the prophets but was given miracles because of which people had belief; but what I have been given is the Revelation which Allah revealed to me. So, I hope that my followers will be more than those of any other prophet on the Day of Resurrection” (Sahih Al-Bukhari).

By the grace of Allah, Islam, in spite of failures of the Muslims, is still the fastest growing religion of the world. InshaAllah, day is not far off when whole of the world will unite in the worship of Allah only, under the banner of Islam. (To know more about the miraculous aspects the holy Quran, please consult author's book (1) Challenge of the Miraculous Quran (Urdu) published by Darul Hikmal International Islamabad-2008.

سُورَةُ الطَّارِقِ

SURAH AT-TARIQ

The Holy Quran, surah 86

Revealed in Makkah, has 17 Ayaat

With the Name of Allah, Ar-Rahmaan, Ar-Raheem	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
1. (Think over) By the Heaven throughout, and by the At-Tariq;(therein);	وَالسَّمَاءِ وَالطَّارِقِ ۝١
2. And what shall make you understand, what the At-Tariq is?	وَمَا أَدْرَاكَ مَا الطَّارِقُ ۝٢
3. It is the star of piercing brightness;	النَّجْمِ الثَّاقِبِ ۝٣
4. For likewise on every Nafs, there is surely a protector.(posted)	إِنَّ كُلَّ نَفْسٍ لَّهَا عَلَيْهَا حَافِظٌ ۝٤
5. So let Man look into what he is created from?	فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ ۝٥
6. He was created from a (seminal) fluid, emitted gushingly,	خُلِقَ مِنْ مَّاءٍ دَافِقٍ ۝٦
7. Proceeding from between the loins and pelvic arch.	يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ ۝٧
8. Sure, He (Allah Who has created him) is able to bring him back (to life) also!	إِنَّهُ عَلَى رَجْعِهِ لَقَادِرٌ ۝٨

9. The Day when all secrets will be laid bare,	يَوْمَ تُبْلَى السَّرَائِرُ ﴿٩﴾
10. So (on that Day) for him, there will be no power and no helper.	فَمَا لَهُ مِنْ قُوَّةٍ وَلَا نَاصِرٍ ﴿١٠﴾
11. And (understand greatness of Allah) By the Heaven, rotation is whose built-in nature, throughout,	وَالسَّمَاءِ ذَاتِ الرَّجْعِ ﴿١١﴾
12. And (consider) by the earth, splitting apart is its nature,	وَالْأَرْضِ ذَاتِ الصَّدْعِ ﴿١٢﴾
13. Surely this (Quran) is a (Divine) word to distinguish (good from bad):	إِنَّهُ لَقَوْلُ فَصْلٍ ﴿١٣﴾
14. And, it is not an idle tale for amusement.	وَمَا هُوَ بِالْهَزْلِ ﴿١٤﴾
15. Behold! They (hypocrites and nonbelievers) are plotting a plot (against the Truth of Islam),	إِنَّهُمْ يَكِيدُونَ كَيْدًا ﴿١٥﴾
16. And I, (Allah) too, devise a plan.	وَأَكِيدُ كَيْدًا ﴿١٦﴾
17. So, give those, who deny the Truth, some respite, Let them have their say for a little while.	فَهَبْ لِكَافِرِينَ أَهْلَهُمْ رُويًا ﴿١٧﴾

EXPLANATION AND INTERPRETATION

86.1 INTRODUCTION

Surah At-Tariq invites mankind to ponder into the working of the Universe and the world inside us. Extra ordinarily bright heavenly bodies are witness to the grandeur of their Maker. Shining stars remind us about the wondrous power of our Creator. They invite us to look for the purpose behind them; and look for the purpose of our own existence in the overall scheme of the Universe. Following ayat are soulsearching:

“(And think) by the Heaven throughout, and consider At-Tariq, And what shall make you understand, what the At-Tariq is? It is the Star of piercing brightness; (Similarly) For there is no Nafs, over which is not there a guard”.

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

86.2 AT-TARIQ AND BUILT-IN PROTECTION

Taking clue from ayat 3, **“It is a star of piercing brightness”**. X-ray stars, neutron stars, novae and super novae can be candidates for being At-Tariq. A large star at the end of its life turns into nova and then explodes. Huge amount of energy is released in this process. At the same time, all type of heaven elements of matter are born in the explosion, out of which new generations of stars and planets are born. Our solar system is also the result of some similar Doomsday. Astounding thing is that

in spite of such furious activity going on all the times in the trillions of stars in the heaven, the overall system is very stable and disciplined organism. It is the manifestation of the Power and Authority of Allah Subhana-Hu.

The Holy Quran also points out that stars have also some spiritual protecting functions which is to beat away the undesirable Shaitanic forces trying to enter into prohibited heavenly domains. (Ref. surah Al-Mulk ayat 5) Flares of hot plasma gases, piercing radiation bursts and meteorites follow them and drive them away. Thus heavenly protective system to fight the evil forces is like the immune system of our bodies to fight against the attack of diseases, harmful bacteria and virus etc. However, this function of the stars needs further scientific research. Same is for Malakias, Jannat and Shyateen. Such energy beings (spiritual beings) are not the scope of present day science. Science deals with matter only .

86.3 INTERNAL PROTECTION OF HUMAN BEINGS

From the massive heavenly worlds the next ayat 4 focuses our attention to the protection of the inner world of our own self. It gives a universal rule. **“There is no Nafs but has a protector over it”**. **إِنَّ كُلَّ نَفْسٍ**

لَبَّأَعَلَيْهَا حَافِظٌ ۝ It means that everything has inbuilt safety system for its survival, for example, the immune system in animals is to guard them against the harmful effects of virus, bacteria and other disease carrying agents etc.

Besides, the physical immune system, there is also a spiritual system of protection on every human being, to protect them from the evils of the Shayateen and Jinns. Our creator has provided each one of us the guardian angels who not only record the deeds but also guard us from the attacks of Shaitaan. If one obeys their call (conscience), they become more active also. If we don't listen to them, then with time evil forces take over. “Prick of the conscience” is actually our guardian angel speaking to us.

86.4 ACCOUNT OF DEEDS

About the recording and audit of deeds by the guardian angels it is narrated by Abbas (Razi Allah Anho) that the Messenger of Allah (صلي الله عليه وآله وسلم) said; **“Allah ordered (the angels appointed over you) that**

the good deeds be written and He then showed (the way) how (to write). If somebody intends to do a good deed and he does not do it, then Allah will write for him a full good deed (in his account with Him); and if somebody intends to do a good deed and actually does it, then Allah will write for him (in his account with Him) from ten to seven hundred times or much more. And if somebody intended to do a bad deed and he does not do it, then Allah will write a full good deed (in his account, with Him) for not doing the wrong deed and if he intended to do it (a bad deed) and actually does it, then Allah will write one bad deed (in his account). (Sahih Al-Bukhari)

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

86.5 MIRACULOUS CREATION OF MAN

After urging Man to ponder deep in the creation of heavenly worlds, and in the inherent safety mechanism of everything, ayaat 5-7 ask him to think into our own humble beginning, so that we may appreciate the glory of our Rabb who turns a worthless sperm into a wise human being.

“Let then man look into from what he is created; He is created from a (seminal) emitted fluid, proceeding from between the loins and pelvic arch”.

Birth of everyone of us begins in the womb of our mothers from one sperm out of over 200 millions emitted by the father. They race together upward to catch the mother’s egg in a very hostile chemical environment. Only very few succeed to cross over this hazardous journey. Ultimately only one out of 200 millions succeeds in fertilizing with the mother’s egg to produce the first cell of us. Now a new phase of struggle starts. Multiplying trillions of times this cell grows through many hazards to become an embryo, from where it grows into a baby. This is made possible by a very effective protective organization arranged by

our Creator. **إِنْ كُنْ نَفْسٍ لَّيًّا عَلَيْهَا حَافِظٌ ۝** Failing which it could have died anytime in the womb of the mother.

Ayat 7, points out that man's seminal fluid of sperms is made somewhere in the loins, and pelvic bones between the backbone and the ribs. Modern research into physiology of man proves the same. Body parts between the back bone and the ribs, are direct extension of our nervous system beginning in the brain. It has been discovered that human sperm with the prints of genes on it, are born somewhere there. Then through the complex body systems, these get into the procreative system; from where they are led to the front end by a dynamic tubular arrangement. You can see, how the Holy Quran describes great biological facts in a few simple words (Subhan Allah) which would otherwise take volumes to explain. Will you still not believe?

86.6 DAY OF JUDGMENT AND RESURRECTION

After having pointed out in ayaat 1-7 some of the great scientific facts about the Universe and man's own creation, following ayaat 8-10 remind us that the One who has done all this, Resurrection is not a problem for Him.

“Sure He (Allah) (who has created man) is able also to bring him back (to life). On that Day all secrets will be laid bare. Then he (man) will have no power and no helper”.

Allah Subhana-Hu, who has created us from a single sperm, coded it with all phases of our life and then nourished it to full size human being, how can anyone doubt His abilities to recreate us after death? Thereafter He will judge us on the basis of our deeds performed in the earthly life. There will be no secret on that Day. Even most hidden secrets will be exposed on that Day. **يَوْمَ تَجُوبُ السَّرَّابِرُ ۝** We shall be all alone on that Day to defend ourselves, no protection, no helper, no lawyer and no friendly gestures. **فَبَاكِلَهُ مِنْ قُوَّةٍ وَلَا تَاصِرُ ۝** **“Then he (man) will have no power and no helper.”**

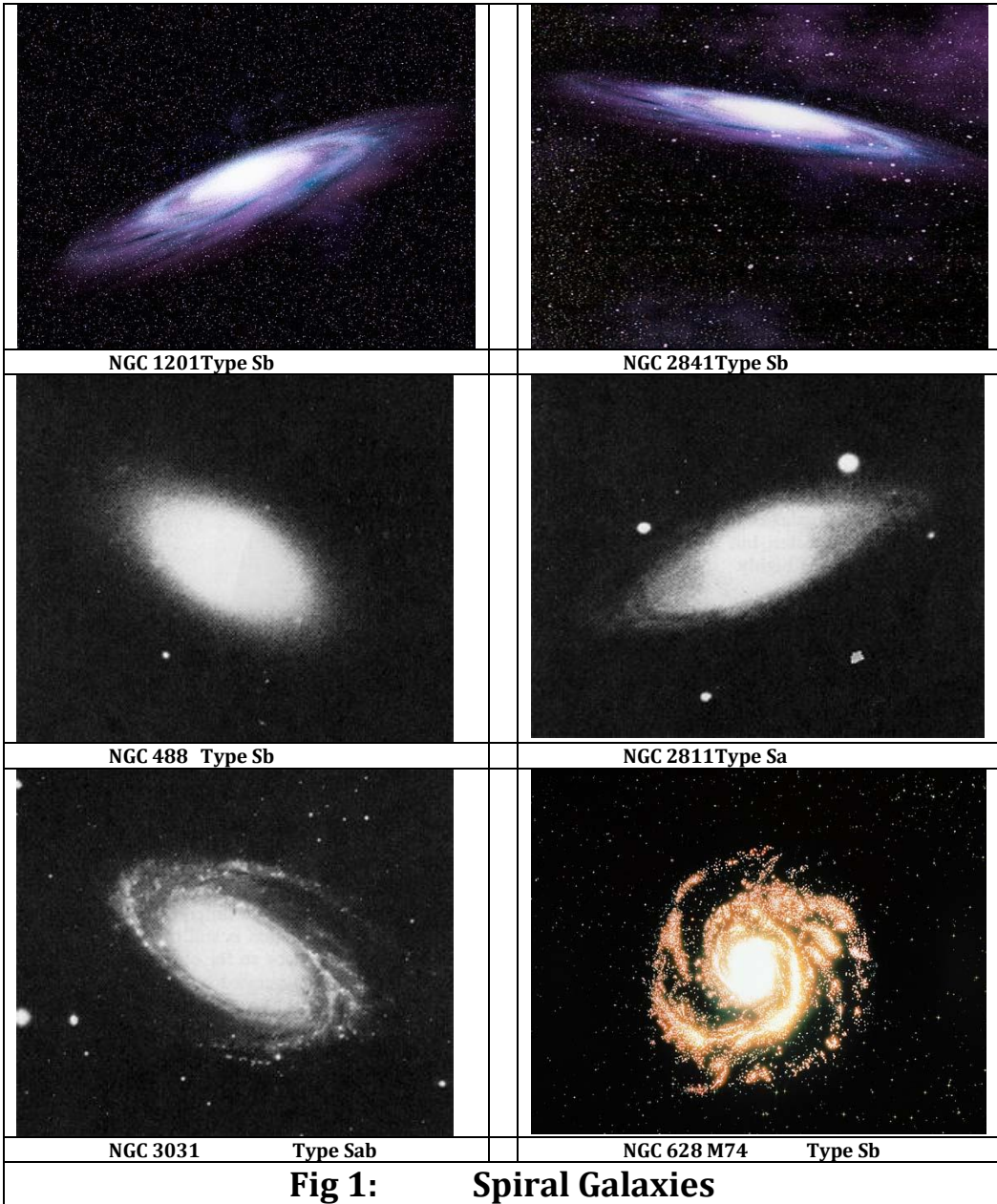
86.7 ROTATING UNIVERSE

The following ayaat 11-14, remind us that in the general sense, Resurrection is a very common thing in the physical world. The phenomena of things to appear, disappear and reappear is a common feature of universe.

“And (think of) by the Heaven, rotation is its inherent nature throughout. And (consider) the Earth, splitting apart is its inherent nature. Surely this (Quran) is a Divine word to distinguish (between wrong and right). And it is not at all an idle tale for amusement”.

The statement ayat 11 وَالسَّهَّادَاتِ الرَّجُوعِ ۗ i.e. As for the heaven, **“rotation is inbuilt in its nature”** is a great scientific fact which was discovered only in the 2nd half of the 20th century. One wonders how could someone describe this reality so precisely in so powerful words, if he was not inspired from the Creator Himself. Untill 20th century, it was believed that heavens were static in space. However, the latest discoveries prove that all heavenly bodies rotate on themselves, individually and collectively. For example sun as well as its planets each rotates on its own axes, and they also rotate as a family on their predestined orbits. Even the giant galaxies comprising millions and billions of stars rotate around their centre of axes. Clusters of galaxies also do the same, and so forth. Whole of the universe may have also a centre of rotation. Fig below shows spiral galaxies, rotating on their own

axes



As per ayat 11, it is the law of nature that everything comes back on itself. It is a miracle of the Holy Quran that such great scientific facts are expressed explicitly in very few words. What more proof is needed to believe that this is the word from the Creator of the worlds. Then

Resurrection of man after death should be of no surprise to anyone. It is actually going back to our origin in the spiritual worlds after a long journey through material world.

SURAH AL-TARIQ

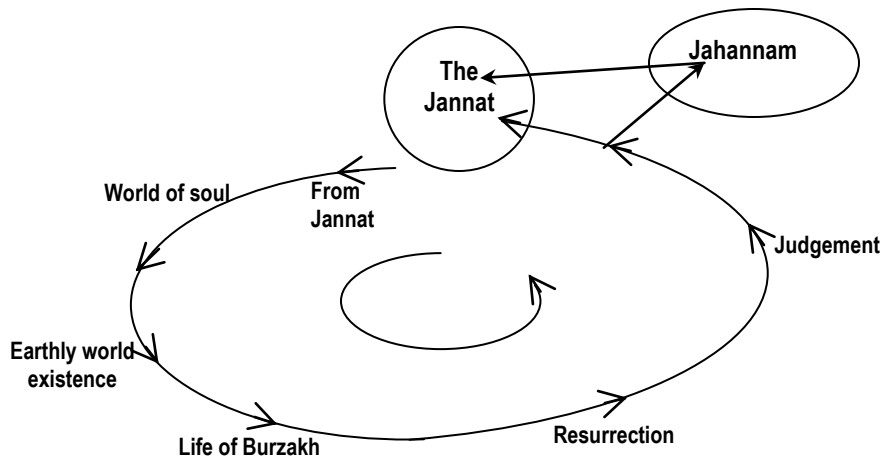


Fig 2: Like that of the universal rotation, Man also after having passed through many stages of existence, will go back to its final abode the the Jannat or the Jahannam. Ultimately by the Grace of Allah the most of mankind may also reach Jannat.

Ayat 12, **وَالْأَرْضِ ذَاتِ الصُّدُوعِ** talks about an important geological phenomena about earth; This is that **“splitting apart of earth is its natural character”**. It has been known from recent discoveries that breaking and splitting has been a continuous phenomena on earth since billions of years. For example once all continents were together, later they split apart with oceans in between. The phenomenon of the plate tectonic which is the principle cause of earthquakes and volcanic eruptions, is also splitting apart intercontinental belts. Besides such physical geological phenomena on the Day of Judgment, graves will be also split apart and mankind will be raised from the remains of their particles.

86.8 DEALING WITH THE OPPONENTS OF ISLAM

After pointing out to some of the important scientific facts about the physical world, the following ayaat stress that Quran is also the Criteria of Truth for the spiritual worlds. Thus from the known you shall believe in the unknown. **إِنَّهُ لَقَوْلُ فَصْلٍ ۖ وَمَا هُوَ إِلَّا هُذُلٌ ۚ** Surely, that the Holy

Quran is the deciding factor and clear criteria to guide between right and wrong. It is not a thing for amusement but the revelation from the Creator of the worlds. Thus we must take its injunctions extremely seriously and mould our lives accordingly on the pattern of the life of Messenger of Allah (صلي الله عليه وآله وسلم)

It is really misfortune of mankind that even after verifying its revelation, a majority of them still do not believe in the Holy Quran, On the otherhand as revealed in ayaat 15-17 they plot against the Truth.

“Behold! they (hypocrites and non-believers of Truth) are plotting a plot (against the Truth of Islam). And I, (Allah) too, devise a plan. So, give them, who deny the Truth, some respite, Let them have their say for a little while”.

Ayat 16 **إِنَّهُمْ يَكِيدُونَ كَيْدًا** ١٦ is a forewarning to Muslims that enemies of Truth of Islam and of the Messenger of Allah (صلي الله عليه وآله وسلم) will never stop their plots and intrigues against Muslims. They will continue so, till the Doomsday. However, as revealed by ayaat 16 and 17, they will never succeed in their plots. Insha Allah, ultimately Islam will take over them as has been the case in the past also. Allah knows and sees what they are doing and His own plan shall destroy their plots. If their mischief looks flourishing, they are mistaken. It is due to the respite given to them as a part of Allah’s greater plan. So Muslims should not feel disheartened or get frustrated. On the other hand they should deal gently with the non-Muslims; and continue preaching Islam to them with patience and wisdom. Their duty is to propagate the Truth of Islam in the whole world. Results, are with Allah only. As He says in surah Al-Raa’ad 13 (40) **فَأِنَّمَا** (عليك البلاغ وعلينا لحساب). He will take them to task when he wills if you will continue with your mission of delivering the Message of Allah Subhana-Hu. Insha Allah, Islam shall be the winner, in the so called ‘Clash of Civilizations’, also.

سُورَةُ الْأَعْلَى

SURAH AL-AALA

The Holy Quran, Surah 87

Revealed in Makkah, has 19 Ayaat

	With the Name of Allah, Ar-Rahmaan, Ar-Raheem.	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
1.	Keep glorifying and eulogizing the Name of your Raab, The Most High,	سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى ۝١
2.	He Who created (everything) then, developed them in due proportions;	الَّذِي خَلَقَ فَسَوَّى ۝٢
3.	And He Who programmed them to their destiny, And thereupon, guided them (towards their fulfilment);	وَالَّذِي قَدَّرَ فَهَدَى ۝٣
4.	And He Who brought forth the green pasture,	وَالَّذِي أَخْرَجَ الْمَرْعَى ۝٤
5.	Then made it to decay (into) rotten black matter.	فَجَعَلَهُ غُثَاءً أَحْوَى ۝٥
6.	Soon, (O Man!) We shall make you read, then you will not forget,	سَنُقْرِئُكَ فَلَا تَنْسَى ۝٦
7.	Except that which Allah may desire (you to forget). Indeed He knows all that is open and all that is hidden.	إِلَّا مَا شَاءَ اللَّهُ ۝٧ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَى ۝٨
8.	And We shall facilitate for you, to make (your task) easier.	وَنُيَسِّرُكَ لِلْيُسْرَى ۝٩
9.	So keep reminding, in case the reminder profits (the people).	فَذَكِّرْ إِن تَفْعَلِ ۝١٠

10. Soon he shall be admonished, who is conscious of Allah (fears Him):	سَيَذَكَّرُ مَنْ يَخْشَى ۝١٠
11. And it will be put aside by the one who is most unfortunate,	وَيَتَجَبَّهَهَا الْأَشْقَى ۝١١
12. He is the one who shall meet the great Fire (Hereafter),	الَّذِي يَصَلَّى النَّارَ الْكُبْرَى ۝١٢
13. Wherein, he shall neither die nor live.	ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى ۝١٣
14. Behold! He became Successful (in the Hereafter) who purified himself (in the world),	قَدْ أَفْلَحَ مَنْ تَزَكَّى ۝١٤
15. And remembered the Name of his Rabb, Then he offered Salat (to Him with full devotion).	وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى ۝١٥
16. But (how unfortunate) you prefer the life of this world (over the Hereafter);	بَلْ تُوْثِرُونَ الْحَيَاةَ الدُّنْيَا ۝١٦
17. And (beyond doubt) the Hereafter is better and more lasting.	وَالْآخِرَةُ خَيْرٌ وَأَبْقَى ۝١٧
18. Surely, this is the same as was in the earlier scriptures,	إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى ۝١٨
19. The scriptures of Ibraheem (Abraham) and Musa (Moses).	صُحُفِ إِبْرَاهِيمَ وَمُوسَى ۝١٩

EXPLANATION AND INTERPRETATION

87.1 INTRODUCTION

Surah Al-Aala pronounces the mission of our lives. **سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَىٰ**

“Keep glorifying and eulogizing the Name of your Rabb, The Most High”

This is the invitation “to live with His Holy Name”. Why not? He is the One Who has created us as human being and made the Earth a place of nourishment for us. He is the Absolute Reality, All-Compassionate, All-Merciful; Allah the like unto Him there is none. We are His ambassadors on Earth. As the purpose before every ambassador is to work according to the instructions of his government and magnify its image; our primary responsibility on Earth is also to act like His viceregent, have complete faith in Him and glorify His blessed Name. This should be the mission before every true Muslim. Our success or failure in life will depend, how well we discharge this mission.

87.2 ORIGIN OF LIFE AND EARLY BIOHISTORY OF WORLD

To make us realize the greatness of our Rabb, ayaat 2-5 invite us to think into some of the signs of nature. It is typical of the Holy Quran to invite man to reflect into the creatures to get some idea of the limitless Glory of the Creator. So think of Allah; while reflecting into His Creations.

“Who created (everything), then perfected them in due proportion, and Who programmed nature of all that exists and thereupon, guided them (to the fulfilment), of their destiny. And Who brought forth the green pasture (in abundance), then reduced it to dark black matter”.

With the new discoveries of science, meanings of these ayaat are getting clearer, but centuries ago it must have been difficult to comprehend their full scope. Ayat 2 **الَّذِي خَلَقَ فَسُوَّىٰ** means that Allah is the Sole Creator of everything Who created them without any previous example. Thus even the Universe cannot be a perpetual reality. Allah created it as He has created every other thing out of nothingness. He doesn't require previous experience or a model to make. He says simply “Be” and it is “There”.

The statement, فَسَوَّىٰ in ayat 2 is also a great scientific reality proved recently only. This is that at its beginning Universe was in state of turmoil. Allah established order in this chaos, and has developed it to its present state in the exact proportions according to His laws. This is the general principle of creation which you will find operating everywhere. For example, chemical reactions always take place in exact proportions of different combinations of elements. Natural laws are the same everywhere and constants of nature are independent of Time and Space and are precisely fixed. All processes follow definite laws. Nothing is left haphazard. Each and everything, big or small, follows the Creator's Design to achieve their perfection.

Ayat 3 says, وَالَّذِي قَدَّرَ فَهَدَىٰ ۗ **“And He Who programmed them to their destiny, And thereupon, guided them (towards their fulfilment)”** is a great revelation about nature, depth of the meanings of which has been understood only recently. The word “(قدر) means destiny or pre-programmed measurement”. And فَهَدَىٰ means guided to implementation. Thus Universal rule of creation will be, “Everything is made according to certain design parameters and its life is regulated and guided by an inbuilt programme”. Discoveries in genetic sciences are an important witness to this great fact. Fundamental discovery of Einstein's theory of Relativity is also that laws of science are independent of the space-time limits; the same everywhere in the Universe and things are made to obey them precisely. (Who has done all this?)

Ayaat 4-5 are about the fossil resources of the earth.

“He who brought forth the green pasture, then reduced it into black matter”.

This is wonderful revelation about the early bio-history of earth. Life began on it in the form of pasturage i.e. the plant life (النباتية). As there were no animals, the Earth was filled for millions of years with vegetation of all types. Then some sudden changes took place. Consequently trees, pasturage and green matter was buried in the crust to rot under the pressure of overhead burden. With time, it was turned into black solid matter, making coal, oil and gas for the future of mankind.

The ayat also implies to the decay and decomposition of vegetation as they are green when they are blossoming and when they rot they turn to dark and black. It also implies to human beings and our life that every man and woman has to undergo various stages of life. When they are young and exuberant and healthy everything is green and colourful but with age or diseases health deteriorates, everything becomes dull and dark. Youth goes away and comes the old age. Thus the green pastures of youth turn rotten old age. It is Almighty Allah who has made all this for us.

87.3 INTELLECTUAL REVOLUTION

Ayat 6 describes another landmark development in the civilization **سَنُقْرِئُكَ فَلَا تَنْسَى ۝** **“Soon, (O Man!) We shall make you to read, and then you will not forget”**. After vegetation, Allah Subhana-Hu began the creation of animal world. Finally came the Man. Over time, to cope with the increasing complexity of life, Allah taught man the art of writing and reading. So the civilization kept on developing.

Entire modern civilization is the manifestation of this great Revelation. Its hallmark today is “universal literacy”. Invention of writing, printing press and now digital electronic tools are different forms of the fulfilment of this prophecy.

Ayat 7 speaks about the dynamic nature of knowledge. New discoveries will replace the old ideas. Allah will continue revealing His secrets to the last Day.

“Except that which Allah may wish. Surely He knows all that is open and all that is hidden (from man)”.

87.4 EASIER UNDERSTANDING OF THE HOLY QURAN WITH TIME

In continuation to the above, ayat 8 is about the impact of writing on the future of mankind. **وَنُيَسِّرُكَ لِلْيُسْرَى ۝** **“And We shall facilitate for you, to make it (your task) easier”**.

Thus with time it will also become easier for man to understand indepth meanings of the Holy Quran. In this respect, the famous

commentator of the Holy Quran and a revered companion of the Messenger of Allah (صلي الله عليه وآله وسلم) Hazrat Abdullah Ibn-e-Abbas (رضى الله عنه) is said to have told that meanings of the Holy Quran will be easier to understand with the passing of the time. Indeed, scientific discoveries over centuries have made it easier for us to understand the underlying meanings of the many ayaat of the Holy Quran, particularly about the universe and natural scientific phenomena.

Ayat 8 also expresses the universal reality that once you get used to difficulties, they become easier to bear. Thus we must remain patient and continue our struggle with perseverance. The blessed case history of the Messenger of Allah (صلي الله عليه وآله وسلم) is a very clear example of it. Difficulty or no difficulty, it is the primary duty of every Muslim man and woman to deliver and remind mankind about the Message of the Truth of Holy Quran.

87.5 PROPAGATION OF ISLAM TO THE WORLD

As predicted by ayat 8, we are witnessing today how the technical development in mass communication has made our task easier. Ayat 9 makes it obligatory upon us to use these developments to deliver the knowledge of the Holy Quran to every home on earth. فَذَكِّرْ إِنْ نَفَعَتِ الذِّكْرَىٰ ۝

“Thereby keep reminding people (about the Truth) in case the reminding profits (them).”This is the standing order to all Muslims.

Deliverance of Islam to the world is our primary duty. Using all available means we are required to propagate the Message of Allah, by deed, by speech and by all the available resources in the best possible manner.

However, we are also being advised that preaching of Islam must be done with the intention to benefit the people with wisdom, not to the annoyance of people but to profit them. One, who fears Allah, will accept Islam eventually. Therefore, as also been said in ayat 40 surah Al-Ra’ad your worry should be only to convey the message of Allah wisely and patiently. Leave the results to Allah Subhana-Hu. فَايْمًا عَلَيْكَ الْبَلَاغُ وَعَلَيْنَا الْحِسَابُ.

On you is to deliver the Message (to people); Over Us (Allah) is the reckoning (سورة الرعد آيات 40). As said in ayat 10 **“Sooner or later he shall be admonished, who is conscious of Allah (fears Him)”**. If in any heart there is seed of Islam, Insha Allah it will grow into a splendid tree also.

87.6 PUNISHMENT OF JAHANNAM

Guidance, in fact, is the gift of Allah for which we should be extremely grateful to Him. Indeed, lucky ones are those whom He chooses for it. As for as the wilful rejecters of Islam, ayaat 11-13 warn them of wretched consequences in the Hereafter.

“The wretched one who sets aside (the guidance), in the Hereafter will be put in the great Fire. Wherein, he will neither die nor live,” only suffer.

As discussed in surah Al-Qaariah the fire of the Hell is not like ordinary worldly fire which burns and consumes the body to ashes. It may consist of the complete spectrum of electromagnetic radiation of all frequencies. In this fire, as said in ayat 13, the dwellers will remain in the state of limbo, “neither die nor live”. It is the worst type of all punishments. May Allah forgive us.

87.7 THE SUCCESSFUL ONES

As said in ayaat 14 and 15, in the Hereafter the most enviable people will be those who have passed through the test of worldly life,

“Behold! successful (in the Hereafter) shall be the one who purified himself (in the world), and remembered the Name of his Rabb, So he offered Salat (to Him with full devotion)”.

From those ayaat we also come to know that the formula for the everlasting success, is the selfpurification, remembrance of Allah and offering regular daily prayers to Him with full devotion. Selfpurification comes from spending our physical and mental abilities, time and riches in the way of Allah, in helping the needy and feeding the hungry. In this regard institution of Zakat and Salat are two complementary systems of Islam, as subset to the Zikr of Allah which means, “Never forget Him” and conduct worldly affairs and fulfil social obligations to His pleasure only. That is the religion of Islam, and the Holy Quran is the Road map of it leading to the everlasting peace and ease of Jannat.

87.8 TIMELY WARNING

In contrast to the seekers of Jannat: ayaat, 16—19 describe the psychology of the careless people. Generally they go astray after the love

of the immediate, mundane short term gains of worldly goods. They are warned in ayaat 16-19 to mend their ways before the death takes over them. It says:

“But (how unfortunate)! You prefer the life of this world (earthly life over the Hereafter), And (beyond doubt) the Hereafter is better and more lasting. Surely, this is the same as was (told) in the earlier scriptures. The scriptures of Ibraheem (Abraham) and Musa (Moses)”.

Our biggest mistake as said in ayaat 16-17 is that after short term worldly gains, we forget the long term benefits of the Hereafter. Thus we incur irreparable loss. All the prophets of Allah, from Adam, (عليه السلام) down to the last of them Muhammad (صلي الله عليه وآله وسلم) have been warning against this attitude.

Narrated Anas Bin Malik (رضي الله عنه), Allah’s Messenger (صلي الله عليه وآله وسلم) said,

“The son of Adam (man) grows old and so also two of his desires grow. These are, his love for wealth, and (wish for) long life. (Sahih Al-Bukhari)

He further advised,

“Live in this world as if you were a stranger or a traveller”, (Sahih Al-Bukhari).

It is also narrated by Sahl (رضي الله عنه),

“I heard the Prophet (صلي الله عليه وآله وسلم) saying “A small place equal to an area occupied by a whip in Paradise, is better than the whole world and whatever is in it”. (Sahih Al-Bukhari).

O; Allah! O Compassionate One! Save us from the Hell Fire and grant us Your Jannat!

سُورَةُ الْغَاشِيَةِ

SURAH AL-GHASHIYAH

The Holy Quran, Surah 88

Revealed in Makkah, has 26 Ayaat

With the Name of Allah, Ar-Rahmaan, Ar-Raheem.	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
1. Has there reached you the narration of the overshadowing Event?	هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ ﴿١﴾
2. Many faces on that Day will be humbled, downcast,	وَجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ ﴿٢﴾
3. Toiling (under burden of sin)–worn out (by fear of what lies ahead)	عَامِلَةٌ تَأْسِبَةٌ ﴿٣﴾
4. They will enter the Fire blazing ferociously,	تَصَلَّى نَارًا حَامِيَةً ﴿٤﴾
5. They will be given to drink from a boiling spring.	تُسْقَى مِنْ عَيْنٍ آتِيَةٍ ﴿٥﴾
6. There will be no food for them but a bitter thorny plant,	لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيحٍ ﴿٦﴾
7. That will neither nourish them, nor satisfy their hunger.	لَا يُسَبِّغْنَ وَلَا يُغْنِيَنَّ مِنْ جُوعٍ ﴿٧﴾
8. On that Day, there will (also) be some faces, fresh and cheerful,	وَجُوهٌ يَوْمَئِذٍ نَاعِمَةٌ ﴿٨﴾
9. With their efforts, they shall be well pleased,	لَسَعِيهَا رَاضِيَةٌ ﴿٩﴾
10. There they will be In a Lofty Paradise,	فِي جَنَّةٍ عَالِيَةٍ ﴿١٠﴾

11. Wherein they shall hear no loose talk:	لَا تَسْمَعُ فِيهَا لِغِيَّةً ۝ ^ط ١١
12. Therein shall be gushing springs,	فِيهَا عَيْنٌ جَارِيَةٌ ۝ ^ط ١٢
13. Therein shall be dignified thrones raised high.	فِيهَا سُرُرٌ مَّرْفُوعَةٌ ۝ ^ط ١٣
14. And cups neatly set,	وَ أَكْوَابٌ مَوْضُوعَةٌ ۝ ^ط ١٤
15. And silky cushions arranged in rows,	وَنَبَارِقٌ مَصْفُوفَةٌ ۝ ^ط ١٥
16. And fine carpets richly spread out.	وَزَرَابِيُّ مَبْثُوثَةٌ ۝ ^ط ١٦
17. Do they not (non believers), look at the camel, how is it created?	أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ ۝ ^{وقفه} ١٧
18. And (research) to the heaven, how it has been raised high?	وَ إِلَى السَّمَاءِ كَيْفَ رُفِعَتْ ۝ ^{وقفه} ١٨
19. And to the mountains, how are they firmly set?	وَ إِلَى الْجِبَالِ كَيْفَ نُصِبَتْ ۝ ^{وقفه} ١٩
20. And into the Earth, how is it (outer crust) spread out?	وَ إِلَى الْأَرْضِ كَيْفَ سُطِحَتْ ۝ ^{وقفه} ٢٠
21. So remind them, Indeed you are the one to remind only.	فَذَكِّرْ ۝ ^ط إِنَّمَا أَنْتَ مُذَكِّرٌ ۝ ^ط ٢١
22. You are not put over them, a warden (to compel them to believe).	لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ ۝ ^ط ٢٢
23. As for him who turned away and denied the Truth,	إِلَّا مَنْ تَوَلَّىٰ وَ كَفَرَ ۝ ^ط ٢٣

24. Allah will punish him with mighty punishment.	فِيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ ۝ ط
25. Surely, to Us is their Return;	إِنَّ إِلَيْنَا إِيَابَهُمْ ۝ ل
26. Then surely, upon Us is their accountability.	ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ ۝ ع

EXPLANATION AND INTERPRETATION

88.1 INTRODUCTION

Surah Al-Ghashiyah is the narration of the events related to the Doomsday. When it comes it will overshadow everything, Hence the name, Al-Ghashiyah. All the Messengers of Allah gave its tidings. The last of them, Muhammad (صلى الله عليه وآله وسلم) explained all its features in details which are available in the books of Ahadith. This great happening is repeatedly referred in the Holy Quran. It will sound the end of the present order of existence and the beginning of the Hereafter world.

88.2 DOOMSDAY AND HEREAFTER

It begins with the soul searching question;

“Has there reached you the news of the overwhelming, overshadowing event?”

It conveys the extraordinary catastrophic impact of the events of the Doomsday followed by Resurrection. No one can afford to overlook. It is surely to come. Modern science also proves that end of the Universe is a fact. However the question poses another question; If you have come to know of this reality then what are you doing for the Hereafter? *The Messenger of Allah (صلى الله عليه وآله وسلم) told that death of everyone is beginning of his/her doomsday.* No sooner we die; we enter the process of accountability. Therefore, as said already, the most important thing to worry about is; “Are we prepared to meet this overwhelming calamity?”

88.3 FATE OF THE SINNERS

Ayaat 2 and 3 point out some glimpses of the punishment in the Hereafter of those people who had wasted their lives toiling after the temporary worldly gains. They will be ashamed, shambled and weary of their deeds on that day.

“Many faces on that Day will be humbled, downcast, Toiling (under burden of sins) –worn out (due to fear of the pending fate)”.

At the Judgment time, everyone will be given full opportunity to defend himself. We can see from ayat 4, the sinners will be sent to Hell.

“They will meet the Fire blazing ferociously”

Ayaat 5, 6 depict in the symbolic language drinks and food of Hell, and its scorching hot boiling springs and thorny fruits, which the sinful will be made to eat and drink.

“They will be given to drink from a boiling spring They will have no food except a bitter thorny plant, which will neither nourish them, nor satisfy their hunger”.

Just like is the hunger of worldly gains, riches and powers, greedy of them are never satisfied. The more they have, the more crazy they become. This is dangerous sign for the Hereafter. They will be made to pay for the harm he/she had done in lifetime to others.

Narrated Abu Hurairah (Razi Allah Anhu), The Prophet of Allah (صلى الله عليه وآله وسلم) said, “Whosoever has wronged his brother, should ask his pardon (before his death), as in the (Hereafter) there will be neither a Dinar nor a Dirham. (He should secure pardon in this life) before some of his good deeds are taken and paid to his brother, or, if he has done no good deeds, of the bad deeds of his brother are taken to be loaded on him (in the Hereafter) (Sahih Al-Bukhari)

The Messenger of Allah (صلى الله عليه وآله وسلم) also told; “Anybody whose account (record) is questioned (on the Day of Judgment) will surely be punished:” (Sahih Al-Bukhari). He (صلى الله عليه وآله وسلم) further told; “A disbeliever will be brought on the Day of Resurrection and will be asked, “Suppose you had as much as gold as to fill the earth, will you offer it to ransom yourself (from the Hell fire)? He will reply, “Yes”, Then it will be said to him, “You were asked for something easier than that (to join none in worship with Allah, but you refused”. (Sahih Al-Bukhari).

88.4 REWARDS OF JANNAT

Opposite to the disbelievers there are good believers. They are the luckiest people. Their good reward is the blissful life in Jannat. Their happy state is depicted in ayaat 8-10.

“On that Day, there will (also) be some faces, fresh and cheerful, With their efforts, they shall be well pleased, There, they will be in a Lofty Paradise”.

As told by the Messenger of Allah (صلى الله عليه وآله وسلم) pleasures of Jannat mentioned here are only in symbolic language. Actual ones will be unimaginably better.

He informed that Allah Subhana-Hu says, "I have prepared for My righteous slaves (such excellent things) as no eye has seen, no ear has ever heard and nor any mind can think of them" (Sahih Al-Bukhari)

We can imagine from the Hadith; Jannat is not a state of infinite spiritual satisfaction, not a place in some outer planet, but a wonderful parallel world of its own beyond our four dimensional universe. Its rewards are the reflections of the people's good deeds. Ayat 11, mentions one of the special rewards of the Jannat **لَا تَسْمَعُ فِيهَا لَافِيَةً**. **"There they will not hear loose vain talk"**. Indeed nothing is more boring for a civilized intelligent man than the vain loose talk. There they will enjoy the honored company of the most civilized companions.

88.5 KNOWING THE UNKNOWN FROM THE KNOWN

In reality, metaphysical realities of Jannat or Jahannam belong to the unknown domains. Those who may be in doubt, should reflect into great natural phenomena before them. If Allah can do all this why cannot He do that. Surely it is easy for Him to do anything. Ayaat 17-20 of the surah Al-Ghashiyah provide intellectual food for thought to those who may have some mental reservation about the unknown worlds of Jannat and Jahannam. Our understanding of the present world is also based upon the evidence of scientists. Then why not believe in Jannat and Jahannam on the evidence of the Messengers of Allah (عليهم السلام), who were absolutely truthfull people.

"Those (who are in doubt of) the Resurrection don't they look at the camel, how it is created? And at the heaven, how it is raised high? And to the mountains, how they are firmly set? And to the Earth, how its surface is spread out? So remind them, (It is upto them to accept or reject) for you are the one to remind only".

88.6 WONDERS OF CREATIONS

Now let us reflect into the wonders of the creations referred in the above four ayaat, and therefrom, get some idea of the grandeur of our

Creator. The purpose is the same as pointed out in ayat 21 فَذَكِّرْ إِنَّمَا أَنْتَ

مُذَكِّرٌ ﴿١٨﴾ **“So remind them, Indeed you are the one to remind”**. First of all

look near your own environment and think of the camel. أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ

﴿١٩﴾ كَيْفَ خُلِقَتْ ﴿٢٠﴾ It is indeed a unique animal in many ways. It is the ship of the desert, which has served mankind for thousands of years as one of the most important means of transport. It can store water in its belly for days and also can store its food in the form of fat in its hump for weeks. Thus it can go on for days without food and drink. It is also highly intelligent animal, has a keen sense of direction and recognizes his master and helps him in extraordinary ways in time of crisis.

With its height and long neck it can see at distance, eat leaves even from the tree tops and its lips are such that it can manage to pick up food stuff even from thorny bushes. Its milk is cholesterol free, healthy and nourishing. It is useful for man even after it is dead. Its skin is used to make shoes, tents and ornaments, its hair for clothing, and its bones have also variety of uses for human beings. In short, it is one of the most useful animals made to serve the mankind.

Ayat 18 invites man for research into the wondrous creation of Heavens, glittering with trillions of stars. Particularly it invites your

attention to reflect into وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ ﴿١٨﴾ **“And think of the heaven,**

how it has been raised high” It is only the 20th century when as a result of American and European scientific investigations, mankind has understood some of its mysteries. The way force of gravity is holding together billion of heavenly bodies is a mind boggling miracle of creation. It is so big that even if you travel with the speed of light i.e. 300,000 kilometers per second, in any direction, your journey will never come to an end. It comprises billions and trillions of stars and planets and galactic bodies. But it all started out of space nothingness, about fifteen billion years ago. All of it was together as a single mass of infinite density and zero volume. The question before the scientists has been the same as asked in ayat 18 وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ ﴿١٨﴾ **“And think of the heaven, how it has been raised high?”** Science of cosmology is yet to provide answer to this question.

Still it needs to understand; Did this wonderful creation created itself without Creator? Is this great design without a Designer? In spite of its infinite vastness, it obeys the same scientific laws, everywhere. Who framed these laws? Since every effect has a cause. Who is ultimate cause? Indeed Universe is the primary witness to the fact that it has an Ever Living, All-Wise Creator. Its perfection and beauty everywhere reminds one of the perfection of the first cause i.e. its Creator. We have no words to describe His wondrous Reality but to say “Subhan-Allah!”, “Indeed You are Perfect, without any weakness or defect, You are Unique in every respect and there is nothing like unto You.”

In ayaat 19-21 Allah invites our attention to carry out research into the creation of the mountains and the earth.

“And look into the mountains, how they are firmly set, And (reflect into) the Earth, how its surface is spread out? So remind them, for you are the one to remind only”.

With these ayaat we are being advised to go deep in the reality of things, the world around us, particularly the making of mountains and spreading of the crust of earth. How they have been made? Are such wonders of creations mere accidents, or the result of the careful planning and design by some one? Grandeur of each one of them loudly speaks about their Creator. Shall not be that create this wonderful universe out of nothing, able to recreate and bring the dead to life?

Mission before the last of the Messenger of Allah (صلى الله عليه وآله) (وسلم), and through him, of his followers is to remind mankind about their Creator, and reality of their own self, and the reality of the Hereafter.

Order for us is” **“So remind them, you are the one to remind them”**. If they do not heed, you need not be frustrated. You are not charged to oversee them. **لَسْتُ عَلَيْهِمْ بِصَبِيرٍ** Allah will Himself decide about them. If they have any goodness left in them He will guide them to the right path. If they slip deeper into disbelief as told in ayaat 23 and 24, they are destined for the punishment of Hell.

“It is narrated by Abu Musa that the Messenger of Allah (Sallallahu Alaihay Wa-Aalayhe Wasallam) said, “My example of what I have been sent is that of a man sent to some people and said, O people! I have seen the enemy’s army with my own eyes, and I am a plain

Warner; so protect yourselves! Among them is a group of people who obeyed him and fled in the night proceeding steadily till morning (so they escaped, when the army came in the morning). As for the disbelievers, Allah has ruined them completely. So this is the example of that person also who obeys me and follows the Truth which I have brought (Quran and the Sunna) and the example of one who disobeys me and disbelieves the Truth I have brought". (Sahih Al-Bukhari).

