

Floods: A Punishment of Human Actions in the Perspective of Islamic Teachings

Dr. Hafiz Muhammad Ibrar Ullah: Assistant Professor: The University of Azad Kashmir, Muzaffarabad. Email: hafizibrar87@gmail.com

Dr. Sardar Ali: Assistant Professor; Department of Islamic Studies, Qurtuba University of Science & Technology, Peshawar, KP, Pakistan, Email: hsardarali313@gmail.com

Mr. Arsala Khan: Associate Professor; Department of Higher Education, KP
Email: arsalawat@yahoo.com

Dr. Aftab Ahmad: Senior Qari, Department of Elementary & Secondary Education, KP, Pakistan,
Email: ftab.ouch@gmail.com

Ms. Rukhsana Habib: PhD Scholar, Department of Islamic Studies, University of Malakand.
Email: smk3132@gmail.com

Dr. Bakht Mina Sughra, Lecturer, Department of Islamic Theology, Islamia College, Peshawar
Email: ssincere21@yahoo.com

Received: March, 12, 2022

Accepted: April, 08, 2022

Published: April, 29, 2022

Abstract: Every action reacts, no matter what religion, nation, good or bad tribe, whether he is a child, or youth, or old age, from childhood to old age, he experiences some kind of suffering. The thing that has the most influence on the situations that occur in the world is the good or bad actions of a person, which are directly related to the pleasure and displeasure of Allah (SWT). The floods that occur in the world are, in some scientific sense, the result of our failed planning. And if the past generations are examined, our bad deeds become the source of the flood, which comes in the form of punishment. As the punishment of the flood came upon the people of Prophet Noah (salam), many nations suffered from the punishment of the flood. Different people are caught troubled by different kinds of problems, Some people have problems, some people have Financial problems, some people have problems with their position, and some people have problems with honor and dignity. Whatever sins we commit, the result comes in the form of various sufferings, such as physical and spiritual diseases, or some other types of punishments such as storms, floods, etc. which not only disturb us, but also cause loss of life, such as sudden fires in the mountains, or diseases that medical experts have not been able to identify until today. And what cures might be possible, and by the time researchers succeed in discovering a cure, the disease is already devastating. There is only one real way to prevent and treat various problems

and ailments. And that is to seek forgiveness from Allah (SWT) considering oneself a sinner.

Keywords: Quranic Verses, Flood, Problems, Sharia

Introduction:

One of the Attribute Names of Allah (SWT) is the name "Lord" without addition, it is not applied to anyone other than Allah (SWT) , He is the Owner, the God, the Reformer and He has no partner in the Self and no one has a partner in the Attributes. Humans, animals, cattle, birds, insects, and the entire universe are in His perfect power, Allah (SWT) says to confirm His Lordship.

قُلْ مَنْ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ قُلِ اللَّهُ ۚ قُلْ أَفَاتَّخَذْتُمْ مِنْ دُونِهِ أَوْلِيَاءَ لَا يَمْلِكُونَ لِأَنْفُسِهِمْ نَفْعًا وَلَا ضَرًّا ۗ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَمْ هَلْ تَسْتَوِي (١) الظُّلُمَاتُ وَالنُّورُ ۗ أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَابَهَ الْخَلْقُ عَلَيْهِمْ ۗ قُلِ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ

“Say, who is the Lord of the heavens and the earth? Say, Allah (SWT), Say Are you still supporting others besides him who do not have the power of good or bad even over his own life? Say, can the blind and the insightful be equal? Can the darkness and the light be equal, Or did they make partners with God who created people like His creation, so the creation was similar to them? Say that Allah (SWT) alone is the creator of all things, He is the only one and the powerful.”

