

## Yunus (Jonah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

### Introduction

From here we begin the third and the largest group of surahs according to the *Makkan-Madinan* division. The first group has one *Makkan* and four *Madinan* surahs, the second with two *Makkan* and two *Madinan* and the third group starting from this surah has fourteen *Makkan* surahs and only one *Madinan* surah i.e. surah *Al-Nur*. This group is further divided into sub-groups with three surahs in every sub-group. These are divided in such a way that each sub-group has two surahs that form a pair and a unique surah that does not form a pair with any other surah according to the subject matter.

We mentioned in the introduction of *Qur'an* that it is also divided into seven parts of approximately equal length, called *Manzil*. According to this division the second *Manzil* ended with surah *At-Tauba* and from this surah we are going to start the third *Manzil*, which has seven surahs in all.

This sub-group of the third *Makkan-Madinan* group has three surahs, *Yunus (Jonah)*, *Hud* and surah *Yusuf (Joseph)*. *Yunus (Jonah)* and *Hud* form a pair while surah *Yusuf (Joseph)* does not form a pair with any other surah. One of the similarities between surah *Yunus (Jonah)* and surah *Hud* is that they are named after Messengers of Allah (SWT) and both have a reciprocal relation to the subjects dealt in them.

Surah *Yunus (Jonah)* consists of 10 *rukus* with 109 *ayat*. It was revealed during the last stage of Prophet's stay at *Makkah* and it seems that it was revealed all at once, for the discourses are closely connected to each other from the beginning till the end. As far as its subject matter is concerned—the proof of the basic objectives of *Qur'an* and Islam, such as the Oneness of Allah (SWT), the mission of His Messenger (SAW) and the inevitability of the Hereafter—have been provided in this surah. Along with these subjects, some lessons and stories from the past generations have been introduced to warn people who do not pay heed to the signs of Allah (SWT).

(1) "*Alif-Lam-Ra. These are the Ayat of the Book of Wisdom.*"

The surah starts with *huruf al-muqatta'at*, which have already been commented upon in surah *Al-Baqarah*. In the second part of this *ayah*, the Book mentioned refers to the Glorious *Qur'an* in which there is wisdom.

(2) *"Is it wonder for mankind that We have sent Our revelation to a man from among themselves (saying): "Warn mankind and give good news to those who believe that they shall have a footing of truth with their Lord." (But) the disbelievers say: "This is indeed an evident sorcerer."*

This *ayah* along with numerous similar ayaat in the *Qur'an* refutes the absurd idea of the disbelievers that a Prophet of Allah (SWT) cannot be a human being. But Allah (SWT) asks if it seem strange to the disbelievers that He entrusted a human being with the mission of warning the disobedient from His punishment and giving the good news to His obedient servants. In fact sending a Messenger from among themselves is perfectly intelligible. In reply the disbelievers have nothing to answer but to say that Prophet (SAW) and the message that he preaches is nothing but a manifest sorcery.

(3) *"Surely, your Lord is Allah (SWT) Who created the heavens and the earth in six Days and then rose over the Throne, disposing the affair of all things. No intercessor (can plead with Him) except after His Leave. That is Allah (SWT), your Lord; so worship Him (Alone). Then, will you not remember?"*

The day mentioned here does not refer to the day and night that we are familiar with, rather it means six long periods or epochs. Then Allah (SWT) stated that He rose over the throne directing the affairs of the universe i.e. He rose over the throne in a manner that suits His Majesty. After that it was stated that there is no intercession except after His permission, which means that unless He Himself gives the permission to intercede, no one even a Messenger can intercede before Him. Then, in the last part of this *ayah*, Allah (SWT) commands His servants to worship Him alone without any partners.

(4) *"To Him is the return of all of you. The Promise of Allah (SWT) is true. It is He Who begins the creation and then will repeat it, that He may reward with justice those who believed and did deeds of righteousness. But those who disbelieved will have a drink of boiling fluids and painful torment because they were unbelievers."*

This *ayah* describes in a nutshell the belief in the Hereafter. It has been asserted emphatically that there is nothing surprising about it that after this world has been eliminated, Allah (SWT) will once again bring everyone into being as He brought them about in the first place. This is for the sole purpose that those who believed in Him and performed righteous deeds be rewarded with His blessings and those who disbelieved in Him be subjected to severe punishment and humiliation.

(5) *"It is He Who made the sun a shining thing and the moon as a light and measured out its (their) stages, that you might know the number of years and the reckoning. Allah (SWT) did not create this but in truth. He explains the revelations in detail for people who have knowledge."*

This *ayah* mentions some signs that Allah (SWT) has created, which prove His perfect power and His great might. He created the two sources of light, the sun and the moon and then determined ideal measures of their movement, so that His creatures can calculate the time for their convenience. Then in the end Allah (SWT) said: *"Allah (SWT) did not create this but in truth. He explains the revelations in detail for people who have knowledge."* i.e. Allah (SWT) did not create all this in vain but with a definite purpose and these signs are proofs for people who understand.

(6) *"Verily, in the alternation of the night and the day and in all that Allah (SWT) has created in the heavens and the earth are signs for those people who fear Him much."*

This *ayah* gives the proofs of the oneness of Allah (SWT) in the heavens and on this earth. There are galaxies and planets in this vast universe and rivers, mountains, trees, deserts and different kinds of animals on the planet earth, and the sun causing the alternation of day and night with the rotation of the earth. All these are clear signs and proofs of Allah's Oneness for those who are intelligent, have sound comprehension and are God-fearing.

(7) *"Verily, those who hope not for their meeting with Us, but are pleased and satisfied with the life of the present world, and those who are heedless of Our revelations."* i.e. those who do not pay heed to the signs of Allah (SWT) and disbelieve in the meeting with Him i.e. in the Hereafter. They do not even recognize their own souls and thus do not feel the urge to discover for what reason had Allah (SWT) blessed them with

intelligence, reason and commonsense in a degree much higher than the animals. Instead, they prefer to live their lives at the level of common animals and are pleased with it.

(8) *“Those, their abode will be the Fire, because of what they used to earn.”* i.e. this is their punishment for the evil that they used to commit in this world.

(9) *“Verily, those who believe and do deeds of righteousness, their Lord will guide them through their Faith; under them will flow rivers in the Gardens of delight.”*

On the other hand, Allah (SWT) promises good reward for those who recognized their Lord through His signs and revelations and performed righteous deeds. As a return for their belief, He will make them enter into Paradise, a place of unimaginable and limitless bliss.

(10) *“Their way of request therein will be ‘Glory to You, O Allah (SWT)!’ and ‘peace’ will be their greetings therein (Paradise)! and the close of their request will be: All the praises and thanks are to Allah (SWT), the Lord of Worlds.”*

This *ayah* mentions the condition of the people of Paradise, they will glorify their Lord in their initial prayer, in response to which they will receive the greeting of *Salam* from their Lord. Then they will praise their Lord for the increasing blessings and bounties that He has bestowed upon them.