88.7 FINAL RETURN, SOME SCIENTIFIC OBSERVATION

No sooner does our worldly life end, process of the Hereafter begins. Hence onward you are on the return journey to your Creator. This is reminded by ayaat 25 and 26. **“Surely to Us is their Final Return, and upon Us is their reckoning”**. At their turn, after death each one is presented before The Supreme Creator. It is now no surprise that scientific researches into the phenomenon of revival after clinical death also report that spirits of the dead ones are presented before a Light Being. In the following we shall reproduce a passage from the book, “Life After Death” by Raymond Moody³⁷ He writes.

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

After a while, he collects himself and becomes more accustomed to his old condition. He notices that he still has a “body”, but one of a very different nature and with very different powers from the physical body he has left behind. Soon after things begin to happen. Others come to meet and to help him. He glimpses the spirits of relatives and friends who have already died, and a loving, warm spirit of a kind he has never encountered before – a Being of Light – appears before him. This Being

37 Raymond Moody, “Life after Death” Covington Georgia Mocking bird U. S. A. – 1976.

asks him questions, non-verbally, to make him evaluate his life and helps him along by showing him a panoramic, instantaneous playback of the major events of his life. At some point he finds himself approaching some sort of barrier or border, apparently representing the limit between Earthly life and the next life. Yet, he finds that he must go back to the Earth, that the time for his death has not yet come. At this point he resists, for by now he is taken up with his experiences in the after life and does not want to return. He is overwhelmed by intense feelings of joy, love, and peace. However, he is reunited with his physical body and lives on.”³⁸

Kenneth Ring³⁹ of the University of Connecticut also interviewed 120 people who had come close to death through illness, accident or suicide attempts. Of those almost half reported experiences which conformed in an obvious way to Moody’s description. Kenneth Ring categorized five stages of the near death experience: “peace, body separation, entering the darkness (or tunnel), seeing the light and entering the light”. Not only did those five stages tend to unfold in order, but the first stage was more common (60 percent of his sample reported peace) and the last least common (10 percent).”

Also for details see “Doomsday and Life After Death”⁴⁰,

38 (Raymond A. Moody, Life after Life (Book) 1975, Covington, Georgia Mockingbird, USA)

39 Kenneth Ring, “Life after Life” University of Connecticut – U. S. A. 1980.

40 Sultan Bashir Mahmood, “Doomsday and Life after Death” Darulhikmat International, Islamabad - 2006

سُورَةُ الْفَجْرِ

SURAH AL-FAJAR

The Holy Quran, Surah 89

Revealed in Makkah, has 30 Ayaat

<p>With the Name of Allah, Ar-Rahmaan, Ar-Raheem.</p>	<p>بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ</p>
<p>1. (Think of), By the (phenomenon of) Fajr;</p>	<p>وَالْفَجْرِ ۝١</p>
<p>2. (Think of), By the ten Nights;</p>	<p>وَلَيَالٍ عَشْرٍ ۝٢</p>
<p>3. (Think of), By the even and the odd;</p>	<p>وَالشَّفْعِ وَالْوَتْرِ ۝٣</p>
<p>4. (Think of) by the Night as it departs;</p>	<p>وَاللَّيْلِ إِذَا يَسِرَّ ۝٤</p>
<p>5. Is there not in these oaths (parables) a great lesson (for a mindful man)?</p>	<p>هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حِجْرٍ ۝٥</p>
<p>6. Have you not seen how your Rabb dealt with the people of Aad?</p>	<p>أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ۝٦</p>
<p>7. Of the (city of) Iram, with lofty pillars,</p>	<p>إِرَمَ ذَاتِ الْعِمَادِ ۝٧</p>
<p>8. The like of whom have never been created in all the lands.</p>	<p>الَّتِي لَمْ يُخْلَقْ مِثْلَهَا فِي الْبِلَادِ ۝٨</p>

9. And (have you not known what Allah did with the people of) Thamood, who hollowed out rocks in the valley?	<p>وَتَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ ٩</p>
10. And what (He did with) the Pharaoh, the owner of stakes (firm of the might)?	<p>وَفِرْعَوْنَ ذِي الْأَوْتَادِ ١٠</p>
11. All those who transgressed beyond limits in their lands.	<p>الَّذِينَ طَغَوْا فِي الْبِلَادِ ١١</p>
12. And all brought about much disorder therein.	<p>فَاكْثَرُوا فِيهَا الْفُسَادَ ١٢</p>
13. So your Rabb let loose on them scourge of different kinds of punishments:	<p>فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ ١٣</p>
14. Surely, your Rabb is Ever Watchfull (on everything).	<p>إِنَّ رَبَّكَ لَبِالْبُرْصَادِ ١٤</p>
15. As for the Man, As his Rabb tries him by giving him honor, and blessings, he says; "My Rabb has honored me" (forgets that it was also a test for him).	<p>فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ ١٥ فَيَقُولُ رَبِّي أَكْرَمَنِ ١٥</p>
16. And when He tries him, by straitening his means of life, he says, "My Rabb has humiliated me" (forgetting that it was also a test for him)!	<p>وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ ١٦ فَيَقُولُ رَبِّي أَهَانَنِ ١٦</p>

17. Nay! (The real reason for your failure in test of life is) that you do not honour the orphan!	<p>كَلَّا بَلْ لَّا تُكْرِمُونَ الْيَتِيمَ ﴿١٤﴾</p>
18. And do not you urge one another in feeding the poor!	<p>وَلَا تَحْضُونَ عَلَىٰ طَعَامِ الْمُسْكِينِ ﴿١٨﴾</p>
19. And you devour the inheritance of others with devouring greed,	<p>وَتَأْكُلُونَ التَّرَاثَ أَكْلًا لَهًّا ﴿١٩﴾</p>
20. And you love wealth with an ardent love of collection.	<p>وَيُحِبُّونَ الْبَالِ حُبًّا جَبًّا ﴿٢٠﴾</p>
21. Nay, (you should not forget the Day) when the earth will be pounded pounding over pounding, (by meteoric)	<p>كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا ﴿٢١﴾</p>
22. And (think of the Day when) your Rabb transcends in Majesty; And angles come rank upon ranks,	<p>وَجَاءَ رَبُّكَ وَالْبَلَكُ صَفًّا صَفًّا ﴿٢٢﴾</p>
23. And Hell shall be brought on that Day within sight. And on that Day Man will recall (his past life) and repent. But how will that repentance avail him then?	<p>وَجَاءَتْ يَوْمَئِذٍ بِجَهَنَّمَ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّىٰ لَهُ الذِّكْرَىٰ ﴿٢٣﴾</p>
24. He will say, "Alas! would that I had sent before me (some good deeds) for this life of mine".	<p>يَقُولُ يَلَيْتَنِي قَدَّمْتُ لِحَيَاتِي ﴿٢٤﴾</p>

25. So, that Day none shall punish as He (Allah) will punish (the sinner),	<p>فِيَوْمٍ ذَٰلِكَ يَعَذِّبُ عَذَابَهُ أَحَدًا ۝٢٥</p>
26. And none shall catch as He shall catch them.	<p>وَلَا يُوْتِقُ وَثَاقَهُ أَحَدًا ۝٢٦</p>
27. (But to the righteous ones, the angels say to him/her at the time of death), O! Nafs-e-Mutmina (The soul that has attained the highest degree of peace)!	<p>يَا أَيَّتُهَا النَّفْسُ الطَّيِّبَةُ ۝٢٧</p>
28. Return unto your Rabb, well pleased (with Him) and well pleasing (unto Him)!	<p>ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَةً ۝٢٨</p>
29. (Then the Man is brought in the presence of their Rab) Who says“So, enter among My (honoured) Servants!”	<p>فَادْخُلِي فِي عِبَادِي ۝٢٩</p>
30. “And (in their company) enter, My Paradise”!	<p>وَادْخُلِي جَنَّتِي ۝٣٠</p>

EXPLANATION AND INTERPRETATION

89.1 INTRODUCTION

Surah Al-Fajr begins with the invitation to ponder into some of the natural phenomena to develop our understanding of the struggle between the Right and the Wrong; and of the purpose of our own lives.

The opening ayat is thought provoking proclamation **وَالْفَجْرِ ۝**
“(Think of) by the (phenomenon of) Fajr”. Al-Fajr (الفجر) means emergence of a new order of existence at the break of the old order. For example, daybreak i.e. “Dawn” is called Fajr because at this time a new day appears from the darkness of night. Similarly break of law and order is also Fajr, and one who breaks law is called Fajjar, In the context of Islam, Al-Fajr is the news of the emergence of peace and progress in the world from the night of darkness of ignorance. The ayat thus gives the tiding about the ultimate success of the Truth and defeat of Falsehood.

The next ayat reminds about ten special sacred Nights. **وَلَيْلٍ عَشْرٍ ۝**
“And by the ten Nights”; It is not specified which of the ten nights; but their importance must be overwhelming. In the Islamic calendar, possibly the first ten Nights of the month of Zul-Hajj i.e the Hajj days, or last ten Nights of Ramadhan. ***About the importance of the ten Nights of Zhul-Hajj, Messenger of Allah (صلى الله عليه وآله وسلم) is reported by Ibn-Abbas to have said; “No good deed done on other days are superior to those done on these days (first ten days; Zhul-Hajj)” (Sahih Al-Bukhari).*** So Ibn Umar and Abu Hurairah used to go out to market saying Takbir (Allah-ho-Akbar) during the first ten days of Zhul-Hajj and people would say Takbir after them. As regards the last ten Nights of the month of Ramdhan, it is generally believed that Lail-tul-Qadar (ليلة القدر) is one of them (please see explanation of sura 97). However, ayat **وَلَيْلٍ عَشْرٍ ۝** may also point out to the first ten Nights of the month of Muharram, when Hazrat Imam Hussain (عليه السلام) the grandson of the Messenger of Allah (صلى الله عليه وآله وسلم) left Makkah in opposition to Yazeed (يزيد) who had usurped power as hereditary king against Islam’s democratic rule of Khilafat. With his entourage of 72 family members he travelled at night and rested at day, till on the Ninth day of Muharram he reached a place now called Karbla. There he was stopped by the forces of Yazeed. On the

following day, 10th of Muharram, 57 Hijra, Yazeedi forces attacked their camps. By the evening of 10th Muharram all of his family members met their martyrdom fighting heroically to keep alive the Islamic principles of good governance. The only male survivor was Zain-ul-Abideen son of Imam Hussain (عليه السلام).

According to some commentators another significance of these ten nights is that Bani-Israel escaped the Pharaoh's tyrannical rule, and also Adam(A.S) was created/banished from heaven, and Judgment day would also be on the 10th of Moharram.

Ayat 3 وَالشَّفْعِ وَالْوَتْرِ ۝ “**And by the even and the odd;**” invites our attention to the importance of mathematical odd and even numbers. Whole of the world can be described by this pair. They are complementary to each other at the same time part of the same reality. Same is the case of the human beings. Physically they may look different but in reality they are the same type, part of the same humanity. In another meaning Ashafae (شفع) means “helper” and Vater (وتر) means “usurper”. Thus humanity consists of the helpers and usurpers at the same time.

Ayat 4 invites us to ponder into the phenomena of passing night.

وَاللَّيْلِ إِذَا يَسْرِ ۝ “**Think of the night as it passes over**” In this parable is the touching reminder of the struggle of the great Prophet (صلي الله عليه) (وآله وسلم). It gives hope that eventually, darkness of ignorance will vanish and Truth will prevail with its shining light. So never lose hope and persevere with patience.

In this respect we have the glorious case history of the Messenger of Allah (صلي الله عليه وآله وسلم). Single handedly, against all the odds, he succeeded against all forces of evil and enlightened the world with the brilliancy of Islam. Today the whole world is witness to this great reality. He has influenced mankind to its best more than any one else. Directly or indirectly, blessings of Islam are visible everywhere, and by the grace of Allah, more and more humanity is joining the Ummah with time.

89.2 CASE HISTORIES OF SOME MISGUIDED NATION AND LESSON FOR MANKIND

With the reminder of these symbols of nature, ayat 5 puts a direct space question to all mankind.

هَلْ فِي ذَلِكَ قَسَمٍ لِّذِي حِجْرٍ ۗ **“Is there not in these oaths (parables great lesson) for the people of wisdom?”** Yes! Indeed they are highly instructive and full of wisdom but, only for the people with the right frame of mind. Unfortunately, they are always in minority. Majority of the human beings are ungrateful transgressors. In this respect following ayaat 6-14 remind about the case histories of some of the mighty arrogants of the past. We can learn a lot from their fate. From the companison of the past history, we can learn to shape our future history.

“Have you not seen how your Rabb dealt with the people of Aad?, Of the (city of) Iram, with lofty pillars. The like of whom have never been created in all the lands. And (have you not known what Allah did with the people of) Thamood, who hollowed out rocks in the valley? And the Pharaoh, the owner of stakes (firm of the might)? They all transgressed beyond limits in their land. And brought about much disorder therein. So your Rabb let loose on them scourge of different kinds of punishments. Surely, your Rabb is watchfull over them”.

One of the rebellious nations were Aad who once lived in the southern part of Arabian Peninsula. They are said to be especially huge in stature and were great civil engineers of their time. They pioneered the pillar structures and made large buildings standing on columns of stones and marbles. Recent archaeological findings under sand-dunes have surprised the scientists about their achievements and their huge physical bodies.

Ayaat 9 and 10 mention about the people of Thamood. They were also great engineers of their times and made houses by creating tunnels in the rocks, chiselled out of stones. **“And (have you not known what Allah did with the people of) Thamood, who hollowed out rocks in the valley?”** Some of their dwellings are still

preserved⁴¹. As they grew in power and prosperity, like the nation of Aad, they also turned rebellious against the Divine Guidance, and indulged in wars, killings and spread corruption in the land. Allah sent prophet Salih for their guidance but they rejected him also. Then, there came the breaking point when their fate was sealed forever by Allah Subhana-Hu.

Similar were the ways of Pharaoh who ruled Egypt As said in ayat 10 they were also a mightly power of their time. **“And the Pharaoh, the owner of stakes (firm of the might)?”** Allah Subhana-Hu sent to them His illustrious prophet Musa (عليه السلام) but they rejected him. Ultimately they were also destroyed.

89.3 WARNING

In these ayaat there is a warning and also a lesson to learn for all nations, particularly the secular civilization of today, whose gods are their “Standard of Living”, nation and their material success and whose ethics are business interests only. They are the modern Aad, Thamood and Pharoes, very proud of their worldly progress and have forgotten Allah, and worship new idols like “living standard”, “per capita income”, “freedom”, “free will,” “enlightenment”, “modernism”, “democracy”, “patriotism” etc.

Ayaat 11 and 12 make it very clear that the worst of the sins are the sins against humanity.

“They all transgressed beyond limits in their cities. And brought about much disorder in the lands”. 89(11-12)

This often happens when a minority of wrongdoers prevail over the majority and commit acts of transgressions, create disorder and spoil the environment and peace.

It is Sunna of Allah that He may not punish people for their disbelief in Him, but when they transgress justice, create disorder and usurp the human rights, then, they cannot escape His wrath. As told in ayaat 13 and 14, intially they are made to suffer many types of punishments and natural clamities as warning. If they learn lesson and repent for their sins they are saved by the Merecy of Allah. If they keep

insisting on their sins, ultimately they are destroyed fully. Unfortunately, present day secular culture like the rebellious people of the past, are not only godless but corrupt also. They create disorder in every field and transgress beyond limits everywhere. They have done irreparable damage to the world environment and indulged in have we caused senseless killing by wars of self interests. Let it be realized, if mankind does not come back to Allah, 21st century will have even more dangerous calamities in stock for it As said in ayat 14. **Lo! Allah is ever watchful you cannot deceive Him.**

89.4 ERROR OF PERCEPTIONS

Unfortunately, man's vision is short-sighted; thus he hardly learns from the history or sees things in the right perspectives. Whereas the fact of the matter is that whatever falls on man, good or bad, is actually an examination paper for her/him. But most people do not take it like that. This is due to the lack of belief in the Hereafter and accountability by Allah. Ayaat 15 and 16 below describe this psyche of man.

“As for man, when his Rabb tests him by giving him honor, and is gracious unto him, he says; “My Rabb has honored me” (forgets that this is test for him/her). And when He tests him, by straitening his means of life, he says, “My Rabb has humiliated me”, (whereas this was also test for him/her”.89(15-16)

Above ayaat teach us to look at things objectively. First of all, we must realize that world is a test place and its provisions are actually the means of trial. Sometimes Allah tries man by giving him in abundance and sometimes by straitening of the means. Thus it is neither a reward from Allah, nor it is His punishment but simply a test to judge us in this world. Our fate is how do we behave and react against them.

Unfortunality, instead of blaming our follies we subscribe our misfortunes to Allah, saying, our Rabb has humiliated us.

But they are wrong. Allah does not wrong anyone. Man's misfortune is due to his ownself. On the other hand when they are blessed with good fortunes, they say, our Rabb has honored us. But they are wrong again. Allah has no favourites.

89.5 FORMULA TO ESCAPE MISFORTUNES AND CURE FOR POVERTY

Ayaat 17 to 20, analyse the real reasons behind the bad luck and adverse circumstances.

“Nay! (Actual reason for your misfortune is), you do not treat the orphan with honor And nor you encourage one another in feeding the poor, And in greed, you devour the inheritance of others with devouring greed, And you love wealth with all your love together”.89(17-20)

Thus primary reason for misfortunes and poverty is that people do not care for the poor. Any society where orphans are neglected, needy are not looked after, hungry are not fed, sick are not attended and “haves” do not care for the “have-nots” that society will stumble and crumble. Internal and external strife and natural calamities, will destroy them.

“So your Rabb will let loose on them scourge of different kinds of punishments”.89(21)

Good or bad fortune is as a result of their treatment of the poor and destitute in their society. Thus cure to the misfortunes lies in caring and sharing with others.

Allah Subhana-Hu multiplies the Charities “Sadqaats” seventy times and even more. The rule is the more you give, the more you get. The Holy Quran repeatedly advises man to help the needy out of that which Allah has given to you. Thus your riches, knowledge, wisdom and powers, it is in your interest if you share with those in need. As has been revealed in ayaat 15-20, the actual cause of the misfortune of a society is in its neglect of the orphans and the needy; being miser in feeding the hungry; usurping rights and property of others; and being greedy in amassing wealth etc. You will find these vices widespread among the so called “under-developed nations”. If Western nations are prosperous today, it is due to good performance of their welfare institutions and poor-help-programs.

Thus formula for progress and prosperity is to “Care and Share” with the poor and thus create institutions for just distribution of wealth.

Particularly important is to look after the orphans. High status of the one who looks after and sustains an orphan is reported by Sahl Bin Saad:

The Messenger of Allah (صلي الله عليه وآله وسلم) said, "I and the person who looks after an orphan and provides for him, will be in Paradise like this, putting his index and middle fingers together" He further said, "He who looks after and works for a widow and for a miskeen (poor and needy) is like a warrior fighting for Allah's Cause." (Sahih Al-Bukhari)

89.6 JUSTICE OF THE HEREAFTER

Whereas ayaat 15-20 describe the worldly consequence of not fulfilling our moral and social responsibilities, ayaat 21-26 describe the consequences in the Hereafter.

"Nay, (How will you feel) when the earth is pounded (by meteors), pounding over pounding. And your Rabb transcends in Majesty and angles come rank upon ranks. And Hell shall be brought near on that Day within sight. And on that Day Man will recall and repent. But how will that repentance avail him then? He will say, "Alas! would that I had sent before me (some good deeds) for this life of mine". So, that Day none can punish as He (Allah) punishes (the sinner). And none shall catch as He will catch".89(21-26)

89.7 DOOMSDAY, THE END OF THE EARTHLY WORLD

Ayat 21 depicts the scenarios of our earthly Doomsday, **كَلَّا إِذَا دُكَّتِ** الأَرْضُ دُكًّا دَكًّا ۝ "Earth will be pounded, pounding over pounding". The scene is like a ball-mill in which the materials get reduced to fine powder. At its Doomsday, the Earth may explode, break apart due to internal explosion, or may be destroyed by the striking of some large meteors from outer space. Pounding over pounding of the Earth may be caused by the repeated strike of the meteors. It may happen, when the sun in its galactic journey enters some region of high density meteors in space.

Whatever reason it may be, the ultimate result is that Earth's surface will be reduced like a plain heap of dust⁴².

89.8 DAY OF JUDGMENT

Doomsday is the first stage towards the Day of Judgment. Ayaat 22-30 give some of the glimpses of the new Universe after Resurrection. Ayat 22 is about the beginning of the Day of Judgment. Metaphorically it depicts the scene of the manifestation of Allah Subhana-Hu, with angels, rank upon rank on the Day of Judgement.

“And your Rabb transcends in majesty, and angles, come rank upon ranks”.89(22)

Mankind from all over the universe will assemble there to receive the result sheet of the test of their previous lives; and consequently, get their rewards and punishments. As described in ayaat 23-26 everyone will recall and repent his/her past life, in fear for the pending fate. Ayat 24 tells that then the, Hell will be brought insight.

“And Hell shall be brought on that Day within sight. And on that Day Man will recall, repent his past life. But how will that repentance avail him then?”

The greatest concern of everyone will be “Alas, would that I had sent before me some good deeds for this life of mine” **يَقُولُ يَلَيْتَنِي قَدَّمْتُ لِحَيَاتِي** ٥٠

Although nothing is hidden from Allah Subhana-Hu, even then each one will be given the chance to explain and defend his/her position also. After the judgment the wicked ones will be made to enter Hell.

“So, that Day none punishes as He (Allah) will punish (the sinner) And none can catch as He shall catch them.”89(25-26)

89.9 SINS THAT TAKE TO JAHANNAM

*As a warning it is narrated by Abu Hurairah
(Razi Allah Anho): The prophet (صلي الله عليه وآله)*

42 Sultan Bashir Mahmood, “Doomsday and Life after Death”, published by the Holy Quran Research Foundation, Islamabad 1987).

(وسلم) said, *“Avoid the seven destructive sins. They are*

- 1. To join others in worship alongwith Allah,*
- 2. To practice sorcery.*
- 3. To kill life which Allah has forbidden except for a just cause,*
- 4. To eat Riba,*
- 5. To usurp orphan’s wealth,*
- 6. To show one’ back to the enemy and fleeing from the battlefield at the time of Jihad and,*
- 7. To accuse the chaste woman.*

(Sahih Al-Bukhari).

“O! Allah we seek Your Refuge from Your Anger, we implore You for the pardon of our sins O! The most Compassionate One, forgive us!”

89.10 WONDERFUL RECEPTION

Against the miserable fate of the sinners, ayaat 27-30, describe the scene of wonderful reception of the devotees of Allah. They were contented with whatever Allah had given them and they used their resources for His Cause heartily. Such contented souls will be honoured with the proud title of “Nafs-e-Mutminna” (نفس مطمئنه), (سبحان الله). (Refer to Surah 75 for various types of Nafs),

“(To the righteous ones, angels of death, on that Day), “O! Nafs-e-Mutmina (The soul that has attained the highest degree of peace). Return unto your Rabb, well pleased and pleasing (unto Him); “Enter in the camping of My honoured Servants. And enter in My Paradise.”89(27-30)

After this wonderful reception by the Rabb of Universe, the blessed ones will be taken to their position and place in Jannat. So they will attain the purpose of their life. “Indeed we are for Allah and to Him is our final Return” انا لله وانا عليه راجعون

To appreciate this wonderful “Return” one should reflect into some of the great events of the creation of Adam (عليه السلام), and how the angels were made to prostrate before him due to his superior knowledge. After this unique honour he (عليه السلام) was made to live in the Jannat but unfortunately, he could not maintain its required discipline. Under the

influence of Shaitaan, he ate the forbidden fruit, thus he had to leave the Jannat to live on Earth in trial and hardship. Allah forgave him but made requalification a necessary condition to regain Jannat. Therefore, now only those who successfully qualify the test of life, will go back to the Jannat. It is indeed a marvellous reunion as described in ayaat 27-30. May Allah include us among His such like devoted servants! Ameen!

سُورَةُ الْبَلَدِ

SURAH AL-BALAD

The Holy Quran, Surah 90

Revealed in Makkah, has 20 Ayaat

With the Name of Allah, Ar-Rahmaan,Ar-Raheem.	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
1. Nay! I swear by this City (Makkah);	لَا أُقْسِمُ بِهَذَا الْبَلَدِ ۙ
2. And (before long) you will be free, (in control of) this City;	وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ ۙ
3. And (I swear) by the begetter (Cause) and that which he begot (Effect);	وَوَالِدٍ وَمَا وَلَدَ ۙ
4. Verily, We have created man in stress, toil and sufferings.	لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ ۙ
5. Does he think—that no one has power (control) over him?	أَيَحْسَبُ أَنْ لَنْ يُقْدِرَ عَلَيْهِ أَحَدٌ ۙ
6. And (boastfully) he says, “I have squandered wealth in abundance!”	يَقُولُ أَهْلَكْتُ مَالًا لُبَدًا ۙ
7. Does he think that no one sees him?	أَيَحْسَبُ أَنْ لَمْ يَرَهُ أَحَدٌ ۙ
8. Did We not make for him two eyes?	أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ ۙ
9. And a tongue and a pair of lips?	وَلِسَانًا وَشَفَتَيْنِ ۙ

10. And showed him the two parting ways (to decide one out of two)?	وَهَدَيْنَاهُ الْجَدَيْنِ ﴿١٠﴾
11. Even then he did not attempt to walk over Aqabah (uphill path of Jannat),	فَلَا اقْتَحَمَ الْعُقَبَةَ ﴿١١﴾
12. And, what will make you understand, what Aqabah is?	وَمَا أَدْرَاكَ مَا الْعُقَبَةُ ﴿١٢﴾
13. (It is) freeing of a neck (captives, bonded Labor, prisoners/slaves etc.)	فَكَرَّبَةً ﴿١٣﴾
14. Or, serving food in the times of hunger,	أَوْ اطْعَمٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ ﴿١٤﴾
15. To the orphan of the near of kin,	يَتِيمًا ذَا مَقْرَبَةٍ ﴿١٥﴾
16. Or to a needy (down) in the dust (helpless/unemployed)	أَوْ مَسْكِينًا ذَا مَتْرَبَةٍ ﴿١٦﴾
17. Then he/she should be of those who believed and enjoined perseverance, and exhorted each other to piety and compassion.	ثُمَّ كَانَ مِنَ الَّذِينَ آمَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالرِّحْمَةِ ﴿١٧﴾
18. Such are the people of the Right Hand Camp.	أُولَئِكَ أَصْحَابُ الْمَيْمَنَةِ ﴿١٨﴾
19. And those who denied Our Signs (Ayaat), They are the people of the Left Hand Camp.	وَالَّذِينَ كَفَرُوا بِآيَاتِنَا هُمْ أَصْحَابُ الْمَشْأَمَةِ ﴿١٩﴾
20. On them will be Fire surrounding all around.	عَلَيْهِمْ نَارٌ مُّوَصَّدَةٌ ﴿٢٠﴾

EXPLANATION AND INTERPRETATION

90.1 INTRODUCTION

Surah Al-Balad holds the promise of success for the true Muslims in this life and the life hereafter. At the time of its revelation the Messenger of Allah (صلى الله عليه وآله وسلم) was under great stress and pressure from the disbelievers of Makkah. They had made life really difficult for Muslims in Makkah, The future also seemed bleak. Eventually, they had to migrate from it in very destitute conditions. In that hopeless state of affairs Allah Subhana-Hu gave His Messagner (PBUH) good tidings as said in Ayaaat 1-2.

“Nay! I swear by this City (Makkah), And (before long) you will be free, in control of this City,”

Disbelievers must had thought it a joke then. But world saw this prophecy fulfilled just within ten years when Makkah was conquered. The surah also reminds Man of the deeds necessary to earn Jannat and is a warning to the people who walk astray path in life.

90.2 MAKKAH–THE UNIQUE CITY

Swearing by Allah in the opening ayat لَا أُقْسِمُ بِهَذَا الْبَلَدِ shows the importance of the City of Makkah. It is not an ordinary thing. On one hand it is a proof of its great spiritual position, on the other hand it also means that Makkah will always keep enjoying a very special place among the human settlements till the Doomsday.

In fact Makkah holds this unique position from the very beginning. It was the first settlement on earth to glorify Allah Subhana-Hu by Adam (عليه السلام) the father of the entire humanity. In the Holy Quran Allah Subhana-Hu has given this City title of “Ummul-Quraa (أم القراء)” which means “Mother of Towns”.This means that human civilization started here; and Arabic is the language of Adam (عليه السلام Alaehis-Salam (A.S)) and his progeny and is the actual mother tongue of humanity. This is the language of Jannat also. Adam and Eve had learnt it there from the angles.It is a miracle that although it grows nothing, yet Makkah has been the throbbing trade centre always. In this regard ayat 28 (57) says, **“Has not Allah established for them a secure Sancturay, to which are**

brought fruits of all kind, a provision for people, but most of them know not". Anyone who has been to Makkah has witnessed this great Truth.

It was destroyed in the deluge of Hazrat Nooh (PBUH), and was rebuilt by Hazrat Ibraheem (Peace Be Upon Him) several thousands year later. Since then it has been the place of pilgrimage for mankind. After the building was ready Ibraheem (عليه السلام), on the order of Allah, from its roof top, called all the people of the world, present and of future generations, to come and perform the pilgrimage of the House of Allah (بيت الله). One can see the acceptance of this prayer by the fact that more and more people come attracted to it everyday since then. On the occasion of the annual pilgrimage the largest gathering of humanity assembles here to acknowledge and glorify their Rabb.

90.3 A GREAT PROPHECY

As said already, at the time of revelation of surah Al-Balad, the Messenger of Allah (صلى الله عليه وآله وسلم) was surrounded by powerful enemies and there was little hope of success of his mission. With his permission many of his followers had already migrated to the neighbouring Abyssinia (Ethiopia) across the sea, to escape the brutalities of the non-believers. He himself was in search of some receptive place. In these circumstances revelation came with the prediction that before long he will be in control of that great city as said in Ayaat 1-2 above.

At the time of its revelation, this prediction must have been taken as a joke by the powerful enemies of Islam who then firmly controlled this City. But it proved a reality within 10 years when the Messenger of Allah (صلى الله عليه وآله وسلم) entered Makkah victorious with his ten thousand devoted followers. Inhabitants of the city who had expelled him earlier, lined in the streets to welcome him. Since then Makkah has remained the principal spiritual centre of Islam. We can say from ayat **وَإِنَّتَ حَلَالٌ بِيَهْدَىٰ إِلَيْكَ**, that it will always remain free City of Islam and never shall fall to infidels (Insha Allah).

90.4 BIRTH IN STRUGGLE

Ayat 3 **وَالِدٍ وَمَا وَلَدٌ** “**And (I swear) by the begetter (Cause) and that which he begot (Effect).**” invites man to think into the complex process of creation and recreation; the law of cause and effect. Begetter is Cause and begotten is its Effect. Both go together. Every action has a reaction and so the chain continues for ever. Allah’s rule of creation is also in pairs. If there is good, there will be bad also and with order there will be disorder also. Hardships and failures are thus the tidings for the comfort and success in future.

“Begetter and that he begets” also reminds that the outcome would depend upon the inputs. If the begetter is the Messenger of Allah (صلى الله عليه وآله وسلم), then what he begets will be splendid also. So it speaks about the greatness of the disciples of the Messenger of Allah (صلى الله عليه وآله وسلم) and the bright future of the Islamic civilization. In general it reveals that output will always depend upon the quality of input. So do your best to get the best results.

90.5 TOIL AND TOIL

The next ayat expresses a universal truth about mankind. **لَقَدْ خَلَقْنَا** **إِنْسَانَ فِي كَبَدٍ** “**Verily, We have created man in stress, toil and sufferings**” They are made to work hard. Thus toils and sufferings are akin to his/her nature than the comforts and laziness. Man is made to bear pain from time of his very birth. It begins with his/her conception in the womb of the mother. How very few out of millions micro sized sperms from the male survive to hatch with the egg of the female. Its journey to the ovary is a hazardous struggle of “toil and hardship” against all possible odds. Then if lucky to reach and find the egg, it grows in saline water of womb, submerged in many layers of darkness. Growth of the baby is not an easy task for the mother either. Then on completion of the appointed period, birth takes place with pool of blood and pain.

Growing up in the worldly life is no less hazardous than a tough fight with the hostile environment. So, life is a test of toils and stresses from the very beginning. It reaches its destiny through hardships and sufferings always. Those who bear them with patience and faith, Allah have great rewards for them here and in the Hereafter. Rasool of Allah is

reported to have told that, Jannat is surrounded by thorny bushes whereas Jahanum by the pleasant looking flowers .

In general the message of ayat 3 and 4 is that success in your life would depend upon your capacity to bear hardships and toils. If you are prepared to suffer for your mission, you will win. Lazy and easy going attitude is a sign of failure only.

90.6 ATTITUDE OF THE MISGUIDED ONES

In its struggle, mankind can be broadly divided into two types, one, who get lost after the worldly gains, and the others who live for the eternal principles. To clarify the matter ayaat 5-7 depict the mental state of the people lost in the race of the short living worldly gains. Their life style is haughty, boastful, squanderous, having no fear of Allah. They are warned by Allah Subhana-hu that

“Does he think—that no one has power over him? And (boastfully) he says, I have squandered wealth in abundance. Does he think that no one sees him?”

The usual attitude of the misguided people is that they believe in free will, and so regard themselves unaccountable to anyone and think themselves justified to do what they like. Neither do they believe in the Day of Judgement in the Hereafter. So they have no permanent moral values. Their religion consists of their likes and dislikes only. If you ask them to spend their wealth for the sake of needy, they will say, “We have earned our wealth through our own powers and shall spend it the way we may like.” On the otherhand they squander their wealth boastfully for their own pleasures.

90.7 ALLAH IS EVER SEEING AND WATCHFUL

Ayat 7 **أَيَحْسَبُ أَنْ لَنْ يَّقْدِرَ عَلَيْهِ أَحَدٌ ۗ** **“Does he think that no one has power over him?”** is a mind shaking reminder for the believers. No doubt, Allah has all power over us and all the time we are under His Watchful Eyes. Therefore no one can escape His justice. He may give you respite a while but finally, each one of us has to pay for our beliefs and deeds. Whatever we do it is in front of His eyes; and moreover, it is also being recorded in details by angels posted over us.

Ayaat 8 and 9 invite us to think into favours of Allah. **وَلِسَانًا وَشَفْتَيْنِ ۗ وَهَدَيْنَاهُ**

التَّجْدِيرِينَ ۗ Think of your own eyes, tongue and lips. Who has made them for you? Will you even then say that the Supreme Creator Himself sees us not and hears us not? If we lack faith in Him, it is because we are ourselves deaf, dumb and blind to our inner light. As said in ayat 10;

وَهَدَيْنَاهُ النَّجْدَيْنِ ۗ Allah has shown man the two parting ways (of good and evil). This is our “Conscience” that keeps us reminding, what is wrong and what is right. Moreover, He has been sending repeatedly one after the other His Messengers to teach Mankind about the wrong and the right. One of these paths goes up to Jannat, the other one goes down to Jahannam. It is for us to choose between them by using our faculties of seeing listening and speaking rightly.

90.8 PATH OF JANNAT

The path to Jannat is the uphill, whereas to Jahannam it is effortless fall. Ayaat 11–16 as below clarify this matter abundantly for Man.

“Yet he did not attempt walk over Aqabah (steep, uphill path of the good) And, what will make you understand, what Aqabah is? (It is) freeing of a neck (captives) from bondage, Or, serving food upon a day of hunger, to the orphan, near of kin, Or to a needy (down) in the dust (in misery)”.

We are being taught here that great achievement of life is in ‘giving’ not taking. It is in sharing not usurping. In this regard the noblest deeds which will take you to Jannat are the fulfilment of Human Rights (حقوق العباد), especially of the needy and destitutes.

- i. Among these also priority one is given to win freedom for others, release them from bondage and slavery, and free people from the forced labour; and contribute to the welfare of the prisoners. From here you can also appreciate the place of freedom fighters and their leadership in the sight of Allah Subhana-Hu.
- ii. Then comes making arrangements to feed the hungry and contribute in poverty elimination. Industrial and agricultural activities to produce food and create jobs are highly appreciable acts of worship in Islam.

- iii. In this list assistance to the orphans and destitute of society, widows, homeless and handicaps gets the top priority.
For the good deeds, the following Hadith is worth remembering:-

It is has been narrated by Abu Dhar (Razi Allah Anhu), I asked the Prophet (صلى الله عليه وآله وسلم) "What is the best deed"? He replied, "To believe in Allah and to fight for His Cause"; I then asked, "What is the best kind of freeing of slaves"? He replied, "The freeing of the most experienced slave and the most beloved by his master". I said, "I cannot afford to do that". He said, "Help the weak or do well for a person who cannot work for himself." I said "I cannot do that" He said, "Refrain from harming others, for this will be registered as a charitable deed for your own good". (Sahih Al-Bukhari)".

90.9 HIGH ACHIEVERS AND LOOSERS

On the basis of their worldly performance, on the Day of Judgment humanity will be divided in two camps, "The Right Hand Camp and The Left Hand Camp". The people of the Right Hand Camp will go to Jannat-the everliving abode of bliss and happiness. The people of the Left Hand Camp will be thrown into the blazing Hell Fire. The following ayaat 19-20 describe who will go where:

And those who denied Our Signs (Ayaat), they are the people of the Left Hand Camp. On them will be Fire vaulted all around".

Personal qualities of the people of Jannat have already been described in ayaat 13-16. But that is not sufficient. As mentioned in ayat 17, **ثُمَّ كَانَ مِنَ الَّذِينَ آمَنُوا وَتَوَّصُوا بِالصَّبْرِ وَتَوَّصُوا بِالْمَرْحَمَةِ ۗ**

Fulfilment of the social obligations is of greater importance. It means that to earn Jannat, besides being a pious person, one must be of the sacrificing type also who prefer others over himself; has patience, and exhort his companions also to be patient, and above all, be very kind to others. As told in ayat 18, people with these qualities shall go to the Right Hand Camp. Whereas, non-believers will be divened to the Left Hand Camp.

Ayat 20 **عَلَيْهِمْ نَارٌ مُّوَصَّدَةٌ ۗ** is a warning sign. In the Jahanam there will be Fire all around. We seek refuge of Allah from His Fire and the company of the dwellers of The Left Hand Camp. Aameen!

سُورَةُ الشَّمْسِ

SURAH ASH-SHAMS

The Holy Quran, Surah 91

Revealed in Makkah, has 15 Ayaat

With the Name of Allah, Ar-Rahmaan, Ar-Raheem.	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
1. (Think of) By the Sun and its brightness;	وَالشَّمْسِ وَضُحَاهَا ۝١
2. And by the Moon, as she follows it (the sun);	وَالْقَمَرِ إِذَا تَلَّهَا ۝٢
3. And the day as it reveals it (the sun's glory);	وَالنَّهَارِ إِذَا جَدَّهَا ۝٣
4. And the night as it conceals it (sun);	وَاللَّيْلِ إِذَا يَغْشَاهَا ۝٤
5. And (think of) By the heaven, and Him who has made it;	وَالسَّمَاءِ وَمَا بَنَاهَا ۝٥
6. And the Earth, and Him who has spread it;	وَالْأَرْضِ وَمَا طَرَاهَا ۝٦
7. And think of the Nafs (Human Self) and the Him who has put it in order!;	وَالنَّفْسِ وَمَا سَوَّاهَا ۝٧
8. Then inspired him with, what is "wrong, And what is right for him";	فَالهَمَّهَا فَجُورَهَا وَتَقْوَاهَا ۝٨

9. He surely succeeded who purified it (his Nafs),	قَدْ أَفْلَحَ مَنْ زَكَّاهَا ٩
10. And he indeed failed, who corrupted it!	وَقَدْ خَابَ مَنْ دَسَّاهَا ١٠
11. Now think over (the case history of the people of) Thamud They denied (the truth) through their rebellious pride.	كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا ١١
12. When the most wicked man among them got up, (to kill the She-camel),	إِذَا نَبَعَتْ أَشْقَاهَا ١٢
13. So The Messenger of Allah told them, "It is a She-Camel of Allah!, And let her drink!"	فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا ١٣
14. So they rejected him, (the prophet) and killed her. Thus their Rabb due to their crimes, destroyed them, Thereafter, levelled them to the ground,	فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ بِذُنُوبِهِمْ فَسَوَّاهَا ١٤
15. And He (Allah) is not afraid of the consequences, what might happen to (non-believers) thereof.	وَلَا يَخَافُ عُقْبَاهَا ١٥

EXPLANATION AND INTERPRETATION

91.1 INTRODUCTION

The title of this surah is Ash-Shams, (الشَّمْسُ) which means “The Sun”. It is a powerful reminder of its grandeur in the heaven; and so, it teaches us to keep the spiritual sun of our souls shining all the time obey Allah and be useful to His creations. Man is urged to ponder into different aspects of nature, the feel the presence and greatness of Allah everywhere.

The fate of those nations who deny the Truth of Allah is illustrated with the case history of the tribe of Thamud. They were a rebellious people and had rejected the teaching of their prophet, Hazrat Salih (Peace be upon him). As a result they were destroyed by Allah’s wrath.

Thus surah Ash-Shams shows us two sides of the coin. It is upto us to choose between the head or the tail. i.e. between the right or the wrong. Successful will be those who choose the right side, destroyed are those who go astray.

91.2 THE WONDER OF SUN

First ayat وَالشَّمْسُ وَضُحَاهَا (Think over) By the Sun and its brightness” focuses man’s attention to research into the working of the Sun and analyze the cause of its light. By now we know through science that it is one of the later generations of the stars and its light and heat is the primary source of energy for every living thing on Earth.

In order to appreciate the grand Design of Allah in the following we shall study in some details about the Sun, which is one of the trillions of stars in the heaven. Ninety three million kilometer away from us, it is a compact mass of very hot gases in plasma state. It is about 1,400,000 kilometers in diameter and about 109 times greater than the Earth’s diameter. It weighs 1.99×10^{30} kilograms i.e. 330,000 times greater than the Earth’s mass. Its inner temperature is nearly fifteen million degrees Kelvin and each second the energy emitted by it is 4×10^{33} ergs. At the rate of one cent per kilowatt hour, we would be paying a billion-billion dollars to keep the Sun going for a single day, which Allah has given us

free. Our existence on earth depends upon it . Even then most of us are thankless.

Its energy is not derived from any fuel like coal, gas or oil, but through nuclear fusion reactions, similar to those which are the source of power in the hydrogen bombs. In this process all types of sub-atomic particles, electromagnetic radiations, heat, light and bursts of energy are produced simultaneously which travel at tremendous velocities to the outer regions of the Sun and from there, shoot in space.

Metaphorically speaking, as Sun is the source of blessings for the physical life on earth, the last of the Messengers of Allah (صلي الله عليه وآله وسلم) is the Sun of Truth in the spiritual world. As sun gives light and warmth to the world, he enlightenes the hearts from the darkness of ignorance. As the survival and growth of all types of life depends upon Sun, so all types of spiritual development is fed by the Noor (Spiritual Light) of Muhammad (صلي الله عليه وآله وسلم).

91.3 RELATIONSHIP OF MOON WITH SUN

Ayat 2 clarifies another fact of nature; **“And the Moon, as she follows it (the Sun).”** In the spiritual planes this ayat refers to the faithful companions of the Messenger of Allah (صلي الله عليه وآله وسلم). Each one of them was the object of shining light derived from the Prophet (صلي الله عليه وآله وسلم), to illuminate the dark spiritual nights of the people of the world.

In the physical world the statement; **“And the Moon as it follows the Sun”** is an important scientific fact whose significance was understood hundred of years after this revelation. Now we know that Moon, and Earth and all other planets follow the Sun in their celestial motions; and also that, the light of Moon is not its own but borrowed from the Sun. Thus Moon follows Sun in all respects. Even its existence is derived from it.

91.4 CYCLE OF DAY AND NIGHT

The next two ayaat 3-4 mention the phenomena of the cyclic occurrence of day and night.

“And the night as it conceals it (sun). And by the day as it reveals it (the sun’s glory)”.

Allah has made the Earth rotate around the Sun on an elliptical orbit in about 365 days. This is the reason of its four seasons. But the Earth is made to rotate around its own axis also. As the earth rotates around its own axis, day rises on areas facing the Sun, and night falls on areas going away from it. Thus light of the day and darkness of the night depend upon the orientation of the Earth with respect to the Sun and are the manifestation of the wonderful Design of Allah Subhana-Hu. Similar orientation is very important to derive our spiritual light. We must keep our souls oriented to the light of the Messenger of Allah (صلي الله عليه وآله وسلم), and remain attached to his true servants for guidance for whom it has been said. **صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ** ۝

91.5 BIRTH OF THE PHYSICAL WORLD

After having introduced us with the solar system and grandeur of the One who has made it, ayaat 5-6 invite us to research into the greater reality of the creation of the heaven and the Earth and with their reference, invite us to reflect into the powers of the Supreme Creator.

“And think of, by the heaven, and Him who has made it And consider the Earth; and Him who has spread it”

Subhan Allah! What a great spiritual and physical message given in few wondrous words of the Holy Quran. A scientific mind immediately sees in them the great event of Big Bang, and therefore creation of heavenly bodies and earth like special planets. There was nothing before the Big Bang, though in this nothingness was present everything. The Holy Quran says, Allah commanded, “Be (كن) and it was there (فيكون). Zero state divided into its constituents of all positives and all negatives matter and anti-matter. What happened is shown in the figure 1 below. Hence is also the answer to the question, what was there before the Universe?, and what will be there after the Universe?, in both cases answer is the same i.e. metaphysical Universe.