قُلْ «يا محمد لقومك «من رب السماوات والأرض قل الله» إن لم يقولوه لا جواب غيره «قل» لهم «أفاتخذتم من دونه» أي غيره «أولياء» أصناما تعبدونها «لا يملكون لأنفسهم نفعا ولا ضرا» وتركتم مالكهما؟ استفهام توبيخ «قل هل يستوي الأعمى والبصير» الكافر والمؤمن «أم هل تستوي الظلمات» الكفر «والنور» الإيمان؟ لا «أم جعلوا لله شركاء خلقوا كخلقه فتشابه أي ليس الأمر كذلك ولا يستحق (٢) الخلق» أي الشركاء بخلق الله «عليهم» فاعتقدوا استحقات عبادتهم بخلقهم؟ استفهام إنكار؟ «العبادة إلا الخالق» «قل الله خالق كل شيء» لا شريك له فيه فلا شريك له في العبادة «وهو الواحد القهار»

“Say to your people, O Prophet ﷺ, who is the owner of the earth and the heavens, you say to them that it is Allah (SWT), if these people do not say this, then they have another answer, you say to them, do you people They want to worship someone other than Him. Those idols that do not possess any benefit or harm and you left their owner? The question of reprimand is, Say, O Prophet, are the man who sees and the man who does not see equal, or is it something that they have created partners for Allah (SWT), then the creatures, i.e. the partners in God's creation, are similar to them? , so they agreed that they should be worshiped because of their creation? Refusal to investigate? That is not so Only the Creator is worthy of worship, Say: God is the Creator of all things. He has no partner in any worship (or kingdom) with Him and He is a powerful entity.”

As a human being, it is very important that whatever happens in the world, it happens by the special command of Allah (SWT), says,

(٣) إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ

“When he intends something, all he has to do is to say to it: Be, then it is done.”

Undoubtedly, the glory of Allah (SWT) is that when He intends something to happen, it happens. That is, it happens at the same time without any obstacles. Then there is no obstacle, whether it is a small task or a big task, it continues to happen, whether it is an abundance of blessings, an abundance of sustenance, or hardship and Disturbance when Allah (SWT) commands, then it is done. (4)

فإذا كانوا مقرين بأن منشئ السموات والأرض ومخترعها هو الله ، فكيف يقال : بأنهم جعلوا الجواب فطلبوه من السائل؟ وقال الزمخشري : قل الله حكاية لاعترا فهم تأكيد له عليهم ، لأنه إذا قال لهم : من رب السموات والأرض؟ لم يكن لهم بد من أن يقولوا : الله رب السموات السبع ورب العرش العظيم سيقولون الله(٥)، كقوله قل من

“If they acknowledge that the originator of the heavens and the earth and its inventor is God, then how can it be said that they were ignorant of the answer, so they asked for it from the questioner? Al-Zamakhshari said: Say God is the story of their confession, confirming Him to them, because if He says to them: Who is the Lord of the heavens and the earth? They had no choice but to say: God, as He says, Say: From the Lord of the seven heavens and the Lord of the Great Throne, they will say: God”

The science of floods and storms:

The earth that is the world addresses the shape of the earth itself. In all the major floods that have occurred in the world, the environment has also played a role, if the atmospheric pollution is high, then the risk of flooding also increases. Now whether we consider it as a story or take it to reality, it is not a story, but the world is flooded.⁽⁶⁾ Those who are geologists have been thinking for a long time about how to prevent floods so that people do not lose money and lives.⁽⁷⁾

What more can we learn from the story of Hazrat Noah's Flood? Even though we can no longer read the story literally, we can still learn from it of us. Hazrat Noah's flood story shows how it is as important for scientists to maintain flexibility of interpretation when facing new data as it is for theologians who don't want to be backed into making implausible arguments.⁽⁸⁾

Allah (SWT) says:

وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكَ وَ يَا سَمَاءُ أَقْلِعِي وَ غِيضِنَ الْمَاءِ وَ قُضِيَ الْأَمْرُ وَ اسْتَوَتْ عَلَى الْجُودِيِّ (٩)

“And it was ordered, O earth, swallow up its water, and O Sky, be still, and the water was dried up, and the work was finished, and the ark rested on Mount Jodi.”