(11) *“And were Allah (SWT) to hasten for mankind the evil as He hastens for them the good then their respite would already have expired. So We leave those who expect not their meeting with Us, in their insolence, wandering blindly in distraction.”*

This *ayah* means that if Allah (SWT) would have willed to hasten for human beings the punishment, he would have done so. But in His infinite Wisdom, He prefers not to do so. In other words, if He would have answered their wish to have evil or punishment sent upon them just like He hastens to answer their prayers for good, then they would have been destroyed by now. In the end of this *ayah* Allah (SWT) said that those who do not pay heed to the signs of Allah (SWT) and disbelieve in the Hereafter, He gives them respite and lets them increase in their arrogance and deviation even further.

(12) *"And when affliction touches man, he invokes Us, lying down on his side, or sitting or standing. But when We have removed his harm from him, he passes on his way as if he had never invoked Us for a harm that touched him! Thus it seems fair to the transgressors that which they used to do."*

This *ayah* admonishes those who when afflicted with troubles and calamities, invoke Allah (SWT) for help repeatedly lying, sitting or standing. But as soon as He removes distress from them, they show ingratitude to Him and forget that they had ever invoked Him for help and they act as if nothing had ever happened. Therefore, Allah (SWT) says that the foul deeds of such transgressors and extravagants are made fair-seeming to them.

(13) *"And indeed, We destroyed generations before you, when they did wrong while their Messengers came to them with clear proofs, but they were not such as to believe! Thus do We requite the criminals."*

This refers to the people of Hud (AS), the people of Salih (AS) and the people of Noah (AS), who were completely destroyed because of their rejection and disobedience of the Messengers and the clear signs and proofs that these Messengers brought to them. This is how Allah (SWT) recompense the criminals.

(14) *"Then We made you vicegerents on earth after them, so that We might see how you behave!"* i.e. after the destruction of the previous generations We made you vicegerents on this earth in order to see how you would act and to test your obedience to Him and His Messenger.

(15) *"And when Our Clear revelations are recited unto them, those who hope not for their meeting with Us, say: Bring us a Qur'an other than this, or change it. "Say: It is not for me to change it on my own accord; I only follow that which is revealed unto me. Verily, I fear the torment of the Great Day if I were to disobey my Lord.""*

This *ayah* again emphasizes the importance of having belief in the Hereafter. Those who believe in the coming of the *Last Day* along with other articles of faith, they are surely guided, but those who deny their meeting with Allah (SWT) do not pay any heed to His signs and revelations. Instead they bring up nonsensical questions like the idolators of *Makkah* used to ask the Prophet (SAW). They asked him to either change this *Qur'an* as it was too rigid for them

to follow and bring another one which is easy for them to follow i.e. something to suit their own desires, or change it altogether. But Allah (SWT) commanded the Prophet (SAW) to tell them that it is not in my power and authority to change it, for I only follow what is revealed to me and if I do not do so then I fear the punishment that falls on those who disobey their Lord.

(16) *"Say: "If Allah (SWT) had so willed, I should not have recited it to you nor would He have made it known to you. Verily, I have stayed amongst you a life time before this. Have you then no sense?""*

Allah (SWT) further commanded the Prophet (SAW) to proclaim that if He had willed, I would have not recited this *Qur'an* to you nor would He let them know about that, for I brought this *Qur'an* only with His permission and not according to my own will. Further the Prophet (SAW) challenged the disbelievers to prove that he had fabricated this Book himself, for he has spent 40 years amongst them and they are fully aware of his truthfulness and honesty. So don't they have any sense to judge what is right and what is wrong.

(17) *"So who does more wrong than he who forges a lie against Allah (SWT) or denies His revelations? Surely, the criminals will never be successful!"*

This is one of the several occasions where this *ayah* is mentioned. For details, refer to *ayah* 21 of surah *Al-An'am*.

(18) *"And they worship besides Allah (SWT) things that hurt them not, nor profit them, and they say: "These are our intercessors with Allah (SWT)." Say: "Do you inform Allah (SWT) of that which He knows not in the heavens and on the earth?" Glorified and Exalted be He above all that they associate with Him!"*

This *ayah* indicates that the pagan Arabs did not disbelieve in Allah (SWT). Rather if they were asked as to who is the creator of the heavens and the earth, they would reply, it is Allah (SWT). But at the same time they also believed in other false deities which they thought would intercede to Him on their behalf and thus they worshipped them besides Him. Similarly, most of the 'so-called' Muslims today have devoted some parts of their worship to other than Allah (SWT) like Prophets or saints and believe that they will intercede to Him on their behalf. In the last part of this *ayah* Allah (SWT) asked His Prophet (SAW) to tell

them if they inform Allah (SWT) of what may not happen in the heavens and in the earth. This means that to pretend that there are other deities besides Allah (SWT) is to invent lies against Him, for there is nothing in the heavens and the earth that He does not know. Then the Prophet (SAW) was asked to Glorify Him and announce that He is far above the *Shirk* that they themselves have concocted.

(19) *"Mankind were but one community, then they differed (later), and had not it been for a Word that went forth before from your Lord, it would have been settled between them regarding what they differed."*

Allah's (SWT) *Deen* is one. Yet men differ among themselves, each interpreting the divine religion his own way, so that it may fit in the way they themselves see it. In this way different sects, all claiming allegiance to one divine religion, came into existence. But in the beginning there was only one *Deen* and humans began their life in full light of divine truth. When Allah (SWT) created Adam (AS), He showed him the right path i.e. Islam, and all were one community submitting to Him. But after Adam (AS), people started to sway away from the right path and developed differences of opinion among themselves. In the end Allah (SWT) stated that if He had not given respite to His creatures for an appointed time, then He surely would have judged between them in what they differed.

(20) *"And they say: "Why is it not a sign sent down to him from his Lord?" Say: "The unseen belongs to Allah (SWT) Alone, so wait! Verily I am waiting with you."*

This refers to the *Quraysh* of *Makkah* who demanded the Prophet (SAW) to show them a miracle, as we already read in surah *Al-A'raf* and *Al-An'am*. But Allah (SWT) commanded His Prophet (SAW) to say to them that the knowledge of Unseen belongs to Him alone. Thus it is only in His Power and authority to show miracles whenever and wherever He wills. Therefore, if you do not believe in the miracles that He has already shown to you, with this *Qur'an* being the greatest of all miracles, then wait for Allah's judgment for me as well as for yourselves.

