

## **IN THE NAME OF ALLAH, THE GRACIOUS, THE MERCIFUL**

Shahid Hussain # 6

To: Ahmadi Brothers, Assalam-O-Alaikum Wa Rehmatullah Wa Barakatahu

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This humble writer on this auspicious occasion of Eid ul Fitar is sending this gift which is an illuminating portion of the miraculous commentary of the Holy Quran by Ayub-e-Ahmadiyyat Hazrat Sahibzada Mirza Rafi Ahmed. He had written this part before 1982 and is a solution to the current problems faced by the Ummah and humanity in general. It includes Tafseer of Surah Al-Mudassar as well, that encompasses over 600 pages. A copy of this Tafseer was granted to this humble writer by the author in 1982. This sample presentation is about the causes of haste in human beings in general and the reason for the forgetfulness of Hazrat Adam (AS). Respected Ahmadi brothers are requested to pray that obstacles are removed thereby allowing an early and complete publication of this God-given spiritual treasure.

Wa Salaam,

Ghulam Ahmed

Confidant of Ayub-e-Ahmadiyyat & Mahmood Sani

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### **Partial TAFSEER of Surah AL-MUDASSAR Describing forgetfulness in mankind and cause of NISYAN (forgetfulness) of Hazrat ADAM (AS)**

It is stated in Lisanul-Arab that “**Dasoor**” is that weakness in human beings that causes them to forget matters soon and after hearing a lesson they do not remember it. Therefore, experts of the Arabic language have quoted Imam Hassan Basri's saying “*Keep your hearts illuminated with remembrance of Allah because human beings have a tendency to forget*”. According to regulations of Arabic grammar the meanings of **AL-MUDASSAR** a khitab (title) by Allah for Hazrat Mohammad (PBUH) are “**Saved from forgetting soon**” and “**Protected from forgetting**” as well.

These meanings are very important among other meanings of AL-MUDASSAR and Allah has revealed here that the period that dawned on humanity since after Hazrat Adam they (humanity) were handicapped due to his “**Nisyan**” i.e. forgetfulness and such were under burden of various difficulties. With the advent of Hazrat Khatam-ul-Ambiya due to his intercession and Holiest example

these problems of mankind were solved and they were relieved of the burden of collars and chains as prophesized by the earlier Prophets.

There is no doubt that the belief of Christianity that Adam (AS) sinned is utterly wrong and untrue. Sin is an act where a man disobeys God knowingly and deliberately fully aware that it is disobedience. Hazrat Adam (AS) did not do it intentionally and Holy Quran rejects this false belief and clearly states that humans might consider the act of Adam as a sin but the knower of unseen who had given orders to him and who also knows the heart of the men and nothing remains hidden from him: He knows and declares that Adam did not commit sin; He forgot. The knower of his heart has knowledge that it was not at all the intention of Adam to disobey his Lord. Hence it is a false belief that Adam sinned and further that this sin was inherited in the progeny is even more untrue. Firstly, Adam did not commit any sin and it is simply an imputation. Secondly, that the sins of forefathers pass on to their progeny as an inheritance is an even bigger imputation. The first one on Adam and second one on the Merciful and Kind God; that a sin committed by one person is passed on to others in spite of His (God's) commitment that He is not an oppressor to His servants. In spite of this clear commitment this belief that the punishment for the sin of one person was passed on to the whole progeny; and due to disobedience by one individual the whole generation was declared culprits; therefore this belief of Christianity is utterly false.

However there is no doubt that the building which was raised by Adam (AS); due to his forgetfulness there occurred a basic defect: and thereafter all the Prophets that came, since kept on extending construction on the same foundation; the defect kept on persisting till the arrival of Khatam-al-Mursaleen (PBUH), the final Prophet. Through his person Allah removed this basic defect and started the construction of a new building on a new and wider foundation and granted salvation to mankind from the burdens that they were enduring so far.