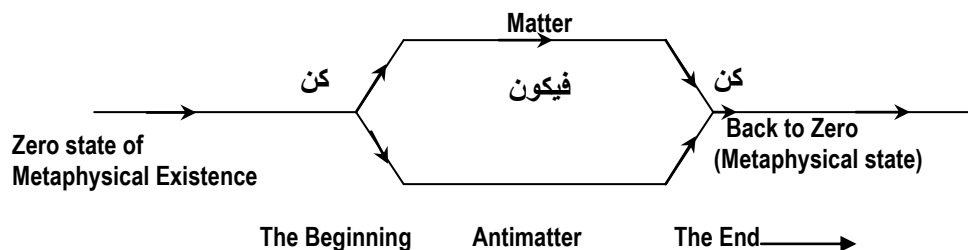


Fig 1: Scenario of the Beginning and the End of Universe

Once created, to release the great pressure of creation, matter and energy of the Big Bang began to expand and cool, resulting into the formation of great heavenly nebulas to give birth to galaxies and stars. Later, by the fusion reactions in the stars, Allah created heavier elements, which spread out after their explosive demise as the supernovas. When this heavier matter got collected, it gave birth to planets like the Earth. When suitably placed in the solar system it became a living planet for us. Subhan Allah; What a Creator!, and what a flawless Design. Indeed, there is no god but Him.

In this great creation phase in parallel to the physical world, Allah also created a metaphysical world. His Rule is to create in pairs 36(36). With action there is reaction, with plus there is minus, with matter there is antimatter. So in parallel to our physical world there is a metaphysical world, the world of spirits, angels, Jinns and other spiritual beings if any. What are they made of? May be they are pure electromagnetic life, may be they live in higher dimensional worlds besides our three dimensional physical world. They may be pure thought machines. Whatever they may be, we don't have words to describe them. But the Holy Quran confirms that they are there. Spiritual reality of everything has its origin in it; from where it descends in the physical world to manifest itself. Ultimately, all go back to the Supreme Creator. (انا لله وانا اليه راجعون)

91.6 MAN-THE SUPREME OF CREATIONS

One of the most wondrous creations of the metaphysical world is Man's Self, created in the image of the Creator Himself. The Quranic teaching points out that objective behind the creation of universe was to create Man. Thus he is not a produce of the universe, but that universe is made for him. Thus Design of everything in it is with reference to Him. Ayat 7 **"And think of the Man's Self and of Him Who put it in order"** describes this great reality.

Human Self (Nafs) is the supreme of all creative activity. It is made on the Image of the Creator and everything else is made for him. Allah Subhana-Hu infused him with His own Self and inspired him with His own knowledge and, thereafter made the angels to bow before him. He granted him the liberty to probe into the question of “how and why”, and gave him the wisdom to put the Heavens and Earth to his service. As said in ayat 8 **فَالْهَمُّهَا فُجُورُهَا وَتَقْوَاهَا** ۞ he was also bestowed with the faculty of choice and knowledge of what is right and what is wrong. Thus he was made custodian (Khalifa) of the universal moral code which we call human values. Messenger of Allah (صلي الله عليه وآله وسلم) explained this through his saying that, **“Every child is born on Islam. It is the parents and society which mould him/her into what he/she becomes later in the life.”**

91.7 SOUL AND THE SELF (ROOH AND NAFS)

What is the difference between Soul and the Self i.e. Rooh (روح) and Nafs (نفس)? In the Holy Quran like in ayat 7 the word Nafs is used for the man’s self. We may understand difference between them with the example that if soul is the seed, then Nafs is like the plant that grows out of it. As the state of the plant depends upon the soil, its preparation, care of the gardener, watering and weather etc; likewise the development of the “Self” depends upon our environment, thoughts, actions and intentions. As mentioned in ayat 8, knowledge of the good and the bad is built in man’s nature. Authority to choose between the good or the bad is also given to him. Growth of “The Self” thus depends upon our own doings. By good deeds the “Self” flourishes and by the bad deeds, it stunts. This is told in ayaat 9-10 **قَدْ أَفْلَحَ مَنْ زَكَّاهَا ۝ وَقَدْ خَابَ مَنْ دَسَّاهَا ۝** He is indeed successful who causes the Nafs to grow through purification; and hse is indeed a failure who causes it to stunt through bad deeds. Impact of bad deed on self is like pollution in the air. When it blocks the sunlight reaching the Earth, plants stop growing. Similarly, when the sins blind the Nafs from the light of guidance from Allah Subhana-Hu, it is spoiled. Relationship between the Soul and the Nafs is shown in the figure 2 and 3 below:-

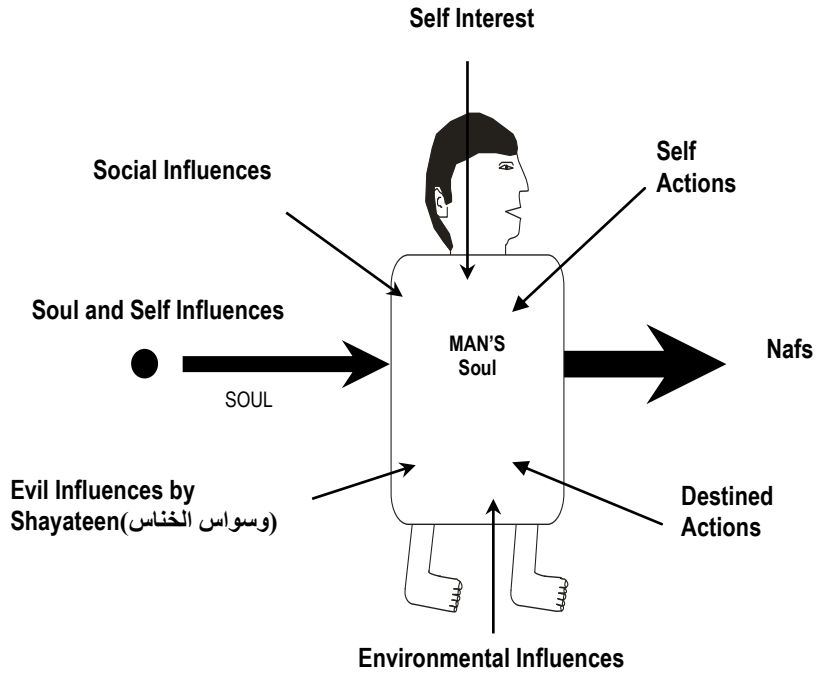


Fig 2: We begin as Soul, And Leave as Nafs

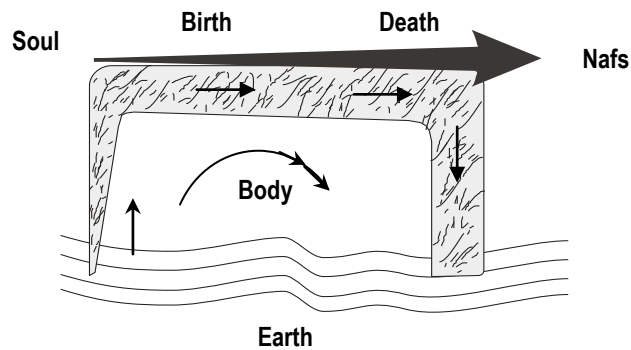


Fig 3: Man's Life, Body from Earth To Earth, Soul goes on becoming Nafs

91.8 CASE HISTORY OF WICKED PEOPLE

Ayaat 11-15, describe the case history of people who corrupted themselves and thus destroyed their spiritual enlightenment. Consequently their worldly progress could not save them from disaster. They rejected the teaching of their prophet Saalih (عليه السلام), denied the righteous way, and so they fell into the hell of this life and the Hell Hereafter same as the fate of every transgressing wicked people.

“And Now consider (the case history of the people of) Thamud They denied (the truth) through their rebellious attitude. When the most wicked man among them got up, (to kill the miraculous She-camel), the Messenger of Allah told them, “It is a She-camel of Allah! So let her drink!” Even then they rejected him, and killed her. So, for that crime, their Rabb doomed them, and levelled them to the ground without any distinction. And He (Allah) is not afraid of the consequences, what might happen to (non-believers) thereof

Thamuds were great herdsmen of their time and prized their animals as their source of wealth. In pursuits of their worldly gain they had denied the universal moral code of Islam and rejected their prophet. To counter their pride for animals, Allah miraculously created for the Prophet an exceptionally beautiful and large She-camel. The Prophet Saalih (عليه السلام) asked his people to allow her to drink from their wells. But they refused to oblige, and in their enmity to Islam, the most wicked person among them went forth to kill her. No one condemned this heinous crime. Thus their approval also made them partners in his sin. At last Allah’s wrath fell on them, and they were destroyed by a catastrophic earthquake.

91.9 APPROVAL OF A SIN MAKES YOU ACCOMPLICE

One of the important lessons from this case history is that if a sin is performed before your eyes and instead of condemning it, you tolerate it, then you become a partner in it.

In this respect the Messenger of Allah (صلي الله عليه وآله وسلم) advised his followers to be very careful. He said; ***“The highest degree of Iman (Faith) is to stop a wrong doing by hand; next is to condemn by tongue, and the lowest degree of faith is to reject it in your heart.***

(Sahih Al-Bukhari) Those who do not even reject sins in their hearts, are classified as hypocrites”.

When a society begins to tolerate crimes; and people stop condemning it, then, its soul becomes sick, bringing with it many types of misfortunes, diseases and punishments. If, even after such warnings, it does not mend its ways then Allah’s wrath falls on it in a big way. First, it suffers frequent bad lucks, small disasters, mutual quarrels, anarchy and epidemics etc as warning signs. and respite to repent. If, even then people do not turn away from their misdeeds then they are caught suddenly by some disastrous calamity and destroyed like the people of Thamud. Present day troubles in the Muslim lands may also be the warning punishments due to their causal attitude to Islam and shameless tolerance of sins. Unfortunately most of them behave like hypocrites.

**O! Allah forgives us for our weaknesses and put us on the Right Path.
We seek your refuge from your wrath. Aameen!**

سُورَةُ اللَّيْلِ

SURAH AL-LAIL

The Holy Quran, Surah 92

Revealed in Makkah; has 21 Ayaat

With the name of Allah, Ar-Rahmaan, Ar-Raheem.	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
1. (Think over) By the Night as it (its darkness) covers (everything);	وَاللَّيْلِ إِذَا مَأْيَعَشَى ۝١
2. And (think over) By the Day as its brightness spreads all-around;	وَالنَّهَارِ إِذَا تَجَلَّى ۝٢
3. And (think over) what He created, the male and the female;	وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَى ۝٣
4. Verily, your efforts are directed towards diverse ends (has different aims and objectives).	إِنَّ سَعْيَكُمْ لَشَتَّى ۝٤
5. So, the one who gave (others in charity), and has been conscious of Allah,	فَأَمَّا مَنْ أَعْطَى وَاتَّقَى ۝٥
6. And in all sincerity testified the Truth,	وَصَدَّقَ بِالْحُسْنَى ۝٦
7. So, We shall facilitate for him the easy way.	فَسَنْيَسِّرُهُ لِلْيُسْرَى ۝٧
8. And for the one who behaved miserly and considered himself Self-sufficient,	وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى ۝٨

9.	And rejected the Truth of the ultimate good (The Divine moral code),	وَ كَذَّبَ بِالْحُسْنَىٰ ۙ ﴿٩﴾
10.	Consequently, We shall facilitate for him the path to misery;	فَسَنِيِّرُهُ لِّلْعُسْرَىٰ ۙ ﴿١٠﴾
11.	His wealth shall not avail him, when he would fall down.	وَمَا يَغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّىٰ ۙ ﴿١١﴾
12.	Behold, it is upon Us, to give the Guidance.	إِنَّ عَلَيْنَا لَلْهُدَىٰ ۙ ﴿١٢﴾
13.	And behold, unto Us is the End and the Beginning.	وَإِنَّ لَنَا لَلْآخِرَةَ وَالْأُولَىٰ ۙ ﴿١٣﴾
14.	So I warn you of Fire, blazing fiercely;	فَأَنْذَرْتُكُمْ نَارًا تَلَظَّىٰ ۙ ﴿١٤﴾
15.	None shall reach it but the most wretched one,	لَا يَصِلُهَا إِلَّا الْإِشْتَقَىٰ ۙ ﴿١٥﴾
16.	He who denied the Truth and turned away (from the Right Path).	الَّذِي كَذَّبَ وَتَوَلَّىٰ ۙ ﴿١٦﴾
17.	And as for the one, who is conscious of Allah will be kept far away from it (Fire of Hell),	وَسَيُجَنَّبُهَا الْأَتْقَىٰ ۙ ﴿١٧﴾
18.	He is the one who spends his wealth in order to increase in self-purification,	الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّىٰ ۙ ﴿١٨﴾
19.	And who seeks not in return favours from anyone,	وَمَا لِأَحَدٍ عِنْدَهُ مِن نِّعْمَةٍ تُجْزَىٰ ۙ ﴿١٩﴾
20.	But only, he longs for the Attention of their Rabb, The Most High;	إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَىٰ ۙ ﴿٢٠﴾
21.	And indeed, he/she shall very soon be pleased and fully satisfied.	وَلَسَوْفَ يَرْضَىٰ ۙ ﴿٢١﴾

EXPLANATION AND INTERPRETATION

92.1 INTRODUCTION

The key message of surah Al-Lail is that man should shun the darkness of falsehood and come to the light of Islam, which has been the religion of all the prophets of Allah. The surah begins with some penetrating thought provoking scientific observations about the physical world to make us understand our spiritual reality. It urges us to think seriously into the contrasting phenomena of Darkness of the night as it covers everything, Light of the day as it brightens everything, Creation into male and female species and Diverse nature of our efforts as said in the Holy Quran Ayaat 1-2 below.

“(And think) By the night as it (its darkness) covers (everything), And (think of) the day as it spreads its brightness (all-around), And (look into) how He has Created male and the female; (Just like these contrasting natural phenomenon) Indeed, your efforts are (also) directed towards diverse ends (has different aims and objectives)”.

As these contrasting realities exist side by side; so do the Islam and the falsehood, the Jannat and the Jahannum, the good and the bad, all are close, side by side. As the cycle of Day and Night is due to the rotation of the Earth on its own axis, so is Man’s own fate. He becomes what he is, due to his own actions around his personality. As darkness of night covers and conceals everything, likewise falsehood if not shun it gradually overtakes everything. As the daylight clears every thing and so does Islam clarifies the right path for you. Follow it to escape the darkness again.

92.2 UNITY IN DIVERSITY

Ayaat 3 and 4 speak about nature of humanity. They are diverse as males and females: with different functions to perform. So their efforts are directed to different ends. But in diversity we must seek for the Unity of purpose, Unity of human race; and Unity of its Creator. Islam provides guidance between diversity and unity. With reference to the Unity of Allah we should look for the overall symmetry in this outwardly asymmetrical world.

92.3 CRITERIA OF THE SUCCESS AND THE FAILURE

As pointed out in ayat 4 efforts of mankind are generally directed to different ends **“Indeed, your efforts are directed towards diverse ends (has different aims and objectives)”**.

By this ayat we are advised to analyze our own efforts. Is our goal of life clear to us and our efforts are directed to achieve this goal? Unfortunately most of us are confused about it. Each one of us is toiling day and night, but since these efforts are dispersed in different directions, much of them cancel each other. On the otherhand, if these efforts are channalized with reference to our Mission, the resultant impact would be great. Islam aims to bring the required order in the life of individuals so that society as a whole becomes more productive by cumulative efforts.

Surah Al Lail in ayat 4 also points out the sensitive issues relating to ones deeds vs. ones intentions. As told by, Rasool of Allah SAW, the deeds are dependent upon ones intentions/neyat. So when someone performs a task with good Neyat for the wellbeing of the people, the ripple effect causes the universe to react in positive manner. However, when a task seemingly noble it may be is performed with a wicked or ill intentions the ripple effect makes everything react in a negative manner. It also points out that no matter how a man performs a task, Allah-Subhan Hu knows all that is within ones heart. Fortunate are the ones who are conscious of Allah and sincere in their intention and do not care for the worldly praise and fame.

In this respect ayaat 5-11 describe two diverse ways; those on the Right Path; ayaat (5-7) and those on the astray path (ayaat 8-11).

“So, he who gave (to others in charity) and is conscious of Allah And in all sincerity testified to the Truth of the ultimate good, We shall facilitate for him the easy way. But as for him who behaves miserly and thinks himself self-sufficient, and rejected the Truth of the ultimate good, Surely, We shall facilitate for him the path to misery, His wealth will not avail him, when he falls down”.

Fundamental qualities of the successful ones, as seen from ayat 4-7 are:-

- i. The spirit of giving, caring and sharing with others,
- ii. Being mindful of one’s duties to Allah

- iii. Have clear vision of the Truth (of the Mission)
- iv. Testify the Truth, be truthful, and sincerely pursue the Mission objectives.

Those who have these qualities, are given the promise **فَسَيِّسْرُهُ لِّئِيسْرِي ۝**

“Surely We shall make smooth for him the path of ease” Imagine a society in which efforts of every individual are directed to giving comforts to others, promote knowledge, spreading love and offering help to each other in the path of Truth, shall misery ever touch it? As revealed in ayat 7, doors of ease, happiness and self-fulfillment will open for them. In this respect importance of caring and sharing with each others is illustrated by the following Ahadith also:

It is narrated by Abu Hurairah (Razi Allah Anhu), Allah’s Messenger (**صلى الله عليه وآله وسلم**) said, **“If some body gives in charity something (even if) equal to a Date from his/her honestly earned money - for nothing ascends to Allah except good - then Allah will hold it in His Right (hand) and bring it up for its owner. (Sahih Al-Bukhari).** He also said, **“Every time two angels come down and one of them says, “O! Allah compensate everyone who spends in Your cause”; and the other says, “O! Allah destroy every miser one.” (Sahih Al-Bukhari).**

In contrast to these successful fortunate people the characteristics of a failed society are described in ayaat 8-10 as below:

- 1. They are miser greedy and holders of wealth.
- 2. They also deny the Truth.
- 3. They are highly self-centered insolent.

These sins are the cancer of the soul. If not cured in the beginning, these spread out rapidly and become incurable. Then they will go on slipping down. As said in ayat 11, then nothing could help them.

“His wealth shall not avail him, when he would fall down”.

How unfortunate, even after such clear warnings from Allah, people do not mend their ways.

92.4 GUIDANCE IS FROM ALLAH ONLY

Fact of the matter is that most people are too weak before Shaitaan. However, if they wish to be on the Right Path, Allah will help

them also. It is His Sunna that He helps those who help themselves. Indeed guidance is from Him only as said in ayaat 12 and 13.

“Behold, indeed it is upon Us, to give the Guidance. And behold, unto Us belongs the End and the Beginning”.

Therefore let us believe in Him and implore for His Guidance. He will then facilitate guidance for us. Otherwise, as implied by ayat 14, we can end into the blazing fire of the Hell, the abode of the wretched one’s. Ayaat 14-16 tell about those who go to Hell ,

“So I warn you of fire, blazing fiercely. None shall reach it but the most wretched one, He who denied the Truth and turned away”.
(May Allah forgive us and guide us in the right path!)

In contrast to the wretched rejecters of the Divine Guidance there are the fortunate devotees of Allah who spend their worldly and spiritual wealth in His cause with the aim to grow in piety and purify their souls for love of Him. They are promised a great reward in this earthly world as well as in the Hereafter. Qualities of these fortunate people are described in ayaat 17-21

“And as for the one, who is conscious of Allah will be kept far away from it (Fire of Hell), They are the ones who spend their wealth for increase in self-purification, And who seek not in their minds favors from anyone, for which a reward is expected in return. But only, they long for the Attention of their Rabb, the Most High. And such people indeed, shall very soon be pleased and fully satisfied”.

Special characteristics of these fortunate people are that they are conscious of Allah and spend their wealth for His love on poor for self purification selflessly. They only desire to seek the attention of their Rabb. The Most High” **اِبْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى** In turn, as said in the last ayat 21 of the sura Al-Lail, their reward is “Absolute Satisfaction”. Soon they shall be pleased and fully satisfied **وَلَسَوْفَ يَرْضَى** what a wonderful reward!

Alas! even after having known the reality of the permanent values of the Hereafter, we waste our lives in the pursuits of temporary worldly gains.

سُورَةُ الضُّحَى

SURAH AD-DHUHA

The Holy Quran, Surah 93

Revealed in Makkah, has 11 Ayaat

With the Name of Allah, Ar-Rahmaan, Ar-Raheem.	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
1. (Think over) By the Shining Forenoon,	وَالضُّحَىٰ ١
2. And by the Night, when it grows dark,	وَاللَّيْلِ إِذَا سَجَىٰ ٢
3. Your Rabb has neither forsaken you; Nor is He displeased with you.	مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ٣
4. And surely the later part (of your life) shall be better for you, than the first part.	وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ ٤
5. And surely, soon your Rabb shall give you; so much that you shall be well pleased.	وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ ٥
6. Did He not find you an orphan, and protected you?	أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ ٦
7. And found you bewildered, so He guided you.	وَوَجَدَكَ ضَالًّا فَهَدَىٰ ٧
8. And found you needy, so He made you self-sufficient.	وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ ٨
9. Therefore, treat not the orphan with harshness,	فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ٩
10. And him that seeks your help, you will rebuke not;	وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ١٠
11. And whatever good is bestowed upon you by your Rabb, you should (in gratitude) proclaim it openly!	وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ١١

EXPLANATION AND INTERPRETATION

93.1 INTRODUCTION

Surah Ad-dhuha was revealed at a time when Messenger of Allah (صلى الله عليه وآله وسلم) was facing tough opposition from the chiefs of Makkah. They had taken Islam as a threat to their traditions and blow to their economy which depended upon the pilgrims of Kaabah. The Prophet (صلى الله عليه وآله وسلم) whom they once considered the most respected and adorned citizen of Makkah and used to address him as Al-Ameen (The Most Trust Worthy), and “As-Sadiq” (The Most Truthful), now he was being rejected and abused by the same very people. They accused him of being a false prophet and persecuted his followers bitterly. In these frustrating circumstances surah Ad-duha was revealed.

93.2 ASSURANCE AND GREAT PREDICTION

The message of surah Ad-duha, i.e “The shining forenoon” is “Never lose hope”. The darkness of night is the breaking news for the dawn of a bright day. Herein is also a prediction about the shining future of Islam. Thus surah begins with reference to the daily phenomenon of the rising forenoon after a brooding night (ayaat 1-2). وَالضُّحَىٰ ۝ وَاللَّيْلِ إِذَا سَجَىٰ ۝
“(Think of) By the shining forenoon, And by the brooding night, when it grows dark.”

The Messenger of Allah (صلى الله عليه وآله وسلم) being a sincere and loyal servant of Allah thought that his failure in persuading people to Islam might be due to his own faults. At times he felt frustrated and dismayed. He was reminded that was not the case at all. Dawn of the day is as a consequence of the darkness of night. In this respect ayat 3 is an assurance from Allah Subhana-Hu to His Messenger for ever. مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ۝ **“Your Rabb has neither forsaken you; Nor is He displeased with you”.**

Thus the Messenger of Allah (صلى الله عليه وآله وسلم) was advised not to be upset of the prevailing difficulties but continue in his Mission undeterred with the hope for a glorious future. The message is universal. As Sunrise and Sunset are two coexisting natural phenomena, successes and setbacks similarly go together. Therefore, difficulties should not discourage you and successes should not distract you. Try, try again. You

will succeed in the end. In this respect ayaat 4-5 carry a great prediction about the glorious future of Islam.

“And surely, the later part of your life shall be better for you, than the first part, And your Rabb shall soon give you, so much that you shall be well pleased”.

In those days of persecution this prediction must have been very difficult to comprehend. But in less than ten years people saw each word of it coming true in front of their own eyes. When difficulties became unbearable, the Messenger of Allah (صلى الله عليه وآله وسلم) along with his followers migrated to Yathrib (Madina-tul-Munnawara), then a small town about 300 miles away from Makkah. But non-believers with their allies did not allow them to rest there also. They attacked Madina repeatedly but each time were defeated at the hands of Muslims. In the 10th year of the Migration (630 CE), after the peaceful conquest of Makkah, Quraish accepted Islam willingly, followed by the rest of the Arabia. That was the beginning of the sweep of Islam in the whole world. Thus the prophecy, **“Surely the later part of your life shall be better for you than the first”**, came true. The world has not seen a person, more successful, more loved one and more adored one than him (صلى الله عليه وآله وسلم).

Since teachings of the Holy Quran is for all times to come, Ayat 4-5 are also glad tidings for all those Muslims who are engaged as the Mission of the Prophet of Allah (صلى الله عليه وآله وسلم) after occasional setbacks ultimately they shall be successful Insha-Allah. As predicted in many Ahadis, the Renaissance of the Muslim Ummah before the final hour is inevitable despite their present miserable condition, branded as terrorist, fundamentalists, and extremists they will be winner in the long run. Islam shall conquer the hearts of the enemies of Muslims and Mankind will be proud to identify itself with Islam with pride. They should continue propagating Islam with patience, future will be better. At the end, Islam would be the dominant and only religion/faith of all the people of the whole world, Insha Allah.

93.3 DESIGN OF ALLAH-YOU DON'T UNDERSTAND

Ayaat 6, 7, 8 assure the Prophet of Allah (صلى الله عليه وآله وسلم) about the future with the reminder of the earlier favours of Allah on him. If Allah has not forsaken him in the most discouraging circumstances earlier, then why should he worry now for the future. He was born orphan, at the age of

six he lost his mother, when eight, his loving grandfather also died. Then he was brought up in the care of his uncle Abu Talib. Ayat 6 is a reminder of this very shaky and uncertain period of his early life.

“Did He not find you an orphan, and protected you?”

As a child to his age, the future prophet was much bigger, much mature and very responsible. Initially, he helped his uncle in grazing goats and later when entering into youth, he started going with his uncle on trade caravans to nearby foreign lands. At 25, a rich lady trader of a very noble family, named Khadija (رضى الله عنها) impressed by his widely known ethical stature and wisdom sent him the proposal for marriage, which he accepted. This gave him economic independence and soon he became a leading merchant of Makkah. So ayaat 6-7 remind him that none of these events were accidents of nature but the Design of His Rabb. So never give in, and never lose hope in Allah. The same is applicable to his followers.

93.4 NEVER GET DISAPPOINTED

From his childhood the future Messenger of Allah was perturbed by the ways of his people but was bewildered, what to do? He hated Idol worship and never participated in pagan rituals. In this context Ayat (7) و

وَجَدَكَ ضَالًّا فَهَدَى ۝ **“Did he not find you bewildered and He gave you**

Guidance” reflects the psychological pressures on his mind before prophethood. Gradually, he withdrew from his business activities also and felt peace in the solitude of a cave called Hira, about 3 kms outside Makkah on the top of a mountain. When he had attained the mature age of 40 he received the first Revelation from the Creator of the worlds. Soon after that he received the command, **“Rise and warn, and glorify the Name of thy Lord” (Sura Al-Mudduthar 1-5)** Thereby all doubts disappeared. He stood up alone to change the world for better, and with Allah’s help in just 23 years accomplished what no one has ever done.

Ayat 7 is a reminder of the great favour of Allah to Him, وَجَدَكَ ضَالًّا فَهَدَى ۝

وَجَدَكَ عَائِلًا فَأَغْنَى ۝ **“And found you bewildered, so He guided you? And found you needy, so He made you selfsufficient?”**

With this glorious case history in mind, the lesson which we may learn from surah Aadduha is “Never lose hope. Allah will never forsake you. If you stand by Allah He will stand by you. Trust in Him and continue the struggle with patience. Insha Allah, your efforts shall not go futile”.

93.5 SOCIAL OBLIGATIONS

Surah Ad-duha ends with the message that favours of Allah should be responded by sharing them with the “Have Nots” especially with the orphans and the needy. It says;

“Therefore, to the orphan, you shall never do wrong. And him that seeks your help, you will never chide. And what is bestowed upon you by your Rabb, you shall proclaim it (in gratitude) openly”.

One must appreciate that as poverty is a test; so is the abundance of riches. It breeds corruption and indifference to the weak. This is the most dangerous spiritual disease with which many people suffer today. Rasool of Allah (صلى الله عليه وآله وسلم) told: ***“The heart of an old man remains young in two respects i.e. his love for the world (the wealth, luxuries and lust) and his greed (for more) (Sahih Al-Bukhari).***

Here is a warning that as we grow old we must direct our hopes and wishes more to the Hereafter. To escape the lust of the world we are advised to be contented with whatever Allah has given to us and spend it on other’s, particularly in looking after the orphans and the poor, in gratitude to Allah. Messenger of Allah (صلى الله عليه وآله وسلم) said, ***“Riches do not mean having a great amount of property, but it is self contentment” (Sahih Al-Bukhari).***

93.6 HOW TO THANK ALLAH’S BLESSINGS

The message of Allah ﷻ **“And what is bestowed upon by your Rabb, respond in gratitude openly.”** is to teach us the ways how to thank our Rabb for His so many blessings upon us.

This means that we should acknowledge the kindness of Allah, heartily, hymn His praises and give Him our thanks openly. It is not for boasting, show off or to impress others but to show your gratitude to Allah only. At the same time, miserly behaviour is also prohibited. Islam teaches humility with dignity. So if you are rich, then eat well, wear well, and live

well, but must not waste and show off. It is obligatory on you to share your good luck with others, especially with orphan's, widows and your less fortunate relatives, friends and the needy, and also by participation in community welfare activities. But avoid extravagance and spendthrift attitude always. Allah does not love the extravagance even in good deeds.

Moreover, ayat 11 also advises us to acknowledge and thank Allah openly in public for whatever the comforts, power or influence, He has bestowed upon us . It is a trust from Him and we are merely its custodian. Out of it we are allowed to satisfy our own needs but have no right to squander it. After fulfilling your own needs, it must be returned to the orphans and "Have Nots" in the society for the propagating the message to the rest of the humanity. That is how we can glorify the Name of our Creator. Simple chanting of the words is not enough. Reward for caring the poor widows and orphans are immense, in deed.

It is narrated by Sahl Bin Saeed, "The Prophet of Allah (صلى الله عليه وآله وسلم) said, ***"My self and the person who looks after an orphan and provides for him, will be in Paradise like this, putting his index and middle fingers together. (Sahih Al-Bukhari)***

Narrated Abu Huraira the Messenger of Allah said, ***"One who looks after a widow or a poor person is like a Mujahid (warrior in the way of Allah) who fights for the cause of Allah; or like him who offers Salat (prayer) all the night and observes Saum (fast) all the day."*** (Sahih Al-Bukhari)

The Messenger of Allah (صلى الله عليه وآله وسلم) is also reported to have said, ***"Be in this world as if you were a stranger in a travel. Thus do not accumulate worldly goods, but spend them on others."*** (Sahih Al-Bukhari)

سُورَةُ الْإِنشِرَاحِ

SURAH ALUM NASHRAH

The Holy Quran, Surah 94

Revealed in Makkah, has 8 Ayaat

With the Name of Allah, Ar-Rahmaan,Ar-Raheem.	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
1. Did We not open for you, your Sadar (Mind)?	أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ۙ
2. And We relieved from you, your burden,	وَوَضَعْنَا عَنْكَ وِزْرَكَ ۙ
3. (The burden) that had weighed down heavily on your back,	الَّذِي أَنْقَضَ ظَهْرَكَ ۙ
4. And We exalted high your esteem.	وَرَفَعْنَا لَكَ ذِكْرَكَ ۙ
5. So, behold, with every hardship, there comes ease:	فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ۙ
6. Surely, with every hardship, there comes ease.	إِنَّ مَعَ الْعُسْرِ يُسْرًا ۙ
7. Therefore, when free (from prophetic labour), then stand firmly (for Allah's worship),	فَإِذَا فَرَغْتَ فَانصَبْ ۙ
8. And let your Rabb be, then your (only) quest.	وَإِلَىٰ رَبِّكَ فَارْغَبْ ۙ

EXPLANATION AND INTERPRETATION

94.1 INTRODUCTION

Surah Alum Nashrah is a reminder of the extreme anxiety of the Messenger of Allah (صلى الله عليه وآله وسلم) in search of Truth before he received Revelation and thereby, Allah's great kindness upon him to relieve him from this burden. In general terms it depicts the state of mind of every truth seeker in the wilderness of ignorance. Besides, it is a message of hope that eventually hardship is followed by ease.

“Behold! With hardship is ease, surely with hardship is ease!”

In those days, Makkah was the hub of idolatry. Quraish, not caring for the monotheism of the Prophet of Ibraheem (PBUH) had become the high priests of Paganism. Even sacred Kaabah built for the worship of Allah Subhana-Hu only, was fitted with 360 idols. Morally, they were also at the lowest ebb. Adultery, robbery and forceful occupation of the property of others were pursuits of pride. Peace was a thing unheard of; and blood feuds were the order of the day. Rest of the Arabia was even worse off. In this pathetic environment the world was waiting for a saviour from Allah to get it out of misery. The Jews, the Christians, the Hindus all believed that he was soon to appear with the Truth from the Supreme Creator to clear the world from the prevailing chaos, and darkness of ignorance.

94.2 BURDEN OF NOT KNOWING

In this wicked atmosphere of vice and corruption there was one man Muhammad (صلى الله عليه وآله وسلم) whom the people called Al-Ameen (The most trustworthy). and As-Sadiq (The most truthful). He was sick and tired of the vices around him but did not know what to do? He loved to worship the True God of Universe, but how? Frustrated, he left his rolling business ventures. Often he would leave the comforts of his happy home and seclude himself from the world in a cave at the top of a hill called Hira, about 3 km outside Makkah. In this solitude he meditated to know the Reality, but even this did not help him much. Thus the burden of frustration became unbearable for him. It is reported, that in frustration he even thought of throwing himself from the hill top (Al-Bukhari). Ayaat 1, 2 & 3 speak of the mental state of the Prophet (صلى الله

(عليه وآله وسلم) in those days, and the relief he experienced after the advent of Revelation.

“Did We not open your Sadar (mind), and relieved you from your burden, (of not knowing) which had weighed heavily on your back?”

94.3 ALL KNOWLEDGE POURED IN

It is in this state of mind , he received the first Revelation from The Creator of the world, **اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ** **“Read! With the Name of your Rabb.... (Sura Alaq)”** Miraculously everything became clear on him. He had seen the Reality. He had got the Mission of his life, (يا ايها الناس قول لا اله الا الله تفلحوا) **“O people! Say, “There is no god but Allah. – You will find Salvation.”** He started preaching the Message he was receiving from the Lord of Universes. **اَلَمْ نَشْرَحْ لَكَ صَدْرَكَ** **“Did we not open your Sadar”** Ayat 1 refers to this great blessing.

The word Sadar, means the “Principal seat of Power”, commonly translated as “president of any establishment”. Some commentators translate it as Heart’, as it is also the principal organ of the body. We take it as the “higher centers of learning of man” i.e. Mind. Thus with the first revealed command “Iqra” i.e. Read”, miraculously all knowledge of Reality was poured in his mind. Thus burden of “not knowing” which was back-breaking for him, was gone. The Creator of the Universes Himself was his Teacher.

94.4 A GLORIOUS MANAGEMENT PRINCIPLE

Ayaat 2-3 **وَوَضَعْنَا عَنَّاكَ وَزُرْنَاكَ** **“And We removed from you your burden that weighed down heavily on your back”** provide the guiding principle for leaders and law makers that **“Don’t burden people”** and take steps to make life easy for them. Also should not make rules and regulations which are difficult to follow”. In this context it is narrated by Anas Bin Maalik (رضى الله عنه) that Messenger of Allah (صلى الله عليه وآله وسلم) advised, **“Make things easy for the people, and do not make things difficult for them and give them glad tidings and do not repel them” (Sahih Al-Bukhari).**

Especially when he used to appoint people in authority he would emphasize to them, to make things easy for the people. ***It is narrated by Abu Burda that the Prophet of Allah (صلى الله عليه وآله وسلم), sent his brother (Abu Musa) and Muadh to Yemen and advised both of them (at the time of their departure) "Make things easy for the people (be kind and lenient) and do not make things difficult for them and do not repel them; And both of you should obey each other."*** (Sahih Al-Bukhari)

94.5 GREAT STRUGGLE AND UNPARALLEL REWARD

In the deliverance of the Message of Allah, the Prophet (صلى الله عليه وآله وسلم) faced intense opposition from idolaters of Arabia. Most of the people who once adored him for his honesty, truthfulness, good judgment and sweet manners, had become his bitter enemies. He and his followers were persecuted mercilessly. But undeterred, they patiently bore with all types of hardships. Ultimately to escape their brutality they had to migrate from the city of their forefathers to Madina 300 miles away from Makkah. But the idolaters did not let them rest there either. With the alliance of the Jews of Madinah they repeatedly attacked them. Finally Allah's help came and enemies of Islam were defeated at their home ground. Then he saw people from all over Arabia storming to Madina to declare their allegiance to Islam. Today at least 1/4th of humanity believes in him as the true Messenger of Allah (صلى الله عليه وآله وسلم). Even the non-believers consider him as the greatest man who has influenced world more than anyone else. His faith is ever expanding and billions get guidance from it daily. Not a second passes, over the globe when at one point or the other, there is not a call declaring: **"I stand witness that there is no God but Allah; -الله- وأشهدون محمدًا رسول الله-"** **"And I stand witness, that Muhammad is the Messenger of Allah"**.

This is the fulfilment of the prediction made in ayat 4 of sura Alam Nashrah. **وَرَفَعْنَا لَكَ ذِكْرَكَ ۝ "And We have exalted high for you, your good name in dignity"**. At the time of its revelation, none could foresee the width and breadth of its meanings. No doubt, it must have been a source of great solace for the Prophet and the early Muslims, but it was difficult to imagine, how would it be possible?

94.6 NATURAL LAW OF SUCCESS

The happy tiding of ayat 4, is followed by the Universal principle of hope as given in ayaat 5 and 6. **“So, behold with every hardship, there comes ease, Indeed, with every hardship, there comes ease”**. To complete the process, Allah Subhana-Hu has also advised in the holy Quran **“Seek help with patience and prayers from Allah”**. This Divine formula of success is to bear hardship with patience, prayers and Trust in Allah. This is the natural law from the Creator and Master of the Universe. Just be patient and have trust in Allah. Darkness of night will give into for the brightness of the day. Hardship is the breaking news of the ease and vice versa. On the other hand, Individuals and nations, who get used to ease and relaxation, eventually hardships become their lot. Children who work hard in the childhood will enjoy in the adulthood; nations who strive hard today will lead tomorrow. Life of the Messenger of Allah (صلى الله عليه وآله وسلم) is the glorious case history of this great truth.

94.7 ALLAH'S LOVE FOR HIS TRUE SERVANTS

Last ayaat 7-8 of surah Alam Nashrah speak about the immense dedication of the Messenger of Allah (صلى الله عليه وآله وسلم) to the Mission assigned to him; and in turn Allah's longing for him.

This is the expression of great love and affection of Allah for His Messenger, who day and night was struggling hard to spread the message of His Creator, inspite of the bitter resistance from the opponents. In this struggle, obviously, he did not have much time for lengthy prayers. In Ayaat 7-8 Allah Subhana-Hu lovingly exhorts him to spare more time for Him also. He says; **“When you are free (from your prophetic labour), devote yourself to Allah's worship, And let your Lord be your Quest”**. All praise to Him, how much He loves His true servants! Indeed love of Allah is the most valuable reward for mujahideen engaged in the struggle to glorify the Name of their Rabb over the Earth. No doubt Jihad (i.e. struggle in the way of Allah) is the highest act of worship of Allah.

94.8 A MUJAHID'S EXPRESSION OF LOVE FOR ALLAH

We can also see from ayaat 7-8 that, however busy we may be in our mission, Salat (صلاة) and Zikr (ذکر) of Allah must get priority in our

schedule. This is why in spite of his highly taxing duties, the Messenger of Allah (صلى الله عليه وآله وسلم) prayed for long hours after mid-night.

It is reported by Ayesha (رضى الله عنها) wife of the Messenger of Allah that the Prophet of Allah (صلى الله عليه وآله وسلم) used to offer Salat-e-Tuhajjid (After midnight prayer) for such a long time that his feet used to swell. Seeing this she asked him, "O! Messenger of Allah! (صلى الله عليه وآله وسلم) "Why do you do so much labour? Have not Allah already forgiven your sins of the past and the future (if any)?" He said, "Should not I love to be a thankful slave (of Allah)?" (Sahih Al-Bukhari).

Thus principal objective of our Nafl (optional) prayers should be to pay our thanks to Allah. A mujahid's expressions of love for his loving Creator is standing long hours of night in prayers before Him asking for the forgiveness of his weakness and imploring for strength to do more in His ways.

Thus following the footsteps of the Messenger of Allah (صلى الله عليه وآله وسلم) and his blessed companions (رضى الله عنهم), the life of every true believer in Allah is spent in constant Remembrance of Allah (Zikr, ذكر), Contemplation into His creation (Fikr, فكر) and Conquest of self Nature (Taskheer, تسخير) (See Figure 1). By (Zikr ذكر) he/she remembers Allah praying for His love and Guidance all the time; by Contemplation (Fikr فكر) he looks into the reality of His creations and plans for himself to fulfil His Design, and by (Taskheer تسخير) he struggles to prove himself vicegerant of Allah. Following diagram shows this integrated approach of every true Muslim.

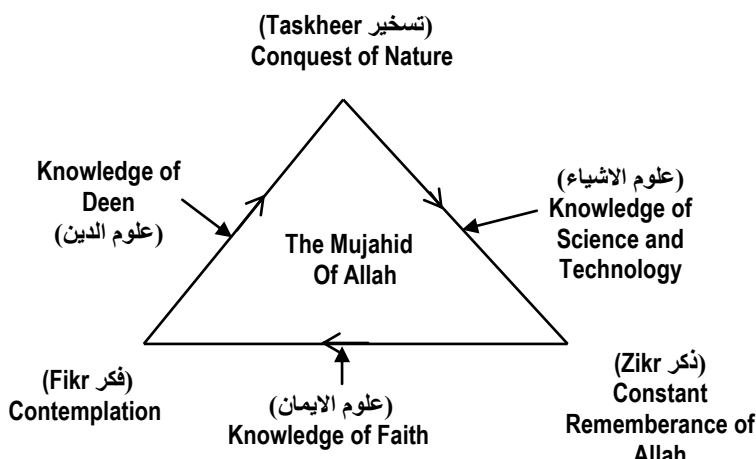


Fig1: Personality Traits of a True Muslim

سُورَةُ التِّينِ

SURAH AT-TEEN

The Holy Quran, Surah 95

Revealed in Makkah, has 08 Ayaat

With the Name of Allah, Ar-Rahmaan, Ar-Raheem.	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
1. (Think of) By the Fig and by the Olive,	وَالتِّينِ وَالزَّيْتُونِ ۝١
2. And by the Mount Sinai,	وَطُورِ سَيْنِينَ ۝٢
3. And by this city of Al-Ameen,	وَهَذَا الْبَلَدِ الْأَمِينِ ۝٣
4. Indeed, We created man in the best of proportions (Design),	لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ۝٤
5. Then We abase him, to the lowest of the low (stage for Test),	ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ۝٥
6. Only such (will pass) who believe (In Allah), and do righteous deeds. Hence for them shall be a never ending reward.	إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ۝٦
7. So what will you deny after this, concerning the Ad-Deen (Islam and the Day of Judgment)?	فَمَا يَكْذِبُكَ بَعْدَ الْبَدِّينِ ۝٧
8. Is not Allah, (The Supreme Ruler over everything) The Judge of the judges?	أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ ۝٨

EXPLANATION AND INTERPRETATION

95.1 INTRODUCTION

Surah At-Teen points out that Allah created Man in the best of Designs. Thus he/she is not at all the result of blind evolution, but specially planned and made creation of the Supreme Creator.

Surah At-Teen reminds man of the two extremes of his stature. On the one hand, his creation is according to the best of design made in the most proportionate way of the best stature, gifted with great physical and spiritual possibilities. On the other hand, when he debases in the evil, he is worse than the animals. Thus angelic and animal qualities are built in his/her at the same time. His test is in choosing the right direction for his/her spiritual development.

Ayat 4 **لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ۝** “**We have indeed created man in the best of proportions (Design)**” also points out that man is not the result of blind evolution, but a especially planned, designed and made creation of the Supreme Creator. Comparative scientific studies of different species also prove that man as a whole is distinct in all respects. What to speak of his/her mental capabilities, even in the physical design he is most versatile and perfect. It could not be better than that.

According to Islam, he is not the evolutionary product of universe, rather universe is created for him. He began his journey in Jannat, but soon failed in the test of its discipline regarding Do or Don't of Jannat . He was forgiven but sent to the Earth with another opportunity to requalify for Jannat. To guide him/her on the right path, Allah has been repeatedly sending His Messengers. Out of these great teachers were Jesus and Moses (peace be upon them) symbolized in ayaat 1-2 by Fig, Olive and Mount of Sinai. Last of all was sent Mohammad (صلى الله عليه وآله وسلم) symbolized by the city of Makkah.(As for the symbol of fig some commentators assign it to the great Teacher Buddah also).

95.2 SYMBOLS OF EXCELLENCE

In this respect the opening ayaat 1-4 are highly thought provoking. Ayaat 1-2 invite us to reflect into the fruit of Fig (Teen) and of Olive (Zaitoon), indeed they are unique and special fruits in the plant kingdom. What more could be said in their praise that the Creator of the

worlds has Himself spoken of them! وَالزَّيْتُونَ وَالرَّيْتُونَ ۝ Fig is not only sweet and tasty but very rich in proteins and minerals and has great nourishment value. Olive is also not only a tasty fruit but very good for the health also. Its oil is cholesterol free. Both of them contain special nutrients for human nourishment and maintenance of good health. For example fig is considered a natural tonic for eyes, stomach and brain and similarly olive oil is excellent against heart, cancer and skin diseases etc.

