



# Better Understanding of Holy Quran

PRECISE AND AUTHENTIC EXEGESIS OF 30TH PARTH

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## **About the Author**

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Molana Abidi achieved his doctorate in Ijtihad (jurisprudence) in the year 2000. Over the past 24 years, he has authored four seminal theses:

- 1-Signs of adulthood;
- 2-prohibited businesses( Makasib Moharrama);
- 3- Enjoining others towards good...( Amr- Bil Maroof)
- 4-Music.

Molana Abidi's distinguished theses were under the guidance and approval of his esteemed teacher, Ayatollah Syed Hussain Shahroodi, a renowned jurist and marja' of the time.

Molana Abidi is a prolific author with over 30 published works, covering a wide range of Tafsir of 04partsof the Holy Quran 27, 28, 29,30<sup>th</sup> part and this book "Clear understanding is the 5<sup>th</sup> link to this series. 2- Islamic Banking, 3-Jurisprudence 4-Imam Hasan (A.S.) He has spent 03 years, researching and studying Imam Hasan (A.S.). His book about Imam Hasan entitled "*Imam Hasan and Caliphate*" is among his most noticeable works. Another book entitled as" War & Peace" is also a commendable written work of Molana Abidi. *Islamic Thinking and Personalities*" (Urdu title: *Islami Afkar aur Shakhsiyaat* , 1998; Karachi, welcome book port) is a collection of his articles and his research about Islamic history and Islamic personalities.. His theory and Ideology of Islamic banking is in accordance with *Shariah't Laws* entitled as

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Molana Abidi's talents extend beyond writing. He is a skilled orator, delivering inspiring lectures, and a committed teacher, guiding students in scholarly pursuits. He has served in different Islamic schools and seminaries so far and benefited hundreds of students. May his efforts accepted and may his works benefit our society.

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## **PREFACE**

### **In the name of Allah, The most Beneficent and the most Merciful**

Leader of the faithful **Hazrat Ali ibn Abu Talib (a.s)** said ***“The Holy Quran is a deep sea of knowledge with the never-ending depth.”***

Unfortunately, Quranic teachings and methods are fading away from our lives by the passing time. This book **“Better Understanding of Holy Quran”** marks the fifth volume in English after four volume set in Urdu, named, Mukhtasar-o-Mufeed. The main philosophy of this book is that people must try to understand what Allah, the Glorified is narrating in the Quran. The Holy Quran is the last word of God. They should listen to their Lord’s voice. He is speaking to them.

Quran is comprised of 114 Surah’s. In this part you will find 33 chapters or 33 Surah. Each surah is of different theme covering different facts. The light of Quran can vivify our daily lives for example, the chapter 106, Qurayshen lighten us about trading, 103 about establishing an ideal Islamic society, 113 and 114 to seek refuge of God from evil and Devil. Similarly various chapter or *Surah*’s of the Quran talks about Welfare of the people and signs of the Day of judgement and Bayyinah about Christians and Jews. This is also worth noting that The Holy Quran will be meaningful only if we will follow the real teachers after the Holy prophet (SAWW). That is why this book is not the collection of sayings of exegetes but focuses only on Ahl Al-Bait (A.S.)

Again this book is not only for any sector faction, but it is for the benefit of all sects. Regardless of the Muslims, the author wishes that this book turns out to be a divine message for all humanity be it non-Muslims like **Jews or Christians and even atheist**. This is the most beautiful characteristic of Quran as this revealed Holy book was never meant to be for one religion, but it covers all features of humankind.

In conclusion, the author has a **special message** for his readers that Quran must not only be shelved in mosques or at our houses, but it should be recognized in a way that the word of God resides within our hearts. Only listening or reading Quran is not enough to understand its motives as God wants humans to learn Quran from its teachers and once you began to comprehend the narrations then a person can truly excogitate to mold his life as per the holy teachings.

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# Bismillah al-Rahman al-Raheem

## In the Name of Allah, the Beneficent, the Merciful

### Chapter01, Surah Al-Hamd, Praise

Surah Al- Hamd is the first revealed chapter of the Holy Quran. According to some narrations it was descended even before the first revealed verses, which is supposed to be the start of revelation in the cave of Hira. Surah Al- Hamd consist of 07 verses. Four of them are about Allah, the Glorified, fourth verse is between men and Allah and sixth and seventh are about men. So it is a conference between God and men. When you knew the sequence then let me provide summary of the verse one by one.

- 1- The first verse states that every work is to start with Allah's name and here the purpose is **to praise** Him therefore, His praise is also to be start with His name. Rahman, the most beneficent, and Rahim, the most Compassionate, are His two attributes both of them return to His endless mercy. The mercy in this world is the embodiment of Rahman, while the special mercy in the hereafter for faithful refers to Rahim.
- 2- The second verse states that all praises are solely for Allah, the Glorified. Consider this: a woman's beauty is a gift from God but at the same time she praises herself that she is beautiful, a newscaster's fluency is God gifted and he thinks that he is fluent. Similarly if a player or an artist or an engineer performed well they admire themselves that they have done well but the matter of fact is that praise should be returned to Allah as **He** has bestowed perfection in them. Thus all achievements and

talents are a reflection of God's perfection in us. This is why Surah Al-Hamd declares that all praises belong to Allah alone.

- The word **Aalamin**, as it is seen in the second verse refers to humans not the entire world. In general it refers to those who have intellect. Rabb means their nourisher and sustainer, their Lord as
- the Holy prophet (SAWW) was bestowed the title *Rehmatal lil Aalammin* which means he was mercy for humans;
- And the Holy Quran is remembered as *Zikrul lil Aalamin* means it is a reminder for humans. So it is clear that A'lamin means humans.

3- **The third verse** is the repetition of His merciful names that came in the first verse to show His endless mercy.

4- **The fourth verse** discusses the Day of retribution, where He is the master. Humans will be rewarded for their good deeds and punished for their wrongdoings.

5- **The fifth verse** is an address from pious worshippers to their God that they worship only Him and they seek help from Him only. It does not mean that they do not seek help from other materialistic means, or not to seek help from those appointed by Allah, the Glorified, for help; as it comes in the second chapter, *"Seek help from Patience and seek help from prayers". (2:45)* so you can ask help but the theme is that you should not rely on other means rather, you should rely only on Allah.

6- **The sixth verse** is a prayer from worshippers to their Lord: Lead us to the right path. The guidance here does not mean information of the right path but a change in the direction and character of a pious person from inside that shifted him from the wrong path to the right one.

Sunni scholars are of the view that the right path is the Book itself, or the true religion is the right path; while the Shia scholars believe that right path are humans, those who are blessed by

God. Shia view is the right one as it is supported by Surah Al-Hamd in its seventh verse wherein it states: the **people** are the right path and divide humans in three categories:

- a) Those who are bestowed with your special bounty
- b) Those upon whom your wrath has fallen
- c) Those who have lost the right way.

The right way is embodied by prophet Muhammad (SAWW). Whoever confess to his teachings and followed him are considered on the right path whereas who comes in opposition with him like Jews fell in category(b) and those who have distant themselves from his teachings, like Christians are categorized as having gone astray(c).

After Prophet Muhammad (SAWW), Imam Ali (A.S.) is recognized as the right path. Those who waged a war against him will be considered **Maghdhoobay a'laihim (b)** and whoever left him and took distance from him like Sunni Muslims, are seen as they have gone astray(c) and only practicing Shias who followed him, will be on the right path. An example of the right path can be found in the figures of Imam Hussain (A.S.) and Hazrat Hurr. Hazrat Hurr, who was the vanguard commander of Yazeed's army was initially in the category (b) or (c) before he joined Imam Hussain. However when he joined Imam Hussain's (A.S.) army he came on the right path. Today the right path is represented by Imam Mehdi (A.S.)

## The Chapter 78, Surah Naba', The Big News

Surah Naba' consist of 40 verses. The term Naba' means news and it is interesting to note that 40 news have been given in 40 verses of this chapter. But the biggest of all these news is not described. Only it is recorded that some people ask questions about the big new, and they have differences among themselves regarding it and they will come to know very soon when they will be laid to rest, then in resurrection. That is why it reads twice *kallasaya' lamon*.

It is also interesting to note that the big new is not the day of judgement as some exegetes believe. Rather, it is such form of reality that they have differences about it and they question each other about it and very soon they are going to know about it and these facts do not refer to the Day of judgement as people do not have differences in it because either they will believe in it or they will deny it but they will never have differences in it and that big new is Imam Ali.(A.S.)

A narration is also related to it that in the battle of Saffin a warrior appeared from the ranks of Ameer Muawiya, the ruler of Syria and challenged the army of Imam Ali( A.S). The narrator was in the battle of Siffin. He said that he wanted to move to attack him, suddenly Imam Ali (A.S) stopped him and moved forward to give this person a lesson. He was equipped with weapons; the holy Quran was on his head, and he was reciting the Surah Naba. Imam (A.S.) asked him whether he knew about the big new? He replied with No. then Imam Ali (A.S.) said:

***For sure I am the big new(Naba' Azeem). You confessed me on the great day of Ghadeer, but you denied it and very soon you will know about it when you will go to grave.***

When you understood the starting five verses about the big news then let me give the summary of other news.

- (verses 6-20) about the bounties of God in this world.
- (21 – 30) about the punishment of rebels and infidels.
- (31-38) about the bounties in paradise for those who fear God.

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- (Verse 39) provide this news that no one will be able to talk in the court of Allah.
- Verse 40 gives a clear advice to humans that they should prepare themselves for this day, otherwise if they did not prepare then reaching the day of judgement, they will say I wish I was a dust. It has come in our narrations that he will wish that may he was the follower of Imam Ali and may he was ***Turabi***.

***\*Turab is an Arabic word which in literal translation is Sand.***

## Chapter -79, Surah Nazi 'at, the Wrestlers

Surah Nazi 'at started with swears of five different angels busy in their jobs with humans. They brought their lives to end and carry their souls to another world. It also described the signs of the Day of Judgement, the story of pharaoh and Prophet Moses, creation of universe and a hint towards the lengthy day of Judgement.

Surah Nazi 'at consist of 46 verses and it can be divided into five paragraphs:

In the first paragraph (1-5) swears of five different angels is mentioned. Some of them grasp the souls of infidels and takes it out of their bodies harshly just as one scratch with a scraper. While some of them brought the souls of faithful gently and softly and some of them brought it to another world and so on. But the problem here is that answer to these swears is not mentioned which may be:

*You will be resurrected and given life again.*

In the second paragraph (6-14) the signs of the day of judgement and some views of infidels about the life after death and about the Day of Judgement are discussed.

In the third paragraph the story of Pharaoh is discussed.

There are two important points to be noted in this story:

- 1- Allah, the Glorified commanded Prophet Moses to talk to pharaoh softly and gently despite of the fact that he has rebelled, and he proclaimed to be God.
- 2- Pharaoh was punished by Allah (SWT) because he uttered two sentences. The first sentence is called '**Ola** in Arabic and it was, **I am your exalted Lord**, and the other sentence is called **Akhira**, and it was, ***I do not find any other God for you except me.***

The fourth paragraph (verses 27- 33) is about the creation of universe, while the fifth one (34-41) goes back to a sign of the day of judgement, the greatest Catastrophe, with this clear message that Paradise is for the one, who fears God and forbids himself

from worldly desires. Meanwhile, hell is for one who is rebellious, disobey God and prefers the mortal affairs.

The last paragraph (42-46) of Surah Nazi' at deals with a question of infidels asking about the resurrection day when it will happen? The time when resurrection will happen is top secret, which is not revealed even to prophet Muhammad (SAWW). He has been answered here also that it is of your no concern. Then instead of giving the timeframe it says: Resurrection and the Day of judgement will be long so much so that the whole worldly life will be equal to an evening or forenoon of the day of judgement.

## Chapter 80, He frowned, Surah Abasa

This chapter recounts the story of a rich wealthy person whom is behaved with a poor blind individual. The wealthy man belonged to Ummayya tribe while the poor person was Abdullah bin UmmeMaktoom. The stories that are woven in this chapter by certain sources are misinterpretation. The main thing to understand is that the addressee in the verses (3-10) seems to be of the Holy prophet (SAWW) but it is not the case:

*And how can you know he might be pure? (03)*

**The addressee in the above verse is not the Holy Prophet (SAWW)** but the wealthy person. The Holy prophet (SAWW) is a role model not an ordinary materialistic person that favors the rich and neglect the poor. Further support of this is found in subsequent verses that:

*“The Holy Quran is in records held in honor (13). Exalted and purified (14). In the hands of envoys noble and pious”.(15 & 16) Therefore if the Holy Quran itself is exalted and conveyed by noble and purified beings then the Holy prophet(SAWW), who received this exalted message, must also be seen as pure and noble. Associating this incidence with him is not in accordance with his pious and exalted character.*

**Man is always ungrateful to the bounties of Allah, the Glorified.**

This chapter also highlights human frequent ingratitude for Allah's blessings.