The deliverance of human beings from the burden by Hazrat Mohammad (SAW) has more than one meaning. So far as the forgetfulness of Hazrat Adam(AS) is concerned, Hazrat Mohammad (SAW) granted salvation to mankind in two ways; Firstly by proving that Hazrat Adam(AS) was sinless and secondly by guarding against "Nisyaan" i.e. forgetfulness; and by guarding against those actions as a consequence of which this tendency develops; that unconsciously man tends to forget the command of God because he considers it as a hindrance in his personal ambitions and desires. This superiority of Shara-e-Mohammadi and its virtue needs no explanation that in this Holy Sharia; there are not just commands to do and not to do but there are also explanations of their reasons. Every order given to the mankind by the Creator of the universe; the reasons for the same have been explained in a heartfelt conviction and mankind has been told and communicated that these commandments are entirely for their benefits and without their obedience there is no way for salvation.

However Allah had given a definite clear commandment, that don't reach near the Specific tree: otherwise you will become (Wrongdoer) i.e. such tendencies may develop consequent upon which a man does what he should not do and he does not avoid which he should because **“Zulm”** means to place a thing at a point where it should not be kept or to act at an improper time. When Adam and his companion did not observe this order and ate the fruit of the said tree; the eating of which was forbidden by his Lord therefore the consequence was same of which he was warned in advance i.e. The bad tendencies which were latent became conspicuous. The Quranic word **“ Approach not this tree ”** and when the tree tasted means the same. I have pointed out on previous occasions as well that; such tafseer of Quran is superior most which Quran does itself. Both verses **“ Approach not this tree lest you be of the wrong doers ” (Taha)** and **“When they tasted of the tree their shame became manifest in them” (Al-Araaf)**; when placed in comparison then it conveys nothing else but that this inherent weakness will become manifest and you will be among wrongdoers, have the same meanings. No believer can accept this that Allah had said that by reaching near the forbidden tree you will become **“Zalim”** (Wrongdoer) but the result was different, instead of becoming **“Zalim”** (Wrongdoer) their weakness became apparent i.e. result was quite different from what God had predicted; which is against our knowledge of the Almighty by logic, by imitation and wisdom. Therefore becoming of the hidden weakness manifest by imitation means only that they became Zalim (wrongdoer). Hence meaning of **“Suat”** (Shameful tendencies) have been described in the Holy Quran that it means those bad habits and tendencies and wrong affinity and likings which put a man in such a complex that he becomes a Zalim. He knows a thing is better but does not try to acquire it. He knows a matter is bad but still he proceeds ahead and acquires it. Allah did not command **“Not to eat the fruit of the specific tree”** but not even to go near it. Allah has referred to this reality that every object has its magnetic field: Therefore whosoever wants to save himself from such an object he must not only avoid it literally but also avoid entering its peripheral area and in consequence of which he gets engulfed in the magnetic field of the prohibited object.

Herein Allah had taught a subtle lesson to the mankind in a wise manner. In the first period ahead of Hazrat Khatam-ul-Ambiya Hazrat Mohammad (SAW); but they forgot the same. Hence Allah started present new period through Holy Prophet (SAW) in which the forgetfulness was remedied and such teachings awarded to mankind that he was freed from the psychological causes. It was commanded and taught that for every forbidden thing has some peripherals and it has magnetic field: whosoever wants to guard against it, he should cover up the hidden weakness and evil indications and not approach near the prohibited objects at all. This is an unprecedented virtue of Islamic teachings that when it is forbidden from something its boundaries were also intimidated well: not only boundaries but dimensions of its magnetic field prescribed and commanded that such is circle of **Haram** (Forbidden) therefore do not go near it nor start sniffing it, because due to its

