**NAME: MUHAMMAD SAAD AWAN**

**ID: 16901**

**DEPARTMENT: COMPUTER SCIENCE**

**SEMESTER: 1ST**

**ASSIGNMENT: Sessional ASSIGNMENT**

**SUBMITTED TO:** Muhammad Sohail

Question:

Write the summary of Surah furqan in your own words?

ANSWER:

Trans. Dr Shehzad Saleem بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ for the sake of God, the Most-Benevolent, the Ever-Forgiving. تَبٰرَکَ الَّذِیۡ نَزَّلَ الۡفُرۡقَانَ عَلٰی عَبۡدِہٖ لِیَکُوۡنَ لِلۡعٰلَمِیۡنَ نَذِیۡرَا ۙ﴿۱﴾ ۣالَّذِیۡ لَہٗ مُلۡکُ السَّمٰوٰتِ وَ الۡاَرۡضِ وَ لَمۡ یَتَّخِذۡ وَلَدًا وَّ لَمۡ یَکُنۡ لَّہٗ شَرِیۡکٌ فِی الۡمُلۡکِ وَ خَلَقَ کُلَّ شَیۡءٍ فَقَدَّرَہٗ تَقۡدِیۡرًا ﴿۲﴾ وَ اتَّخَذُوۡا مِنۡ دُوۡنِہٖۤ اٰلِہَۃً لَّا یَخۡلُقُوۡنَ شَیۡئًا وَّ ہُمۡ یُخۡلَقُوۡنَ وَ لَا یَمۡلِکُوۡنَ لِاَنۡفُسِہِمۡ ضَرًّا وَّ لَا نَفۡعًا وَّ لَا یَمۡلِکُوۡنَ مَوۡتًا وَّ لَا حَیٰوۃً وَّ لَا نُشُوۡرًا ﴿۳﴾ Extremely lifted up and generous is the being who has uncovered this Furqan[1] to His hireling so it can caution the individuals of the world.[2] He for Whom is the sway of the sky and the earth;[3] He has not made any youngsters for Himself.[4] Nobody shares His power. He has made everything and recommended a due measure for it.[5] However such are individuals that they have formed different gods other than Him who don't make anything; they themselves are made and furthermore don't have any power to profit or mischief themselves. They neither have any authority over death nor life. Also, besides don't have the situation to raise the dead. [6] (1-3) وَ قَالَ الَّذِیۡنَ کَفَرُوۡۤا اِنۡ ہٰذَاۤ اِلَّاۤ اِفۡکُۨ افۡتَرٰىہُ وَ اَعَانَہٗ عَلَیۡہِ قَوۡمٌ اٰخَرُوۡنَ ۚۛ فَقَدۡ جَآءُوۡ ظُلۡمًا وَّ زُوۡرًا ۚ﴿ۛ۴﴾ وَ قَالُوۡۤا اَسَاطِیۡرُ الۡاَوَّلِیۡنَ اکۡتَتَبَہَا فَہِیَ تُمۡلٰی عَلَیۡہِ بُکۡرَۃً وَّ اَصِیۡلًا ﴿۵﴾ قُلۡاَنۡزَلَہُ الَّذِیۡ یَعۡلَمُ السِّرَّ فِی السَّمٰوٰتِ وَ الۡاَرۡضِ ؕ اِنَّہٗ کَانَ غَفُوۡرًا رَّحِیۡمًا ﴿۶﴾ [Its] skeptics state: "This Qur'an is minor misrepresentation created by this person[7] and some others have helped him in this task."[8] By saying this they are liable of an extraordinary unfairness and lie.[9] They state: "These are tales of the past which he has had composed [from someone]. Accordingly, presently they are recounted to him morning and night with the goal that they can be recorded in this Book."[10] Let them know: "[Every expression of this Book takes the stand it has been uncovered by the [Lord] Who knows the privileged insights of the sky and the earth.[11] [For such insubordinate individuals as your selves, He could have sent down torment also, but] as a general rule He is exceptionally sympathetic, ever-kind. (4-6) وَ قَالُوۡا مَالِ ہٰذَا الرَّسُوۡلِ یَاۡکُلُ الطَّعَامَ وَ یَمۡشِیۡ فِی الۡاَسۡوَاقِ ؕ لَوۡ لَاۤ اُنۡزِلَ اِلَیۡہِ مَلَکٌ فَیَکُوۡنَ مَعَہٗ نَذِیۡرًا ۙ﴿۷﴾ اَوۡ یُلۡقٰۤی اِلَیۡہِ کَنۡزٌ اَوۡ تَکُوۡنُ لَہٗ جَنَّۃٌ یَّاۡکُلُ مِنۡہَا ؕ وَ قَالَ الظّٰلِمُوۡنَ اِنۡ تَتَّبِعُوۡنَ اِلَّا رَجُلًا مَّسۡحُوۡرًا ﴿۸﴾ اُنۡظُرۡ کَیۡفَ ضَرَبُوۡا لَکَ الۡاَمۡثَالَ فَضَلُّوۡا فَلَا یَسۡتَطِیۡعُوۡنَ سَبِیۡلًا ﴿۹﴾ They state: "What sort of a detachment right? He eats nourishment [like us] and wanders around in business sectors [to satisfy his needs]! For what reason was not a holy messenger sent to him that he may have went with him to caution [those who don't believe?][12] or some fortune was sent down to him or [if not more,] he had a plantation from where he could have eaten"[13] these skeptics state: "You are following an individual who is under a supernatural spell." See [O Prophet!] what sort of things they state about you. Thus, they are totally lost; presently they are not having the option to discover anyway.[14] (7-9) تَبٰرَکَ الَّذِیۡۤ اِنۡ شَآءَ جَعَلَ لَکَ خَیۡرًا مِّنۡ ذٰلِکَ جَنّٰتٍ تَجۡرِیۡ مِنۡ تَحۡتِہَا الۡاَنۡہٰرُ ۙ وَ یَجۡعَلۡ لَّکَ قُصُوۡرًا ﴿۱۰﴾ بَلۡ کَذَّبُوۡا بِالسَّاعَۃِ ۟ وَ اَعۡتَدۡنَا لِمَنۡ کَذَّبَ بِالسَّاعَۃِ سَعِیۡرًا ﴿ۚ۱۱﴾ اِذَا رَاَتۡہُمۡ مِّنۡ مَّکَانٍۭ بَعِیۡدٍ سَمِعُوۡا لَہَا تَغَیُّظًا وَّ زَفِیۡرًا ﴿۱۲﴾ وَ اِذَاۤ اُلۡقُوۡا مِنۡہَا مَکَانًا ضَیِّقًا مُّقَرَّنِیۡنَ دَعَوۡا ہُنَالِکَ ثُبُوۡرًا ﴿ؕ۱۳﴾ لَا تَدۡعُوا الۡیَوۡمَ ثُبُوۡرًا وَّاحِدًا وَّ ادۡعُوۡا ثُبُوۡرًا کَثِیۡرًا ﴿۱۴﴾ قُلۡ اَذٰلِکَ خَیۡرٌ اَمۡ جَنَّۃُ الۡخُلۡدِ الَّتِیۡ وُعِدَ الۡمُتَّقُوۡنَ ؕ کَانَتۡ لَہُمۡ جَزَآءً وَّ مَصِیۡرًا ﴿۱۵﴾ لَہُمۡ فِیۡہَا مَا یَشَآءُوۡنَ خٰلِدِیۡنَ ؕ کَانَ عَلٰی رَبِّکَ وَعۡدًا مَّسۡـُٔوۡلًا ﴿۱۶﴾ altruistic and very commended is the Being who can favor you on the off chance that He needs with much preferred things over this – [not one] however numerous plantations underneath which streams stream and make royal residences for you in them.[15] No, this isn't the case.[16] indeed, they have precluded the Day from securing Judgment and for the individuals who prevent the Day from claiming Judgment, We have arranged Hellfire. At the point when it will see them from a separation [it will get goaded when it sees them and] they will hear its anger and thunder and when they will be thrown into some tight spot in it while being tied up, they will call for death at that time[17] – Today, don't call for one passing however call for some deaths.[18] Ask them: "Is this better or the interminable Heaven which has been guaranteed for the individuals who dread God." It will be a prize for their deeds and their house. Whatever they wish there will be available for them. They will live in it until the end of time. This is a guarantee for which your Ruler is dependable which He will satisfy come what may.[19] (10-16) وَ یَوۡمَ یَحۡشُرُہُمۡ وَ مَا یَعۡبُدُوۡنَ مِنۡ دُوۡنِ اللّٰہِ فَیَقُوۡلُ ءَاَنۡتُمۡ اَضۡلَلۡتُمۡ عِبَادِیۡ ہٰۤؤُلَآءِ اَمۡ ہُمۡ ضَلُّوا السَّبِیۡلَ ﴿ؕ۱۷﴾ قَالُوۡا سُبۡحٰنَکَ مَا کَانَ یَنۡۢبَغِیۡ لَنَاۤ اَنۡ نَّتَّخِذَ مِنۡ دُوۡنِکَ مِنۡ اَوۡلِیَآءَ وَلٰکِنۡ مَّتَّعۡتَہُمۡ وَ اٰبَآءَہُمۡ حَتّٰی نَسُوا الذِّکۡرَ ۚ وَ کَانُوۡا قَوۡمًۢا بُوۡرًا ﴿۱۸﴾ فَقَدۡ کَذَّبُوۡکُمۡ بِمَا تَقُوۡلُوۡنَ ۙ فَمَا تَسۡتَطِیۡعُوۡنَ صَرۡفًا وَّ لَا نَصۡرًا ۚ وَ مَنۡ یَّظۡلِمۡ مِّنۡکُمۡ نُذِقۡہُ عَذَابًا کَبِیۡرًا ﴿۱۹﴾ They should pay respect to the day when He will accumulate them and those additionally which they revere other than God.[20] At that point, He will ask them: "Did you lead My workers off track or did they get sidetracked themselves?" They will answer: "Lifted up are you! What right did We need to make others gatekeepers other than You. In any case, it happened that you gave them and their progenitors a great deal of arrangements until they overlooked your recognition and wound up as individuals ruined"[21]–Here, they have respected you to be liars in what you would state. In this way, presently you can neither spare yourselves from discipline nor help yourselves. What's more, whoever among you who are liable of injustice,[22] We will make them taste a major torment. (17-19) وَ مَاۤ اَرۡسَلۡنَا قَبۡلَکَ مِنَ الۡمُرۡسَلِیۡنَ اِلَّاۤ اِنَّہُمۡ لَیَاۡکُلُوۡنَ الطَّعَامَ وَ یَمۡشُوۡنَ فِی الۡاَسۡوَاقِ ؕ وَ جَعَلۡنَا بَعۡضَکُمۡ لِبَعۡضٍ فِتۡنَۃً ؕ اَتَصۡبِرُوۡنَ ۚ وَ کَانَ رَبُّکَ بَصِیۡرًا ﴿۲۰﴾ Whichever delivery people We sent before all of you ate nourishment and wandered about in markets.