(21) *“And when We let mankind taste of mercy after some adversity has afflicted them, behold! They take to plotting against Our revelations! Say: "Allah (SWT) is more Swift in planning!" Certainly, Our Messengers record all of that which you plot.”*

Allah (SWT) states that whenever a person is afflicted with tribulations and calamities, he forgets about all other deities and invokes Allah (SWT) alone for help. But as soon as Allah (SWT) bestows His mercy on him and removes his distress, he instead of showing gratitude to Him and obeying His Messengers, begins to plot against His revelations. Therefore, Allah (SWT) commanded His Messenger (SAW) to tell such disbelievers that His plan is much swifter than their plots and they will be taken to task suddenly and that His angels are recording all their plans and plots which they will present it before Him on the *Day of Reckoning*.

(22) *“It is He Who enables you to travel through land and sea, till when you are in the ships and they sail with them with a favorable wind, and they are glad therein, then comes a stormy wind and the waves come to them from all sides, and they think that they are encircled therein, they invoke Allah (SWT), making their Faith pure for Him Alone, saying: "If You deliver us from this, we shall truly be of the grateful.”*

This *ayah* again describes the situation of the idolators who in normal situation ascribe partners to Allah (SWT) and invoke their false deities besides Him. But when they are afflicted with some calamity, they forget about their deities and idols and only invoke Allah (SWT) with sincere devotion making promises to Him that if You deliver us from this affliction we will surely show our gratitude worshipping You alone and will not ascribe any partners unto You.

(23) *“But when He delivered them, behold! They rebel in the earth wrongfully. O mankind! Your rebellion is only against your ownelves, a brief enjoyment of this worldly life, then unto Us is your return, and We shall inform you that which you used to do.”* i.e. as soon as Allah (SWT) delivers them from their troubles, they return to their evil habits and idol-worship as if they had never experienced any distress or difficulties. But Allah (SWT) says that their rebellion in fact is against themselves, for they will be raised again after this transitory life and shall taste the consequences of this transgression and disobedience.

(24) *“Verily the likeness of worldly life is as the water which We send down from the sky, so by it arises the intermingled produce of the earth of which men and cattle eat until when the earth is clad with its adornments and is beautified, and its people think that they have all the powers of disposal over it, Our Command reaches it by night or by day and We make it like a clean-mown harvest, as if it had not flourished yesterday! Thus do We explain the revelations in detail for the people who reflect.”*

In this *ayah* Allah (SWT) gives a similitude of the life of this world as of a field. He sends down rain which mingles with the soil and brings out from the earth plant and vegetation which are a means of food for both men and animals. The land was dead and barren but Allah (SWT) gave life to it by sending down rain from the sky and then makes it beautiful and attractive by growing different kinds of flowers and plants therein. At this time the growers of the land become happy and think that they are able to cultivate it. But then, because of their disobedience, Allah (SWT) sends down a punishment that destroys their field as if nothing had existed here. This is also the state of this worldly life which looks attractive but will vanish suddenly destroying everything in it. This is how Allah (SWT) explains His revelations in detail so that people take a lesson from this example and know that all that will be left of this world is dust and ashes.

(25) *“Allah (SWT) calls to the home of peace and guides whom He wills to a Straight Path.”* i.e. Allah (SWT) encourages His servants to seek Paradise, the eternal abode of peace, for there is neither sorrow nor miseries in it. Then Allah (SWT) said that He guides whom He wills to a straight path. In other words, it means that He guides those who seek guidance i.e. obey His commandments and follow His Messengers.

(26) *“For those who have done good is the best and even more. Neither darkness nor disgrace shall cover their faces. They are the dwellers of Paradise, they will abide therein forever.”* i.e. those who perform good deeds in this world will have a good reward in the Hereafter which will be far more in proportion to their merits. And their faces will be bright and neither darkness nor disgrace will touch their faces, for they will be the inhabitants of Paradise and they will dwell in it forever.

(27) *"And those who have earned evil deeds, the recompense of an evil deed is the like thereof, and disgrace will cover them. No defender will they have from Allah (SWT). Their faces will be covered, as it were, with pieces from the darkness of night. They are dwellers of the Fire, they will abide therein forever."*

On the contrary, this *ayah* describes the state of the people of Hellfire, who will dwell therein forever. It states that those who had earned evil in the life of this world will have an equal return for their evil, without any increase in it. They will be covered with humiliating disgrace with their faces covered with darkness as if there were layers upon layers of darkness of night, and they will not find any protector who can save them from His punishment.

(28) *"And the Day whereon We shall gather them all together, then We shall say to those who did set partners in worship with Us: "Stop at your place! You and your partners." Then We shall separate them, and their partners shall say: "It was not us that you used to worship.""*

On the *Day of Resurrection*, Allah (SWT) will gather all of mankind together and will command the idolators and those who they worshipped besides Him to wait at their own place, so that they are separated from the believers. Then Allah's 'so-called' partners will say that certainly we were not aware of their worship and will claim their innocence from them. Whether it be the Prophets of Allah (SWT) or *Aulia Allah* (SWT), all will announce their immunity in His presence, from all those who worshipped them in this world.

(29) *"So sufficient is Allah (SWT) for a witness between us and you, that we indeed knew nothing of your worship of us." i.e. the 'so-called' associate-gods will make Allah (SWT) as their witness between them and those who worshipped them that they never called these idolators to worship them and that we were certainly unaware of their worship.*

(30) *"There! Every person will know what he had earned before, and they will be brought back to Allah (SWT), their rightful Lord, and their invented false deities will vanish from them." i.e. they know what they have earned for the hereafter, when they will be taken to their true Lord, the Only one worthy of worship, and the false deities that they used to invoke besides Allah (SWT) will disassociate themselves from them leaving them in the lurch.*

(31) *"Say: "Who provides for you from the sky and from the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who plans the affairs?" They will say: "Allah (SWT)." Say: "Will you not then be afraid?""*

This *ayah* is an evidence against the idolators who recognized the Oneness of Allah (SWT) and His Lordship through His signs and creations but refused to admit it openly. This *ayah* states that when it is asked from the idolators as to Who provides for you provisions and food from the earth when it is given life with water from the sky, and Who controls your hearing and your sight in that you hear and see what He wills and Who brings the living from the dead such as the plants and trees from soil and Who brings the dead from the living by His power and grace and Who regulates the universe, then they will answer that surely it is none other than Allah (SWT) Who created all these things and governs them. The fact is that everything is governed and regulated by Allah (SWT) and none has the power or authority to do anything, if He does not give him power to do it. A person can only intend to act upon something and he will be rewarded accordingly, but the decision for all actions rests with Allah (SWT) alone. In the end of the *ayah* Allah (SWT) instructed the Prophet (SAW) to ask the idolators that Why do you not fear Allah's punishment and believe in His Oneness, when you know that all this is created and governed by Him.

(32) *"Such is Allah (SWT), your Lord in truth. So after the truth, what else can there be, save error? How then are you turned away?"* i.e. once you have found the truth that Allah (SWT) is the Creator and Sustainer of all that exists then all other that you worship besides Him is nothing but falsehood and look from where are you allowing yourself to divert from.