magnetic field attraction you may lose control of yourself and get drawn in its vicious circle. As a further protection therefore an additional circle has been drawn beyond the circle of haram (forbidden) which in Islamic Sharia terms is called **Lamam** (minor sins ) i.e. those things and situations which are not haram themselves but are likely to inspire attraction towards it. It is a very vast subject. Alas those who proclaim psychology as a science and psychologists could ponder over this wisdom and learn from it so that human psychology which until now is a mere conjecture and opinions of a vice and perverted mind may acquire the status of a reliable knowledge and science. The Holy Quran has shed pious light on human nature and psychology and his problems in such a wise manner that it is a separate and vast subject and this is not the occasion to discuss it in detail. Two examples are enough to explain this subject. When wine is prohibited; at the same time the utensils and vessels hereto used for drinking it in such functions were also prohibited so not to be reminiscent of the past practice. Since the wine is declared Haram its vessels and utensils were declared as Lamam (minor sin) as well therefore their use for even other purposes for a true Muslim was declared undesired. As regards teachings of chastity: Since attraction of men and women is like a typhoon, like the typhoon of Noah and only mercy of God can protect from it; therefore to save from it there have been constructed warning signs and a fence after fence around the haram so that whoever desires to acquire chastity may notice such warnings from a distance for such typhoon and steer his boat to a safe shore. Rules have been setup for visiting other peoples home: a distance created between men and women so that they may not lose control. In other words rules made for segregation of sexes. Rules made for dressing, veil for men; veil for women; veil within home; Veil outside home and if a woman has to talk to a (stranger) man, how she should speak to him etc. in such a way acquirement of chastity which the world thought impossible has become a possibility. Men are advised to restrain from looking at the women outside their prohibited degrees so they many not lose control; and women are advised to keep their looks down so that they may not obviously hit an obstacle.

So the objective for all this is to explain the title of AL-MUDDASAR awarded to the leader of the innocents Prophet Mohammad (SAW) includes this connotation that the mistake which Adam (AS) made was out of forgetfulness and mankind was thus handicapped: now with the new teachings (of Quran), this has been remedied in such a way elaborating the cause of such a situation in which man is habitually forgetting. In fact forgetfulness is not mere weakness of memory but it is a psychological malady and mostly man forgets or wants to forget a matter that he considers impeding his ambition. There is a Punjabi proverb which draws the picture of this psychological problem consequent upon which man puts forward an excuse that he had forgotten. It is like this. "Why enquire directions to a village where one does not have to go" means there is no wisdom in enquiring about it.

In the **Surah Taha** of Holy Quran verse 115-116 Allah commands. **"Oh my messenger do not hurry up about the Holy Quran and leave its Nazool (revelation) and time of its revelation on your Lord:**

**However keep on praying Oh my Lord keep on increasing my knowledge. And earlier we had given an important commandment to Adam but he forgot it and due to mistake he committed some thing which he ought not have done. But this action was a result of forgetfulness: we did not notice any intention in his heart to disobey: and we have knowledge for certain he did not break the order knowingly: whatever happened was due to forgetfulness “**