[23] [Believers!] We have made you a preliminary for one another;[24] thus, make some noise, would you show persistence on all these things?[25] [Rest guaranteed! O Prophet] your Ruler is watching all [that they are doing.][26] (20) وَ قَالَ الَّذِیۡنَ لَا یَرۡجُوۡنَ لِقَآءَنَا لَوۡ لَاۤ اُنۡزِلَ عَلَیۡنَا الۡمَلٰٓئِکَۃُ اَوۡ نَرٰی رَبَّنَا ؕ لَقَدِ اسۡتَکۡبَرُوۡا فِیۡۤ اَنۡفُسِہِمۡ وَ عَتَوۡ عُتُوًّا کَبِیۡرًا ﴿۲۱﴾ یَوۡمَ یَرَوۡنَ الۡمَلٰٓئِکَۃَ لَا بُشۡرٰی یَوۡمَئِذٍ لِّلۡمُجۡرِمِیۡنَ وَ یَقُوۡلُوۡنَ حِجۡرًا مَّحۡجُوۡرًا ﴿۲۲﴾ وَ قَدِمۡنَاۤ اِلٰی مَا عَمِلُوۡا مِنۡ عَمَلٍ فَجَعَلۡنٰہُ ہَبَآءً مَّنۡثُوۡرًا ﴿۲۳﴾ اَصۡحٰبُ الۡجَنَّۃِ یَوۡمَئِذٍ خَیۡرٌ مُّسۡتَقَرًّا وَّ اَحۡسَنُ مَقِیۡلًا ﴿۲۴﴾ And those [among them] who don't fear preceding Us,[27] state: "For what reason were heavenly attendants not sent to us [in your place]? Or then again for what reason did this not occur that We could have straightforwardly watched God?"[28] They are astoundingly pretentious in their spirits and have extended a lot in their rebelliousness.[29] The day they will see the favored emissaries, on that day there will be simply a terrible memory news for these villains. [After seeing them,] they will holler: cover,refuge.[30] And We will move towards the deeds they would have done and [take them to] render them into dust flying about. On that Day, the tenants of Heaven will be in the best habitation and an exceptionally pleasant resting place.[31] (21-24) وَ یَوۡمَ تَشَقَّقُ السَّمَآءُ بِالۡغَمَامِ وَ نُزِّلَ الۡمَلٰٓئِکَۃُ تَنۡزِیۡلًا ﴿۲۵﴾ اَلۡمُلۡکُ یَوۡمَئِذِۣ الۡحَقُّ لِلرَّحۡمٰنِ ؕ وَ کَانَ یَوۡمًا عَلَی الۡکٰفِرِیۡنَ عَسِیۡرًا ﴿۲۶﴾ وَ یَوۡمَ یَعَضُّ الظَّالِمُ عَلٰی یَدَیۡہِ یَقُوۡلُ یٰلَیۡتَنِی اتَّخَذۡتُ مَعَ الرَّسُوۡلِ سَبِیۡلًا ﴿۲۷﴾ یٰوَیۡلَتٰی لَیۡتَنِیۡ لَمۡ اَتَّخِذۡ فُلَانًا خَلِیۡلًا ﴿۲۸﴾ لَقَدۡ اَضَلَّنِیۡ عَنِ الذِّکۡرِ بَعۡدَ اِذۡ جَآءَنِیۡ ؕ وَ کَانَ الشَّیۡطٰنُ لِلۡاِنۡسَانِ خَذُوۡلًا ﴿۲۹﴾ وَ قَالَ الرَّسُوۡلُ یٰرَبِّ اِنَّ قَوۡمِی اتَّخَذُوۡا ہٰذَا الۡقُرۡاٰنَ مَہۡجُوۡرًا ﴿۳۰﴾ وَ کَذٰلِکَ جَعَلۡنَا لِکُلِّ نَبِیٍّ عَدُوًّا مِّنَ الۡمُجۡرِمِیۡنَ ؕ وَ کَفٰی بِرَبِّکَ ہَادِیًا وَّ نَصِیۡرًا ﴿۳۱﴾ The Day when the sky will be part separated from over a cloud. [It will appear] and a great many gatherings of blessed messengers will be sent [from inside it.] On that Day, genuine sway will just have a place with the most tolerant God.[32] That Day will be extremely brutal for the skeptics. The Day when the oppressor[33] will longingly chomp his hand and state: "Would that I had received the way [of truth] with the errand person. Too bad! My disaster! Would that I had not made someone or other my companion! It was he who had driven me off track and redirected me from God's remembrance[34] after it had come to me." It will be stated: "Satan is extremely unfaithful to individuals!" and the dispatcher will say: "Ruler! The individuals of my country had completely disregarded this Qur'an,"[35] – [the way these individuals have become your firm foes O Prophet] similarly We have made adversaries from the miscreants for each prophet.[36] [Rest assured] your Ruler is adequate for help and direction. (25-31) وَ قَالَ الَّذِیۡنَ کَفَرُوۡا لَوۡ لَا نُزِّلَ عَلَیۡہِ الۡقُرۡاٰنُ جُمۡلَۃً وَّاحِدَۃً ۚۛ کَذٰلِکَ ۚۛ لِنُثَبِّتَ بِہٖ فُؤَادَکَ وَ رَتَّلۡنٰہُ تَرۡتِیۡلًا ﴿۳۲﴾ وَ لَا یَاۡتُوۡنَکَ بِمَثَلٍ اِلَّا جِئۡنٰکَ بِالۡحَقِّ وَ اَحۡسَنَ تَفۡسِیۡرًا ﴿ؕ۳۳﴾ اَلَّذِیۡنَ یُحۡشَرُوۡنَ عَلٰی وُجُوۡہِہِمۡ اِلٰی جَہَنَّمَ ۙ اُولٰٓئِکَ شَرٌّ مَّکَانًا وَّ اَضَلُّ سَبِیۡلًا ﴿۳۴﴾ These doubters state: "For what reason was this Qur'an not uncovered to him in a solitary installment?"[37] Thusly have We done this with the objective that

We can reinforce your heart through this[38] and it is hence that We have progressively uncovered it. Whatever protest these individuals will bring to you, We will reveal its right answer and best understanding to you. [For them, there is just Hellfire now and] the individuals who will be delayed their countenances towards Hell[39] are the ones who have an exceptionally abhorrent homestead and they are the ones who have lost their direction the most.[40] (32-34) وَ لَقَدۡ اٰتَیۡنَا مُوۡسَی الۡکِتٰبَ � وَ اِذَا رَاَوۡکَ اِنۡ یَّتَّخِذُوۡنَکَ اِلَّا ہُزُوًا ؕ اَہٰذَا الَّذِیۡ بَعَثَ اللّٰہُ رَسُوۡلًا ﴿۴۱﴾ اِنۡ کَادَ لَیُضِلُّنَا عَنۡ اٰلِہَتِنَا لَوۡ لَاۤ اَنۡ صَبَرۡنَا عَلَیۡہَا ؕ وَ سَوۡفَ یَعۡلَمُوۡنَ حِیۡنَ یَرَوۡنَ الۡعَذَابَ مَنۡ اَضَلُّ سَبِیۡلًا ﴿۴۲﴾ اَرَءَیۡتَ مَنِ اتَّخَذَ اِلٰـہَہٗ ہَوٰىہُ ؕ اَفَاَنۡتَ تَکُوۡنُ عَلَیۡہِ وَکِیۡلًا ﴿ۙ۴۳﴾ اَمۡ تَحۡسَبُ اَنَّ اَکۡثَرَہُمۡ یَسۡمَعُوۡنَ اَوۡ یَعۡقِلُوۡنَ ؕ اِنۡ ہُمۡ اِلَّا کَالۡاَنۡعَامِ بَلۡ ہُمۡ اَضَلُّ سَبِیۡلًا ﴿۴۴﴾ Along these lines, [it is because of this that] at whatever point they see you, they just ridicule you [saying]: "All in all, it is this [person] who God has sent as [His] flag-bearer? He would have dismissed us from our divinities in the event that We had not unequivocally clung to their [worship]." [They demand this even though] the time isn't far when they see the torment they will come to realize who has wandered extremely distant from the way. Have you seen the individual [O Prophet!] who has made his craving his god? At that point would you be able to take his responsibility?[46] Do you imagine that the vast majority of them hear or get it? They resemble insignificant creatures; indeed, considerably more misguided.[47] (41-44) اَلَمۡ تَرَ اِلٰی رَبِّکَ کَیۡفَ مَدَّ الظِّلَّ ۚ وَ لَوۡ شَآءَ لَجَعَلَہٗ سَاکِنًا ۚ ثُمَّ جَعَلۡنَا الشَّمۡسَ عَلَیۡہِ دَلِیۡلًا ﴿ۙ۴۵﴾ ثُمَّ قَبَضۡنٰہُ اِلَیۡنَا قَبۡضًا یَّسِیۡرًا ﴿۴۶﴾ [People! Which Being have you deserted to wind up tirelessly adoring these idols?] Have you not seen your Master how He spreads the shadow of the night? Had He needed He would have made it stay [in this manner].[48] Then [do you not see that] We have made the sun a guide[49] over it? At that point [from the sun] We step by step attract it to Our self. (45-46) وَ ہُوَ الَّذِیۡ جَعَلَ لَکُمُ الَّیۡلَ لِبَاسًا وَّ النَّوۡمَ سُبَاتًا وَّ جَعَلَ النَّہَارَ نُشُوۡرًا ﴿۴۷﴾ It is He Who has made the night a covering for you and made in it rest a methods for comfort[50] and made the day an opportunity to be raised again.