After Teen and Zaitoon, Allah Subhana-Hu invites our attention to the symbol. Toor-e-Sina “**And by the Mount Sinai,**” وَطُورِ سَيْنِينَ ۝ Toor-e-sena i.e. Mount Sinai has been cradle of civilizations and one of the noblest symbol of Christianity, Judaism and Islam. It has special place in the history of the Prophet Moses, and Prophet Jesus (عليه السلام).

Then ayat 3 وَهَذَا الْبَلَدِ الْأَمِينِ ۝ reminds man of the uniqueness of the city of Makkah with reference to its association with the last Messenger of Allah (صلي الله عليه وآله وسلم). Al-Ameen means the most Trust worthy. It was the title given to Muhammad (صلي الله عليه وآله وسلم) by Quraish of Makkah before he received Revelation.

Role of Makkah in the development of human civilization from very early times has been unparallel. Like mount Sina it has been the centre of adoration for the majority of human beings always. It is the blessed place where Adam (PBUH), the father of all mankind, built the first House on Earth to worship Allah. Later, having been washed away in the Deluge of Nooh (عليه السلام), it was rebuilt by the great prophet Ibraheem (عليه السلام) and his son Ismaeel (عليه السلام) on the original foundations, some 4500 years ago. It is called Kaabah due to its cubical shape. In the Holy Quran Allah Subhana-Hu says, “**Remember when We made the House (The Kaabah of Makkah) a place of resort for mankind, and a place of safety**”. (Surah Al-Baqra ayat 126). Allah also says in the Holy Quran, “**O Prophet inform the (People of the world), I have been commanded only to worship the Rabb of this city, who sanctified it and to whom belongs everything. And I am commanded to be first among Muslims**” 27(91).

After focusing our mind on these four well known Symbols of Excellency, ayaat 4-6, invite us to reflect into our own excellence among the living things.

95.3 A PARALLEL WITH THE 2nd LAW OF THERMODYNAMICS

The natural tendency to fall to the lowest of the low, is the inbuilt nature of man also. According to second law of ThermoDynamics, which states, unless and until checked by some external force, all things have the natural tendency to fall into disorder.

As discussed already Man is indeed the most dignified creation in his stature and design among all the living beings. In fact there is no comparison between him and any other creation in the world. But for testing purpose he is also made mixture of contrasts. On one side he touches the highest of the high, on the other hand the lowest of the low. At occasions he is superior to the angels; but sometimes, he could be worse than the animals. Thus good and the bad are part of his nature. If left at its own, as told in ayat 4, he has the natural tendency to fall down lowest of the low.

“Indeed We created man in the best of Design. Then We abase him,(for test purpose)(only those will pass this test) to the lowest of the low, excepting who believe in (Allah), and do righteous deeds. Hence for them shall be a never ending reward”

95.4 FALL TO THE LOWEST OF THE LOW

Beauty of the splendiddness of his/her design radiates out of every child. But as one grows old, if not checked, due to the pull of earthly attractions, he may slip deep in the dust, lowest of the low. This is like that every free mass has the natural tendency to fall to the centre of Earth. Spiritually the fall quickens due to the excessive greed for earthly goods and lust for power. Jealousy, haughtiness and hatred for others further corrupts the personality. The only safe course is to make Allah as the centre of your attractions. All other centers of attractions, will lead you to your spiritual fall. For example; being self-centered, wealth-centered, beauty-centered, family-centered, work-centered, religion-centered are the negative centers, pull one to the lowest of the low only.

This can be explained by the example of an aeroplane. It travels at great speed provided the upward forward thrust is more than the downward pulling weight otherwise it will sink down under its own weight. Man also under the burden of his lust for the worldly goods, has the tendency to fall down in moral degradation, unless and until he keeps

struggling against his animal instincts by the Right belief (ايمان) and Right actions.

The spiritual explanation of ayaat 4, 5, 6 may be seen in the very origin of Adam (عليه السلام). As revealed in the Holy Quran, he was created on the image of the Creator Himself. What could be better Design than this? He was bestowed with all type of knowledge. Even the angles were asked to prostrate before him. Jannat was his home. But he could not resist enticement of Shaitaan; who made him disobey Allah. Thus his position got reduced to the lowest of the low. After having been forgiven, he along with his progeny was made to stay in the world of spirits (عالم الارواح), from where one by one, they are being sent for the earthly probation to repent and requalify for the lost Jannat. This life is thus the last opportunity for us to prove being worthy of our exalted status (احسن التقويم). Those who fail again, will be destined for the Hell. i.e. abased to the lowest of the low position in it. But those who pass the test of earthly life are requalified to go back to their original home of Jannat. That is the Justice of the Lord of the worlds.

95.5 JUSTICE WILL BE DONE”

Natural Justice also demands that the criminal must pay for his/her crimes. Even if the government may forgive the crime, it is not forgiven by Allah. Justice also requires that innocents not only be acquitted but also compensated for the hardship of that period .The world may neglect him/her but Allah never forgets. In this context the closing ayaat (7- 8) of the sura At-Teen make it clear that man cannot escape from the judgment of Allah.

Emphasis on, **أَلَيْسَ اللَّهُ بِأَحْكَمَ الْحَاكِمِينَ** “**Is not Allah, the judge of judges, (the real Ruler over every thing)?**” should be an eye opener for every thoughtful person. Yes, Indeed He is! It is up to Him to Judge, and enforces His decision. He is the Absolute Master of every thing. لا حول ولا **(قوة الا بالله) There is no authority’, no power except Allah.**

In the ayat **أَلَيْسَ اللَّهُ بِأَحْكَمَ الْحَاكِمِينَ** there is a lesson for us that we should go on working on the right way without caring for the credit. People recognize or may not recognize but “**Judge of Judges**” will definitely reward what is due to us.

سُورَةُ الْعَلَقِ

SURAH AL-ALAQ

The Holy Quran, Surah 96

Revealed in Makkah, has 19 Ayaat

With the Name of Allah, Ar-Rahmaan, Ar-Raheem	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
1. Read! with the Name of your Rabb, Who created (everything).	اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾
2. He (also) created Man from Alaq. (process of joining together)	خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿٢﴾
3. Read! and your Rabb is the Most Bountiful,	اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ﴿٣﴾
4. Who taught (Man writing) by the (use of) Pen,	الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٤﴾
5. Taught Man that which he knew not.	عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ﴿٥﴾
6. Nay, indeed, man would transgress all limits,	كَلَّا إِنَّ الْإِنْسَانَ لِكَيْفَىٰ ﴿٦﴾
7. If he considered himself (mistakenly) to be self-sufficient.	أَنْ رَّاهُ اسْتَعْفَىٰ ﴿٧﴾
8. (Whereas) Fact of the matter is that unto your Rabb is the Final Return.	إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ ﴿٨﴾
9. Have you seen of the one who prevents?	أَرَأَيْتَ الَّذِي يَنْهَىٰ ﴿٩﴾
10. To a servant (of Allah), when he prays?	عَبْدًا إِذَا صَلَّىٰ ﴿١٠﴾
11. Did you see if he is on the Right Guidance (from Allah)?	أَرَأَيْتَ إِنْ كَانَ عَلَى الْهُدَىٰ ﴿١١﴾

12. Or he enjoined true piety (with the feeling) of fear and love of Rabb)?	أَوْ أَمَرَ بِالتَّقْوَىٰ ۖ ﴿١٢﴾
13. Did you see him is the one who denied (the truth) and turned away?	أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّىٰ ۖ ﴿١٣﴾
14. Does he, know not that Allah sees (what he does)?	أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَىٰ ۖ ﴿١٤﴾
15. Nay! If he desists not, We shall drag him down by the forelock, (forehead),	كَلَّا لَئِنْ لَّمْ يَنْتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ ۖ ﴿١٥﴾
16. A lying, sinful forelock (forehead)!	نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ ۖ ﴿١٦﴾
17. So let him call (for help), his comrades:	فَلْيَدْعُ نَادِيَهُ ۖ ﴿١٧﴾
18. We too shall soon call out the guards of Hell (to deal with him)!	سَنَدْعُ الزَّبَانِيَةَ ۖ ﴿١٨﴾
19. Nay! (O! believers) indeed, obey not him (the rebel of Allah) And prostrate yourself (in adoration before your Rabb) only; And draw nearer (to Him).	كَلَّا ۖ لَا تَطِعهُ وَاسْجُدْ وَ اقْتَرِبْ ۖ ﴿١٩﴾

EXPLANATION AND INTERPRETATION

96.1 INTRODUCTION

Surah Al-Alaq refers to the greatest event of human history, the advent of Muhammad (صلى الله عليه وآله وسلم) as the last Messenger of Allah towards the entire Mankind for all times to come. The first five ayaat of this surah are the very “First Revelation” received by the Messenger of Allah, (صلى الله عليه وآله وسلم) the beginning of new world order. This great event took place in the year 610 AD, almost 600 years after Prophet Jesus Christ (عليه السلام).

96.2 DAWN OF THE NEW ERA OF ENLIGHTENMENT

It was the middle of a night in the month of Ramadhan. As usual the Messenger of Allah (صلى الله عليه وآله وسلم) was in deep contemplation of the Absolute Reality in the cave Hira at the mountain top about 3 km outside Makkah. He saw a Light-Being on the horizon. He was the arch angel Gibraeel, who is assigned the job to bring Allah’s Revelation to His prophets. The angel gradually approached to him nearer and nearer;; **“Read! with the name of Your Rabb...Who created” Created man from Alaq...”** **اِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ** The Command of “Iqra” obviously means that it was not asking to repeat the words of Revelation after the angel, but actually to read them from writings before him.

The Messenger of Allah was surprised and terrified to see the Angel and then on the command to read. He replied, “I am not a reader” (ما انا بقارى). The Angel commanded again (اقرا) “Read” although the Prophet (صلى الله عليه وآله وسلم) was an unlettered man till then. Then the Angel himself read the full statement before him.

“Read! with the Name of your Rabb, Who created (everything). He created mankind from Alaq. (by the process of joining together) Read! and your Rabb is the Most Bountiful, Who taught (Man) by the (use of) Pen, Taught Man that which he knew not”.

However, the Prophet (PBUH) again expressed his inability to read, by saying (ما انا بقارى). “I am not a reader”. The angel squeezed him in his arms and asked for the third time to read:

96.3 NEW WORLD ORDER

When the angel said for the third time “Read” - - - the miracle took place. The Prophet (صلى الله عليه وآله وسلم) could read everything in the Book of Nature (ام الكتاب). The next moment, he was the most learned man of Allah – for all times. Suddenly, all knowledge shined on the heart of the Messenger of Allah (صلى الله عليه وآله وسلم). He could read the Revelation of Allah all around; He was given to understand the power of Reading. He was made to understand the reality of the Self which leads one to the Reality of the Creator. He was assigned to illuminate the world with the Noor of the Revelation equipped with a Book and Power of the pen. Thus set the new tone for the future of mankind.

Thus began the new world order based upon “Knowledge, powered by the engine of the Pen and the Book”. Henceforth the art of reading and writing, search and research into nature, were to become the hallmark of the nascent Islamic civilization, the slogan of ‘IQRA’ “Read and Read”.

Importance attached to this command by the Messenger of Allah (صلى الله عليه وآله وسلم) is apparent from the fact that after victory in the battle of Badar, when 72 enemy soldiers were made prisoner of war, he decided for ransom for their release either ten camels or a prisoner may teach Ten Muslim children, the art of reading and writing. This was done at the time when the nascent Muslim community badly needed material resources to meet their civil and defence needs. Note the high fee paid i.e, the price of ten camels for each child. At today’s rates, it is more than US \$ 20000. From this moment onward, for almost over a thousand years, followers of Islam were the international teachers in the spiritual as well as the material sciences. They laid the foundation of modern spirit of research and discovery. Alas! Today, Muslims have become themselves alien to this great legacy of their great religion. They hardly “Read”

96.4 DETAILS OF THE HAPPENING

Details of the happening at the mount “Hira”, on the occasion of the first Revelation are available in the books of Ahadith and Seera. A brief summary of this is being given in the following.

It has been narrated by Ayesha (رضى الله عنها) the wife of the Messenger of Allah (صلى الله عليه وآله وسلم): she says, “The Commencement of the

process of revelation to the Messenger of Allah began with true dreams, for he never had a dream but turned out to be true and clear as the bright daylight. Then the love of seclusion was blessed on him, so he used to go to the seclusion of the cave of Hira where he used to worship (Allah alone) continuously for many nights before returning to his family to take necessary provisions for further stay. Till one day he received the Revelation while he was in the cave Hira. An angel came to him and asked him to "Read". The Messenger of Allah (صلى الله عليه وآله وسلم) replied; "I do not know how to read" The prophet (صلى الله عليه وآله وسلم) said, "At this the angel held me (forcefully) and pressed me so hard that I felt distressed". He then released me and again asked me to read and I replied, "I don't know how to read" Thereupon he pressed me a second time till I felt distressed, and then he released me and again asked me to "Read", and I replied, "I do not know how to read". Thereupon the angel held me third time and pressed me till I felt distressed (could not bear it any more), and then he released me; and again asked "Read, and I read." The Allah's "Messenger (صلى الله عليه وآله وسلم) returned home with his heart severely beating; and his muscles between his neck and shoulders were trembling till he came upon Khadija (رضى الله عنه) and said, "Cover me!" She covered him, till his fear was over; and after that he asked Khadija, "O! khadija, "O Khadija! What is wrong with me? I am afraid that something bad might happen to me" Then he told her all that had happened. (Sahih Al-Bukhari)

Hazrat Ayesha (رضى الله عنها), further narrates that: (After the terrifying experience of the first Revelation) Khadija (رضى الله عنها) the wife of the prophet (صلى الله عليه وآله وسلم) took him to Warqa Bin Naufal, the son of Khadija's paternal uncle. Warqa who had become Christian, used to write some portions of the Injeel (Gospel) in Arabic as much as Allah wished him to write. Then he was an old man and had lost his eyesight. Khadija (رضى الله عنها) said (to Warqa)! "O my cousin! listen to what your nephew has to say, "Warqa said, "O my nephew! what have you seen? The Prophet (صلى الله عليه وآله وسلم) then described whatever he had seen. Warqa said, "This is the same angel Jibril (Gabriel) who was sent to Musa (عليه السلام). I wish I were young or could live" when people will drive you out of this city or said other words. Allah's Messenger (صلى الله عليه وآله وسلم) asked, "Will people drive me out". He replied, "Anyone who came with something similar to what you have brought was treated with hostility. If I were to remain alive till that

day then I would support you strongly". But after a short while Warqa died. (Sahih Al-Bukhari)

96.5 FIVE FUNDAMENTALS FOR SALVATION

It is important to note that the very first Revelation of the Holy Quran referred to the following five subjects of great importance to the human civilization.

- (1) Importance of Reading, which includes learning all skills and means of preserving information and knowledge of Nature, Allah has created.
- (2) Belief in Allah as the One and the only One Rabb of the Universe.
- (3) Understanding the reality of Man himself, which includes research into spiritual, physical, biological and genetics sciences.
- (4) Recognition of the importance of pen and thus honour the writers, as the developers and preservers of knowledge.
- (5) Discovering knowledge of the unknown which means continuous scientific research to know the Creator by knowing His Creations.

Thus the direction for the future of mankind was pointed out in the first five ayaat of the Revelation of Allah to Muhammad (صلی اللہ علیہ وآلہ وسلم). It meant that in future only those nations will prosper and get salvation who excel in these five fundamentals.

96.6 ALAQ (علق) AND CREATION OF MAN

The first Revelation, besides "the order to "Read" also stressed about the need of understanding of the creation of Man from Alaq علق. It was said in ayat 2 **حَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۚ** "He created Man from Alaq i.e the process of joining together".

It is the wonderful scientific description about the secret of our own creation. The word Alaq علق, in its roots means the process of linking together. Arabic and Urdu words متعلقہ، متعلق، معلق etc. originate from the same root, all signifying some sort of joining together. In the case of the birth of Man it thus signifies the linking of the sperm of father with the egg of the mother. Thus a new life begins by a chain reaction of creation and then of their linking of cells with cells at the rapid rate of over million

times daily. At this speed just in three to four weeks, embryo grows into leech like clot. Since it is due to linking of cells it is called Alaq (علق). Birth of man thus begins with the relationship of closeness between a Man and a Woman and later by the inter linking of sperm and egg; and then chain reaction of creation of cells at joining together create human embryo. We may learn lesson from it that later in life also for a happy life we must keep our social bonds clean and clear.

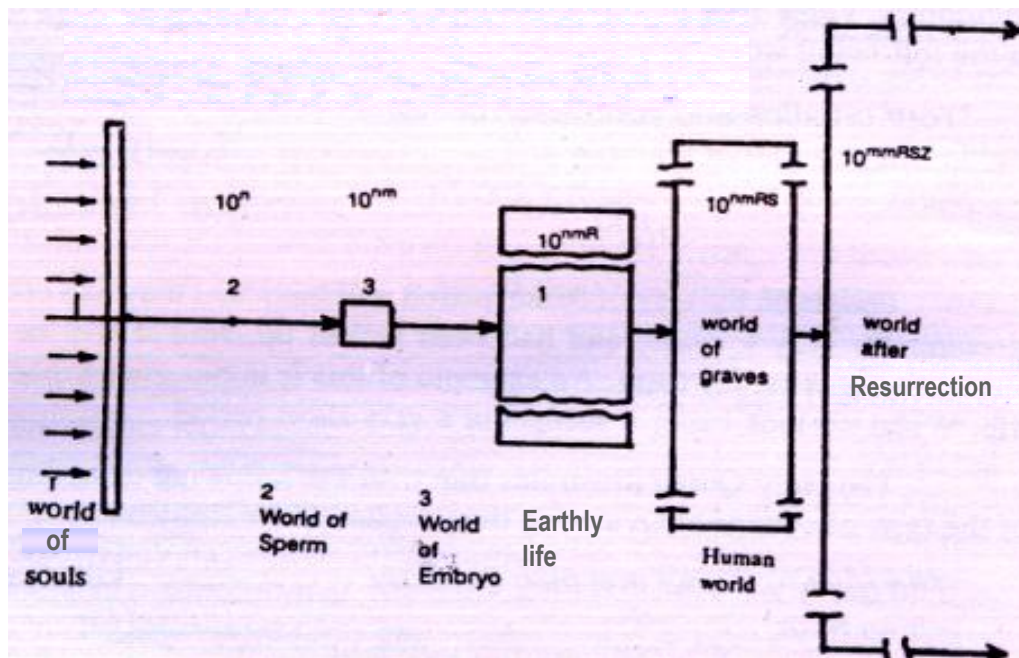


Fig 1: Creation of Man

96.7 BEWARE OF TRANSGRESSION

After focusing our attention on the fundamentals of our own reality and the importance of the instruments of knowledge, following ayaat 6 and 7 of the surah Al-Alaq highlight some negative aspects of Man's character. Here is also a warning to the Man, that transgression will be the greatest threat to this new civilization.

"Nay, Indeed, man would transgress all bounds, (limits) if he considered himself self-sufficient"

Modern Western civilization is a typical case history of these two ayaat. It suffers with the euphoria of transgression and false impression of free will. Thus secular philosophy has taken Man far away from his spiritual reality, as well as from his Creator. Its stress on, "Free will" has made people cross over all bounds of humanity, spiritual as well as worldly codes. Thus their technical developments instead of adding to the peace and happiness in the world, have brought with them worst destruction through the invention of weapons of mass destruction and ruthless pollution of environment. To come out of this self-destructive situation, the revelation in ayat 8 reminds mankind to come back to their Creator.

إِنَّ إِلَىٰ رَبِّكَ الرَّجْعِيُّ ۝ **"Surely to your Rabb is the final return"**. It is in the highest interest of Man that instead of meeting Allah after death, he should come back to Him while living. For that Islam teaches mankind that purpose of knowledge should be to develop better understanding of our own position in the Time – Space continuum, and thereby, focus on the purpose of our creation. This is the only way of true happiness and unending success. The Holy Quran is the Road Map of this life.

96.8 PERSECUTION BY THE OPPONENTS OF THE TRUTH

As soon as Muhammad (صلى الله عليه وآله وسلم) started preaching about his Prophetic Mission, the people of Makkah, even some of his close relatives became his bitter enemies. They were threatened by the monotheism of Islam because their whole socio-political structure was based upon polytheism and the Quraish were the high priests of this religion.

Ayaat 9-11 speak about the struggle which took place after the first Revelation. Those who were on the right path, and enjoined piety were bitterly persecuted.

"Have you seen the one who prevents? To a servant of Allah, when he prays? Did you see if he (who is forbidden) is on the guidance (from Allah)?"

The opponents of the Prophet of Allah (صلى الله عليه وآله وسلم), put all types of hurdles in his way to stop him from fulfilling his great mission. He was prevented from praying in the the Holy Kaabah. Their leader Umar bin Hasham famous as Abu Jahl due to his obstinate behaviour, did not hesitate

even from physical torture to stop him from prayers. Not only they, rejected him but slandered him with baseless allegations. But unabated the Prophet of Allah (صلى الله عليه وآله وسلم) continued preaching the Truth at all levels to anyone who came across. The central point of his message is stated in ayat

12. **Or he enjoined true piety of fear and love of Rabb, اَوْ اَمَرَ بِالْتَّقْوَىٰ** ٥. But the opponent, like Abu Jahl had no regard to the high moral stand of the believers, their piety and their love and fear of Allah. They, though professed belief in Allah, but denied life after death and accountability of deeds. So Allah did not matter much to them, had no regard for him. They were obstinate and ruthless in their opposition to Islam. Ayaat 13-14 throw some light on their attitude اَرءَيْتَ اِنْ كَذَّبَ وَتَوَلَّىٰ ٥ اَلَمْ يَعْلَمْ بِاَنَّ اللّٰهَ يَرِىٰ ٥ **“Have you not seen the one who denies (the truth) and turns away? Does he, know not that Allah sees (what he does)?”**

The, attitude of the opponents of Truth has not changed a bit since last 1400 years. They still oppose Islam and the believers without regard to reason or morality; and they will continue with their clash of civilization as long as you profess Islam.

96.9 TYRANNY SHALL END IN DISGRACE

To counter their aggression, injustice and hatred to Islam, the message of ayaat 14-18 is to stand up against tyranny and ignorance. You will be opposed and persecuted. However, in the end truth will win over falsehood. So endure, as the Messenger of Allah (صلى الله عليه وآله وسلم) endured. Allah Subhana-Hu is always at the back of His Mujahdeen. It is assured by ayat 14. اَلَمْ يَعْلَمْ بِاَنَّ اللّٰهَ يَرِىٰ ٥ **“Does he know not that Allah sees (all)?”** Everything is under His Eye. Every good and bad act is being watched and recorded by Him. If the opponents of truth seem successful for a while it is to test the upholders of the Truth. Allah gives them time to mend and repent. But in the end, as warned in ayaat 15-18, they will have no helper. They will be disgraced in this life and in the life hereafter.

“Nay! If he desists not, We will merely drag him down by the forelock. A lying, sinful (forehead). Then let him call (for help) his comrades. We too shall call out the guards of Hell (forces of punishment to deal with him)”.

Thus falsehood cannot stand before the Truth for long, If we do not give in, ultimately the Truth will win and falsehood will fail. Indeed falsehood is destined to fail. Thus opponents of Truth will be, Inshallah disgraced in this life also but their real misfortune would start after their worldly death. Then the opponents of truth will be dragged into disgrace of hell, pulled by forelocks because of their lying and sinful foreheads.

Ayat 16 **نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ** ١٦, “A lying, sinful forelock”, may also mean that effects of lies and sins are printed on the forehead of a man which people with insight can recognize also. Anyway, the ultimate resort of the opponents of Truth will be Hell. As said in ayat 17, **فَلْيَنْعُوا نَادِيَهُ** ١٧ there they will call for their comrades for help but it will be of no avail. If they try to get out of Hell, guards on it will push them back.

96.10 PROSTRATE AND GET CLOSER

The last ayat 19, advises Man, if you wish to escape from the fate of the sinful then do not obey them and keep your heart and soul focused on Allah Subhana-Hu to whom is our final return. The advice is very comprehensive and clear. **“And indeed obey not him (the opponents of Islam), And prostrate yourself in adoration before your Rabb only. And thus get closer (to Him)”** **كَلَّا لَا تُطَعُّهُ وَاسْجُدْ وَاقْتَرِبْ** ١٩

“To get closer to Allah”, is the supreme purpose of life of every true Muslim. However, before that we must reject the transgressors (Taghoot). First step to enter Islam starts with it as we first declare (لا اله الا الله) “There is no god”. After this denial of falsehood, then without any confusion we announce (الا لله) “Except Allah” with this clear declaration our journey towards Allah begins. How close we can reach? There is no limit. Formula given in ayat 19, **وَاسْجُدْ وَاقْتَرِبْ** ١٩, **“Prostrate and get closer”** means that our nearness (قرب) to Allah is proportional to our submission to Him. Truly when we place our forehead on ground before our Creator in repentance and gratitude, we begin to feel the taste of His Presence. Though we do the same in the daily five times prayers, but unfortunately for most of us that has become a ritual only. Whereas to get closer to Allah, our Salat must be performed with devotion and love with the feeling of gratitude to Him; and the resolve to shun away the evil and adopt the Righteous way.

سُورَةُ الْقَدْرِ

SURAH AL-QADR

The Holy Quran, Surah 97

Revealed in Makkah, has 5 Ayaat

<p>With the Name of Allah, Ar-Rahmaan, Ar-Raheem.</p>	<p>بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ</p>
<p>1. Indeed, We sent that down (the Holy Quran) in the Laila-tul-Qadr (A night of the great value):</p>	<p>إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿١﴾</p>
<p>2. And what shall make you understand, what Laila-Tul-Qadr is?</p>	<p>وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ﴿٢﴾</p>
<p>3. Laila-tul-Qadr! It is better than a thousand months.</p>	<p>لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ﴿٣﴾</p>
<p>4. Therein descend in that (Night) the angels and the Rooh, with the permission of their Raab—with all Decrees (Amr):</p>	<p>تَنْزِيلُ الْمَلَكِ وَالرُّوحِ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ ﴿٤﴾</p>
<p>5. Peace!....., It is, till the break of dawn.</p>	<p>سَلَامٌ فَهِيَ حَتَّىٰ مَطَلَعِ الْفَجْرِ ﴿٥﴾</p>

EXPLANATION AND INTERPRETATION

97.1 INTRODUCTION

Surah Al-Qadr deals with some of the great realities of the metaphysical worlds. It speaks about a blessed Night in which the Holy Quran was released from the higher spiritual planes to the lower ones. From there onward it was gradually revealed on Muhammad (صلى الله عليه وآله وسلم) according to the needs of his Prophetic Mission, in the next 23 years. As an example, we may say that it was like the releasing of a document by the Government after which information contained therein may be passed over to the public on the need basis by the concerned authorities. We may also understand it in these days with the release of information on internet. It is first fed to a super computer from where it is accessed by the users on demand at their computer terminals.

After release of the Holy Quran to the lower spiritual planes, the angel Jibraeel (عليه السلام) was assigned with the task of revealing it to the last Messenger of Allah (صلى الله عليه وآله وسلم) according to the Divine plan.

The name Laila-tul-Qadr means the “Night of great value” or the “Night of Destiny”, because it is on this night when the Destiny of mankind rose to new heights with the advent of the Holy Quran. In the Divine plan its value is more than 1000 months. One should appreciate that unique honor given to this night is because of its being the Birthnight of the Holy Quran. Keeping this in mind, reflect into the level of the honor of the man who would adopt the Holy Quran as his/her guiding criteria and live accordingly.

97.2 BACKGROUND

Before his Prophetic Mission, Messenger of Allah (صلى الله عليه وآله وسلم) had lived in Makkah a quiet life. For his good manners, sound judgment, honesty and truthfulness, people gave him the titles of “Al-Ameen” (الامين) and “Al-Sadiq” (الصادق). “The Most Honest”, and The Most Truthful”. He was descendent of the prophet Ibraheem (عليه السلام) and came from the tribe of Quraish. In those days they were the high priests of paganisms and worshipped idols as gods. The Holy Kaabah itself housed 360 idols. Muhammad (صلى الله عليه وآله وسلم) hated idolatry since his childhood and never took part in pagan rites. As he passed 30, he felt

peace in seclusion of a cave at the top of a hill called Hira about 3 kilometres outside Makkah. It is here, that on the Night of Destiny (ليلة القدر), in the month of Ramdhan, first time in his life he saw on the horizon a Light Being. It was Angel Jibraeel (عليه السلام). He revealed upon him the first five ayaat of surah Al-Alaq. (For details, please see surah Al-Alaq), and thus the process of the Divine Revelation started.

97.3 SIGNIFICANCE OF THE IMPORTANT TIMES

Important events make the time of their occurrence important also. Same is the case with Laila-tul-Qadr. It is the honored night as the Holy Quran was released from the highest spiritual planes to the lower ones for onward revelation to the earthly world on that night. To make us realize its importance the Creator of the Universe after having told; **“We descended it (The Holy Quran) on Laila-tul-Qadr, puts the question, “And, What shall make you understand, what Laila-tul-Qadr is?”**

وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ۗ

The Holy Quran has been revealed in two stages; first was on the Laila-tul-Qadr; when all of it, complete, was descended from Loh-e-Mahfooz to the earthly spiritual plane. Then from thereon through the media of Jibraeel (عليه السلام) it was revealed on Muhammad (صلى الله عليه وآله وسلم) ayat by ayat in the next 23 years for the guidance of mankind. (Fig 1)

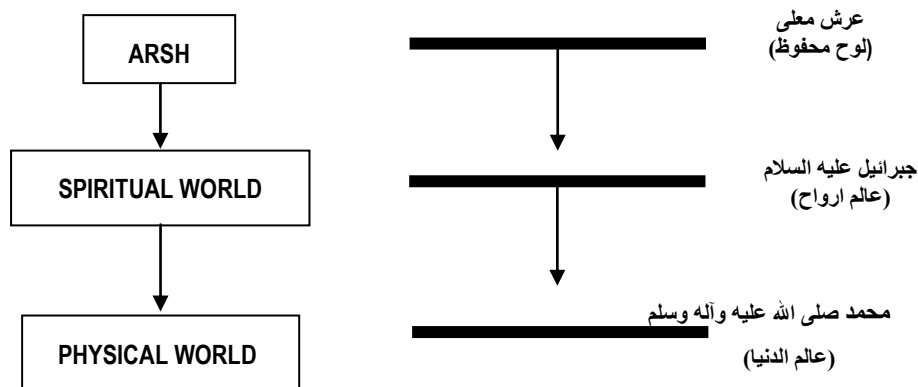


Fig 1: Two Stage Revelation of the Holy Quran

97.4 RELATIVE IMPORTANCE OF TIME AND SPACE

The event of the issuance of the Holy Quran to the earthly spiritual plane has made that night very special. Thus it is called Laila-tul-Qadr. As revealed in ayat 3 **“In its importance it is better than 1000 months”**.

خَيْرٌ مِّنْ أَلْفِ شَهْرٍ Taking a month on average of 30 days, its blessed importance is more than 30,000 normal days. Therefore value of any good deed performed on this night will be 30000 times of its normal Sawaab. The Spiritual journey of 1000 months can be covered in this single night only. Two-point Salat will bring reward of 60000 points. Remembering Allah one time will be as if you have remembered Him 30000 times.

From here we can also derive the corollary that importance of a given time is relative to the event assigned to it. On this logic one should also appreciate the significance of the birthday of the last of the Messenger of Allah (صلى الله عليه وآله وسلم); or of the Hajj days, and other sacred occasions of Islam. You can also judge it from the statement of Allah Subhana-Hu in the Holy Quran about some of His chosen prophets, **“May peace be on the Day they were born”**. It has become special in the spiritual world due to the birth of a particular prophet on that day.

Same is true for the significance of a place. It is also reference to the event that took place on it. In turn, importance of a deed is relative to the place where it was performed. For example, one salat performed in Bait-Ullah is 100000 times in reward, whereas in Masjid-e-Nabwi, it is 50000 times. On the relative scale same must be true to other holy places associated with the life of the true servants of Allah (والله اعلم). Thus there is no point in disputing over the importance of the birthday of the last Messenger of Allah (صلى الله عليه وآله وسلم) or celebratory on that Day, provided one remains within the domain of ‘Shariat’.

97.5 WHICH NIGHT IS LAILA-TUL-QADR?

Due to 30000 times reward factor of Laila-tul-Qadr, naturally everyone is keen to know, “When shall it fall?” Hazrat Ayesha (Razi Allah Anha) narrates that Messenger of Allah said, **“Search for the night of Qadr in the odd nights of the last ten nights of Ramadhan” (Sahih Al-Bukhari)**. Besides, from a Hadith narrated by Saeed Al-Khudri (Razi Allah Anho), it appears that one of the signs of Laila-tul-Qadr may be rain or slight drizzle in the morning of that night. **Messenger of Allah is reported to have said, “Whoever was in Aitquaff should stay in**

Aitquaff for the last ten days of Ramadhan, for I was informed of the date of the Night of Qadr, but I have been caused to forget it. (In the dream) I saw myself prostrating in mud and water in the morning of that night.” So look for it in the last ten nights and in the odd ones of them”. Saeed Al-Khudri (Razi Allah Anho) states that it rained that night (i.e. 21st of Ramadhan) and roof of the mosque dripped as it was made of leaf stalks of date palm. He says, “I saw with my own eyes marks of mud and water in the forehead of the prophet (صلى الله عليه وآله وسلم) in the morning of twenty first” (Sahih Al-Bukhari)

97.6 RECOGNITION OF LAILA-TUL-QADR

It should be noted that Laila-tul-Qadr follows the lunar calendar. Thus over 36 years it rotates through all the days of the year. Since round the globe it takes 24 hours to complete the one cycle of day and night, so every part of earth will experience this blessed night at different times. However, if we take that the Hadiths quoted above relate to Madina-tul-Munawara only, then in the search of Laila-tul-Qadr count of the nights of Ramadhan should be according to Madni Time”. In that case it will mean that for the search of Laila-tul-Qadr, our reference of odd or even nights should be Madina-Tul-Mannawra.

Anyway to recognize this glorious night, following clues may be helpful.

- 1) Most likely it is one of the nights of the last ten days of Ramadhan, preferably one of the odd nights i.e. 21st, 23rd, 25th, 27th, 29th. (However, Even nights cannot be ruled out absolutely).
 - 2) It may be associated with cloudy sky, some drizzle or rain also, particularly in the morning.
 - 3) The morning of the following day will be hazy, and sun rays will not be that penetrating.
 - 4) As pointed out in ayat 5,-“Peace it is, till the rising of Dawn”. **سَلَامٌ تَدْرِي** حَتَّىٰ مَطَافِ الْفَجْرِ ۝
- a very special significance of that night is the feeling of natural peace and happiness.

Those awake on that night would experience a special sense of spiritual enlightenment and peace. And if you are asleep, you will have especially peaceful deep sleep. Also due to the peaceful state of mind keeping awake on that Night is rather difficult. However, if you are lucky

to be awake, do not look for any physical experimental evidence but concentrate upon your spiritual development by Du'wa, Zikr and Salat for Allah and Darood on His Messenger (صلى الله عليه وآله وسلم). Experience of Laila-tul-Qadr is not something physical but a unique rare spiritual one.

97.7 AITQUAFF

Aitquaff is to stay and confine one self within the boundaries of the Mosque. Thus cut off from the normal worldly routine is to remain busy in the meditation, offering prayers and study of the Holy Quran etc.

It was the practice of the Messenger of Allah, (May peace and blessings of Allah be upon him) that he always spent the month of Ramadhan in Aitquaff, at least the last Ten days. It is narrated by Ayesha (رضى الله عنها) ***“With the start of the last ten days of Ramadhan, the prophet (صلى الله عليه وآله وسلم) used to tighten his waist belt and used to keep awake all the nights and perform Salat (prayer) and also used to keep his family awake for the Salat” (Sahih Al-Bukhari).*** Since the spiritual rewards of this single night are tremendous, almost one full life time spent in prayers, piety and good deeds, we should also preferably do the same. With this intention, even the sleep time is full of rewards.

It is also the best time for review of our lives and repentance about our sins, faults and weaknesses; and thus seeking the forgiveness of Allah with the firm resolve to improve in future.

97.8 DESCENDING OF THE DESTINY

Ayat 4 highlights another great spiritual feature of Laila-tul-Qadr, **“There in it the Angels and the Rooh descend by the leave of their Rabb with all Decrees.”** تَنْزِيلُ الْمَلَائِكَةِ وَالرُّوحِ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ ۗ This means that events are predestined by Allah i.e. they are first created in the spiritual domain from where they are released to appear in the physical world. On Laila-tul-Qadr the angels and the Rooh descend down with them to earthly world with the leave of Allah. (Rooh in its meanings is a class of great spiritual beings which may include especially honored angels and souls of the truly blessed servants of Allah).

Angels and spirits are integral part of the spiritual worlds, and perform duties assigned to them by Allah Subhana-Hu. Descending of angels and Rooh with the events at Physical plane on Laila-tul-Qadr may

also mean that once every year, spiritual worlds come closest to the physical world on Laila-tul-Qadr.

As for as whether the world is “pre-programmed and predestined”, or not, in the early 20th century when secularism was at its peak, the West jealously preached doctrine of ‘Absolute Free Will’ However, situation has changed a lot in the late 20th century. Modern researches in the Parapsychology, particularly about the behaviour of identical twins, role of genes, science of dreams, study of the near death experiences, phenomena of Extra Sensory Perceptions, (ESP etc.) generally point out that events may be really predestined. One may say that they first appear in metaphysical dimensions, and later from thereon are released in the physical world to be experienced by mankind^{43,44,45}. Thus man does not create events but only reacts to them. Destiny is pre-programmed; our free-will is limited to our reaction to it. Good reaction will produce good reward and bad reaction will produce ugly results. An example of it is reflection of light from any surface. Incident ray depend upon the source and reflected ray on the type to surface of reflection. (Fig 2).

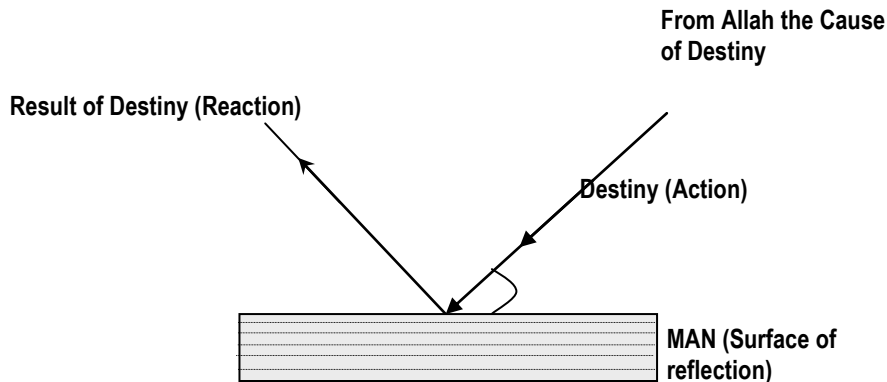


Fig 2: Concept of destiny and Resultant life

43 Sultan Bashir Mahmood, “Cosmology and Human Destiny, with Reference to Sunspots”

44 Sultan Bashir Mahmood, “Doomsday and Life after Death”

45 Sultan Bashir Mahmood, “Mavraa i.e. Beyond Physics”

سُورَةُ الْبَيِّنَةِ

SURAH AL-BAIYYINAH

The Holy Quran, Surah 98

Revealed in Madina, has 8 Ayaat

<p>With the Name of Allah, Ar-Rahmaan, Ar-Raheem.</p>	<p>بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ</p>
<p>1. Those among the people of the Book who denied (the Truth); and those who made partners with Allah, (used to offer excuses) that, they would not abandon (their false beliefs) until there would come to them the Clear Evidence (of Truth),</p>	<p>لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفِكِينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ ۝١</p>
<p>2. A Messenger from Allah, reciting to them pure and holy pages (of the Revelation from Allah):</p>	<p>رَسُولٌ مِّنَ اللَّهِ يَتْلُو صُحُفًا مُّطَهَّرَةً ۝٢</p>
<p>3. Wherein there are Eternal Discourses (Ordinances ever true).</p>	<p>فِيهَا كُتِبَ قَيِّمَةٌ ۝٣</p>
<p>4. And (Alas!) those who had been given the Book (Jews and Christians) differed not but after that there had come to them the Clear Evidence (The Messenger of Allah (صلي الله عليه وآله وسلم) and the Holy Quran).</p>	<p>وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَةُ ۝٤</p>

<p>5. And they were commanded not but to worship Allah only, being devoted in faith for Him, being straight and sincere, and to establish prayers, and to pay the Poor-due (Zakat). And (remember) that is the infallible True Religion.</p>	<p>وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَ ذَلِكَ دِينُ الْقِيَمَةِ ۝</p>
<p>6. Indeed those who (despite the clear Evidence) disbelieve (in Islam and Muhammad (صلي الله عليه وآله (ووسلم among the People of the Book and the polytheists, they will dwell forever in the fire of Hell. They are the worst of all creatures.</p>	<p>إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَ الْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا ۖ أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ ۝</p>
<p>7. Indeed, those who have believed (In the Islam and Muhammad (صلي الله عليه وآله (ووسلم), and do righteous deeds, they are the best of all creatures.</p>	<p>إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ۝</p>
<p>8. Their reward is with their Rabb, Gardens of perpetual Bliss, beneath which streams flow. They shall dwell therein forever. Allah is pleased with them, and they are pleased with Him. That is (reward) for him, who fears his Rabb.</p>	<p>جَزَاءُ هُمْ عِنْدَ رَبِّهِمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۖ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۖ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ ۝</p>

EXPLANATION AND INTERPRETATION

98.1 INTRODUCTION

Before the advent of the Messenger of Allah (صلي الله عليه وآله وسلم), earlier revealed Books had been corrupted through revision after revision by the priestly classes to suit, their interpretation of self interest. Consequently, their followers had gone astray from the real teachings of their prophets. Everywhere humanity had degraded morally to the lowest of the low. On the overall, as per the historian Prof. Gibbon⁴⁶, “People all over the world were thoroughly corrupt, civilization built on old religions was tattered everywhere, and people waited for the Saviour whose advent had been predicted by the earlier prophets”. Each group believed that he will bring victory of its religion over others. In these circumstances many people were waiting for the new revealed Guidance from Allah. Even the polytheists and the pagans offered excuses for their wrong doings. The opening ayat 1 of sura Al-Baiyyinah describes this state of mind.

“Those among the people of the Book who denied (their Book) and those who made partners with Allah, (offered excuses) that, they were not going to abandon (their beliefs) until there would come to them the Clear Evidence of Truth”.

98.2 ADVENT OF MUHAMMAD (صلي الله عليه وآله وسلم)

In this situation according to the predictions made by their prophets, scholars of different religious sects were waiting for the last Messenger of Allah (صلي الله عليه وآله وسلم). For example, the Jewish group were waiting for the Saviour, as Hazrat Musa (عليه السلام) had said, “Thy Lord, Thy God will raise up unto thee a prophet from among of thy brethren” {the Arabs who were cousin brothers to Bani Israeel} like unto me; unto him ye shall believe”⁴⁷. Similarly Jesus (Peace Be Upon Him) had also told his followers about the coming of “The Comforter” after him and

46 Gibbon, “History of the World”

47 (Deut XVIII – 15 quoted by Abdullah Yousaf Ali) The Holy Quran Text Translation of Commentary’

advised them to believe in him⁴⁸. One is surprised to see many references to the Last Messenger of Allah in the Hindu scriptures also⁴⁹. It is also the proof of their claim that such books were also once revealed on the true prophets of Allah in india: However, all groups were under the false notion that when the Promised Messiah comes, he will work for the glory of their religion only.

At last, when the Promised Messenger of Allah came and gave call to Islam, most of the people of Arabia, Pagans, Jews and the Christians specially, refused to believe in him. Priestly classes to safeguard their own vested interests led the opposition and so divided the people in rival groups. Their irresponsible attitude is lamented in ayat 4

“And those who had been given the Book did not differ, but after there came to them the Clear Evidence of Truth”.

They refused to acknowledge the promised Messenger of Allah (صلي الله عليه وآله وسلم), because they were not really seeking the Truth, but glory of their own concocted religions only, to gain some worldly power for them. Thus when he began to preach the True Religion of Islam they felt threatened, and so opposed him tooth and nail. Whereas the opposition of the polytheists was understandable, but most unfortunate behaviour was of the Jewish and Christian priests. They not only denied him but also supported polytheists; and spearheaded the debate to create doubts about the Truth of the new Revelation. Unfortunately, they have not stopped their filthy propaganda even after more than 1400 years. Foolishly, they still wait for Messiah of their own kind.

98.3 BLESSINGS OF ISLAM

As for the polytheists, some of them were lucky to reject idolatry and accepted Islam. A few among the Jews and Christians, also accepted the Truth but majority remained stuck to their distorted faiths. However, Islam over the period has greatly influenced reformation movements in Christendom. Emergence of different movements such as Protestantism, French Revolution and Communism etc. were as a result of reaction

48 (John XIV – 16; XV 26 and XVI 27, Abdullah Yousaf Ali) The Holy Quran Text Translation of Commentary'

49 Dr. Waid Purkash, Kalki Otar and Muhammad, the Messenger of Allah (صلي الله عليه وآله وسلم), Book, published Paryag University India.

against the established Roman Catholics Church. So far so, that Hindus are also now apologetic to polytheism and their caste system. Off shoot religious movements like the Sikhism and Bhagthi were also born consequent to the influence of Islam on Hinduism. Ayat 4 quoted above, predicted this type of turbulence in the already established religions.

