

The Holy Qur'an – The Final Testament – Juz 29

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This text is the twenty-ninth volume of the translation and commentary of the Holy Qur'an by Mir Ahmad Ali and Ayatullah Agha Hajj Mirza Mahdi Pooya Yazdi.

It covers the twenty-ninth Juz of the Holy Qur'an, from Surah Al-Mulk to Surah Al-Mursalat.

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For these reasons, the online text is not an exact reproduction of the original published work.

Readers wishing to see the translation as it was published should refer to printed copies available in bookshops.

Miscellaneous information:

The Holy Qur'an –The Final Testament – Juz 29 Arabic Text, With English Translation And Commentary

With Special Notes From Ayatullah Agha Haji Mirza Mahdi Pooya Yazdi Translated By S.V. Mir Ahmed Ali Published by Tahrike Tarsile Qur'an, Inc. Publishers and Distributors of Holy Qur'an 80'08 51st Avenue Elmhurst, NY 11373'4141 Tel: 718'446'6472 Fax: 718'446'4370 email: read@koranusa.org <http://www.koranusa.org> Eighth U.S Edition, 2019 Library of Congress Catalogue Number: British Library Cataloguing in Publication Data ISBN: (paperbound) 978'0'940368'85'9 ISBN: (casebound) 978'0'940368'84'2 ISBN: (Vinyl) 978'0'940368'524 ISBN: (eBook) 978'0'940368'54'5 The World Federation of KSIMC – Khoja Shia Ithna-Asheri Muslim Communities – helped us pay for part of the project

Al-Mulk – The Kingdom

(Revealed at Mecca)

30 Verses in 2 Sections

Sections Of Surah Al-Mulk

1. God's is the Kingdom of the Universe.
2. The straying one and those guided aright not alike.

Important Topics

1. The Kingdom (in its entirety) is in God's hand Who hath power over all things (Verse 1)
2. Death and life created to try man (Verse 2)
3. There is no congruity in the creation (Verse 3)
4. The heaven, which is starred, is the lowest or the nearest (Verse 5)

5. Those who fear the Lord in secret, shall have the forgiveness and the great reward (Verse 12)
6. He who goes straight is the one better guided and not the one who walks prone on his face (Verse 22)

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Al-Mulk Section 1 – God’s Is The Kingdom Of The Universe

God’s is the Kingdom of the (Universe), Death and life caused to prove the goodness and the evil of the souls, Perfection obvious in God’s creation, The confessions of those committed to hell, God knoweth everything hidden and manifest.

Al-Mulk Verses 1 – 14

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“In the name of God the Beneficent the Merciful”

تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

“Hallowed is He in Whose hand is the kingdom (of the heaven and the earth), and He, over all things is All-Powerful¹” (67: 1).

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْغَفُورُ

“Who created death and life that he may try you (to prove) which of you is best in deeds²; He is the Ever-Prevalent, the Oft-Forgiving” (67:2).

الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَافُوتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ

“Who created the seven heavens layer above layer³: thou seest not in the creation of the Beneficent (God) any defect or incongruity. Then look thou again; Seest thou any gap⁴?” (67:3).

ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ

“Then repeat thou (thy) gaze again and again, thy gaze shall return unto thee dulled, being Wearied⁵” (67:4).

وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ

“Indeed, have We adorned the lower heaven nearest to the world with lamps (i.e., the stars), and We have made them (as) missiles to repulse away the Satans, and We have prepared for them the chastisement of the flaming fire” (67:5).

وَالَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ وَيُسَّ الْمَصِيرُ

“And for those who disbelieve in their Lord is the chastisement of the hell, and evil is the destination” (67:6).

إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهِيقًا وَهِيَ تَفُورُ

“When they shall be flung into it, they shall hear its roaring as it boileth up⁶” (67:7).

تَكَادُ تَمَيِّزُ مِنَ الْغَيْظِ كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ

“As it would burst with rage; Whenever a group is flung into it, its keepers shall ask them; “Came not there unto you a warner⁷?”” (67:8).

قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ

“They shall say: “Yea! Indeed, a warner did come unto us, but we belied (him) and said we: “God hath sent not down aught, ye are in naught but a vast delusion⁸!”” (67:9).

وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ

“And they shall say: “Had we but hearkened (unto them) or pondered (over what they said), we would not have been amidst the fellows in the flaming fire” (67: 10).

فَاعْتَرَفُوا بِذَنبِهِمْ فَسُحْقًا لِأَصْحَابِ السَّعِيرِ

“So shall they confess their sins, but far will be (from mercy) the fellows in blazing fire” (67: 11).

إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ

“Verily, those who fear their Lord in secret, for them shall be forgiveness and a great recompense⁹” (67: 12).

وَأَسِرُّوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

“And conceal ye your word or declare it; Verily, He is the Knower of whatsoever is in the breasts (hearts)” (67: 13).

أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ

“What! Knoweth not He that created? and He is the Subtle¹⁰, the All-Aware¹¹” (67: 14).

Commentary

Verse 1

The word i.e., ‘Hand’ stands for authority, power or might and ‘*Mulk*’ means the Kingdom or the Dominion, both visible and invisible to us that which is within the limits of the conception of space and even beyond it. The word ‘*Mulk*’ is a very wide and a comprehensive expression which covers anything and everything of matter or energy in the conceptive limits of human intellect and beyond it. This truth about the universal authority of the Lord Creator and the Owner of the Universe is given to educate the human minds against the imaginary or the conjectural dogmas about the existence of multiple or the manifold number of deities or gods, wielding authority over the destinies of the people.

To neutralise the confusion or the chaos created by the mistaken belief, mankind has been informed that there is none but the One and the only One, Who owns the Absolute and the Supreme Authority over

the Universe and adoration in any sense and gratitude in any way is due only to Him and to none else. The basic or the fundamental demand of Islam is the conviction that Kingdom in any meaning and in any form, belongs only to God. Compare this most powerful assertion of the Lord's authority to what the daily prayer prescribed by the church established by Constantine the pagan Emperor of Rome, in the name of Christ, teaches man to believe:

“Our father which art in heaven, Hallowed be thy name” Math. 6/9

“Thy kingdom come. Thy will be done on earth, as it is in heaven” Math. 6/10.

In the first place the above Christian prayer marks man's belief that God is only in heaven and not in earth or elsewhere, and such a god could never be Omnipotent and Omnipresent, while these are the attributes of God, universally accepted by every creed and every school of thought in the world. The second clause of the prayer means to say that the kingdom of the authority of God, is limited to heaven and does not extend beyond that and in the earth God's authority is yet to come. What a blasphemy it is to believe that someone else other than God, holds the authority in the earth in which case what can any amount of prayer or supplication or imploration to God would bring from Him for man in the dominion (on earth) over which (according to the prayer) He has no authority?

Far be such misconceptions about God the Omnipresent and the Omnipotent Lord Who owns and holds the supreme and the exclusive absolute authority over every part and every particle of the world visible and the invisible, known and yet unknown to us¹².

Verse 2

Note – Death is mentioned before life, and it is said to be created. If death is to mean the cessation of existence, how could it take effect before the existence itself taking its effect. In 2:28, mankind is told:

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ

“How disbelieve ye in God when ye were dead and He gave life to you! Then He will give you death, then life again, and then unto Him ye will return” (2:28)

Thus death would mean not the cessation of the existence but a turning point in it. The word ‘Kuntum’, (i.e., you were) in the Verse 2:28 means that we did exist though not in the commonly known present form but in a state beyond it. It would mean that we were held in a latent existence meaning our absence from the manifest creation and then brought to life, (i.e., to be with the others, and in choosing the right or the wrong way of life we are given a trial or a chance either to rise up from the abyss of the material degradation to the heavenly heights of the eternal bliss or to get lost in the deceptive delusion of the satanic attractions and get condemned for ever.

A trial is made by one who lacks knowledge or who needs to know certain unknown properties or the results of some actions, but this could never be true in the case of God whose knowledge comprehends everything of the past, the present and even the future. Trial here means a chance for the individuals to unfold themselves the native endowments using them either to their own profit or loss. The individuals have been granted the power of discretion and the property of conscience so as to act either at the dictates of the conscience and rise above or forfeit the gift of discretion and get the condemnation as the natural consequence or the reaction of one's own deeds.

It must be remembered that death is not the cessation of the existence of any human being. It is only a turning point in a state of existence. Death in this life on the earth is only the transfer of the existence from one state to the other. With the phenomenon of death, mankind has been kept alert and made to be mindful of the other subsequent state which would be nothing but the resultant stage of life consequent to the mode of the life led on earth. Thus, the life after death is only the continuation of this life, presenting to each individual the fruits, good and bad, earned by his or her own efforts in this life.

This life and the world on the earth, is only the cultivation ground to grow the crops of good and evil at our own choice, the harvest of which has to be reaped immediately at death and then to abide with the earnings of this life, during the state of '*Barzakh*', i.e., the stage or the state of existence between death and the Day of the Final Judgment¹³. During this state or stage, i.e., of '*Barzakh*' every individual shall be for himself and no intercession on behalf of any one, shall be of any avail at all. The question of intercession would arise when the souls are brought to account at the Final Judgment. This stage is known as the 'Purgatory', i.e., the process through which each soul shall pass with the turning points until the soul reaches the final point of its destiny earned by itself.

The nature law of cause and effect' is always active with a universal currency granted to it, in the life, individual as well as collective¹⁴. As we conduct our life today or this moment, so shall we live tomorrow or the next moment. This law is equally active in the life collective, i.e., the community or the national life of the people, or life individual, be the persons or person, believers or the disbelievers in God. As long as a nation behaves duly, they are allowed to hold power, otherwise the power or the authority granted, is snatched away. When the people hold the given power in equity and goodness, they are not only allowed to hold it but also helped against their enemies¹⁵. Jews were given the help against their enemies and given the respite to prove how they behave and when they misbehaved and betrayed the trust, they were removed from the power and brought low. When a nation earns a fall, they are destroyed, and another people are given their place.

However, man is warned of God's Ever-Triumphant Might, sufficient to execute His will and to punish the offenders and at the same time, the hope is given of availability of God's forgiveness and His pardon for those who sincerely seek it.

Verse 3

The heaven has been created into seven regions and the regions are said to have been arranged as layers one above another¹⁶.

The arrangement of the heavenly regions and everything in each region is in such perfect order and harmony with one another and the motions of each body in the space is so marvellously regulated by the Universal law that nowhere in the Kingdom of God, i.e., in the Universe, there is the least flaw of any irregularity or failure or a gap. There is neither any incongruity in the working of the laws of nature nor there is any disorder or laxity. This proves the absolute unity of the One singular and supreme authority ruling the whole world, visible and invisible to us. The inconceivably vast space is one continued state that there is no gap between one region and the other.

The idea is to point out the continuity of the Universe and that one region is in complete touch with the other. Whether 'the seven heavens' here means physical sphere or physical and spiritual spheres, in either case there is no gap or break whatsoever, between one and the other. This unity and the continuity is one of the signs of the unity of the Creator. (A.P.)

Verse 4

It is almost a challenge to man to see, scrutinise or examine not once but repeatedly, for the eye in its travel to examine this fact would only exhaust itself to return dejected. Note, that Islam does not impose any dictated faith but invites every individual to study minutely as might be possible to each one individually, again and again. Even the region which could be seen, are so vast and stretching so far beyond our ken that even with the aid of the most powerful of the implements, our eyes would not help acknowledging their defeat or failure to penetrate even the space to its nearest extent.

To prove the unity, Qur'an advises to refer to the experimental method of repeated observation. (A.P.)

Verse 5

The physical world is divided into seven regions called the seven heavens and the heaven in which is situated the earth, is said to be the lowest heaven which is lighted with the stars¹⁷. All these stars, the nearest and the farthest of them and this earth, the sun the moon and the galaxies put together are accommodated in the lowest of the heavens or the regions, the knowledge about the vastness, i.e., the extent of each of these heavens and the beings in them, is beyond the conception of the human intellect.

The stars are sometimes used as missiles to drive away the evil ones¹⁸. The starred space is presented as the lowest heaven which indicates that the other heavens are non-material in nature. (A.P.)

Verse 9

Here the signs of God, mean the apostles as well as their divinely commissioned deputies the Holy Imams who were also not only rejected but also equally persecuted, mocked and martyred¹⁹.

Verse 10

This Verse refers to the failure of man in using his conscience and the discretionary powers, which failure draws the individual to the blazing fire.

Verse 11

When passing through the punishment, the disbelievers in the apostles of God and the Holy Imams would not help confessing their folly and their wickedness but that would not be of any avail to them at all for repentance must be with the necessary amendment and then the time or respite for the amendment would have been long over and thus the chance will have long been lost.

Verse 12

The fear of God means not only dreading His displeasure and the consequent wrath of His, but also loving Him so heartily and so intensely at heart though He is not seen by the physical eyes or perceived through any of the bodily senses²⁰.

Indicates that what is valued with God, is the sincerity in faith and the purity of intention whether declared or not. (A.P.)

Verse 14

‘*Man*’, i.e., who, or whom – here may be in nominative case meaning who – i.e., What! He Who created – and may also be an objective case meaning – What, whom He has created – and the nominative understood – the latter seems to be more appropriate as a proof in the favour of the statement made in Verse 13.

‘*Lateef*’ may be used to mean “kind” – and also as ‘Subtle’ – Penetrating – the latter is more appropriate here. (A.P.)

¹. Qadeer.

². Refer to Verses 10:14, 11:7, 18:7, 21:35, 29:3, 38:27, 51:56, 2:28, 40:11.

³. Refer to Verses 65:12, 71:15.

⁴. To prove the unity, Qur’an advises to refer to the experimental method of repeated observations.

⁵. Refers to the impossibility of the sight passing through the heavens.

⁶. Refer to Verse 11:106.