[51] (47) وَ ہُوَ الَّذِیۡۤ اَرۡسَلَ الرِّیٰحَ بُشۡرًۢا بَیۡنَ یَدَیۡ رَحۡمَتِہٖ ۚ وَ اَنۡزَلۡنَا مِنَ السَّمَآءِ مَآءً طَہُوۡرًا ﴿ۙ۴۸﴾ لِّنُحۡیَِۧ بِہٖ بَلۡدَۃً مَّیۡتًا وَّ نُسۡقِیَہٗ مِمَّا خَلَقۡنَاۤ اَنۡعَامًا وَّ اَنَاسِیَّ کَثِیۡرًا ﴿۴۹﴾ And it is He Who before His [rains of] benevolence sends twists as happy news. [People, do you not see that] We send down unadulterated water from the sky to breath life into the dead place where there is the city and give water to numerous creatures among Our animals and to human beings.[52] (48-49) وَ لَقَدۡ صَرَّفۡنٰہُ بَیۡنَہُمۡ لِیَذَّکَّرُوۡا ۫ۖ فَاَبٰۤی اَکۡثَرُ النَّاسِ اِلَّا کُفُوۡرًا ﴿۵۰﴾وَ لَوۡ شِئۡنَا لَبَعَثۡنَا فِیۡ کُلِّ قَرۡیَۃٍ نَّذِیۡرًا ﴿۫ۖ۵۱﴾ فَلَا تُطِعِ الۡکٰفِرِیۡنَ وَ جَاہِدۡہُمۡ بِہٖ جِہَادًا کَبِیۡرًا ﴿۵۲﴾ We have uncovered this Qur'an among them in different ways[53] [O Prophet] so they may get updates yet the vast majority don't live without being careless. On the off chance that We needed, We could have sent a warner in each [of their] settlements [but We realize that and still, at the end of the day they would not have believed.[54]] Along these lines, pay no notice to these disbelievers[55] and through this Qur'an continue pursuing an extraordinary jihad with them.[56] (50-52) وَ ہُوَ الَّذِیۡ مَرَجَ الۡبَحۡرَیۡنِ ہٰذَا عَذۡبٌ فُرَاتٌ وَّ ہٰذَا مِلۡحٌ اُجَاجٌ ۚ وَ جَعَلَ بَیۡنَہُمَا بَرۡزَخًا وَّ حِجۡرًا مَّحۡجُوۡرًا ﴿۵۳﴾ And [tell them:] It is He Who has left two oceans combined. The water of one is sweet, extinguishing thirst and the other is basic, extremely unpleasant. Also, He has set up a hindrance between the two and an extremely solid obstruction.[57] (53) وَ ہُوَ الَّذِیۡ خَلَقَ مِنَ الۡمَآءِ بَشَرًا فَجَعَلَہٗ نَسَبًا وَّ صِہۡرًا ؕ وَ کَانَ رَبُّکَ قَدِیۡرًا ﴿۵۴﴾ And it is He Who has made an individual from water; at that point made for him related of blood and of marriage. In all actuality, your Ruler is very powerful.[58] (54) وَ یَعۡبُدُوۡنَ مِنۡ دُوۡنِ اللّٰہِ مَا لَا یَنۡفَعُہُمۡ وَ لَا یَضُرُّہُمۡ ؕ وَ کَانَ الۡکَافِرُ عَلٰی رَبِّہٖ ظَہِیۡرًا ﴿۵۵﴾ وَ مَاۤ اَرۡسَلۡنٰکَ اِلَّا مُبَشِّرًا وَّ نَذِیۡرًا ﴿۵۶﴾ قُلۡ مَاۤ اَسۡـَٔلُکُمۡ عَلَیۡہِ مِنۡ اَجۡرٍ اِلَّا مَنۡ شَآءَ اَنۡ یَّتَّخِذَ اِلٰی رَبِّہٖ سَبِیۡلًا ﴿۵۷﴾ وَ تَوَکَّلۡ عَلَی الۡحَیِّ الَّذِیۡ لَا یَمُوۡتُ وَ سَبِّحۡ بِحَمۡدِہٖ ؕ وَ کَفٰی بِہٖ بِذُنُوۡبِ عِبَادِہٖ خَبِیۡرَا ﴿ۚۛۙ۵۸﴾ ۣالَّذِیۡ خَلَقَ السَّمٰوٰتِ وَ الۡاَرۡضَ وَ مَا بَیۡنَہُمَا فِیۡ سِتَّۃِ اَیَّامٍ ثُمَّ اسۡتَوٰی عَلَی الۡعَرۡشِ ۚۛ اَلرَّحۡمٰنُ فَسۡـَٔلۡ بِہٖ خَبِیۡرًا ﴿۵۹﴾ وَ اِذَا قِیۡلَ لَہُمُ اسۡجُدُوۡا لِلرَّحۡمٰنِ قَالُوۡا وَ مَا الرَّحۡمٰنُ ٭ اَنَسۡجُدُ لِمَا تَاۡمُرُنَا وَ زَادَہُمۡ نُفُوۡرًا ﴿ٛ۶۰﴾ Yet such are they that leaving aside God, they are loving things which can neither advantage nor hurt them and [not just this] these doubters have [gone past this to] become adversaries of their Lord.[59] We have made you [O Prophet!] just as a conveyor of happy news and deliverer of admonitions. Let them know: "I am not asking any compensation from you consequently aside from this that whoever wishes ought to embrace the route prompting his Master. Trust that living who will never die[60] and commend Him while being thankful to Him. [He will manage them Himself.] He is adequate to stay mindful of the wrongdoings of His hirelings." [He] Who made the sky and the earth and the things between them in six days;[61] then He climbed the throne.[62] He is the most-merciful.[63] In this way, ask [of His majesty] the person who knows Him.[64] When they are approached to prostrate before the most-forgiving, they state: "What is the most-merciful[65] Should we prostrate before him who you direct us to?" And this thing manufactures their abhor. (55-60) تَبٰرَکَ الَّذِیۡ جَعَلَ فِی السَّمَآءِ بُرُوۡجًا وَّ جَعَلَ فِیۡہَا سِرٰجًا وَّ قَمَرًا مُّنِیۡرًا ﴿۶۱﴾ وَ ہُوَ الَّذِیۡ جَعَلَ الَّیۡلَ وَ النَّہَارَ خِلۡفَۃً لِّمَنۡ اَرَادَ اَنۡ یَّذَّکَّرَ اَوۡ اَرَادَ شُکُوۡرً)۶۲﴾ [People! From whom would you say you are going astray? In reality,] lifted up and kind is the being who made solid posts in the sky[66] and made a sparkling light and a sparkling moon in it and it is He Who caused the night and day to tail each other for the individuals who need to be reminded or be grateful.[67] (61-62 وَ عِبَادُ الرَّحۡمٰنِ الَّذِیۡنَ یَمۡشُوۡنَ عَلَی الۡاَرۡضِ ہَوۡنًا وَّ اِذَا خَاطَبَہُمُ الۡجٰہِلُوۡنَ قَالُوۡا سَلٰمًا ﴿۶۳﴾ وَالَّذِیۡنَ یَبِیۡتُوۡنَ لِرَبِّہِمۡ سُجَّدًا وَّ قِیَامًا ﴿۶۴﴾ وَ الَّذِیۡنَ یَقُوۡلُوۡنَ رَبَّنَا اصۡرِفۡ عَنَّا عَذَابَ جَہَنَّمَ ٭ۖ اِنَّ عَذَابَہَا کَانَ غَرَامًا ﴿٭ۖ۶۵﴾ اِنَّہَا سَآءَتۡ مُسۡتَقَرًّا وَّ مُقَامًا ﴿۶۶﴾ [It is He[68] Who is the most-merciful] and the hirelings of the most-benevolent are the ones who walk unassumingly on earth[69] and when an individual defeat with feelings attempts to contend with them, they move to one side by saying salam to him.[70] Who go through their evenings while prostrating and remaining before their Lord.[71] Who implore: "Master avoid from us the torment of Hellfire. As a general rule, its torment holds quick." To be sure, it is an exceptionally abhorrent residence for staying and living.[72] (63-66) وَ الَّذِیۡنَ اِذَاۤ اَنۡفَقُوۡا لَمۡ یُسۡرِفُوۡا وَ لَمۡ یَقۡتُرُوۡا وَ کَانَ بَیۡنَ ذٰلِکَ قَوَامًا ﴿۶۷﴾ And [are those] who when spend are neither lavish nor miserly; their spending is in the middle of it on moderation.[73] (67) وَ الَّذِیۡنَ لَا یَدۡعُوۡنَ مَعَ اللّٰہِ اِلٰـہًا اٰخَرَ وَ لَا یَقۡتُلُوۡنَ النَّفۡسَ الَّتِیۡ حَرَّمَ اللّٰہُ اِلَّا بِالۡحَقِّ وَلَا یَزۡنُوۡنَ ۚ وَ مَنۡ یَّفۡعَلۡ ذٰلِکَ یَلۡقَ اَثَامًا ﴿ۙ۶۸﴾ یُّضٰعَفۡ لَہُ الۡعَذَابُ یَوۡمَ الۡقِیٰمَۃِ وَ یَخۡلُدۡ فِیۡہٖ مُہَانًا ﴿٭ۖ۶۹﴾ اِلَّا مَنۡ تَابَ وَ اٰمَنَ وَ عَمِلَ عَمَلًا صَالِحًا فَاُولٰٓئِکَ یُبَدِّلُ اللّٰہُ سَیِّاٰتِہِمۡ حَسَنٰتٍ ؕ وَ کَانَ اللّٰہُ غَفُوۡرًا رَّحِیۡمًا ﴿۷۰﴾ وَ مَنۡ تَابَ وَ عَمِلَ صَالِحًا فَاِنَّہٗ یَتُوۡبُ اِلَی اللّٰہِ مَتَابًا ﴿۷۱﴾ And [are those] who don't call some other divinity other than God, don't slaughter any spirit held holy by God and don't submit fornication[74] – whosever does these transgressions, will bear its outcomes. Upon the arrival of Judgment, his torment will proceed to increment and he will everlastingly live in it disfavored. But he who atoned, maintained confidence and carried out beneficial things, at that point it is such individuals whose awful deeds God will change into great ones.[75] in actuality, God is excusing; ever-forgiving. Also, he who atones and carries out beneficial things should have confidence since he comes back to God with full success.