(33) *"Thus is the Word of your Lord justified against those who rebel that they will not believe."* i.e. in the Oneness of Allah (SWT) and in Muhammad (SAW) as His Messenger.

(34) *"Say: "Is there of your partners one that originates the creation and then repeats it?" Say: "Allah (SWT) originates the creation and then He repeats it. Then how are you deluded away?"*  
The Prophet (SAW) asked the idolators, "Is there any of your false deities that you worship besides Allah (SWT), who can create all that He has created and then

repeat the process of creation?" Then he was asked to tell them that it is Allah (SWT) Who does this without the help of any partners and associates. So look how you are misled from the right path.

(35) *"Say: "Is there of your partners one that guides to the truth?" Say: "It is Allah Who guides to the truth. Is then He, Who gives guidance to the truth, more worthy to be followed, or he who finds not guidance unless he is guided? Then, what is the matter with you? How judge you?"*" i.e. ask them O Prophet (SAW) if any of their false gods can guide them towards the truth, then say to them (i.e. if they do not answer) that it is only Allah (SWT) Who guides to the truth, so what is the matter with you, why don't you use your brains and think that Allah (SWT) is more worthy of your worship, Who guides you to the truth and not those false gods of yours who cannot guide anyone but they themselves are in need of guidance. Every creature is in need of guidance from Allah (SWT), whether it is the Prophets, the angels or the *Aulia*. Therefore, how can they guide anyone else to the right path on their own, unless they are guided and instructed by Him?

(36) *"And most of them follow nothing but conjecture. Certainly, conjecture can be of no avail against the truth. Surely, Allah (SWT) is All-Aware of what they do."* i.e. they only follow their own surmise which can be of no use to them as it cannot take the place of truth and surely Allah (SWT) knows their actions and will reward them accordingly in the Hereafter.

(37) *“And this Qur'an is not such as could ever be produced by other than Allah (SWT), but it is a confirmation of which was before it, and a full explanation of the Book - wherein there is no doubt - from the Lord of the Worlds.”*

This *ayah* mentions the three most unique characteristics of the Glorious *Qur'an*. Firstly, it states that none can ever produce a Book like this except Allah (SWT). Every word and meaning of it is unsurpassable, it is true, just and full of guidance. It has been revealed in a language that is the most eloquent, plain, deep and expressive in its meanings. Thus no one can surpass the excellence of its contents or even in the grandeur of its language and the beauty of its style. Secondly, it confirms all the previous Scriptures that were revealed before it like the *Torah* and the *Injeel* given to Prophet Moses (AS) and Prophet Jesus (AS) respectively. Thirdly a unique characteristic of the *Qur'an* described in this *ayah* is that it explains the laws and orders decreed for mankind throughout the ages. In the end it has been stated that there is no doubt whatsoever in this Book that it is from Allah (SWT), the Lord of all that exists.

(38) *“Or do they say: "He has forged it?" Say: "Bring then a surah like unto it, and call upon whomsoever you can, besides Allah (SWT), if you are truthful!"”*

Allah (SWT) says that if you think that Muhammad (SAW) has forged this *Qur'an* by himself then bring something similar to it if you are right in your assertion. This is a general challenge to all mankind especially the Arab disbelievers who were renowned for their eloquence in Arabic language, thus they were asked to produce a surah similar in eloquence and style of this Holy *Qur'an*, and they may even call the help of their friends amongst the humans and the *Jinns*.

(39) *“Nay, they deny that; the knowledge whereof they could not compass and whereof the interpretation has not yet come unto them. Thus those before them did deny. Then see what was the end of the wrong-doers.”*

There were those who rejected the teachings of the Holy *Qur'an* and denied its Divinity even though they knew that it is from none other than Allah (SWT). But there were also those among the disbelievers who did not fully grasp the

meaning and significance of this Divine Book, like the truths of the Higher life and the Hereafter. Thus what they could not perceive by their physical senses, they denied altogether. In the beginning of the revelation the *ayaat* were very profound and it was difficult for a layman to understand things which were not yet detailed like the punishment in the Hereafter, which they had not yet experienced. But gradually these things were explained in the later revelations and thus no excuse was left even for a layman that he cannot comprehend or understand this Glorious *Qur'an*. Then Allah (SWT) asks them to take a lesson from the previous generations who were destroyed for similar disregard of truth.

(40) *"And of them there are some who believe in it, and of them there are some who believe not, and your Lord is All-Aware of the mischief-mongers."*

This refers to the present as well as the future, that there are people who believe in this *Qur'an* and there will come people who will believe in this *Qur'an* and follow its injunctions. Similarly, there are people who deny it and there will be people in the future who will never believe in it and will die as a disbeliever. In the end Allah (SWT) said that He best knows those who spread corruption in the land i.e. those who will never believe in this *Qur'an*.

(41) *"And if they belie you, say: "For me are my deeds and for you are your deeds! You are not accountable for what I do, nor am I for yours" "*

In this *ayah* Allah (SWT) commanded His Prophet (SAW) to declare immunity from the disbelievers if they deny him.

(42) *"And among them are some who listen to you, but can you make the deaf to hear, even though they apprehend not?"*

i.e. they seemingly listen to the revelations very attentively but do not give it due consideration, because their hearts are sealed due to their disobedience and thus they cannot comprehend or understand anything.

(43) *"And among them are some who look at you, but can you guide the blind, even though they see not?"*

i.e. O Prophet (SAW) they can see all these signs and evidences of the Oneness of Allah (SWT) and your prophethood, but they still do not find guidance in them as they are people who lack reason and insight. Can you show the way to blind, bereft as they are of sight?

(44) *“Truly! Allah (SWT) wrongs not mankind in aught; but mankind wrong themselves.”* i.e. it is due to their own obstinacy, rejection of the truth and the ill use of their senses, that they have been deprived of sight, hearing and understanding.

(45) *“And on the Day when He shall gather them together, as if they had not stayed but an hour of a day. They will recognize each other. Ruined indeed will be those who denied the meeting with Allah (SWT), and were not guided.”*

When Allah (SWT) will gather all mankind on the *Day of Resurrection*, their life on this earth will look like as if they had only spent a fraction of a day. They will also have some perception of the relations of this world as the relatives will recognize each other and the children will know their parents. Then Allah (SWT) said that those who denied their meeting with Him and refused to be guided will be the actual losers on that Day.

(46) *“Whether We show you some of what We promise them or We cause you to die, - still unto Us is their return, and moreover Allah (SWT) is Witness over what they do.”*

This *ayah* means that O Prophet (SAW) We will punish the disbelievers either in your lifetime, so that you can see the destruction of those who belied you or We will punish them after your death. This means the disbelievers will certainly be punished in the Hereafter, but Allah (SWT) also might give them a glimpse of that punishment in this very world. In any case, it is certain that they all have to return to Him and He is watching over all their actions.

