

(161) *"And (remember) when it was said to them: "Dwell in this town (Jerusalem) and eat therefrom wherever you wish, and say, 'Hittah' and enter the gate bowing down in humility. We shall forgive you your wrong-doings. We shall increase (the reward) for the good-doers.""* This *ayah* has been already discussed in the explanation of *ayah* 58 of surah *Al-Baqarah*.

(162) *"But those among them who did wrong changed the word that had been told to them. So We sent down a scourge from heaven in return for their wrong-doings."* Refer to *ayah* 59 of *Al-Baqarah*.

(163) *"And ask them about the town that was by the sea, when they transgressed in the matter of the Sabbath: when their fish came to them openly on the Sabbath day, and did not come to them on week-days. Thus We made a trial of them because of their transgression."* This *ayah* relates to the story of a group from the *Children of Israel* who were settled in the city named *Aylah* on the shore of the Red sea. They were very fond of fish, but Allah (SWT) prohibited them from catching fish or doing any other thing on Saturday, which was declared as the day of *Sabbath* for the *Israelites*. But they transgressed in the *Sabbath* and tried to catch fish using certain tricks¹, therefore, Allah (SWT) tested them by making the fish float near the shore on the day of *Sabbath*, while they would be hidden from them on other days.

(164) *"And when some asked: "Why do you preach to a people whom Allah (SWT) is about to destroy or to punish with a severe torment?" They said: "We admonish them in order to be free from guilt before your Lord, and perhaps they may fear Allah (SWT)."* These *Israelites* were divided into three groups, a group that violated the *Sabbath*, another group that prohibited them from committing such an act of disobedience i.e. the preachers and the third group, which neither transgressed the *Sabbath* nor prohibited the transgressors. This *ayah* describes the conversation held between the second and the third group. The third group asked the preachers as to why you preach to these people

i.e. the first group, and prohibit them from transgression when you know that these are going to be destroyed. The preachers replied that we prohibit them from evil in order to save our ourselves from the guilt that we did not obey our Lord when He has commanded us to promote virtue and forbid evil and also as an advice for them, so that they might repent to Allah (SWT).

(165) *"So when they forgot the warning that had been given to them, We rescued those who forbade evil, but We seized those who did wrong with a severe torment because of their transgression."* This *ayah* indicates that those who forbade the transgressors from disobeying Allah's commandments were saved from His punishment, while the transgressors were destroyed and subjected to a severe punishment as described by Allah (SWT) in the next *ayah*. As for the third group, it has been reported by Ibn Kathir (RA) that they were not subjected to any punishment but were only admonished.²

(166) *"So when they exceeded the limits of what they were prohibited, We said to them: "Be you monkeys, despised and rejected."* i.e. they were humiliated and disgraced for their transgression and were transformed into monkeys. This is indeed a stern warning to all of the mankind that they should not disobey what Allah (SWT) commands them to do and not make lawful what He has prohibited.

(167) *"And (remember) when your Lord declared that He would certainly keep on sending against them, till the Day of Resurrection, those who would afflict them with a humiliating torment."* This and the following *ayah* describe the punishments that Allah (SWT) inflicted the *Children of Israel* with. Firstly, this *ayah* states that every now and then Allah (SWT) sent to them some individuals or group of people who would severely punish them and disgrace them after capturing their land and wealth, which is the case up to this day and it will continue till the *Day of Judgment*. We may see them in power at present in a part of Palestine, showing injustice and cruelty to the Palestinian Muslims, but we believe that this is all temporary and when their false Messiah comes, they will support him and the Muslims along with Prophet Jesus (AS) will once again humiliate the *Jews* and destroy them completely. In the end of this

ayah Allah (SWT) states: *"Verily, your Lord is swift in Retribution."* i.e. for disobedience and wickedness. *"And certainly He is OftForgiving, Most Merciful."* i.e. for the obedient and those who ask for His forgiveness.