[76] (68-71) وَ الَّذِیۡنَ لَا یَشۡہَدُوۡنَ الزُّوۡرَ ۙ وَ اِذَا مَرُّوۡا بِاللَّغۡوِ مَرُّوۡا کِرَامًا ﴿۷۲﴾ وَ الَّذِیۡنَ اِذَا ذُکِّرُوۡا بِاٰیٰتِ رَبِّہِمۡ لَمۡ یَخِرُّوۡا عَلَیۡہَا صُمًّا وَّ عُمۡیَانًا ﴿۷۳﴾ وَ الَّذِیۡنَ یَقُوۡلُوۡنَ رَبَّنَا ہَبۡ لَنَا مِنۡ اَزۡوَاجِنَا وَذُرِّیّٰتِنَا قُرَّۃَ اَعۡیُنٍ وَّ اجۡعَلۡنَا لِلۡمُتَّقِیۡنَ اِمَامًا ﴿۷۴﴾ And the hirelings of the tolerant are the individuals who never take an interest in any underhanded and when they need to pass by a pointless thing,[77] they go with pride. What's more, are with the end goal that when they are reminded through their Master's disclosures, they don't pass by it dazzle and deaf.[78] And who state: "Our Ruler! Award us the calming of eyes from our spouses and our children[79] and [among these relatives of ours] make us the pioneer of the pious."[80] (72-74) اُولٰٓئِکَ یُجۡزَوۡنَ الۡغُرۡفَۃَ بِمَا صَبَرُوۡا وَ یُلَقَّوۡنَ فِیۡہَا تَحِیَّۃً وَّ سَلٰمًا ﴿ۙ۷۵﴾ خٰلِدِیۡنَ فِیۡہَا ؕ حَسُنَتۡ مُسۡتَقَرًّا وَّ مُقَامًا ﴿۷۶﴾ It is these individuals who will get grandiose habitations in Heaven due to their perseverance[81] and they will be invited there with welcome and welcome. They will live in them until the end of time. What a pleasant spot to live and stay.[82] (75-76) قُلۡ مَا یَعۡبَؤُا بِکُمۡ رَبِّیۡ لَوۡ لَا دُعَآؤُکُمۡ ۚ فَقَدۡ کَذَّبۡتُمۡ فَسَوۡفَ یَکُوۡنُ لِزَامًا ﴿۷۷﴾ Let them know [O Prophet!]: "Was it not for welcoming you [to this status,] what concern does my Master have for you?[83] Thusly, you have denied, by then [what you have been subverted of] will without a doubt occur with the ultimate objective that you won't have the alternative to escape it.[84] (77) \_\_\_\_\_\_\_\_\_\_\_\_\_ [1]. Ie., this is a Book which recognizes great and insidiousness, is a gauge and an indisputable contention. At another case, this component of the Book is called Mizan, which implies a scale wherein each individual can gauge and see what is acceptable and what is abhorrent. In this way it needn't bother with any outer proof to demonstrate its cases and the veracity of its moderator; it in itself is proof. It is a result of this very status of the Qur'an that I have written in the part "Major Standards" of my book "Islam: A Thorough Presentation" that two premises about this Book must be recognized as a guideline: Right off the bat, no celestial disclosure unessential to the Qur'an and not in any case the Prophet (sws), to whom this Qur'an was uncovered, can indicate a general order of the Qur'an or adjust any of its mandates. Everything will be acknowledged or dismissed as religion based on the Qur'an. Everything acknowledged in religion will be thoroughly investigated in the light of this Heavenly Direction. All bases of conviction and confidence will be straightforwardly gotten from it. Each disclosure, motivation, research and sentiment will be docile to the Qur'an, and it will be recognized that even crafted by incredible legal scholars like Abu Hanifah and al-Shafi'i, researchers of Hadith like al-Bukhari and Muslim, scholars like al-Ash'ari and al-Maturidi, sufis like Junayd and Shibli must be said something the sizes of this mizan, and nothing can be acknowledged from them which isn't in consonance with it. Besides, the content of the Qur'an is univocal. The importance passed on by each expression of it is authoritative. Whatever it means to state, it says with full sureness and there is no vagueness about it. In no issue is it unfit to pass on what it needs to. The implications of its words superbly coordinate the words, and the implications don't in any capacity repudiate what the words state. The best way to move toward the Qur'an so as to comprehend it is through its words. With full conviction these words pass on a big motivator for they and there is no doubt of any uncertainty or equivocalness in such manner. (Javed Ahmad Ghamidi, Mizan (Islam: An Exhaustive Presentation), Tr. Dr Shehzad Saleem (Lahore: Shirkat Print machine, 2018), 30. [2]. Ie., it isn't only for Makkah and the individuals who live in its whereabouts yet for the entire world. It is clarified in section 19 of Surah al-An'am that the message of the Qur'an is for all occasions to come. It is expressed: وَ اُوۡحِیَ ا ِلَیّ ہٰذَا الۡقُرۡاٰنُ لِاُنۡذِرَکُمۡ بِہٖ وَ مَنۡۢ بَلَغَ (and this Qur'an has been uncovered to me that I may caution you through it and each one of those likewise whom it might reach). This status of the Qur'an fundamentally involves that for the later individuals additionally, it be univocal and give certitude the manner in which it was and accomplished for its first addressees. By the finesse of God, this is truth be told so and this Book is with us with this certitude and conclusiveness. The words عَلَيَ عَبْدِهِ are utilized for Muhammad (sws) in the stanza. This is a style where consideration is warmly centered around him. Imam Amin Ahsan Islahi composes: ... There is an extraordinary event for coordinating consideration towards the Prophet (sws) in a warm way. In the succeeding stanzas, complaints of the skeptics are refered to which they would bring up in an embarrassing manner against the Prophet (sws). These protests were commonly raised by the rich individuals from Makkah and Ta'if. Being prideful due to their riches, they would deride at the small common assets of the Prophet (sws) and present this as an essential contention to disprove his prophethood. While remembering this mindset of these self-important individuals, it is expressed that after the kindness of the Furqan which the All-powerful has uncovered to His unique hireling, nothing more is required by him. So as to finish the crucial admonition individuals, he has the ideal arrangement with him. (Amin Ahsan Islahi, Tadabbur-I Qur'an, vol. 5, 443) [3]. The suggestion is that nobody should feel that this Book is a solicitation from a requester. It is the regal announcement of the lord of the universe that must be complied. On the off chance that it is denied nobody will have the option to spare individuals from God's grip. [4]. The individuals who have attributed children and little girls to God essentially guarantee that they will spare them from God's grip. This a nullification of this bogus case. [5]. Expressed here is the contention for the unity of God: when He has made everything and it is He Who has endorsed limits and cutoff points for the structure, body, power, potential, characteristics and traits, rise and improvement and presence and defeat, at that point in what capacity can another person share His heavenliness? Is it workable for anybody to even somewhat increment or abatement the measure