*Perish man how ungrateful is he! (10)*

The most significant of Allah's blessings is His system of guidance He designed for the betterment of humans. His apostles and divine messages and the Holy books He descended, also the Holy Quran and The Holy Prophet (SAWW) are all part of it. But even before looking to the bounties of God

- 1- Man** should have an eye upon his creation and how he is created?
- 2- Man** should observe his food means his knowledge from which source he is gaining his knowledge

3- **He** should obey God's commands as the verse in this chapter reads: *No indeed! He has not yet carried out what He has commanded him. Let man observe his food. (23 & 24)* 4-He should completely observe the phenomenon and systems of universe, how his food and fruits have been derived from plants and soil before he arrived the Day of Judgement.

*"It is a day when man will evade from his brother his father and mother and even his spouse and son. Everyone will be fully busy in his affairs only. (34- 37)"* Two different types of faces will be visible on that day. *Bright and laughing while some faces will be covered with dust over cast with gloom. These are the faces of faithless and vicious. (38-42)*

## Summary of Chapter 81.

### Verses 1-14

This chapter starts with a profound sign of the Day of Judgement.

*“When the Sun is wound up and stars are scattered”.* (1-2)

And after listing the 12 signs of the day of Judgement it states:

“Man will find ready whatever he has done in the past.”

### Verses 15-28

Following a series of oaths:

- By the disappearing stars,
- By the moving planets,
- By the night as it ends,
- By the Dawn as it begins,

**The** angel who brought this revelation is noble.

**The** Prophet who received this message is also noble.

**This** divine message along with its Prophet is a reminder and an advice for those who want to be steadfast and have an intention of moving towards good. For others who are not going to have such intention it is not a reminder.

### Verse 29

*You do not have any will other than Allah's will.*

This final verse refers the third type of people who have no will other than will of God. they are pious and infallibles, those who do not have any intention of their own and do not show any disobedience like angels, and apostles, the Prophet Muhammad (SAWW) and his twelve successors and Bi Bi Fatima Zehra (S.A) and Hazrat Maryam are the addressee but other humans who have their own personal likes and dislikes and disobey their God they are not meant here.

## Chapter 82, Surah Al-Infitar

This chapter consist of 19 verses. Surah **Infitar** begins with four signs of the Day of Judgment and concludes with a fifth sign, emphasizing that on that day no one will be able to benefit others or to help others.

*On that Day, no soul will be of any avail to another soul, and the command on that Day rest with Allah. (Verse: 19)*

The four signs are:

- 1-The sky will split.
- 2- The stars will be scattered.
- 3-The oceans will merge.
- 4-The graves will overturn.

A clear message given to humans in this chapter is that they should not deceive themselves by assuming that Generous God will forgive their sins without accountability. The reason is that God has imposed a digital system for recording all of their actions, carried out by two noble angels appointed to every soul. And these angels will write the actions with the saliva and tongue of the person in their minds. They record every word and deed, observing full accuracy. That is why on the basis of these recorded actions a soul is rewarded or punished. Therefore,

- The pious shall be in paradise
- The vicious shall be in eternal hell.
- Humans have forgotten their doings in this world but on that day they will remember and will see all of their doings.
- Like many scholar we firmly believe in the embodiment of human actions, which aligns with the teachings of the Holy Quran.

## Chapter 83, Surah Mutaaffifin, Defrauders in the measurement

This chapter consist of 36 verses. It begins with cursing the defrauders in the measurement, it continues with cursing on infidels, those who deny the Day of judgement and retribution, and highlights special rewards for the pious. This chapter concludes with the sentiment that pious will witness the punishment of God upon wicked.

The record of vicious is in **SIJJIN(Verse07)**

Exegetes have encountered difficulty and confusion when interpreting this verse. Allama Taba Tabai stated that the register of the record of the actions of wicked is preserved in a big register which is named **SIJJIN**. Some scholars have interpreted Sijjin as a special kind of prison in hell. According to our understanding, which is also supported by narrations from Ahl al- Bait (A.S.), that deeds and actions of vicious are controlled by their leaders and dictators such as historical figures like Hitler, pharaoh and Samiri, the magician, who led the offspring of Israel to worship the calf. Followers of a leader or a politician blindly follow him whether he is good or bad. In contrast, the pious one are inspired by their righteous leaders such as Imam Ali A.S.)And Imam Hussain (A.S.). The records of actions of their actions entrusted to noble and purified individuals, they are called ABRAR. Thus the pious can be divided into two categories, the leaders and their followers. Similarly, there are two categories among the wicked: their leaders and followers respectively.

Reciting this Surah one might question that why defrauders and who measures less, and infidels and deniers have equated in this Surah. Answer to this question lies in the concept that the real defrauders in measurement are those who fall short in recognizing Wilayat, the guardianship of twelve Imams after prophet Muhammad (SAWW). The lesson of Wilayat is not given by Abdullah bin Saba, the wicked leader as assumed by Ahle sunnat, rather, it is stated by the Holy Quran. Here defrauders and deniers are aligned so they will face equal type of consequences.

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In the conclusion after explaining the special blessings of God on pious and the special and purified drinks and sealed wine they will be offered and the freshness on their faces it states that the guilty used to make fun of the faithful in this world however things will get reverse in the hereafter where the faithful will laugh at the faithless and will wait to see their punishments.

## Chapter 84, Surah Inshiqaq, the splitting

Surah Inshiqaq consist of 25 verses. In this chapter, titled the splitting, two prominent signs of the Day of judgement are highlighted, revealing two profound realities. As a result two facts are brought to light.

- 1- Man is laboriously heading towards his LORD and will ultimately encounter Him. Reaching his destination; those who are given record of their deeds in their right hand will experience a joyful life, while those who receive record of their deeds in their left hand or from behind, will face punishment. These individuals were having a joyful life among their folks, unaware of the Day they will be brought back to their God and will be held accountable.
- 2- After Islam mankind will experience different stages and will embark different veils; veil after veil, covering after covering as they continue to disobey Prophet Muhammad (SAWW). They will never remain in one state.

This chapter underscores decline in the Muslim society after prophet Muhammad (SAWW) and that it will always remain subject to change. You may experience these changes by studying Islamic history. Muslim Ummah after the Holy prophet SAWW witnessed various stages: the rule of the four caliph, Imam Hassan and his peacetreaty and his battle with Ameer Muawiya, following with the martyrdom of Imam Hussain (A.S.) at Euphrates, Karbala. The whole family of Prophet Muhammad (SAWW), his granddaughters were taken captive and brought to Syria in chain, in the court of the tyrant, Yazid. This Tyrant in 63 A.H. invaded the sacred cities of Medina and Mecca and even demolished the House of God at Mecca. Then came Umayyad, Abbasid and Fatimid's caliphate in Egypt and the Ottoman Caliphate in Turkey, ultimately leading to the current formation of 52 countries with militant hardliners and radicals these days. This fact is revealed after describing three divine oaths:

By the evening when it glows ;( 16)

By the night and what he keeps with itself, (17)

By the moon when it blossoms full, (18)

These oaths on the ever-changing aspects of creation signify that society will not remain static; it will continue to transition from one condition to another and from one veil to another and from another to the third veil. Inhabitants of this world and their nature will remain hidden, despite of the fact that they are looking faithful. Only on the great Day of judgement, when the sky will split open, these coverings will be removed. Then the true nature of each soul will be revealed, and it will be very much clear, whether he is pious or corrupt, he is destined to paradise or hell.

*Your society will never remain static but will keep declining and will keep moving from one covering to another.(19)*

## The Chapter 85, the Castles

This chapter consist of 22 verses. It focused on a story of some infidels, living in Yemen, throwing faithful one in the blazing fire and hence killing them.. They are named in this chapter as **men of ditch**. They were digging a big ditch then blazed fire inside, throwing faithful men and women therein, and burning them to death because they were believe in God.

Surah Burooj started with three swears followed by a curse on men of ditch:

By the sky with its castles,  
By the returning Day,  
By the witness and witnessed,  
Perish the men of Ditch!

The important thing to note down here is that the witness here are tyrants and their supporters, while the witnessed were the faithful and oppressed. But on the returning day which is the Day of retribution the same tyrants will be thrown in the hell fire and the faithful will witness. So things will be changed to 100 % on the great Day of judgement when the witness will be witnessed and the witnessed will be witness. The reason given for this radical change is

***The striking power of your Lord is very high. He originates and He brings back.(12&13)***

The verses 17 and 18 of this chapter reminds us of how God killed Pharaoh and destroyed the people of thamud with gale means strong wind. And also that Allah SWT has surrounded His enemies and His enemies at that time had no idea that the All-powerful and All mighty has surrounded them. This Surah ended with this fact that: As He is all powerful His divine message, The Holy Quran, is also in the safe hands.

In this context it is very important to note that if someone blaze the fire on any copy of the Holy Quran or make a fun of it or did something wrong he may be punished by the Islamic government but the Muslims should not turn violent. Rather they must have patience and wait for the revenge of God. For sure He will do with them what He did with His previous enemies.

Similarly dictators who are committing genocide, killing and torturing representatives of people and making them missing persons should know that the same fate is awaiting them.

## Chapter 86, Surah Tariq, The Shining Star

Chapter 86 is consist of 17 verses. This Surah is named as Tariq. Its definition is given in the second verse but pointing its importance and hidden nature of this star, Prophet Muhammad (SAWW) was addressed that he does not know the hidden nature of this star. In Arabic the word Tariq means one who knock the door in the night, or the one who strikes with hammer, or a camel that goes deep inside the water. We may relate Tariq to the creation of man as the creation is discussed after Tariq and it is not an incidence. It is proved in Astrology that some stars increase the birth rate as the stars have effects on human life and the crest and trough of rivers and oceans are also produced by stars. Despite of the fact that they are in the sky they attract the water in the soil like magnetic field and as human body has also got water and fluids then these stars make their effects on human body also. The detail you may find further detail in scientific description.

This Surah starts with two swears:

1-By the sky (01)

2-By Tariq, the shining Star, (1-3)

And brought to light two realities:

1- Each and every soul has protecting guard.

2- Let man observe from what he has been created and he has been created from a gushing fluid that comes out of man's back and woman's chest. It means he has been created from fusion of man and woman's semen.

The God that can create man from the gushing fluid of male and female has the Might and power to bring you back when you are gone in the graves. He may give man life after his death.

Again two more facts are brought to light but after two more swears:

By the returning clouds (11),

By the splitting earth, (12)

Science explains the evaporation phenomenon that how the clouds merges in the sky to rain and that rain splits the earth and plants come out and the same water when evaporates it makes clouds again. That is why it reads:

*By the returning sky (clouds). (1)*

Like the end of the previous chapter two more facts are discussed about the Holy Quran:

1-This Quran is not a joke rather it is a saying which differentiate between right and wrong.

2-The enemies are plotting against message and messenger and we are plotting against them. O Muhammad! You are supposed to respite them and leave them for some time.

If we will follow these divine commands then we will not turn violent if someone insulted the Holy Quran or prophet Muhammad (SAWW) because when the Holy Prophet (SAWW) was not commanded to show any reaction then why Ummah can be commanded to show the same. Ummah can express his feelings but without violence.

## Summary of Chapter 87, The Most High

Glorify thy Lord the most high,  
Who has created and leveled you,  
Who has proportioned and guided you.

Who brought forth the pasture then turn it into black scum, (1-5)

These are the starting verses of chapter 87 who define Allah as the most exalted .The message delivered in this chapter for humans is been defined in my words:

The Salvation does not lie in worldly gain,  
In name and fame,  
But to bow down to your Lord,  
Making prayers for him,  
Remembrance of His name,  
Glorifying His attributes and fame,  
Purifying yourself from hatred and shame,  
Bringing the divine message from Ibrahim to Muhammad (PBUH),  
Inside your life of frame.

Two divine messages that were delivered to humans 5000 years back

1. Man will get success only when he will purify his body and soul.
2. Majority of people will prefer the worldly gain and will leave the better eternal life.

## Summary of Chapter 88, Ghashiya, The Overwhelming

The day of judgement will be overwhelming, marked by either humiliation or excitement. So, there will be two kinds of people on the Day of resurrection and as emotions are reflected on their faces so two distinct types of faces will be visible:

1. Faces that are overwhelmed with disgrace. These are the people who were disobedient, acting on their own desires, at their own and harbored enmity towards Allah's Apostles or their vicegerents. They will be cast in the blazing fire, served cactus as food and given boiling water to drink.
2. Faces radiant with joy. These are pious people who will be in the elevated gardens, with thrones set high, cups at hand and cushions set in rows. They will never hear a single word that displeases them or single lie.