No surprise that most of the polytheists have departed from their old insistence on polytheism, and many of them, if not accepted Islam have modified their stance. But unfortunately majority of the so called Jews and Christians have hardened in their attitude against the true religion of Allah. Their enmity is not for their love of Musa (Moses) or Jesus (peace be upon them), but for the jealousy to Islam by their priestly classes.

98.4 THE INFALLIBLE TRUE RELIGION

Ayat 5 reminds mankind that Islam is not a new creed but culmination of the religions of all true prophets of Allah before Muhammad (صلي الله عليه وآله وسلم). It is the infallible true religion for all mankind of all the times **وَذَلِكَ دِينُ الْقَيِّمَةِ**. Its salient features, as described in ayat 5, are the same what was taught by the earlier prophets to their nations,

“They had commanded not but to worship Allah only, with devotion in faith for Him only, being straight and sincere in religion, And to establish regular prayers, and to pay the Poor-due (Zakat). This is the universal True Religion ever right”

Islam is thus the pure and straight religion of all the Messengers of Allah (peace be upon them), which means;

1. We must fulfil the rights of our Creator, First of which to worship none else but Him and Him only, with full devotion and sincerity.
2. At the individual and community level establish proper institutions (mosques and schools) to organize regular prayers to worship Him collectively.
3. Have faith in all the earlier Messengers of Allah, and respect their religions and religious books.

4. Accept Muhammad (صلي الله عليه وآله وسلم) as the last Messenger of Allah, on whom the religion of Islam was completed; There will be no prophet of Allah after him. He is the final Role Model forever.
5. Must care for the human rights; particularly pay the Poor-due (zakat) to the needy, and look after the destitute in your society.
6. The Holy Quran is the clear proof, Evidence and Road Map of this religion.

98.5 THE WORST OF ALL CREATURES

After advent of the Saviour with the Clear Proofs of Truth, there remains no excuse for anyone not to believe in him. Prophet Muhammad (صلي الله عليه وآله وسلم) also made it clear, leaving no ambiguity, when he said: ***“By Him in whose hand is Muhammad’s soul, there is none amongst the Jews and Christians who hears about me and then dies without believing in the Message with which I have been sent, but he will be from the dwellers of the (Hell) Fire”.*** (Sahih Al-Bukhari).

Ayat 6 certifies this future for the non-believers. **“Indeed those who (despite the Clear Evidence of the Holy Quran and Promised Prophet Muhammad (صلي الله عليه وآله وسلم) disbelieve among the People of the Book and the polytheists, they will dwell forever in the fire of Hell. They are the ones who are the worst of all creatures”:**

98.6 WONDERFUL REWARD

Let us once again give thought to the fact that Islam is not the new religion invented by Muhammad (صلي الله عليه وآله وسلم) but is the continuation and the completion of the religions of all the earlier Prophets of Allah Subhana-Hu. So, it is the religion for every man and woman of upright nature. Accordingly they are duty bound to establish regular prayers for their Creator, and pay the Poor-Due (Zakat), to support the “Have Nots” of the society. As said in ayat 7, **إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ۗ** **Those who believe and practice it, they are the best of the creation of Allah.**

They are congratulated in ayat 8, **“Their reward is with their Rabb, Gardens of perpetual bliss–Beneath which streams flow. They shall dwell therein forever”.**

Acceptance of the deeds depends on the following two basic conditions which must be fulfilled.

1. The intention behind the deeds must be for the pleasure of Allah only, without the desire of show off, gaining praise or fame and other personal benefits.
2. They must be performed in accordance with the practice of the Allah's Messenger, the last of the prophet (صلى الله عليه وآله وسلم). ***"If somebody innovates something which is not present in the Quran or Sunna, that deed will be rejected"***. (Sahih Al-Bukhari)

Reward of those who believe and live for the pleasure of Allah is immense. رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَٰلِكَ لِمَنِ خَشِيَ رَبَّهُ ۗ **"Allah is pleased with them, and they are pleased with Him. That is (reward) for him, who fears his Rabb"**.

The true believers fear Allah for their love to Him. They are afraid of Him for their own shortcomings lest they fall short in the sight of their Rabb for not matching to the standard of Islam. This feeling is called Taqwa (تقوى). Indeed, truly successful are the ones, who completely identify themselves with Allah. To them Rasool of Allah (صلي الله عليه وآله وسلم) has advised, **"Cultivate characteristics of Allah in you"**. تَخَلَّقُوا بِالْخَلْقِ اللَّهُ He himself is the ideal example to follow. Such believers are well pleased with Allah and He is well pleased with them, as revealed in ayat 8, quoted above.

Messenger of Allah (صلي الله عليه وآله وسلم) is reported to have said that Allah will speak to the people of Jannat, "O the people of Jannat!" They will say, "Labbaik, O! Our Lord and Sa'adiq"! Allah will ask, "Are you pleased?" They will say, "Why should we not be pleased and you have given us what you have not given to anyone of your creations?" Allah will say, "I will give you something better than that" They will say, what is better than this" Allah will say, "I will bestow My good Pleasure and Contentment upon you so that I will never be angry with you forever" (Sahih Al-Bukhari) May Allah, we be one of them who deserve this wonderful Reward of our loving Creator.

O Allah! We seek your forgiveness and pray for the Guidance on the Right Path leading to Jannat.

سُورَةُ الزَّلْزَالِ

SURAH AZ-ZILZAL

The Holy Quran, Surah 99

Revealed in Madina, has 8 Ayaat

<p>With the Name of Allah, Ar-Rahmaan, Ar-Raheem.</p>	<p>بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ</p>
<p>1. (Think of) When the earth will be shaken to her utmost convulsion,</p>	<p>إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ۝١</p>
<p>2. And when the earth throws out its burdens,</p>	<p>وَ أَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا ۝٢</p>
<p>3. And Man cries out, (in distress) "What is the matter with it"?</p>	<p>وَقَالَ الْإِنْسَانُ مَا لَهَا ۝٣</p>
<p>4. That is the Day, when it will relate her Chronicles (whatever happened on it):</p>	<p>يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ۝٤</p>
<p>5. Because your Rabb will inspire it accordingly.</p>	<p>بِإِنَّ رَبَّكَ أَوْحَىٰ لَهَا ۝٥</p>
<p>6. That is the Day, when mankind will get together in scattered groups, so that they see their deeds.</p>	<p>يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا ۝٦ لِيُرَوْا أَعْمَالَهُمْ ۝٧</p>
<p>7. Then, whosoever has done an atom's weight of good, shall see it!</p>	<p>فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا ۝٨ يَرَهُ ۝٩</p>
<p>8. And whosoever has done an atom's weight of evil, shall see it (also).</p>	<p>وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا ۝٩ يَرَهُ ۝١٠</p>

EXPLANATION AND INTERPRETATION

99.1 INTRODUCTION

Surah Az-Zilzaal points out to a series of extraordinary earthquakes on Earth before its Doomsday. To comprehend its meaning it should be appropriate here to briefly review the Geology of the Earth itself.

It is like a round ball of average diameter of 6000 miles, (fig 1) slightly bulged at the equator and depressed on poles. This happened due to its rotation around its own axis, which is inclined at $67\frac{1}{2}$ degree. Presently, its one day consists of 24 hours but three billion years ago, it used to be of about 9 hours only. This means that in its beginning the Earth used to rotate much faster. Deeper in its core, matter is much denser and hotter. For example, in the interior core of the Earth it has average density of 6.9, whereas in the outer crust it is 2 to 2.5 only. So the major weight of the Earth is inside it. Central core is said to be made of Iron at temperature of about 4500 degree centigrade. It is also squeezed under very high pressure, about ten millions kilogram per centimetre square. Probably, due to relative motion of different radial zones, millions of amperes of electric current also flow in the core along the poles. External magnetic field of the Earth is a manifestation of the inner electric currents.

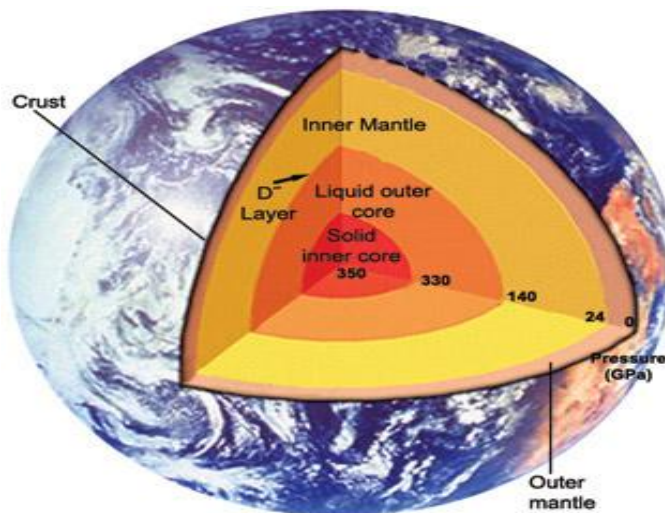


Fig 1: Construction of the Earth

The outermost regions of the Earth consist of about 72% water. Deepest ridges in the sea are Himalayas deeper than 30,000 ft i.e. Himalayas will sink down there. Just below the crust of the Earth there are pockets of compressed gases which sometimes ooze out with lava as volcanoes. The outside crust is in the shapes of floating plates on the interior hot plastic matter, like the closely packed ships float on water. These are called tectonic plates. Since the plastic parts are in constant motion, the floating plates sometimes press or slide with each other, and may also crash. When it so happens, we experience large earthquakes. In the process of squeezing, sometimes matter may also ooze out to create bulges in the form of mountain heights.

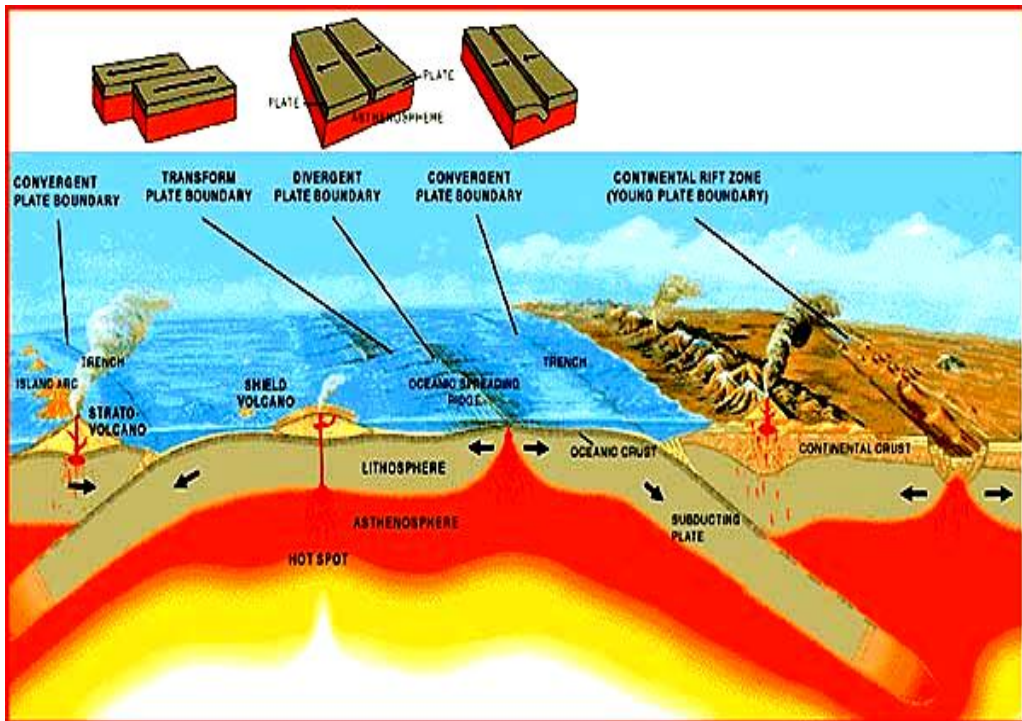


Fig 2: Floating Plates

Besides the possibilities of internal hazards, the Earth is also under constant external threat from the meteors falling towards it from outer space. Fortunately most of them are burnt in the way by frictional heat in the upper atmosphere. Moreover, the Earth is also subjected to attack of cosmic particles, some of them such as neutrinos, pass through

its 12742 km thickness as easily as a light ray passes through a glass plate.

99.2 SIGNS OF THE COMING DOOMSDAY

With these observations about the Earth, let us now try to understand the meanings of the revelation. The events described in the first five ayaat relate to the period of great convulsion on the Earth before its Doomsday.

“(Think of) When the Earth is shaken with her utmost convulsion, And when the Earth throws out (from within) its burdens. And then the Man cries out, (in distress) “What is the matter with it”? On that Day, it will relate her Chronicles (whatever had happened on her, good or bad). Because your Rabb inspires it accordingly”.

The Messenger of Allah (صلى الله عليه وآله وسلم) foretold various signs of the coming Doomsday of the Earth. One of them is about the frequent destructive earthquakes. Abu Huraira (رضى الله عنه) has narrated that the Messenger of Allah (صلى الله عليه وآله وسلم) said, ***“The Hour of Doomsday will not be established until knowledge will be taken away, earthquakes will be frequent, time will pass quickly, trials and afflictions will fall on people in many ways, and murders will be common, where the killer will not know the victims and the victims will not know the killers; And money will overflow among you”.*** (Sahih Al-Bukhari)

Abu Huraira (Razi Allah Anho) also reported that the Messenger of Allah (صلى الله عليه وآله وسلم) after having told about various types of vices in people near the Doomsday, said; ***“Look at that time for, violent winds, earthquakes, metamorphosis, pelting rains, and (other similar) signs following one another like beads of a necklace falling one after the other when its string is cut”***⁵⁰. (For detailed study of the predicted events before Doomsday please refer S. B. Mahmood⁵¹.)

If we compare the present situation with the predictions about Doomsday made over 1400 years ago by the last Messenger of Allah, one is surprised to note that majority of these have already come true.

50 (Tirmidhi, Shama el Mishkat al-Masabih, Chapter Fitnah).

51 Sultan Bashir Mahmood, “Doomsday and life after death

Accordingly it seems as if the process of Doomsday is already initiated. If we analyse the available data on earthquakes since the beginning of the 20th century we will be surprised to note that rate of their occurrence have increased manifolds. According to Munich Insurance Company rate of occurrence of natural calamity has tripled since 1960. All that speaks out is that predictions made by the last Messenger of Allah (صلى الله عليه وآله وسلم) are proving true rapidly. Thus the Doomsday might have already set in. As for as how long is this day, it could be anything from one thousand to fifty thousand years of our count, because that is the length of the “Day of Allah” given in the Holy Quran. As for the individuals, Prophet (صلى الله عليه وآله وسلم) has told that his/her death is the entry in Doomsday for any one. So we must do whatever good is possible before our departure from the earthly abode.

99.3 TURNING UPSIDE DOWN

From the opening ayaat 1-3 of surah Az-zilzaal we may conclude that with the time frequency and intensity of the earthquakes and volcanoes will be increasing gradually. Near the final of the Doomsday, the Earth will be shaken with her utmost convulsions. إِذَا زُلْزِلَتِ الْأَرْضُ

زُلْزِلَتِ الْأَرْضُ Even mountains will break and thrown away. Besides the Earth will also experience tremendous volcanic activity. As told in ayat 2 heavier molten matter from the inner core of the Earth will burst out.

وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا Molten lava will shower down like heavy rains everywhere. In this horrible state of fear mankind, not knowing what to do, where to go, will be running about aimlessly all around. They will ask each other in despair, “**What has happened to earth?**” what has happened? وَقَالَ الْإِنْسَانُ مَا لَهَا But there will be no answer.

Consequently crust of the Earth will break apart, throwing open its history of billion of years. Graves will be turned upside down. Archaeological remains of the long buried items, inner treasures, minerals, oil and gas resources will be gushing out. Earth on that day as said in ayat 4 will relate its chronicles, as programmed for it by its Creator. يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا بِأَنَّ رَبَّكَ أَوْحَى لَهَا Ultimately, every thing on it will be destroyed and silenced for indefinite period. They will have to wait for the Day of Resurrection, to rise again. As told in ayaat 6-8;

“On that Day, mankind will proceed on in scattered groups to be shown their deeds. So, whosoever has done an atom’s weight of good, shall see it then, And whosoever has done an atom’s weight of evil, shall (also) see it then”.

99.4 RECORD KEEPING OF THE DEEDS AND WITNESSING

A very radical idea from ayaat 4-5 appears that Earth is observing the events performed on it, and will relate them when asked for by the Creator. **“When the Earth is shaken, she will relate her chronicles, because your Lord inspires her”** This means that it is living as we are living, it has its own brain and memory.

In general we may say that even so-called inanimate things have a memory system of their own for recording the events. By proper means these could possibly be deciphered also. The Holy Quran tells that on the Day of Judgement even our own body atoms and the environment we live in, will be witness on us. The Holy Prophet, Muhammad (Sallallahu Alaihay Wa-Aalayhe Wasallam) explained, ***“Earth is witness of our deeds. It has no eyes but can see; it has no pen but writes; it has no brain but remembers.”*** (Bukhari – Muslim)

In the following ayaat of the Holy Quran Allah Subhana-Hu warns us that on the Day of Judgement , even your limbs, hands, feet and skin; will spy on you. **“On that day, We shall seal up their mouths, and their hands will speak out, their feet will bear witness, to what they used to earn.”** 36 (65). In the same context ayat 41(20) warns, **“At length when they reach their Judgement, their hearing, their sight and their skins, all will bear witness against them.”**

99.5 POSSIBLE MECHANISM

In the light of modern scientific discoveries witnessing by our own body parts against us is no longer an incomprehensive thing. Importance of finger prints in criminology is a wellknown art since long. But the recent developments in the study of the human bones, hairs, blood, tissues, secretions etc are highly startling. A wealth of information can be obtained about an individual from the study of very very small samples of these things taken even from his dead body. For example, human hair is already being used as a tell-tale even thousands of years after death. It

has been discovered that it holds a permanent record in chronological order of all chemicals that a person had taken. For example, using his hair, it has been found that the 19th century famous English poet John Keats was an opium user.

The most outstanding advancement about the knowledge of the self is in the study of cells and the genes of the living beings. Although a cell is too small to be seen even by the powerful microscopes; less than a micron in diameter i.e. 15/10000000 cm, but each one of them is complete Human personality in itself. It is like a computer and also a power house. It burns amino acids and carbohydrates as fuel and produces energy to survive. An individual comprises about ten raised to power 14 (i.e. 100000000000000) such cells. However, each one of them is sufficient to describe the complete history of his master. Given the right environment, it may be possible to preserve them for hundreds of thousands of years after the death. Modern science believes, although it has not been yet possible to demonstrate it, that an individual's body cell may be cultured, just as seed is cultured in moist soil, to reproduce the individual. Technique is already developed for the culture of plant tissues which may be just a beginning in this direction. It may not be too far off now, when handful of earth taken from the degenerated bones of the dead body will reproduce him in the laboratory. This should be possible, since we know from the Holy Quran that in the absolute terms, as there is no permanent life, there is no permanent death either.

As for the record keeping by the inanimate things, this might have been incomprehensible in the past, but it is no more a puzzle for the modern man. We know that each second, trillions of neutrinos and cosmos radiations are showered from the outer space towards the Earth. They are so powerful that some of these even penetrate across the body of the Earth as easily as the light passes through a clear sheet of glass. If in future neutrino photography becomes possible then it would become possible to see through the body of the Earth with all that is hidden in it.

Besides, such flabbergasting novel ideas, the good old silicon memory chips are no less surprising. Each one of these is able to store millions of information bits forever. And each new day rises with the new miracles of information storage. They now talk about the ability to record all the volumes of the Encyclopedia of Britannica on the head of a paper

pin. Therefore, idea of recording of Human deeds by the atoms of our own bodies should not be surprising any more.

So in the light of scientific discoveries and future possibilities, relating of the chronicles and history of the deeds performed on it by the Earth as pointed out in ayaat 4-5 is a very much understandable thing today. How shall it would be, is a good topic of research.

99.6 DAY OF JUDGMENT AND ACCOUNTABILITY

Earthly doomsday will end into the Universal Doomsday followed by the Day of Resurrection. At that time, as depicted in ayaat 7-8 mankind from all over the time space continuum will rush to the Judgment venue. They will see their deeds, being weighed right in front of them. Justice will be done to each one, and so the reward and punishment given accordingly. This great reality has been expressed very clearly in ayaat 7

& 8 of the sura Az-zilzaal **فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۗ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۗ**

“And whosoever does good, of an atom’s weight, will see it then. And whosoever does evil, of atom’s weight, will see it then.”

As for the disbelievers and hypocrites charge sheet of their evils will be exposed publicly, and the witnesses will say; **“These are the ones who lied against their Lord. No doubt! The curse of Allah is on the zalimin (ظالمين)(poly theists, oppressors and the corrupt)” (Sahih Al-Bukhari).**

As for the believers, they InshAllah will have easy go. It is narrated by Ibn-e-Umar (R.A.H), I heard Allah’s Messenger (صلى الله عليه وآله وسلم) saying, **“Allah will bring a believer near Him and shelter him with His screen and ask him, “Did you commit such and such sins?” He will say “Yes, my Lord.” Allah will keep on asking him till he will confess all his sins and will think that he is destroyed. Allah will say: “I did screen your sins in the world and I forgive them to you today.” And then he will be given the record of his good deeds.”**

99.7 WEIGHING OF THE DEEDS

Ayaat 7 and 8 refer to the measurement of deeds in terms of weighing. How shall they be weighed? Do they have mass? Question like these can be expected; and should be answered logically.

According to physics weight of anything is the force of attraction due to the gravity of the Earth on its mass. Thus it is the measurement of the pull between the Earth and the thing itself. On this analogy we may say that weighing of deeds may be the measurement of our Love for Allah. Worldly enticements act in the opposite direction. If the resultant love for Allah Subhana-Hu, exceeds the deed is heavier in weight. If it is performed for Shaitaanic reasons, it pulls to Shaitaan. Actual weight is the resultant of the forces pulling in opposite directions (fig 3).

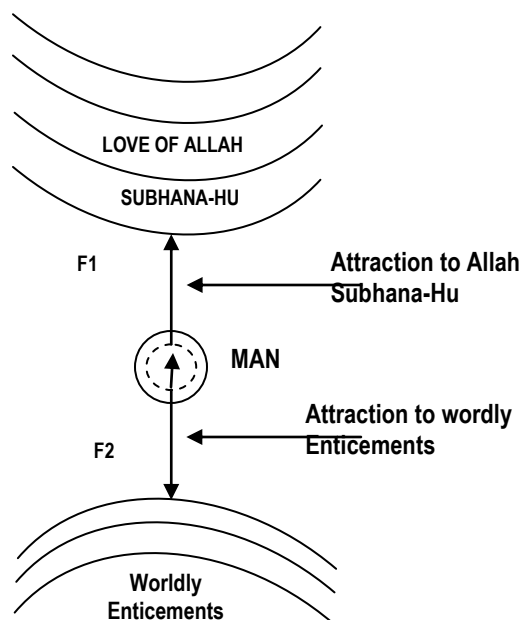


Fig 3: Weight of a deed is the resultant of love for Allah (F1) minus the negative effects of worldly enticements (F2)

Rasool of Allah (صلى الله عليه وآله وسلم) has said, "Actions are valued according to the intentions." Following Hadith narrated by Abu Huraira (Razi Allah Anho) explains it. Allah's Messenger (صلى الله عليه وآله وسلم) said, "Horses are kept for one of three purposes; A man may keep them for the cause of Allah (Jihad) to receive a reward in the Hereafter. Another may keep them for protection, and a third may keep them for

a pride and show off. As for the man for whom the horse is source of reward, is the one who keeps it for Allah's cause; he ties it with a long rope in a pasture or a garden then. Whatever it eats or drinks in the pasture or garden will be added to his good deeds. And if it breaks its rope and jumps over one or two hills, then, for all its footsteps and its manure, good deeds will be written for him. And if it passes by a river and drinks of its water, though its owner has no intention to water it from that river, even then he will have good deed written for him. If a man helps a horse for earning his livelihood or abstaining from asking others for help and he does not forget Allah's Right i.e. pays its Zakat and gives it to be used in Allah's cause, even then that will be a means of protection for him. But if a man keeps it out of pride and to show off, and to excite others, then that horse will be a burden (of sins) for him. (Sahih Al-Bukhari)

This Hadith illustrates in very clear terms that it is not the deed but the intention behind the deed on which its reward depends. If the intention is to earn pleasure of Allah, it will have a positive pull to Allah. On the other hand if it is for the worldly show off and pride, its pull is in opposite direction to Allah.

The message of ayaat 7-8 is that we must not take our deeds lightly. Small or big, these are being recorded and we have to face their consequences in the Hereafter. Even things which seem us very trifle today could matter a lot there. Especially we must be very careful in our dealings with others. No one, not even your loving mother, will forgo her claim against you.

سُورَةُ الْعَدِيَّتِ

SURAH AL-AADIYAAT

The Holy Quran, Surah 100

Revealed in Makkah, has 11 Ayaat

With the Name of Allah, Ar-Rahmaan, Ar-Raheem.	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
1. (Think over) By the chargers fast blowing,	وَالْعَدِيَّتِ صُبْحًا ۝١
2. Thereby striking sparks of fire,	فَالْمُورِيَّتِ قَدْحًا ۝٢
3. Then the dawn raiders strike,	فَالْمُغِيرَاتِ صُبْحًا ۝٣
4. Thereby raising clouds of dust,	فَأَثَرْنَ بِهِ نَقْعًا ۝٤
5. Then penetrating forthwith in the midst, after getting together,	فَوَسَطْنَ بِهِ جَمْعًا ۝٥
6. Surely, man to his Rabb, is very ungrateful;	إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ ۝٦
7. And indeed, he (himself) over it is witness;	وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ ۝٧
8. And truly, in his love of worldly goods, he is intense.	وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ ۝٨
9. Does he know not, when those in the graves shall be raised, (That will be on the Day of Resurrection)	أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ ۝٩
10. And (then) shall be brought out (to light) that which is (hidden) in their minds,	وَحُصِّلَ مَا فِي الصُّدُورِ ۝١٠

11. Surely, their Rabb (as always) will be fully aware of them, on that Day.

إِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ

لَخَبِيرٌ ۝

EXPLANATION AND INTERPRETATION

100.1 INTRODUCTION

Surah Al-Aadiyaat seems to warn about great wars of future, cause of which will be impatience and greed of man for the worldly goods. The first ayat وَالْعَرِيَّتِ ضَبَّاجًا ۝ **“Think of by the chargers fast blowing”** is a prediction about kind of high speed charger weapons which will create blowing sounds. The subsequent ayaat 2, 3, 4 & 5 are parables describing different effects of the same phenomena. We can say that these parables may relate to the inventions of fast moving fighter aeroplanes, missile system and modern space weaponry and their reckless use in future wars. Ayaat 6 and 8 spell the deeds which could bring mankind to this fate. For this the gravest of sins is ungratefulness of man to Allah Who has given him everything necessary for a comfortable life on the Earth. Alas! instead of caring for his spiritual nourishment, he wastes his life after the temporary worldly gains. This psychology of man is exposed in ayat 8 وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ ۝ **“And truly, he is intense in his love of worldly goods”**. Ultimately that will become the principal cause of his destruction.

As said above, symbolism and metaphors used in the first five ayaat may refer to the development of high speed weapons in the future history of mankind. However, earlier interpreters of the Holy Quran had interpreted these ayaat differently in the light of knowledge of their age. For example, majority of them favoured the idea that scene described in these ayaat is of fast running battle horses, as given in the following:-⁵²

1. “I swear by the horses (camels) of battle field panting,
2. And the striking sparks of fire by dashing their hoofs,
3. And raiding at the dawn hours in the morning,
4. And therein raising dust,
5. And clearing their way unto the host”;

Some modern Interpretators⁵³, say that description relates to the tank warfare and air raids.

52 Tafseer-e-Majidi, “Abdul Majid Darya Abadi”

53 Shah Karam, Pir Muhammad, Tafseer “Zia-ul-Quran”

100.2 EARTH UNDER METEORITE ATTACK

To me it seems more reasonable to assume that parables of ayaat 1-5 point out to the abnormal meteorite fall before the earthly doomsday. As the falling meteors enter the atmosphere of the Earth at great speed, they produce penetrating hissing sounds, and throw sparks in the air. On strike to the ground they raise blazing clouds, and penetrate deep inside the crust of the Earth. Even long times after, atmosphere keeps glowing red in early dawn due to abundant charged particles in the upper atmosphere.

It has been recently discovered that the Earth is indeed constantly under attack from outer space, by the cosmic radiation, falling meteorite missiles, and solar flares of blazing hot plasma. But thanks to Allah, upper atmosphere of the Earth acts like a protective roof over us and so we are saved from the dangerous high speed space attacks.

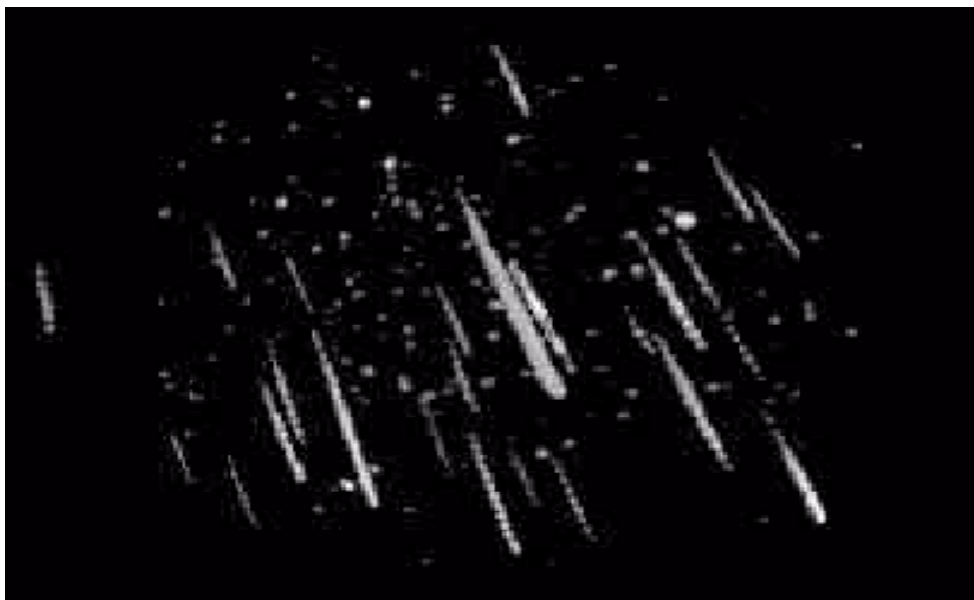


Fig 1: Falling Meteors Burning in the Upper Atmosphere

100.3 NEW INTERPRETATION

In the light of this background, ayaat 1-5 of surah Al-Aadiyaat can be translated and interpreted as below. "By the fast blowing snorting chargers (falling meteors and cosmic charged radiations). Thereby the

strikes of sparkling fire (as the meteors throw hot sparks of burning matter). Then the dawn raiders strike (upper atmosphere glows with solar radiations). Blazing clouds of dust (appear in the morning and evening as red horizon due to reaction with solar infrared light). And the (charged cosmic dust and un-burnt meteors stones) accumulate and penetrate (Earth)".

It was discovered in the 20th century that there is meteor belt orbit between the Earth and mar's orbits (Fig 2). This keeps fluctuating in its distance from the Sun, with correspondingly varying chances of collision with the Earth. It is estimated that if at any time the Earth enters the Meteor Solar Belt, chances of strike may then be dangerously high. Scientific finds of the last few decades also point out that presently at least 300 potential meteor missiles are circling earth in danger zone. Even a single strike can cause havoc. Beside, these roaming meteors, charged solar flares can also strike us on Earth, which could burn all kind of life on it.

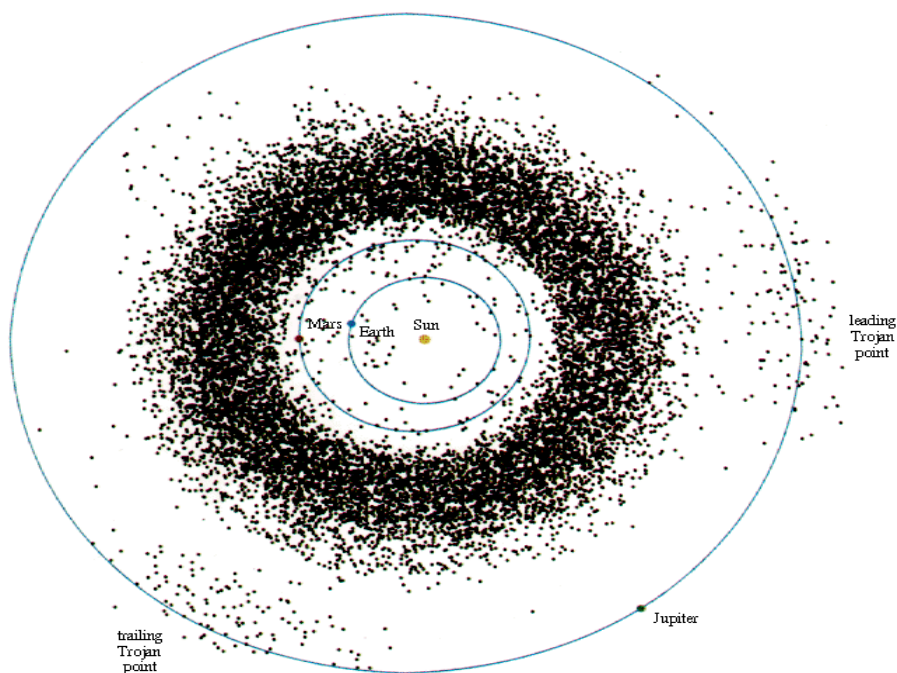


Fig 2: More and more Asteroids are being discovered every year, with robotic telescopes like the US LINEAR project. Tens of thousands of main belt asteroids are now known, the observed part of the estimated total of 500,000. Most are smaller than 1 km in diameter and the total mass of all the asteroidal material is just 0.01% of the mass of the Earth.

But the Earth is a very special planet in our solar system. Allah has provided it with the protective roof of safety layers to protect us from cosmic dangers, (See fig 3) without which no life would have been possible on it. One of the major reason that other planets in the solar system have no life is because that they have no such roof over them.

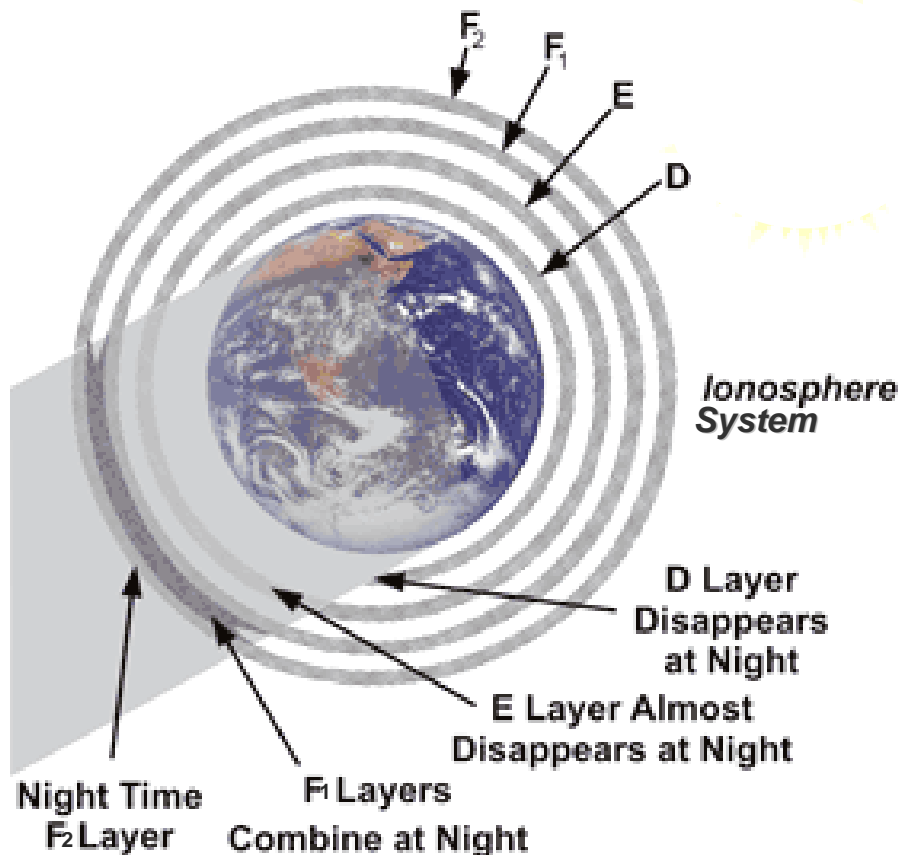


Fig 3: Earth and its Protective Roof

Thanks to Allah that He has made our Earth safe and sound for us. However, it is regrettable, as said in ayat 6, that man is very ungrateful. Hardly they thank their Rabb for raising such an effective protection system all around us. إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ ﴿٦﴾ On the other hand, unfortunately man has damaged it badly by polluting the atmosphere with different types of industrial gases, resulting into dangerous consequences. Unpredictable climatic changes are only one of them which have already

started affecting life badly. As pointed out in ayat 7 a stage could reach, when man though witness to all this, will not be able to do much to save it from its Doomsday, **وَإِنَّكَ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ**

100.4 WARNING

Reason of Man's misfortunes, here and the Hereafter, as said in ayat 8 his/her intense love for the worldly benefits. **وَإِنَّكَ لِحُبِّ الْخَيْرِ**

لَشَدِيدٌ Race for the higher and higher standard of living is one example of man's love for more and more. Excessive greed of the worldly goods and temporary gains is the root cause of all ills of mankind. May it be a personal, national or the world level, The hunger for more and more has taken away the peace and happiness of man. Rasool of Allah (صلى الله عليه وآله وسلم) has advised mankind not to overspend than their sharem because Allah does not love those who are spendthrift.

Ayaat 9-11 highlight the most dangerous consequences of man's intense love for worldly benefits. Its first causality is the faith in the Hereafter. **"Does he know not, when those in the graves shall be raised, (That will be on the Day of Resurrection) And (then) shall be brought out that which is (hidden) in their minds. Surely, their Rabb (as always) will be fully aware of them, on that Day"**

أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ ۖ وَحُصِّلَ مَا فِي الصُّدُورِ ۗ إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ

Alas! we hardly like to think of our death, which is integral part of our lives. When it comes, the cover of greed and ignorance will be cast off but it is too late then. Man begins to see the futility of the efforts of his life, but cannot do anything then. From hereon they will enter the period of graves (Alam-e-Barzakh) and shall remain there till the Day of Resurrection. Then the accountability process will be completed. The secrets hidden in our minds will be manifested and exposed before everyone. **وَحُصِّلَ مَا فِي الصُّدُورِ ۗ إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ** Thus people will be rewarded for their deeds. The only course to escape the humiliation in the Hereafter is that we tune our lives in the love for Allah. Love of worldly things stands between us and our Creator. Thus Islam teaches us to reduce our needs and live a simple life, for a successful life in the Hereafter.

سُورَةُ الْقَارِعَةِ

SURAH AL-QAARIAH

The Holy Quran, Surah 101

Revealed in Makkah, has 11 Ayaat

With the Name of Allah, Ar-Rahmaan, Ar-Raheem.	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
1. Al-Qaariah:	الْقَارِعَةُ ١
2. What is Al-Qaariah?	مَا الْقَارِعَةُ ٢
3. And what will make you understand, what the Al-Qaariah is?	وَمَا أَدْرَاكَ مَا الْقَارِعَةُ ٣
4. It is a Day when mankind shall be (swarming) like the thickly scattered moths.	يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ ٤
5. And the mountains shall be (flying) like the colourful carded tufts of wool;	وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ ٥
6. Then, as for him, whose balance (of the good deeds) will be heavy,	فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ ٦
7. So he shall be in a happy state of life.	فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ ٧
8. And as for him, whose balance (of good deeds) would be light,	وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ٨
9. Then his home shall be the Haaviah,	فَأُمُّهُ هَاوِيَةٌ ٩

10. And what will make you understand, what it is?	وَمَا أَدْرَاكَ مَا هِيَ ۝١٠
11. It is a ferociously burning Fire! (in a bottomless pit)	نَارٌ حَامِيَةٌ ۝١١

EXPLANATION AND INTERPRETATION

101.1 INTRODUCTION

Surah Al-Qaariah is the breaking news about a great catastrophe to fall on mankind at sometime in future. The surah begins in a dramatic way with the pronouncement of **الْقَارِعَةُ** , the great tragedy and soon after asks, **“What is it?”** **مَا الْقَارِعَةُ** The emphasis on the question makes one to believe that world has never experienced such a disastrous calamity before. So there is no parallel to describe it. The next question is **“What will make you comprehend, what Al-Qaariah is?”** **وَمَا أَدْرَاكَ مَا الْقَارِعَةُ** It means that mankind cannot even imagine the scale of this disaster. (استغفر الله)

101.2 WHAT IS AL-QAARIAH?

After these mind shaking questions, the following ayaat describe a few very significant aspects of Al-Qaariah, in the chain of events of that great calamity. Ayaat 4 and 5 reveal, **“It is a Day when mankind shall be swarming like the thickly scattered moths, and mountains (flying) like the carded wool tufts”**.

Thus Al-Qaariah, may indicate sounding of the Doomsday, a time of great upheaval, confusion and destruction. In its dictionary meaning this word is also used for a great blast, which occurs suddenly with an explosive bang. Thus Al-Qaariah could be the Big Bang sounding due to the reversal of the ongoing universal expansion into contraction. In the context of the Earth, it may be the strike of some large meteor on it.

As per ayaat 4-5, two of the most disastrous features of this calamity will be that mankind like the moths which swarm around light, will be then swarming over to the safety places due to the force of the explosion, mountains will lose their position and fly like the carded wool tufts in space.

The parable of “swarming like moths” **كَالْفَرَّاشِ الْمُبْتُوثِ** also indicates that before that disastrous event, population of human beings on the Earth will have swelled hugely. Calamity of Al-Qaariah will spread a wave of terror everywhere. As a result of violent earthquakes and volcanoes,

atmosphere will fill with dust and dangerous gases. Consequently, mankind in total confusion and great panic will be rushing to find any possible protective place.

Calamity of Al-Qaariah may release also tremendous amount of energy, equivalent to thousands of atom bombs exploding simultaneously. That may cause the Earth to explode, which in turn will throw out mountains chunks in the upper atmosphere. Thus there will be total chaos. Earth will be trembling, mountains flying, volcanoes exploding and oceans overflowing, a scene of unparallel disaster. In this situation mankind will rush out of their dwelling to find places of refuge. In total confusion they will be running about for safety without any success⁵⁴.

101.3 SOME POSSIBLE MODES OF AL-QAARIAH

One mode of calamity of Al-Qaariah, may be due to the impact of some external heavenly body crashing into Earth. Ayaat 69(13-15) directly imply such a possibility.

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

A giant meteor can also push the Earth out of its present orbit around the Sun. whereas in the new orbit in each revolution it will get nearer to the Sun. when too near, it will first loose its moon. As it gets nearer still, its atmosphere will be filled with solar hot plasma smoke. The higher gravity of the Sun will pull out the molten matter from the core of the Earth, causing convulsion in its interior and consequently ever increasing earthquakes and volcanic activity at the surface. If the crash, puts the Earth, say 0.1 degree off its track toward the Sun, then with its present speed of rotation of 19 miles per second or 68,400 miles per hour, it may fall into Sun in less then 100 years after the strike. But life on the Earth may be roasted in about 40 years only. With the closing radius, the peripheral velocity of the Earth may also increase, which would result into greater centrifugal forces, causing the mountains, flying into space.

54 Sultan Bashir Mahood, “Doomsday and Life after Death”, the Holy Quran Research Foundation, Islamabad , 1987

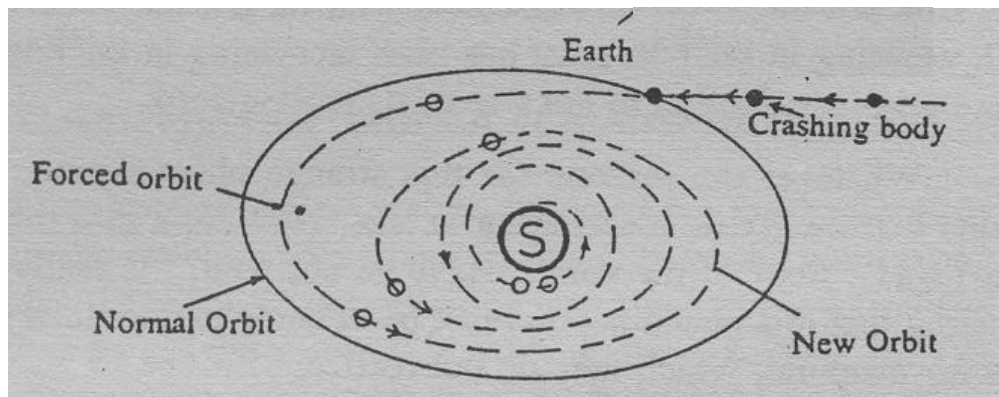


Fig 1: Pushing of the Earth out of its Orbit

Recently, possible cosmic catastrophe has been widely discussed⁵⁵. Though of much smaller magnitude, it is thought that the extinction of the dinosaurs and many other species, simultaneously happened about 65 million years ago. It was caused by a 10 KM diameter asteroid hitting the Earth⁵⁶. To eliminate life on the Earth entirely, an asteroid ten times bigger than the one thought to have destroyed the dinosaurs will be enough.