(168) *"And We have broken them up into various separate groups on the earth."* This is the second punishment that Allah (SWT) inflicted upon the *Israelites*. They were broken into fragments i.e. sects and groups, and were scattered in all parts of the world. Throughout the history they have been persecuted and humiliated by one or the other and have been unable to integrate themselves into a solid nation. Then Allah (SWT) said: *"Some of them are righteous and some are far from that."* i.e. some of them are righteous for they follow what has been revealed to them sincerely without distorting it and believed in the Holy Prophet when he came to them while others include those who distorted the teachings of *Torah* and did not believe in the Last Prophet (SAW) as was mentioned in their Scriptures. Then it was said: *"And We tried them with blessings and misfortunes in order that they might return."* i.e. sometimes they were given prosperity and comfort and at other times they were subjected to calamities, both in order to test their obedience to their Lord and that they might desist (from sin).

(169) *"Then after them succeeded an (evil) generation, which inherited the Book, but they chose the vanities of this life saying: "(Everything) will be forgiven to us."* There were righteous as well as wrong-doers in the early generations of the *Israelites*, but Allah (SWT) says that the generation that succeeded them and inherited the *Torah* acted the opposite of their righteous elders and made this Divine Book as a means of earning by distorting the words of Allah (SWT) whenever someone offered them a price. In spite of deceiving themselves and committing such an evil, they claimed that Allah (SWT) will forgive them. It should also be pointed out here that unfortunately we see a significant amount of Muslims today in a similar state of perversion, who try to misinterpret the meanings of the Holy *Qur'an* and the Prophetic *Sunnah* for worldly gains and at the same time claim that they will be forgiven their sins for they are from the *Ummah* of Prophet Muhammad (SAW). Then Allah (SWT)

said: *“And if the offer of the like came their way, they would (again) seize them. Was not the covenant of the Book taken from them that they would not say about Allah (SWT) anything but the truth? And they have studied what is in it (the Book).”* i.e. if similar vanities are given to them, they readily accept it whether it is allowed or not. In the next part of this *ayah*, Allah (SWT) reminds them of the covenant that they had made with Him that they will never say anything but the truth about Allah (SWT) and they read this pledge in their Book. Then it was said: *“And the home of the Hereafter is better for those who are pious. Do you not then understand?”* i.e. do these people who prefer this life to the eternal abode not realize that Allah’s reward is for those who avoid prohibitions and are obedient to Him.

(170) *“And as to those who hold fast to the Book and establish regular prayer, certainly, We shall never waste the reward of those who do righteous deeds.”* Holding fast to the Book i.e. the *Qur’an*, does not only mean to keep it and show respect to it but it also requires to follow all its injunctions and commands. For those who strictly follow the Book and are steadfast in prayer, Allah (SWT) does not waste the reward of the righteous.

(171) *“And (remember) when We raised the mountain over them as if it had been a canopy, and they thought that it was going to fall on them. (We said): “Hold firmly to what We have given you and remember that which is therein, so that you may fear Allah (SWT) and obey Him.””* This refers to the incident when Allah (SWT) took the pledge from them and raised Mount *Sinai* above their heads, so that they strongly affirm the pledge and abide by it with sincerity. They were further commanded to follow the injunctions therein and show obedience to Him.

(172) *“And (remember) when your Lord brought forth descendants from the loins of Adam's children and made them testify against themselves (saying): “Am I not your Lord?” They said: “Yes! We testify,” lest you should say on the Day of Resurrection: “Verily, we have been unaware of this.””* This covenant refers to *Ahd-e-Alast* that we mentioned in surah *Al-Baqarah*. Allah (SWT) brought the descendents of Adam (AS) from their loins and took this covenant from them even before they took the form

of existence. They were asked to testify that Allah (SWT) is their Lord, Cherisher and Sustainer and that there is no deity worthy of worship except Him. This pledge was taken by Allah (SWT) so that the ignorant do not have any excuse on the *Day of Resurrection* for their evil deeds and say that we were not aware of any such covenant.

(173) *"Or lest you should say: "It was only our fathers before us who ascribed partners (with Allah) and we were (merely their) descendants after them; will You then destroy us because of the deeds of men who practiced falsehood?"*" Another possible excuse from them was to say that being a progeny of their forefathers they were only following their way and thus were unaware of the truth. Therefore, they should not be punished for their forefather's errors.

(174) *"Thus do We explain the revelations in detail, so that they may return."* i.e. so that they turn back to their pledge and acknowledge Allah (SWT) as their Lord, Cherisher and Sustainer.