These two faces with two different expressions will emerge on the Day of Resurrection as a consequence of two fundamental truths stated in the end of Surah Ghashiya:

1. For sure, all humans will be returned back to us.
2. Their reckoning will be with us.

These are all the true happenings of the hereafter, but humans are encouraged to observe signs of our creation in this world:

1. Camels, how she has been created, why you do not have a look on Camel?
2. Heaven or sky, how it has been raised without pillars. Why you do not look at sky?
3. Soil, how it has been expanded. Why you do not look at earth?
4. Mountain, how it has been fixed. Why you do not look at mountain how they are fixed?

And, our last messenger, Muhammad (SAWW) is instructed to remind people of these signs. He has not been sent him as a dictator, but as a preacher and warner only. Justice will be executed tomorrow on the Day of judgement when our representatives will determine the fate of humans, deciding who will enter hell and who will be admitted to paradise? According to authentic narrations, Hazrat Ali (A.S) will decide who will go to hell or who will go to paradise.

## Chapter 89, Surah Al –Fajr, the Dawn

This Surah consist of 30 verses. It begins with five oaths and described the fate of three ancient nations, Aad, Thamud and pharaoh of Egypt and how God destroyed and punished them, conveying a powerful message in verse 11:

*Your Lord is in ambush.*

This verse suggests that God is observant and waiting, poised to strike tyrants and dictators unexpectedly. Although it may seem that tyrants have free reign in this world, the core message of this Surah contradicts that thinking. Historical records illustrate how Allah the Glorified, punished ancient nations: How He defeated Pharaoh and drowned him in the water of the Nile? The pattern of God's punishment is also evident in the rise and fall of Roman Empire. A similar fate befell, Yazid, tyrant of 61 Hijra, who became ruler after his father Ameer Muawiya, the governor of Syria. He ruled the whole Islamic state for three years only (61-63A.H.) His rule started in 61 A.H., exactly 50 years after the demise of Prophet Muhammad(SAWW). He openly denied revelation and because of the rivalry he inherited from his Omayyad ancestors, he declared that no angel has descended upon Muhammad (SAWW), and that he just played a game in thirst of seeking more power. He asked Imam Hussain A.S. to pay oath of allegiance and surrender to him as caliph and when Imam Hussain A.S. denied, he slain him along with his companions in Euphrates, Karbala. His army men were 30,000 in numbers while Imam Hussain A.S. had only 72 soldiers. The grand daughters of Prophet Muhammad (SAWW) and children of this family were taken captive and brought to Syria, in the court of Yazid, who later raided the two sacred cities, Mecca and Medina and even demolished the house of God, Ka'ba. But when the curse and punishment of God descended upon him then even his son, Muawiya thani, did not accept his rule and declared that his father, Yazid, and fore fathers were guilty in their dispute with the family of prophet Muhammad (SAWW). Remember the lesson that tyrants can never be forgiven by God even in these days of Science and technology.

The morning begins after night but here in this chapter, the Dawn came before the ten nights.

By the Dawn

By the ten nights

By the even and odd

By the night when it departs

The Dawn here refers to the Day of sacrifice which may be the sacrifice day of tenth Dhal Hajj, when those who perform Hajj as well as other Muslims do sacrifice their camels and sheep in Mina; and it may refers to the Dawn of tenth of Muharram, the first month of Islamic calendar, when Imam Hussain and his companions were sacrificed.

Some narrations suggests that this Surah holds special connection to Imam Hussain A.S. the evidence for this association is found in the closing verses, which address the pious:

*“O the one in rest and satisfaction! (27)*

*Return to your Lord well pleased and well pleasing. (28)*

*Enter then among my servants and enter my paradise.” (29).*

According to some narrations, these verses addresses Imam Hussain A.S. as he was the one in rest and peace and he was the soul at peace. He was been invited to come back to the company of his father Imam Ali (A.S.) and his mother Lady Fatima (S.A.) and his grandfather, the Holy prophet (SAWW) and he was asked to enter in a very special paradise of God. Listening these verses in the battle of Karbala when he was fighting alone with 30,000 warriors and all of his companions were already martyred, he hold his sword and drew it back in the cage and got martyred and returned to the special paradise of His lord among his family members.

Surah Al **fajr** starting with the demise and destruction of tyrants and concluded by the honor for pious, other humans who are between these two extremes, entirely neglect their obligations. When they are endowed with wealth, they claim that their God has honored them and but if He holds His blessings then they fell humiliated. The reason is that they are indifferent to others, fail to provide for the poor and eat the inheritance rapaciously, and it means that they do not give the share of their sister or brothers when they inherit any wealth. In other words they are greedy of the wealth and a greedy man can never be thankful to his God. In short, we can say that Surah Fajr describes four kinds of people: Tyrants and pious and in between them the remaining two types; either thankful to his God or thankless.

## Chapter 90, Surah Balad, The Town

Surah Balad consist of 20 verses. Balad is an Arabic term which means town and the town it refers to, is the sacred city of Mecca .The people of Mecca would honor all visitors to the House of God, those who come here to perform their ritual worship, Hajj and Umrah. They would also extend their hospitality to the sacrifices with the visitors and refrain themselves from seeking revenge, even if they faced killer of their father or forefather. However the same people disrespected honor of Prophet Muhammad (SAWW) and plotted to kill him. But Al-mighty God saved him and commanded him to migrate to Medina. This is the meaning of first two verses and it is been narrated from Tafsir al-Qummi that Meccans would never persecute anyone in this town but they persecuted him.

*“I swear by the town and you are being persecuted in this town.” (90: 1-2)*

*“By the father and him whom he begot.” (90:3)*

The father here refers to Hazrat Ali and “whom he begets” refers to the remaining eleven Imams as narrated in Usoole Kafi (Mukhtasar o Mufeed, 30<sup>th</sup> part, Urdu, page-130.) After these two oaths some clear messages are given to humans:

- Indeed, God has created humans in hardships. (90:3)
- Human creation is subject to a higher power. Their desires and plans are bound within certain limits.
- Humans should not imagine that they are unobserved. Allah is all seeing and allknowing.
- God has equipped the body of humans with full vision and endowed them with two lips and a tongue and He has also shown him two distinct paths.

So when God has given him eyes to see, tongue and lips to speak and also shown him the right and wrong path so he may learn knowledge and may choose the right path and may realize God’s bounties upon him but, any way he should free himself of such bad thoughts that nobody can empower him and nobody is seeing his actions.

Second half of this Surah predicts about humans and gives the criteria distinguishing between good and bad and who is good and who is bad? Despite all the warnings God reveals that humans do not follow the right path and will not be able to cross the narrow and difficult way uphill. Only if they will free themselves from bondage, by accepting the guardianship of Imam Ali (A.S.) and either freeing a slave or feeding on a day of starvation, to an orphan among relatives or a needy man in desolation, they will be able to cross the uphill task and they will be among those who have faith and do righteous deeds and enjoin one another to patience, and enjoin one another to compassion.

*Yet he has not embarked upon the uphill task. And what will show you what is the uphill task. It is the freeing of slave, or feeding the needy on the day of starvation to an orphan among relatives or a needy man in desolation.(90:11-18).*

This signifies that without having the enough courage to choose the right faith and practicing it in the actions, you cannot succeed. Do not follow the faith of your father and fore fathers and accept guardianship of Imam Ali (A.S.) which was the last will of prophet Muhammad (SAWW) and at the same time liberate your soul and neck from the fire of hereafter by doing welfare and charity .Surah Balad clearly states that without doing charity work for needy and support for orphan you can never be among the righteous or those who are praised in this chapter.

## Summary of Chapter 91, Surah Al-Shams, Sun

This chapter consist of 15 verses, within which Allah SWT swears 11 times to convey this prime message:

**“Successful is the one who purifies himself and failure is one who hides himself.” (9-10)**

Surah Shams then relates this truth through the story of an ancient nation the people of Thamud. Among them was a wicked person who in defiance of all limits and disobedience to the messenger, killed the she- camel. The people of Thamud came to Hazrat Saleh, their prophet, and asked him to show a miracle. They demanded that a camel should be come out from in between mountains. Hazrat Saleh Prayed to God and the she-camel came out from the same mountain, in between the rocks and this camel was the sign of God. When this camel was killed, it led to the ultimate punishment of God which fully destroyed them. So the person who killed the she- camel was wicked. In the narrations from our Imams it states that the one who killed the she camel was wicked and worst but among previous nations while the worst among this nation, parallel to him, is the one who will kill Imam Ali (A.S.). His name was Ibne Moljim.

This Surah conveys that animosity towards the messengers, or their successors, lead to destruction, as those who bear hostility cannot be considered as true believers because they deny the teachings of messengers or their successors. And those who are having enmity are not real believers. It is also stated in the last verse that God is not scared of the results and effects of their punishment.

In the light of this, we observe the rebellious behavior of Nasibi/ Kharijites, who waged war against Imam Ali (A.S.) they are rebellious and no longer deserved to be called SAHABI, **the honored** companions of the Holy Prophet (SAWW).

## Summary of Chapter 92, Night

In this chapter Allah, the Glorified, after swearing upon

1. the night when it darkens,
2. the day when it brightens,
3. The things that lead to the creation of male and female.

It describes two types of human beings or so-called believers:

1. One who spends his money in the way of God and is God wary and believes in God's promises of rewards.
2. The one who is stingy and self-satisfied and denies the best promise.

Then it states that Allah, the Glorified, will make things easy and smooth for the first one, while He will create hardships for the second one, the stingy.

*We shall surely ease him into facility (07)*

For the stingy one God says:

*We shall surely ease him into hardships. (10).*

Then again Allah warns humanity with this message: *I warn you of a blazing fire, which none shall enter except the most wretched, he who denies and turn back, The God wary shall be spared it, who gives his wealth to purify himself. (14-17)*

In summary, this chapter entirely focuses on spending wealth in the way of God, and whoever spends will be protected and will keep away from the fire of hell. In contrast, greedy and stingy will be thrown inside the fire, forever.

In other words, if you are spending in the way of God and you are God wary also, and you believe upon promises of God, then He will ease you in facility means it will be very easy for you to practice religion. However, if you remain stingy then He will lead you to a narrow way where it will be very difficult for you to practice religion and ultimately, you will go to the fire of hell.

In the end Surah Lail, states that Factually, Allah is the owner of this world and the hereafter, and guidance is His utmost duty. He will guide the righteous one to paradise and criminal one to hell, having given several warnings through His Apostles. Again it also states that, the righteous is the one who do things to please his God and very soon his Lord will be pleased for him. (92-12-21)

## Chapter 93, Surah Dhuha, Brightness

Chapters 93 and 94 are twin Surahs that are closely connected to each other. A narrator named Zaid, reported seeing Imam Jaffer Sadiq (A.S.), leading dawn prayers during which he recited in the first Half Surah Dhuha followed by Surah Inshirah (Chapters 93 and 94). The Arabic term Dhuha, means brightness of sun at its peak, typically around noon or forenoon. Surah Dhuha consists of 11 verses including two oaths (02), three revealed facts (03), three blessings (03) and three commands (03). If you will add all these it will become 11 Verses.

- 1- By the brightness
- 2- By the night when it is calm

See the contrast! In this contrast God has created Universe.

To understand the sequence of Surah Dhuha it is important to note that the sun that refers to here is Prophet Muhammad (SAWW) as mentioned in authentic sources. The night with its darkness represents the ignorance period before his birth in Mecca like the dark ages. The brightness refers to his advent when he started his mission at the age of forty and after 20 years when he conquered Mecca in the 08<sup>th</sup> year of Hijra his brightness reached its hie and his teachings spread across Arabia and beyond. When his twelfth and last minister, Imam Mehdi will make his government and will establish global justice, this brightness will reach its full zenith and that is **Dhuha**.

### Three revealed facts:

- 1- Your Lord has neither left you alone; nor is He displeased with you.
- 2- The hereafter is better for you than this worldly life.
- 3- Your Lord will bless you to such an extent that you will be content.

Regarding the third fact, some exegetes have mistakenly interpret this as a reminder of blessings in the hereafter. However the coming verses clarify that these bounties are blessings in this world. Three of these worldly blessings have been defined here, some blessings are ben defined in the chapter 94, and you may find further worldly blessings in other chapters.

### **The three bounties that are bestowed in this world are:**

- 1- Did He not find you an orphan and provide shelter to you?
- 2- Did He not find you astray, going off the way and guide you?
- 3- Did He not find you in need and enrich you?