When the storm reached its end and Allah (SWT) drowned the people of Hazrat Noah (عليه السلام). Hazrat Noah's ark wandered around the earth for six months and stayed on Jodi mountain, this mountain is located on the borders of Mosul and Syria. Hazrat Noah sat in the boat on the 10th of Rajab and on the 10th of Muharram the boat stopped at Jodi Mountain.⁽¹⁰⁾

It is said at another place of the holy Quran:

قِيلَ يَا نُوحُ اهْبِطْ بِسَلَامٍ مِنَّا وَ بَرَكَاتٍ عَلَيْكَ وَ عَلَى أُمَّةٍ مِمَّنْ مَعَكَ وَ أُمَّةٍ سَنُذِمُّهُمْ ثُمَّ يَمَسُّهُمْ مِنَّا عَذَابٌ أَلِيمٌ (١١)

“It was said, O Noah, get down from the ark, with peace and blessings from Us upon you and upon some groups with you, and some groups are those whom We will allow passing the world, then a painful chastisement will befall them from Us.”

Hazrat Noah (عليه السلام) had a son whose name was Canaan, he also drowned in that flood water. Allah (SWT) says:

قَالَ سَاوِيَ إِلَى جِبَلٍ يَّغْصِمُنِي مِنَ الْمَاءِ قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَجِمَ وَ حَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمَغْرِبِينَ (١٢)

“He said, "Now I take refuge in a mountain, it will save me from the water." He said, "There is no one who can save from the punishment of Allah (SWT) today, except the one on whom He has mercy, and when the waves came between them, he was left in the water.”

Hearing Hazrat Noah's call, instead of getting into the boat, Kanan replied that I should take refuge in a mountain, it will save me from the water. Then Hazrat Noah said to him, "Today there is no one who can save from the punishment of Allah (SWT), except the one on whom Allah (SWT) has mercy. Then a wave occurred between Hazrat Noah and his son Canaan, and Canaan was also among those who were drowned.”⁽¹³⁾

Lack of measure leads to punishment:

And when the people begin to lose their balance, famines, harsh conditions and the oppression of kings become common among them.

Allah (SWT) says:

أَخَافُ⁽¹⁴⁾ وَ إِلَى مَدِينِ أَخَاهُمْ شُعَيْبًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ وَلَا تَنْتَفِسُوا الْمِكْيَالَ وَالْمِيزَانَ إِنِّي أُرَاكُمْ بِخَيْرٍ وَإِنِّي عَلَيْنِكُمْ عَذَابٌ يَوْمٍ مُّحِيطٍ

”And sent his brother Hazrat Shoaib to Madin O my people, worship Allah (SWT) , you have no god but Him, and do not reduce the measure and the weight. Indeed, I see you in a comfortable state (wealthy and prosperous) and I fear the punishment of the Day that surrounds you.”

Muslims urged to be patient:

Everyone faces difficulties in the life of this world, but Muslims are always taught patience and perseverance.

Allah (SWT) says in the Qur'an

وَ إِنْ تَصْبِرُوا⁽¹⁵⁾ لَتُنَبَّلَنَّ فِي أَمْوَالِكُمْ وَ أَنْفُسِكُمْ وَلَتَسْمَعَنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَ مِنَ الَّذِينَ أَشْرَكُوا أَدَى كَثِيرًا- وَ تَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ

“Surely you will be tested in your wealth and your lives, and surely you will hear many bad things from the People of the Book and the polytheists, and if you are patient and avoid it, it is an act of great courage.”

Here Allah (SWT) addresses the believers, and tells them that they will be tested about their possessions or wealth, in terms of obligatory and encouraged spending, and that their wealth will be exposed to being used up in Allah (SWT) 's cause; they will also be tested concerning their persons, by being required to carry burdens that are too heavy for many people, such as jihad in Allah (SWT) 's cause, in which they may be exposed to exhaustion or being killed or captured; or by being faced with sickness that may affect a person himself or those whom he loves⁽¹⁶⁾ It was addressed to the Muslims that duties will be assigned to you, you will have to pay your rights, you will have to suffer losses in many matters in life, you will have to bear hardships in many matters of life and wealth, diseases, problems and many kinds of problems. Troubles will happen in life, and all this will be for your test . Keeping an eye on its reward and succeeding in all these exams because it is through these exams that the right and the wrong are distinguished⁽¹⁷⁾