- [7.](#) Refer to Verse 39:71.
- [8.](#) Refer to Verse 36:30.
- [9.](#) Refers to the last clause of Verses 35: 18, 31: 16, 36: 11, 50:33.
- [10.](#) Lateef.
- [11.](#) Refer to Verses 6: 18; 6: 103; 11: 1; 17:30; 22:59; 24: 18; 31: 16; 33:34; 35: 14; 67: 14.
- [12.](#) For 'Malakut' the authorities, i.e., the powers Refer to Verse 36:83.
- [13.](#) See Verse 23: 100.
- [14.](#) Refer to Verses 99:7; 99:8.
- [15.](#) See 7:129
- [16.](#) See 65:12
- [17.](#) Refer to Verse 37:6.
- [18.](#) See 37:7, 15:17.
- [19.](#) See 36:30.
- [20.](#) See 35: 18, 36: 11, 50:33.

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Al-Mulk Section 2 – The Straying One And Those Guided Aright Not Alike

The divine favours, The helplessness of the creation against the will of God, The one guided aright, is not like the one who strays misled, The one who walks straight on the right path – God alone knows the hour of judgment, The helplessness of the guilty against the decree of God.

Al-Mulk Verses 15 – 30

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ وَإِلَيْهِ النُّشُورُ

“He it is Who made for you the earth subservient¹, traVerse ye then its broad sides, and eat ye of His provision; and unto Him (alone) is the return²“ (67: 15).

أَأَمِنْتُمْ مَّن فِي السَّمَاءِ أَن يَخْسِفَ بِكُمُ الْأَرْضَ فَإِذَا هِيَ تَمُورُ

“What! deem ye yourself secure of He Who (ruleth) in the heaven (as well)³, that He will cause not the earth to swallow you up⁴? Then lo! it shall quake” (67: 16).

أَمْ أَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ

“Or deem ye yourself secure of He Who (ruleth) in the heaven (as well), will send not down upon you a stone-charged violent storm; Then shall ye know how (terrible) My warning is⁵” (67: 17).

وَلَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ

“And indeed belied those before them (My signs): how (terrible) then was My wrath⁶” (67: 18).

أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَاقَاتٍ وَيَقْبِضْنَ مَا يُمَسِّكُهُنَّ إِلَّا الرَّحْمَنُ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ

“Behold they not the birds above them, outstretching (their wings), and contracting (them)⁷? upholdeth them not save the Beneficent (God); for verily He well seeth everything” (67: 19).

أَمَّنْ هَذَا الَّذِي هُوَ جُنْدٌ لَكُمْ يَنْصُرُكُمْ مِنْ دُونِ الرَّحْمَنِ إِنَّ الْكَافِرِينَ إِلَّا فِي غُرُورٍ

“Or who is that who can be a host for you to succour you besides the Beneficent (God)? the disbelievers are but in mere delusion” (67:20).

أَمَّنْ هَذَا الَّذِي يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ بَلْ لَجُوا فِي عُتُوٍّ وَنُفُورٍ

“Or who is that who can provide you with sustenance should He withhold His sustenance? Yet persist they in disdain and aversion (against the Truth)⁸” (67:21).

أَفَمَنْ يَمْشِي مُكِبًّا عَلَى وَجْهِهِ أَهْدَىٰ أَمَّنْ يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ

“What! is he who goeth along grovelling on his face, better guided or he who walketh upright upon the straight path⁹?” (67:22).

قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ

“Say thou (O’ Our Apostle Muhammad!): “He it is Who brought¹⁰you (into being) and made for you the ears and the eyes and the hearts¹¹; yet how little is it that ye thank¹²!” (67:23).

قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ

“Say thou: “He it is Who hath spread you in the earth and unto Him (alone) shall ye all be gathered”” (67:24).

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ

“And say they: “When shall this appointment¹³ come to pass, if ye be truthful?” (67:25).

قُلْ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُبِينٌ

“Say thou: “Verily the knowledge (of it) is only with God, and verily I am only an open Warner” (67:26).

فَلَمَّا رَأَوْهُ زُلْفَةً سِيئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَذَا الَّذِي كُنتُمْ بِهِ تَدْعُونَ

“But when they shall see it nigh, grieved shall be the faces of those who disbelieve, and it shall be said (unto them): “This is what ye have been calling for”” (67:27).

قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكَنِيَ اللَّهُ وَمَنْ مَعِيَ أَوْ رَحِمَنَا فَمَنْ يُجِيرُ الْكَافِرِينَ مِنْ عَذَابٍ أَلِيمٍ

“Say thou: “See ye? If God were to destroy me and those with me or He bestoweth mercy on us, yet who can protect the disbelievers from the painful chastisement?”” (67:28).

قُلْ هُوَ الرَّحْمَنُ أَمَنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُبِينٍ

“Say thou: “He is the Beneficent (God)! believe we in Him and on Him (alone) do we rely; so ye shall come to know who it is that is in manifest straying” (67:29).

قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ

“Say thou: “See ye? if your water should go down¹⁴ (into the earth), who then can bring you flowing water?” (67:30).

Commentary

Verse 15

The earth has been made usable for the intelligence of man to manage his life affairs concerning his stay in it – ‘*Zulal*’ meaning manageable and serviceable, has been used relating to the animals subjected to usage by man [15](#).

Verse 16

Man has been warned against any false feeling of security in the earthly life against the wrath of God – If God wills the earth on which we live, feeling ourselves safe and secure, would swallow up habitation together through typhoons, earthquakes and tornadoes [16](#). –

Heaven is not the physical one – but the spiritual sphere dominating the spheres. (A.P.)

Verse 17

For the fate of the cities which rebelled against the authority of the Lord and the fate of the people of Lot see 17:68, 29:40.

Verse 19

Note how Islam invites man to use his intellect in understanding the glorious existence of the Creator of the Universe, His Power, His Might, His Wisdom by reflecting on the marvels of the various units of His creation. If intelligently viewed the beautiful appearances of the birds, their marvellous flights and their wonderful formations during their flight into the sky, is the most beautiful and the most wonderful manifestation of nature.

Their structure, their shapes, their colourful beauty, their sweet melodious musical voices and the various adaptations in their structure to suit their aerial life – their stretching their wings in the air and their darting about in the space with folded wings, their dashing upwards and downwards and their well-established suspension in the air – all these wonders of nature and the marvellous behaviour of these God-made aeronautics make one thoughtful of the All-Wise, Almighty Creator, Who alone could bring to effect these wonders which are impossible for anyone to do.

Take for instance the tiny flies which in millions abide in the green grass under our feet; can any human power manufacture a single plane of this size with the native consciousness and procreative power endowed in it? There is no need for man to look up into the heavens which his sight cannot penetrate, but let him look down into the green grass which he carelessly tramples and see the millions of the tiny flowers and note the inimitable art manifested in it. Can man create even a single tiny thing with all the native properties endowed in it?

Verse 20

There is no power besides God's and none can ever defy His will – Hence let man be mindful of his helplessness and the supreme authority of the Lord.

Here Qur'an has used the demonstrative pronoun – '*Haaza*[17](#)', i.e., this – for which we have used 'that' to maintain the English language otherwise the use of this is more justified to indicate the nearness similar to the nearness of God required for the helper to help. (A.P.)

Verse 21

The word 'sustenance' is a comprehensive term which includes even thing that an individual needs for the various phases of existence, physical, mental, and spiritual, etc. If anyone obstinately pursues the rebellious impulses of his corrupted passions, imagining them as the necessities of life, the individual is vainly pursuing a mirage which would ultimately end in his own perdition. The sustenance being from heaven as well as in the earth[18](#). A soul receives its sustenance even after its death, particularly the one who surrenders his self in the way of the Lord[19](#). Life after death is only a continuation of this life and those who surrender their lives in this world in the way of the Lord, they live with Him[20](#).

Verse 22

Everyone in this life, except those who have been purified and guided by God Himself[21](#) () needs a guide or a model to follow.

This Verse and Verse 10:35 give the clearest guiding formula for a sincere seeker of the right course. The use of the clue given in this Verse, one needs nothing but an unclouded common sense to enquire and find out the beings whose purity is divine and whose conduct and character is flawless and ideal and whose life from the beginning to the end, had been pure and godly – whose practical life had always been on the path of truth and righteousness, who had never in their life committed the mistake of bowing, i.e., adoring to anyone besides God.

This Verse as 10:35 is very important and very useful in these days when the false claims to religious leadership cloud the thought and confuse the vision of the ordinary minds to enable man to apply this formula and that given in 10:35 and out the correct model or guide to be followed to reach the heavenly destination. A dispassionate and impartial enquiry would doubtlessly prove Ali Ibn Abu Talib as only – one besides the Holy Prophet and none else who like the Holy Prophet, never bowed to any false deities and the idols and always walked in the right path from the beginning of his life to its conclusion on earth.

God's promise of blessing with guidance the sincere search in His way is always fulfilled and after showing the right way, the matter is left to the choice of each individual to accept it thankfully or thanklessly reject it[22](#).

About the evils thrown down Refer to Verse 27:90.

Abraham to guide his people also gives the same argument – How could those who lack guidance for themselves guide the others²³.

Verse 26

See Math. 24/36, Mark. 13/32.

“But of that day and hour knoweth no man, no, not the angels of heaven, but thy Father only” Math. 24/36.

“But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father” Mark. 13/32.

Jesus also gives the same reply.

The Final Judgment is certain to come but the hour is known to none but God. For the counting of the time with God²⁴.

يَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ وَإِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِمَّا تَعُدُّونَ

“And they will bid thee hasten on the Doom, and Allah faileth not His promise, but lol a Day with Allah is as a thousand years of what ye reckon” (22:47).

Verse 28

The tone here is identical with 5:20 pointing out that God is the Absolute Authority over the entire Universe. (A.P.)

Verse 29

Here points out that God’s authority always manifests through His all-pervading grace. (A.P.)

Verse 30

The Verse may be taken as a proverb expressing that if you lose even one benefit for some reason who is going to substitute it with another one. It implies that nothing advantageous to man’s progress disappears without a successive substitution. (A.P.)

^{1.} Yielding.

^{2.} After death.

- [3.](#) As well as in the earth.
- [4.](#) Refer to Verses 17: 68, 28:76–82.
- [5.](#) Refer to Verses 17:68, 29:40.
- [6.](#) Refer to Verses 22:42–44.
- [7.](#) Refer to Verse 24:41.
- [8.](#) Refer to Verse 16:73
- [9.](#) Refer to Verses 32: 19, 10:35, 5:100, 13:16, 39:7
- [10.](#) Raised.
- [11.](#) As the centre of cognition.
- [12.](#) Refer to Verse 6:98.
- [13.](#) Of the threat or promise.
- [14.](#) If water totally disappears – getting absorbed in the earth.
- [15.](#) See 8:72.
- [16.](#) For the stay of Qur'an See 28:76–82 and for the stay of Lot see 17:68.
- [17.](#) See Verses 67:20; 67:21.
- [18.](#) See 16:73.
- [19.](#) See 3:169, 22:58.
- [20.](#) See 2:154.
- [21.](#) Refer to Verse 33:33.
- [22.](#) Refer to Verse 76:3.
- [23.](#) Refer to Verse 19:43.
- [24.](#) See 22:47.

[1] [1]

SHARES

Al-Qalam – The Pen

(Revealed at Mecca)

52 Verses in 2 Sections

Sections Of Surah Al-Qalam

1. The Prophet owns the highest character.
2. How the guilty will be punished.

Important Topics

1. The Unique Reward to the Holy Prophet, from God. (Verse 3)
2. The moral standard of the Holy Prophet is the Greatest. (Verse 4)
3. Never to yield to beliers, mean–swearers, defamer–slanderer, forbiddor of good, transgressor of the limits, ignoble, baseborn – because he possesses wealth and family prosperity. (Verses 8–14)
4. Those who submit to God, will not be made like the guilty ones. (Verse 35)
5. The Day of Resurrection will be the day of severe affliction for the disbelievers. (Verse 42)

[1] [1]

SHARES

Al-Qalam Section 1 – The Prophet Owns The Highest Character

Prophet (Muhammad) blessed with endless bounties, The proud ones shall be humiliated, Parable of the owners of gardens, The chastisement of the hereafter greater than the chastisement in this world.

Al-Qalam Verses 1 – 33

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“In the name of God the Beneficent the Merciful”

ن وَالْقَلَمِ وَمَا يَسْطُرُونَ

“Nun’ and (N) by the Pen and by what they write” (68:1).

مَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ

“Thou (O’ Our Prophet!) by the grace of thy Lord, art not mad” (68:2).

وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ

“And verily there is for thee a recompense unending (unobliging)” (68:3)

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

“And most certainly thou standest on sublime morality¹” (68:4).

فَسَتُبْصِرُ وَيُبْصِرُونَ

“So thou wilt see and they (too) wilt see” (68:5).

بِأَيِّكُمْ الْمَقْتُونُ

“Which of you is demented²” (68:6).

إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

“Verily thy Lord! He knoweth best of him who is astray from His way, and He knoweth best of those guided aright” (68:7).

فَلَا تُطِعِ الْمُكَذِّبِينَ

“So yield³ thou not to the beliers!” (68:8).

وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ

“Wish they that thou shouldst be pliant so they (too) would be pliant⁴” (68:9).

وَلَا تُطِيعْ كُلَّ حَالِفٍ مَّهِينٍ

“And yield thou not unto any despicable swearer⁵” (68: 10).

هَمَّازٍ مَشَاءٍ بِنَمِيمٍ

“Defamer, going about with slander” (68: 11).

مَنَاعٍ لِلْخَيْرِ مُعْتَدٍ أَثِيمٍ

“Vehement hinderer of good, uncontrolled transgressor, sunk deep in sin” (68: 12).

عُتُلٍّ بَعْدَ ذَلِكَ زَنِيمٍ

“Cruelly violent, besides all that, baseborn⁶” (68: 13).

أَنْ كَانَ ذَا مَالٍ وَبَنِينَ

“Just because possesses he wealth and sons” (68: 14).

إِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ

“When unto him are recited Our signs, sayeth he: (they are the) “Stories of yore” (legends of the ancients)⁷” (68: 15).

سَنَسِمُهُ عَلَى الْخُرْطُومِ

“We will brand him⁸on the snout!” (68: 16).