These are all worldly blessings. Regarding the first blessing I will say that: Prophet Muhammad (PBUH) spent his early five years with his nursemaid Haleema, one year with his mother Hazrat Amina and two years with his grandfather Abdul Muttalib. After his grandfather's death, when he was eight, he was under the care of his uncle, Abu Talib, till he announced his prophetic mission and even after 10 years, until the age of fifty, the span of 42 years. So the shelter mentioned in Surah Dhuha as shelter of God refers to the shelter of Abu Talib.

Regarding the second blessing, guidance here refers to divine direction, which protected the prophet from misguidance. This does not imply that prophet Muhammad (SAWW) ever went astray rather, it emphasizes that divine guidance safeguarded him. As when he had serious threats to his life and his house was surrounded by tribesmen of different tribes Allah, the Glorified, saved his life and instructed him to migrate to Medina. Thus true guidance rests with Allah, the Glorified.

The third blessing relates to prophet initial material poverty. When he married Khadija, the wealthiest business person in Arabia, she generously shared all of her wealth with him, enriching his life. So, when God says: *we found you needy and enriched you*, it signifies His blessing through Khadija's wealth. This refers to embodiment of God blessing through wealth of Khadija.

### **Three commands**

With these blessings bestowed upon you O Muhammad then:

Do not oppress the orphan.

Do not chide the beggar.

Express the gratitude for the bounties God has given you.

As we told you earlier the brightness in this chapter refers to the light of Prophet Muhammad (PBUH) and the whole chapter centers around him. The description of blessings is incomplete here and will be further revealed in the subsequent chapter.

## Chapter 94, Surah Sharh, to Open

As mentioned in the previous chapter this chapter, Surah Sharh, is connected to the previous one, Surah **Dhuha**. The word Sharh is an Arabic word, means to open. There is a question arises in the mind what is being opened?

Tafsir Ibne Kaseer provides insight and answers this question that the word sharh refers to the opening of the chest of prophet Muhammad (PBUH). To support this interpretation he presented a narration from Abu Huraira. In his childhood, the Prophet (PBUH) was alone outside his home when two angels appeared, dissected his chest, removed impurities and inserted a silver like white substance. From then on, the Prophet felt immense mercy in his heart. Again the question is that a similar type of prayer is mentioned in the Quran using the same word Sharh, where Moses asks God: He said, My Lord open my chest for me. (20:25) and it does not involve physical dissection. So the narration of dissection of the chest of Prophet Muhammad (PBUH) does not come true. It is also worth noting that to open is not the only meaning of Sharh but it has also come in the meaning of expansion and explanation. So the correct meaning is that when the chest of Moses was shrinking due to hardships, sufferings and disobedience of the so called believers, then he is praying God and asking him to make things easy for him and appoint his brother, Aaron, as his minister:

Make my affair easy for me (20:26)

Remove the hitch from my tongue, (20:27)

(So that) they may understand my discourse. (20: 28)

Appoint for me a minister from my family, (20:29)

Aaron my brother (20:30)

**So** it is proved that the meaning of “Sharh” is not to open but to expand and explain and here it means to expand his chest by removing his burden, not the physical dissection. You shall also be aware that some verses of the Holy Quran explain and elucidate others. Same is the case here when the prayer of Prophet Moses explains the very first phrase of this chapter where expansion of chest means removal of burden of Prophet Muhammad (PBUH) and making things easy for him and appointment of his brother Ali as his minister as God did the same with Moses when he appointed Aaron

as his minister. See the contrast and have a look at first, second and third verse of this chapter,

Did not we expand your chest for you? (94: 01)

And relieve you of your burden (94:02)

Which broke your back. (94:03)

The main problem was that the war was burdening the back of Prophet Muhammad (PBUH) and for all the matters prophet Moses would need a minister, similarly he would need a minister more than Moses would need it. The appointment of the minister was also essential to deal with enemies and infidels after the Holy prophet (PBUH). With similarities there are also some differences between what happened with Prophet Moses and Prophet Muhammad (PBUH). Allah, the Glorified, asked His last prophet that when all his works are done then before he breathed his last and finally returned to his Lord, he should appoint Ali as his minister. The appointment of a minister is the main focus of this chapter and this appointment is also affirmed by a commonly accepted Hadith, known as hadith-e-Manzilat in which Prophet Muhammad told Imam Ali:

*“Are you not happy that you are for me as Aaron for Moses?”*(See Sahih Bokhari, pp 303, Hadith No: 3706)

See the last two verses of this chapter, Surah Sharh, as it reads:

*So when you are done, appoint, and turn eagerly to your Lord. (94: 7& 8).*

This is a clear message and a divine command that is presented to you in simple words after a detailed research. For me it was surprising that many sources of Tafsir tried to divert the message of this chapter from its true meaning and make it hidden. .The Holy prophet (SAWW) fulfilled his mission successfully. It is true that all of his difficulties were made ease. With shelter of Abu Talib, wealth of Khadija, sword of Ali, and guidance of God the hardships will never remain the same and his chest will be expanded also and he will be made happy.

God states true: *“Indeed ease accompanies hardships.”*(94:6)

## Chapter 95, Surah Teen, the Fig

Chapter 95 is named on a seedless fruit, fig and it consist of 08 verses. Allah, the Glorified, swore four times and after swearing on four things, two fruits and two sacred places, five facts have been revealed.

By the fig and the olive

By mountain Sinai,

By this secure town,

- 1- For sure We created men in the best forms.
- 2- Later, we relegated him to the lowest of the low.
- 3- Except those who have faith and do righteous deed.
- 4- They will have everlasting reward in the hereafter.
- 5- Allah, the Glorified, is the best of judges.

The first result we can draw from these five facts is that all humans in the beginning were created in the best form but later they have been pulled back and thrown on the lowest of the low. This truth is completely against the **Darwin theory** who states that Humans were animals and Gorillas in the beginning and through a large scale of evolution they have been changed to humans gradually.

As all humans are supposed to stay in the lowest of the low except the pious one. The Pious one do not want to stay in the lowest of the low, so they work hard, purify their inner soul improve their morals, keep eye on their actions, follow the divine commands and fear the wrath of God. They continue their struggle then the result comes, and they climb to a higher position where they become pious and wait for eternal reward.

Lowest of the low

To define this status of humans where they are selfish and materialistic in their nature and greedy that they confine all the worldly benefits for themselves neglecting other humans we want to quote something from the Holy Book when God wanted to create first man, Hazrat Adam. (A.S.) This state is been defined as a reply of angels about humans:

*Will you set in it someone who will cause corruption and shed blood (2:30).*

It means corruption and earning money from illegal sources and to have a happy life even at the cost of shedding blood of others resemble to the wild life of animals and beast and even lower than that. So God, the best of judges decided that let them enjoy and have benefits of this world for some decades then they will have punishment and blazing fire for ever while for pious one God decided to preserve their rewards for the hereafter. They may or may not be rewarded in this world but here in this chapter it is mentioned that their rewards will be given in the eternal life. So naturally they may have sufferings or they will face suffering as it happened to all prophets and pious people. You cannot imagine the sufferings and sad happenings of Imam Hussain (A.S.) in the tragedy of Karbala.

### Best of Judges

The last two verses of this surah is an address to Prophet Muhammad (PBUH) and gives retribution theory. If we will compare this theory with Newton's theory we will say: When **Newton** gives the theory that for every action there is equal and opposite reaction the Holy Book in the last of this chapter states that for every action there is equal retribution. Then Allah, the Glorified asked His prophet (PBUH), what made you to deny retribution? This Surah is not talking about the day of retribution but about the retribution itself, in this world or in the hereafter wherein our Lord, the best of judges, decided that all humans will remain in the lowest status and their rewards of their good actions will be confined to this world while their punishment goes to the hereafter and the pious one, those who have faith on the right axis and firm basis and do righteous deed will have eternal reward. So they will also have retribution but on the day of retribution.

## Chapter 96, Surah 'Alaq, the Clot

Chapter 96 of the Holy Quran consists of 19 verses. The first five verses are believed to be the first revealed verses of the Holy Quran. These marked the beginning of the revelation as Prophet Muhammad (PBUH) was in the cave of Hira when the chief of the angels, Gabriel, also known as the Holy Spirit, descended and asked Prophet to read. However, Allama Majlisi believes that the first revealed verses are from the first chapter, Surah Al Hamd, the opening chapter. According to him, the first chapter was revealed three years ago when the same angel Gabriel, came down to teach him ritual prayers. Again, a notable difference exists between Shia and Ahle Sunnat sources regarding Prophet's response when instructed by the chief of the angels to read. According to Shia source, the Prophet (PBUH) asked, "What I should read". In contrast, Ahle Sunnat sources report that the Prophet (PBUH) replied: "I cannot read."

Read in the name of your Lord...

The opening verse of Surah Al-'Alaq commands the Prophet (PBUH) to read in the name of Allah, who has the greatest right over humans as their Creator. Allama TabaTabai, in his famous exegesis Al-Mizan, states that "**Read**" is a divine command that means to receive the Holy Book from the angel. Although this word is also part of the Book itself and it signifies the reception of divine knowledge.

Was it a Dream or a reality?

The revelation started in the cave of Hira. According to Sahih al-Bukhari, the most authentic and famous compilations of narrations in Sunni school of thought, the first revelation in the cave of Hira occurred as a dream while the Holy Prophet (PBUH) was sleeping. Then, in the dream the angel came and commanded him to read and when he denied then the angel grasped him three times, and after the third time he began to recite. This shows his humility and acknowledgement of his ignorance. The narrator was Hazrat Aisha, the youngest wife of the Holy prophet (PBUH), who was not born at that time. (Sahih Al-Bukhari, Kitab Al-Ta'beer, narration No: 6982) Shia sources, however do not back this narration.

### The Clot

The second verse of this chapter refers to the creation of man. It states that man is created from a clot, not from a piece of flesh, neither from a clinging mass. In old age, as the body deteriorates, a person's blood may develop cholesterol and clots again. Thus just, as humans begin their life with a humble fragile clot, their deaths also caused by a clot. *"From the clot, he was born, and from the clot, he died"*.

### The Pen

In the third verse, the divine command, *"to read"* is repeated, introducing Allah as the Gracious Lord who bestowed humanity with the tool of knowledge, the pen. This tool has enabled humans to gain literacy and understanding. Allama Taba Tabai explained that the repeated command "Read" signifies reassurance means do not worry. Just as humans are taught through pen, the prophet too would be taught to use it. That is why we see in the Islamic History that he used the pen signing the peace treaty of Hudaibiya. He also used the pen to prove that he can write and near the end of his life he asked for pen and paper to write his last will.

### Self sufficient

The sixth (06<sup>th</sup>) verse started with the term "Calla", an Arabic word meaning "Nay" or "Never". Although man is created from a clot and endowed with knowledge, he often remains ungrateful to his Lord. Instead of showing gratitude and saying a word of thanks, Al-Hamdollilah, he transgress and disobeys divine commands. Verse seven (07) explains why man behaves this way: he considered himself self-sufficient and independent.

### A warning!

The eight (08<sup>th</sup>) verse issues a warning to those who think themselves self-sufficient and overstep all bounds. Such individuals will be brought back to their Lord and held accountable for their actions, including the rights they neglected and the limits they crossed. They will face the consequences of their deeds.

### Threat against threat

The verses (09-18) recount an incident in the early advent of Islam when the Prophet started his preaching and announced that he is the messenger of Allah. The strong wave of infidelity opposed his movement and forbade him to worship Allah, even they wanted to disturb him while he is praying his ritual prayers. Abu Jahl, the bitter enemy of the prophet (PBUH) threatened that he will break Muhammad's neck if he will saw him prostrating. Beginning with verse 14, Allah responds to Abu Jahl's threat. Abu Jahl was reminded that Allah is fully aware of the threat he has given to His messenger. The reply of this threat is that if Abu Jahl will harm and disturb Muhammad while he is praying then Allah will send his special squad of angels to seize and humiliate him.

*"Nay, if he does not desist, we shall seize him by the fore lock, a lying sinful forelock. Let him summon his assembly; we shall summon the keepers of hell."*(15-18)

### Nearness to God

The final verse (19) of Surah Al-'Alaq comprises three essential commands:

- 1-Do not obey him: Refrain from obeying the commands of Abu Jahl and anyone who wants to stop you from worshipping.
- 2-Prostrate (perform sajdah) as an act of submission.
- 3-Get near to your Lord

According to some narrations the best means to attain nearness to God is indeed through prostration (Sajdah). This is true but adding Quranic message to it, I will summarize that mere fervor is not enough. One must also avoid listening to those who despise worship.