Punishments for disobedient people:

In the same way, when the misguidance of the people of Hazrat Shuaib (Alaihis Salaam) reached its peak and despite all the explanations and threats of divine punishment, these people did not desist from their disobedience, then the punishment of Allah (SWT) descended upon them. Hazrat Sulaiman (Alaihis Salaam) once asked the devil: Which sin does God dislike most? Iblis said: When a man misbehaves with a man and a woman fulfills her desire with a woman⁽¹⁸⁾

When the nations of the previous Prophets, peace and blessings of God be upon them, disobeyed their Messengers, such a punishment from Allah (SWT) came upon them that they were uprooted. And because they wronged their souls, they were punished in this world- The punishment was not specific to the previous nations, but even now, whoever commits injustice like them, the same punishment will be revealed to him⁽¹⁹⁾

Allah (SWT) says:

وَ كَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَىٰ وَ هِيَ ظَالِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ⁽²⁰⁾

“And such is the grip of your Lord when He grips the towns for their oppression. Verily His grip is painful.”

كانت سيآت كثيرة باختلاف أنواعها ، منها إتيان الذكور ، وإتيان النساء في غير المأتمى ، وحذف الحصا ، والحيق في المجالس والأسواق ، والمكاء ، والصفير ، واللعب بالحمام ، والقمار ، والاستهزاء بالناس فيالطرقا ، ووضع درهم على الأرض وهم بعيدون منه فمن أخذه صاحوا عليه واخلوه ، وإن أخذه صبي تابعوه وراودوه.⁽²¹⁾

“There were many misdeeds of all kinds, including the intercourse of males, the intercourse of women in non-domesticated areas, the removal of pebbles, the right in gatherings and marketplaces, whistling, playing with pigeons, gambling, and mocking people in the roads and he put a dirham on the ground while they were far from him, so whoever took him they shouted at him and made him ashamed, and if a boy took him, they followed him and led him around.”

The meaning of the hadith is also that "whoever obeys, Allah (SWT) gives him respite, but when he catches it, then his catch is very severe"⁽²²⁾

Heavy rains and lightning:

Rain is very important for human health and the growth of everything. Without it, the earth looks dead, and everything withers. Provided it is timely and in adequate quantity. If this rain is untimely and irregular, it destroys everything. Allah (SWT) sent unseasonal and unusual rains on the former nations. Due to this, their crops were destroyed, their animals were miserable and their houses collapsed.⁽²³⁾ In the same way, crops were destroyed by floods, animals were killed, and precious human lives were lost. One is happy to see more water that can be used to generate electricity, the land that has been idle for many years will become fertile land, while some people worry that their houses will collapse.⁽²⁴⁾

Allah (SWT) Says :

فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ وَالصَّفَادِعَ وَالدَّمَ آيَاتٍ مُّفَصَّلَاتٍ، فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُّجْرِمِينَ⁽²⁵⁾

“So We sent upon them a storm, and locusts, and worms, and frogs, and blood, these were the open signs, so they were arrogant, and they were a guilty people.”

The rains surrounded them, and overpowered them, it rained continuously for eight days, there was intense darkness, water submerged their fields, they did not see the sun day and night and no one came out of the house. So, this flood water entered the houses of the Qibties, until the water reached their throats, and whoever sat down, would drown.⁽²⁶⁾ These people could neither move nor do anything. From Saturday to the second Saturday, they were suffering from the same problem for seven days, and even though the houses of the Israelites were adjacent to their houses, no water came into their houses. A month passed in peace, then Allah (SWT) sent locusts, which ate the fields and fruits, leaves of trees, house doors, roofs, planks, and goods.⁽²⁷⁾

Someone asked Hazrat Ibn Abbas (RA) about electricity, and he (RA) said that electricity is water, Residents hope for blessings and benefits from it, and seeing the travelers are terrified of their toil and suffering.⁽²⁸⁾

Geologic Model of Earth History:

The Creation Week involves but six days of God's creating a fully-functioning mature earth with a fully operational biosphere, hydrosphere, and atmosphere, followed by God's day of rest referred to as the "Sabbath" day. In this short period, the earth was created and established, with an almost incomprehensible amount of geological work completed to produce as much as half or more of the geologic record. By contrast, the pre-Flood era that followed lasted for approximately 1,656 years, and the pace of geological processes would have to have been much, much slower to ensure the earth was habitable for its biosphere that was teeming with all manner of life.⁽²⁹⁾ On the other hand, during the year-long Flood era, catastrophic geological processes were responsible for the wholesale destruction, burial, and fossilization of the pre-Flood biosphere, so again a major portion of the geologic record was built in a relatively short period. Finally, the post-Flood era commenced at the close of the Flood about 4,500 years ago and has continued to the present day. In the early years of the post-Flood era, the residual effects of the Flood would have been significant enough to have left behind a detectable portion on the geologic record, in sharp contrast to the slow and gradual geological processes now operating that barely leave behind any geologic record at all.⁽³⁰⁾

However, this does not imply that these processes were anything other than unique to the Creation Week era when God was bringing matter into existence and then organizing, ordering, and energizing it to establish the universe, the earth, and life itself. It is abundantly clear in the Genesis record that the processes used by God in creation were utterly different from the processes that now operate in the universe. That the Creation Week era was unique, entirely incommensurate with this present world⁽³¹⁾ it is highly presumptuous for any scientist to imply that the origin and early history of the earth can be elucidated and studied in terms of present geological and other processes. ⁽³²⁾

The admonition to the wrongdoers:

Cruelty is an act that is rewarded in the world -If someone commits injustice and thinks that he will escape the punishment of Allah (SWT), then this is his misunderstanding. And when cruelty becomes common, then earthquakes, floods, and natural disasters are born on earth. The loss all people have to bear.

Allama Sawi, may Allah (SWT) have mercy on him, says that every wrongdoer must repent of his wrongdoing and stop wrongdoing, and restore the rights of those who have been wronged. However, because of the Messenger of Allah (SWT), may God bless him and grant him peace, such a punishment will not descend on the Ummah of the Messenger of Allah (SWT), may the blessings and peace of Allah (SWT) be upon him, that would tear the Ummah. ⁽³³⁾

His wrath will appear in the form of punishment on the Day of Resurrection, but even in this worldly life, he continues to draw people towards good deeds and warn them against the end of evil deeds through his anger and wrath, so that people may turn to Allah (SWT), their true destination. They should not come to the world and become of the world, but always remember their Lord⁽³⁴⁾

He makes the devotee feel this way in a loving manner:

يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ، الَّذِي خَلَقَكَ فَسَوَّبَكَ فَعَدَّلَكَ، فِي أَيِّ صُورَةٍ مَا شَاءَ رَكَّبَكَ، كَلَّا بَلْ تُكذِّبُونَ بِالذِّينِ ⁽³⁵⁾

“O man, what has deceived you from your merciful Lord, who created you, then made you perfect, then made you smooth, in whatever shape He wanted, no one but you deny justice.”

Despite His blessings and grace, you did not recognize His right and disobeyed Him Who brought you into existence from nothingness, then He fixed your limbs and gave you hands to hold, feet to walk, and speech. He gave you a tongue, eyes to see and ears to hear, then made you fit in these organs so that one hand or foot is not shorter or longer than the other hand or foot, then He made you tall or short, good or bad. White or black, male or female, He made you in whatever form He wants. And your condition is that you did not stop disobeying Allah (SWT) even after seeing these bounties of Allah (SWT), but you started denying the Day of Justice and denying the Day of reward for deeds.⁽³⁶⁾

Conclusion:

A flood is an event that is recognized not only by Muslims, but also by Jews, Christians, and people of many religions. The flood that occurred during Hazrat Noah's time covered the entire earth and Noah took a pair of humans and animals and saved them. To wash away the sin in this world, they make him suffer, so that he will be saved from the great shame and great punishment of the Hereafter. This is also a form of Allah 's(SWT) mercy and the fact is that humans cannot cover the wisdom of Allah (SWT). Two types of trouble befall a person: One is the trouble that is the punishment of Allah (SWT), which is a glimpse of the Hereafter. And the second thing is that whatever a person does, he will be rewarded for it. The cause of trouble and corruption is the evil deeds done by the man himself. According to the religion of Islam, accounts are compiled according to the nature of a person's good and bad deeds.