where God has made a thing? [6]. The suggestion is, what more prominent an absurdity can there be than to discredit the realities introduced by the Qur'an based on such powerless divinities? [7]. Ie., it isn't divine disclosure however words that he has manufactured himself and afterward attributed to God. [8]. They didn't state this by explicitly naming somebody since when the fault is bogus a vague style is suitable. In the expressions of Imam Amin Ahsan Islahi, if such a determination had been made, they would have been uncovered. To demonstrate the Qur'an to be a creation (God restrict) they needed to give the explanation that it likewise contained records of past prophets. In any case, the inquiry could emerge in the brains of everybody that if the Qur'an was not supernaturally uncovered, how could an individual from among themselves know every one of these records which such veracity and detail? In light of this, they demonstrated a few People of the Book who had declared confidence to state that they had shown him these stories. Such is this push to approve one's explanation that it very well may be perceived how daze these individuals had become in their ill will to reality and how unmitigatedly they had taken to lying and bad form. [9]. Such is the incredible insight enveloped by the Qur'an and such is its status as a scholarly perfect work of art and such is the way and reason for which the records of prophets have been described in it that each upstanding individual can perceive how unjustifiable, vile and inconvincing is the claim that has been referenced about it. In this way the appropriate response that the Qur'an gave accordingly was adequate. Very little should be said to disprove individuals who express such clearly ridiculous things with such obstinacy [10]. This is a further clarification of the past charge. The words utilized in the refrain for this are: تُمْلَی عَلَيْهِ. They infer that whatever was being described has been both retained and recorded by individuals. [11]. The suggestion is that it isn't workable for a Middle Easterner or a non-Middle Easterner to know about the information and shrewdness nor the realities identified with the past, present and future that are being referenced in this Book. Their source and origin of motivation must be the being Who knows about all the puzzles and insider facts of the sky and the earth. This is apparent from each and every line of this Book. After this, the individuals who are causing this claim to can perceive how ridiculous and awful it is. [12]. Ie., he would have strolled close by him and announced to individuals that the individual was God's flag-bearer and that they should fear what he was compromising them with else he (the heavenly attendant) would quickly send down discipline to them. [13]. the suggestion is that he could have gotten his job from it and would thus have no compelling reason to wander about in the business sectors. [14]. I.e., so obvious is reality that are not having the option to figure out how to discredit it. In this way while getting visually impaired with preference and malevolence they are articulating such ludicrous and wretched things of which the ridiculousness they themselves know. [15]. I.e., what God needs to give him in the Great beyond could be given to him here in this world. This isn't hard for Him by any means. [16]. I.e., what they are articulating from their tongues isn't what they have in their souls. [17]. This is on the grounds that the main alternative to get away from the sort of discipline they will experience there would be passing here and there. [18]. They could express these words and they could likewise be a depiction of the circumstance which they will confront. [19]. While keeping in thought the proposal these individuals gave before, the Qur'an here has portrayed in detail Heaven and Hellfire. The suggestion is that on the off chance that they had the option to see the torment that is prepared for them there and the intricate course of action that has been made for the professors in giving them an everlasting realm, they would not have said what they had expressed in light of the call of God's dispatcher. Imam Amin Ahsan Islahi composes: Four things are expressed here about Heaven: First, it will be given to the devotees as a prize for their deeds. God will guarantee them that they are deserving of it due to their own deeds and endeavors and that they are completely qualified for it. Second, it will be their unceasing house; they will never have the dread of being denied of it. Third, they will get in everything what they want and it will stay with them until the end of time. Fourth, God has made a specific guarantee to the devotees to concede them Heaven and it is fundamental for Him to keep this guarantee voluntarily and made Himself responsible for this guarantee before His workers. (Amin Ahsan Islahi, Tadabbur-I Qur'an, vol. 5, 455) [20]. These gods are referenced before in section 3. [21]. At the point when a few ages go with riches and authority, a great many people are deceived to accept these are presently their inheritance and in any case, the Great beyond won't come and on the off chance that it does, at that point similarly as they were given substantially more than others, in the Great beyond too they will essentially be conceded those. This is an announcement of their attitude and it is evident this would be the appropriate response of the prophets and the honorable and the holy messengers which these individuals used to adore and not of that of the divinities and the symbols. [22]. Ie., mistrust and polytheism which was referenced before. The real words utilized for this discipline are: عَذَابًا كَبِيْرًا. The explanation is that the Qur'an calls it: ظُلْمٌ عَظِيْمٌ. [23]. Prior, the complaint of the skeptics of the Quraysh is refered to: what sort of a courier is this who eats nourishment and wanders about in business sectors. Here the Qur'an has addressed this: which of the envoys which they had faith in before didn't eat nourishment or meander around in business sectors? Noah (sws), Abraham (sws), Ishmael (sws), Moses (sws) and Jesus (sws) whose propehthood they insist ate nourishment and strolled about in the business sectors. At that point for what reason would they say they are mentioning this impossible to miss criticism against Muhammad (sws)? [24]. Ie., their demeanor of disrespect and joke has been made a preliminary for the Prophet (sws) and his friends and the destitution of the Prophet (sws) and his buddies has been made a preliminary for these