In these verses fundamentally three matters have been mentioned. First, the forbidden tree from which Adam was barred, it concerned the **knowledge** or it may be said with certain knowledge or further it may be said that acquiring of the knowledge in a way that was not liked by Allah. For example that all sorts of knowledge is good and a person says that I should use an intoxicant to know its effects and thinks this way his knowledge will increase: it is wrong thinking. The second example is an idea of the present age that western thinkers believe that knowledge and education of sexual relations between a man and a woman should be imparted to young children to increase their knowledge and they consider it a good thing - which is not correct. Both the examples I have cited above; it proves that certain knowledge or the ways to acquire them are not liked but also can be very dangerous. The third example is that saying of Holy Prophet (PBUH) where he advised not to ponder much over the subject of **“Taqdeer”** i.e. Fate and destiny and he has disliked and said it was cause of destruction of the nations; hence my Ummah should not be involved in it. Hazrat Khalifatul Masih II used to cite an example of an Ahmadi in support of this that all sorts of knowledge are not useful for everybody and that certain methods of acquiring it are not useful but can be dangerous as well. He used to narrate an incident of two friends. One of them was an Ahmadi and other a non-Ahmadi. The Ahmadi person was very fond of debates. Regarding the matter of death or life of Hazrat Jesus (AS); contrary to his own belief that Jesus had died, the Ahmadi chose to prove that he is still alive in the debate and the non-Ahmadi vice versa. As a result of this debate and arguments given therein the heart and the mind of the non-Ahmadi opened up and he embraced Ahmadiyyat and the one who was Ahmadi developed doubts in his mind and became a renegade. So in my assessment, the prohibited tree was concerned with a certain knowledge or way of acquiring that knowledge that Allah had prohibited. For example, an attempt to acquire heavenly knowledge through **occult sciences** and concentration, Hazrat Imam Jafar (AS) has interpreted that in vision to see a tree also means a scholar. The knowledge of interpreting visions helps sometimes in solving Quranic secrets as Hazrat Khalifatul Masih II has proved in Tafseer of Surah Kahaf. Also the Free Masons have used the symbol of tree in their communications for Ilm-e-Tarb (Mesmerism).

Anyway In the verses of Surah Taha referred above there is a clear indication that; that the forbidden tree had concern with a certain knowledge which in my judgment is knowledge of concentration i.e. Spiritualism used as an effort to claim knowledge of heavenly matters by establishing contacts with spirits. Such was the claim of Arab astrologers at the time of the advent of Prophet Mohammad

(SAW). In my view, these meanings are quite evident because in **“Do not hurry up with Quran”** there is a command and against it is said we had made up a covenant with Adam beforehand but he forgot i.e. Adam was also given a command. From this it is deduced that the commandment given to Adam was also in the negative and it was similar to the negative comment given in **“Do not hurry up with Quran”** and along with it was said **“O my Lord increase me in my Knowledge”** and this shows that concern of the negative command given to Adam related to certain knowledge because by saying **“Do not hurry up”** the Holy Prophet (SAW) was barred from a thing and then by guiding to say **“O my Lord increase me in my knowledge”** was ordered for another matter therefore **“Do not hurry with Quran”** made it clear that the order given to Adam was likewise and **“O, my Lord increase me in knowledge”** has told; it belonged to some knowledge or the way to acquire such knowledge. And when we search in the Holy Quran as to what was the negative command concerning Adam we reach this conclusion that it was **“Approach not this tree “**. Therefore after these verses in Surah Taha while describing the incident of Adam it is stated that the accused Satan created doubt and said to Adam, I tell you of a tree whose fruit when tasted by you will grant you auspiciousness as it is an evergreen tree. Contrary to Allah's advice that tasting the fruit of this tree will put you in misery; Satan called it a permanent kingdom and a source of nearness and pleasure of Allah.

By stating this incident Allah has taught some lessons of cognizance and taught some ways consequent upon which the possibility of repetition of a mistake to happen again which occurred once earlier; does not remain and then said " So thou be happy ". From here it became known that Satan disgraced was a liar and the tree named by him was not the evergreen tree and the kingdom referred by him was not the evergreen tree. In fact the evergreen tree is the one that is given to Arabic messenger, i.e. "Holy Quran" and about this is said **“Taha, we have not sent down the Quran to thee that thou shouldst be distressed”** Taha verse 2 & 3

The result of tasting the fruit of the tree told to Adam was expulsion from the heaven and misery but Holy Quran is that blessed tree which is permanent Jannat (Paradise) and continuous good fortune and perpetual happiness and forever a savior from disgrace and Quran is the evergreen kingdom and the one granting inheritance of this kingdom. This spiritual kingdom is permanent and described as **“So ye be happy”** you will get happiness i.e. your happiness will become the happiness of the Lord and your happiness with someone will become the happiness of the Lord to him as well. This is the permanent kingdom that a man reaches such a position that his happiness becomes the happiness of God and his displeasure becomes the displeasure of God. To make Him happy may lead to the happiness of the One; Independent and Ever-present Beloved Allah. And this evergreen kingdom was awarded to one named TAHA i.e. that first light that comes in the embodiment of lightning beauty, who is beloved of the Creator and beloved of His people. It was awarded by the

One who had the right and authority to do so and gave it in such a rightful manner as said **“We have not sent down the Quran to thee that shouldst be distressed”** that tree which Satan lied to deceive and called it evergreen; its result was misery and this blessed tree of Quran is a savior from misery and disgrace.