## Al-Qadr: Unveiling the night of Destiny

Surah Al-Qadr, the 97<sup>th</sup> chapter of the Holy Quran, revolves around a sacred night in the month of Ramadhan. This night which recurs annually according to the lunar calendar (Hijri) holds immense significance as it is believed that the destiny of all humans and worldly events is decreed for the upcoming year. The importance of Laylat al-Qadr (night of destiny) is emphasized by the fact that even the Prophet Muhammad (PBUH) was addressed that he does not know the importance and hidden nature of this night. The term Al-Qadr, is derived from the Arabic word for quantity or measure signifying the precise calculation and decree of human fate, including the measurement of their lifespan and sustenance. The worldly gains and rewards of the hereafter are allocated and ordained until the next night of Al-Qadr. This Surah comprises five verses, each holding a distinct merit. Let's delve into the significance of each verse uncovering the spiritual treasure of five merits embedded within this Surah.

### Five merits of Surah Al-Qadr

1-According to Islamic tradition, the Holy Quran in its entirety was revealed to the Holy Prophet (PBUH) on the night of Qadr (fate). This significant event was also corroborated by verses in chapter 44 of the Holy Quran which affirm that the entire Quran, not just select verses was descended upon the Prophet (PBUH) on this blessed night. By *the manifest Book! Indeed, we sent it down on a blessed night.* (44:2) This blessed night refers the night of Qadr. Notably this verse describes the initial sudden descent of the Holy Quran, distinguishing it from the gradual revelation that continued over 23 years.

2- The significance of Laylat al-Qadr night is emphasized by the Quran's repetition of its name. This repetition underscores the importance and sacredness of this night. Furthermore, the Quran addresses Prophet Muhammad, the city of knowledge, saying even he does not fully comprehend the magnitude and blessings of Laylat Al-Qadr.

3- The Holy Quran describes Laylat al-Qadr as being better than one thousand months. It means the excellence of worship, charity and

welfare performed in the great night of Qadr is better than all the good deeds done in one thousand months without the night of Qadr. If you will calculate one thousand months then you will find that it is more than 80 Years which is almost a complete span of life. It means you may achieve the benefit of a complete whole life in a single night.

4- On the blessed night of Qadr, angels and the Holy Spirit (Ruh-al-Qudus) descend to earth, carrying with them divine commands and decrees ordained for the upcoming year. These commands encompass all aspects of life, including every event, and even the time of death. So the 4<sup>th</sup> verse of this chapter (97) highlights the significance of Laylat al-Qadr as a night of divine planning and decree. Similarly Chapter 44, Surah Dukhan, also highlights the significance of this night affirming the same aspect of decree and planning. *Every definitive matter is differentiated in it, as an ordinance from us.*(44:4) This verse also provides a proof that the night of Qadr repeats annually.

5- The final verse of Surah Al-Qadr describes the night of power as one of profound peace: “peace... until the break of dawn.” (97:5) this peace refers to divine grace and mercy that envelops God’s worshippers during this night. It also symbolizes:

The closure of gates that lead to misery or punishment

Restrictions imposed on satanic influences

Unrestricted access for angels to descend and imparts greetings of peace and mercy.

Two unanswered questions about Laylat al-Qadr:

Despite the numerous details and merits associated with the sacred night of Qadr, two fundamental questions remain unanswered:

1. The exact night: Which night of the year is actually Laylat al-Qadr?
2. The recipient of Divine commands?  
During the Prophet’s lifetime angels, would descend upon him in the night of Qadr, but after the prophet’s passing, upon whom do these angels descend?

The accurate answer to these questions can be found in Shia sources. According to these traditions the sacred night of Qadr corresponds to three consecutive nights: 19<sup>th</sup>, 21<sup>st</sup>, and 23<sup>rd</sup> nights of the Holy month of Ramadhan. Among these the final night is 23<sup>rd</sup> night of Ramadhan. The Holy Quran reveals that Laylat al-Qadr occurs within the Holy month of Ramadhan (2:185) and (44:1), but it does not specify the exact night. Similarly, Sunni sources of Hadith are also unable to pinpoint this night. Instead they suggest searching for it among the odd nights of Ramadhan, which lead to confusion rather than providing clear guidance.

Shia source provide a clear answer to the second question regarding who receives divine commands on Laylat al-Qadr after the Prophet Muhammad (PBUH). According to these sources, only the infallible Imams, who are the rightful successors of the Prophet and twelve in number, are the recipients of divine commands on this blessed night.

## Chapter 98, Surah Bayyinah, The Clear Evidence (1-5)

Historical records indicate that following the advent of prophet Muhammad(PBUH), many people of Mecca, including polytheist and people of the Book (Christians and Jews), eventually accepted Islam. However, Surah Al-Bayyinah presents a contrasting narrative. According to this chapter, despite being presented with clear evidence of truth-encompassing the revealed Book, the Holy Scripture and the guidance inherent in the Book- many continued to deny. The differences they had with the divine ranks were not about the fundamental teachings of Islam such as prayer and charity. Instead, they centered on the succession of the prophet (PBUH). It means even after confessing Islam and becoming Muslim they had differences with the Holy Prophet (PBUH). They had the long history of differences with other prophets, prior to the last Prophet. These differences were not initiated from ignorance or lack of knowledge but rather these differences stemmed from their tribal behavior, biased nature, disobedience and the desire to capture the leadership after the Holy Prophet (PBUH). For insight into these differences, consider the seventh verse of Surah Al-Bayyinah (98:07), which mentions the best of creatures. According to Tafsir Tabari, this phrase refers to Imam Ali and his followers, the true successor of Prophet Muhammad (PBUH). Based on the interpretation of Surah Al-Bayyinah, it can be inferred that the worst of creatures after the Holy Prophet (PBUH), as mentioned in the sixth verse of Surah Bayyinah (98:06) are the enemies of Imam Ali (A.S.), those who opposed his succession and some of them even waged a war against him. Contrary to the claims of some Sunni scholars and narrators, the succession of Imam Ali(A.S.) was not proposed by Abdullah bin Saba. Rather, it was a divine decree ordained by Allah and publicly announced by Muhammad bin Abdullah (PBUH) at Ghadeer Khoum. It is interesting to note that Prophet's declaration of Imam Ali's succession occurred in 10th year A.H. / 632A.D; two months ten days prior to prophet's passing. It is also worth noting that the clear evidence is the Holy Book or its commands, not the Holy Prophet (PBUH) himself as assumed by Allama Taba Tabai.

### The best and the worst of creatures (06 & 07)

As we told you earlier, Tafsir Tabari narrates from the Holy Prophet (PBUH) that the best creature referred in the seventh verse of Surah Bayyinah refers to Imam Ali (A.S.) and his follower, Shias. This is very surprising that Imam Ali (A.S.) along with his followers are the best creature and this is the meaning of seventh verse: *“Those who have faith and do righteous deeds are the best creature”*. (98:07) It means the worst creature; the preceding verse refers to, are those who came in enmity with Imam Ali(A.S.) *Indeed, the faithless from among the people of the Book and polytheist will be in the fire of hell and they are the worst of creatures*. (98:06). Knowing the best and the worst of creatures you can relate the differences of the people of book and polytheist with the Holy prophet (SAWW)and also that these differences were about Imam Ali. (A.S.)

### Who is Raziallah? (08)

The last and final verse of Surah Bayyinah gives the idea of the people pleased to God. They are termed as **“Raziallah”**. Many Ahle Sunnat brothers, comprising the majority of Muslims, assume that only the companions of the Holy prophet are Raziallah, meaning those who are pleasing to God and with Whom God is pleased. However the last verse of Surah Al-Bayyinah clarifies that being Raziallah is not exclusive to the Prophet’s companions. Rather, it encompasses all individuals who possess the correct faith, perform righteous deeds, follow the divine leadership after the holy Prophet (PBUH) and fear his God also.

## Chapter 99, Surahzilzaal, the Quake

Surah zilzaal revealed in Medina and consist of 08 verses. It speaks about some signs of resurrection with respect to earth and humans.

- 1- When the earth quakes with its severe quaking.
- 2- And the earth will discharge its burden. I means that those who were laid to rest will be given life and they will come out of their graves.
- 3- They will come forward emerging in groups scattered and dispersed they will be brought forward to be shown their deeds.
- 4- Finally, they will see their deeds.

Verses 07 and 08 states: So whoever does an atom's weight of good will see it and whoever does an atom's weight of evil will see it.

This stage supports the doctrine of embodiment of deeds. Why they come in different groups? Because their deeds are different. You can easily understand the sequence that how they will come out of their graves with bright faces or gloomy and with their deeds. The reason rest with the earth. Geologists says that millions of years after volcanoes, Coal and diamond comes out of the earth and both are carbon but their formation is different one is coal and another is diamond the reason is earth .Similarly, those come out of their graves they are all humans but their deeds are different and that is why they will come in different groups. So it is true that earth is conscious and will bear witness and earth will take inside all humans and will record all of their actions. But Verses 03, 04, and 05 go beyond that and says earth will finally report all the doings of humans to a man because your lord has commanded the earth to do so. You can summarize the result that there is a medium between earth and humans and their deeds. Earth will record their deeds and will bear witness in the form of embodiment of deeds and will present their deeds to a man and that man is successor of Prophet Muhammad (SAWW) and that is Imam Ali (A.S.). It is also been narrated that when an earthquake occurred in Medina, Imam Ali (A.S) came forward to stop the earth from quake and hit it with his hand settling it from quake.

## Chapter100, Surah Al-‘Adiyaat, The Chargers

The horses were galloping at full speed. Their hooves were sparking as they struck the ground with immense power. As dawn broke Imam Ali's battalion launched a surprising attack, sending clouds of dust as they charged. Penetrating deep in to enemy lines and in between the enemy they ultimately emerged as victorious taking captive and binding the enemy men in chains-salasil in Arabic. That is why this pivotal battle would come to be known as zaat al- Salasil.

This was the fourth attempt of Islamic army led by Imam Ali (A.S.) after the failure of three attempts under the command of Hazrat Abu Bakr, Hazrat Umar and Amr bin Aas. He was given the task to defeat a formidable enemy entrenched in the rocky terrain of wadi al-Yabis, 10 day's journey from Medina.

Surah ‘Adiyaat was revealed in Medina and consists of 11 verses. Kamil Ibne Aseer, a famous historian has recorded this adventure of Jihad with different details in the eighth year of Hijra (08 A.H/ 630 A.D.). The starting five verses refer to the horses of cavalry and gives a picture of how the army men defeated their enemy in the battle of Dhat Al Salasil. The enemy was so strong that they were taken captive and tied in chains. Fettered in chains they were brought back to Medina while their hands were tied to their necks. It is important to note that Surah ‘Adiyaat does not refer to camels and sheep of Hajj rather it refers to the extremely fast running horses of army men.

When you understand this point then see the consistency in these five verses:

- (1) I swear by the fast running horses rushing along and panting hard. Dabh is the sound of horses' breath as they run fast.
- (2) By the strikers that sparks with their hoofs.
- (3) By the raiders making a surprising attack on the enemy at dawn.
- (4) The horses strike up clouds of dust as they gallop and raid.
- (5) Penetrating in the mid of the enemy.

The attack of the warriors, their timings and their formation were so perfect and the way they were riding horses were so pleasing to Allah that Allah praised them in these five verses and even before

their return, Allah, the Glorified, descended this chapter to His messenger and Prophet Muhammad (SAWW) first recited it in dawn prayers. Allah, the Glorified, also asked His prophet (SAWW) to welcome the warriors. But man always shows ingratitude towards God, His messengers and warriors. He does not want to acknowledge the gains of the warriors because of jealousy and hatred that lies in their hearts. So three verse of Surah 'Adiyaat (100: 6, 7& 8) shows ingratitude and misbehavior of some man. It was reflected by some Muslims at that time and by exegetes, who misinterpret horses with camels.

- Man is ungrateful to his lord. (100:07)
- Man is also witness to this ungratefulness, means he also observes and admits that he is ungrateful (100:08)
- He is stingy for his life. (09)
- When the warriors were going for jihad, their lives were in danger. And when they were going in the command of Imam Ali (A.S.) they were in more danger as the way was full of beasts and animals.
- In further three verses (100:10-12) Allah, the Glorified, replied that when those who are in the graves will be given life and what lies in their hearts will be extracted then, your Lord will be more aware of them on that day. It means that they should be cautious and they should know that a day will come when all the jealousy they have inside their souls will be taken out and everybody will come to know about their ill nature.