(175) *"And recite to them the story of him to whom We gave Our signs, but he threw them away, so Satan followed him up, and he became of those who went astray."* This ayah was revealed for a man from the *Children of Israel* in ancient times. The name of this man was Bal'am bin Ba'ura. He was from *Jerusalem* and was given the knowledge of the Divine Books by Allah (SWT). It has been reported that when the people of *Jerusalem* saw Prophet Moses (AS) and the *Children of Israel* approaching them, they came to Bal'am and requested him to supplicate to his Lord against Moses (AS) and his people, but he refused, for he knew that Moses (AS) was Allah's Prophet and if he did supplicate against them, then he would ruin his life and the Hereafter. The people kept insisting to him until he started praying against Moses (AS) and his people. However, Allah (SWT) made his tongue utter against his people instead of Moses (AS) and the *Israelites*. Thus he ruined his life and the Hereafter and consequently was deceived by the Satan who led him astray.

(176) *"And had We willed, We would surely have elevated him therewith but he clung to the earth and followed his own vain desire."* i.e. if he had not followed his desires and became indulged in the delights and attractions of this life, Allah (SWT) would surely have exalted him in ranks through those revelations of which He gave him knowledge. *"So his description is the description of a dog: if you drive him away, he pants, or if you leave him alone, he (still) pants. Such is the description of the people who reject Our revelations."* This parable refers to Bal'am who has been compared to a dog which pants whether it is driven away or left alone. A person like him does not benefit from advice and acts as if the advice never occurred. Similarly, Allah (SWT) states that equal to them are those who reject His revelations. This refers to *Jews of Madinah* who had always been longing for a Prophet and when it came to them they too wriggled out from the commandments of *Torah* as Bal'am had done. In the end of this *ayah* Allah (SWT) said to His Prophet (SAW): *"So relate the stories, perhaps they may reflect."* i.e. recount to them these narratives so that they might take thought.

(177) *"Evil is the likeness of the people who reject Our signs and wrong their ownelves."* i.e. those who reject Allah's revelations are equated with dogs who do not do anything but satisfy their lusts and thus they wronged themselves by disobeying Allah (SWT) and rejecting guidance.

(178) *"Whomsoever Allah (SWT) guides, he is the guided one, and whomsoever He sends astray, it is they who are the losers."* This *ayah* implies that guidance and misguidance are both from Allah (SWT) and He does what He wills.

(179) *"And surely, We have created many of the Jinns and mankind for Hell. They have hearts wherewith they understand not, they have eyes wherewith they see not, and they have ears wherewith they hear not. They are like cattle, nay even more astray. They are the heedless ones."* This *ayah* indicates that many *Jinns* and humans have been created for Hell because in spite of being given all the faculties to achieve guidance like heart, eyes and ears they do not make proper use of them. They have been given these faculties in order to recognize their Creator and

the Lord of the Universe and to seek His pleasure by following His commandments and abstaining from what He has prohibited. They should use these faculties to differentiate between the right and the wrong and abstain from evil and not waste their understanding, hearing and seeing only for the achievement of material things like an animal or maybe even worse than that.

(180) *“And (all) the Most Beautiful Names belong to Allah (SWT), so call on Him by them.”* In this *ayah* Allah (SWT) commands His servants to seek help from Him with His beautiful names and remember Him through them. Allah’s names are not restricted to ninety nine as is commonly believed but there are more than those. He has given the knowledge of some names and attributes to His creatures and some He has revealed in His Books while others He has kept with Himself in the realm of the unseen. Then Allah (SWT) said: *“And leave the company of those who blaspheme His Names. They will be requited for what they used to do.”* i.e. shun those people, who pervert or blaspheme the Names of Allah (SWT), for they will surely be recompensed for such behavior. They shall be punished for their misdeeds.

(181) *“And of those whom We have created, there is a community who guides (others) with the truth, and establishes justice therewith.”* This is as the Prophet (SAW) once said: *“There will always be a group of my Ummah who are prominent with the truth, unabated by those who fail or oppose them, until the (Last) Hour commences.”*³ These are the people who guide others to the straight path i.e. the path of *Qur’an* and *Sunnah* of the Prophet (SAW), and decide all their matters according to the *Divine Law*.

(182) *“Those who reject Our revelations, We shall gradually seize them with punishment in ways they perceive not.”* i.e. they are step by step lead to destruction whence they cannot tell.