The second point which is proved from the verses of Surah Taha **“Don’t hurry up with Quran”** as a matter of principle is this : That Adam did not commit sin i.e. he did not intentionally violate the command. However he forgot. The mistake of Adam was due to “Nisyan “ i.e. forgetfulness. Retribution of which was expulsion from Jannat for Adam and his progeny. But the one who was awarded the blessed tree of Quran and who is AL-MUDASSAR it is stated that you will be taught by Allah and in such a manner and given such a firm lesson that you will not forget: however if incidentally you forget something this is human. This kind of happening will not detract the promise of God. Yes, it is God’s promise that such kind of forgetfulness which happened with Adam shall not recur, your Lord will forever protect you from this, and to the words of God i.e. Quran revealed to you as well; so that such a lapse may not recur. Whenever there is forgetfulness Allah will remind you. You will never forget a matter that you ought not and will not be blamed for the lapse or that of your Ummah may be deprived of any blessings. Your accidental forgetfulness will also be a source of blessing. My sacrifice for him and for his Lord and my parents sacrificed for him and his Lord; whose forgetfulness is also a source of blessing and happiness. Verily, only our Lord AL-Muddasar Prophet Mohammad (SAW) is the only person whose forgetfulness was a source of blessing for his Ummah; as well for the whole mankind. If there was such a lapse in prayer Allah commanded for **“Sajda Sahav”** (prostration to makeup for error) and provided a cause of many blessings. Therefore after **“We shall teach thee the Quran and thou shall forget it not except as Allah’s Will”** he promised **“And we shall facilitate for thee every facility”** (Surah Alala 7-8). God willing there will be betterment and ease. This ease concerns the whole teachings of Hazoor (AS) and his sunnah and for each time and each situation the God of our dear Prophet provided an opportunity of ease. But since here **“Thou shall forget it not”** this verse states first there is a specific purpose that you will not forget will provide ease and this exception that incidentally if due to human factors and will of God there is a lapse then there will be no contravention in the promise of God; instead this will also be a cause of ease. **SubhanAllah** (Praise to Allah). What a blessed person whose forgetfulness was also a source of ease and blessing and happiness and it remains even now.

Therefore by stating for Adam **“ He forgot “** and for Holy Prophet (SAW) **“ Thou shall forget it not “** there is a difference made prominent which made him the rightful recipient of the title of AL-MUDASSAR. The understanding of this point is a source of knowledge of Almighty and discovering his secrets for the people who have an appreciating heart. In order to make it evident Hazrat Massih-e-Maud said *“ My belief is that Hazrat Adam had a deficiency to some extent for that reason*

*Satan got an opportunity to create doubt “ . Had there be an able person like Prophet Mohammad (SAW) Satan could not have secured such an opportunity. (Badar volume 12)*