## Chapter 101, Surah Al-Qari'ah, The Striking

The Day of judgement is referred to by various names. One of its name is Al-Qari'ah, meaning, the striking or the hitting. This term originates from the Arabic root "Qar", which conveys the sense of striking or hitting. Although Surah Qari'ah highlights only two signs of the Day of judgement

- mountains will be like wool.
- And humans will be like scattered locust

But the reality is that everything will lose its shape and weight. However the exception will remain with the Holy Quran and twelve Imams of Ahl al-Bait (A.S.) and their followers. This notion is widely reinforced from a commonly accepted narration from the Holy Prophet (PBUH): "I am leaving among you two weighty things: the Book of God and Ahl Al-Bait". This Prophetic statement implies that deeds aligned with these two sacred entities will be weighed heavily in the scale of justice and he will live a happy life, while those lacking in devotion to these two will be consumed by fire. The term "Ommohu" refers to crown of his head, means not only his body but crown of his head will be in fire.

This profound connection is why, after describing the two signs of the Day of judgement, Surah Qari'ah shifts its focus to human deeds and actions. It reminds us that such actions will weigh heavy on the scale. There are some specific actions that weigh heavy in the scale and sending blessings upon Prophet and his progeny (salawaat) is also among one of them.

If we return back we will see that Surah Zilzaal emphasizes the deeds or actions themselves, while Surah Qari'ah shifts the focus to the weight of these actions. If we will ask question that why actions of some people come heavy on the scale while actions of others come light then the answer will be swipe to faith and belief.

The weight of one's faith has a direct impact on the value of their actions in the hereafter. If faith is derived from an authentic and complete source such as Quran attached with Ahl Al-Bait then actions carry weight and significance. Conversely if faith is incomplete, misguided or lacking a valuable source, even seemingly virtuous actions like charity, worship and kindness towards others will be deemed lightweight in the scale of justice. Let us not blindly follow the faith of our father and fore fathers. Instead, let us refresh our faith, re-examine its foundations, and take a closer look at its source.

## Chapter102, Surah Takasur

*The hustle of gathering more wealth and the quest of its showdown distracted you until you enter your grave.*

These are the starting lines of Surah Takasur in which Allah, the Glorified, speaks to humans and give them warning. Surah Takasur is consist of 08verses. The starting two verses gives warning that the competition of worldly things have distracted humans from the grave and further stages of the hereafter. The remaining verses (03-08) provide glimpse into the stages of the Hereafter, describing that they will be questionable to Imam and ultimate fate of individuals.

It is true that the relentless pursuit of wealth and the competition of increase in wealth, name and fame diverted us from the realities of the hereafter. Surah Takasur pointed to three stages of the hereafter. The first one is the grave, the third and the last one is the time when you will be standing between the two bridges of the hereafter, the bridge heading to hellfire and the bridge that is heading to paradise. At that time you will be questioned about Imam. We will discuss it in the coming paragraph. The second one is in between first and last stage, when humans will come out of their graves. You can understand these three stages as the word “kalla” is repeated three times, emphasizing the three stages of the hereafter. It is surprising that certainty is discussed in the verse 06 and it has also got three stages like the stages of the hereafter.

1-The knowledge of certainty (Ilm Al-Yaqeen)

2-Seeing the certainty (Ain Al- yaqeen)3-Experiencing the certainty of the hereafter ( HaqAl- yaqeen)

Those who attain absolute certainty, like Imam Ali, proclaim that even if the veil between this world and the hereafter were lifted then he will not increase in his certainty.

So the Holy Quran cautions humanity, reminding us that our existence extends beyond this worldly life. The second thing Quran cautions us is about the Holy prophet and his true successors, the twelve Imams. It is described in the last verse (08) that at the third stage when you will see and you will face realities and you will be standing between hell and paradise at that time you will be

questioned about “Naeem”. In Arabic the word “Naeem” shares a common structure with Kareem, the generous, and Rahim, the merciful. Similarly the word “Naeem” signifies the one who possesses bounties of God and distributes it among humans. They are the center of bounties and channel of blessings as they are defined in the first chapter as An’anmta ‘Alaihim.

Science is also knowledge but the knowledge of science is based on hypothesis and theories that may come true or may not come true or rejected and replaced by other theories time to time. Another thing is that Science can only cover material knowledge relating this world. It is called Physics and have no idea of Meta physics and the life after death. So Science cannot cover the realities of the hereafter. That is why Allah, the Glorified, states in

Surah Takasur: if they would have knowledge of certainty which is 100% correct with zero percent error or with zero percent doubt then, they would see hell fire by their own eyes but because they do not have this knowledge then they cannot see it, but on the day of Resurrection when all the facts will be brought to light surely they will see it. Reaching there they will be questioned about Imam and then they will experience it if they would not have faith on Imam.

### **A narration from Imam Ja’far Sadiq (A.S.):**

Abu Hamza, narrates in Al-Kafi: We were invited to lunch at Imam Ja’far Sadiq’s (A.S.) house. The food was so delicious and the dates were so much tasty and fresh that we never take in our life. One of us exclaimed: You will be held accountable for the bounties served in the house of Imam. Imam Sadiq (A.S.) replied: No Allah is more generous than you think. Is it possible that He invites you to a table then hold you accountable for the bounties He served you? So we can summarize that you will not be asked about the bounties themselves but about the Imam who distributes the bounties.

## Chapter 103, The Time

Chapter 103 of the Holy Quran, Surah Al-Asr, is a short chapter and it consists of only three verses. There is a brief overview of the chapter:

Verse 01: *By the time*

Verse 02: *Man is in Loss.*

Verse 03: *Except those who do righteous deed and enjoin one another to truth and enjoin one another to patience.*

The first verse is an oath that refers to a specific time or time in general. The second verse is a reality that the whole mankind men and women, old and young, white and black are in the state of loss. The third verse shows an exception to general state of loss.

Four keys to save humans from loss:

Those who are exempted from loss must possess four qualities:

- 1- They should have faith.
- 2- They should practice the religion and do righteous deeds.
- 3- They should enjoin one another to truth.
- 4- They should enjoin one another to patience.

These are hallmarks of those who will be spared from the state of loss and achieve success in this life and in the hereafter.

If you further explore the first verse, you will find three different interpretations of this phrase, "By the Time",

- 1- Time in general. It considers time as a universal concept and considers its effect on human beings.
- 2- Specific time, the era of Prophet Muhammad (SAWW) as mentioned by Allama Taba Tabai, a renowned exegete. This interpretation links the time to Prophet Muhammad's advent.
- 3- Specific time when Imam Mehdi(AJTF) will reappear and will make a universal government and his rivals will be in a state of loss.

The phrase of time in general beautifully captures the essence of the second and third interpretations of Surah Al-Asr. It means worldly life is temporary and fleeting. Human life spans only a few decades and worldly possession come to an end. So man is in complete state of loss if he is not preparing himself for eternal life. Yes, if someone prioritizes accumulating wealth, status and worldly status over their faith, good deeds, and relationship with righteous people, they will ultimately end up in loss. After having their worldly gains they will be shifted from the hospital to the grave, leaving behind their worldly

gains for their family to enjoy. Meanwhile their soul will be left to face the consequences of their choices in the hereafter.

### **Who are exception?**

The Holy Book shed light on the importance of community and mutual support in the context of Surah Al-Asr.

The third verse indeed emphasizes that those who believe, perform righteous deeds, and support one another in truth and hardship are the exceptions to the state of loss. It means a single pious person cannot be an exception and cannot come out of the state of loss alone. The reason is that he did not give anyone an authority to correct him or to connect him to truth and because he did not make a company or group that if he suffers and lost his patience they help and support him and keep him on the right path. This highlights the importance of building a community of believers who uplift and support each other in hardships and help individuals also but chapter 90 provides a clear picture of this community and those who enjoin one another in patience.

### **Who helps others in hardships is the one who enjoins others to patience!**

Some verses of chapter 90 of the Holy Quran provides a clear picture and provides the answer (90:13-17). Verses 13-17 of chapter 90 gives a beautiful connection and a profound relationship between two important virtues helping others in hardships and enjoining others to patience.

- One who free himself or his neck by submitting to the guidance of rightful leaders, that is following the path of twelve Imams after the Holy prophet (SAWW).
- Feeds the needy on the day of famine.
- Feeds an orphan among his relatives.
- Feeds an extremely needy person in desolation.

Indeed, the one who supports others during difficult time is the one who enjoins them to patience. Enjoining others to patience is not by words but by welfare and charity. So without establishing a system that guides humans to true faith and righteous deeds and without engaging in charity and welfare for the poor and needy humanity is still in state of loss.

### Chapter 104, Surah Humaza, Back Biters

Let us explore the effects of Surah Humaza before getting in its meaning and have a look at a narration from Imam Jaffer Sadiq (A.S) that highlights the effects of Surah Humaza. According to this narration, reciting this Surah in obligatory prayers can bring about freedom from poverty and safety from unnatural death. Surah Humaza consists of 09 verses. There are some people in a society who

- Used to find fault in others, spread rumors and frequently backbite others or disclose to x that y was backbiting you (slanderer). The Arabic term **Humaza**, refers to these person who backbite other in their absence while **Lumaza**, refers to one who highlight other's defects in their presence, insulting them using verbal and nonverbal criticism.
- They hoard wealth and obsessively count it believing it will bring them immortality.

This chapter not only presents a vivid picture of such individuals and place curse of God upon them but refutes their false belief and sternly warns them of a blazing fire. Apart from the fact that their wealth can never make them immortal rather, the effect of backbiting and slander will appear in this world as these types of backbiters (slanderer) and propaganda makers will never live a happy life in this world.

- They will be cursed in this world. (They will be away from blessings of God.)
- They will be thrown in the blazing fire with long stretched columns in the hereafter.

**Hutama** is a special fire in hell with its scorching flames that crushes and crackle the outside body of Humaza and lumaza, the backbiters and frequent criticizers along with their inner soul. They will be locked inside as they will be surrounded by these long stretched columns of fire with no chance to escape.

## Chapter 105, Surah Al-feel, The Elephant

This Chapter Surah Al-Feel, the elephant, consist of 05 verses .It recounts the story of the riders of the elephant, referring to Abraha, the Ethiopian king, who led a military expedition to Mecca with war elephants 570 A.D. Abraha's forces plundered the city, confiscating sheep and camels, including 200 camels belonging to Abdu Muttalib, the chief of Mecca and grandfather of Prophet Muhammad (PBUH).

When Abdul Muttalib met Abraha, Abraha was inspired at his personality then surprised by his words that he is asking to give back his camels but not talking about the House of God. Abdul Muttalib replied that he is the owner of the camels and the owner of the House is Allah and he will save his house. As Abdul Muttalib went back and when the people were fleeing from Mecca, he prayed Allah to save his house and a dramatic turn of events unfolded. Flock of birds, described as a black cloud of Ababil appeared on the horizon. These birds sent by Allah bombarded Abraha's army with stones, defeating them and saving the Kaaba from destruction.

In this way God saved His house, saved the people of Mecca and destroyed the invaders that are termed as the riders of elephant. This extraordinary event marked a significant milestone in the history, showing Allah's power and protection over the sacred city of Mecca and the Kaaba.

The remarkable aspect of this miracle is that God addressed Prophet Muhammad (SAWW) in the first verse of this chapter while he was not born:

*Have you not seen how your God dealt with the riders of elephant? (105:1).*

This miracle which occurred the same year prophet Muhammad (SAWW) was born in, served as a reminder that God will never allow anyone to destroy his house or harm his prophet (SAWW). He will firmly stand with His prophet (SAWW). However it is also worth mentioning that the real cause to destroy Abraha's army was not to save His house only but it was something else which is described in the coming Chapter 106, Surah Quraysh.

### Chapter 106, Surah Quraysh, Traders

Surah Quraysh consist of 04 verses. It starts with the term, “**LI’ilafi**”, which is a composition of two words **LI**, which means reasoning and **‘ilaf** which means ensuring solidarity and bringing peace and harmony. Before going deep in the exegesis of this chapter it is interesting to note that the term Quraysh does not refer to any tribe as wrongfully interpreted rather, it refers to all inhabitants of Mecca as all of them were traders. The tribes among them were: Banu Hashim Banu Ummayya Banu ‘Adi and so on. The famous and the most authentic Dictionary, Lisan Al Arab defines the root of Quraysh. It is derived from the Arabic word Qarasha, which means, to gather, to attach or to earn. All these three meanings come true in traders in their imports and export and in their sales and purchase. The economy of the people of Mecca was based on two journeys in a year. In winter they would embark to Yemen and in summer they would embark to Syria. The second verse of this chapter points out towards these two journeys.