individuals. These individuals dismiss them by saying that had this been a celestial religion, at that point the princely among the Makkah and Ta'if would have been chosen for this reason and not these poverty stricken Muslims. [25]. The suggestion is that every one of them flopped in their preliminary of appreciation. Presently what disposition will the Muslims embrace against self-importance and joke? Imam Amin Ahsan Islahi composes: ... Muslims are asked here: if their adversaries have flopped in their preliminary, they ought to commit them to their destiny. The preliminary of persistence which anticipates Muslims ought to be constantly looked by them with will and assurance. (Amin Ahsan Islahi, Tadabbur-I Qur'an, vol. 5, 458) [26]. Ie., when God is watching them, the Prophet (sws) should have confidence that regardless of all their resistance, He will cause him to succeed. [27]. This is expressed in light of the fact that what is refered to ahead must be articulated by pompous and haughty individuals who have no dread of the Great beyond. Along these lines as opposed to alluding to them as "doubters" they are referenced by words that uncovers their craze and numbness. [28]. The interest to see God transparently is additionally exceptionally haughty. They implied that as opposed to sending somebody as an emissary, God ought to have come straightforwardly before them to talk with them so the scene that has now been made could never have happened. [29]. The Qur'an has assaulted here the pride that was hidden in their requests. [30]. The real words utilized are: حِجْرًا مَحْجُوْرًا. In Arabic, the word حِجْرًا additionally signifies "to request asylum," like معاذ اللّه. In such a case, it is in the accusative in light of a smothered action word and the word مَحْجُوْرًا accompanies it in accurately a similar route as ذائل accompanies ذيل and مائت with موت. [31]. The real word is: مَقِيْل. It implies a position of evening rest. Be that as it may, when all is said in done use it additionally implies simply "a spot" while being deprived of a piece of its importance. Same is the situation of the standout structure أفعل. In the two occasions in the stanza, it happens without the importance of comparsion in it. [32]. Ie., the truth will turn out to be completely apparent and it will turn out to be plain to every one of the individuals who have vanity about their power in this world that the genuine sovereign of this world is God. [33]. Here the word ظالم is in the meaing of ظالم لنفسه. ie., he who is unreasonable to his own spirit. [34]. The real words are: أَضَلَّنِيْ عَنِ الذِّكرِ. The relational word عَنْ here shows that the action word أَضَلَّ incorporates the importance of صرف, ie., "by driving me adrift he made me get some distance from God's recognition." [35]. "Messenger" in the stanza alludes to Muhammad (sws). The suggestion is that when Upon the arrival of Judgment the rejecters of the Qur'an will be crying on their wretchedness, around then he additionally should introduce his objection after which none of these pitiful individuals will have anything to state. [36]. Ie., they were given the rest to become dynamic rivals of the emissary. Since this break is offered by the built up law and practice of God with respect to preliminaries, it has been attributed to God. [37]. This complaint was raised to hint that surfacing with different scenes of the Qur'an of different substance after consideration is really an away from of the way that the Prophet (sws) is manufacturing the Qur'an himself. This is on the grounds that God doesn't have to consider and uncover it in little parts. [38]. Ie., God may support the Prophet (sws) in the battle of good and abhorrence wherein this Book has put him so he is have confidence that his Master is completely with him, is managing him at each example and taking care of every one of his needs. None of these things could have been there for him if this Book had been given over to him in one go and he was disregarded to stand up to all the resistance. In such a circumstance, he would have felt absolutely unattended and unsupported. [39]. The relational word عَلَی after يُحْشَرُوْنَ shows that another action word is included ie وجوههم على يسحبون و يحشرون. [40]. This is on the grounds that the way they set off on drove them to the goal of Hellfire. [41]. This was done on the grounds that Moses (sws) was being sent to an oppressive ruler of his occasions and he believed that his sibling Aaron (sws) was a substantially more impressive and smooth speaker than him and subsequently if both were as one, he would have the option to complete his commitment in a superior manner. [42]. Albeit just a single courier was sent to them yet they would have carried on in a similar way with different errand people. Thus, ignoring one delegate has been viewed as defying all. [43]. Tragically till now it has not been resolved who these individuals were. Exegetes of the Qur'an have referenced different stories; in any case, none of them is persuading. Among old style Arabic writers Zuhayr (d. 607 Promotion) has referenced a valley of Rass in one of his couplets. It is clear from this that it is maybe a reference to an antiquated Middle Easterner country to whom a dispatcher was sent and they denied him. [44]. the action word أهْلَكْنَا (We devastated) is stifled in the section in view of corresponding signs. This is its interpretation. [45]. This is a reference to the settlement of the individuals of Part (sws). The Quraysh would pass by it each now and them in their exchange ventures. [46]. The Prophet (sws) is guaranteed here that he ought not be extremely restless for their direction; none can carry them to the correct way. In the expressions of Imam Amin Ahsan Islahi, the flame of light inside an individual is his acumen and not his wants. Things being what they are, who has the ability to demonstrate the best approach to individuals who put have off this flame and become captives to their wants? [47]. this is on the grounds that creatures never stray from their senses. Be that as it may, when an individual turns into a captive to his wants, he crosses the restrictions of his senses just as those of nature. [48]. This is expressed to communicate God's kindness: had He positioned the shadow one can envision how troublesome it would have been to live on earth. [49]. This is on the grounds that it is the sun which turns into the way to take out the world from complete dimness similarly as an individual who manages a procession through all phases of an excursion. [50]. The real word is: سُبَاتًا. It