(47) *“And for every Ummah, there is a Messenger; when their Messenger comes, the matter will be judged between them with justice, and they will not be wronged.”*

Allah (SWT) has sent a Messenger to every town and nation. When they came to them they judged between them with justice according to the laws that He revealed to them and they were not wronged in the least i.e. they were not punished for their disobedience until Allah (SWT) sent them a Messenger.

(48) *"And they say: "When will be this promise (be fulfilled), - if you speak the truth?""*

i.e. when will this punishment come that you O Muslims have been warning us from.

(49) *"Say: "I have no power over any harm or profit to myself except what Allah (SWT) may will. For every Ummah, there is a term appointed; when their term is reached, neither can they delay it nor can they advance it an hour.""*

Allah (SWT) commanded His Prophet (SAW) to answer them that even I do not have any power or authority except what He has taught me, so how can I say anything about the Hour when I have not seen it myself, but one thing is sure that every community has its end and when your appointed term is reached, you will not be given any respite.

(50) *"Say: "Tell me, if His torment should come to you by night or by day, which portion thereof would the criminals hasten on?""*

The Prophet (SAW) was asked to say to the disbelievers that have you ever considered that if Allah (SWT) sends down punishment on you, then you can do nothing to avert it. So why do you wish to hasten it when you should be happy that you are given respite?

(51) *"Is it then, that when it has actually befallen, that you will believe in it? What! Now? And you used to hasten it on!""*

This refers to the punishment of the disbelievers in this very world. They are being admonished that would you come to believe when the punishment actually befalls upon you although it had been your own wish to hurry it on, and when the time of believing has already passed, your belief will not avail you anything, for Allah (SWT) only accepts the repentance of those of His servants who repent before they are seized by the agony of death.

(52) *"Then it will be said to them who wronged themselves: "Taste you the everlasting torment! Are you recompensed (ought) save what you used to earn?""*

This will be said to them on the *Day of Judgment*, when they will be punished for their evil deeds.

(53) *"And they ask you to inform them (saying): "Is it true?" Say: "Yes! By my Lord! It is the very truth! and you cannot escape from it!" "*

The disbelievers used to ask the Prophet (SAW) about the *Day of Resurrection* in a way of mocking at it that are you really sure that we will be resurrected from our graves after our bodies have decayed. Thus Allah (SWT) commanded him to say to them that surely He will resurrect you altogether without any doubt and you will not be able to escape from His punishment on that *Day*.

(54) *"And if every person who had wronged, possessed all that is on earth, will sought to ransom himself therewith, and they would feel in their hearts regret when they see the torment, and they will be judged with justice, and no wrong will be done unto them."*

This *ayah* states that on the *Day of Resurrection*, the disbelievers will wish that they could possess all that the earth contains, so that they can offer it as a ransom to save themselves from the punishment of Allah (SWT). This is so because on that *Day* no amount of charity will be accepted to rescue them from the punishment of Allah (SWT) and they will regret in their hearts when they see the punishment for they will know that this is what Allah (SWT) has decided justly for them that He will punish the disbelievers and they will not be wronged in the least.

(55) *"No doubt, surely, all that is in the heavens and the earth belongs to Allah (SWT). No doubt, surely, Allah's (SWT) Promise is true. But most of them know not."*

i.e. as He owns the heavens and the earth, He can do whatever He wants with His creation and His promise is true which is going to be fulfilled.

(56) *"It is He Who gives life, and causes death, and to Him you (all) shall return."*

As He is the one Who gives life and death, therefore the event of Resurrection will present Him no difficulty at all.

(57) *"O mankind! There has come to you a good advice from your Lord, and a healing for that in your hearts, a guidance and a mercy for the believers."*

In this *ayah* Allah (SWT) informs us of the blessed source through which we can find guidance as well as deliverance from the punishment in the Hereafter i.e.

the Holy *Qur'an*. Firstly, Allah (SWT) states that this Glorious *Qur'an* is an advice from your Lord which makes one's heart soft and receptive for guidance. A stone-hard earth does not absorb water even if it rains. Similarly, a stone-hard heart does not take any good advice, but *Qur'an* is such an eloquent preacher that it makes a stone-hard heart turn soft and absorb its message just like a pliable earth ready to absorb water. Secondly, Allah (SWT) states that it is a cure for all the diseases of one's heart like the love of power and wealth and love of this transitory world and all its attractions etc. Then it is said that it is guidance and mercy for the believers i.e. it guides the believers to the straight path in this world and it will act as a mercy for them in the Hereafter.

(58) *"Say: "In the Bounty of Allah (SWT) and in His Mercy; therein let them rejoice." That is better than what they amass."*

This *ayah* means that Allah (SWT) has sent this *Qur'an* to mankind as a bounty and mercy. Therefore, they should be delighted about it and be pleased with it for it is much better than the worldly wealth, possession, power and fame which pleases them much. Thus this *Qur'an* is much better than all these possessions of this world, which are nothing but an illusion.

(59) *"Say: "Have you ever considered what provision Allah (SWT) has sent down to you! And you have made of it lawful and unlawful." Say: "Has Allah (SWT) permitted you, or do you invent a lie against Allah (SWT)?""*

This subject has already been dealt with in the *Madinan* surahs. Allah (SWT) commands His Prophet (SAW) to ask the idolators that have they ever considered that out of the sustenance that He provides you with, you have declared things to be lawful and others to be unlawful according to your own personal opinion. So do you have any authority from Allah (SWT) or do you invent lies in His name.

(60) *"And what think those who invent lies against Allah (SWT), on the Day of Resurrection? Truly, Allah (SWT) is full of Bounty to mankind, but most of them are ungrateful."*

i.e. what do you think will happen to those who invent lies against Allah (SWT) when they will be raised up again in the Hereafter. Then He said that although He has bestowed His grace and bounties on His servants and made good things

permissible for them in this world, yet they commit evil actions and forbid what He has permitted and make lawful what He has prohibited.

*(61) "Whatever you may be doing, and whatever portion you may be reciting from the Qur'an, - and whatever deed you may be doing, We are Witness thereof, when you are engaged therein. And nothing is hidden from your Lord, the weight of an atom on the earth or in the heaven. Not what is less than that or what is greater than that but is in a Clear Record."*

This is to encourage the Prophet (SAW) and his followers that they should know that their enemies cannot harm them in any way, for Allah (SWT) knows and sees everything and He is well acquainted with all that they do. Nothing that you (O Prophet!) are occupied with or recite from the *Qur'an* or any other work that you do is hidden from Him, not even if it is a single particle in the heavens or in the earth. The truth is that everything is written in a clear Book. As we already mentioned in surah *Al-Maida* 'Clear Book' refers to '*Lawh Al-Mahfuz*' where all the decrees of Allah (SWT) are kept.