Another important aspect of this Surah is that it relates to the previous Surah Al-fil. Like Surah Naas and Surah Al Falaq these are twin Surahs that should be recited jointly in any unit of ritual prayers. It has been narrated that Imam Ja’far Sadiq(A.S.) recited these two Surahs in the first unit of dawn prayers. If you want to see the contrast between these two chapters you will see that the previous chapter, 105, describes how God destroyed Abraha’s army with the flock of birds and turned them like a chewed straw, while the present chapter, number 106 explains the reasoning. In the light of this chapter, Allah, the Glorified, neither destroy Abraha’s army to save His house, nor for any other reason but to provide food and shelter to people of Mecca and to ensure their security by bringing peace and harmony among traders. The fourth verse of Surah Quraysh states: *“who has fed them from hunger (04); it does not mean that any table of food descended down for Meccans rather it was the power of trade that provides food to the people of Mecca while they were starving.”*

So when the army of invaders is destroyed, things are coming to normal, markets are running well, people have plenty of food to eat and peace and harmony prevails in Mecca then the Meccans should

thank God , the lord of this house, Kaaba, and worship only Him. This is the divine message and we can also summarize from these two chapters that there are two types of armies:

1-Abraha's army: Representing human arrogance, oppression and destruction. This army disrupted trade, threatened security, and sought to desecrate the sacred Kaaba.

2-Allah's army (**Ababil**): Symbolizing the restoration of trade, ensuring the free flow of economic activity, providing security to Meccans and defending Kaaba.

This divine message serves as a reminder to all armies and individuals with power and influence, emphasizing the choice they have: to align themselves with Allah's army (Ababil) or to follow the footsteps of Abraha's army.

## Chapter 107, Surah Ma'un, Aid

This Surah consist of 07 verses. Its name is Ma'un. It is an Arabic term that refers to Aid, help or assistance. Another Arabic word used is "Deen" which means Retribution. Unlike other exegetes, Qurat-ul-ain Abidi explains that the term Deen in this Surah refers to Retribution or accountability, rather than the Day of Retribution specifically.

This interpretation sets the tone for Surah's focus on social responsibility and compassion. The passage critiques those who confine themselves to ritual prayers neglecting to help the needy or lending support to neighbors. A very clear message is given to these people that they do not believe on retribution. If they would believe, then they would not push the orphan violently. If they would believe on retribution, like cause and effect, then they would invite others to feed needy if they would believe on retribution then they would not reject to lend things of daily use to neighbors. In short they do not believe on retribution. Second thing is that their prayers are a mere showdown and not accepted to God. The third thing is that, despite of the fact that they are worshipping Allah, the Glorified, still they are cursed.

After describing the main refrain of this Surah, it is necessary to respond to a question that what are the signs of such a person? From the very beginning Surah Ma'un started answering this question as it reads:

1. He pushes away an orphan violently and starkly.
2. He never invites anyone to feed the neediest.
3. He rejects to provide help to any of his neighbors who come to borrow non valuable things of daily life.

After describing three sings of such person, Surah Ma'un has unfolded two results:

- 1-He will be the one who denies retribution.
- 2-He is heedless of his prayers.
- 3- He is cursed.

In other words his prayers are a mere showdown and unacceptable to God.

## Better Understanding

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This is a very clear message and an easy way to evaluate your prayers. If you are giving respect to orphan, Inviting and encouraging others to feed needy and you also have a helping hand for your neighbors to lend them worthless things then you are paying attention to your prayers and your prayers may be accepted. Similarly if your prayers are tasting well means you are attracted towards prayers from inside and you enjoy it then again your prayers may be accepted. It is very surprising that Ma'un is bringing down Allah's curse upon one who pray.

Surah Ma'un's message is that his prayer is a portrait that resembles prayers but in fact, this person is heedless of his prayers. In other words, he is neglecting his prayers. The term **Sahun** refers to one who forget or un-intentionally did something wrong in his ritual prayers. In some narrations it refers to one who delays his ritual prayer from its defined time without reason but here it is been matched to one who does not provide help and assistance to needy neighbors. It means **welfare** and **charity** are two pillars that make your prayers meaningful.

As we mentioned earlier that the Arabic term **Deen**, refers to Retribution not the Day of Retribution for it is very clear that if pushing an orphan, neglecting the one who starved and is indifferent to worthless needs of his neighbors, then he is denying retribution of God in this world. So, my point is that he will face Retribution here before facing the final Retribution on the great Day of Judgement.

## **Chapter 108, Al-Kawthar, The One Who Has Abundance**

This Surah was revealed in Mecca and consist of three verses only. It is also regarded as the shortest Surah of the Holy Quran. When this Surah was written and pasted on the wall of Ka'ba, the Arabic was so eloquent and the expression was so perfect that all the famous poets removed their poetries.

Let me explain you the context in which this Surah is revealed. Qasim, the son of prophet Muhammad (SAWW) died followed by Abdullah. At that point 'Aas, son of wail, who was the bitter enemy of Prophet Muhammad (PBUH) said that Muhammad is Abtar, means childless and he also said that he has enmity with him. Such allegations continued for few years from enemies till this Surah was revealed:

Indeed we give you one who has abundance (1:108)

Pray to your Lord and do sacrifice (2:108)

In fact it is your enemy who is childless. (3:108)

Thus Allah (SWT) revealed that it is Muhammad (SAWW)'s enemy not him, who is childless and whose lineage is cut off. If you want to see the truth of this statement revealed in this Surah look at the world you live in. You will never find the lineage of the enemies of Prophet Muhammad (PBUH) anywhere but you will find the progeny and lineage of Prophet Muhammad (PBUH) in abundance, everywhere.

Answer in words or in practice?

Apart from the description of How God has graced and favored His prophet (SAWW), this Surah has provided a clear reply to the enemies of prophet Muhammad (SAWW) that he is not childless. But this answer was not enough but a child was required in his or her physical presence and then further children and offspring, in abundance. Coming to this point I would like to say that it is true that the answer in words has been given in this Surah but to silen this enemies answer in practice is required, therefore ALLAH (SWT) blessed the Prophet (PBUH) with a child whose presence ensures abundance in his progeny and that is the lady Fatima (A.S) and her two sons, Imam Hassan (A.S.) and Imam Hussain (A.S.)

### The term Kawthar

Unfortunately, the term Kawthar, which is an Arabic term, is wrongfully interpreted. The famous book of exegesis Majma' Al Bayaan said: Kawthar is based on the verbal pattern Faw'al, means something that is embedded with abundance. So it is important to understand that Kawthar does not mean abundance itself but the one who has abundance. When the true meaning of Kawthar is cleared and the context in which it is revealed and that it is an eloquent and clear response to the enemies of prophet Muhammad (PBUH), who were making allegations that he is childless then there is no need to give confused details of the differences in the exegesis and understanding of the term Kawthar linking it with the fountains of paradise or mere abundance without one who provides abundance.

## Chapter 109, Surah Al Kafiroom, Infidels

Chapter 109, Surah Al Kafiroom consist of 06 verses and refers to infidels and deniers. Let me explain you the context in which this Surah is revealed. It has been narrated that a group of infidels approached the Prophet Muhammad (PBUH) and proposed a compromise. They suggested that for one year, the prophet and his followers would worship their gods, and in return, they would worship Allah the following year. The prophet replied that he would need to consult God regarding this proposal. Allah's response came in the form of Surah Al-Kafiroom, which explicitly rejects any form of compromise or syncretism between Islam and idolatry. The format of the reply is same as of the proposal.

According to Imam Jaffer Sadiq (A.S.), when reciting Surah Al-Kafiroom, one should add a personal affirmation of faith after the first verse. This involves saying: **"I will only worship Allah, purifying for Him my religion"**. Additionally upon completing the recitation of Surah Al-Kafiroom one should declare three times: **"Islam is my religion"**. Allama Taba Tabai in his famous book of Exegesis Al – Mizan, has quoted a narration which defines the context in which this Surah is revealed. The narrator was complaining about the repetition that is visible in Surah Al Kafiroom, unaware of the context in which it is revealed. Imam Jaffer e Sadiq A.S. replied: The context of revelation of these verses and their repetition was that the Quraysh (Meccans) told the messenger of God: You worship our Gods for a year and we will worship your God for the next. Then you will worship your God for the same. So God replied to them in the same manner.

Some Surahs in the Holy Quran are answer to infidels & disbelievers. Surah Al Kafiroom is one of the examples of these. In answering to the offer of some infidels you have to see the pattern how they talked to Hazrat Muhammad (SAWW) and how they have given the offer of compromise & bargaining in the matter of religion. That for one year we will worship your God and for the next you will worship ours. Then for the coming year we will worship your God and for the succeeding year you will worship what we worship.

## Better Understanding

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The first verse of Al Kafiroom is an address to infidels. The following 4 verses rejects the offer for the four consecutive years and the Holy Prophet (P.B.U.H) was commanded to give a clear answer to them that he will not do any compromise in the worship of Allah. He will never accept anything of their religion. In the same way they have been told that they will not and cannot worship Allah. That is why in the last & sixth verse Surah Al Kafiroom summarizes this message of no sharing in the religion that:

*For you your religion, and for me my religion. (06)*

## Chapter 110, Surah Al Nasr, The Absolute Help

Surah Nasr was revealed in Mina (outskirts of Mecca) when the Prophet Muhammad (P.B.U.H) was performing his last Hajj. There is a narration from Tafsir Al-Qummi which describes the context in which this Surah was revealed. Some narration also confirmed that the last revealed Surah was Surah Al-Nasr as the first revealed verses were of Surah Alaq. Few points are worth mentioning here:

-When it is made clear that Surah Nasr was the last revealed Surah then relating it to the victory of Mecca that was achieved in 08<sup>th</sup> year of Hijra is a mistake.

-The third verse of this chapter reads:

*And you see the people entering Allah's religion in groups (2&3)*

In the victory of Mecca people were embarrassing Islam but with compulsion with power of sword. The real victory as it comes in this Surah, will achieve when people come in groups and happily welcome Islam at their own free will, not by compulsion.

Nasr in Arabic refers to help and "fatah" refers to victory, an absolute victory. As in the first verse the term "Al Fatah" is used so there is a need to define Quranic terms. If we return back to Quranic terms we will see that:

**"Fatah al Qareeb (27:48)"** means nearby victory. It refers to the victory of Khyber. **Fatah Al Mubin (1:48)** Manifest victory, refers to the abdication of Hudaibiya. **Al Fatah (01)** here in this chapter, 110 refers to comprehensive victory and complete help that will be provided when the twelfth minister of Prophet Muhammad (PBUH) Imam Mehdi (AJ) will be back and you may find the clue of it in Surah Saff, chapter (61:13) as it states: Help from Allah and a victory (Fat-Hun/Arabic) near at hand.

We may summarize in short that Muslims had victories and God has also helped them on many occasions but the comprehensive victory and help will come when all the world will embrace Islam. Any invasion after the Holy Prophet (S.A.W.W) is neither the victory nor the help and is forbidden also. That is referred in Surah Al-Nasr. The

reason is that the address is confined to Prophet Muhammad (S.A.W.W) so any Muslim who invade any country or any city of unbelievers his victory upon them can never be termed the victory and his death in such a war can never be termed as martyrdom. Although Jihad of invasion has made obligatory upon Muslims at the time of Prophet Muhammad (PBUH & his progeny) only and has made obligatory at the time of Imam Mehdi only in between there may be no jihad of invasion. The reason is that there is no command from God. At that time when he will be back to this world and people embracing Islam, so he should glorify God and praise him and ask forgiveness. It is also worth mentioning that Jihad is of two types: Jihad of invasion: that is forbidden after the Holy Prophet (S.A.W.W) Jihad of defense: it is obligatory always, if Muslims are being invaded by any country, they have the right to defend themselves. It is in the light of this ruling you can see all the invasions & war that were fought after the Holy Prophet. P.B.U.H. even of Spain or invasion of Sindh by bin Qasim. It includes all invasions from the times of caliph, till the invasion of Muhammad Bin Qasim. This is also to make clear that there is no concept of Ghazwa-e-Hind in Islam.

## Chapter 111, Surah Masad, Palm Fiber

This Surah was revealed in Mecca and consist of 05 verses. Surah Masad started with the curse on Abu Lahab and his wife, Umme Jamel, sister of Abu Sufyan, and ends with the prediction that both of them will go to hellfire.. Abu Lahab was the uncle of Prophet Muhammad (SAWW) but he was in enmity with him. When Holy Prophet (PBUH) started his preaching in Mecca Abu Lahab was the first one who said: perish the hands of Muhammad. The Holy prophet (PBUH) did not replied but Allah, the Glorified, replied.

Allama Tabatabai said: it is a severe warning issued to Abu Lahab and his wife Umme Jameel, daughter of Sakhr and sister of Abu Sufyan.