signifies "to cut." Rest has been called سبات in light of the fact that it ceases activity and thusly gives a chance to individuals to procure harmony and solace. The suggestion is that it is God Who has made rest a way to get rid of tiredness. He has organized individuals to cover themselves with the alleviating cover of the night so they can invigorate themselves for the schedules and exercises of life. [51]. It is shown here in an unpretentious style that every morning resembles a Day of Judgment wherein individuals get up in the similarly they will out of nowhere wake up from the rest of death on the morning of the Day of Judgment. It is the expert articulation of the Qur'an that it has enveloped this entire importance just by utilizing the word نُشُوْر. [52]. Imam Amin Ahsan Islahi has clarified the realities which these refrains are guiding our focus toward. He composes: The suggestion is that individuals should think: Has this world – in each niche and corner of which are such huge numbers of signs of knowledge and force – appear without a maker? Is this the aftereffect of a visually impaired first reason? Has this correspondence and association between the sky, the earth, the mists, the breezes and the downpour and between what is required by people and creatures appeared willingly? Would it be able to be envisioned subsequent to watching the congruity between differing components of nature that clashing aims control it? Doesn't this intricate course of action of benevolence and provision from the most benevolent and ever tolerant Master force any obligation on people? Doesn't each shower of downpour help us to remember this unavoidable truth that the insightful and ground-breaking being Who is making us persistently watch His shrewdness and force will have not the smallest trouble in raising individuals back to life once amazing become earth? (Amin Ahsan Islahi, Tadabbur-I Qur'an, vol. 5, 476) [53]. Ie., the Qur'an has been described to each gathering and portion of these individuals in various styles expressing different realities with the goal that none of them can say that reality has not been convincingly passed on to them. [54]. The suggestion is that similarly as everything in the Qur'an has been rehashed in various angles giving due respect to different gatherings and areas of these individuals, along these lines God could have sent an envoy in each settlement. Be that as it may, what might have occurred after this? And, after its all said and done they would have denied with this equivalent obstinacy. Thus, the Prophet (sws) ought to stay guaranteed that in the event that they don't accept and on the opposite ridicule him, at that point this is none of his issue. Their evil nature is to be faulted. On the off chance that they had perceived his actual worth, they could never have done this. They would have in truth expressed gratitude toward God for sending them this brilliant light of direction. [55]. This is a reference to what has been expressed before: along these lines, it is this individual whom God has made His delegate. The word إطاعة is utilized in the stanza. It signifies "to show dutifulness and respect to somebody." Here it is utilized in this importance and has been interpreted in this manner. [56]. Ie., the exceptional battle which the Prophet (sws) is attempted right now. This word has been utilized giving due respect to the circumstance he is in and to the significant exertion he is appearing to impart his message to individuals. Indeed, it establishes an extraordinary recognition for him from God. What is optionally obvious from this is the genuine jihad for which he was sent was one which was done through the Qur'an and not the blade. [57]. So as to prove the conviction of monotheism, consideration is coordinated to that extraordinary force and knowledge which can be seen at each spot where two oceans meet or where a stream falls into an ocean. The rushes of both strike one another however the water of both stays independent. It resembles an inconspicuous divider that exists between the two. It can nor be seen by anybody nor is it broken by the influxes of both striking each other. This wonder is designated "surface strain" in science. It is a result of this law that lumps of sweet water inside oceans keep on staying sweet. This is a reasonable declaration to the way that there is one generally speaking force which is holding the two waters as such. [58]. Ie., such is the intensity of God that He made such astounding animals as individuals. At that point He made combines in them and with their association made, from one viewpoint, children and grandsons who get daugters law in their homes and, on different, girls and fabulous little girls who go into different houses as girls in-law because of which families and from families countries keep on appearing. These human matches clearly appear to be different to each other. In any case, the presence of agreement and association among them and from this the presence of relations of blood and marriage shows that it is [59]. The genuine words are: وَكَانَ الْكَافِرُ عَلَيٰ رَبِّهِ ظَهِيرًا. The word كَافِرُ is a nonexclusive thing and the relational word عَلَيٰ after ظَهِير envelops the importance of foe and rival in it. [60]. A little pondering shows that there is an inconspicuous mockery in it on the dead gods about which it is said that they can neither damage advantage nor hurt others. [61]. These six days allude to the six days of God whose length just He knows. In our own language, we can allude to this as six timeframes. The reason for expressing this is the presence of this universe isn't an unplanned occurring. It has been made under proper arranging and subsequently can't be purposeless [62]. This is a statement of God's position and the relational word عَلَيٰ after إسْتَوَى joins the importance of "immovability" in it. The suggestion is that subsequent to making this universe, its Maker has not gotten standoffish. He is solidly sitting on its position of authority and every one of its issues are running under His direction. [63]. on the off chance that the stanza is parsed, the word اَلَّرَحْمَاَنُ is an enunciative (khabar) of a stifled inchoative (mubtada'). The addressees are helped to remember this ascribe of God to guide their focus toward the way that it was a direct result of His leniency that He made this universe and it is an imperative of this kindness that one day He will make it arrive at its actual destiny. Thus nobody should feel that it is a position of diversion or the warring spot of divine