*(62) "No doubt! Verily, the friends (Awlia) of Allah (SWT), no fear shall come upon them nor shall they grieve."*

In this and the following few *ayat*, Allah (SWT) described the definition and the qualities of the His *Awlia* (friends). These are those who believe in the Oneness of Allah (SWT), fear Him greatly and love Him with all their sincerity. They keep themselves far away from what He has prohibited and perform all kinds of good deeds which He has ordained. Such believers do not feel any pain nor do they grieve if they have lost something dear to them, rather they are satisfied with whatever Allah (SWT) bestows on them and they submit themselves to Him in total devotion.

*(63) "Those who believed and used to fear Allah (SWT) much."*

i.e. they are fearful of the punishment of their Lord and their fear of and their humbleness before Allah (SWT) is far more pronounced than others. The highest degree of this *Wilayah* (nearness) belongs to the Prophets and Messengers. But other than Prophets any person can achieve the station of *Awlia* in a lesser degree if they develop the above mentioned qualities and attributes i.e. they keep themselves busy in the quest of earning the pleasure of Allah (SWT).

(64) *"For them are glad tidings, in the life of the present world and in the Hereafter. No change can there be in the Words of Allah (SWT), this is indeed the supreme success."*

The good news in the Hereafter is their admission to Paradise, but as far as the good news in this world is concerned, it is said that they are praised and loved by other Muslims and this is a matter of great rejoice. And that is the supreme triumph.

(65) *"And let not their speech grieve you, for all power and honor belongs to Allah (SWT). He is the All-Hearer, the All-Knower."*

i.e. do not be grieved by the ill remarks of the disbelievers and know that they cannot harm you in the least, for all power, glory and authority belongs to Allah (SWT) alone and He sees and knows everything.

(66) *"No doubt! Verily, to Allah belongs whosoever is in the heavens and whosoever is in the earth. And those who worship and invoke others besides Allah, in fact they follow not the partners, they follow only idle fancies and they only invent lies."*

Although Allah (SWT) is the Lord, Cherisher and Sustainer of all the creatures in the heavens and on the earth, yet the idolators have invented false gods, who they worship and invoke besides Him, but the fact is that they do not follow anything but their false desires and preach nothing but falsehoods.

(67) *"He it is Who has appointed for you the night that you may rest therein, and the day to make things visible (to you). Verily, in this are signs for a people who listen."*

Allah (SWT) has made the alternation of the night and the day for His Creation, so that they maintain the balance of rest and activity. He has made night for rest and day to move about and see the beautiful world that He has created around us. Then He said these signs are signs for those who listen to His message and contemplate.

(68) *"They say: "Allah (SWT) has begotten a son." Glory be to Him! He is Self-Sufficient. His is all that is in the heavens and all that is in the earth. No warrant you have for this. Do you say against Allah (SWT) what you know not."*

A creature is dependent upon his progeny for the survival of its genes and thus for continued existence. But Allah (SWT), the Creator and Sustainer of all that exists is free from all wants, for He is Ever living, the Eternal. In the end it is said that these idolators do not have any proof for the lies and falsehood that they maintain.

(69) *"Say: "Verily, those who invent lie against Allah (SWT) will never be successful" "*

i.e. they will never succeed in this world nor in the Hereafter.

(70) *"A brief enjoyment in this world! - and then unto Us will be their return, then We shall make them taste the severest torment because they used to disbelieve."*

i.e. the luxurious lifestyle and the pomp and show of the disbelievers in this world should not be taken as their success, for it is only an enjoyment for a little while. After that they will be resurrected and will be severely punished for their disbelief.

(71) *"And recite to them the news of Noah (AS). When he said to his people: "O my people, if my stay, and my reminding of the revelations of Allah (SWT) is hard on you, then I put my trust in Allah (SWT). So devise your plot, you and your partners, and let not your plot be in doubt for you. Then pass your sentence on me and give me no respite."*

Allah (SWT) commands the Prophet (SAW) to recount to the disbelievers the story of the Prophet Noah (AS) and his people who rejected him, so that they take their rejection and their destruction as a lesson for them to follow. Prophet Noah (AS) spent nearly 950 years of his life in calling his people to the right path, but most of them mocked at him and disbelieved in him for all this time. Thus he gave them the final challenge to condemn him to death if they can, if his preaching and living amongst them was a cause of offence to them. He even challenged them to call upon their false deities against him and give him no respite, for he does not fear them as his only hope and trust is with Allah (SWT).

(72) *"But if you turn away, no reward have I asked of you, my reward is only from Allah (SWT), and I have been commanded to be one of the Muslims (those who surrender themselves to Him)."*

i.e. if you do not accept my challenge then consider that did I ever ask you for any reward for my preaching the message to you, for my only reward is with Allah (SWT) Who has commanded me to submit myself to Him in total devotion.

*(73) "They denied him, but We delivered him, and those with him in the ship, and We made them vicegerents, while We drowned those who belied Our revelations. Then see what was the end of those who were warned."*

Noah's (AS) people rejected his challenge and disbelieved, thus Allah (SWT) drowned all of them in a flood, while saving Prophet Noah (AS) and his followers in the ark. Then Allah (SWT) said that He made Noah (AS) and his followers vicegerents on the earth. This refers to the fact that all inhabitants of earth after this incident came from the progeny of Noah (AS). In the end Allah (SWT) warns the disbelievers to take a lesson from the destruction of those who rejected the Messengers before them.

*(74) "Then after him We sent Messengers to their people, they brought them clear proofs, but they would not believe what they had already rejected beforehand. Thus We seal the hearts of the transgressors."*

This noble *ayah* informs us that after Prophet Noah (AS), Allah (SWT) sent Messengers to his people but they rejected the clear proofs and signs brought to them by these Messengers, as they had done in the very beginning. Thus Allah (SWT) sealed up their hearts because of their transgression and disbelief.

(75) *"Then after them We sent Moses (AS) and Aaron (AS) to Pharaoh and his chiefs with Our signs. But they behaved arrogantly for they were a wicked folk."* From here begins the story of Prophet Moses (AS), which we have already explained in detail in the previous surahs. We already mentioned in surah *Al-A'raf* about the signs and miracles that Allah (SWT) gave to Moses (AS) as a proof of his prophethood, when he was sent to Pharaoh and his people.

(76) *"So when came to them the truth from Us, they said: "This is indeed clear magic.""* Even after witnessing such great miracles the Pharaoh and his people only said that this is nothing but sorcery.

(77) *"Moses (AS) said: "Say you (this) about the truth when it has come to you? Is this magic? But the magicians will never be successful.""* i.e. you should be grateful to Allah (SWT) for that He made known to you the truth, but you reject it and how can you think that it is magic, for you know that magicians do not prosper, while the truth always prevails.

(78) *"They said: "Have you come to us to turn us away from that (Faith) we found our fathers following, - and that you two may have greatness in the land? We are not going to believe you two!""* This is the reply of Pharaoh and his chiefs who accused Moses (AS) and his brother of conspiracy, that they only want to drive them out from their land so that they can be the leaders of their people, and thus they rejected them.