إِنَّا بَلَوْنَاهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ إِذْ أَقْسَمُوا لَيَصْرِمُنَّهَا مُصْبِحِينَ

“Verily We will try them as We did try the owners of the garden, when they vowed that they would

certainly pluck the fruits at morn” (68: 17).

وَلَا يَسْتَنْتُونَ

“And made no (room for) exception (for the will of God) (saying ‘If God willeth it’)⁹ (68: 18).

فَطَافَ عَلَيْهَا طَائِفٌ مِّن رَّبِّكَ وَهُمْ نَائِمُونَ

“So encircled it a visitation from thy Lord, (rendering the garden desolate) while they were asleep” (68: 19).

فَأَصْبَحَتْ كَالصَّرِيمِ

“And it became like black barren soil¹⁰” (68:20).

فَتَنَادَوْا مُصْبِحِينَ

“And they cried out one unto each other at morn” (68:21).

أَنِ اغْدُوا عَلَىٰ حَرْثِكُمْ إِن كُنْتُمْ صَارِمِينَ

“Be ye early at your tilth if ye would pluck (the fruits)¹¹” (68:22).

فَانْطَلَقُوا وَهُمْ يَتَخَفَتُونَ

“And went they whispering unto each other” (68:23).

أَن لَّا يَدْخُلَنَّهَا الْيَوْمَ عَلَيْكُمْ مِسْكِينٌ

“Saying: “No poor man shall enter it today upon you”” (68:24).

وَعَدُوا عَلَىٰ حَرْدٍ قَادِرِينَ

“And at morn went they, strong in their resolve (to prevent the poor)” (68:25).

فَلَمَّا رَأَوْهَا قَالُوا إِنَّا لَضَالُّونَ

“But when they beheld it, said they: “Verily we have strayed!”” (68:26).

بَلْ نَحْنُ مَحْرُومُونَ

“Nay! we are (the) deprived ones (of the fruits of our labour).” (68:27).

قَالَ أَوْسَطُهُمْ أَلَمْ أَقُلْ لَكُمْ لَوْلَا تُسَبِّحُونَ

“Said the most balanced one of them: “Said I not unto you, ‘Why should ye not glorify (God)’?” (68:28).

قَالُوا سُبْحَانَ رَبِّنَا إِنَّا كُنَّا ظَالِمِينَ

“Said they: “Hallowed be Our Lord! Verily we have been unjust!”” (68:29).

فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَلَوْمُونَ

“Then some of them proceeded against the others, reproaching each other” (68:30).

قَالُوا يَا وَيْلَنَا إِنَّا كُنَّا طَاغِينَ

“Said they: “O’ woe unto us! Verily we have been arrogant! [12](#)”” (68:31).

عَسَىٰ رَبُّنَا أَنْ يُبَدِّلَنَا خَيْرًا مِنْهَا إِنَّا إِلَىٰ رَبِّنَا رَاغِبُونَ

“Happily, our Lord will give us in exchange a better one than it; Verily unto our Lord do we turn (in repentance)” (68:32).

كَذَلِكَ الْعَذَابُ وَلَعَذَابُ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ

“Such hath been Our chastisement, and certainly the chastisement of the hereafter is greater still; Did they but know (it)! [13](#)” (68:33).

Commentary

Verse 1

The letter with which this Sura begins is supposed to mean the Inkpot from which the pen gets the matter (the ink) with which the writing is affected to spread knowledge and learning into this world. The pen represents the written form of the Will of the Lord about the creation and the events to be affected in the countless generations from the beginning of the world to its end. The inkpot and the pen mentioned here have a mystic expression of the source of the knowledge through the relation front God. When a thing gets common or abundant in quantity, however much it may be invaluable in its worth, man does not note its original value. Take for instance air and water which are essential for man's life and man does not value it accordingly. Similarly, the wonderful use and the degree of the importance of the art of writing which is the source of knowledge and the conduct of the life-business of mankind, being very common, is not kept always in view. Let one imagine what would have been the state of the affairs of the human life on earth today if the device of writing had been unknown to man. It could be this aspect of the importance of the pen that is referred to here in this Verse. There are the other versions of the conjectural interpretation of the letter '*Noon*' which are not much suggested by the commentators. 'And that they write', i.e., what the angels record in writing the revelation of the will of the Lord.

'*Noon*' According to some tradition from Ahl Al-Bayt and Ibn Abbas, is ink or inkpot and it corroborates with the mention of the 'Pen', here. However, though neither '*Noon*' nor the Pen mentioned here, refers to the ink and the pen used by us. It refers to the heavenly or the spiritual ink and pen with which the events of the physical worlds are recorded by the angelical agencies, yet it shows the importance of pen and literacy in Islam (A.P.)

Verse 2

The reference is to what the heathens of Mecca in the beginning of his ministry called the Holy Prophet as '*Majnun*' (i.e., mad). The people said: what the Holy Prophet preached was the raving of a mad man – whereas it was the Word of God which was recorded in writing by the angels.

Being always under God's special guidance as Ali says that 'Ever since his (the Holy Prophet) birth was under the care of the greatest of angels, guiding him to all aspects of life. (A.P.)

Verse 3

The return or the recompense for the Holy Prophet being a continuous and an unending flow of the Grace and the Mercy of the Lord. The reward which unlike any earthly bounty, would never cease or never fail him.

Verse 4

The character which the Holy Prophet was endowed with was so matchless that none could reach its limits. The Holy Prophet's is a historic personality. Every detail of his character, even the minutest aspect of it, has been noted and recorded both by his friends and his foes. It was the sword of the ideal heavenly character and godly conduct that subdued the man like Omar to join the ranks of the Muslims. To cite even a very few instances of his marvellous behaviour would need separate volume. It is said that one can visualise his personality in the mirror of the tenets of the Holy Qur'an. But I would say that one can visualise Qur'an in the personality of the Qur'an. It is not merely falsehood but more than that it is a gross betrayal of moral bankruptcy what the missionaries of the Christian creed say that Islam was spread or propagated by Sword. It was not the sword of steel which rusts and breaks or is lost or snatched away by the antagonist, but it was the unfailing, unconquerable and the eternal weapon of the inimitable excellence of the godly character of the Holy Prophet.

A Jewess in Madina used to daily keep some rubbish collected and throw it regularly on the head of the Holy Prophet as he passed her house. The Holy Prophet used to brush his head of the rubbish with his hands and raising his hands to heaven would say '*Lord! The poor woman is ignorant of my position as Thine, Apostle, Let not Thy Wrath fall on her*' – One day he passed the house of the Jewess and contrary to the usual occurrence, no rubbish fell. When for three days continuously he passed without the usual event, he stopped at the door of the Jewess and knocked it. A voice from within, enquired about the identity of the one who knocked the door.

The Holy Prophet replied that he was Muhammad the Apostle of God. The door was opened, and he found the lady of the house lying sick in her bed – and he asked about her health. The first question from the lady was "*How didst thou know O' Muhammad! that I was ill?*" The Holy Prophet said: "*Thou didst usually act in a particular way, regularly every day and it did not happen for the last three days. I thought that something must have happened to thee to prevent thee from thy regular behaviour*" Tears rushed into the eyes of the lady, and she asked: "*Is the door of repentance open to me?*" The Holy Prophet said: "*O' servant of God! The door of the Lord's mercy is always open to pardon any sincerely repentant sinner*" The lady declared the faith in God and His Holy Prophet and sought the forgiveness of her sins and passed away.

Once the Holy Prophet was in the apartment of Hafsa when Ayesha sent a bowl of boiled oats. Hafsa lost her temper and snatching away the bowl from the hands of the servant who had brought it and threw it on the ground saying "*What! could I not have prepared this for the Holy Prophet – Why should Ayesha try to prove superior to me in her position in which I am an equal to her*" The Holy Prophet collected a few grains of the boiled oats spread on the ground and ate them and told the maid servant to tell Ayesha that he ate of what she sent for him and not to relate about the conduct of Hafsa for he hated quarrel and dis-harmony, between souls. This Verse was revealed. (MS.)

The sublime moral excellence of the Holy Prophet manifested in every aspect of his life private as well

as public which gave the most emphatic lie to the allegation of his being mad or possessed but the prejudice of infidelity does not help anyone to see the truth or to acknowledge it. The heavenly plan in delaying the proclamation or the public announcement of his ministry until forty years of his age was also with a purpose to first impress or stamp upon the hearts of the people, his divine truthfulness, the marvels of his sublime character and the ideal reliability of his conduct until they themselves acknowledge it by their voluntary award of the Title of '*Al-Ameen*', The Trustworthy, which was never before conferred upon any one by any authority in the history of the world.

Note that those who conferred the title were people themselves divided and warring against each other. They were the people haughty and proud, who could not be expected to appreciate or recognise the superiority of anyone in any admirable quality, particularly in the one who did not occupy any position in the public life to draw and arrest their attention and win their appreciation for he was neither a ruler, nor a chief of any tribe nor a poet among their famous poets to confer upon him the unparalleled honour, and the exclusive and the unique distinction to flatter him to earn his favour or gratitude.

The title '*Al-Ameen*' bears a comprehensive range of meaning to infer the one who could be trusted in anything and everything and the prefix '*Al*' in the Arabic language stands to denote the exclusive distinction to mean the only one having the quality and none else. The heavens' plan was to first bind the people with their own verdict about the distinguished truthfulness, and the ideal conduct and the unique character and the most sublime morality of the Holy Prophet, so that when he preaches the truth against their idolatrous belief and the heathen practices, the people might not have any excuse thereafter to doubt the bonafide of his factual position.

No religious scriptures of the world has enjoined the people saying that its teacher is the model for them in every aspect of their life. People might have been exhorted to believe in the message which the teacher conveyed to them but nowhere in any of the scriptures of the religions of the world a teacher has been exemplified as done in the case of the Holy Prophet¹⁴. Since he was the last of God's apostles and no other apostle had to come after him, perfection in every aspect of the human life was illustrated in the personality of the Holy Prophet to the maximum extent desirable to be on earth.

A study of the lives of the other apostles of God would disclose that each one of them presented some moral ideals in one or a few of the aspects of the human life in this world whereas no phase of the human life has been spared from being fully illustrated as a perfect model in the personality of the Holy Prophet and thus the attention of mankind is drawn towards it¹⁵. The life of the Holy Prophet and his Ahl Al-Bayt is nothing but Qur'an in action. It is referring to this fact also that the Holy Prophet said that the Qur'an and his Ahl Al-Bayt will never be separated from each other.

The morality for which Qur'an declared the Holy Prophet as the most perfect example for mankind¹⁶ to be followed by the devotees of God and Qur'an said he is the witness over and above all the witnesses of the truth¹⁷ and the illuminating torch¹⁸. (A.P.)

Verse 5

When the Qoreish (the Meccans) found the Holy Prophet always speaking high of Ali, assigning to him a unique position next only to himself, they taunted saying that the Holy Prophet has gone mad in his love for Ali – ‘Muhammad Ibn Sama’ reports of Ka’b Ibn Alzah and Abdullah Ibn Masood that once when they were in the presence of the Holy Prophet a man asked him about the personal excellence of Ali to which the Holy Prophet replied: –

1. Ali Ibn Abi Taleb is Foremost in Islam among you and none else before him, mas blessed with this degree in faith.
2. The degree of faith of Ali, is greater than that of all of you.
3. His patience is always triumphant against you all.
4. His anger in the matters of faith is more justified than that of you.
5. His knowledge is of my knowledge – I have vested in him, all the secrets of the faith.
6. I have entrusted to him all the matters of the faith.
7. He is my Kalif in the earth and the Amir or the Ruler or the Commander of my followers.

The report says that when the Holy Prophet reached this point of his statement about Ali, some of the hypocrites murmured saying: “The love for Ali has maddened him (the Holy Prophet). He has not spared anything from giving away to Ali” These two and the next Verse was revealed (MS.)

Verse 6

The appeal is to reasoning in view of the factual position of the enemies of the Holy Prophet who were ultimately befooled by their disbelief what was the ultimate position of Walid–Ibn Mughaira, Abu Jehl and Abu Lahab.

Verse 7

This Verse warns man against the false standards and the wrong and the mistaken standpoints of judgment about men and matters. The correct viewpoint is always that of God Whose knowledge of every being in the Universe is complete and all-comprehending. To Him alone are known the hidden motives and the open conduct of men. It is He and He alone Who knows the past in which are embedded the roots of the present and also the future of everyone, which is always generated from the present. Hence the value which man assesses to anyone is not always the true or the correct one. The praise of the Ahl Al-Bayt is by God¹⁹ and the praise of the others is by men. To follow either the praised ones of God or those praised by men, is left to each individual, see 76:3 and 2:256.

Verse 8

Though the address is to the Holy Prophet – which means a consolation to him against the offending remarks of the hypocrites, but it means a command to the Ummat (the Muslims) not to be deluded by the false estimation about anyone if they have to earn the approval and the pleasure of God.

Verses 9–12

The hateful qualities mentioned in this Verse refer to the personal qualities of the enemies of the Holy Prophet, particularly the hypocrites who doubted about the bonafide of the statement of the Holy Prophet about the unique excellence of the holy personality of Ali.

As the guided ones shall never be compromising with their opponents (the unguided ones). (A.P.)

There, such people depicted in the Verses above, cannot be guided. Therefore they should not be followed. (A.P.)

Verse 13

‘Zaneen’ a product of adultery. Walid who was a Qoreishite chief, did not know that he owned the quality. When this Verse was revealed, Walid said to himself. *“I am the Qoreishite Chief and Mughaira is known to be my father, I am also sure that Muhammad never utters a falsehood”* He got wild, drew his sword and with a drawn sword went to his mother and asked her to tell him the truth about his parentage. She had to helplessly disclose saying *“Look! Thy father Mughaira was unfit for any woman. Since I had no issues from him, his brother’s sons coveted to inherit the enormous wealth of thy father Mughaira. I did not like them to get all that thy father Mughaira owned hence I induced a slave to behave with me as men do with their wives and thou art the issue, I got, through this device”* (MS.). According to a tradition of the Holy Prophet that an illegitimate issue shall not enter the heaven, the Holy Prophet said: *“Neither ‘Jawwat’ nor ‘Ja’thari’ nor ‘Utle-Zaneen’ would enter heaven.* The definitions were asked to be fully explained the Holy Prophet said:

1. '*Jawwat*', i.e., He who accumulates wealth and does not allow the others to be benefited by it or have a share in it.
2. '*Ja'thuri*' i.e., the Bad-tempered, hard-hearted, stiff-necked.
3. '*Utle-Zaneen*', i.e. One who is the product of adultery – glutton – the one who teases others and hurts the feelings of other men.