beings. Unquestionably not! It has appeared for a particular reason and will undoubtedly accomplish it. [64]. Ie., ask God Himself on the grounds that solitary He genuinely knows His being and properties. The word خَبِيْر happens in this section in exactly a similar route as it happens in stanza 14 of Surah al-Fatir along these lines: وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ. It isn't characterized to amplify it and the genetive pronoun alludes to خَبِيْر. [65]. Since the name اَلَّرَحْمَاَنُ was progressively normal among the Individuals of the book, the pioneers of the Quraysh raised the publicity that this name is referenced at different examples in the Qur'an on the grounds that the reason for existing is to force the customs of the Individuals of the Book on them. This sentence is articulated in this foundation. [66]. This alludes to the fortresses and stations in the skies where heavenly attendants are deputed consistently to ensure the outskirts past which no human or jinn are permitted to go. [67]. The suggestion is that each niche and corner of the universe is loaded with signs that invigorate the astuteness and soul however will and goal is expected to profit by them. Humanity has been made to test this will and aim. Tsk-tsk! They flop in it. Neither does their acumen get an update from these signs nor are their hearts loaded up with feelings of appreciation. [68]. From here onwards, the addressees are welcomed in an exceptionally moving style to stick to characteristics which emerge in an individual in the event that he has a genuine understanding of God. A reprimand is sounded in it to the pompous Quraysh that they ought to watch their character and lead in this mirror while simultaneously adherents are asked to consider the characteristics their Ruler needs them to embrace. [69]. Ie., their walk isn't the stride of the pompous and haughty. Such a walk mirrors an individual's internal identity. Riches, authority, information and expertise, excellence and physical influence and other comparative things produce vanity in an individual. The self-importance of every one of them shows in the stride of an individual with a certain goal in mind and vouches for the way that his heart is without any appreciation of love and origination of God. The heart which has understanding of love and origination of God pulsates in the chest of the individuals who are modest and rational. Rather than indicating self-importance, they walk unassumingly on earth. [70]. Similarly as saying salam is intended to welcome somebody, it is additionally an affable method to withdraw from an individual. Comparative, is the situation of مخاطبت (discourse). It can have a few angles. Corresponding signs show that here it alludes to discussion and contention. [71]. In the expressions of Imam Amin Ahsan Islahi, this alludes to the tahajjud petition in which an individual intensely stands and prostrates before God. The dedication and tension which is clear from the style of this stanza needn't bother with elaboration. [72]. Two words are utilized in the refrain: مُسْتَقَّرٌ and مُقَام. Imam Amin Ahsan Islahi composes: ... In spite of the fact that the words مُسْتَقَّرٌ and مُقَام are likewise utilized equivalently yet when they happen together, a specific contrast in significance emerges. The end I have reached in the wake of thinking about their events of utilization is that the previous alludes to a perpetual spot of habitation while the last methods an impermanent one. The suggestion is that Damnation is such an awful spot, that it isn't even worth enduring as a transitory house, not to mention a lasting one. While the most horrendous of spots can be one which can be put with on a transitory premise. (Amin Ahsan Islahi, Tadabbur-I Qur'an, vol. 5, 487) [73]. An individual can decide this as for his conditions and it is basic to do this in such a case that an individual's costs are not moderate, he is denied of the favorable luck of spending for the reason for God. [74]. In the shari'ah of God, it is these three which are the best sins from which a devotee ought to go without in all conditions. The purpose behind this is unceasing Heck, as is expressed ahead. [75]. Ie., the detestable deeds will be erased from an individual's record and will be supplanted by acceptable deeds which will cover these wrongdoings. [76]. The real words are: يَتُوْبُ إلَي اللّهِ مَتَابًا. Here the accentuation granted by مَتَابًا is for amplification. The interpretation endeavors to pass on this importance. In the refrain, there are incredible happy greetings in the In this and the Great beyond for the individuals who apologize. The suggestion is that they will have the friendship and support of God wherever on the grounds that in actuality they are coming back to Him. [77]. The genuine word is: لَغْو. It alludes to the associations which each upstanding individual views as ones where not too bad and refined individuals ought not lock in. Models are swearing, classless discussion, jokes and shameless prodding. [78]. Truth be told, they ponder them and increase advantage. It is additionally a mocking comment on the visually impaired and hard of hearing adversaries of the Qur'an who might dispatch an assault in absolutely this way to question and reprimand it. [79]. Ie., other than their own destiny, they additionally stress over the destiny of their family and they need that their deeds and direct ought to be as indicated by God's decision. This would imply that they are not prepared to see their darlings getting readied in this world as the fuel of Damnation and they are constantly upbeat on account of their honorable deeds. [80]. The suggestion is that the families which they head ought to be families who are devout and the God-dreading and not the individuals who evade Him. [81]. This is on the grounds that in the past world they had made themsevles low for the reason for truth and drove unassuming and humble lives. Jesus (sws) is accounted for to have stated: "Favored are the poor in soul, for theirs is the realm of paradise." (Matthew, 5:3) [82]. These are differentiating words for Heaven comparable to Hellfire as portrayed before. [83]. The suggestion is that on the off chance that God sends His prophets and uncovers His books, at that point it is for their advantage in any case none of His needs rely upon them with the goal that He make this intricate course of action. [84]. This is a reference to the discipline which visits a country which denies its ambassador.

===========================================================================