(79) *"And Pharaoh said: "Bring to me every skilled magician.""* i.e. they decided to bring expert sorcerers from all over the country, who are capable enough to defeat Moses (AS).

(80) *"And when the sorcerers came, Moses (AS) said to them: "Cast down what you want to cast!""* Then Prophet Moses (AS) gave them permission to show whatever they wanted to show of their magic.

(81) *"Then when they had cast down, Moses (AS) said: "What you have brought is sorcery, Allah (SWT) will surely make it of no effect. Verily, Allah (SWT) does not set right the work of mischief-mongers."* i.e. what these sorcerers brought was nothing but magic which surely had no affect on the truth that Prophet Moses (AS) showed to them, for Allah (SWT) makes the truth prevail over falsehood.

(82) *"And Allah (SWT) will prove the truth to be true by His Words, however much the criminals may hate it."* i.e. Allah's (SWT) words are the real truth while what the sorcerers do is nothing but magic and deception and surely Allah will render it vain.

(83) *"But none believed in Moses (AS) except a few of his people, because of the fear of Pharaoh and their chiefs, lest they should persecute them; and verily, Pharaoh was arrogant tyrant on the earth, he was indeed one of the transgressors."* There is a difference of opinion whether the pronoun 'their' of the chiefs is taken as singular and thus referring to Pharaoh or it is taken as a plural referring to the *Israelites*. If we take the word as 'his chiefs', then it means that some of the *Israelites* did not declare their faith openly as they were afraid of Pharaoh and his chiefs, but if we take it as 'their chiefs', then it gives a different picture altogether. It then refers to the wealthy chiefs who turned as traitors against their own people and showed more royalty to Pharaoh than to their people or Moses (AS). This can be understood by taking the example of British rule in India. They prepared and encouraged some people from within the Indian community who would rebel against their own people and show loyalty to them. In return they awarded robes of honor to them, gave them titles like 'Nawabs' or 'Khan Bahadurs' and also gave them authoritative positions to beat and terrorize their own people. Thus if we take it as 'their chiefs', then it means that some of the people did not declare their faith openly because of the tyranny and oppression of such chiefs like *Qarun*.

(84) *"And Moses (AS) said: "O my people! If you have believed in Allah (SWT), then put your trust in Him if you are Muslims."* Prophet Moses (AS) encouraged his people to put their trust in Allah (SWT) if they really believed in Him and submit themselves to Him in total obedience.

(85) *"They said: "In Allah (SWT) we put our trust. Our Lord! Lord, do not let us be treid by wicked men."* They replied that we have put our trust in Allah (SWT) alone and then they prayed to Him that He may not give their enemies the power and victory over them, so that they might not oppress and torture them as they had been doing in the past.

(86) *"And save us by Your Mercy from the disbelieving folk."* i.e. save us from their tyranny.

(87) *"And We inspired Moses and his brother (saying): "Take dwellings for your people in Egypt, and make your dwellings as places for your worship, and perform regular prayers, and give glad tidings to the believers.""* The Children of Israel could not offer their prayer in public because of they feared oppression from Pharaoh's people. Therefore, Allah (SWT) commanded Prophet Moses (AS) and Aaron (AS) to build houses for their people, in the direction of the *Qiblah* and permitted them to offer their prayers in them, so that they could avoid harassment. This was just like the *Bait Al-Arqam*, where Prophet Muhammad (SAW) and his Companions (RA) used to gather and pray secretly, so as to remain safe from the oppression and harassment of the *Quraysh*. Another question that arises in one's mind is: to which *Qiblah* the Children of Israel were asked to face? The most preferred opinion is that it was the *Baitullah* in *Makkah* which was the *Qiblah* of Prophet Moses (AS) and his people. In fact it had been the *Qiblah* of all past Prophets.

(88) *"And Moses (AS) said: "Our Lord! You have indeed bestowed on Pharaoh and his chiefs splendor and wealth in the life of this world, our Lord! That they may lead men astray from Your Path. Our Lord! Destroy their wealth, and harden their hearts, so that they will not believe until they see the painful torment.""* Prophet Moses (AS) invoked Allah (SWT) against Pharaoh and his people. He said that O Lord you have given all these riches and wealth of this world to Pharaoh and his people which have made them proud and arrogant and thus they mislead others from your path. Then After losing all hope of reforming the people of Pharaoh, Prophet Moses (AS) cursed them and invoked Allah (SWT) to destroy their wealth and riches and seal their hearts so that they are deprived of the ability to receive any guidance afterwards.

(89) *"Allah (SWT) said: "Verily, the invocation of you both is accepted. So you both keep to the Straight path, and follow not the path of those who know not." i.e. Allah (SWT) accepted their prayer of destroying Pharaoh and his people and further instructed them to remain steadfast in their religion and not be disappointed and hopeless like the ignorant.*

(90) *"And We took the Children of Israel across the sea, and Pharaoh with his legions followed them in oppression and enmity, till when drowning overtook him, he said: "I believe that there is no God but Him in Whom the Children of Israel believe, and I am one of the Muslims." "* They chased Prophet Moses (AS) and his people in the sea who had already crossed it but when Pharaoh and his people tried to cross it, the sea closed on them and they were all drowned. At the time of his death Pharaoh cried out and professed his faith in Allah (SWT), but the doors of repentance had already been closed on him.

(91) *"Now (you believe) while you refused to believe before and you were one of the wrongdoers."* This *ayah* indicates that professing one's belief at the time of death does not do him any good, for Allah (SWT) does not accept one's repentance at that time.

(92) *"So this day We shall save your body that you may be a sign to those who come after you! And verily, many among mankind are heedless of Our signs."* Allah (SWT) commanded the sea to throw out his body on the land, so that people see it and learn a lesson from it, and surely most of the people are heedless of His signs.

(93) *"And indeed We settled the Children of Israel in an honorable dwelling place, and provided them with good things, and they differed not until the knowledge came to them. Verily, Allah (SWT) will judge between them on the Day of Resurrection in that in which they used to differ."* Allah (SWT) informs us in this *ayah* that He gave the *Children of Israel* the holy lands like Egypt and Syria to live therein and bestowed upon them provisions and pure food to eat. But still they did not show gratitude to His blessings and disobeyed Him and disbelieved in His Messengers. Then Allah (SWT) said that they differed between themselves after knowledge came to them. This refers to

their disbelieving in the Last Messenger (SAW). They read the signs of the coming of the Last Messenger in their Books and would tell others about his signs and the time he would come. The *Jews of Madinah* used to tell the tribes of *Aus* and *Khazraj* about this Last Messenger (SAW), that when he arrives we will be the victorious ones. But strangely enough when the Last Prophet (SAW) came in Arabia with all the signs and evidences of his prophethood, these same people started disputing among themselves and very few of them believed in him. In the end Allah (SWT) said that He will surely settle their disputes on the *Day of Judgment* when He will make the truth distinct from falsehood.