Moreover, the Solar System is thought to be very sensitive to external happenings that even if a supernova explodes at a distance of 10 light years away from the Earth, it could seriously affect its stability and life there. This means that destruction of a neighbouring star can send powerful gravitational ripples in the Solar System which would upset all of its family members a great deal.

After the crash, if the orbit of the Earth around the Sun shrinks, its orbital velocity will increase inversely proportional to its distance from the centre of Sun (fig 1). This will also result in increased velocity of Earth around its own axis which could initiate a chain reaction of destructive events, like the falling beads of a broken necklace. For example, enhancement of rotational velocities will result into the enhancement of the centrifugal forces acting on the body of the earth, Consequently, matter on Earth, such as mountains would separate and thrown into space. Water in oceans would rush out. With the further

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

56 (Reported in New Scientist Vol 85.P.5, 1980)

increase in rotation, the internal molten lava in its core will be subjected to extreme cyclic pressures, which might ultimately result into the bursting out of the Earth. Moreover, with the increasing velocities the time period of the year and the day would decrease gradually, fulfilling the prophecy of the Prophet of Allah (Sallallahu Alaihay Wa-Aalayhe Wasallam), *that near the Domsday, a year will be as a month, a month as if a week, a week as if a day and a day as if an hour. (Al-Bukhari - Muslim).*

101.3 GRADUAL CONTRACTION OF EARTH

The earth has been contracting in size since its inception. In the beginning it was probably 100 times of its present size. As the earth contracts, internal pressures in its core also rise. A stage may be reached when it can no longer hold the pressures and explode like a pressure vessel under stress. (Figure 2)

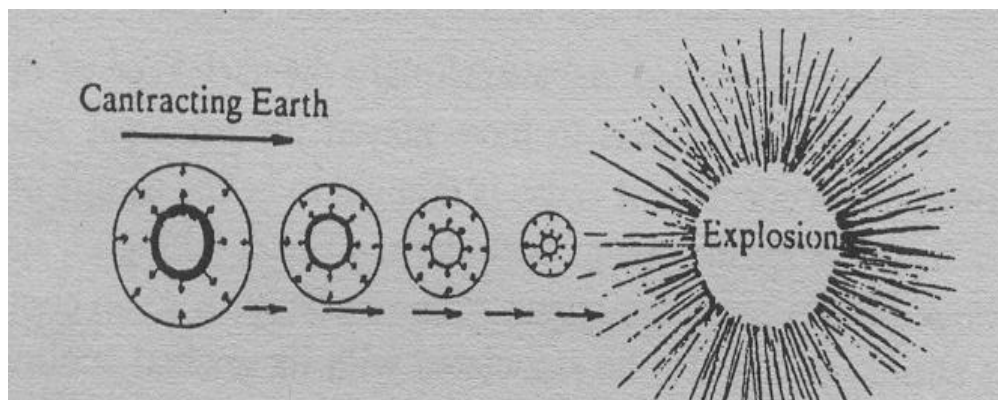


Fig2: Contraction of the Earth

101.4 JOURNEY TO THE RESURRECTION

After its Domsday Earth may stay as a dead planet for millions of years. Eventually it will be consumed by a universal Domsday, with the return to the original state. There after a New Order will be established, when all souls will be called back on the Day of Resurrection. As the moths rush to light, mankind from all corners of the universe will rush to their Judgment Day. The scattered atoms of every individual, as per past memories will join together to recreate us in our original forms. Thus

bodies will be united with their souls. This will be followed by the Day of Judgment, some of the events of which are revealed in ayaat 6-9.

101.5 WEIGHING OF THE DEEDS

On the Day of Judgment deeds of every one will be weighed in the Court of Allah Subhana-Hu. Those performed for the Love of Allah, will gravitate towards Allah i.e. have positive weight. In contrast, deeds performed for the love of worldly gains will pull away from Allah. Thus good deeds have positive effects and bad deeds have negative effects; which cancel each other. Ayaat 5-9 reveal the scene of the weighing of the deeds and tell,

“As for him whose scales are heavy, he shall inherit the pleasing life of Jannat the original habitat of man which he had lost after falling prey to Shaitaan. Those whose scales will be lighter, they shall fall into the arms of the Haaviah”.

101.6 NATURE OF WEIGHING OF DEEDS

A question may be asked; how can the deeds be weighed when they are not physical materials? The Holy Quran also speaks of the laying down of scales. What are these scales? Such questions bother us when we imagine the weighing of deeds on conventional scales. Whereas, it is not like the weighing of materials, which is based upon the gravitational pull on the object. Weighing machine actually measures this pull of earth on the object. Weighing of deeds is also due to their pull, but to Allah Subhana-Hu. Thus weighing of deeds is with reference to Allah. Deeds performed with the Love of Allah are heavy in weight. On the overall, if the pulling forces exceed the repulsive forces, we shall be drawn towards our Creator, and thus to Jannat. If repulsive forces exceed, we will fall into the lap of Jahannam, called (هاويه) “Haaviah”, as said in ayat 9. **“Then care for him (his home) will be the Haaviah,”** **فَأَمَّا هَاوِيَةٌ**

The word Haaviah has been translated as the bottomless pit where drop-in will never come out. Nearest example of it may be the Black Holes (fig 3). These have been discovered recently as the wells of infinite gravity, which attract anything passing in their vicinity and consume it for ever. Even light rays cannot escape them.

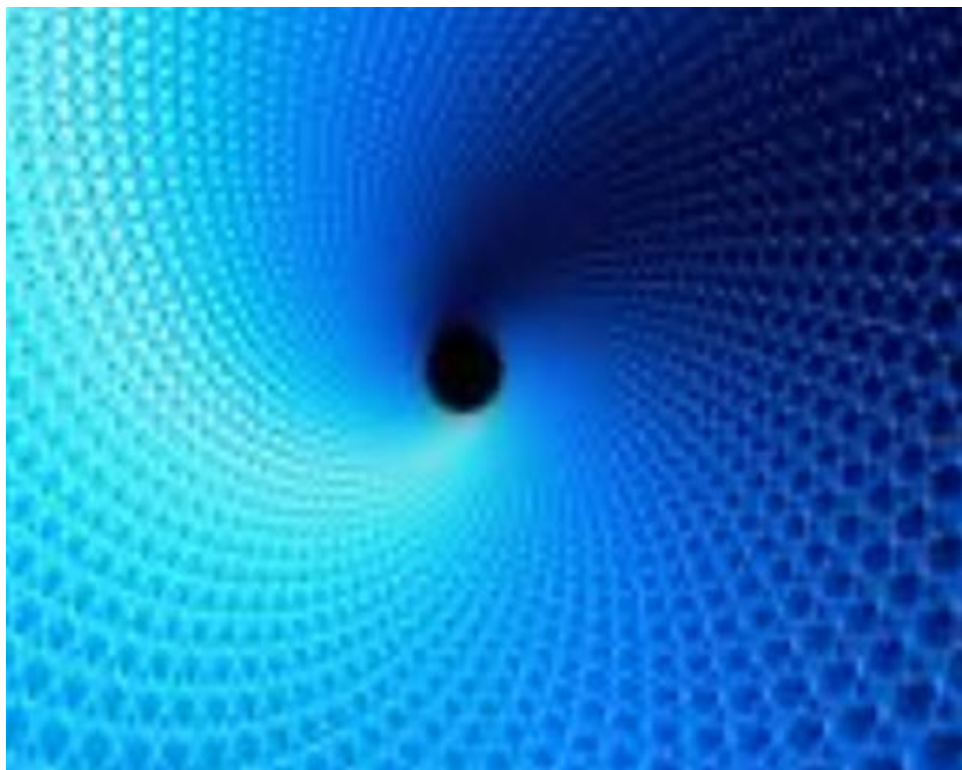


Fig 3: Artistic View of a Black Hole

101.7 WHAT IS HAAVIAH

Haaviah is also one of those hidden things which cannot be fully interpreted in terms of the known knowledge. Thus the question in ayat 10 remains unanswered **“And what will make you understand, what it is.”** Ayat 11 says it is a kind of special fire called “Haamiah” نَارٌ حَامِيَةٌ in a bottomless pit.

101.8 THE NATURE OF NAAR نَار AND NOOR نور

Here we also face the important question, what is “Naar”? Normally it is imagined as a kind of energy which heats and burns. In contrast to it, Noor is associated with pleasant cool and satisfying characteristics. However, as we understand from the Holy Quran both seem to be some form of energy. Therefore, in the fuller context “Naar and Noor” may constitute some form of the electromagnetic spectrum of energy, which is spread out from zero cycle to trillions of cycles per second of energy. For

example, electric energy which comes to our homes is at 50 cycles per second. Compared to it, energy in the radio waves is of frequency as high as 20 million cycles per second. Light emitted by your lamp is of frequency about a 3 to 8 hundred million cycles per second. Spectrum of heat energy which scientifically is called “Infrared Radiations” is of frequency about 50 to 100 million cycles per second. X-rays which are also electromagnetic radiations are of frequency much higher than light energy. Figure 101.3 shows various energy forms with respect to their frequency spectrum.

The word Noor نور may constitute the extremely high frequency range of energy spectrum over trillions of cycles of per second. Lower ranges of frequency may be Naar. Some of it does not burn the body but the hearts of the sinners only. You may see example of it in one of the fires (Naar) in ayaat 6-9 of surah Al-Humazah.

“It is the Fire of Allah, kindled roaring, blazing, That which leaps right up to the hearts. Indeed, it shall close upon them from all sides, In columns outstretched (of fear, grief and disgrace)”

THE ELECTROMAGNETIC SPECTRUM (OF NAAR)

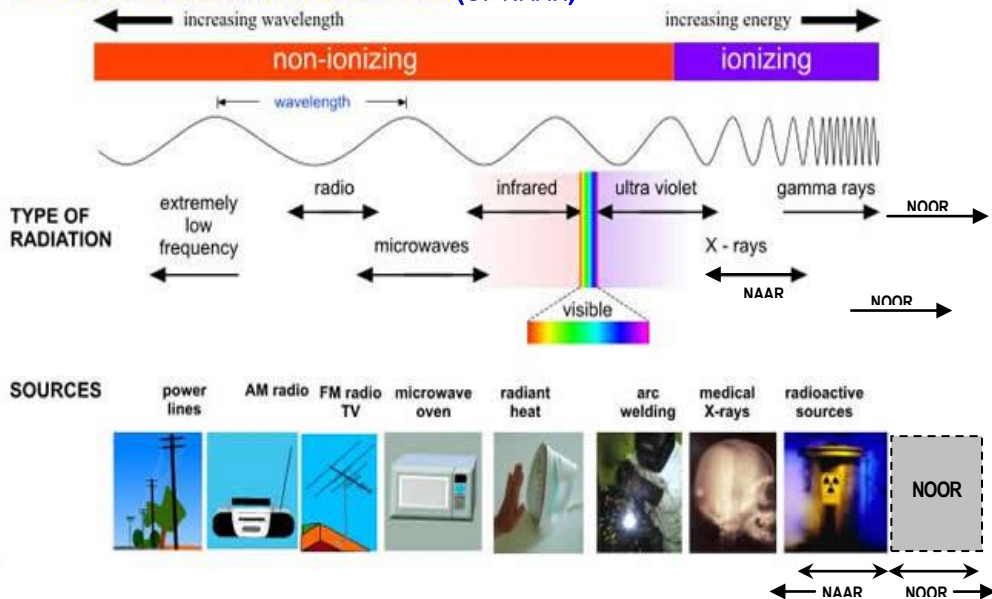


Fig 4: Different Types of Naar نَار

سُورَةُ التَّكَاثُرِ

SURAH AT-TAKATHUR

The Holy Quran, Surah 102

Revealed in Makkah, has 8 Ayaat

<p>With the Name of Allah, Ar-Rahmaan, Ar-Raheem.</p>	<p>بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ</p>
<p>1. Distracts you, (from Allah), your obsession for piling up of worldly gains,</p>	<p>أَلْهَمُّ التَّكَاثُرَ ۝١</p>
<p>2. Until you reach the graves.</p>	<p>حَتَّىٰ زُرْتُمُ الْمَقَابِرَ ۝٢</p>
<p>3. Nay Indeed, very soon, you shall come to know (the Reality),</p>	<p>كَلَّا سَوْفَ تَعْلَمُونَ ۝٣</p>
<p>4. Nay Indeed, very soon, you shall further come to know (the Reality)!</p>	<p>ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ۝٤</p>
<p>5. Nay,Indeed were it you had known it (already) with the knowledge of certainty.</p>	<p>كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ۝٥</p>
<p>6. Surely now you would, see the blazing fire of Hell (in your graves)!</p>	<p>لَتَرَوُنَّ الْجَحِيمَ ۝٦</p>
<p>7. Then ultimately (after Resurrection) you shall see it with the certainty of sight!</p>	<p>ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ ۝٧</p>
<p>8. Thereby, surely, you will be called for account, on that Day, about the pleasures of life.</p>	<p>ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ۝٨</p>

EXPLANATION AND INTERPRETATION

102.1 INTRODUCTION

Surah At-Takathur is a mind shaking reminder about the psychic disease by which most people suffer today. This is mutual rivalry and obsession for piling up of the worldly goods, more and more. As a result people are distracted from their Creator and so they miss the very purpose of their own lives. In their greed for worldly goods they ignore the Guidance from Allah, and indulge in prohibited corrupt practices to exploit others to satisfy their passion for worldly goods, position, popularity, glory and fame. All of them in one form or the other are At-Takathur. Competition for the higher and the higher living standards is another dangerous form of it. In all reality, it is a sickness of mind, which drives people crazy after worldly goods. Ultimately, "hunger for the more" consumes them fully, leaving no time for their Creator, for themselves and the family. It is only after the death that they come to know that the most of the indispensable like them are rotting in their graves.

It is reported by Sahil Bin Saeed: That the prophet of Allah (صلى الله عليه وآله وسلم) said, "O man! If the son of Adam (عليه السلام) was given a valley of gold, he would love to have a second one, and if he was given the second one, he would, start looking for the third, for nothing fills the belly of son of Adam except dust. And Allah forgives him who repents and begs for His pardon" (Sahih Al-Bukhari)

Passion for 'More' may be necessary to a certain point, but as soon as it becomes inordinate and monopolizes the attention, it is dangerous. Caught in this race, man is then lost after things till death. At that moment, when he looks back, his possessions leave him; and when he looks ahead, his hands are empty. This is the time when he begins to see the reality but then it is too late to make up the loss. Surah At-Takathur thus reminds man of the parting times. Death is an eye-opener event: Then doubts are cast away and future is clear before us.

102.2 OPENING OF THE VISION

In ayaat 1-5 of this surah we are reminded that in the worldly life people are blinded by their love of worldly goods **أَلْهَمُّهُمُ النَّكَاتُ**. They give

priority to their self interests even more than their Creator. In their race after short-term gains they lose sight of permanent realities. Sure knowledge and understanding of the Reality will be apparent after death but it will be too late for them to rectify. As soon as you are disposed of in your grave (Final disposal place for the body), process of accountability starts. 'Who is Allah?, Who is Prophet?, What is your belief about Islam? Angels appointed on you start asking questions. As told in ayat 2, it is conditional to **"Until you reach your graves"** حَتَّىٰ زُرْتُمُ الْمَقَابِرَ ۗ

Questions may be asked, "What are the graves? Why does reaching there makes so large a difference in our perception of the reality? To understand the answers to these crucial questions one must understand the difference between Life and Death. Graves are the state where we reside after the death. It is not "The End", but according to the Holy Quran, another testing place in the continuity of our existence. **الَّذِي ۖ خَلَقَ الْمَوْتَ وَالْحَيٰوةَ لِيَبۡلُوۡكُمۡ اَيُّكُمۡ اَحۡسَنُ عَمَلًا "It is He Who created death and life so that He may test you whoever is better in deeds". 67(2)**

We may understand this reality by contemplating on the cycle of "Day and Night", or, with the example of three states of existence of water, as liquid, solid and vapour. In the overall scenario Man in his body is like the water in a container. When he/she is out of the body it is in the state of Death like the vapours of water in the atmosphere. We are given the earthly body to interact with the earthly things. It is like being put in an armoured vehicle in the battlefield, though absolutely necessary, yet it is a big restriction against the movement of the soldier. In this respect Holy Prophet (صلى الله عليه وآله وسلم) told that **"Earthly life is like a prison for the Momin, and death is the time of his release from this prison"**.

Inertial forces of the earthly matter on our bodies impose many restrictions on our vision and understanding of the hidden realities. It is further blurred when we drown deeper into passion after worldly goods; each step towards them means another covering over our spiritual eyes. They are removed at the time of Death. Then Man comes to know that it was not his/her end but of the worldly goods only. As he becomes free of this burden he is able to see the Reality more clearly as said in ayaat 3-4 **"Nay indeed, very soon you shall come to know! Repeat, Nay soon you shall come to know."** كَلَّا سَوۡفَ تَعۡلَمُوۡنَ ۗ ثُمَّ كَلَّا سَوۡفَ تَعۡلَمُوۡنَ ۗ Repetition

means that with time, as we go deeper into the after-death state, our vision of the Reality will get clearer too.

102.3 STATE OF THE GRAVES

Recent scientific case studies of Extra Sensory Perceptions (ESP) and interviews of the people who come back to life after death prove the Quranic concept about grave (Qabar), that it is not the place of final disposal of the body parts, but the spiritual state of man after his earthly departure. For some, it may be a dream like state in sleep till Doomsday, for some, it is the state of freedom and reward in the virtual Jannat, and for some it is the place of punishment in the virtual Hell. However, all such states are actually the virtual states, resultant and reflection of one's own deeds. Real reward will be on the Day of Judgment after the audit of our overall performance⁵⁷.

Unfortunately, most of the mankind do not care for their future after death. This attitude of Man is lamented in ayat 5 **“Nay, were it you had known it (already) with the knowledge of Certainty”**. Had they thought of it, they might had done something for this day also.

We should know that stay in graves phase (عالم برزخ) may last for very long time till the Universal Doomsday. After death as the reality opens, each one of us will come to know of the pending fate. For the most of mankind period of graves is a dreamlike state in which they experience reflection of their fate in different forms of punishments or rewards, as per their deeds. Fate of those who had rejected belief in the Hereafter will be rather difficult. They are warned in ayat 6 that they shall be surely shown the Hell fire. **لَتَرَوُنَّ الْجَحِيمَ** In the case history of Pharaoh, the Holy Quran tells that he and his followers are shown Jahannam twice everyday in the morning and the evening. In the case the history of those who obey Allah and His Messenger (صلى الله عليه وآله وسلم) are shown the Jannat as a reward for their good deeds.

It is narrated by Abdullah Bin Umar (Razi Allahtala Anho) Allah's Messenger (صلى الله عليه وآله وسلم) said,

“When any one of you dies, he is shown his place both in the morning and in the afternoon. If he is one of the people of Paradise, he is shown

57 Sultan Bashir Mahmood, “Doomsday and Life after Death”.

his place there in, then it is said to him, "This is your place till Allah resurrects you on the day of Resurrection." (Sahih Al-Bukhari)

Thus 'Qabar' is the state of Man before the actual Day of Judgment. The same is also called "Alam-e-Burzakh".

102.4 ENTERING JANNAT AND JAHANNAM

As discussed already Alam-e-Barzakh (عالم برزخ) is the virtual world of souls. Actual entry into Jannat and Jahannam will be after the Ultimate Day of Accountability (يوم الدين). Then everybody will see them with the certainty of their own eyes as said in ayat 7 **ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ** ﴿٧﴾

"Then you will see it with the certainty of your sight". The Holy Quran tells us that on the Day of Accountability each one will get complete justice. The records of the deeds will be placed open before everybody. Every action, small or big, will be weighed in their presence. As said by Rasool Allah (صلى الله عليه وآله وسلم) on that Day **"Man will be accountable even for a piece of bread and a drop of water"**. We shall be asked for each and every blessing of Allah which so thanklessly we enjoy in this life. In this respect ayat 8 is very strong reminder, must not be ignored at any cost. It says, **"Then on that Day you shall be surely called for account, about each and every blessing of Allah, bestowed upon you so generously"**. **ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ** ﴿٨﴾

Besides the worldly goods, we are also answerable to, how did we use our faculties, our eyes, our hands, our time, our brains, our health, and opportunities given to us in life time. Your wealth, status and comforts are thus the part of the test paper of life; and not something of pride. In this respect, on one occasion after having a meal Rasool of Allah (صلى الله عليه وآله وسلم) told his companions;

"By Him in whose Hand my soul is, you will be asked about this treat on the Day of Resurrection". (Sahih Al-Bukhari). He is also reported to have said that, "Those who laugh much in this world, will weep much in the Hereafter."

102.5 WASTAGE AND ACCOUNTABILITY

We are permitted the use of earthly resources for the lawful (use) only, to satisfy our actual needs. Wastage is absolutely prohibited. The

Messenger of Allah (صلى الله عليه وآله وسلم) has told that extravagant use of resources even for the lawful reasons is not allowed. For example, **he prohibited the use of excessive amount of water even for ablution. When one of the companions asked, "even if I perform ablution at the bank of a river"? He said, "even then".** The Holy Quran makes it explicitly clear that Allah does not like the spendthrifts (الله لا يحب المسرفين). All resources belong to Allah. We are just their custodian, not to waste them at all.

سُورَةُ الْعَصْرِ

SURAH AL-ASR

The Holy Quran, Surah 103

Revealed in Makkah, has 3 Ayaat

<p>With the Name of Allah, Rahmaan, Ar-Raheem.</p>	<p>Ar- بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ</p>
<p>1. (Consider seriously) By the passing Time (fleeing through the ages),</p>	<p>وَالْعَصْرِ ۞</p>
<p>2. Behold! Man is in sure loss,</p>	<p>إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ ۞</p>
<p>3. Except those; who have faith and do good deeds, And exhort, and support each other mutually with the Truth; And counsel each other to persevere with patience (in adversity).</p>	<p>إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَ تَوَاصَوْا بِالْحَقِّ ۞ وَتَوَاصَوْا بِالصَّبْرِ ۞</p>

EXPLANATION AND INTERPRETATION

103.1 INTRODUCTION

Surah Al-Asr in its few words comprehensively spells out the message of Islam about the personal and social obligation of a Muslim. Imam Shafie is reported to have said, “If the people comprehend this surah well, it would suffice them for guidance”. Companions of the Messenger of Allah (رضى الله عنهم) gave so much importance to this surah that whenever they met each other, they would recite it; and as they parted off they would again recite it. This was to remind each other about their individual and collective responsibilities in a Muslim society which is the prime message of this surah.

103.2 HUMAN DESTINY AND CONTINUOUS LOSS

The name ‘Al-Asr’, of this surah means, “The Time Fleeting through the Ages” This is a reminder that time will not wait for any one. So make hay while the sun shines. The opening ayat; والعصر reminds us of our own destiny also. It is a warning that “life is short and journey is long’. The only personal possession which any one is born with, is the allotted life time period. We keep on consuming this resource by every passing second continuously. It may be any number of years, but finally it will come to an end – just like counting in reverse order. 10,9,8,7,6,5,4,3,2,1. Finally the earthly clock stops clicking and we enter into the next stage of our never ending journey.

This is the truth of our lives. With every tick of the watch; we are nearing to death by that much time. Like the melting of an ice block, our life is also slowly melting down the drain. Time is our most precious and fundamental resource. We must give it the highest consideration. Born sinless, pure and innocent, with each passing day we go on amassing the burden of sins. Our childhood was purer than the youth, and youth than the old age. Thus with growing years, our innocence is being tarnished with the pollution of sins. We must guard ourselves against it.

In this context the second ayat is an eye opener إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُفٍ ۚ
“Behold! Man is in continuous loss”. In spite of our best efforts, we cannot escape this reality. You can see it in your physical life also. Our body cells constantly decay and keep losing their freshness with time.

Our gains and advantages, even our hopes and dreams perish with time. What to speak of our own-self, even the enormous heavenly bodies, earth, moon, sun and stars are slowly pushed to their death.

In short, "Time" (عصر) "is the greatest disposer of everything. What the Holy Quran declared more than fourteen hundred years ago, science testifies it today. It had said **"Every thing in the Universe is to perish"** 55(26). This is the famous 2nd Law of Thermodynamics in science. It is operating in all physical and biological systems everywhere. Accordingly, everything is in loss, decaying all the time, to their death. Man is no exception.

103.3 ESCAPING THE LOSS

After the law, "Surely man is in loss", The most important practical question of our lives is that how we may control the loss?". In the answer, the Holy Quran says:-**"(Everyone is in loss) except those who believe (in Islam) and perform good deeds. And exhort each other to stand by the Truth. And exhort each other to be steadfast and remain patient (In adversity)"**.

This is to say that, "the Right Belief and "Right Deeds" can help to make up the loss. These are our earnings for the future and survive us even after our death. It is like opening a bank account with the Creator of the universe. He shall pay back many times more in the Hereafter than what we had deposited with Him in the life Time on Earth.

Rasool of Allah (صلى الله عليه وآله وسلم) said, "Three things go with the dead man to his grave, two come back, and one remains with him. Those which come back are his possessions, relatives and friends, and that which stay with him are his deeds." (Al-Bukhari-Muslim)

As pointed out in ayat 3 the starting point to eternal success is the "Right Belief" followed by the "Right Actions" which are the proof of the sincerity of the belief. Belief system of Islam includes belief in Allah the One and the only One, as the Creator and Master, of the Universe then belief in Muhammad (صلى الله عليه وآله وسلم) as the last Messenger of Allah; that he is the infallible guide; and belief in the pre-destiny that Allah decides for us what He may desire; and belief in the hidden creations of Allah, such as the angels and jinns; and finally, belief in the Resurrection and Day of Judgement, Accountability reward and punishment in the

Hereafter. The Holy Quran is the encyclopaedia to explain all this and guidance how to act upon for success in this life and the life Hereafter.

103.4 SUCCESS AND TEST PAPER OF LIFE

Ayat 3 of sura Al-Asr specifies that our life test consists of two papers.

Paper-1	Personal beliefs and deeds
Paper-2	Collective responsibilities

Success in both the papers is equally important. They are like the parallel wheels of any vehicle. You must have the both. This is that besides our personal piety we must never forget our obligation to the society as a whole. If one lives only for himself, however, pious he may be, he has not fulfilled his whole duty. Through all the storms and stresses of this struggle we must exhort and cooperate with our brethren and stand by them with patience, hope and unshaken constancy to spread the Message of Allah.

103.5 PERSONAL PIETY IS NOT ENOUGH FOR JANNAT

As said above surah Al-Asr makes it absolutely clear that personal belief and piety are not enough for Jannat. To reach it, besides the right belief and right deeds, it is essential to contribute to the collective responsibilities to spread the word of Allah in the world. The Prophet of Allah (صلى الله عليه وآله وسلم) has told that, ***“Way to Jannat is covered by thorns of life; and way to Jahannam is decorated with the pleasures of life.”*** So our social responsibility is to console, exhort and help others to remain steadfast on the right path, to face all types of difficulties patiently and to keep away from the attractions leading to Jahannam. If a man is concerned for his own Jannat only, even if he is very pious, he does not qualify for it. To qualify it, one must also contribute to save others from Jahannam. Allah orders the believers, **“O! Those who believe! Save yourselves and your Ahl (Relations) from the Hell Fire”**

103.6 THE ROAD TO SALVATION

Thus surah Al-Asr tells us clearly that to escape from permanent loss; one must have right beliefs, and right deeds, and at the same time exhort each other to strive for truth and collectively bear the difficulties with patience in the way of Allah. These are like four bridges in sequence

on the road to salvation. Even if only one of them is broken you cannot reach Jannat. (Fig 1)

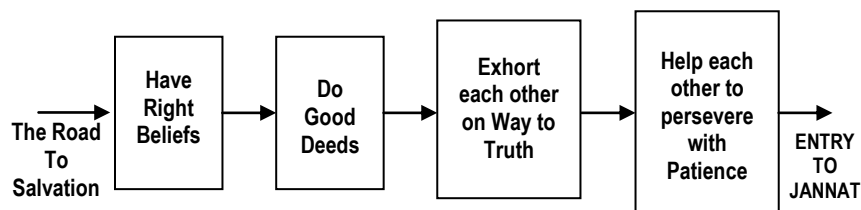


FIG 1: JOURNEY TO JANNAT-FOUR BRIDGES OF SALVATION

The Messenger of Allah (صلى الله عليه وآله وسلم) told that when Allah Subhana-Hu asked the angels to destroy a wicked nation, they said, "There lived a very pious man among them also". At this Allah said, Crush him first because he was selfish for his own Jannat only; and did not bother to stop others from falling into the "Jahannam". (Bukhari, Muslim)

103.7 PERMANENCE OF DEEDS

The subject matter of Surah Al-Asr points it out that deeds, good or bad, leave permanent mark on our spiritual personalities. We may understand it from scientific law of Cause and Effect. The great scientist Newton had said, "We cannot move a finger without disturbing all the stars". It makes sense since all the atoms of the universe are interconnected through gravitational attraction.

The law of Cause and Effect also means that events leave their memory behind; which by suitable means could be possible to read and interpret. As regards, happenings at one place and their recording at a far off distant place, it was difficult to comprehend in the past but not now. Capabilities of Internet system, e-mails, satellite transmitters and receivers have made it easy to understand it for everyone. Moreover, recent discoveries about human genome system and Genetic Sensory Perception (GSP) capability and parapsychology are leading to the evidence that "Man is not Body Alone"; and the "Self survives" even after the bodily death. Thus physical and metaphysical worlds intersect each other (fig 2), and the overall success is interdependent on both of them. As such Allah teaches man in the Holy Quran to pray to Him, "**O! Allah**

bestow upon us the good of this world and the good of the Hereafter, and save us from the Hell Fire” 2(201).The purpose of the life of a Muslim is to earn Jannat at the end of our worldly existence. Success in this goal will depend on the strength of our belief in Allah Subhana Hu and compliance of deeds according to Him in the Book of Allah at personal level.

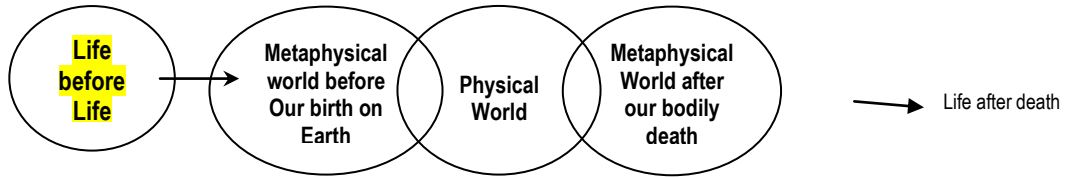
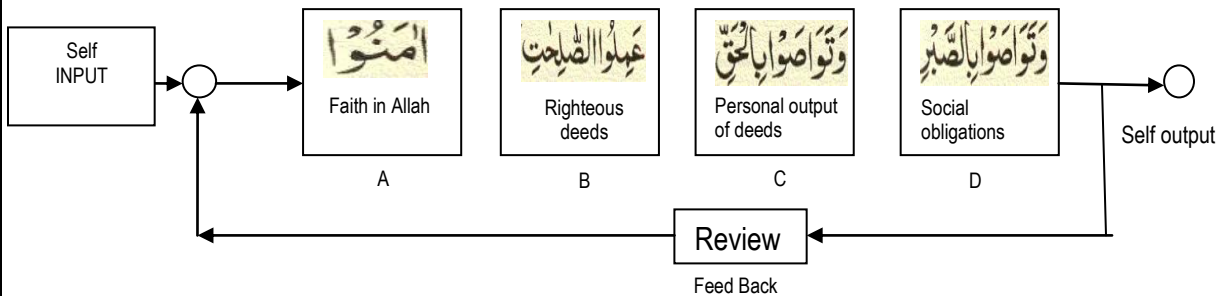


Fig: Intersection between the Physical and the Metaphysical Worlds



سُورَةُ الْهُمَزَةِ

SURAH AL-HUMAZAH

The Holy Quran, Surah 104

Revealed in Makkah, has 9 Ayaat

With the Name of Allah, Ar-Rahmaan, Ar-Raheem.	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
1. Doomed is every scandle monger, backbiter,	وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ﴿١﴾
2. Who piled up wealth and kept on counting it,	الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ﴿٢﴾
3. He thinks that his wealth will make him last for ever!	يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ ﴿٣﴾
4. Absolutely not, (in the life to come) he shall be thrown into the Hutamah,	كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ ﴿٤﴾
5. And what would make you understand, what the Hutamah is?	وَمَا أَدْرَاكَ مَا الْحُطَمَةُ ﴿٥﴾
6. It is the Fire of Allah, kindled roaring, blazing (with crushing torment),	نَارُ اللَّهِ الْمَوْقَدَةُ ﴿٦﴾
7. That which shall leap right up to the hearts (of the guilty).	نَارُ اللَّهِ الْمَوْقَدَةُ ﴿٦﴾
8. Indeed, it shall close upon them from all sides,	إِنَّهَا عَلَيْهِمْ مُّوَصَّدَةٌ ﴿٨﴾
9. In columns outstretched (of fear, grief and disgrace).	فِي عَمَدٍ مُمَدَّدَةٍ ﴿٩﴾

EXPLANATION AND INTERPRETATION

104.1 INTRODUCTION

Backbiting, slandering, hoarding, self-projection and amassing of wealth are some of the major evils of human race particularly of the capitalistic societies. It may profit them for a while but in the long range their destructive impact destroys the society from the core. Of course in the Hereafter they will be surely doomed. Islam is not against the rich but it wants them to get rid of the evils of being rich. It is most unfortunate that today, even the Muslim businessmen are also infamous for such evil practices. Surah Al-Humazah opens with the warning,

“Doomed is every scandal monger backbiter who piled up wealth and kept counting it. He thinks that his wealth will make him last forever (but he is wrong)”

104.2 MOST DANGEROUS ILLS

Among the most dangerous characters, backbites and scandal mongers come at the top. The opening message of this surah, **وَيْلٌ لِّكُلِّ هُمَزَةٍ** **وَيْلٌ لِّكُلِّ هُمَزَةٍ** **وَيْلٌ لِّكُلِّ هُمَزَةٍ**, warns that they shall never prosper. The rule **“Doomed are scandle mongers and backbiters”** is a universal truth irrespective of religion and race. Muslims or Non-Muslims whosoever develop these bad habits will be doomed. If the majority members of a society develop these evil habits, then that society will be ultimately doomed. In ayat 1 the word “kul” (كل) means that rule is true without any exception.

Everyone knows that backbiting creates misunderstanding, hatred and enmity between people. As for slandering, this is character assassination of a person, a great mischief, which can result into counter accusations, quarrels and permanent enmity among the people. More than this, their impact upon the spiritual development of man is simply devastating.

Rasool of Allah (صلى الله عليه وآله وسلم) is reported to have said that a person, who conveys disagreeable, false information from one person to another with the intention of causing harm, will not enter Jannat (Sahih Al-Bukhari).

He advised, "Beware of suspicion, for suspicion is the mother of falsehoods. Do not look for faults in others: and do not indulge in spying one another; and do not be jealous of one another; and do not hate one another and do not stop talking to one another. And worshippers of Allah should behave like brothers (sisters)". (Sahih Al-Bukhari)

104.3 HOARDING AND MISERLY BEHAVIOUR

Evil effects of slandering and back-biting are multiplied many times when they are coupled with the evil of hoarding and amassing wealth. They are condemned in ayaat 2-3 of this sura. Generally the hoarders are miserly also. As such they are the enemy of society. They give birth to financial exploitation, corruption, and many other social ills. Interest based loaning system thrives on the wealth hidden in banks by the hoarders. Moreover, practice of hoarding stops flow of capital and goods. Consequently, slows down economic activity. Thus holders of wealth in any form are the enemies of the society as a whole.

The spiritual harm of hoarding is also immense as it distracts you from Allah. They treat Capital as if it is their God. Hoarding for profit is generally associated with creating of artificial shortage of goods in market. It makes the holders cruel and takes away compassion from their hearts. Thus, however pious they may look, spiritually they are bankrupt.

Followings Hadith of Rasool Allah (صلى الله عليه وآله وسلم) should open the eyes of Muslim businessmen who amass wealth and hoard it in banks.

Prophet of Allah (صلى الله عليه وآله وسلم) has said "Do not shut your money bag; otherwise Allah too will withhold the blessings from you. Spend in Allah's cause as much you can afford". (Sahih Al-Bukhari)

He warned; He who is ever made wealthy by Allah and does not pay the Zakat, then on the Day of Judgment, his wealth will be made like a baldheaded snake with two black spots over the eyes. The snake will encircle his neck as well his cheeks and say, "I am your wealth. I am your treasure" (Sahih Al-Bukhari)

104.4 FALSE HOPES ABOUT IMMORTALITY

Ayat 3, highlights the typical psychology of the rich Capitalists class that their wealth will make them last forever. **يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ ۗ** To

satisfy their craze for fame and immortality, even though miserly in good causes, they lavishly spend for building their image. They are seen erecting self-statues and establishing memorials for their own glorification. But all this will prove futile in the Hereafter. Their monuments also wear out with time. Only the good selfless deeds survive. As for the greedy hoarder of wealth, their love for money does not allow them peace even after death. They become ghosts. Modern scientific researches tend to prove that majority of the ghosts are the miserable souls of miserly rich people^{58,59}.

104.5 STATE OF PUNISHMENT IN HUTAMAH

After Resurrection, backbiters, slanderers, and miserly holders of wealth will be doomed to the Hell Fire called "Hutamah". Ayaat 4-9 describe the nature of their punishment.

"By no means! (In the Hereafter) they will be thrown into the Hutamah (That which will break into pieces) And what would make you understand, what the Hutamah is? It is the Fire of Allah, kindled roaring, blazing. The one which shall leap right up to their hearts. Indeed, closing upon them from every side, In columns outstretched (of fear, grief and disgrace)"

If you can scan beneath the big wealth, you will see the state of Hutamah everywhere. All greedy, miserly amassers of wealth are burning with fire of the hunger for more and more. Mental tension and stress of jealousies, corrupt practices and never ending craze for more, burn them from inside out. That is why, many of the billionaires inspite of so much wealth, suffer with depression and some of them go as far as committing suicide. **It is the fire of Allah kindled roaring, which leaps up over to their hearts to cut them into pieces.**

Their greed for wealth also brings the gifts of sleeplessness, fatigue, depression, heart attacks, strokes, cancer, organ failures, and untimely a painful death. Soon after death, Hutama comes into play openly. Their greedy souls suffer with the trauma of sudden separation from their beloved wealth. Thus in their graves the oil of their bones

58 Professor Hans Holzer, "Where are the ghosts?" page 217 Carral Publishing Howard USA-1994.

59 S. B. Mahmood "Mavraa" The Holy Quran Research Foundation Islamabad, 2006.

comes out and thoughts of Jahannam tear them apart to ashes. Many of them turn into the wretched ghosts, roaming sleepless on earth, surrounded by the outstretched columns of burning desires, greed, despair and depression.

May Allah save us from the evils which take people to Hutamah. However this does not mean that Islam prohibits earning wealth. Instead it regulates and guides how should it be earned and how should it spent for the common good in the way of Allah.

104.6 PREDICTION ABOUT FUTURE ATOMIC WARFARE

In the above we have explained Hutamah with reference to its spiritual meanings. However, according to some scholars, for example, (Late) Allama Muhammad Yousaf Jibraeel⁶⁰, Hutamah means the fire of the atomic explosions. He says that Hutama is Arabic sound of the Greek word Atoma i.e Atom. The nature of the fire produced in Hutamah described in the related ayaat also compares well with the fire of the atom bomb. It is accompanied by roaring sound, its radiations penetrate deep in the body and cause damage at the cell level, and its plume is like huge columns of fire with an umbrella like roof at the top (Fig 1). According to this interpretation of ayaat 5-7, surah Al-Humazah predicts future wars using atomic weapons

60 Allama Muhammad Yousaf Jibreel, A dialogue with professor Marry Shummel on the "Revealed Nature of the Holy Quran" Punjab University, September 1963

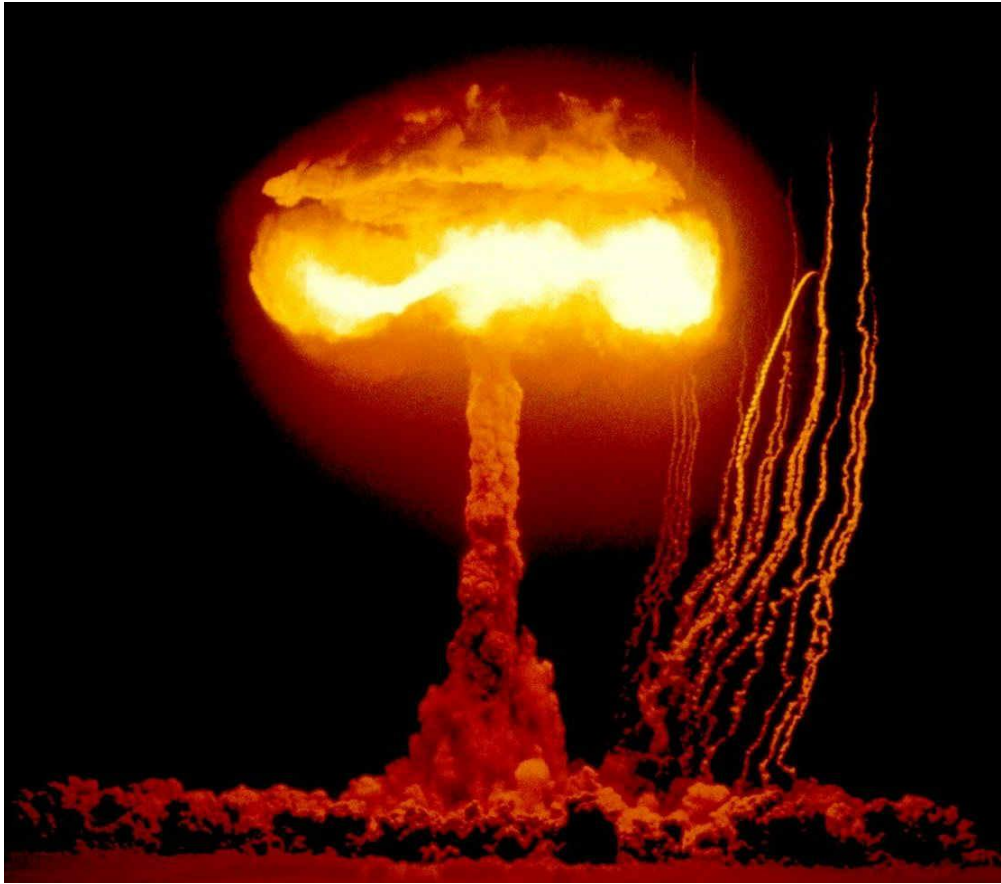


Fig 1: Typical atomic explosion with the plume of fire and the rising columns of plasma.

104.7 ULTIMATE FATE OF THE AMASSERS OF WEALTH, SLANDERERS AND BACKBITERS

Whatever the explanation, "Hutamah" is the ultimate fate of all slander mongers backbiters and miserly amassers of wealth. It is narrated by *Anas-Bin-Malik (Razi Allahtala Anho) Allah's Messenger (صلى الله عليه وآله وسلم)* told, "A disbeliever will be brought on the Day of Judgment and asked, "Suppose you had as much gold as to fill the earth, would you offer it to ransom yourself" (from the Hell fire). He will reply "Yes". Then it will be said to him, you were asked for something easier than that (i.e. to accept Islam and live accordingly), but you refused" (Sahih Al-Bukhari)

The Messenger of Allah (صلى الله عليه وآله وسلم) also told, "The person who will have the least punishment amongst the people (of Hell) fire on the Day of Judgment will be a man under whose arch of the heel is placed a smouldering ember so that his brain will boil with it." (Sahih Al-Bukhari)

We seek refuge of Allah from Hutamah; and ask His forgiveness for our Crimes of backbiting, slander mongering miseries and holding goods from people for worldly benefits.

"May Allah forgive us and have mercy upon us. Aamin"

سُورَةُ الْفِيلِ

SURAH AL-FEEL

The Holy Quran, Surah 105

Revealed in Makkah, has 5 Ayaat

With the name of Allah, Rahmaan, Ar-Raheem.	Ar-	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
1. Did you not see, how your Rabb dealt with the keepers of the elephant (force)?		أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ۝١
2. Did He not make their (treacherous) plot a flop?		أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضَلِيلٍ ۝٢
3. And that He sent over them flocks of birds (from all directions),		وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ۝٣
4. Hurling against them (air raiding) with stones of Sijjeel (baked clay),		تَرْمِيهِمْ بِحِجَارَةٍ مِّنْ سِجِّيلٍ ۝٤
5. So He made them like the chewed-up chaff (eaten by the cattle).		فَجَعَلَهُمْ كَعَصْفٍ مَّا كُولٍ ۝٥

EXPLANATION AND INTERPRETATION

105.1 INTRODUCTION

This surah is a reminder and warning to all forces of tyranny that Allah is at the back of the weak. Ultimately, their evil designs will fail and they will be uprooted like Abraha, the ruler of Yaman who had attacked Makkah in 571 A.D. and miraculously destroyed alongwith his forces. This revelation also contains a tidings for the success of Islam; with a clear message to Quraish that, Allah who had saved Kaabah will also save His prophet (صلى الله عليه وآله وسلم) in the future too. Insha Allah, enemies of Islam and of the Prophet of Allah (صلى الله عليه وآله وسلم) will always face Abraha's fate. It is message to the believers that even under the most difficult circumstances they must never lose heart, and keep trying their best with complete trust in Allah. It is His Sunna, that He shows His power through the weak. Ultimately, Abrahahs of all styles and of all times will face humiliating fate at the hands of insignificant creatures of Allah Subhana-Hu. Struggle against tyranny must therefore continue.