'*Zaneen*' – he whose father not known whose mother is unchaste, base-born. (A.P.)

Verse 14

Abundance of wealth and male issues was a matter of pride. It is not uncommon among the people even today. People who are puffed up with wealth and the largeness of the number of their family members, are in the view of the Lord branded as rebellious. A believer is not to heed to such worldly possessions and positions.

Verse 15

Nose being the most prominent or the raised part of the face, is always used to indicate the proud part of it and it is a popular proverb to rub the nose of one on the ground or to cut or disfigure it, is to degrade or humiliate the individual. Walid Ibn Mughaira was branded with a wound in the Battle of Badr, the mark of which remained to his shame and disgrace until his death. (Bd., Rz., MS)

(*Kartoom*) literally means the proboscis, the most sensitive part of elephant's body by which he could very easily be controlled, the rebellious one against God is compared to have been degenerated to a beast.

Verses 16-28

The story of the sons of the charitable man related in these Verses serves a double purpose. It gives the state of the conduct of the enemies of the Holy Prophet and the hypocrites, and it also illustrates how the unlimited mercy of the Lord allows wickedness to flourish for some time, allowing the respite for the individuals to turn to the right course. This also refers to the long patience which the infinite mercy of the Lord allowing the individual to behave as they please and then effecting the punishment in gradual stages, allowing chance after chance for the sinner at every stage to repent and rectify, his conduct. The story illustrates how greed and selfishness and the love of wealth, take a man away from the right course even though it was already made known to them by their predecessors, and how man when

caught in his own folly tends to throw the blame on the others.

The story runs as follows: –

At about twelve miles from Yaman was the township of Saria in which lived a good-hearted owner of a garden. Of the produce of his garden, the man used to provide the poor, the needy, the wayfarer and everyone who needed the fruits. The garden also yielded abundantly. At his death, his three sons inherited the garden. Two of the sons decided not to give anything of the yield to anyone but to enrich themselves which the third one dissented and desired to follow the tradition of the father. When the other two did not agree to his suggestion he too had to helplessly yield to their decision. When they decided to collect the fruits the next day, they also neglected saying “If God wills,” i.e., they did not rest their plan on the will of God. And they talked slowly because they did not like the poor and the needy to know of the harvest lest they might be surrounded by them. Their evil intention and their neglecting to depend upon the will of the Lord, had roused His wrath and the next day they came to their garden only to see it totally destroyed and reduced to dust. The third good-hearted son, reminded his brothers of his decision to follow the footsteps of their father.

Verses 27–32

Ibn Abbas says that the sons thereafter repented, and God of His infinite mercy accepted their repentance and granted them a better garden of a greater, i.e., of a more profuse yield. This indicates also that sincere repentance on the part of sinners, earns the pardon from the Lord and the Lord rewards the sincerely repentant ones with greater blessings and bestows more bounties.

Verse 33

The punishment in this life might be gradual with the respite for repentance and amendment but in the hereafter, the time for the repentance would have passed and thus the punishment, meted out would naturally be in full.

¹. Character. See Verses 2:143, 33:45, 33:21.

². Fascinated – crazy.

³. The Prophet addressed for the people.

⁴. Compromising.

⁵. Refer to Verse 2:224.

⁶. Ar. ‘Zaneem’, He whose father is not known, and whose mother is unchaste. He is a base born.

⁷. Refer to Verses 6:25, 83:13.

⁸. Walid Ibn Moghaira.

⁹. In complete conformity with Verses 18:23; 18:24.

¹⁰. Or reaped land.

¹¹. Refer to Verse 3:117.

¹². Inordinate – Transgressing. Refer to Verses. 34:18, 34:19.

- [13.](#) Refer to Verse 39:26.
- [14.](#) See 33:21.
- [15.](#) See 33:21.
- [16.](#) See 33:21.
- [17.](#) See 2: 143, 2:41, 33:45.
- [18.](#) See 3:31.
- [19.](#) See 33:33.

[1] [1]

SHARES

Al-Qalam Section 2 – How The Guilty Will Be Punished

The reward awaiting the righteous, Prophet counselled to wait, Jonah’s example, Qur’an a Reminder to the whole mankind.

Al-Qalam Verses 34 – 52

إِنَّ لِلْمُتَّقِينَ عِنْدَ رَبِّهِمْ جَنَّاتِ النَّعِيمِ

“Verily, for the pious ones¹ with their Lord are the Gardens of bliss” (68:34).

أَفَنَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ

“What! shall We then make the ‘Muslims’² like unto the guilty ones³?” (68:35).

مَا لَكُمْ كَيْفَ تَحْكُمُونَ

“What is the matter with you? How judge ye⁴” (68:36).

أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ

“Or have ye a scripture wherein ye read?” (68:37).

إِنَّ لَكُمْ فِيهِ لَمَا تَخَيَّرُونَ

“Verily, therein is for you what ye choose?” (68:38).

أَمْ لَكُمْ أَيْمَانٌ عَلَيْنَا بِالِغَةِ إِلَى يَوْمِ الْقِيَامَةِ ۚ إِنَّ لَكُمْ لَمَا تَحْكُمُونَ

“Or have ye a sworn covenant from Us tending to the Day of Judgment that ye shall surely have whatever ye judge?” (68:39).

سَلِّمْ إِلَيْهِمْ بِذَلِكَ زَعِيمٌ

“Ask them (O’ Our Apostle Muhammad!) which of them will guarantee that!” (68:40).

أَمْ لَهُمْ شُرَكَاءُ فَلْيَأْتُوا بِشُرَكَائِهِمْ إِنْ كَانُوا صَادِقِينَ

“Or have they any ‘Partners’ (to Us)? Then let them bring their partners (associate gods) if they be truthful!” (68:41)

يَوْمَ يُكْشَفُ عَنْ سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ

“On the Day that the shin⁵ shall be laid bare, (i.e. befall⁵eth an affliction), and they shall be called upon to prostrate in obeisance, but they shall not be able (to do it)” (68:42).

SAJDAH (Sunnat) – Prostration Recommended

خَاشِعَةً أَبْصَارُهُمْ تَرْهُفُهُمْ ذِلَّةً وَقَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ سَالِمُونَ

“Casting down their looks, shall cover them abasement, and indeed they had been called upon to prostrate in obeisance, while yet they were whole⁶(healthy)” (68:43)

فَذَرْنِي وَمَنْ يُكَذِّبُ بِهِذَا الْحَدِيثِ سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ

“So leave Me and him who belieth this announcement, We will lead them on (to ruin) by steps⁷from whence they know not” (68:44).

وَأْمَلِي لَهُمْ إِن كَيْدِي مَتِينٌ

“And yet respite⁸them; for verily My device⁹is firm” (68:45).

أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَغْرَمٍ مُثْقَلُونَ

“Or askest¹⁰thou from them a recompense that they are burdened with a load of debt¹¹?” (68:46).

أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ

“Or with them is the knowledge of the unseen, that they write (it) down¹²?” (68:47).

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُنْ كَصَاحِبِ الْحُوتِ إِذْ نَادَىٰ وَهُوَ مَكْظُومٌ

“So wait thou patiently for the judgment of thy Lord! Be not thou like unto the Companion¹³of the fish! when cried he when he was confined¹⁴” (68:48).

لَوْلَا أَن تَدَارَكَهُ نِعْمَةٌ مِنْ رَبِّهِ لَنُبِذَ بِالْعَرَاءِ وَهُوَ مَذْمُومٌ

“Had not a bounty from his Lord reached him, he would certainly have been cast forth on the naked shore while in disgrace” (68:49).

فَاجْتَبَاهُ رَبُّهُ فَجَعَلَهُ مِنَ الصَّالِحِينَ

“Then chose him his Lord and made him of the righteous ones¹⁵” (68:50).

وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لِيُزْلِفُونَكَ بِأَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ

“And those who disbelieve would almost smite thee with their eyes¹⁶when they hear the Reminder, and say they: “Verily he is mad” (68:51).

وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ

“And it is naught but a Reminder unto the worlds (the whole Mankind)” (68:52).

Commentary

Verse 34

Those who guard themselves against evil. (A.P.)

Verse 42

When the anklets shall be disclosed stands for the vanishing of all pretences and mysteries and the reality about each individual's faith and conduct being laid bare, i.e., fully manifested. Some commentators interpret it as 'the day when the affair shall become hard and formidable and say that the origin of the expression is in the fright and the flight and the tucking up of the garments to facilitate fleeing from any dreadful situation. When all the secrets of every individual will be laid bare (MS).

Ibn Abbas says that the Holy Prophet said that: *of all the situations on the Day of Judgment, this hour will be the grievest. Under this situation, every aggressor will be brought to account along with the aggressed one, even the one who mixed, i.e., adulterated milk with water will be asked to separate it. Every people will be asked to march to the hell, following their respective leaders whom they followed in this life*¹⁷. *Those who followed Pharaoh, will be made to march behind him to the hell-fire and those who worshipped Uzair (Ezra) and Jesus as gods, would be placed behind two angels resembling the apostles and be made to march to hell. And those who worshipped the One true God, would be asked as to who they worshipped, and the reply will be 'God' there will be the burst of a glorious light before them, and they will be asked to pay obeisance to the great light. All the sincere believers will fall prostrating before it, in obeisance to the Lord but the hypocrites among the believers will be stiffened like logs of dried wood. The sincere believers will be asked to follow the Light to heaven, while the hypocrites will be left behind.*

Shin becoming bare, is figuratively used for a calamity reaching its climax for an effort to reach its decisive stage. In both the senses, it is true of the Resurrection Day. (A.P.)

When befalleth an affliction. (A.P.)

Verse 43

'Saalimoon' whole – with the sense of judgment and the strength of executing their will in tact – not constrained and yet they did not act as commanded by God – Their mind and body in a wholesome state and yet they abstained from adoring the Lord in their mind, on earth.

Verse 44

Since the conduct of the people worried the Holy Prophet much, to console him, God told him to leave the matter of those who reject His Word to Himself to deal with them.

When anyone in spite of wickedness seems to us to flourish it may be, that the punishment is evolutionary and gradual. The ways of the Lord are mysterious and His plans none can ever know or understand beforehand^{[18](#)}.

Verse 45

Respite is given to the sinners and the disbelievers but if it is not availed of, then, the punishment is enforced.

Verse 48

‘Companion of the fish’, i.e., *‘Zun-Noon’* or Jonah^{[19](#)} – There is a mention of Jonah and his people in 6:87 and 10:98. Who thought that he would not be put into hardship by God. (A.P.)

Verse 49

The use of *‘Lau la’* had not – acquits the apostle Yunus of all possible blame and makes him worthy of being chosen. (A.P.)

Verse 51

‘Smiting with eye’, i.e., the disbelievers having become helpless against the irresistible truth in the message of the Holy Qur’an, now gaze at the Holy Prophet as if they would smite him, if not with any other weapon, at least with their sight, their evil eye, which was in vain.

The Verse apparently depicts the attitude of the angry looks of the disbelievers whenever they heard the recitation of Qur’an and their remarks against the Holy Prophet, but most of the commentators have given a different account for the revelation of this passage, i.e., the disbelievers’ attempts to do harm to the Holy Prophet through the stroke of the evil eye. That may be true but there is no justification of connecting it with the passage. However, the remark against the Holy Prophet is rejected on the evidence of Qur’an itself, i.e., such an outstanding Book containing universal reminders and guidance for mankind cannot be from a mad man – and by no means such a man could be affected by such foolish attempts. (A.P.)

^{[1](#)}. Those who guard themselves against evil.

^{[2](#)}. Those who submit themselves to God.

^{[3](#)}. Refer to Verses 6:50, 45:21.

^{[4](#)}. An appeal to Commonsense, Refer to Verses 52:32–34.

^{[5](#)}. When befalleth the affliction.

^{[6](#)}. Healthy Ones.

^{[7](#)}. Taking them by degrees. Refer to Verse 7: 182.

^{[8](#)}. Refer to Verses 3:178, 7:183.

- [9.](#) Scheme – plan.
- [10.](#) Neither dost thou ask any recompense for them to feel burdened of the demand.
- [11.](#) Refer to Verse 52:40.
- [12.](#) Refer to Verse 52:41.
- [13.](#) Zun-Noon – Jonah. Refer to Verses 3: 134, 12:84, 40: 18, 6:87, 10:98, 21:87, 37: 139.
- [14.](#) Despair – imprisoned – isolated.
- [15.](#) Refer to Verse 21:87.
- [16.](#) Angry looks.
- [17.](#) See 17:71.
- [18.](#) See 7:182.
- [19.](#) For the Story of Jonah, refer to Verses 37: 139, 21:87.

[1] [1]

SHARES

Al-Haqqah – The Inevitable

(Revealed at Mecca)

52 Verses in 2 Sections

Sections Of Surah Al-Haqqah

1. The Inevitable.
2. The Prophet and the Qur'an Testified.

Important Topics

1. Disobedience to the Apostle of God brings God's chastisement – (Verse 9)
2. A single blast will remove away the mountains crushing them to nothing – (Verses 13, 14)
3. The happening of the Day of the Final Judgment – (Verses 15–37)

4. The allegations against the Qur'an, refuted – (Verses 38–43)

[1] [1]

SHARES

Al-Haqqah Section 1 – The Inevitable

The coming of the Inevitable Day of Judgment described

Al-Haqqah Verses 1 – 37

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“In the name of God the Beneficent the Merciful”

الْحَاقَّةُ

“The Reality¹” (69:1).

مَا الْحَاقَّةُ

“What is the Reality?” (69:2).