(183) *“And I respite them; certainly My Plan is strong.”* Allah (SWT) does not punish the disbelievers immediately for their disbelief, rather He gives them respite

to dwell in this world and enjoy its luxuries for a while. Then they shall suddenly be caught by punishment. Though He bears with them, yet His stratagem is sure.

(184) *"Do they not reflect? There is no madness in their companion. He is but a plain Warner."* The disbelievers thought that the Holy Prophet (SAW) was a man of unsound mind or was possessed by a devil. But Allah (SWT) refuted them in this *ayah* and said that Prophet Muhammad (SAW) is nothing but a warner appointed by Him.

(185) *"Do they not look in the dominion of the heavens and the earth and all things that Allah (SWT) has created, and that it may be that the end of their lives is near."* Allah (SWT) invites the disbelievers to observe and contemplate His signs in the heavens and the earth and everything between them, so that they might learn lessons from it and come to believe in Him and follow His commandments. Allah (SWT) also reminds them of the indefinite and transient nature of their life in this world, which may come to an end at any time, thus depriving them of any chance of repentance. Then it was said: *"In what message after this will they then believe?"* i.e. Allah (SWT) has provided the disbelievers with all kinds of signs and evidences of the right path, but if they still disbelieve in them, then there is nothing in the world to guide them to the right path.

(186) *"Whomsoever Allah (SWT) sends astray, none can guide him; and He lets them wander blindly in their transgressions."* i.e. whoever Allah (SWT) intends to put on trial and error then there is none who can guide him and He leaves them blundering in their rebellion so that they increase in their evil deeds.

(187) *"They ask you about the Hour: "When will be its appointed time?" Say: "The knowledge thereof is with my Lord (Alone). None can reveal its time but He. Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden."* This *ayah* was revealed for the *Quraysh* of *Makkah*, who used to ask the Prophet (SAW) about the coming of the Last Hour just to make a

mockery of it. Allah (SWT) commanded His Prophet (SAW) to answer them that the exact time of the Hour is not known to anyone except Him and He Himself will disclose it suddenly on its appointed time. Allah (SWT) also said that the Last Hour will be very heavy on the heavens and the earth, for they will be torn and scattered into pieces or it may mean that the knowledge of it is hidden in the heavens and the earth. Then Allah (SWT) said: *"They ask you as if you have a good knowledge of it. Say: "The knowledge thereof is with Allah (SWT) (Alone) but most of mankind know not."* i.e. they thought that the Prophet (SAW) had been given the knowledge of the *Doomsday*, but Allah (SWT) instructed His Prophet (SAW) to proclaim to them that its knowledge is with Allah (SWT) alone and He has not given the knowledge of it to any angel or Prophet, not even to Prophet Muhammad (SAW). However, he was given the knowledge about the portents and the signs that precede the *Last Hour*.

(188) *"Say: "I possess no power of benefit or hurt to myself except as Allah wills. If I had the knowledge of the unseen, I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a Warner, and a bringer of glad tidings unto people who believe."* Allah (SWT) commands the Prophet (SAW) to inform about himself that he cannot even bring any benefit or harm to himself except of what Allah (SWT) wills and that he did not possess the knowledge of the unseen. Some people falsely believe that the Prophets and the friends (*Wali*) of Allah (SWT) possess the knowledge of the unseen and can bring benefit or harm to others even after their death. This is nothing but heresy and total negation of the attributes of Allah (SWT), for it has been made clear in this *ayah* that the knowledge of the unseen only belongs to Him and none can benefit or harm anyone except Him. Further the Holy Prophet was asked to declare that if he had the knowledge of unseen then he would have made all good and prosperity for himself and that he would have saved himself from every possible harm and adversity, but he is only a Warner for mankind against His punishment and a bearer of good news for the believers.

(189) *"It is He Who has created you from a single person (Adam), and (then) He has created from him his wife, in order that he might enjoy and find comfort in her."* This *ayah*

describes the creation of Adam (AS) and Eve (AS). Allah (SWT) created the whole human race from a single being, Adam (AS), and then He created Eve (AS), his wife, from his left rib, so that he finds satisfaction in her. *"When he covers her, she bears a light burden and carries it about. Then when it becomes heavy, they both invoke Allah (SWT), their Lord (saying): "If You give us a goodly child, we shall indeed be among the grateful.""* This *ayah* describes the different stages of pregnancy. At the initial stage, the women feels a very light burden upon her without any pain and walks around with it in ease. Then as the fetus grows in her womb, she starts to feel the heavy burden on her. As the time of the delivery of the child comes closer, the parents become more and more anxious about the unborn. They supplicate to their Lord for a goodly and healthy child and make promises with Allah (SWT) that they will be grateful to Him and follow His commandments.