105.2 BACKGROUND

Surah Al-Feel is the message of hope for the weak of all the times. The case history under reference took place in the year 571 A.D the year of the birth of the last Messenger of Allah (صلى الله عليه وآله وسلم). At the time of its revelation there were thousands of people still living who had witnessed , what had happened then in Makkah and Arabia. The Main character of this episode was one Abraha who at that time ruled Yaman on behalf of the Ethiopian King. He was a fanatic Christian. After building a magnificent Church in Sana, his capital, he ordered everyone to perform pilgrimage of this place like that of Bait Ullah in Makkah. When people did not heed to his call, he decided to destroy Kaabah. So in the year 571 A.D he moved to attack Makkah with an army of 60,000 soldiers supported by trained elephants. In those days, Abdul Muttalib, the grandfather of the Prophet of Allah (صلى الله عليه وآله وسلم) was the chief of Quraish. Abraha sent him the message that he had not come to fight with his people but only to destroy the Holy Kaabah. "So be away and remain at side. To this threat of Abraha, Abdul Muttalib replied, "We have no power to fight Abraha. This is Allah's house. If He wills, He will save His House."

Thus Quraish vacated the city and took refuge up in the hills. Although they had turned idolaters and House of Allah contained many of their idols, but afraid of the pending calamity they earnestly prayed to Allah alone for safety. Their prayers were heard and accepted. When Abraha ordered his army to attack Kaabah, his elephants refused to step forward.

At this moment people in the hills saw a miracle. Flocks of birds from all directions with small pebbles in their beaks, air raided Abraha's army. Seeing this much unexpected deadly attack, Abraha and his army in panic took to their heels to Yaman. In the way they met terrible plague by which majority of them died. Abraha also met his disgraceful death. Thus Allah miraculously destroyed a mighty army at the hands of the worthless tiny birds, and saved Kaabah, as well as the Quraish.

105.3 MIRACLE OF AIR RAIDS BY ABABEEL

The way Abraha's army met its destruction was nothing but a most extraordinary happening, a miracle which cannot be explained by ordinary laws of science. In the first instance the elephants refused to walk forward in attack. This was the sign of "Did He not make their plan a flop". **الَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْيِيلٍ ۝** While in frustration, they were beating the elephants; they saw flocks of birds, which pelted them with stones of burnt clay. **وَ أَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ۝ تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ ۝** Frightened by this sudden air attack, Abraha and his army scattered and ran for life in great fear. But the air raiders chased them all along. Small stones struck them at speeds, piercing in their bodies; and later injuries developing into painful cancerous wounds. Thus total army was destroyed. As said, in ayat -5 **فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ۝** They were reduced like the chewed up chaff by animals.

105.4 PRAYER FOR THE WEAK

This surah is a prayer also. When you face powerful enemies, recite this surah repeatedly to seek Allah's help. Indeed Allah Subhana-Hu will send His help in the most unexpected ways, and the mighty tyrants will perish at the hands of the humble and meek. The only condition is, "not lose heart, have trust in Allah, and beseech for His help through patience and prayers".

سُورَةُ قُرَيْشٍ

SURAH AL-QURAIISH

The Holy Quran, Surah 106

Revealed in Makkah, has 4 Ayaat

<p>With the Name of Allah, Ar-Rahmaan,Ar-Raheem.</p>	<p>بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ</p>
<p>1. For the relief and satisfaction of Quraish (due to agreements which Allah enabled them to sign with foreign powers),</p>	<p>لَا يَلْفُ قُرَيْشٍ ۝١</p>
<p>2. (Specially) for their agreements of trade journeys in winter and summer (which made them secure and well off),</p>	<p>الْفِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ ۝٢</p>
<p>3. So (in gratitude), they should worship only The Rabb of this (sacred) House (Kaabah),</p>	<p>فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ۝٣</p>
<p>4. Who fed them in hunger, And gave them peace and security from all types of fear.</p>	<p>الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ ۝٤ وَأَمَّنَّهُمْ مِنْ خَوْفٍ ۝٥</p>

EXPLANATION AND INTERPRETATION

106.1 INTRODUCTION

Surah Al-Quraish points out to the case history of the tribe of the last Messenger of Allah (صلى الله عليه وآله وسلم) who were great traders, importers and exporters of their own times. They enjoyed the status of the most favoured nations at foreign levels due to their being the descendents of great prophet Ibraheem (PBUH) and also being the caretaker of the Home of Allah. Miracle was, that a bare land, not fit for any type of agriculture, yet they were prosperous and had enough to eat. Moreover, they enjoyed excellent peace, as the neighbouring tribes had great respect for them and assembled in their city to participate in the annual pilgrimage and the special trade fare held at that occasion. These were no doubt great favours of Allah to them. Surah Al-Quraish is a reminder to them not to oppose the man who had revived their Deen of Ibraheem (PBUH); and thereby it urged them to worship Allah only. In the broader sense it contains an important lesson for everyone that our success in business ventures, prosperity and peace are a great gift of Allah to us. Therefore, we are obliged to thank and serve Allah more than anyone else.

106.2 BACKGROUND

This surah was a reminder to the Qureish of Makkah about the abundance of favours of Allah upon them. They were the descendents of the Prophet Ismaeel, son of Prophet Ibraheem (عليه السلام), who built Bait-Ullah about 2100 B.C on the order of the Revelation from Allah Subhana-Hu. Since then they had enjoyed special respect among the nations of the world for being the custodian of the House of Allah. They also believed that their prosperity was due to the acceptance of the prayer of their father Ibraheem (عليه السلام) to Allah on the completion of Kaabah.

“And, lo! Ibraheem prayed:” O my Sustainer! Make this a land secure, and grant its people fruitful sustenance-such of them as believe in Allah and the Last Day” Allah said: “And whoever shall deny the Truth, to him I will let enjoy himself for a while (in this world). After that I shall drive him to suffering through Fire in the Hereafter; and how miserable is his/her journey’s end!” 2(126)

How unfortunate that, over the period, the Quraish left the monotheist religion of Ibraheem (P B U H) and instead started idol worship. At the time of the Messenger of Allah (صلى الله عليه وآله وسلم) there were 360 idols in the home of Allah. They are reminded in surah Al-Quraish to revert to their original Religion i.e. the monotheist religion of their father Ibraheem (عليه السلام).

106.3 MOST FAVOURED NATION

As said already, the Quraish enjoyed great prestige and respect among the nations of the world due to their being descendents of Ibraheem (عليه السلام) and due to the Kaabah as Home of Allah. Even the foreign rulers acknowledged their special place in the community of nations, and bestowed upon them the status of most favoured nation for trade and travel in their lands. Ayaat 1-2 refer to this favour of Allah.

“For the relief and satisfaction of Quraish (due to agreements which Allah enabled them to sign with foreign powers specially for their agreements for trade journeys) in Winter and Summer.

So over the period, , by virtue of frequent visits of caravans and the annual pilgrimage their city had become one of the most important trade centres of the region. Thus export and import business of Quraish flourished without any fear and restraints. In winter they travelled towards Yaman as far as India, and in summer they took their caravans of trade to Syria and beyond for relatively milder climates of that part of the world. So they were economically very well off and enjoyed great respect among the Arabian tribes, everywhere.

No doubt, these blessings were due to Bait-Ullah only. But overlooking this fact they turned away from the monotheist religion of Ibraheem, (PBUH), and adopted pagan Idol worship as their religion. When the last Messenger of Allah, Muhammad (صلى الله عليه وآله وسلم) called them back to the religion of Ibraheem (عليه السلام), the Holy Kaabah contained 360 idol deities.

In this background, surah Al-Quraish was revealed reminding the Quraish about their great history and the blessings of Allah upon them, thus to motivate them to worship Him only. **“So (in gratitude), let them worship the Rabb of this (sacred) House only, Who fed them in hunger, And gave them peace and security from all types of fear”**

106.4 A LESSON FOR THE HAVES

Surah Al-Quraish points out that prosperity, trade and industry does not depend on your faith. Even the atheists and the pagans may prosper; and believers may suffer with poverty. The reason being, that Allah is the Rabb of everyone; of the hawks and doves alike. Thus there is no discrimination for livelihood between people due to their faith. Basic needs of every creature are on the Creator. Therefore, abundance of goods or lack of them does not mean anything with respect to your status before Allah. In fact, as Rasool of Allah (صلى الله عليه وآله وسلم) told, the entire worldly wealth is of no significance to Allah; not even as much as the feather of a fly. So the focal point of the struggle of a believer should be for the success in the Hereafter, even at the cost of loss in this world.

106.5 A PRAYER

In its spiritual sense, surah Al-Quraish is a powerful prayer also. Those who are poor, hungry or suffer with fear, they should recite this surah for Allah's help to relieve them of their difficulties. As a result, Insha Allah! they will find relief from hunger, poverty and fear, and soon will be blessed with prosperity and peace from the Rabb of the Universe.

ANNEXURE-106.1

HIERARCHY OF NEEDS AND THE RIGHT WAY

Students of management know that according to the Maslow's Hierarchy of needs," food, security and social peace take precedent in the priorities of mankind, Whereas the fact is that Maslow's Hierarchy of needs is true for the animal side of Man only. It has nothing to offer to the Spirit of Man for that belief in Allah comes first in the order of priority; and thereby practical adherence to Islam is essential for achievement of any degree of spiritual heights. The Quraish were also like the seculars of today. Allah had made them enjoy all the blessings of life due to the acceptance of the prayer of prophet Ibraheem (عليه السلام), and for their being the custodian of the House of Allah. Nevertheless, they failed badly in their obligation to Allah. When Messenger of Allah (PBUH) taught them that belief in one Allah must override all other human needs, they could not understand it. Afraid that the new faith will damage their economic prosperity, they opposed it tooth and nail.

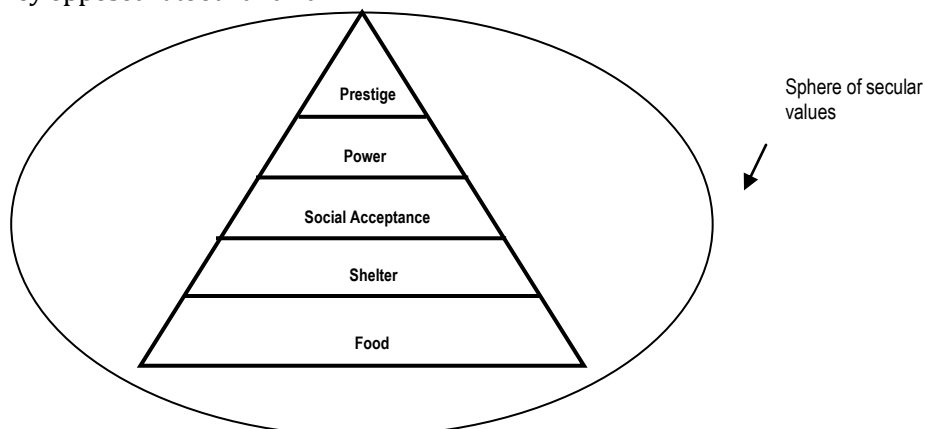


Fig 1: Hierarchy of needs of human beings

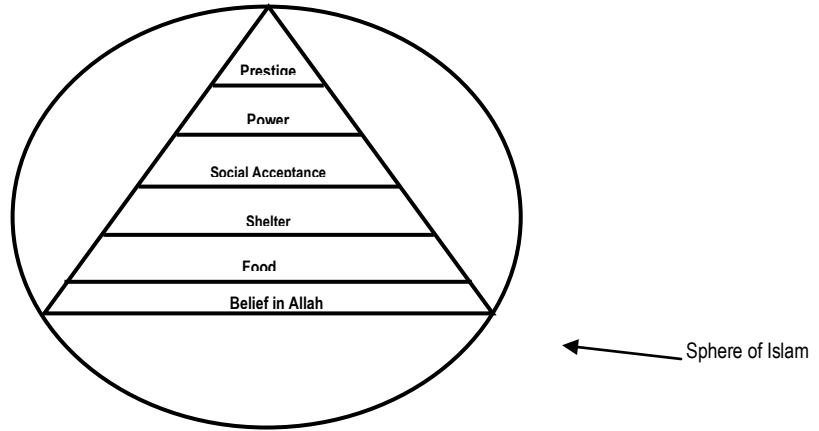


Fig 2: Hierarchy of needs (Spiritual and bodily)

سُورَةُ الْبَاعُونَ

SURAH AL-MAUN

The Holy Quran, Surah 107

Revealed in Makkah, has 7 Ayaat

With the Name of Allah, Ar-Rahmaan, Ar-Raheem.	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
1. Have you observed the one who (actually) belies Ad-Deen? (Islamic way of life and the Day of Judgment)	أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ ۝١
2. That is he, who repulses the orphans away,	فَذَلِكَ الَّذِي يَدُعُّ الْيَتِيمَ ۝٢
3. And has no urge on feeding the Al- Miskin (The destitute and the needy).	وَلَا يَحْضُ عَلَىٰ طَعَامِ الْمُسْكِينِ ۝٣
4. So, woe to such habitual praying ones (as a ritual).	فَوَيْلٌ لِلْمُصَلِّينَ ۝٤
5. Who are unmindful of (the spirit of) their Salat,	الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ۝٥
6. Who only make show off;	الَّذِينَ هُمْ يَرَاءُونَ ۝٦
7. And deny (people) even minor needs.	وَيَمْنَعُونَ الْبَاعُونَ ۝٧

EXPLANATION AND INTERPRETATION

107.1 INTRODUCTION

Surah Al-Maun depicts the true spirit of Islam. It clarifies that Islam is not a set of rituals in the hands of a priestly class. Neither, it is a personal belief system devoid of social responsibilities. Indeed, it is a complete code of life to establish a just God-conscious (متقى) social welfare system at every level of the society. The opening ayat is a soul searching question to make us understand the spirit of Islam! The subsequent ayaat clarify that in a real Islamic society, no one will sleep hungry, no orphan will be left at the mercy of the circumstances; and people with means will take care and share with them. It stresses the need of sharing and caring between people as their primary Islamic duty; negligence of which will be disastrous for them.

107.2 REJECTERS OF THE ISLAMIC WAY OF LIFE

The opening ayat of surah Al-Maun **“Have you observed the one who rejects Ad-Deen (Islam)?”** should be an eye opener for everyone, especially those who preach Islam, or struggle to establish Islamic order in their community.

The next ayaat 2-3 provide answer to the question, who are those wretched people, who reject Islam? **“That is he, who repulses the orphans away; And has no urge on feeding the Al-Miskin (the destitute and the needy)”**

The rejecters of the faith (الدين) are not those who have failed in the performance of the religious rituals; but those who drive away the orphans; and care not for the feeding the Al-Miskeen. The word Al-Miskeen is from skn (سكن) which means those who are held down in life, such as, orphans, old people without livelihood, unemployed ones without means, “Have Nots”, sick and disabled persons etc.

Ad-Deen has two meanings, “The Islamic system of life”, and also, “The Day of Judgment and Recompense”. The ayat thus means that requirement of the Islamic way of life and also successfully passing through the ultimate accountability on the Day of Judgement cannot be met without caring for the orphans and destitutes. Unfortunately, most of

the Muslims today though confirm Ad-Deen by tongue, but do not believe it by their hearts. It is reduced to just a set of rituals for them. To much people Allah Subhana-Hu says (ياايهاالذين امنوا امنوا) **“O, those who believe, have belief (as it should be)”**. For example, if they really believe in the Day of Accountability, how could they neglect the care of the orphans and the destitute?

The tone of ayaat 1-3 signifies that the acceptance of personal acts of worship by Allah Subhana Hu is conditional to the fulfilment of this social obligations such as looking after the orphans and the poor. Daily five time prayers, fasting in the month of Ramadhan and Hajj are fulfilment of our obligation to Allah, and no doubt are essential prerequisite to enter Islam but for real progress to Jannat, fulfilment of the social obligation is of paramount importance also. Thus the Mutaquieen (متقين) are the ones who for the love of Allah, are always ready to spend their wealth in His Ways i.e. to spread the Message of Islam and help the poor and the needy. Without this, their belief in Islam and the Day of Judgment is just in words.

The following Hadith of the Messenger of Allah (صلى الله عليه وآله وسلم) will help you to realize the importance of the message of the above quoted ayaat of surah Al-Maun.

It is reported that the Prophet of Allah (صلى الله عليه وآله وسلم) said, that on the Day of Judgment when everyone will have assembled, Allah Subhana-Hu will make a complaint to the people, “I was sick, you did not attend Me, I was hungry you did not feed Me, I was oppressed you did not heed Me”. Perplexed people will humbly say, “O, Lord of the Universe, Creator of everything, this is beyond You to be sick or needy”. To this Allah Subhana-Hu will tell them; “Was there not any needy in your vicinity? That was Me. Was there not any hungry in your neighbourhood? That was Me”. (Sahih Al-Bukhari)

107.3 WHO REPULSES THE ORPHAN?

As you have seen from ayat 2 **فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ** repulsion of orphans amounts to rejection of Ad-Deen. Thus we must know who repulses orphans? From the teachings of the Quran and sayings of the Messenger of Allah (صلى الله عليه وآله وسلم) it appears that repulsers of the orphan are those who show an unconcerned attitude towards them, do

not give them due love, do not treat them well, and leave them to the mercy of circumstances. The best possible way to escape this sin may be to adopt them and treat them as your family members. If this is not feasible, then the second best alternative may be to support their expenditure in some good Orphan-Homes and visit them regularly to show your love for them. If you have means to open and manage an orphanage that might be the best choice. If there are some orphans and destitute people in your own family or your close neighbourhood; or among your acquaintances, then it is obligatory on you to do whatever good you can do for them without asking.

107.4 HOW TO CONTRIBUTE IN FEEDING THE NEEDY?

According to ayat 3 of surah Al-Maun “Not caring to feed the needy,” also amounts to rejection of faith in Islam. Thus to feed the hungry is an obligatory duty for every Muslim. If anyone sleeps hungry for want of food, the sin of it is on whole of the community. That is why Muslims in the past were very particular to make collective arrangements to feed the hungry. Not long ago the needy used to come to the village mosque and quietly tell the Imam of the mosque about his needs. Everyone used to be keen to receive him, as his/her guest. Well-to-do Muslims took pride in operating free food restaurants called “LUNGER” in competition to each other.

However, the greatest manifestation of this spirit is seen in the social welfare institutes of the Islamic states in the past. The Caliph took upon himself to feed the hungry and nourish the orphan. The second Caliph of Islam Hazrat Omar (Razi Allah Anhu) was so particular about it, that he declared “Even if a dog dies of hunger anywhere in the Islamic State, Omer would be responsible for it in Madinah (his capital city)”.

107.5 CONDITION OF THE TRUE BELIEF

From the above discussion we must realize that negligence of the orphans and ‘Have Nots’ amounts to rejection of faith. This also implies that attitude of “Caring and Sharing” for the orphans and the needy are the highest acts of worship and essential for the acceptance of prayers. This is not limited to help people by your personal charities only. Greater contribution in feeding the poor is by providing them employment in industrial, agricultural and business activities. So the entrepreneurs and employers, who are generating employment opportunities for the needy

and thus arrange means for their livelihood, are also performing a great duty of Islam. If the intention is to help people, then their business is great act of worship also.

That fulfilment of the social obligations gets priority in Islam over the personal piety can be seen in the following Report of Rasool Allah (صلى الله عليه وآله وسلم). *Rasool of Allah (صلى الله عليه وآله وسلم) is reported to have said, "The one who looks after a widow or a poor is like a Mujahid (Warrior) who fights for Allah. He is like the one who performs Salat (prayers) all the night and observes Saum (Fast) all the day". (Sahih Al-Bukhari).*

The first three ayaat of surah Al-Maun also require from Muslims that they must be extraordinarily humane and kind to each other. If a Muslim behaves selfishly, it speaks of some serious flaws in his/her belief system. We must remember that Obligations to the Creator (حقوق الله) and Obligations to the Creations of Allah (حقوق العباد) are interdependent. Fulfilment of the both is essential for Salvation.

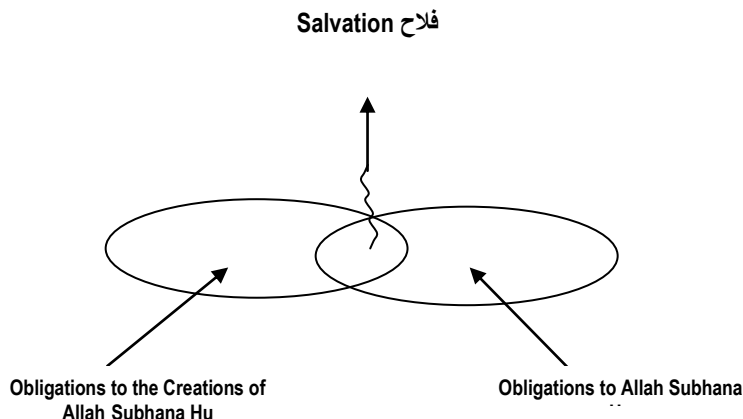


Fig 1: Salvation flows out of fulfilment of the obligations to Allah and obligation to His Creation (حقوق الله وحقوق العباد)

It is reported from the Messenger of Allah (صلى الله عليه وآله وسلم) **“That humanity is like the family of Allah (الخلق عيال الله)”** Can we please Allah, without caring for His family?

107.6 MA'UNS – SMALL CHARITIES ESSENTIAL PART OF FAITH

The message of surah Al-Maun is clear and comprehensive. None of us can claim to be a true Muslim without fulfilling our obligation to the society. Even if we are very regular in our daily prayers but careless of our duties to each other then our prayers will be of no avail. As said in ayaat 4-5 we shall be doomed.

﴿فَوَيْلٌ لِلْمُصَلِّينَ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ﴾ **“So, doomed are the habitual praying ones (as a ritual) Those who are unmindful of (the spirit of) their Salat”,**

The spirit of the five times congregation of Salat (صلاة بالجماعة), is to create a mutually caring and sharing society. Unfortunately, in these days, worshipers even after years of praying together, remain but strangers to each other. Whereas, according to ayaat 4-7 the difference between an Islamic and unIslamic society is in their degree of charitable behaviour to each other.

In this context most important are acts of small kindness. The Prophet of Allah (صلى الله عليه وآله وسلم) told that **“Even a smile is an act of charity”**, Thus helping each other in any manner such as, showing the way, clearing the path from stones, a good piece of advice, wishing to others, inviting friends on food, giving gifts to each other, paying salutation, clearing the assembly for the new comers; all such good social norms for a believing Muslim are acts of worship to Allah. They are supposed to be the normal qualities of every good Muslim. For this we have the best example in the Messenger of Allah (صلى الله عليه وآله وسلم).

His companions report that, **“They had never seen any one more kind and smiling than him.”** His wife Hazart Ayesha (رضي الله عنها) tells that, **“No man can compare in generosity with him, particularly in the month of Ramdhan, he was like a flowing river of charity.”**

Narrated Abu Shuraib Al-Badavi, Allah’s Messenger (صلى الله عليه وآله وسلم) said, **“Whosoever believes in Allah and the Last Day should serve his neighbour generously, should entertain his guest generously, by giving him his reward of good quality food. Then he said, “Whosoever believes in Allah and the Last Day should speak what is good or keep**

quiet, and abstain from all types of dirty evil talks i.e. (abusing, lying, backbiting”) (Sahih Al-Bukhari).

107.7 ACCEPTABLE SALAT

One must know that Salat (Five times regular prayers) is essential and its wilful negligence can render one non-Muslim, but degree of its reward depends upon the spirit with which it is performed. Surah Al-Maun makes us realize that spirit of Salat is good manners, humane attitude, concern for each other, help to the needy, particularly to the orphans; and abhorrence from the evil ways. Salat which does not develop these qualities, is of unacceptable standard before Allah Subhana-Hu. He says in the Holy Quran, *ان الصلوة تنها عن الفحشاء والمنكر*, **“Indeed, Salat refrains one from evil and for-bidden things”**. Here is the real test of the Salat. If one does not experience this benefit he/she has not actually prayed. In the computer language it is like the ‘AND’ logic. The cascade of the constituents of salat consists of sincere belief (Iman), fulfilment of the Rights of Allah; (Haqooq-Ullah) and fulfilment of the Rights of His Creations (Haqooq-ul-Ibad). If all this is intact then your salat will lead you to Jannat fig 2, otherwise one is doomed.

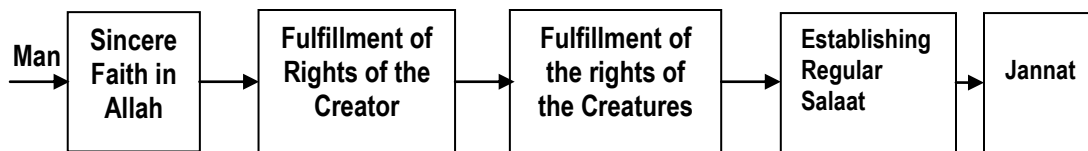


Fig 2: The Cascade of the constituents of Salaat

107.8 IMPORTANT LESSON FOR THE ISLAMIC MOVEMENTS

It is unfortunate that spirit of surah Al-Maun is often missing, even in the very pious muslims today. Neither do the leaders of the Islamic political parties/movements struggle to operate Islamic welfare model of “Caring and Sharing”, even among their own members. Their programme of Renaissance of Islam hardly gives any importance to the economic well-being and social welfare of the people. No surprise, they are not successful in their policitical objectives.

SURAH AL-MAUN

Surah Al-Maun educates us about the fundamental requirements of Islamic social order, and has a great lesson to learn for the Islamic reformers and political movements. It implies that:-

1. A society which does not look after the orphans and cares not for the poor and is devoid of neighbourly charities, even if it may be very religious, it is not Islamic.
2. For the progress in the worldly and the spiritual domains, a society must have qualities of “Caring for the “Have-Nots” and Sharing with each other, otherwise it will be doomed.
3. A True Islamic state will be an ideal welfare state on the model of Khulfa-e-Rashideen. And, that should be the goal of the political struggle of the Islamic movements.
4. A true Muslim should not only be concerned but must participate in the welfare activities of the society, particularly caring for the orphans and the “Have-Nots”.
5. The Bait-ul-Maal (بيت المال) system of Islam should be revived at the community level to the state level to provide organized assistance to the “Have Nots” and to help the poor and needy to stand on their own feet by providing them training and creating job opportunities.
6. Honest business, agricultural and industrial activities should be encouraged as acts of worship.

Any society in which these values are missing does not deserve to call itself Islamic.

سُورَةُ الْكَوْثَرِ

SURAH AL-KAUTHAR

The Holy Quran, Surah 108

Revealed in Makkah, has 3 Ayaat

<p>With the Name of Allah, Ar-Rahmaan, Ar-Raheem.</p>	<p>بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ</p>
<p>1. Behold! We have granted you Al-Kauthar (Abundance of Our blessings without measure).</p>	<p>إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ﴿١﴾</p>
<p>2. Hence, offer Prayers for your Rabb (alone) and (unto Him) render Sacrifice.</p>	<p>فَصَلِّ لِرَبِّكَ وَأَنْحِرْ ﴿٢﴾</p>
<p>3. Surely, the one who hates you (your enemies) shall be cut off from the roots, (destroyed in this world and in the Hereafter).</p>	<p>إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ﴿٣﴾</p>

EXPLANATION AND INTERPRETATION

108.1 INTRODUCTION

Surah Al-Kauthar is one of the early Makkan surahs. It is the shortest of all surahs but great in its meanings. At the time it was revealed, Rasool of Allah (صلى الله عليه وآله وسلم) was being opposed and persecuted by the idolaters tooth and nail. During these difficult times, his two sons Qasim and Abdullah also died one after the other leaving him without any male issue. In a society where male chauvinism was at its extreme, the idolaters taunted him that his Allah has cut him off from the roots. So, to them, he was not only a complete failure, but also would die nameless (نعوذ بالله). They rejoiced saying, "It was a punishment to him from their idols". In these trying circumstances, surah Al-Kauthar was revealed. The message is brief but very comprehensive and encouraging, predicting a glorious future for the Messenger of Allah (صلى الله عليه وآله وسلم). Though its address is specific to the prophet (صلى الله عليه وآله وسلم) but in its spirit it is quite general. It is a tiding for the righteous people of all times, that their struggle and sacrifices shall never go in vain. Eventually, their rewards shall be in abundance and their enemies disappointed.

Surah Al-Kauthar is a miracle of linguistic beauty also. When the challenge was put before the Arabs, "Bring a surah like unto this" Hazart Ali at the occasion of the annual Pilgrimage wrote surah Al-Kauthar at the face of Kaabah. It was an open challenge to all the Arab poets of the day. Humbled, the greatest of them namely Al-Labid who was a non-Muslim then, wrote below, (ما هذا كلام البشر) "This is not the word of man".

Al-Kauthar (الكوثر) means blessings in abundance of all desirable things without measure. In its spiritual meaning it is the name of a special fountain in Jannat which on the Day of Judgment will be granted to the last Messenger of Allah, Muhammad (صلى الله عليه وآله وسلم) when every one will be desperately thirsty. He is reported to have said:

"I am your predecessor at Al-Kauthar, and whoever will pass by that, he will drink from it and whoever will drink from it, he will never be thirsty (again). There will come to me some people whom I will recognize, and they will recognize me, but a barrier will be placed between me and them. They will be those who will have innovated new things in the religion after me. I will say, "far removed, far

removed (from mercy)”. They are those who changed (their religion) after me” (Sahih-Al-Bukhari)

108.2 THE CASE HISTORY OF EXCELLENCE OF AL-KAUTHAR

The opening ayat **إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ۝** “Behold! We have granted you Al-Kauthar (Abundance of Our blessings without measure)” points to the adorable case history of the blessed life of the last of the Messengers of Allah (صلى الله عليه وآله وسلم). He was born orphan, so his childhood was very difficult. But as he grew old Allah Subhana-Hu blessed him with all the good things of life, which any man may hope to have. Early in his youth, he won the praise and recognition from the people of Makkah as one of their most respected wise man. His truthfulness and honesty was proverbial and earned him the titles, Assadiq (الصادق) and Alamin (الامين), “The Most Truthful” and “The Most Trust Worthy”.

At the age of twenty five he was married to the most respected, graceful and wise lady of Quraish and had a very happy family life. By thirty, he was one of the leading businessmen of Makkah. At forty, Allah Subhana-Hu granted him the highest position among all His creations as His last Messenger to mankind and Jinns for all times to come. In this position he was bestowed with the staunchest and most faithful followers than any of the earlier prophets. After some initial set backs, he was the most successful in his Mission also. Even non-Muslims rank him as the most influential man in the entire history of mankind.

He was elevated to the highest position when he was called by the Supreme Creator on the Night Journey of Mirraj (معراج) overriding the Time and Space continuum. In this Journey he met all the earlier prophets and led them in prayers. On the Day of Judgment he will again lead them to the presence of Allah, the Most High. He is only one among the prophets who will have the right of intercession from Allah. Moreover, he will be incharge of the Fountain of Al-Kauthar, the blessed water of heavens. Thus in this world and the world Hereafter, indeed he is the most blessed one among the Creations of Allah. Not a second passes on earth, when someone, somewhere in the world does not testify his faith in him while calling for the Prayers, “I bear witness, there is no God but Allah, and I bear witness that Muhammad is the Messenger of Allah”. His title in the Holy Quran is “The Blessing for All the Worlds” (رحمة للعالمين) and the way he is loved by his followers is also unparallel in the human history.

It is narrated by Abu Huraira (Razi Allah Anho) that Allah’s Messenger (صلى الله عليه وآله وسلم) told, **“By Him in whose hands is my life, none of you will have faith till he loves me more than his parents, his father and his children” (Sahih Al-Bukhari).**

Indeed, Allah’s reward for His True Servants is always in abundance without measure, in every way. We can also receive His special blessings by following the last Messenger of Allah (صلى الله عليه وآله وسلم) as is revealed in the Holy Quran Surah Al Imran” If you claim to love Allah then follow me, Allah Subhan Hu will love you too.

108.3 CODE OF LIFE FOR THE RIGHTEOUS PEOPLE

Surah Al-Kauthar, has a special message for all those who are granted with the abundance of favours. This is that, the blessings of Allah must be responded by prayers and personal sacrifices in His cause. As said in ayat 2 **فَصَلِّ لِرَبِّكَ وَأَنْحِرْ** **“Hence, to your Rabb turn in Prayers and to Him render Sacrifice”**. So the “Haves” must share their resources with the “Have Nots”, and care for them. Sacrifice of animals on the occasion of Eid-ul-Azha, (after the Day of Hajj and on other occasions) is only one of the ways to express our thanks to Allah, and celebrate His praises. If in the true spirit of **فَصَلِّ لِرَبِّكَ وَأَنْحِرْ**, we make it the purpose of our life, to fulfil our obligations to Allah (حقوق الله) and to His creations i.e. (حقوق العباد), Insha Allah, in response, Allah shall bless us with success in this life and the life hereafter.

108.4 THE TRUTH WILL PREVAIL ANY WAY

The last ayat of surah Al-Kauthar predicts **إِنَّ شَأْنَكُمْ هُوَ الْأَبْتَرُ** **“Indeed, your enemies shall be cut off nameless”**, implies that those who opposed Rasool of Allah (صلى الله عليه وآله وسلم) will be loser in this world and in the Hereafter. It was revealed at the time when there seemed no ray of hope. Many of his followers were allowed to escape the torture at the hands of infidels by fleeing across the Red Sea to Abyssinia. But in less than ten years, things changed miraculously, and success of the Prophet (صلى الله عليه وآله وسلم) surprised every one. People from all over Arabia came by themselves to Madinah in hosts to accept Islam. Insha Allah, the Day is not far off when whole of the humanity will read his Kalima. Enemies of Islam who utter derogatory remarks about his sacred

personality (PBUH) let them be warned, Insha Allah, they will be revenged by Allah Subhana-Hu, and eventually routed out,untill and unless they ask for the forgiveness of Allah .

108.5 A UNIQUE PRAYER

For grant of abundance of resources and powers to fight the evil forces, repeated recital of this surah, supplemented by Sadqa and Nawafil, will result into the abundance of all that is good for you, Insha Allah.

سُورَةُ الْكَافِرُونَ

SURAH AL-KAFIROON

The Holy Quran, Surah 109

Revealed in Makkah, has 6 Ayaat.

<p>With the Name of Allah, Ar-Rahmaan, Ar-Raheem.</p>	<p>بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ</p>
<p>1. Tell them (Clearly and openly) "O! those of you who deny the Truth!</p>	<p>قُلْ يَا أَيُّهَا الْكَافِرُونَ ﴿١﴾</p>
<p>2. I shall never worship that, which you worship,</p>	<p>لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾</p>
<p>3. And neither, are you to worship what I do worship.</p>	<p>وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٣﴾</p>
<p>4. And (I repeat), nor I shall ever worship that, which you worship,</p>	<p>وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ﴿٤﴾</p>
<p>5. And neither you are going to worship, what I do worship.</p>	<p>وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٥﴾</p>
<p>6. For you is your Deen (way of life), And for me is my Deen.</p>	<p>لَكُمْ دِينُكُمْ وَلِي دِينِي ﴿٦﴾</p>

EXPLANATION AND INTERPRETATION

109.1 INTRODUCTION

Surah Al-Kafiroon is the Islamic Magna-Carta for co-existence between different religions of the world. The rule is simple and straightforward. **“Unto you, your Deen, and unto me, my Deen”**. (لكم دينكم ولي الدين) No compromise on moral laws and faith system but co-existence is possible. The message is eternal, stating that Muslims must exonerate themselves by word and deed from the non-believers.

Freedom of expression is the human right. The right to preach one’s religion is also the human right. Islam has given these rights, moreover it does not permit anyone to force people to change their Deen (Religion) Allah says in the Holy Quran: **“There is no compulsion in religion.”** (لا اكراه فى الدين)

Similarly to believers the religion exhorts them never to compromise on Islam. They may bear all types of discriminations and persecution but never give in. At the same time they must give others the right to live according to their way of life. History of Khilafat-e-Rashida is the glorious example of tolerance and peaceful co-existence between the people of different faiths. The golden period for Jewish people was also under the Muslim Rule in Spain (750AD to 1450AD). When many of the high governmental jobs and scholastic positions were occupied by them on merit.

109.2 BACKGROUND AND GLORIOUS LEGACY

Surah Al-Kafiroon is an early Makkan surah, when nonbelievers used to mercilessly persecute Muslims to force them back to paganism. Enthusiastic young Muslims wanted to respond in tit for tat, but the Messenger of Allah (صلى الله عليه وآله وسلم) kept his movement completely non-violent. Even at the height of provocation, he and his followers remained calm and bore torture and hardships patiently.

Disappointed from the results of their persecution, the chiefs of Makkah offered the Messenger of Allah (صلى الله عليه وآله وسلم) various proposals to compromise. They even offered to make him their King on the condition of softening his stand in favour of Idol worship. But he refused to compromise or give in. It is at this occasion that surah Al-

Kafiroon was revealed with the message;” **“Tell them, (Clearly and openly) O! You who deny the Truth. I shall never worship that, which you worship. And neither, you are going to worship, which I do worship. And (repeat), Nor I am going to worship ever that, which you worship. And neither, you shall worship, which I do worship. For you, your religion, and for me, my religion”.**

Disappointed, nonbelievers became very harsh in their persecution of the Muslims particularly the poor ones. To escape their brutality, the Prophet (صلى الله عليه وآله وسلم) allowed his followers first to migrate to Abyssinia, across the red sea. Later, in the 11th year of his prophethood he allowed them to migrate to Madinah 300 miles away, permanently. Soon after his arrival there, the Messenger of Allah (صلى الله عليه وآله وسلم) signed various protocols and agreements between Muslims, Jews and non-Muslim tribes, to assure human rights, co-existence and tolerance between the people of different faiths and nationalities.

This was opening up of a glorious new chapter of mutual tolerance in the history of religion in the world. There is so much stress on the toleration of beliefs of others that Allah has forbidden for the Muslims in the Holy Quran even to use bad language about the idols of the non-believers lest in retaliation they may use the same for Allah. Noble conduct of tolerance of the Messenger of Allah (صلى الله عليه وآله وسلم) has no parallel in history. For example, when certain Christian missionaries came to Madinah to argue with the Messenger of Allah, he not only made them stay in his own mosque but also allowed them to pray in it according to their own ways. Moreover, he personally served them with his noble hospitality. The great Caliph Omer (RAH), when he visited Yoroshelum on the eve of its conquest, inspite of the persistence from the Arch Bishop he did not pray in the church, lest, the Muslims may follow his practice, to the annoyance of Christians.

Unfortunately, against this tolerant attitude of Islam, response of the nonbelievers has always been disappointing. They have never tolerated Islam. Throughout ages their coalitions and alliances (like those of today) have been working against it. In reaction some of the Muslims also sometimes behave rigidly. But that is their individual response to the attitude of Kufr. Otherwise, Islam as a way of life is for the peaceful co-existence among all citizens, Muslims as well as non-Muslims. Sectarian

divisions among the Muslims are also against the teachings of the Holy Quran and the Sunna of the Messenger of Allah (صلى الله عليه وآله وسلم).

109.3 ISLAM AND TOLERANCE

As for offering Islam to others, it is an obligatory duty for every Muslim. But even here, no awkward method is allowed. Allah Subhana-Hu has ordered the Muslims to preach with wisdom, argument and above all, by setting a noble example of their own selves. Allah Subhana-Hu forbids that, we say what we don't do ourselves. It is extremely bad in the Sight of Allah that you say what you don't practice yourself. (Sura Al-Baqarah)

The philosophy behind preaching of Islam is "service to the humanity". It is to save mankind from the Hell Fire. This is the greatest service one can render for other people.

It is also to be realized that Islam is not a new religion. It was the religion of all the earlier prophets also. Abraham, Moses, Jesus (Peace be upon them), all of them were the true embodiment of Islam. Thus if a Jew or a Christian or for that matter any one, accepts Islam it will not be 'Conversion' but 'Reversion' to ones own original religion. Even then, they have the right to choose it or not. Basic principle is; **"Unto you, your Deen (way of life) and unto me, my Deen"** لَكُمْ دِينُكُمْ وَلِي دِينِي ۗ According to Islam, once that final Revelation has come with clear evidence there is no justification for compulsion in religion. Everyone is accountable for his/her own faith and deeds before Allah. So why compel? In this respect ayat 256 of surah Al-Baqarah is the beacon light for mankind.

Let there be no compulsion in Deen (for any one in the choice of (religion after the advent of Muhammad (صلى الله عليه وآله وسلم) and Revelation of the Holy Quran). Truth has been made crystal clear from the falsehood. Indeed anyone who rejects the Shaitaan and believes in Allah, he has taken hold of a strong support which will never break, And remember always, "Allah is All-listening and All-Knowing". 2(256)

سُورَةُ النَّصْرِ

SURAH AN-NASR

The Holy Quran, Surah 110

Revealed in Madina, has 3 Ayaat

<p>With the Name of Allah, Rahmaan, Ar-Raheem.</p>	<p>Ar- بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ</p>
<p>1. When there came the Help of Allah and the Victory (from Him),</p>	<p>إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ﴿١﴾</p>
<p>2. And you saw the people entering Deen of Allah in great multitudes,</p>	<p>وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ﴿٢﴾</p>
<p>3. So, then extol the limitless Glory of your Rabb, And seek His forgiveness (for any of your shortcomings), Behold! He is Ever Acceptor of Repentance and He forgives.</p>	<p>فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ﴿٣﴾ إِنَّهُ كَانَ تَوَّابًا ﴿٤﴾</p>

EXPLANATION AND INTERPRETATION

110.1 INTRODUCTION

Surah An-Nasr is the tidings about the successful culmination of 23 years struggle of the Messenger of Allah (صلى الله عليه وآله وسلم) for spread of Islam in the world. It was an extremely difficult task against all odds. When there was no end to persecutions, the Messenger of Allah (صلى الله عليه وآله وسلم) along with His followers migrated from their native city Makkah to Yathrib (Named Madina-tun-Nabi after his arrival) about 300 miles away. But the idolaters did not let him rest for a single day there also. In alliance with the Jews and hypocrites of Madinah, and the non-believing Bedouin tribes, they tried by all means to annihilate the budding Islamic community. However Muslims, though heavily outnumbered but equipped with the power of their faith in Allah, high morale and better discipline of Islam, and the superb leadership of the Messenger of Allah (صلى الله عليه وآله وسلم), were always successful in pushing back the invaders. Gradually, he took the initiative in his own hands and began breaking the strength of the idolaters at their home grounds. After nine years of intensive struggle the prophet (صلى الله عليه وآله وسلم) marched over to Makkah with ten thousand faithfuls and took over the city without bloodshed.

This was the turning point in the history of mankind. Kaabah was cleared of all idols, and Hajj (pilgrimage) to the House of Allah (Bait-Ullah) was restored according to the Sunna of Hazrat Ibrahim (عليه السلام). Fall of the idols at the hands of the believers convinced the Arab polytheists about the truth of Islam. So the bystanders swarmed from all over Arabia to Madina to see the Messenger of Allah (صلى الله عليه وآله وسلم) and take lead in accepting Islam. They came in multitudes and in the next two years, entire Arabian Peninsula willingly accepted Islam and the Messenger of Allah (صلى الله عليه وآله وسلم) as their sole leader. So began the Islamic Era in the world.

It was at this point of victory that, Allah Subhana-Hu revealed surah An-Nasr. Some of the Muslims took it as a reward and occasion of celebrations. But those bestowed with deep insight, saw in it the news of the earthly departure of the Messenger of Allah (صلى الله عليه وآله وسلم). Abu Bakar Siddique (رضي الله عنه) was the prominent among them. He wept and said, "When objectives of the revelation are fulfilled then

prophets are called back.” Ibne-Abbas (رضي الله عنه) also interpreted it as a sign of the approaching departure to Heavens of Allah’s Messenger (صلى الله عليه وآله وسلم). When he discussed with Omar (رضي الله عنه) he also thought the same. (Sahih Al-Bukhari)

110.2 AT THE VICTORY STAND

The opening ayaat of surah An-Nasr invite our attention to the ethics at the victory stand. This is a sensitive moment. Drunk with success many heads are knocked down. History is witness to senseless brutalities at the hands of the victors on the occasion of the defeat of their enemies. So in these ayaat, the Messenger of Allah (صلى الله عليه وآله وسلم), and through him rest of the world is being taught, how to behave at the eve of victory. No doubt it is always the testing time in the struggle for the right cause. Ayat 1 **“When there comes the Help of Allah and the Victory (from Him)”** إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ۝ reminds that success is not due to us but reward from Allah, Subhana-Hu. It is He who molds the circumstances and changes the minds of the people in your favour, as said in ayat 2, **“And you see the people entering deen of Allah in great multitudes”** وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ۝ When His help descends things begin to change overnight. For the behaviour, it is not the moment of boasting and revenge but of humility; and thanks giving to Allah. As we see in ayat 3 **“So, then extol the limitless Glory of your Rabb, And seek His forgiveness (for any of your shortcomings), Behold! He is Ever Acceptor of Repentance and He forgives”** فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ۚ إِنَّهُ كَانَ تَوَّابًا ۝

110.3 ATTITUDE AT THE VICTORY STAND

The closing ayat of surah An-Nasr teaches us about how to celebrate the victory. Generally, people on such occasions become wild. Drunk with power they boast, dance and behave arrogantly. For some it is an occasion of revenge, show of force and pride. In the olden times, it was the occasion of destroying the fallen enemy by killing their men and enslaving their women and children. But Allah teaches us differently from the wonderful revelation 110(3) is that the greatest victory is that of the victory over self. Lesson to learn is to remain calm and quiet and show maturity. Instead of selfglorification on this occasion a true believer will always give credit for success to Allah Subhana-Hu only. It is He Who

actually gives fruit to our efforts. Thus occasion of success in Islam is the occasion of humility, thanksgiving and glorification of Allah. Struggle is yet not over and it will never be.