However the word al-Mudassar can also be related to another Arabic word **“Dasoor”** which means rapidity of forgetfulness, considering various rules of word formation from their roots it has following clear meanings i.e. One who is guarded against forgetfulness and secondly one who is also a protector from forgetfulness. This is a rare attribute of character of Prophet Mohammad (SAW) as well as unprecedented, speciality of his teachings. It is reported by Hazrat Abu Zar Ghafari that Holy Prophet said about his Ummah verily Allah has ignored to take action on their mistakes; and forgetfulness and when they do some thing under compulsion; **for my sake**. Over these three situations there will be no retribution. In this saying the word which need to be considered specially is **“Li ”** i.e. **“ for my sake ”** . Although in other sayings about this matter it is also without **“ Li “** . I remembered this saying as such i.e. Stated above therefore when I made a new research of the meanings of **“Al-Mudassar”** this reported hadith by Hazrat Abu Zar Ghafari made me confident that the meaning understood and put forward by me are in accordance with Quran and hadith. Therefore the word Li **“for my (Holy Prophet’s (SAW)) sake”** needs special pondering. Our Prophet did not say only that for my Ummah Allah will ignore their wrong action due to mistake; forgetfulness and under compulsion but also that it is for my sake. It is because of my intercession and in my consideration, it is the special attribute of AL-Mudassar that for his sake and due to blessings of his intercession and holy teachings human beings will be saved from the burdens they had been suffering as a consequence of the mistake and forgetfulness of Hazrat Adam (AS).

The third point which has been said in the verses of Surah Taha **“ And do not hurry up for the Quran till its revelation is completed into thee but only say oh my lord increase me in my knowledge. Any verily we had made a covenant with Adam before hand but he forgot ”** is this that the basic reason for the lapse on the part of Adam was haste and it also became known that haste produces forgetfulness in mankind. It is a strange thing which man experiences occasionally that if you rush to do something then sometimes it results in further delay or develops defects. If a person is going on a journey and is in a hurry; forgetting one thing after another ; dashing and hitting objects ; getting upset and entangled with other folks ; this is a common scene that in a big gathering due to haste in escaping causes many tragic accidents and many precious lives are lost. It has also come in human observation that during a large gathering of people in an assembly hall; it catches fire. Everyone tries to get a lead in escape ahead of others and nobody survived; some were trampled or crushed and some died of suffocation and others perished due to burns. Contrary to this, if they had acted with patience and did not rush and evacuated in an orderly fashion then they all would have been saved. There are many incidents like this in the history of mankind. Those who have pondered over human psychology, they have come to the conclusion that how the hasty nature and the inclination

to achieve anything produces such a tendency in them and slowly they forget national interests. In contrary to this behavior if patience is exercised and queues are formed to wait for one's turn, it produces such better attributes that in an emergency it is the cause of changing the course of destiny and saving them from disasters. Take into account the helplessness and unpreparedness of the English in the beginning of the World War II and the power and preparedness of Germany. Ultimately, the victory of the English people and the defeat of the Germans, the thing that comes to mind is the differences in character of both nations and not the material resources. So far in my judgment, the reason for the victory of the English people was due to some good things in their character. Particularly this attribute that even in time of crisis they plan after ample thinking, patiently and the habit of the nation to not crowd up in emergency but wait patiently for the turn that in other words is called a queue. In the history of mankind there are many such examples. So haste and hurry is a condemnable behavior which is one of those causes that creates forgetfulness and the real benefits and national interests are overlooked.

Besides there are other psychological factors for germination of a desire for something in the subconscious and it is suppressed by a person instead of bringing it to the consciousness level and to convince one's self by logic and wisdom; this attitude is harmful. Such an attempt of suppression is also the cause of forgetfulness. In the teachings of Holy Quran and the role model of the Prophet (SAW) we notice this good thing that for both these matters there has been provided a cure. One; fulfillment for legitimate desires by a legitimate method has been provided and about these the feelings of conscience criminality which had been aroused has been removed. On the other hand for the illegitimate and impious desires, instead of suppressing this evil matters ways have been suggested to get rid of them. The forgetfulness which one suffers from haste has also been taken care of; as in the above verses of Surah Taha and also in the Holy Quran and the sayings of the Holy Prophet (SAW); haste has been declared an abhor-able act and one of the causes of infidelity and disbelief. For instance in Surah Al-Anbia verse 38 it is said by Allah “ **Man is made of haste, I will certainly show my signs but ask me not to haste** “ : that in humans there is a defect that they tend to hurry. Oh humans do not hurry up with me, I will show you my sign and certainly do so but not on your demand but when in my wisdom there is a proper time for it. This verse tells us that many infidels who passed away as blind were because of their haste. If they had waited patiently they could save themselves from such a death. Thus in Holy Quran at different occasions haste has been condemned and it is declared the cause of forgetfulness which develops due to psychological factors. Also in a similar manner when they look at the life history of the Holy Prophet (SAW) the writers agree on the point that he disliked haste very much and liked that in every work there must be patience and well thought-out planning and proper speed and his actions endorsed it. For instance he disapproved when he saw some of his companions running to join the prayers. He advised to walk with peace, grace and not to run.