وَمَا أَدْرَاكَ مَا الْحَاقَّةُ

“And what did thou²comprehend what the Reality is?” (69:3).

كَذَّبَتْ ثَمُودُ وَعَادٌ بِالْقَارِعَةِ

“Belied Thamood and ‘Ad’ the striking³calamity⁴” (69:4).

فَأَمَّا ثَمُودُ فَأَهْلَكُوا بِالطَّاغِيَةِ

“So as to Thamood, they were destroyed by an exceedingly terrible thunder” (69:5).

وَأَمَّا عَادٌ فَأُهْلِكُوا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ

“And as to ‘Ad, they were destroyed by a roaring violent blast” (69:6).

سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَانِيَةَ أَيَّامٍ حُسُومًا فَتَرَى الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ أُعِجَازٌ نَخْلٍ خَاوِيَةٍ

“He made it rage against them for seven nights and eight days uprooting, that thou mightest see the people therein prostrate as if they were the trunks of the hollow palms” (69:7).

فَهَلْ تَرَى لَهُمْ مِنْ بَاقِيَةٍ

“Seest thou then, of them any surviving?” (69:8).

وَجَاءَ فِرْعَوْنُ وَمَنْ قَبْلَهُ وَالْمُؤْتَفِكَاتُ بِالْخَاطِئَةِ

“And came Pharaoh and those before him and the cities over-thrown, with evil” (69:9).

فَعَصَوْا رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخْذَةً رَابِيَةً

“And they disobeyed the Apostle of their Lord, so He seized⁵ them with an increasing seizure⁶” (69: 10).

إِنَّا لَمَّا طَغَى الْمَاءُ حَمَلْنَاكُمْ فِي الْجَارِيَةِ

“Verily, We, when rose the water (of Noah’s flood) surpassed the (ordinary) limits, bore you up (O’ mankind) in the Ark made to float” (69: 11).

لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَعِيَهَا أُذُنٌ وَاعِيَةٌ

“That We may make it unto you a Reminder, and that retaining ears might retain it” (69: 12).

فَإِذَا نُفِخَ فِي الصُّورِ نَفْخَةٌ وَاحِدَةٌ

“And when is blown by the Trumpet⁷, a single blast” (69: 13).

وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً

“And the earth and the mountains shall be borne away and crushed with a single crushing⁸” (69: 14).

فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ

“On that Day shall come to pass the Great Event (of Reckoning)⁹” (69: 15).

وَانْشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ

“And shall cleave asunder the heaven¹⁰, so that on that Day it shall be (mere) frail¹¹” (69: 16).

وَالْمَلَائِكَةُ عَلَى أَزْجَائِهَا وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَانِيَةٌ

“And the angels shall be on the sides of it; and above them shall bear that Day ‘Arsh’ (the Throne of Authority) of thy Lord, eight¹²(of them)” (69: 17).

يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَى مِنْكُمْ خَافِيَةٌ

“On the Day ye shall be exposed, (and) shall remain not hidden any secret of yours” (69: 18).

فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَؤُلَاءِ أَقْرَأُوا كِتَابِيَةَ

“Then he, who is given the (Record) Book (of his deeds) in his right hand¹³, will say: ‘Lo! read ye my book!’¹⁴” (69: 19).

إِنِّي ظَنَنْتُ أَنِّي مُلَاقٍ حِسَابِيَةَ

“Verily, I did feel¹⁵that I shall meet my account¹⁶” (69:20).

فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ

“So shall he be in a life (of bliss), pleased (with it)” (69:21).

فِي جَنَّةٍ عَالِيَةٍ

“In the Garden Exalted¹⁷” (69:22).

قُطُوفُهَا دَانِيَةٌ

“The fruits of it being low and near at hand” (69:23).

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ

(It will be said unto them): “Eat ye and drink ye for health and pleasure, for what goodness ye sent before¹⁸you, in the days past¹⁹!” (69:24).

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَا لَيْتَنِي لَمْ أُوتَ كِتَابِيَهٗ

“But he, who is given the (Record) Book (of deeds) in his left²⁰hand, will say: “O’ that the Book had not been given me!²¹” (69:25).

وَلَمْ أَدْرِ مَا حِسَابِيَهٗ

“And I had not known what my account was” (69:26).

يَا لَيْتَهَا كَانَتِ الْقَاضِيَةَ

“O’ would that it had made an end (of me)!” (69:27).

مَا أَغْنَىٰ عَنِّي مَالِيَهٗ

“Availed me naught my wealth!” (69:28).

هَلَاكَ عَنِّي سُلْطَانِيَهٗ

“And hath gone from me (all) my power!” (69:29).

خَذُوهُ فَعْلُوهُ

“(It will he said unto him)’. “Seize him ye (angels)” and fetter him!” (69:30).

ثُمَّ الْجَحِيمِ صَلُّوهُ

“Then into the blazing fire burn him!” (69:31).

ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ

“Then into a chain, of the length of cubits, tie him into!” (69:32).

إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ

“Verily he used not to believe in God, the Great!” (69:33).

وَلَا يَحْضُ عَلَى طَعَامِ الْمِسْكِينِ

“And he urged not the feeding of the poor” (69:34).

فَلَيْسَ لَهُ الْيَوْمَ هَاهُنَا حَمِيمٌ

“So for him here today there is not a friend” (69:35).

وَلَا طَعَامٌ إِلَّا مِنْ غِسْلِينٍ

“And no food is for him save the refuse of the wash of wounds!” (69:36).

لَا يَأْكُلُهُ إِلَّا الْخَاطِئُونَ

“Which shall eat none but the sinners!” (69:37).

Commentary

Verse 1

The Inevitable: – That which shall surely come to pass without fail – when all falsehood shall vanish, only the absolute truth shall be laid bare – The word '*Alhaqa*' is derived from '*Haq*' or '*Haqiqah*', i.e., the truth.

That which is sure to come – the inevitable, i.e., The Resurrection. (A.P.)

Verse 2

The Resurrection, i.e., passing into new life or the coming into life after death, everyone individually and collectively, according to Qur'an is such a reality and so certain to happen that in many places has been termed as '*Haqq al-Yaqin*' – the Certain Truth, as otherwise Qur'an considers the creation as meaningless. (A.P.)

Verses 4 & 5

'*Qariyah*' derived from '*Qar*' i.e., striking of one thing over the other – here meaning calamity striking terror by the events causing horror and awe in the hearts of the people – The Day of Doom which the people '*Ad*' and '*Thamood*' disbelieved and called it to be a lie. Qariah is another name for the terrible day of the Final Judgment^{[22](#)}.

Thamood, the people who defied the apostle '*Saleh*' who hamstrung the 'She-Camel' which appeared by God's command – A Mighty Calamity consisting of earthquake and a terrible Thunderstorm overtook them and they were destroyed^{[23](#)}.

Verse 6

'*Ad*' the people who defied the apostle Hud, who were destroyed by a terrible violent blast of the wind^{[24](#)}.

Verse 8

Not one left alive – Even those who took shelter under the underground cells, were blown out and killed.

Verse 9

Pharaoh whose inordinate pride and being puffed up with power, has passed into a proverb. He defied the apostle Moses and was destroyed^{[25](#)}.

The cities overthrown are Sodom and Gomorrah which defied the preachings of the apostle Lot – They were overturned^{[26](#)}.

Verse 11

Reference is to the rescue that Noah along with his sincere followers being saved by through Ark²⁷.

Verse 12

According to the *Holyat al-aulia*, and *Kashshaf Ms.*, etc. This Verse was revealed about Ali Ibn Abu Talib. The above authorities report that the Holy Prophet said: *“O’ Ali! God hath commanded me, to always keep thee near me and not away from me – and I prayed to God to make thy ear such that whatever thou hearest of the Word of God and receiveth the knowledge from me, thou forgetteth not but preserve it always. I have been commanded by God to convey to you whatever knowledge I receive from Him”* It was based on the strength of this divine gift that Ali on the day of his departure from this world, though mortally wounded in the head, by a strongly poisoned sword and the whole body having been affected by it, said *“Ask me whatever ye want to know, ere ye lose me!”* (MS. and others). This was one of the unique distinctions which Ali was blessed with, and it was for this position of Ali that after the Holy Prophet, everyone resorted to Ali for the solution of their problems, even Omar openly declared *“Had not Ali been there, Omar would have perished”*

A reminder for the common people who are forgetful and is a reservation in the minds of those who retain and reserve the guidance they receive from God, without their memory being interrupted. This is true of those persons who in the course of their development and progress towards God, have never been diverted from it, by the devilish and temporal forces. The Holy Prophet pointing it to Ali as the true example of the retaining ears confirm this. (A.P.)

Verse 13

This refers to the inevitable event, the day of the Final Judgment. The whole creation will first pass through the destruction, to be raised once again to account for each one’s faith and conduct. For the first blast²⁸.

Verse 14

The whole physical world will pass away and a new one will be brought into being²⁹. The mountains which stand on the earth since its creation, with their hardness, will be rendered into powder and blown into the atmosphere. For what will happen on that day, to the earth and the mountains³⁰.

Verse 17

The ‘*Arsh*’ i.e., the seat of the Might, Wisdom and Authority of God, will be borne by eight angels. Angels representing the various aspects of the divine attributes of God.

Verse 19

The righteous are called the Companions of the Right Hand³¹.

Righteous are said to receive the record of their deeds in their Right Hand³².

Verse 23

There will not be the least difficulty or hindrance in the enjoyment of the bounties in the heaven. Fruits in bunches will be hanging low within the reach of everyone. All the descriptions of the heavenly bliss, given in the Qur'an, are figurative.

Verse 24

Everybody will be justly repaid for his deeds in this life³³.

The days gone by are referred to the life in this world for then the world be wholly new. This earth and the heaven would have been changed³⁴. There would not be the present conception or the realisation of even the time and the space.

The address 'Eat and drink' will be particularly to those righteous ones, who in this life, in the way of the Lord, suffered hunger and thirst and fasted to please the Lord.

Verse 25

In contrast to the righteous ones, the wicked ones, will be given the records of their deeds in their left hand who would remember their past life with agony and repentance which would be of no avail to them causing them a mental torture. They would like to have not been given any records at all³⁵.

Right always means the direction towards God and the left, i.e., to the material world. In this sense it is correct to term the direction 'left' as 'Backward'. (A.P.)

Verse 27

They would wish death to have been an end of the world and their life in it, but to their disappointment death was only a transition to a new world, in a new state of reality and actual realization.

This has always been the tendency of the evil doers when they face the consequence of their own misdeeds, they wished that they had not been in the know of it. (A.P.)

Verse 29

Every soul would have lost hold on itself and the power and authority, as a whole, would be only of God and none else. He would be the only King, the Master, the Lord of the Day³⁶.

Verse 32

‘Seventy Cubits’ represent the enormity of the size and the weight and grievous nature of it.

Qur’an has a special reference to the number seven and its multiples, particularly in reference to the several stages or the aspects of hell as it is said. The justification for that is the five external and two internal senses through which the devilish temptations are affected³⁷. (A.P.)

Verse 34

The expression includes obstructing or preventing the dispensation of the poor-rate ‘*Zakat*’ and ‘*Khums*’ and the aims to the poor.

Not felt as necessary – Indicates the sympathy of the needy and service to them here, is of no avail in the hereafter. (A.P.)

¹. That which is sure to come

². O’ Man

³. Horrible

⁴. Resurrection. Refer to Verses 7:73–78, 11:61, 51:44.

⁵. Gripped

⁶. Vehement – intense. Refer to Verse 11:42.

⁷. Refer to Verse 6:73.

⁸. Refer to Verses 89:21, 56:1–6, Chapter – 101.

⁹. Refer to Verse 89:21, 59:1–6, Chap. 101, 56:1.

¹⁰. Refer to Verse 84:1–5.

¹¹. Nebular State.

¹². The divine attributes of God.

¹³. Refer to Verses 17:71, 84:7.

¹⁴. Refer to Verse 35:11–14.

¹⁵. Think – realise.

¹⁶. See Verse 2:46.

¹⁷. See Verses 88:10; 56:12; 52:17; 55:46.

¹⁸. Refer to Verse 77:20.

¹⁹. Refer to Verse 2:110.

²⁰. Refer to Verses 84:10–12.

²¹. Refer to Verse 35:11–14.

²². See 101:1–3.

²³. See 7:73–78, 11:61, 51:44.

²⁴. See 7:65; 41:15–16; 54:19.

²⁵. Concerning Pharaoh, refer to the following Verses: 2:49; 2:50; 7:103–137; 10:75–92; 11:96–99; 14:6–8; 17:101–103; 20:9–79; 26:10–66; 27:7–14; 28:3–42; 40:23–46; 43:46–56; 51:38–40; 79:15–26; 89:10–14.

²⁶. Refer to the following Verses: 7:80–84; 11:77–83; 15:61–77; 26:160–175; 27:54–58; 29:28–35; 37:133–138; 51:31–37; 54:33–39.

²⁷. See 7:59–64, 11:25–49.

[28.](#) See 6:73, 39:68, 36:51, 50:20, 54:8, 78:18.

[29.](#) See 14:48.

[30.](#) See 56:4–6.

[31.](#) See 56:8; 56:27, 56:38; 90:18.

[32.](#) Refer to Verses 17:71, 84:7.

[33.](#) See 2:110.

[34.](#) See 14:48.

[35.](#) See 84:10. For further details about right and left used in Qur'an in the group of the people see Verse 56:8 till 56:47.

[36.](#) Refer to Verse 1:3.

[37.](#) On Hell, see 15:43; 15:44.

[1] [1]

SHARES

Al-Haqqah Section 2 – The Prophet And The Qur'an Testified

Testified that the Prophet is one, the most honoured with God, and not any poet and the Qur'an is a Reminder for the Pious ones.

Al-Haqqah Verses 38 – 52

فَلَا أُقْسِمُ بِمَا تُبْصِرُونَ

“So, I swear¹ by what ye see!” (69:38).

وَمَا لَا تُبْصِرُونَ

“And what ye see² not!” (69:39).

إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ

“Verily, it is the word of the most honoured Apostle!” (69:40).

وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَّا تُؤْمِنُونَ

“And it is not the word of a poet; (How) little it is what ye believe?” (69:41).

وَلَا يَقُولُ كَاهِنٌ قَلِيلًا مَّا تَذَكَّرُونَ

“Nor the word of a soothsayer; (How) little it is what ye reflect?” (69:42).

تَنْزِيلٌ مِّنْ رَبِّ الْعَالَمِينَ

“It is a despatch descended from the Lord of the worlds” (69:43).

وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضُ الْأَقَاوِيلِ

“And if (Our Apostle Muhammad) had fabricated against Us any of the sayings” (69:44).

لَأَخَذْنَا مِنْهُ بِالْيَمِينِ

“Certainly, would We have seized him by the right hand” (69:45).

ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ

“Then certainly would We have cut off his aorta” (69:46).

فَمَا مِنْكُمْ مِنْ أَحَدٍ عَنْهُ حَاجِزِينَ

“And of you not one could have withheld (Us) against him” (69:47).

وَإِنَّهُ لَتَذِكْرَةٌ لِّلْمُتَّقِينَ

“And verily, it is a reminder unto the pious³ones.⁴” (69:48).

وَإِنَّا لَنَعْلَمُ أَنَّ مِنْكُمْ مُّكَذِّبِينَ

“And verily know We that some of you are the beliers” (69:49).

وَإِنَّهُ لَحَسْرَةٌ عَلَى الْكَافِرِينَ

“And verily it is a great grief unto the disbelievers” (69:50).

وَإِنَّهُ لَحَقُّ الْيَقِينِ

“And verily, it is the very Truth, fully assured⁵” (69:51).

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ

“So Hallow by the name of thy Lord, The Great!” (69:52).

Commentary

Verses 38–39

Falsehood always yields and gets vanished, giving place to Truth. Though one might deny God or call His word a lie or doubt the Truth and term it as poetry or folklore, but the nature, even that which is seen by man, the visible world itself is quite sufficient to prove the truth and establish it. This refers to the Holy Qur'an being the Word of God and not the fabrication of the Holy Prophet.

Verse 40

The Holy Qur'an is the utterance of the Word of God by the Holy Prophet, who is God's Honoured one.

Verse 44

This divine undertaking is to assert that those who have been commissioned by God, cannot but deliver whatever they are charged with, and God never allows them to forge anything of their own on His behalf. It does not mean that the imposters or the false prophets who forge lies and falsely claim to have been commissioned by God, need not be exposed – in this manner, the lack of evidence is itself sufficient to expose them. (A.P.)

Verse 51

Certainty could be in variant degrees:

(1) The knowledge acquired through external evidence, which is to a degree of certainty, is called the ‘‘Ilm al-Yaqin’ i.e., the knowledge of the certainty⁶;

(2) Seeing something with one's eye also, leads to a kind of certainty which also sometimes proves to be a deception or the limitation of our vision. It is called '*Ain al-Yaqin*', i.e., the vision of the certainty⁷;

(3) '*Haqq al-Yaqin*' the Certainty Proper Doubtless which could never be disproved. It is that degree of certainty referred to here.

¹. Refer to Verses 56:75, 90:1.

². All-Enveloping – nothing left over.

³. Those who guard themselves against evil

⁴. Refer to Verse 2:142 for the part of the Verse related to the Holy Qur'an as a source of guidance, and to 3:137 for the part of the Verse related to the Holy Qur'an as a reminder.

⁵. Refer to Verses 102:5, 102:7.

⁶. Refer to Verse 102:5.

⁷. Refer to Verse 102:2.

[1] [1]

SHARES

Al-Ma'arij – The Ways Of Ascent

(Revealed at Mecca)

44 Verses in 2 Sections

Sections Of Surah Al-Ma'arij

1. The punishment and the ways of spiritual elevations.
2. Better nations can easily be raised instead.

Important Topics

1. The chastisement inflicted on the demand for it from a disbeliever. (Verses 1, 2)

2. The time factor on the Day of Judgment. (Verse 4)
3. The fate of the heavens and the mountains on the Day of Judgment. (Verses 8, 9)
4. The description of the righteous ones. (Verses 23–29)
5. God can bring better ones than the present generation of the disbelievers. (Verse 41)

[1] [1]

SHARES

Al-Ma'arij Section 1 – The Punishment And The Ways Of Spiritual Elevations

The scene of the Day of Reckoning; The ways for mankind to rise into spiritual elevations

Al-Ma'arij Verse 1 – 35

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God the Beneficent the Merciful

سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ

“Demanded, a demander, the chastisement inevitable¹” (70: 1)

لِلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ

“For the disbelievers against it, there is no repeller²” (70:2)

مِنَ اللَّهِ ذِي الْمَعَارِجِ

“From³God, the Lord of the Ways of Ascent⁴” (70:3)

تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ

“Unto Him ascend the angels and the spirit in a day of the measure of fifty thousand years⁵” (70:4)

فَاصْبِرْ صَبْرًا جَمِيلًا

“So be thou (O’ Our Apostle Muhammad) patient with an excellent patience⁶” (70:5)

إِنَّهُمْ يَرَوْنَهُ بَعِيدًا

“Verily, they regard it to be far distant” (70:6)

وَنَرَاهُ قَرِيبًا

“And we see (very) near” (70:7)

يَوْمَ تَكُونُ السَّمَاءُ كَالْمُهْلِ

“On the Day the heaven shall be like molten brass” (70:8)

وَتَكُونُ الْجِبَالُ كَالْعِهْنِ

“And the mountain shall be as (flakes of) wool⁷” (70:9)

وَلَا يَسْأَلُ حَمِيمٌ حَمِيمًا

“And will enquire not a friend of (his) friend” (70: 10)

يُبْصِرُونَهُمْ يَوَدُّ الْمُجْرِمُ لَوْ يَفْتَدِي مِنْ عَذَابٍ يَوْمِنِذٍ بِبَنِيهِ

“(Though) they will be given sight of each other; The guilty one would fain redeem himself from the punishment of that Day at the price of his (own) children” (70: 11)

وَصَاحِبَتِهِ وَأَخِيهِ

“And his wife and his brother” (70: 12)

وَفَصِيلَتِهِ الَّتِي تُؤْوِيهِ

“And his kindred who gave him shelter” (70: 13)

وَمَنْ فِي الْأَرْضِ جَمِيعًا ثُمَّ يُنْجِيهِ

“And all that are in the earth, (if) then that deliver him” (70: 14)

كَأَلَّا إِنَّهَا لَأُظَى

“By no means! Verily, it is the flaming (Hell) fire” (70: 15)

نَزَّاعَةً لِّلشَّوَى

“Dragging by the scalp” (70: 16)

تَدْعُو مَنْ أَدْبَرَ وَتَوَلَّى

“Claiming him who turned his back and went away (from the Truth)” (70: 17)

وَجَمَعَ فَأَوْعَى

“And amassed (wealth), and shut it up” (70: 18)

إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا

“Verily man is created avaricious” (70: 19)

إِذَا مَسَّهُ الشَّرُّ جَزُوعًا

“When afflicteth him any evil, he is fretful⁸” (70:20)

وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا

“When reacheth him any good, he is niggardly” (70:21)

إِلَّا الْمُصَلِّينَ

“Save those who offer (the regular) prayers⁹” (70:22)

الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ

“Those who are ever constant at their prayers¹⁰” (70:23)

وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ

“And those in whose wealth is (realized) the right declared (by Us)¹¹” (70:24)

لِلسَّائِلِ وَالْمَحْرُومِ

“For him who asketh and him who is prevented (by shame to ask)¹²” (70:25)

وَالَّذِينَ يُصَدِّقُونَ بِيَوْمِ الدِّينِ

“And those who testify the truth about the day of Judgment” (70:26)

وَالَّذِينَ هُمْ مِنْ عَذَابِ رَبِّهِمْ مُشْفِقُونَ

“And those who are afraid of the chastisement of their Lord” (70:27)

إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ

“Verily, the chastisement of their Lord is not to be felt secure of” (70:28)

وَالَّذِينَ هُمْ لِأُفُوجِهِمْ حَافِظُونَ

“And those who guard their private parts [13](#)” (70:29)

إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ

“Save unto their wives or those whom their right hands possess for then verily they are not to be blamed” (70:30)

فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ

“But whoso seeketh beyond this, these are they who are the transgressors” (70:31)

وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ

“And those who, unto their pledges and covenants, are faithful [14](#)” (70:32)

وَالَّذِينَ هُمْ بِشَهَادَاتِهِمْ قَائِمُونَ

“And those who in their testimonies are firm” (70:33)

وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ

“And those who, at their (regular) prayers careful [15](#)” (70:34)

أُولَٰئِكَ فِي جَنَّاتٍ مُّكْرَمُونَ

“Those shall be in the gardens, (duly) honoured [16](#)” (70:35)

[Commentary](#)

Verses 1– 4

According to the leading authorities of the Sunni School, Th, RZ, Kawashi, Jawahir al-Aqdain and Madarik, the occasion for the revelation of this Verse is given as follows:

When on the 18th Dhu 'l-Hijjah 10 A.H. on his way back to Madina from his last pilgrimage, at Ghadir Khumm, declared Ali Ibn Abu Talib to be the Lord or the Master of all the Muslims, and the news of this reached on all sides of the Muslim World, Harith Ibn Nu'man-e-Qahri got over his camel and in rage reached the Holy Prophet while he was among his companions at Madina, and in an impertinent tone addressing him asked:

“O' Muhammad! Thou ordained us to believe in the Unity of God, me accept it. Thou commanded us to prayer to God, me did it. Thou inflicted on us the fast for one complete month, me bore it. Thou prescribed for us the pilgrimage, me performed it. And now thou hast posted thy cousin AH over our heads as our Lord and Master in thy place, is it at God's command thou hast done this or of thine own accord?”

The Holy Prophet replied: “Upon God, I have done it in obedience to God's command!” Harith as he heard this, turned back retracing his steps to his camel saying “O' God! if what Muhammad says be true, let a stone fall on me from heaven and make an end of me!” Harith had not even reached the camel, a small stone from heaven fell on his head and passed out of his anus killing the man on the spot. This is only one of the many instances of open or expressed animosity or aversion to Ali's actual position in Islam, the cause behind this aversion was the evil intention latent in the minds of the majority of the people, who only waited for the departure of the Holy Prophet from this world, to usurp the power and the authority over the people and the State. Such opportunists did not like the supreme authority of the succession to the Holy Prophet to be established during his very lifetime.

The event of Harith Ibn Nu'man standing at the door of the Mosque and praying for himself as stated above or referred to even by the other great Sunni authorities – Bd. and T.H.

A similar occasion when the disbelievers wished the chastisement of God to fall upon them, is mentioned 8:32. It was the work of a crowd and the reference here is to the single man, i.e., Harith Ibn Nu'man.

A question arises as to what happened to all these hypocrites in such an enormous number that there is no mention of even a single one of them immediately after the departure of the Holy Prophet from this world. Neither there is any mention in the history of their suffering any wholesale death nor of their migration from the Muslim world to any other part of the earth. It could be nothing but they having realised their object were quite satisfied, for they could openly alienate the House of the Holy Prophet, the Ahl Al-Bayt, persecute, torture and kill them and their devotees without any one to object to their behaviour or even criticise them for they held the power and the authority to act as they liked, unlike their

position during the lifetime of the Holy Prophet.

As it is apparent from the text here and as confirmed from the Verse 8:32 and supported by some traditions, some of the disbelievers, in expressing their utmost aversion to the teachings of Islam in general or certain teachings in particular, used to demand in challenge, the divine chastisement to fall on them immediately, being confident that it would never take place. Thus, Qur'an here assures of the inevitability of the chastisement sooner or later, in some stage or other, in the course of the development of the material life here to the higher spiritual stage in the hereafter.

And in Verse 4 describes the length of the process of accession.

In the Verse 5 the Holy Prophet and the believers are ordered not to be moved by the hasty challenge of the disbelievers.

In Verse 6 and 7 assures that what the disbelievers in their opinion think to be far away, is actually at hand, in the view of those who, see things from the highest horizon.

And from Verse 8 onwards Qur'an gives the description of the inevitable Total Resurrection.

However, this does not exclude the chastisement falling, then and there on some of the unbelievers, in response to their challenge to the Holy Prophet.

As an example for what the commentators have recorded, the event of Nu'man Ibn Harith Fehri – who objected to Ali's being declared as the Vicegerent of the Holy Prophet at Ghadir Khumm and challenged if the declaration was a divine one. It is said that he was struck by a Meteor and was killed then and there, when he left the field.

It may be said that the Sura is Macci and the event belongs to the last days of the Holy Prophet on earth, but taking into consideration that a revealed Verse can be quoted repeatedly by the divine authority, the objection becomes groundless. Having in view the fact that Verses as revealed were not recorded chronologically but were placed in their places as per the divine order, no question about the location of this Verse at all arises. See note on Tahrif in introduction. (A.P.)

Verse 2

This Verse clearly indicates that the chastisement, which was sent in response to the demand, volunteered by him, was the one which was like the one in reserve for the disbelievers as they had demanded it 8:32. It would be a logical inference that the one who receives the punishment meant for the disbelief must necessarily have qualified himself with that quality. Hence, he who disbelieves in the position of Ali as the '*Maula*' or the Guardian, the Master or the Lord of the Faithful, conferred upon Ali by the command of God, must necessarily be an infidel.

Verse 3

'Zil-Ma'arij' the Lord of the means of ascent, i.e., the means of the angels, the spirits or the human souls attaining exaltation, to rise higher and ever higher, in the excellence of the divine attributes and thus getting nearer and nearer to the All-Divine Lord, of Life, Knowledge and Power.

Verse 4

As the nature of the plane beyond this earthly and ephemeral world, is quite different, the calculation of time and space according to our conception in this world, would be thousands of years to equalise it to a day, in that higher plane, or the huge amount of time given about the distance or space, the angels, the spiritual beings or the human soul could also be to indicate the enormity or impossible aspect of measuring the space or the time, it would take.