This chapter is about Abu Lahab bin Abdul Motalib, who was Prophet's uncle and his relentless enemy. When the Prophet invited his relatives to Islam for the first time, he was the one who told the prophet "May you perish". He persistently denied the Prophet (SAWW) and did not hesitate to do anything to harass him. His wife used to carry thorny branches and cast them on the path of the Holy Prophet (SAWW). She would tie the thorny branches with palm fiber making it a bundle on her head and the other side of the fiber palm was tied around her neck. That is how she is been described in these words:

*And his wife the wood carrier, with a robe of palm fiber around her neck. ((4&5))*

When you understand the context then we will start exploring its meaning. The first verse is a reply of the words uttered by Abu Lahab in the first invitation towards Islam. He said: "Perish you o Muhammad." The Holy Prophet (SAWW) did not reply in fact it is Allah, the Glorified, He replied and said not Muhammad, but:

*Abu Lahab should perish and his hands should be cut off. (01)*

This is not a warning but a curse upon him..

The second verse said:

*Neither his wealth, nor his earning can avail him and save him from his ill fate. (02)*

The third one is a forecast that Abu Lahab will enter the hellfire and his wife will also enter the hell.

### **A discussion about Abu Lahab:**

Allama Tabatabai has raised a question about Abu Lahab, was it still possible upon Abu Lahab to believe?? If he would believe, would not he be proving God's revelation wrong? According to Allama this Surah brings a conditional threat upon Abu Lahab that if he did not believe he will be sent to hell.

I would like to say here that this surah is neither warning, nor threat, rather it is a curse followed by a forecast that he will never believe and so it happens. The fate of Abu Lahab should be seen in the light of the words of God that come in this verse:.

*The word has certainly become due against most of them that they will not believe (36:7)*

### **About Abu Talib:-**

Abu Talib was another uncle of the Prophet Muhammad (SAWW) and when Prophet Muhammad (SAWW) was 08 years old till Abu Talib breathed his last that is for 42 years he was under the shelter of Abu Talib. He was praised for giving a shelter to his nephew Muhammad (SAWW) for 42 years in Surah Al Dhuha and other Surahs as well. It is also true that Abu Lahab and Abu Talib were both real uncle of the Holy Prophet (PBUH) but the first one was enemy and the second one was real supporter. In this chapter only Abu Lahab was cursed and foretold that he will go to hell. The most surprising thing for me is that our Sunni brothers left Abu Lahab and started forecasting about Abu Talib that he will go to hell relying on the fabricated narrations of History. So the Holy Quran decreed about Abu Lahab not Abu Talib that he will go to hell then to insist upon this relying on the narrations of the history, will be against Quran and will not come true.

### **Custom of reciting the Surah Masad.**

It has come in some narrations that while you recite Surah Masad, put your curse upon Abu Lahab who was always trying to harm Prophet Muhammad. In this context you should judge that Abu Lahab hurt Prophet Muhammad (SAWW) more or Yazid son of Muawiya son of Abu Sufyan? He slain whole of the progeny of the Holy Prophet (SAWW) in Euphrates (KARBALA) and shed their blood and cut their heads and their families were taken captive and brought to Syria. So in accordance to the Holy Quran Yazid deserves to be cursed more than Abu Lahhab and his wife.

## Chapter 112, Surah Ikhlas, Oneness of God

It is a surprising fact that a chapter lies in the Holy Quran which consist of only four verses but is equal to 1/3 one third of the whole Quran. Even it is also narrated that if you recite it three times, it is as you recite the whole of the Quran. It means three times Surah equals to the whole of Quran. This chapter confirms oneness of God that God is only one, and there is no God other than Him and you know these facts before but Surah Ikhlas throws light upon God Who is He? And how is He? It has been narrated from Imam Hassan Askari that Ibne Sooriya, an atheist, came to Prophet Muhammad (SAWW) and asked him about God Who is He? And how is He? In reply to him and all those who want to know about God, this chapter was revealed. When you understood the context in which Surah Ikhlas is revealed then let us explore its meaning.

### ***Say Allah is unique.*** (112:1)

Ahad is an Arabic term, an adjective derived from Wahdah, means Unity or Oneness. Wahid is another Arabic word which is also used for one but there is a difference between Wahid and Ahad. Wahid can potentially become many unlike Ahad. Ahad can only be applied to something that has no second and is not subject to any plurality whether external or internal or mentally. That is why Ahad apply only to Al-mighty God as there is no second to him.

### **Allah is Samad.** (112:02)

Samad is an Arabic term which is used for chief or master who is sought and resorted to. That is one whom people refer to their needs. Creatures need Him for their creation and even for their existence and their sustenance. When you understand these two verses that Allah is unique, and that Allah is Samad then you may understand the last verse of Surah Ikhlas that: **Allah has no mate. (112:04)**

If you will place three attributes of Allah, the Glorified, together that

- 1- He is Unique
- 2- He is Samad
- 3- He has no mate

Then you will come to know the new results that forms the third verse:

### **He neither be gets nor is He is begotten. (112:03)**

- Begetting or giving birth is a type of splitting or division where male or female fuse together or if it is Asexual then it itself split or divide in a certain time.
- Division implies composition of parts.
- A compound necessarily depends on its parts, which is a need while Allah is free from all needs.
- The result is that he doesn't begets
- Similarly, being born from something as we see in our daily life that when a child was born, then he depends on his parents in his creation, existence and even sustenance while Allah, the Glorified, is free from all needs then you can draw the result that Allah is not begotten.

Surah Ikhlas is recommendable to be recited in our daily prayers,

Surah Ikhlas is recited in travelling 11 times.

In grave yard recite it 7 times.

And asking forgiveness for one who laid to rest 3 times.

And if someone is ill he should recite Surah Ikhlas thirty times (30 times) and he should blow it on a glass of water then using this water for 3 days.

Reciting Surah Ikhlas and blowing it three times (3) on the water whenever an ill person wants to drink water.

For ordinary needs recite Surah Ikhlas three times (3)

Surah Ikhlas is not only applicable to correct our faith and a mean of mercy but it is also a powerful mean of cure.

## Chapter 113, Surah Falaq, Splitting

Here is the following Surah Falaq's protection shield:

*Say! O Allah I seek your refuge:  
From the darkness and dangers of the night,  
from the spells of magicians,  
from the malicious influence of jealous when spread jealousy.*

It has been narrated that when reciting Surah Falaq, particularly its first verse, one should proclaim: *Say: I seek refuge in the Lord who splits* (113-01). Internally, without uttering the words aloud, one should then affirm: *I seek refuge in the Lord who splits*. Same is the case of chapter 114, Surah Naas.

Surah Falaq, revealed in Medina, comprises six concise verses. The term Falaq is Arabic for splitting and cleaving. In this context Falaq refers to the dawn, as it splits the darkness, ushering in the light. When Allah can split the darkness, He can undoubtedly dispel all evils present in this world. *From the evil of what he has created.* (113:02) Surah Falaq specifically highlights three significant evils:

- 1-Evil of the Dark night
- 2-Evil of the magicians who blow on knots.
- 3- Evil of envious when he goes envy.

It is essential to understand that the dark night itself is not inherently evil, but rather it provides an environment conducive to evil acts. Similarly the term Naffasaat, refers to magicians who blow on knots. Notably, the feminine form of this term does not exclusively refers to women as assumed by Allama Taba Tabai in Tafsir Al-Mizan and others. Again, the evil of the envious person manifests only when he through his deliberate action causes harm to one whom he feels jealous. In essence, the person is seeking refuge specifically when the envious individual is engaging in harmful behavior, not at all times. When the meaning of the verses of Surah Falaq is clear at a certain level then let me explain you the interesting context in which these two surahs are revealed.

Revelation Context of Surah Falaq and Surah Naas (113&114)

According to narrations from Tafsir Noor al- Saqlain and Tafsir Al-Mizan, a Jewish man cast a spell on prophet Muhammad (SAWW), throwing the spell into a well. The Holy prophet (SAWW) fell ill with a fever. In response an angel, the Holy Spirit descended with chapters 113 and 114. These Surahs are shield of protection and hence these are known as are named **M'audhatain**, means seeking refuge. The Prophet (PBUH) instructed Imam Ali (A.S.) to recite these Surahs and untie the knots, thereby breaking the spell. Imam Ali (A.S.) did so and the prophet (PBUH) was cured of his illness. Knowing the context in which these two chapters are revealed you should also know some has raised objections.

### Addressing objections regarding Surah Falaq and Surah Nas

The revelation context of these Surahs has sparked debates about the prophet vulnerability to magic, given his protected status as a messenger. Allama Taba Tabai offers insight: There is no evidence to suggest that the Prophet (PBUH) was immune to magic affecting his physical health, although we do have evidence of his mental health being protected. Here, the author, Qurat-ul-ain Abidi, offers a thought provoking perspective: the Prophet's illness prior to the revelation of Surah Falaq and Surah Nas serves as a demonstration of Surah's purpose. By falling ill, the Prophet (PBUH) illustrates the need for protection, which is then provided through the revelation of these Surahs. Given their protective nature the prophet would often recite Surah Falaq and Surah Nas. According to some narrations he would even place these Surahs under the arms of his grandsons, Imam Hassan and Imam Hussain, seeking divine protection for them.

also know that the means that make the prophet immune are these two Surah. That is why the Prophet (SAWW) often place Imam Hassan and Imam Hussain under the protective arm of these two Surah.

### Sole part of Quran

Ibne Masood, a famous exegete and the one who also compile the Holy Quran died in the caliphate of 'Othman, used to scratch these two Surah (113 & 114) from the manuscript of the Holy Quran. In the light of the verse that reads:

*“No one touches it except the pure one. (56:79)”*

We can say that Ibne Masood or Ibne Abbas or anyone else has no right to touch the manuscript and add or subtract anything from it. We should take the opinion of those who can touch it. It has been narrated from Imam Jaffer Sadiq A.S. that Ibne Masood did that in accordance with his own opinion, otherwise they are part of the Holy Quran. He further said that No other surah resemble them as these are means of protection and refuge.

## Surah Al- Naas (chapter 114): The people

Surah Naas, the 114<sup>th</sup> chapter of the Holy Quran is a profound protection against Devil and a powerful reminder of God's sovereignty. Similar to its predecessor, Surah Naas consists of 06 concise verses. Notably, Surah Naas and Surah Falaq form a twin pair, recited together as a single unit in ritual prayers, following Surah Al-Fateha (chapter-01). While both Surahs share the common theme of seeking refuge, they present contrasting perspective.

Contrasting refuge: Surah Falaq and Surah Naas

Surah Falaq (chapter 113) commands prophet Muhammad (PBUH) to seek refuge in Allah from:

- 1-Darkness and dangers of the night.
- 2-From the spell of magician
- 3-From the malicious influence of those who envy,

While Surah Naas commands them to seek refuge in Allah,

- 1- The lord of people.
- 2- The king of people.
- 3- The one whom people worship

To seek refuge in Allah, The Glorified, from frequent and continuous whispers of Devil who whispers from inside the mind. It is also worth noting that Devil, Shaitan, is from Jinn and invisible and can access inside the mind. In short, we can summarize that,

- 4- Surah Falaq commanded to seek refuge from **evil**, while Surah Naas directed to seek refuge from **Devil**.

When a person feels insecure, weak and threatened, it is a human nature that he will seek shelter. He will search a place where he will feel safe and comfortable. Generally, there may be three options to find a source of refuge:

- 1- A person's Lord or owner who oversees his affairs, manage his life and to whom he resort to all needs.
- 2- A ruler or king, who with his might and power, may protect the one who asked him for shelter.

3- The God of humans whom they worship and seek refuge in him.

And because Allah, the Glorified, is the true Lord, the sovereign ruler and the only God that is why the first verse of Chapter 114 recall Him with His three attributes that are directly connected to the worldly affairs of the people:

- I seek refuge of
- The Lord of people,
- The king of people and
- The God of people. (114:01)

From the evil of a whisperer, who used to whisper from inside the mind and the one who hide after appearance? Here Satan is remembered with two names **was waas**, means one who frequently whispers inside the mind and causes doubts that will result in lack of confidence and you will be deviated about thinking in the right way, and **Khannas**, means the one who hide after appearing. And he may belong to humans, and he may belong to jinn as jinn may penetrate from inside whereas humans may divert you from their thoughts from outside.

*“Whether he be of human kind or Jinn (114-05-06).”*

This refers to the devilish influences of both Jinn and humans, who corrupts a person's thoughts and intentions. This influence is a serious threat to all people, including Prophet Muhammad (PBUH). Therefore, he is commanded to seek refuge in his Lord. So here two things are primarily important for any person, first he should realize that he has a deviating factor from inside and outside and second is that he should not depend upon himself rather, he is to seek refuge in his God. So in the worldly play of hide and seek the hiding factor is Satan and the seeking factor is Allah. It is also clear that if you will not follow the right path, the divine commands you will become a target of Satan and no more able to seek refuge in God. Only those who are not in the grip of Satan can seek refuge in God.

## Glossary

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