This is a vast subject how Holy Quran brought to light these factors and prescribed the remedy in consequence of which horrible forgetfulness develops that provided an opportunity to Satan and succeeded in getting Adam and his companions out of Jannat (paradise). Here it is only to focus that in the title of Al-Mudassar there is description of those peculiarities and attributes of the final Prophet and of those is that he remedied the basic defect caused by forgetfulness and with which burden humans were handicapped in some way as Prophet Moses (AS) had prophesized and Holy Quran narrates as under “ **Removes from them their burdens and shackles that were upon them** ” (Surah Al-Aaraf verse 158) that the prophet of Mercy will award freedom from burdens and collars in the necks of mankind they were suffering and collars which were hindrance in getting freedom from the slavery of Satan. Among these encumbrances one burden was that of forgetfulness which provided Satan a chance to deceive Hazrat Adam (AS) and got him expelled from Jannat. Toward this, that prayer full of wisdom taught to Ummah of Mohammad (PBUH) at the end of Surah Al-Baqra also gives a hint. i.e. “ *Our Lord do not punish us if we forget or fall into error and our Lord lay not on us such burden which people before us were enduring. Our Lord burden us not with what we have not the strength to bear and efface our sins and grant us forgiveness and have mercy on us. Thou are our master so help us against disbelievers because without your support and help we cannot combat their evil efforts.*” Remember that this prayer which is taught; that if we make a mistake due to forgetfulness then do not punish us; it has two meanings. One is that we be guided against those psychological factors which cause forgetfulness and if by chance it is committed then Allah forgive it. It is like “ **Istighfar** ” i.e. seeking forgiveness from Allah and it also has two meanings that Allah may cover up those weaknesses consequent upon which sin is committed and secondly if it is committed then the Merciful and Forgiver save us from punishment.

Thus Al-Mudassar has a meaning among others in which Allah has mentioned His favor for his beloved Prophet in Surah Al-Aala verse 7, when he said “ **We shall teach thee the Quran and thou shallest forget it not** ” . Consequent upon which mankind got liberated from that burden under which from Adam's time, “ **He forgot but had no intention to disobey**“ they were suffering. There is also another very important meaning, according to Arabic grammar principles and it is “ **removing rust** ” . In the sayings of the Holy Prophet (SAW) as reported by Abu Darda Ansari this word has been used to convey such a sense. The Holy Prophet said “*The heart of the man gets rusted like sword gets rusted so it's remedy is remembering Allah.*” The comparison of heart and mind with sword and his unawareness with rust is par excellent. The Holy Prophet (PBUH) has reminded us that without remembrance of Allah, the mind and spiritual abilities are like a rusted sword and hence useless. Just as a rusted sword is useless likewise a heart of a person unmindful of remembrance of Allah is useless. So in this saying the Holy Prophet (SAW) has himself given the meanings of Mudassar as remover of

rust. So when rust is taken as forgetfulness than in the title of Al-Mudassar there is a hint to the Holy Prophet's (SAW) and his teaching's example and a special attribute which keeps up virtue and does not allow it to disappear and if taken with reference to rust then Al-Mudassar means that perfect person who grinds and polishes and enlightens the human spirit and remover of rust from his heart.

..... The End .....