Verse 5

The genetic factor of patience is the conviction in the ultimate triumph and the consequent relief from the torturous situation. This comes out of faith in God. Absolute patience is a godly attribute for the ultimate is in God's hands. Patience genuine should be without any complaint expressed or suppressed in mind – and such was the patience of the Holy Prophet for against every torture or persecution that was inflicted on him by his adversaries. He only prayed for the proper guidance of his offenders and this unique quality of the Holy Prophet continued in his Ahl Al-Bayt, i.e., the Holy Imams and particularly in Husayn the Third Holy Imam, the King of Martyrs, it had its fullest expression. What every apostle of God suffered of any particular kind of persecution and torture, Husayn has singly suffered all these calamities together and yet he prayed to God for the sinners among the sincere believers in God and the faithful followers of the Holy Prophet.

Verse 6

Those ignorant of the factual position of the time factor in his life, in relation to that in the hereafter, think the day of the final requital to be a far-off possibility.

Verse 7

The Time as we calculate in this life, has hardly any value in the spiritual world where the sun, the moon and their rotation, having no effect or value at all. The destined event shall come at any time God chooses, but it is bound to come.

Verse 8

For the drink or the food in the hell being the melted brass see 18:29, 44:45. What is referred to here is about the state into which the beautiful sky we see now, will be transformed presenting the dreadful

sight.

Verse 9

The mountains which now stand solid with their immeasurable weight, will be made to fly like the flakes of wool flying up as from the carder's hand – See 101:5.

Verse 10

No one will care for the other, however closely related or most intimately connected in this life. With the transformation of the present values of the things and the vanishing of the landmarks on the earth, as in the skies, the relationship between the people also would have disappeared

No individual, however, intimately connected or closely related, he or she might have been in this life, instead of feeling for each other, each individual would find desire to redeem one's own self from the infliction, pledging all his relations, friends and everything he owned in the world, in exchange for the relief.

Verses 19–20

'*Halu'a*' is interpreted as greedy (MS.). To help man to reach the highest level possible for him in the spiritual sphere of his life, man has been created in the best mould 95:4 and given the essential degree of the discretionary freedom but he can also forfeit this endowment and become weak to counter the attractions 4:28.

Man has been described as fettered with avarice and greed and suffering its consequences except those whose attention has been raised from the material temptation towards the spiritual attainments, as referred in Verse 22:35. (A.P.)

Verse 21

These Verses give in details what man does¹⁷, when in distress or need and how the same individual acts when receiving a relief and bounty from God. In adversity he is in restless despair and in prosperity he becomes forgetful of his previous helplessness and become? puffed up of his position and gets unmindful of the dues from him to the others.

Verse 22

By 'those who pray do not mean the ones who merely perform certain rituals or offer the daily prayers and in their practical life they are the mostly ungodly. Prayer is nothing but self-surrender and the surrender of the Ego. It is leading this present life in the interest of the hereafter, manifesting the divinity of God in word and action. The perfect models of such beings could be found only in the holy Ahl Al-

Bayt.

It is a well-known historic fact known to the Islamic world that whenever Ali used to engage himself in prayers, he used to get himself so much detached from this physical world that many a time people took him to be dead. Once a spear point stuck into his leg, was removed by a surgical operation when he was in prostration, and he did not know what had happened to him until he finished the prayers. Naturally those referred to here are such holy ones.

Verse 23

The First Holy Imam Ali Ibn Abu Talib says that the people referred to in this Verse are those who do not allow anything good which they can do, to be missed, if they fail to do it in the night, they do in the day and if they could not do it in the day, they do it in the night. This refers to the offering of the optional (*Nawafil*) prayers. (MS.)

Verse 24

'*Haqqun Ma'loom*', i.e., the prescribed poor-rate and the other charities to the helpless and the needy.

Verse 25

For '*Mahroom*', see 51:19 – Those needy ones who do not beg and consequently are not given the alms.

Verse 27

Obedience, if that be merely the outcome of fear or the dread of the penalty for the otherwise, is no doubt the acknowledgement of the authority of the control, and of course has its own return but if it be not voluntary without any lust for the return or the fear of punishment, cannot be much commendable. The fear of God's wrath here means the sense or the care to avoid displeasing the Lord by going against His will or breaking any of His laws. In other words, always being mindful of earning or seeking God's pleasure the essential prerequisite for such a conduct, is love and love, if pure and sincere, begets love and the love of God is always rewarded with the bestowal of His grace and mercy and the shower of His bounties on the individual.

Verse 28

None shall feel himself secure against the wrath of God. People shall never be confident or proud of their being prayerful or charitable. One should always be fearing the chastisement for going against the divine law or violating the prescribed limits. While fearing God, one must not be dejected of His mercy. His mercy must be sought seeking His pardon through repentance which the All-Merciful Himself invites and is ready to accept, provided it is with the due sincerity accompanied by the necessary amendment.

Verse 29

The chaste – those who practice the due control of the sex urge. Chastity is prescribed for both, among men as well as women. See 23:5.

Verse 33

Strictly impartial and upright in giving evidence, be that against one's own kith and kin or a friend or a foe.

Verse 34

Those who guard their prayers, i.e., those who are always mindful against missing any of the prescribed prayers. The Seventh Holy Imam Musa Ibn Jafar Al-Kazim says "Our 'Shias', i.e., the devotees of the Holy Ahl Al-Bayt, are always regular in offering the fifty-one 'rak'ats', (i.e., units) of prayers (the 17 compulsory (Wajib) and the 34 optional (Sunnat)).

To see the best and the perfect model of one possessing this quality in the maximum possible degree of it, one should see the Holy Imam Husayn at Karbala who, in the worst circumstances in the valley of death, under the swords and the sabres of the enemy and under the shower of arrows from the devil's forces, offered his prayers to God and offered his head in prostration to the Lord, celebrating His glory and praying for His mercy to the sinners among His believers. There are the other members of the Holy Ahl Al-Bayt also viz., the other Holy Imams who also in their own turns, have presented to the world, matchless models of perfection in this quality, unequalled by anyone among the other members of the Islamic fold.

Verse 35

The honourable ones of Paradise are only those who fulfil the above conditions of faith and conduct.

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- [1.](#) Refer to Verses 8:32, 44:45.
 - [2.](#) Refer to Verses. 88:23; 88:24; 11:20; 40:33; 39:19; 10:107; 21:40; 6:147.
 - [3.](#) The Master of the ascending stages.
 - [4.](#) Refer to Verse 78:38.
 - [5.](#) Refer to Verse 78:38.
 - [6.](#) Refer to Verse 12:8.
 - [7.](#) Refer to Verses 20:105–107; 69:14; 73:14; 78:20; 101:4; 101:5.
 - [8.](#) Refer to Verses 41:49–51.
 - [9.](#) Refer to Verse 24:37.
 - [10.](#) Refer to Verse 24:37.
 - [11.](#) Refer to Verse 2:177.
 - [12.](#) Refer to Verses 76:9–11; 51:19.
 - [13.](#) Refer to Verse 23:5.

- [14.](#) Refer to Verse 2: 177; 5: 1.
[15.](#) Refer to Verse 23:9.
[16.](#) Refer to Verse 23: 10; 23: 11.
[17.](#) See 41:49–51.

[1] [1]

SHARES

Al-Ma'arij Section 2 – Better Nations Can Easily Be Raised Instead

It is very easy for God to raise better nations instead of the transgressing ones, the abased state in which people will be rushing towards their goal on the Day of Judgment.

Al-Ma'arij Verse 36 – 44

فَمَالِ الَّذِينَ كَفَرُوا قَبْلَكَ مُهْطِعِينَ

“But what hath happened unto the disbelievers that they hasten on around you” (70:36)

عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِينَ

“On the right hand and on the left hand, in groups?” (70:37)

أَيُّطْمَعُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُدْخَلَ جَنَّةَ نَعِيمٍ

“What! Coveteth every man¹ of them to enter the Garden of Bliss?” (70:38)

كَلَّا إِنَّا خَلَقْنَاهُمْ مِمَّا يَعْلَمُونَ

“By no means! for We have created them² of (the base matter) what they know!” (70:39)

فَلَا أُقْسِمُ بِرَبِّ الْمَشَارِقِ وَالْمَغَارِبِ إِنَّا لَقَادِرُونَ

“But nay! I swear by the Lord of the Easts and the Wests, (that) We are certainly able³” (70:40)

عَلَى أَنْ نُبَدِّلَ خَيْرًا مِنْهُمْ وَمَا نَحْنُ بِمَسْبُوقِينَ

“To substitute (in their stead) better ones than them, and We shall not be overtaken⁴” (70:41)

فَذَرُّهُمْ يَخُوضُوا وَيَلْعَبُوا حَتَّى يُلَاقُوا يَوْمَهُمُ الَّذِي يُوعَدُونَ

“So thou leave them (to themselves) to remain in discoursing (in falsehood), and in (vanity) sporting, until they come face to face on the Day which has been promised (unto them)” (70:42)

يَوْمَ يَخْرُجُونَ مِنَ الْأَجْدَاثِ سِرَاعًا كَانَهُمْ إِلَى نُصْبٍ يُؤْفَضُونَ

“On that Day they shall come forth from their graves in haste, as if they were hastening unto a signpost” (70:43)

خَاشِعَةً أَبْصَارُهُمْ تَرْهُفُهُمْ ذَلَّةٌ ذَلِكَ الْيَوْمِ الَّذِي كَانُوا يُوعَدُونَ

“With their eyes cast down, disgrace covering them; That is the Day which they were promised!” (70:44)

Commentary

Verses 36–37

The disbelievers rejecting the belief in the hereafter, ridiculed it and when the blissful life in the hereafter was described to them in details, they mocked at it further and pretended to run a race for it.

Verse 39

Created of the dirty drop of the sperm. Man has nothing great in the animal aspect of his existence, for he is one among the base ones of living things. The only means or the way by which he can rise above the other creatures, is the development or the progress in the spiritual vistas. Those who defied the Truth, ridiculed it, opposed the Holy Prophet, persecuted him, or displeased him even in the least, are still the mere evolution of the dirty drop of semen and have never risen above the animal state of their existence⁵.

Verse 40

God displays the splendour of His Glory which the world witnesses, from the sunrise and the sunset from the 365 different points every solar year⁶. About calling to witness see also the following Verses: 56:75; 69:38; 75:1; 75:2; 81:15; 82:6; 84:16; 86:11; 90:1; 91:1; 100:1.

Verse 42

Those adamant in their disbelief and determined never to yield to any argument or reasoning and are persistent in their disbelief, must necessarily be left to be engrossed¹, in the vain thoughts and deeds, to be brought to realise by the ultimate end which they are sure to meet.

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- ¹. Everyone.
 - ². Men created of sperm.
 - ³. Refer to Verses 55:17; 7:137; 37:5.
 - ⁴. Defeated.
 - ⁵. See 25:44, 8:55, 47:12.
 - ⁶. Refer to Verses 7:137, 37:5, 55:17.

[1] [1]

SHARES

Nuh – Noah

(Revealed at Mecca)

28 Verses in 2 Sections

Sections Of Surah Nuh

1. Noah's exhortation to his people.
2. Noah prays for the destruction of the people

Important Topics

1. The ministry of Noah and his experiences with the people and their perdition. (Verses 1–11)
2. The similitude of the vegetable growth from the earth and the return of the produce to the earth and the reproduction of it once again cited as an example of the Resurrection. (Verses 17, 18)
3. The curse of Noah on the people. (Verses 26, 27)
4. The prayer of Noah, for himself and his parents and those who enter his abode in faith, men and women. (Verse 28)

[1] [1]

SHARES

Nuh Section 1 – Noah’s Exhortation To His People

Noah’s exhortation to his people and his complaining to God about the people’s arrogance

Nuh Verses 1 – 20

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God the Beneficent the Merciful

إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ أَنْ أَنْذِرْ قَوْمَكَ مِنْ قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ

“Verily, sent We Noah unto his people, saying: “Warn then thy people? ere cometh there upon them a painful chastisement¹” (71:1)

قَالَ يَا قَوْمِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ

“Said he: “O’ ye my people! Verily, I am unto you an open warner!” (71:2)

أَنِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ وَأَطِيعُوا

“That worship ye God (alone), Fear Him, and Obey me” (71:3)

يَغْفِرْ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُؤَخِّرْكُمْ إِلَى أَجَلٍ مُّسَمًّى إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَ لَا يُؤَخَّرُ لَوْ كُنْتُمْ تَعْلَمُونَ

“He will forgive you of your sins and respite you unto an appointed term; Verily, the term (fixed) of God, when it cometh, shall not be put back, if ye but knew (this)!” (71:4)

قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا

“Said he: “O’ my Lord! Verily I called my people by night and by day!” (71:5)

فَلَمْ يَزِدْهُمْ دُعَائِي إِلَّا فِرَارًا

“But increased not (for) them my call but (their) flight (from the Right Way)” (71:6)

وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أَصَابِعَهُمْ فِي آذَانِهِمْ وَاسْتَغْشَوْا ثِيَابَهُمْ وَأَصْرُوا وَاسْتَكْبَرُوا اسْتِكْبَارًا

“Whenever I called them, that Thou mayest forgive them, they thrust their fingers into their ears, and covered²themselves in their garments, and persist (in their error), and are puffed with pride³” (71:7)

ثُمَّ إِنِّي دَعَوْتُهُمْ جَهَارًا

“Then verily I called unto them aloud (too)” (71:8)

ثُمَّ إِنِّي أَعْلَنْتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا

“Then verily spake I openly unto them, and I confided unto them in secret (too)” (71:9)

فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا

“Then said I: “Seek ye the forgiveness of your Lord! Verily He is the Most-Forgiving”” (71: 10)

يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا

“He will send (down) upon you the cloud raining in torrents” (71: 11)

وَيُمْدِدْكُمْ بِأَمْوَالٍ وَبَنِينَ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا

“And help you with wealth and sons (children) and make⁴(grow) for you gardens, and make for you rivers” (71: 12)

مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا

“What hath happened unto you that ye consider not for God any greatness?” (71: 13)

وَقَدْ خَلَقْكُمْ أَطْوَارًا

“While indeed He created you through regular stages” (71: 14)

أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَاوَاتٍ طِبَاقًا

“See ye not how hath created God the seven heavens (in layers) one above the other⁵?” (71: 15)

وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ سِرَاجًا

“And made the moon, in it a light, and the sun as a lamp⁶” (71: 16)

وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا

“And God made you grow of the earth as a growth (of a plant)” (71: 17)

ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا

“Then He returneth you therein, and again will He bringeth you forth a new’ bringing (at the Resurrection)” (71: 18)

وَاللَّهُ جَعَلَ لَكُمُ الْأَرْضَ بِسَاطًا

“And verily God hath made for you the earth outstretched” (71: 19)

لِتَسْلُكُوا مِنْهَا سُبُلًا فِجَاجًا

“That ye may walk therein along paths wide (convenient)⁷” (71:20)

Commentary

Verse 1

The people were totally lost in faithlessness and sins. The evil character and the wicked conduct of the people needed a serious and a thorough purge which was affected by the great deluge⁸.