So this is the time to reflect into one's own weak points, mistakes, faults and shortcomings, and in their light to plan for new strategies, for the endless struggle between Truth and Falsehood. It is also the time to resolve not to repeat the past mistakes; and to ask the forgiveness of Allah Subhana-Hu. Though difficult, yet it is the occasion to be humble, show grace to the opponents and offer gratitude to the friends. In this spirit, on the occasion of the conquest of Makkah the Messenger of Allah (صلى الله عليه وآله وسلم) set the glorious example for all times to come.

After 20 years of long painful struggle, after having suffered a lot at the hands of his opponents, when he (صلى الله عليه وسلم) entered the holy city of Makkah as conqueror, instead of raising his head high, he was sitting on the she-camel with his sacred body bowed down low, his blessed forehead almost touching the saddle. Latter in the day in the Bait-ullah, standing victorious before the humbled enemies, who only ten years ago had pushed him and his followers out of this city, he surprised everyone by announcing, "This Day, there is no guilt on you". Even the worst enemies were forgiven with honor and dignity.

110.4 REWARD AND REPENTANCE

Repentance and forgiveness in victory, when you have the power to punish your enemies, is a highly appreciative act in the Sight of Allah. In this respect the following Hadith of the Messenger of Allah (صلى الله عليه وآله وسلم) is very much instructive and thought provoking. He said:

***"Allah is more pleased with the repentance of His slave than a man who encamps at a place (in the desert) where his life is jeopardized, but he has a riding animal carrying the food and water (the only hope of life). He then rests his head and sleeps for a shortwhile and awakes to find his animal gone. He starts looking for it and suffers from severe heat and thirst (or what Allah wished him to suffer from). He, (In utter disappointment), says, I will go back to my place. He returns and sleeps again, and then (getting up) he raises his head to find his riding animal standing besides him. Imagine his pleasure. Allah is more pleased with the repentance of His slave than this man on finding his lost camel in the desert."* (Sahih Al-Bukhari)**

ANNEXURE -110.I

CASE HISTORY OF SUCCESS

Case history of the struggle and success of the Messenger of Allah (صلى الله عليه وآله وسلم), is highly revealing and instructive for leaders of the Right cause for all times to come. However, great you may be, success demands great sacrifices and passes through many phases of disappointments. In this case sign of victory for the Muslims start with the truce of Hudabia in the 7th Hijra. This is evident from the graph (Fig 1), given herewith. Note the very slow progress in the first 18 years, and then sudden vertical growth in the last three years. During the entire 13 years of Makkan period, Prophet (صلى الله عليه وآله وسلم) and his devoted followers performed silent Jihad for human resource development. The next six years at Madinah were of defensive Jihad, to stabilise and consolidate the gains of Hijrah. Then with Allah's leave began the offensive Jihad, resulting into unparallel success which changed the history of mankind for ever.

In summary it was:

1	13 years of passive Jihad	57%
2	7 years of defensive Jihad	30%
3	4 years of offensive Jihad	13%

Vertical rate of growth in the graph is achieved after the sum totals of the efforts have exceeded a certain critical value. The process is similar to the occurrence of the chain reaction in a Nuclear Reactor. A certain amount of critical mass of uranium under suitable discipline is essential condition to attain criticality. Similarly, Help of Allah enters your side after critical amounts of effort have been put in. Then successes start pouring in from all directions, and process becomes selfsustaining.

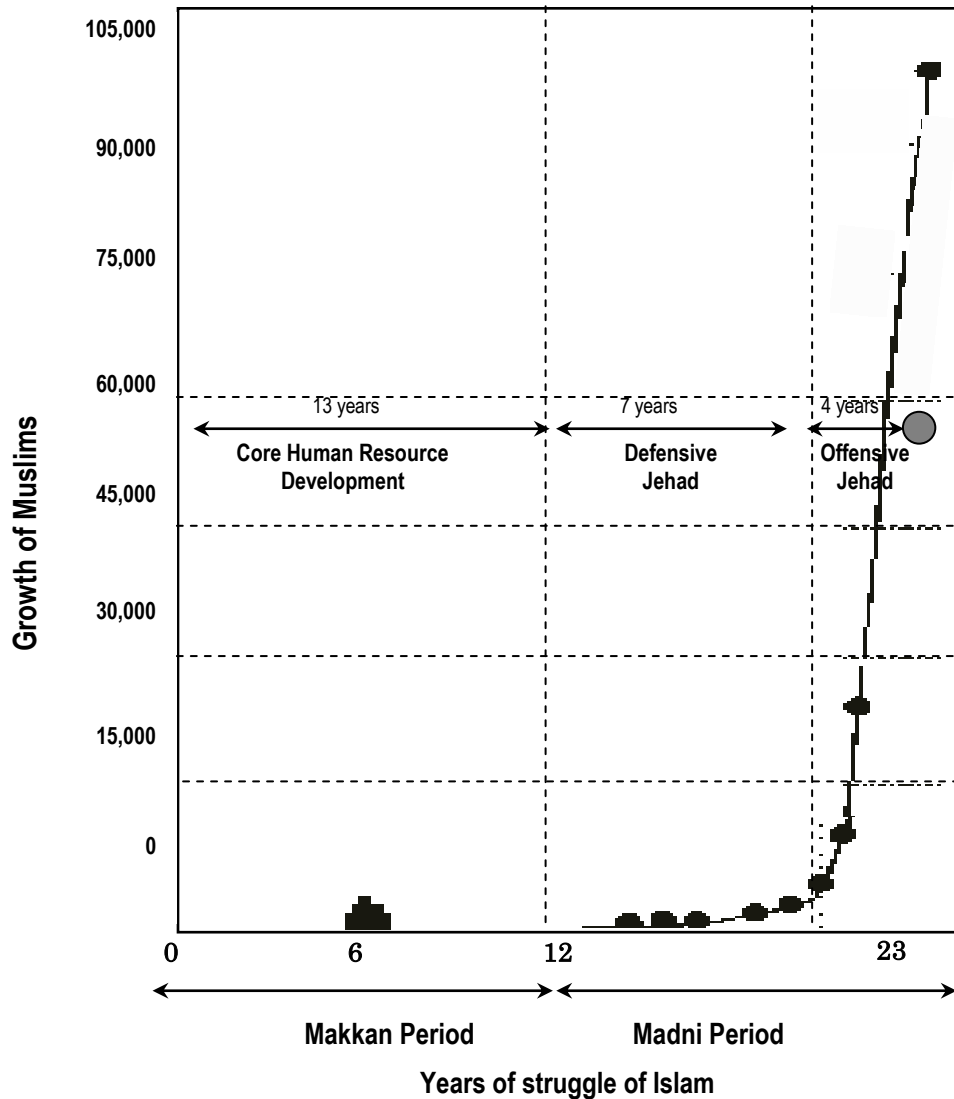


Fig 1: Graph of the Struggle and Success of the Prophet (صلى الله عليه وآله وسلم) In Terms of the Number of the Followers

The lesson to be learnt is, if you are convinced of the righteousness of your cause then never give in, go on trying even in the most testing circumstances. Insha Allah, victory shall be yours before long. Clarity of the Mission; patience and perseverance in the efforts and Trust to Allah Subhana Hu are essential elements for ultimate success in your cause.

سُورَةُ اللَّهَبِ

SURAH AL-LAHAB

The Holy Quran, Surah 111

Revealed in Makkah, has 5 Ayaat

With the Name of Allah, Rahmaan, Ar-Raheem.	Ar- بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
1. Perish be the both hands of Abu Lahab! And perished will be he!	تَبَّتْ يَدَا أَبِي لَهَبٍ وَ تَبَّ ۝ ١
2. His wealth shall not benefit him, and neither whatever else he earned!	مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ۝ ٢
3. Soon he shall be meeting the Fire, blazing hot!	سَيَصِلَىٰ نَارًا إِذْ أَتَا لَهَبًا ۝ ٣
4. And also his wife, the carrier of the crackling thorny wood!	وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ ۝ ٤
5. There shall be a twisted rope of Masad (palm-leaf fibre), slinging around her neck.	فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ۝ ٥

EXPLANATION AND INTERPRETATION

111.1 INTRODUCTION

This surah is a prophecy about a wretched husband and wife, who though, very close relatives of the Messenger of Allah, were his sworn enemies. He was his real uncle, the next-door neighbour also. Due to the Reddish colour he was known by the nickname of Abu-Lahab which means, "Father of flames". The surah brings home the fact that enemies of Rasool-ul-Allah are doomed forever until and unless they regret. Moreover, closeness of blood relation has no standing in Islam.

When Allah bestowed the mantle of Prophet-hood on his nephew (صلى الله عليه وآله وسلم) his uncle AbuLahab not only rejected him in jealousy, but also going against the noble Arab tradition of honoring the family ties, he led the persecution campaign against him. His wife was no less than him. She herself would gather dry thorny bushes and throw them at night in front of Prophet's door so that he may be hurt. Besides, Abu Lahab and his wife also used to curse the Holy Prophet (صلى الله عليه وآله وسلم) making signs with their hands for not having a male issue. They also made fun of the modest means of the Prophet (صلى الله عليه وآله وسلم) and proudly exhibited their wealth to ridicule him. Thus they left no opportunity to torture him physically and psychologically. It was under these circumstances that this surah was revealed, predicting the horrible end for him and his family. Abu Lahab died in Makhah soon after the battle of Badar (in the month of Shawaal of second Hijri), almost eleven years of this Revelation.

Abdullah Ibn-e-Abbas (رضي الله عنه) has narrated a story of the enmity of Abu Lahab with the Messenger of Allah (صلى الله عليه وآله وسلم). ***"When Allah Subhana-Hu asked His Messenger to offer Islam publicly, he went out and ascended a nearby mountain and shouted "Ya Sabahah" (An Arabic expression used to make appeal for help and to draw people's attention to pending danger). When the Quraish gathered around him, he said, "If I tell you that an enemy is going to attack you in the morning or in the evening, will you believe me?" They replied "yes". We have never heard you telling a lie" He said, "Then I warn you of a coming severe punishment in the life Hereafter" In reply to it Abu Lahab said, "May you perish! Did you gather us only for this reason".***

Then Allah revealed surah Al-Lahab, (saying) “Perish be the two hands of Abu Lahab. His wealth and children will not benefit him!” (Sahih Al-Bukhari).

111.2 PROPHECY

As said already this surah was a prophecy also. At the time of its revelation Abu Lahab was in his full bloom in Makkah. He was rich, powerful, influential and healthy. His wife was known for her costly necklaces which she enjoyed wearing. However, over ten years after the revelation of this surah, people saw each word of it come true in front of their own eyes. Abu Lahab suffered with some mysterious disease. His body swelled with red-leather-like corns and awfully smelling dirty water flowed out of it. His hands were particularly the worst affected by this nasty disease. As it sometimes happens in severe attack of leprosy, his fingers, hands and arms one by one got rotten. Thus he lost the hands which he once used against the Messenger of Allah (صلى الله عليه وآله وسلم) Thus the Curse of Allah, **“Perish be the both hands of Abu-Lahab and perished will he be!”** The Quresh saw this prophecy being fulfilled in front of their own eyes.

Afraid that his disease may not swallow the family also, his wife and sons expelled him from his own house. He was isolated and locked in an isolated place away from his home, in the care of only a slave, who will throw food to him from distance. His friends refused to come near him. Thus his influence, power, wealth and family all discarded him in his own life time: as has been predicted in ayat 2. **“His wealth shall not benefit him, and neither whatever else has he earned”.** مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ۖ

After the miserable death, his body burst by swelling and emitted so awful smell that his sons got him pushed in a ditch by the slave boys and people threw stones over him to hide his remains. This was the fate of the enemy of the Messenger of Allah here on Earth. As for in the Hereafter, as said in ayat 3 his fate is sealed for ever. **“Soon he shall be meeting the Fire, blazing hot”** سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ۖ

After the wretched death of Abu Lahab, world saw the fulfilment of the 2nd part of the prophecy given in ayaat 4-5. **“And also his wife, the carrier of the crackling thorny wood! There shall be a twisted rope**

of Masad (palm-leaf fibre), slinging around her neck”. **وَأَمْرَأَتُهُ حَبَآلَةٌ**

الْحَطْبِ ۖ فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ۝

His wife was strangled by a twisted palm fibre rope around her neck, when she was running after her goats. One of his sons was killed by wild animals, and the other one met his end in a battlefield. Thus ended his entire family, for which he used to be so proud of. And so the world saw the miserable fate of the enemy of the Messenger of Allah (صلى الله عليه وآله وسلم), and fulfilment of the Prophecy, word by word in front of their own eyes.

Insha Allah the spirit of this prophecy holds good forever. All mischievous, sworn enemies of the Holy Prophet of Allah (صلى الله عليه وآله وسلم) will suffer like Abu Lahab and their fate in the Hereafter will be as bad. **“Soon they shall meet the blazing hot flaming Fire”**

111.3 LESSON TO LEARN FROM THE CASE HISTORY OF ABU-LAHAB

In this case history there is a lesson for everyone. When we strive on the right path, we shall also face insults and opposition even from our own close relatives. However, as the Messenger of Allah (صلى الله عليه وآله وسلم) showed immense patience against Abu-Lahab, we shall not also be disappointed, but wait for the Allah’s decision patiently.

Sometimes western media behaves in a very nasty manner about Islam and the Messenger of Allah (صلى الله عليه وآله وسلم). Let us not fall prey to their evil designs. We should avoid venting injured feelings by ways of negative tactics. The manner sometimes, we express our anger to the world by violent street demonstrations and in this process burn the public property. This only amuses our enemies.

It would be much more appropriate if we register our feelings by further supporting the Islamic propagation missions, and flooding the V.V.I.P’s of the world with E-mail messages using the Internet social media and by writing in the newspaper articles to awaken their conscience in support his Mission. Let us have faith in Allah. He will revenge His Messenger (صلى الله عليه وآله وسلم); and Abu-Lahabs of our age will Insha Allah also meet their miserable fate likewise.

سُورَةُ الْاِخْلَاصِ

SURAH AL-IKHLAS

The Holy Quran, Surah 112

Revealed in Makkah, has 4 Ayaat

<p>With the Name of Allah, Ar Rahmaan, Ar Raheem.</p>	<p>بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ</p>
<p>1. Proclaim (O! Man) "He is Allah" Alone, One and the only One;</p>	<p>قُلْ هُوَ اللَّهُ أَحَدٌ ١</p>
<p>2. He is Allah, the Samad (The Absolute, The Indivisible, The Self-Sufficient whole, Who depends on none; while every thing depends upon Him);</p>	<p>اللَّهُ الصَّمَدُ ٢</p>
<p>3. He begets not; Nor is He begotten by any one (He is by Himself only)</p>	<p>لَمْ يَلِدْ وَلَمْ يُولَدْ ٣</p>
<p>4. And there is absolutely no one like unto Him. (He is Unique in all respects)</p>	<p>وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ٤</p>

EXPLANATION AND INTERPRETATION

112.1 INTRODUCTION

Surah Al-Ikhlās is the forceful reminder of “The Absolute Oneness and Uniqueness of Allah”. It is Magna Carta of the monotheist belief, of Islam; and have been the focal point of the teachings of all the earlier Prophets (peace be upon them) also.

Beliefs in duality, trinity or multiplicity of gods, making His images or idols is strictly prohibited. Assigning God-like qualities, reverence, love or preference to any one besides Him is called Shirk (شرك), an unforgivable sin. The central point of the teachings of Prophet Musa (Moses PBUH) and Eisa (Jesus PBUH) was also the pure and simple monotheism. Thus said Jesus (PBUH) “Cursed is everyone who shall insert into my saying that I am the Son of God”⁶¹

Further he said, “I am a mortal man and a morsel of clay that walked upon the earth, mortal as are other men. And I have a beginning and shall have an end”⁶²

With the growing awareness of the true concept of Islam about Allah, there are now many amongst the Christians also who no longer take the concept of Trinity seriously and believe in One God only. But their ego does not let them accept Islam. Nevertheless, growing wave of secularism in the West is also because rationality does not justify the concept of a material son of a Spiritual Father. Thus instead of believing in such bizarre philosophies they have found it easier to reject religion altogether. Perhaps that is their first step to Islam.

The name of this surah is derived from the word Khaloos (خلوص) which means Sincerity. Its primary message is to believe in the Oneness of Allah with all sincerity.

As for its importance, the Messenger of Allah (صلى الله عليه وآله وسلم) said,

“By Him, in whose hand is my soul, sura Al-Ikhlās is equal to one third of the Quran”. He who recites this sura with love and faith in the Unity

61 Para 53, Page 70, “The Gospel of Barnabas”. Aisha Bawani Waqaf-Karachi 1992.

62 Para 95, Page 121, The Gospel of Barnabas”.

of Allah, the Messenger of Allah (صلى الله عليه وآله وسلم) said, "Tell him, Allah loves him, (Sahih Al-Bukhari).

112.2 GRAND SINGULARITY

Ayat 1 of surah Al-Ikhlal orders **قُلْ هُوَ اللَّهُ أَحَدٌ** "Tell (to the world)!

He is Allah Alone, One and the only One". It is proclamation absolute Monotheism. Since it is the order from the Creator of the Universe. So everyone must pronounce it forcefully with full faith before whole of the world, with all available means, "**There is only One and the Only One God. He is Allah, The absolute Singularity, Alone, besides whom there is no God, Unique in all respects". Submission is to Him only.**

Oneness of the Creator is the greatest Truth of all. It also leads to the concept of the oneness of humanity. It is also the reason for the scientific laws that they must be same everywhere. It is the fundamental cause of the order and symmetry in the Universe because it has only One Creator. Everything is direct witness to the Creator's absolute Oneness.

Concept of the polytheism has been the product of the feeble men, who in fear or distress make gods out of everything. Seeing that even the most autocratic monarchs depend for their power on family ties and confederates, such people fall in doubt about the Singularity of the Lord of the Universe also. Whereas, design of the Universe calls upon every seeker of the Truth that there cannot be, but only one Designer. You may call Him Grand Singularity, or give Him any other names; He is the same God above the Time-Space Continuum. He is Allah (الله).

112.3 THE ABSOLUTE AUTHORITY AND PRIMORDIAL CAUSE

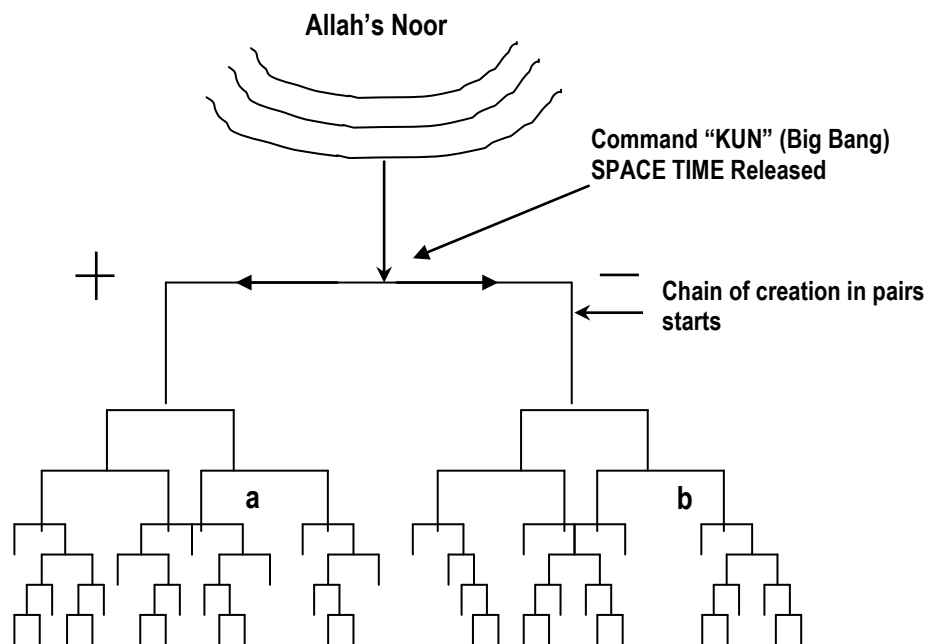
Absolute Singularity of Allah automatically means that He must be the Primordial Cause of everything. This is declared in the second ayat of surah Ikhlas (اللهُ الصَّمَدُ). The word Samad (صمد) means the "One Who is wholly Self-Sufficient Indivisible, Everlasting, Refuge of everything". Allama Muhammad Asad translates it as the "Uncaused Cause of all that exists"⁶³. The actual Arabic word "As-Samad" has the root word 'Samad'

63 Muhammad Asad: "Translation and Interpretation of the Holy Quran" year 1980, Darul-Andalus, Gibraltar

meaning an unbreakable insurmountable rock behind which people take refuge in war. Addition of the letters Al gives it the meaning of absoluteness. Thus the word As-Samad is the special attribute of Allah, The One Who stands alone within and outside His creations, the Absolute, Imperishable, the Uncaused Cause of all causes.

To have some idea of this great Reality let us reflect into the working of the chain of causes and effects. Every cause creates some effects which become cause for the subsequent events. So there has been a chain of causes and effects since the very beginning. Events have thus continued multiplying ever since. If, one cause is assumed to give birth to two effects⁶⁴, then chain reaction of events may look as given in the figure 1.

Today, Universe is composed of trillions of galaxies, each one consisting of incomprehensible number of stars and planets. But down in the time, fifteen to twenty billion years ago before the Big Bang, all of it was concentrated in one point of zero volume. The Universe suddenly began its journey with a Big Bang from that "Nothingness". Some call it Omega point where science and mathematics fail and Metaphysics begins.



64 S. B. Mahmood "Quran's Theory of Creation in Pairs", Holy Quran Research Foundation Islamabad, 1987".

Fig 1: Chain Reaction of Events

According to the scientific theories even Time and Space did not exist before that. As for the questions why Big Bang, who caused it? Answer to it is beyond the scope of Physics. It is here that you need to believe in the Absolute Cause in Allah, the Grand Creator of everything, Infinite Being ALLAH SUBHANA HU

To get a feel of this Grand Reality we may here refer to ayat 3 of surah Al-Hadeed in which He says about Himself; *هو الاول والاخر والظاهر والباطن*; **“He is the First, He is the Last, He is the Outermost, He is the Innermost. He has the absolute knowledge of everything”**. Since “the First and the Last” relate to Time domain; the Outermost and the Innermost relate to the Space domain, therefore Space-Time Continuum. Since these two are the essential inputs for anything to happen, thus nothing can happen without His permission and nothing can be hidden from Him also. So He knows everything, before it happens, controls everything instantly. Past, Present and Future are the same instant for Him.

112.4 SOLE AUTHORITY - NEITHER BEGOTTEN, OR BEGETS

The reality that Allah is Samad (الصمد), i.e. The Absolute Cause signifies that He cannot be the outcome of any other cause. Thus Christian concept of the so called Trinity of ‘Father, Son and Holy Ghost’ or Hindu concept of a multiple sub-gods are false doctrines. Truth is the same as made clear in ayat 3 of surah Ikhlas that **“He neither begets anyone nor is He begotten by anyone”** *لَمْ يَلِدْ وَلَمْ يُولَدْ*

So even metaphorically, use of words like “Father, Son and Holy Ghost” are wrong in respect of Allah. The crux of Theory of Relativity and the greatest discovery of Einstein was that laws of science are universally true. This is indirect proof of the fact that there must be the same Creator throughout the Space-Time continuum. If He had father, son and other relatives, it would have implied that Universe has been changing hands. Each new Master must make his own innovations. This would have resulted into increasing disorder and chaos only. But the facts speak contrary to that. Indeed, there is no God but Allah *لا اله الا الله*.

112.5 INCOMPREHENSIBLE AND UNIQUE

The last ayat of surah Al-Ikhlās teaches us that the Creator of the Universe cannot be comprehended in terms of human experiences. **“As there is absolutely none like unto Him”** **وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ** He is unique in all respects. Since there is nothing like unto Him in the Universe, we cannot have any reference to describe Him also. Universe is fundamentally made of energy, matter and vacuum. He is neither of them. The Universe to which we belong is four dimensional i.e., Length, Width, Height and Time. He is not limited to them. We have simply to believe in Him as He is. We are not made to understand Him.

However, we can feel His Presence everywhere through His Creations. The reason being that knowledge of the human beings is relative to the known things only, Therefore, Nature of Allah cannot be described in terms of any known things, words, symbols or expressions. Thus He will always remain beyond the comprehension of human beings.

It is narrated by Abu Hurairah (Razi Allah Anho) Allah’s Messenger (صلى الله عليه وآله وسلم) told; Allah says, “The son of Adam tells a lie against Me, he has not the right to do so; and he abuses Me, and he has not the right to do so. He is telling a lie against Me in his saying that I will not recreate him as I created him for the first time; and he abuses Me in his saying that Allah has begotten a son (or children), while I am Al-Sammad. Who begets not, nor was He begotten. There is none like unto Me”. (Sahih Al-Bukhari 6/4975 O.D.499)

Mathematics points out a quantity called infinity. This is the limit of Mathematics, logic and science. It is an indivisible, unimaginable, limitless value not subject to physical laws. For example, even if you add a billion infinities, the total still remains the same as one infinity, or you multiply them, answer will again be infinity. Circle of an infinite radius will have no boundary and therefore can be assigned infinite centres in it.

Understanding of Allah in Islam is also of an Infinite Being, like whom there is none. **وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ** He surrounds the Universe as well as every single atomic particle. **(والله بكل شيء محيط)** Thus total Time and Space are of Him, هو الاول والاخر والظاهر والباطن, He is Infinite in all respects.

If you believe that one cannot add, or divide infinity into two or three, how can you agree to the duality or trinity in the Infiniteness of Allah Subhana-Hu? Even scientifically there is no room for Father, Mother and Son in His Oneness?

We all come from Him and go back to Him (انا لله وانا اليه راجعون) As part can never be the whole, and sum of any number of finite cannot be infinite, so all the Universes put together cannot be God.

سُورَةُ الْفَلَقِ

SURAH AL-FALAQ

The Holy Quran, Surah 113

Revealed in Makkah, has 5 Ayaat

<p>With the Name of Allah, Ar-Rahmaan, Ar-Raheem.</p>	<p>بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ</p>
<p>1. (O Man!) Say it I seek refuge with Rabb-il-Falaq,</p>	<p>قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۝١</p>
<p>2. From the evil of all that He has created;</p>	<p>مِنْ شَرِّ مَا خَلَقَ ۝٢</p>
<p>3. And (especially) from the evil of darkness when it overcasts;</p>	<p>وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ۝٣</p>
<p>4. And from the evil of those who blow in knots (all tricks of magicians);</p>	<p>وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ۝٤</p>
<p>5. And from the evil of the jealous one, as he/she acts jealously.</p>	<p>وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ۝٥</p>

EXPLANATION AND INTERPRETATION

113.1 INTRODUCTION

Walking on the path of Jannat we have to face two enemies, one of them is hidden, called Shaitaan, the other one is passive. Its name is ignorance. The last two surahs of the Holy Quran i.e. surah Al-Falaq and surah An-Naas warn man to seek refuge of Allah from all of them. Whereas, Sura Al-Falaq lays special stress to protect ourselves from the external enemies, surah An-Naas warns us to be careful from the enemies, inside us.

Seeking refuge in Allah is not denying the use of means. In fact, careful planning, hard work and diligent use of the available resources is obligatory upon every Muslim, but dependence upon them is a gross sin. In this respect we should always keep in mind the following famous Hadith of our Prophet (صلى الله عليه وآله وسلم)

“When an Arab Bedouin came to the Messenger of Allah (صلى الله عليه وآله وسلم) he asked ***“What have you done with your camel? The Bedouin replied, I have left it outside the mosque in the care of Allah. The Messenger of Allah (صلى الله عليه وآله وسلم) said, “Go back, first tie the leg of your camel with the trunk of a strong tree and then put Trust in Allah”.***

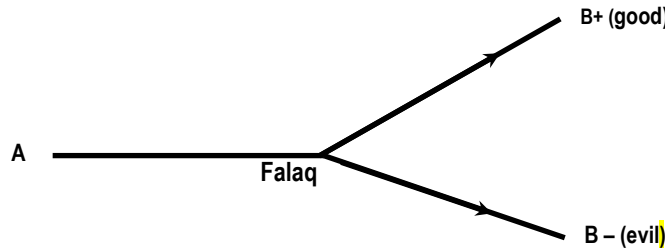
Same attitude is needed in praying for refuge of Allah from Shaitaan. We must give it a tough fight by performing good deeds and building strong faith in Allah, alongside, should pray to Him for Refuge against all type of evils.

113.2 RABB-IL-FALAQ

The opening ayat of surah Al-Falaq **قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ** is highly meaningful. **قُلْ** is an order to the believers to openly declare their resolve to seek the protection of “Rabb-il-Falaq” from all types of evils that have been created. Of course, there is none more appropriate to protect us than the One Who is not only our Creator but also the Creator of those things too, from which we pray for His protection.

The word Falaq (فلق) means “shearing apart one thing into two”. The word Rabb (رب) means the one who takes care of anything through all stages of existence, from the beginning to the final disposal at the end.

Thus Falaq is the transient state between the cause and the effect. As shown in the figure, cause “A” at the moment of Falaq gives birth to the pair of equal but opposite effects “B”.



This process occurs in nature all the time. It may be understood with reference to the famous law of science called 2nd law of thermodynamics. It points out, “That creation of order at one place is simultaneously associated with the appearance of an equal or more of the disorder at another place unless corrected by some external agent”. For example, cooling effect inside a refrigerator is balanced by the simultaneous heating effect in the condenser coils outside; one person’s wealth is associated with another person’s poverty; or pesticides kill the pests but in the long range also enter into the food chain of humans as a poison for them too. Thus good (خير) and bad (شر) go together. We must seek from Allah Subhana Hu for His protection from the evil effects of things.

The opening statement of surah Al-Falaq “**Say it (O Man!): I seek refuge with the Rabb-il-Falaq; from the evil of whatever created;**

is thus a powerful message to be careful of the bad effects of things. As the good and the evil go side by side; we must keep our eyes open to see the both sides of the picture, never be careless of the evil around us. **Rasool of Allah (صلى الله عليه وآله وسلم) advised that a Muslim must not be twice bitten from the same hole.**

113.3 SOME TYPES OF EVILS

Ayaat 3-5 order us to be particularly careful of the following types of evils.

1. Evil of darkness
2. Evil of magical tricks

3. Evil of Jealousy

The revelation says: (I seek refuge of Allah from) ***“The evil of the darkness (ignorance) when it overspreads; And the evil of the witchcraft, and magical tricks (including the evil plans of hypocrites and non-believers). And mischief of the jealous one as he/she acts with jealousy”.***

113.4 EVIL OF DARKNESS

Darkness may be spiritual or physical or both. Under its cover many types of evils prosper. In the physical sense when the sun sets in, darkness overcasts all things and with it different types of wildlife start coming out of their hidings. Criminals, thieves and dacoits also become active. Night clubs with their evils of gambling, prostitution and wine wake up. Not only crimes, but even health problems such as heart attacks, brain failure, sugar disorders and cancer etc. are said to be relatively more dangerous at night. In war times also, night attacks are more disastrous. Even destructive effects of natural calamities such as earthquakes, floods, tsunamis, etc. prove more fatal at night than during the daytime, because people are caught suddenly unaware.

However, the darkness of ignorance is the worst of all. It is the mother of all evils. It provides breeding ground for all types of superstitions, exploitations, witchcrafts, injustice, and pagan worship etc.

In view of this, every Muslim is advised in ayat 3 to seek refuge in Allah from the evil effects of darkness, may it be physical, spiritual or just ignorance. They must guard themselves against this evil by taking all possible precautions and safety measures which they can take. For example, ***Rasool-Allah (صلى الله عليه وآله وسلم) advised his followers to carefully lock the doors, put off all types of fire, and cover the water and food items at night. Moreover, he also advised them to recite the last two suras of the Holy Quran before going to bed.*** These are general safety measures for every household. However, if they are taken in obedience to the Messenger of Allah (صلى الله عليه وآله وسلم) they are the acts of worship also.

SURAH AL-FALAQ

113.5 MISCHIEF OF WITCHCRAFTS

Ayat 4 of the surah Al-Falaq advises the believers to particularly seek refuge in Allah from the evil of black magic and witchcrafts. وَمِنْ شَرِّ النَّقَّاتِ فِي الْعُقَدِ. First of all it means that witchcraft practices are not simply superstitions but can be the cause of real evil. Ayat 4 refers to a particular type of witch practice in which they blow or spit for certain number of times while making knots on a thread, chanting magical utterances. However, the message is quite general. It applies to all types of magical tricks and hidden evil practices.

Unfortunately, magical cults and witchcrafts are quite popular even in this modern scientific age. Pagans, Christians, Jews and Hindus are particularly notorious for these evil practices. We should not forget that some of the Jews and heathens had tried even to harm the Messenger of Allah (صلى الله عليه وآله وسلم) though unsuccessfully. Therefore, we should be careful to guard ourselves from this types of evil attacks by our enemies.

113.6 THE MISCHIEF OF JEALOUSY

The last ayat of surah Al-Falaq, وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ invites our attention to the most common type of evil. This is the mischief of jealousy. The jealous person wishes to deprive his victims of their rightful possessions and instead have them himself. Unfortunately this evil generally sprouts in the hearts of one's friends, relatives, neighbours, colleagues and all those who are likely to compete with you in life. They may harm you intentionally or unintentionally by radiating their jealous thoughts. Generally its source is the eyes. That is why jealous eyes put you off. Jealousy working through tongue can deceive you, and through hands, can harm you in many hidden ways.

Since it is a widespread disease among the close relatives, *Messenger of Allah (صلى الله عليه وآله وسلم) has advised us to be kind to them and maintain low profile before them to escape their jealousy. At the same time we should not be jealous to others.*

113.7 PRAYERS FOR PROTECTION

In the recital of surah Al-Falaq, Allah Subhana-Hu has kept cure for us from all those evils mentioned herein. So keep reciting this surah yourself. Teach your children at an early stage to recite this Surah as they are more prone to be affected by the evil of eyes and witchcrafts.

ANNEXURE - 113.I

BASIS OF PSYCHIC PRACTICES

Witchcrafts, sorcery and magic are the psychic weapons to harm their victims, being practised since the beginning of humanity. Generally the womenfolk being physically weaker, rely more upon such practices. Even now, magical and witchcraft tools are being widely used in Europe and U.S.A. In this respect "Psychic Warrior" by Major David More House, Published in USA is an interesting reading. It is the real life story of how C.I.A.(USA) develops the Extra Sensory Perception (ESP) of its specialists and then uses them for intelligence purposes. So you cannot brush them away simply by saying O! "superstitious".

As regards the effects of witchcraft, most case histories prove their use to harm their victims in many ways. Most common is to make them psychic, eventually under distress and depression, they may even commit suicide. Its basis is the powerful evil mind force of the WITCH which overcasts the weaker minds of the victims.

As our understanding develops about physics new secrets are coming to light. It seems to converge into Metaphysics. For example in the early 20th century, Universe was considered like a machine made by the different combination of atoms glued together. Thus scientific people generally believed that there was no rational for spiritual concepts of the world. But deeper research in the atomic world is now rapidly changing this view. It seems now quite reasonable to assume that physics may be just a subset of metaphysics. For example, discoveries about atomic structure prove that real world is largely vacuum only. If nucleus is the size of a dried pea, the nearest electron on this scale will be about 200 meters away. Further deep, atom is known to be held together by four fundamental forces only which in turn may be just four states of a Singular Force.

Thus over the years our perception of material world have changed a lot. Materialistic concepts seem now more of the physical manifestation of spiritual concepts; Universe seems now more like a Thought Machine of the Creator, in which His Amr (Design) operates constantly. And besides the three dimensional beings like us; there may

also exist multi-dimensional beings, whom we cannot comprehend by our three dimensional materialistic brains.

It is also being realized that laws of physics are applicable to only the inorganic things whereas life systems have their own laws. Perhaps they are not governed by the atomic forces but by Mind Force of the Universe. Moreover, it is being postulated that existence is not Universe but a multi-verse phenomena. Just as all the atoms in the universe are connected to each other through Gravity, the spiritual worlds are connected through a Super Mind Force. And at every level good mind, cast good effects and the evil ones have evil impact in their target areas.

As the people are different in intelligence and physique in the same way they are different in their psychic powers. No one is devoid of them, but some are more gifted than others. As by physical exercise we can improve upon our physical faculties, likewise, we can also enhance our spiritual powers to affect others positively or negatively by "Thought Exercises".

سُورَةُ النَّاسِ

SURAH AN-NAAS

The Holy Quran, Surah 114

Revealed in Makkah, has 6 Ayaat

With the Name of Allah, Ar-Rahman, Ar-Raheem.	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
1. (O, Man)! Say, , "I seek refuge with the Rabb of the Mankind,	قُلْ أَعُوذُ بِرَبِّ النَّاسِ ۝١
2. The Absolute Authority over Mankind,	مَلِكِ النَّاسِ ۝٢
3. The God of the Mankind,	إِلَهِ النَّاسِ ۝٣
4. From the evil of the psychic attacks of the sneaking whisperers (who come and go),	مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ۝٤
5. Who keep whispering (their evil designs), in the principal mind centres of the people,	الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ ۝٥
6. They are from the Jinns, and (also) from the Humankind.	مِنَ الْجِنَّةِ وَالنَّاسِ ۝٦

EXPLANATION AND INTERPRETATION

114.1 INTRODUCTION

In its arrangement order, surah An-Naas is the last surah of the Holy Quran. It is like the parting off message of the Book of Allah. The Holy Quran begins with the name of "Allah", (بِسْمِ اللّٰهِ) and ends with the name "An-Naas", as it is the book between Allah and the Man.

In the opening, surah "Al- Fatiha" (الفاتحه) man prays to Allah Subhana-Hu for guidance on the Right Path (اهدنا الصراط المستقيم). The body of the Holy Quran is the answer to this prayer, the road map for Jannat. On this journey our most dangerous enemies are Shayateen. Surah An-Naas the closing surah of the Holy Quran reminds man to be ever careful of them, and keep praying for Refuge of Allah from their mischiefs.

Thus Shayateen stand in our way whenever we walk towards Jannat. Their father had succeeded in misleading our father Adam, (عليه السلام) by whispering his evil thoughts in his mind. Consequently he had to leave the Jannat. Since then earthly life is the testing ground for mankind, another chance to regain the lost Jannat. Here also Shayateen's greatest concern is that Man must fail again. They cannot force us but only persuade to go wrong, and try to achieve their designs by whispering evil thoughts in our minds.

Surah An-Naas is a reminder for each one of us to be ever careful of the Shayateen. Moreover, it warns us to safeguard ourselves from the evils of the psychic attacks of all types of our visible and invisible enemies, They could be both from the Jinns and Human beings.

114.2 THE PROTECTOR

Everyman and woman can easily fall victim to the evil designs of Shaitaan. To guard ourselves from such a powerful and clever enemy, The "Authority" worthy of taking refuge must be much more powerful and wise than it. Moreover, the incumbent must have complete faith in Him. Therefore in the following first three ayaat of surah An-Naas, we are asked to call upon Allah with full faith and confidence in His Majesty for His protection.

“Proclaim (O, man!), I seek refuge by the Rabb of Mankind. The Absolute Authority over Mankind, The real God of Mankind”.

Importance of this revelation is apparent from the fact that it is not an advice but an Order from our Creator to invoke protection from Him, from all types of evil forces. Only He, Who is Designer, Maker, Sustainer, and Nourisher of the Universe, the Absolute Ruler and God of everything is worthy of granting protection. Think if we come under the Protection of such a Powerful and Wise Authority, who can dare harm us spiritually or physically?

114.3 DANGER OF AL-KHANNAAS

The fourth and fifth ayaat point out the particular dangers against which we must seek Refuge of Allah. It is from the **“The evil thoughts of Al-Khannas”** مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ۝ The word khannas (خناس) is plural of khans (خنس) which means, “Those who come and go.” This is a typical characteristic of evil mongers and hypocrites. They are very crafty people By their evil designs they spread “Waswas” which are; doubts about faith, fear of different kinds and moods of depression etc.

Ayat 5 informs us about their working method. It is rarely that they use physical force to spread their ideas. On the other-hand, they work in very subtle manner, like administering slow poison to pollute the minds of the people”. In our times, Shaitaan is achieving this aim by the evil use of print/electronic/film media; and also through secular education systems and installing immoral rulers.

114.4 Who are Khannas?

It is important to know who khannas are, and where to look for them? This question is answered by 6th ayat of the surah Al-Naas, the last ayat of the Holy Quran. **“They are from among the Jinn-kind and Human-kind”** مِنَ الْجِنَّةِ وَالنَّاسِ ۝

The word “Jinn’ means “the hidden ones” i.e. the invisible beings. They are a class of creations invisible to man, like the spirits. Our own soul is also another type of invisible creature. The angels also belong to the category of the invisible beings. They are said to be created from some form of energy called Noor. In their nature is goodness only, on the other hand, Jinns are made out of Fire energy. May be the difference between

them is of their frequency only. Their nature is more of evil. The most dangerous types of these are the Shayateen, progeny of Iblees who had misguided Adam (عليه السلام).

As for the human Khannas, propagators of divide and hate philosophies like that of the Zionists, Secularists, Communist, Free Masons and Qadianis are some of them in our times. Moreover, all types of exploiters and propagandists of evil in any form, may it be, a person, a group or media, newspapers, radio, TV, film, drama, internet etc. all fall in the category of Human WASWAS-IL-KHANNAS. Misguided liberals, who in the garb of the beautiful names such as freedom, democracy, and human rights, preach that majority can decide and change the revealed moral principles ordained by the Creator, are also modern Human Khannaas of our times.

114.5 TARGET CENTRE OF PSYCHIC ATTACKS

How do the Shayateen affect us? In this regard, as told in ayaat 5 and 6, Shayateen force their ways on us by attacking our “Sadoors” (صدور). The word “sadoor” is plural of sadar (صدر), which actually means the principal organ of any organism. For example head of the state is also called “Sadar”. The capital city of the country is called “Sadar Maquam” (صدرمقام). Therefore, in the case of human beings, the word “Sadoor” may be translated as “The Mind Centre” which controls the entire nervous system. Where is it located? Is it in the brain or in the heart or spread over the whole body? It is still a mystery.

On the assumption that each cell of blood represents complete seed of man and that all blood cells pass through the heart, therefore heart may be the effective mind centre. Any way, Shayateen, both from the Jinns and Mankind attack our mind, to disturb our nervous system and consequently, affect our thoughts and behaviour; which finally manifests into many types of psychic disorders.

In these days, behaviour control through “Thought Power” has become a subject of serious scientific studies. As mentioned already C.I.A, “The Master Spy Agency of USA” has set up a special Psychic war unit where they recruit persons of exceptional natural psychic capabilities. To enhance their naturally gifted power, they are made to undergo many types of tough spiritual exercises and training sessions. Then C.I.A

exploits their enhanced psychic powers to control the minds of others, and also for the remote viewing of unapproachable places⁶⁵.

114.6 SAFETY OF RULERS FROM PSYCHIC ATTACKS

Defence against the psychic attacks and “Thought Missiles” of the enemy is that the incumbent must himself be of strong personality, of high ethical values. Thus he/she will be shielded by the powerful aura around which repels the incoming thought attacks and magical tricks. If still he/she experiences wavering of mind then the sincere and pious people around should be asked for the help.

Moreover, we should also request the pious people to keep praying for us. It is especially important for the heads of the Muslim states and the people holding important decision making positions, because they are the most likely targets of the enemy’s evil designs. Anyway, they must be of strong personal character, have firm faith in Allah and practice Islam in their daily lives. Inshallah, they will be protected from the evil of their enemies.

The Messenger of Allah (صلى الله عليه وآله وسلم), has advised us to seek refuge of Allah by building a firm faith in Islam, by living the life of a true Muslim and as a reminder, by repeated recitation of the surah Al-Ikhlās, surah Al-Falq and surah An-Naas. He (صلى الله عليه وآله وسلم) himself used to recite these three suras thrice before sleeping, then would blow them over his hands and roll them over his sacred body.

Besides, there are also various other prayers attributed to him by which we should beseech for the mercy and protection of Allah Subhana-Hu from all types of physical and metaphysical evil forces, targeting us.

65 David More House—“Psychic Warfare” (CIA’s Paranormal Espoing Department) USA- 1999.

Dear Readers,

Propagation of Islam is the Sacred duty (فرض) of every Muslim. Allah says in the Holy Quran, sura Ar-Raad, ayat 40 (فانما عليك البلاغ و علينا الحساب) “So upon you is to propagate (Islam) and upon Us is the Reckoning”.

One way to discharge this duty is by the free distribution of effective literature on Islam.

Holy Quran Research Foundation (Trust) offers to share this responsibility with you by providing its publications at the much discounted rates. You can also ask us to distribute them on your behalf. Please write us.

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