(190) *"But when He gave them a goodly child, they ascribed partners to Him in that which He has given to them."* i.e. as soon Allah (SWT) grants them a healthy and a normal child, they start committing *Shirk* with Him devoting it to some dead or living person and start making offerings in their names or are misled by their false belief that their new born is a gift and a miracle of some holy or godly person. Then Allah (SWT) said: *"High be Allah (SWT), Exalted above all that they ascribe as partners to Him"* i.e., exalted be He above what they associate with Him.

(191) *"Do they attribute as partners to Allah (SWT) those who created nothing but they themselves are created?"*

(192) *"No help can they give them, nor can they help themselves."* In these *ayat* Allah (SWT) invites the idolators to think that the objects that they worship are so weak and powerless that they cannot even create anything for themselves, so how can they protect or aid those who call upon them.

(193) *"And if you call them to guidance, they follow you not. It is the same for you whether you call them or you keep silent."* This *ayah* tells the Muslims that if they call the idolators who worship these false deities towards guidance, they will not

respond to them, for their hearing is nothing but the hearing of an animal. Therefore, it does not matter if you call them or not, they will not respond to you.

(194) *"Verily, those whom you call upon besides Allah (SWT) are servants like you. So call upon them and let them answer you if you are truthful."* This *ayah* refutes the beliefs of those who attribute wrong things to the Prophets, angels or godly men and make them an object of worship because Allah (SWT) states that the false deities that the idolators worship besides Allah (SWT) are nothing but His servants. Thus, it is not permissible to call upon anyone other than Allah (SWT), whether at times of ease or times of hardship, no matter how great the status of the one who is called upon, even if it is the Holy Prophet (SAW), Ali bin Abi Talib (RAA) or Sheikh Abdul Qadir Jilani (RA). Moreover, we know that the Prophet (SAW) and these godly men have died as Prophets and other people died before them and the basic principle concerning the dead is that they do not hear the words of the living sons of Adam (AS), because Allah (SWT) says: *"But you cannot make hear those who are in graves"*⁴

(195) *"Have they feet wherewith they walk? Or have they hands wherewith they hold? Or have they eyes wherewith they see? Or have they ears wherewith they hear? Say: "Call your (so-called) partners and then plot against me, and give me no respite!"* This refers to the idols that the idolators worship besides Allah (SWT). These idols being devoid of essential faculties like moving, seeing, hearing and speaking cannot even help themselves, not to speak of helping those who call upon them in their need. Then Allah (SWT) commanded His Prophet (SAW) to proclaim to the idolators that call upon your partners that you have set up besides Him and collectively plot against me and give me no respite and give it your best effort.

(196) *"Verily, my Protector is Allah Who has revealed the Book and He protects the righteous."* i.e. whether you plot against me or not, my protector and helper is Allah (SWT) in this life and in the Hereafter, Who will suffice me against you and He is also the Protector and Helper of every righteous believer.

(197) *"And those whom you call upon besides Him cannot help you nor can they help themselves."* i.e. so helpless and insignificant are the gods of polytheists.

(198) *"And if you call them to guidance, they hear not and you will see them looking at you, yet they see not."* This is just like what Allah (SWT) said in *ayah* 193 that those who worship other deities besides Allah (SWT) have ears but they cannot hear the call of His Prophet (SAW) and they have eyes but they cannot see or understand the truth. Apparently they look towards the Prophet (SAW), but in reality they do not see him.

(199) *"Show forgiveness, enjoin what is good, and turn away from the foolish."* In this *ayah* Allah (SWT) has commanded the Prophet (SAW) to pardon the errors and shortcomings of the people and that he should continue to ask them to do what was good and beneficial. In the end he was advised to stay away from the ignorant and not be affected by their comments or challenges.