Floods in the world are actually "alarms" and "warnings" from Allah (SWT), so that man can account for his actions.

References:

-
- ¹Al Quran:13:16
 - ²AL Suyuti,(1998) ،تفسير جلالين،Maktaba Rahmania , Lahore ,pp227
 - ³Al Quran: 36:82
 - ⁴Al Saadi, N,A (2018). Tafseer Saadi, (Vol.1.3) International Islamic Publishing House, Saudi Arabia, pp 328
 - ⁵Yusuf,M,B,(1985),البحر المحيط فى التفسير ,(Vol.06),Dar Ul Fikar , Beruit ,pp 370
 - ⁶ David R. M,(1989). THE ROCKS DON'T LIE, Norton & Company New York Londo, pp 09
 - ⁷Ibid pp 15
 - ⁸Ibid pp264
 - ⁹ Al Quran:11:44
 - ¹⁰Al Musawi , A,A,(2004). Tafseer Mawahib ur Rahman,(vol.07), Dar Ul Tafseer, Saudia ,pp835
 - ¹¹ Al Quran: 11:48
 - ¹²Al Quran: 11:43
 - ¹³Maleeh A, AMEER, (1977),تفسير مواهب الرحمن,(vol.05),(urdu), Maktabah Shmsia , Karachi , pp526
 - ¹⁴ Al Quran: 11:84
 - ¹⁵ Al Quran:3: 186
 - ¹⁶Al Saadi , N,A (2018). Tafseer Saadi , (Vol.4.6)Dar ul Ilam Publications ,pp 104
 - ¹⁷Al Maududi ,(1977) .Syed abul Ala , Human Rights in Islam, Islamic Publication Limited pp29
 - ¹⁸Aafandi, I, (2020), Tafseer Roohul Bayan, (vol.04), al bayan publications, India, pp322
 - ¹⁹Al Razi ,2006,The Great Exegesis (Mafatih al-Ghayb)Al-Tafsir al-Kabir,(vol.02),Royal Institute For Islamic Thought .pp453
 - ²⁰ Al Quran: 11:102
 - ²¹ Yusuf,M,B,(1985) ,البحر المحيط فى التفسير ,(Vol.06) ،pp182
 - ²²Al Bukhari,(2001),كتاب التفسير، باب، وكذ لك اخذ ربك اذا اخذ القرى ,(vol.03). Al Hikmah,Beruit , pp247
 - ²³Shami , j,j, (1978), Rain Tchnology , (vol,07), US publications , pp 156
 - ²⁴Ibid 246
 - ²⁵ Al Quran: 7:133
 - ²⁶AL Nasafi, A,A,M, (2014), (Tafseer Madarik) (vol.02)(urdu) Al Ilam Publications , pp 215.216
 - ²⁷Al Bahavi, A,M, (1999), Tafseer Bagahvi ,(Arabic), (Vol.02)Dar abne Hazam , pp 133
 - ²⁸Jonna G,(2000), Tafseer Ul Quran, Dar Ahyau turas, PP278
 - ²⁹ANDREW A, S,(2014). EARTH'S CATASTROPHIC PAST GEOLOGY, CREATION & THE FLOOD, (Vol.02), Master Publishers, USA, pp136
 - ³⁰Ibid pp 134
 - ³¹Ibid pp 138
 - ³²Ibid pp 383
 - ³³Kamali, T, T,(1989) A book of Religious studies, (vol.07) Saood Publishing Ltd, pp.126
 - ³⁴Shah, S, Ammar. (2014). Alphabetical Index to the Holy Quran, Gold Publications, pp 487
 - ³⁵ Al Quran: 82: 6-9
 - ³⁶Shaikh, I,H,(1979).Rooh Ul Byayn , (Vol.02),Dar Ul Ilmia , Labnon , pp367