(94) *“So if you are in doubt concerning that which We have revealed unto you, then ask those who are reading the Book before you. Verily, the truth has come to you from your Lord. So be not of those who doubt.”* The address in this *ayah* is apparently to the Prophet (SAW) but obviously he was not in doubt of the revelation that was coming to him. In fact the address is to all of the believers that if any of you is in doubt about these revelations, they can ask those among them who read and study the previous scriptures, for all of them testify the truth of this *Qur’an* and the coming of the Last Messenger (SAW).

(95) *“And be not one of those who belie the revelations of Allah (SWT), for then you shall be one of the losers.”* Again those are warned who are heedless of His revelations.

(96) *“Truly! Those, against whom the Word of your Lord has been justified, will not believe.”* i.e. their hearts have already been sealed because of their disobedience and denial of the His revelations and thus they will never believe.

(97) *“Even if every sign should come to them, - until they see the painful torment.”* i.e. they rebelled and disobeyed Allah’s (SWT) commandments, even after they had been the recipient to a number of miracles and signs from Him, and they only believe when they see the woeful punishment with their own eyes.

(98) *“Was there any town that believed, and its Faith saved it except the people of Jonah (AS). When they believed, We removed from them the torment of disgrace in the life of the world, and permitted them to enjoy for a while.”* The general rule regarding the acceptance of

one's repentance is that it is only accepted within the time given which ends at the time of death. Otherwise believing is of no avail i.e. when death approaches them or at the hour of punishment. But as this *ayah* indicates this rule has an exception to it, which is that of the people of Jonah (AS), who when saw the signs of the torment which their Messenger warned them about, repented to Allah (SWT) and asked for help. Thus, Allah (SWT) accepted their repentance and removed the scourge from them and gave them respite. Here a question arises that why were the people of Jonah (AS) exempted from the general rule. In one of the opinions the reason given is that as Allah (SWT) does not punish a people until He establishes His argument against them i.e. by sending His Messengers. Therefore, if the Prophet did not continue his mission of giving guidance to his people then their people are compensated and thus relieved from the punishment if they repent, even at the last moment. In this case Prophet Jonah (AS) left his people before Allah (SWT) had permitted him; therefore the punishment was removed from them.

(99) *"And had your Lord willed, those on earth would have believed, all of them together. So, will you then compel mankind, until they become believers."* i.e. if He would have willed He could have guided all the human beings to faith but He, in His perfect Wisdom, has given man the freedom of choice and action as a trial in this world and has helped him to find the right path by sending His messengers and His revelations. Then Allah (SWT) said to the Prophet (SAW) that will you compel mankind until they become believers. This means that do not force them to become believers as believing in Islam depends upon the faith and will of a person and it will be meaningless if it is imposed by force. Thus Islam does not force anyone to embrace it, rather a person has liberty to live in an Islamic state as a non-Muslim, but they will have to comply with and submit to the socio-politico-economic system of that Islamic state by paying *Jizya*.

(100) *"It is not for any person to believe, except by the Leave of Allah (SWT), and He puts filth on those who do not understand."* It was mentioned in the previous *ayah* that Allah (SWT) has endued man with will power, but this does not mean that he becomes free of any need of His grace and help. In fact, nothing happens expect by His will and thus no person can attain to faith expect by His will and guidance. In the

end Allah (SWT) said that He puts filth and misguidance on those who do not make use of their senses.

(101) *"Say: "Behold all that is in the heavens and the earth," but neither signs nor Warners benefit those who believe not."* The sense of this ayah is that look at the signs of Allah (SWT) in the heavens and in the earth which are surely a proof for those who understand. But for those who disbelief, even these signs or the warnings of the punishment do not bring any benefit.

(102) *"Then do they wait for (anything) except like the days of the men who passed away before them? Say: "Wait then, I too will wait with you."* i.e. are these disbelievers waiting for the destruction like that which came upon the previous generations like *Aad* and *Thamud* or the people of Noah (AS). If they are, then tell them O Prophet (SAW) that wait for His decision and I too will wait with you.

(103) *"Then We save Our Messengers and those who believe! Thus it is incumbent upon Us to save the believers."* i.e. it is a sure thing that when He sends down punishment on the disbelievers, He saves His Messengers and those who followed them like He saved Prophet Noah (AS), Lot (AS) and Hud (AS) and their followers.

(104) *"Say: "O you mankind! If you are in doubt as to my religion, then I will never worship those whom you worship, besides Allah (SWT). But I worship Allah (SWT) Who causes you to die, and I have been commanded to be one of the believers."* Allah (SWT) commanded His Prophet (SAW) to say to all mankind that if you have any doubt about the truthfulness of the religion that has been revealed to me, then you should know that I will never worship the false gods whom you worship besides Allah (SWT). Rather I worship Him alone Who causes you to die and will resurrect you in the Hereafter and Who has commanded me to be of the believers.

(105) *"And direct your face uprightly towards the religion, being firm and single-minded, and never be one of the idolators."* i.e. you should make yourself firm on faith with all uprightness and do not be of those who associate partners with Allah (SWT).

(106) *"And invoke not besides Allah (SWT), any that will neither profit you, nor hurt you, but if you did so, you shall certainly be one of the wrong-doers."* This address is to all of mankind, which contains a stern warning and prohibition by Allah (SWT) from invoking false deities who can neither benefit nor harm anyone, for if they do, then surely they will be of the evil-doers.

(107) *"And if Allah (SWT) afflicts you with some misfortune, there is none who can remove it but He; and if He intends any good for you, there is none who can repel His Favor which He causes it to reach whomsoever of His slaves He will. And He is the Oft-Forgiving, Most Merciful."* i.e. if Allah (SWT) in His perfect Wisdom afflicts someone with a calamity, then there is no one to ward it off except He Himself and if He blesses someone of His slaves with good fortune and happiness, then there is no one who can take that away from them, and surely He is forgiving and Merciful for those who repent and mend their ways.

(108) *"Say: "O you mankind! Now truth, has come to you from your Lord. So whosoever follows guidance, he does so for the good of his own self, and whosoever goes astray, he does so to his own loss, and I am not (set) over you as a guardian."* Further the Prophet (SAW) was asked to inform the people that if they accept the truth that has already been revealed to them then that it for their own good, for they will be guided to the straight path, but if they reject it then they should know that the burden of this failure will be on their own shoulders and not their Prophet (SAW). The Prophet is not their keeper.

(109) *"And follow the revelation sent unto you, and be patient till Allah (SWT) makes Known His judgment. And He is the Best of judges."* i.e. O Prophet (SAW), you should follow the revelation that has been revealed to you and observe patience with your enemies until Allah (SWT) makes His decision, and know that He is the best of Judges.