(200) *"And if you are afflicted by the devil's temptation then seek refuge in Allah (SWT)."* This implies that the Satan tries to incite a person into anger and gets them all set to fight with one another. Thus Allah (SWT) has instructed His Prophet (SAW) that if his anger seems to be flaring up on any occasion thus directing him away from forgiving the ignorant, then he should know that this instigation is coming from the Satan and he should immediately turn to Allah (SWT) and seek refuge with Him. *"Verily, He is All-Hearer, All-Knower."* Allah (SWT) hears all and knows all.

(201) *"Verily, those who are pious, when an evil thought comes to them from Satan, they remember (Allah), and (indeed) they then see (aright)."* i.e. those who fear Allah (SWT) and do righteous deeds, when the whispers of Satan cross their mind prompting rage and anger, they immediately remember Allah (SWT) and His commandments. And they seek refuge in Him and ask for His forgiveness, and are thus able to see the right course of action. They have but to recall Allah's precepts and they shall see the light.

(202) *"But (as for) their brothers (the devils), they plunge them deeper into error, and they never stop short."* On the other hand when the wrong-doers commit an error, they do not remember Allah (SWT) nor do they repent. Thus their brothers within the devils make them plunge into error yet deeper, making this evil path easy and appealing to them.

(203) *"And if you do not bring them a miracle, they say: "Why have you not brought it?" Say: "I but follow what is revealed to me from my Lord.""* This refers to the miracles demanded by the *Quraysh* of *Makkah* from the Prophet (SAW). They told him that they would take him as a Messenger of Allah (SWT) only if he shows them miracles of their choice. But Allah (SWT) commanded the Prophet (SAW) to tell them that as a Messenger my duty is only to deliver His message and make it clear to the people and that it is not in his power to show them miracles if it is not His will, for He has already shown them numerous miracles, which are more than enough for this purpose. Out of these miracles, the *Qur'an* itself is the greatest miracle and the clearest evidence that it is from Allah (SWT). That is why Allah (SWT) said: *"This is nothing but insight from your Lord, and a guidance and a mercy for people who believe."* This book is a veritable proof from your Lord, a guide and a blessing to true believers.

(204) *"So, when the Qur'an is recited, listen to it, and be silent that you may receive mercy."* This is to the contrary of the practice of the idolators of *Makkah*, who used to say: *"Listen not to this Qur'an, and make noise in the midst of its (recitation)"*⁵. Then Allah (SWT) revealed this *ayah* which states that when the *Qur'an* is being recited, the listeners should lend their ears to its recitation and remain silent, so that to benefit from this mercy i.e. the *Qur'an*.

(205) *"And remember your Lord within yourself, humbly and with fear without loudness in words in the mornings, and in the afternoons"* The previous *ayah* described the etiquettes of listening to the *Qur'an*, this *ayah* describes the etiquettes and timings for the remembrance of Allah (SWT). It states that one should remember his Lord in secret and not in a loud voice. One should supplicate

to Him alone in humbleness and humility i.e. one should appear before Him as weak, modest and humble with total negation of any pride, dignity and ego, and with fear of Allah (SWT) within one's heart with his attention fully riveted to it. Then it is stated that the *Dhikr* should be done in the mornings and the evenings i.e. at all times and under all conditions. In the end the *ayah* states: *"And be not of those who are neglectful."* i.e. be not of those who abandon the remembrance of Allah (SWT). In other words, instruction has been given that one should not be negligent.

(206) *"Surely, those who are with your Lord are never too proud to perform acts of worship to Him, but they glorify His Praise and prostrate before Him."* In this *ayah* Allah (SWT) reminds His servants of those who are close to Him, so that they may learn a lesson from it. This refers to the angels who are with Allah (SWT), they do not show arrogance in their tireless worship and obedience of Him, they glorify Him day and night and prostrate before Him to show their humility. The scholars of Islam are agreed that the readers of the *Qur'an* and those listening to its recitation should perform prostration on this *ayah*.

Foot Notes

[1] e.g. on Saturday, they would put the net into the sea to catch fish but would not take the fish out from the sea but would rather take it out and eat it on Sunday, thus making a mockery of their religion.

[2] At-Tabari 13: 187, Tafsir Ibn Kathir 4: 192 (Abridged).

[3] Fath Al-Bari 13: 451.

[4] Surah Fatir(35): 22.

[5] Surah Ha-Mim(41): 26.