Verse 2

Noah’s preachings were, public as well as private. He tried his best to bring the people on the right path even through private talks taking the people into confidence, but no efforts on his part were of any avail.

Verse 4

It is also clearly indicated through this Verse that God gives respite and if the respite is not availed of, and when His decree comes, no power, besides Him can, even delay it.

Verse 6

While those whose conscience is not yet dead or not totally destroyed or clouded with evil, receive the admonition and get their thoughts and deeds amended, while the others who are totally submerged in evil, take the admonition as reproach and fly further away from the truth and the right path of righteousness⁹. Those, whose hearts are corrupt and totally polluted, God allows them to go ahead in their straying¹⁰.

This is one of the examples of the people’s reaction to the divine guidance, as given in the note on action and reaction in Sura 1. Here, the disbelievers are responsible for their aversion yet. Noah

ascribes the aversion to his action. (A.P.)

Verse 7

They not only closed their ears against hearing any words of admonition but also covered themselves with their clothes so that they might not even be seen by the Apostle or they themselves did not like to see him.

Verses 8–9

The people had been so adamant and obstinate that for forty or seventy years continuously, God stopped rain and turned their women barren and yet they did not believe in what Noah preached.

Verse 10

Ibn Abbas says that once a man told the First Holy Imam Ali Ibn Abu Talib that he had sinned a great deal. Ali said, 'Seek God's pardon.' Another one said that need has reduced him to destitution. Ali said, 'Seek God's pardon.' Another said that he had no issues. Ali said, 'Seek God's pardon'. Similarly, several others complained against their own difficulties and needs and to one and all of them, Ali said the same 'Seek God's pardon.' Ibn Abbas asked "O' Amir Al-Mu'minin! how is it that you gave one and the same reply in advice to every one of those who related to you, different grievances and various needs" Ali replied, "Didst thou not read this Verse: (71:10)" (MS.)

A man asked the Fifth Holy Imam Muhammad Al-Baqir "Master! I have abundant wealth but no son. Is there any means to get this blessing of God?" The Holy Imam said, "Seek the pardon of God for too times every night for a year. Have you not read the Verse in Sura Nuh: (71:10).

Verse 11

The people were promised rain water which they had been denied for years together. [11](#).

Verse 12

They were also promised the blessings of God through their being restored to have issues from their wives

Verse 14

'*Atwara*' i.e., various kinds or modes or conditions. This is an allusion to the various creative stages the foetus passes through; it is transformed into a perfect human child and the child passing through the various stages of growth in this world and getting gradually endowed with different kinds of marvellous mental faculties and moral and social development. The very creation of man from a foetus is such a great marvel that if studied seriously will be quite sufficient to make man believe in the infinite power and

wisdom of the Author of this one creature of His, (i.e., a human being) [12](#).

Verse 17

The evolutionary process of the growth of man is compared to the vegetation from the earth which grows gradually.

This confirms the evolutionary course, the development of life on earth, but it does not apply to the mechanical evolution of the Darwinian School. (A.P.)

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- [1](#). Refer to Verses 11:25–49.
 - [2](#). Refer to Verse 11:5.
 - [3](#). Displayed their arrogance.
 - [4](#). Cause.
 - [5](#). Refer to Verses 67:3, 65:12.
 - [6](#). Refer to Verses 25:61, 33:46.
 - [7](#). Refer to Verse 20:53.
 - [8](#). For an exhaustive account of Noah's experiences with his people, the people's arrogance and obstinacy, see 11:25–49, 7:59, 23:23.
 - [9](#). Refer to Verse 9:25.
 - [10](#). Refer to Verse 2:10.
 - [11](#). There are authentic traditions from the Ahl Al-Bayt recommending the repetition of the 'Astaghfiru Allah' 100 times at the last hours of night were down for attainment of Divine blessings and prosperity in the life here and the hereafter and they quoted the Verses 71:10 and 71:11, and Verses 10:11; 11:3; 11:5; 11:90; 3:17, 51:18. (A.P.)
 - [12](#). For the various evolutionary stages of the formation of a child in its mother's womb see 22:5 and 23:12–17.

[1] [1]

SHARES

Nuh Section 2 – Noah Prays For The Destruction Of The People

Noah prays for the destruction of the people as a whole

Nuh Verses 21 – 28

قَالَ نُوحٌ رَبِّ إِنَّهُمْ عَصَوْنِي وَاتَّبَعُوا مَنْ لَمْ يَزِدْهُ مَالَهُ وَوَلَدَهُ إِلَّا خَسَارًا

“Said Noah: “O’ my Lord! They have disobeyed me, but follow they him whose riches and children increase not unto him but loss” (71:21)

وَمَكَرُوا مَكْرًا كَبِيرًا

“And they have plotted a great plot¹” (71:22)

وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا

“And say they (unto each other) –. “Forsake not ye your gods, and forsake not Wadd, nor Suwa; neither Yaghus, and Ya’uq and Nasr²!”” (71:23)

وَقَدْ أَضَلُّوا كَثِيرًا وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَلَالًا

“And indeed, have they led astray many, and then increase not unto the unjust (aught) but error” (71:24)

مِمَّا خَطِيئَاتِهِمْ أُغْرِقُوا فَأُدْخِلُوا نَارًا فَلَمْ يَجِدُوا لَهُمْ مِنْ دُونِ اللَّهِ أَنْصَارًا

“Because of their (own) sins they were drowned, and were made to enter the fire, and (then) they found not any helper for them besides God” (71:25)

وَقَالَ نُوحٌ رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا

“And said Noah! “O’ my Lord! leave Thou not on the earth, of the unjust ones, a single dweller (alive)?” (71:26)

إِنَّكَ إِنْ تَذَرَهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا

“Verily if Thou leaveth them (alive), they will lead astray Thy servants, and will not beget they but immoral ingrates³!” (71:27)

رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِي مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا

“O’ my Lord! Forgive Thou me and my parents and him who entereth my abode⁴believing (in

Thee), and the believer- men and the believer-women⁵, and increase not unto the unjust ones in aught save perdition⁶!” (71:28)

Verse 23

‘*Wadd*’ (an idol) was worshipped in the form of a man, another idol *Yaghus* in that of a Lion, *Ya’uq* in that of a horse, and *Nasr* in that of an Eagle – by the tribes of Kalb, Hamdan, Mazhaj, Muraj, and Hamyar. The deluge of Noah’s time buried all these idols under the earth but Satan caused them to be brought out and as each one of the idols came out, some tribe took it for its worship – until those idols reached Arabia. *Wadd* was worshipped by the tribe Qaasa’a – *Sawa* was worshipped by the Ale-Z al-Kalagh, *Yaghoos* was taken by Batnan, from ‘Tai’, *Ya’oaq* was worshipped by Bani Kahlan and *Nasr* was worshipped by Khas’am until the advent of Islam. (MS.)

There is a theory that the idols worshipped by the Meccans and in the other parts of Arabia were imported from other countries. Hubal the chief Arab idol in the Ka’ba was brought by Amr Ibn Lohay, from Belka in Syria saying that it would get rain for the land which needed it so badly. The idols *Us’af* and *Na’ila* are also said to have been brought from Syria.

This Verse indicates that those idols which the Arabs worshipped when the Holy Prophet had his advent, are traced back to the ancient days of pre-deluge age which means that star worshipping in the form of idols is an ancient creed. (A.P.)

Verse 26

The justification for Noah’s curse against the unbelievers and his praying for their total destruction is given in the next Verse, Verse 27. As a matter of principle, a tree is maintained by the gardener for its fruits and when he realises that the tree has ceased to yield good fruits, he cuts it down. This same principle is applied to individuals, nations, generations and the systems in nature⁷ (A.P.)

Verse 27

When Noah realised that no good issues could be expected from the disbelievers of his time, he cursed them.

It is said that at the battle of Siffin, Ali sometimes hesitated in using his sword against the insurgents and when he was asked the reason, he replied: “I left those who would give forth a good issue even after his seventieth generation” (A.P.)

Verse 28

This confirms that parents of the prophets were believers⁸. (A.P.)

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- [1.](#) Against me and my followers.
 - [2.](#) Names of the idol deities.
 - [3.](#) This confirms that the parents of the Holy Prophet all were believers.
 - [4.](#) Ahl Al-Bayt.
 - [5.](#) The faithful followers of the Ahl Al-Bayt.
 - [6.](#) Refer to Verse 14:41. Compare this with Verse 31:23.
 - [7.](#) Refer to Verse 84:3; 84:4; 99: 1; 99:2.
 - [8.](#) Refer to Verse 14:41.

[1] [1]

SHARES

Al-Jinn – The Jinn

(Revealed at Mecca)

28 Verses in 2 Sections

Sections Of Surah Al-Jinn

1. Believers among the Jinn.
2. The Selected Prophet specially protected.

Important Topics

1. The jinns submitting to Qur'an. (Verse 1)
2. The Mosques are God's, none else should he worshipped in them. (Verse 18)
3. God reveals His secrets to none hut the chosen apostles of His. (Verse 27)

[1] [1]

Al-Jinn Section 1 – Believers Among The Jinn

The Jinn amazed at the Wonderful Excellence and the guidance the Qur'an provides, the recital of which they had heard

Al Jinn Verses 1 – 19

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God the Beneficent the Merciful

قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا

“Say “It hast been revealed unto me that a party of the jinn hath heard (the Qur’an) and said: “Verily, we have heard a Recital (Qur’an) (which is) Wonderful¹” (72: 1)

يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا

“Guideth it unto the Right (Way), wherefore believe we in it; and never will we associate anyone with our Lord!” (72:2)

وَأَنَّهُ تَعَالَىٰ جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا

“And that He, exalted is the Majesty of our Lord! hath taken not a wife nor a son²” (72:3)

وَأَنَّهُ كَانَ يَقُولُ سَفِيهُنَا عَلَى اللَّهِ شَطَطًا

“And that want to speak the foolish ones amongst us, against God, atrocious³things” (72:4)

وَأَنَّا ظَنَنَّا أَن لَّنْ تَقُولَ الْإِنسُ وَالْجِنُّ عَلَى اللَّهِ كَذِبًا

“And that thought we that never utter the humans and jinn any falsehood against God” (72:5)

وَأَنَّهُ كَانَ رِجَالٌ مِنَ الْإِنسِ يُعَوِّدُونَ بِرِجَالٍ مِنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا

“And that individuals from among the humans used to seek protection of the individuals from among the jinn so they increased them (only) in rebellion (against God)” (72:6)

وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ أَن لَّنْ يَبْعَثَ اللَّهُ أَحَدًا

“And that they (too) thought, as ye think, never would God raise (from the dead) any one!” (72:7)

وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَاهَا مُلِئَتْ حَرَسًا شَدِيدًا وَشُهُبًا

“And that we⁴sought the heavens, but we found it filled with strong guards and flaming darts⁵” (72:8)

وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ فَمَنْ يَسْتَمِعِ الْآنَ يَجِدْ لَهُ شِهَابًا رَصَدًا

“And that sat we⁶on some of the seats (there) to (steal) a hearing; but any who would (try now to) listen, findeth a flaming dart in wait for him⁷” (72:9)

وَأَنَّا لَا نَدْرِي أَشَرٌّ أُرِيدَ بِمَنْ فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا

“And that we understand not (by this) whether evil be meant for them that are on the earth, or whether willeth their Lord to guide them aright” (72: 10)

وَأَنَّا مِنَّا الصَّالِحُونَ وَمِنَّا دُونَ ذَلِكَ كُنَّا طَرَائِقَ قِدْدًا

“And that some amongst us are good ones⁸, and the others of us are other than that; we are sects following different ways” (72: 11)

وَأَنَّا ظَنَنَّا أَن لَّنْ نُعْجِزَ اللَّهَ فِي الْأَرْضِ وَلَنْ نُعْجِزَهُ هَرَبًا

“And that knew we that never can we defeat⁹(the will of) God in the earth, and never can we defeat Him (in His will) by flight” (72: 12)

وَأَنَّا لَمَّا سَمِعْنَا الْهُدَى آمَنَّا بِهِ فَمَنْ يُؤْمِنُ بِرَبِّهِ فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا

“And that, when heard we the guidance, believed we in it; and whosoever believeth in his Lord, he thereafter feareth neither loss nor oppression,” (72: 13)

وَأَنَا مِنَّا الْمُسْلِمُونَ وَمِنَّا الْقَاسِطُونَ فَمَنْ أَسْلَمَ فَأُولَئِكَ تَحَرَّوْا رَشَدًا

“And that, of us some are Muslims¹⁰ and of us are the others who are the deviators (from the right path), and whoever submit these pursue the right guidance” (72: 14)

وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا

“And as for the deviators, they shall be for the hell, a fuel” (72: 15)

وَأَنْ لَّوِ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقِينَاهُمْ مَاءً غَدَقًا

“And that if they be steadfast on the right way, We would certainly give them water¹¹ (A sustenance) in abundance¹²” (72: 16)

لِنَفْتِنَهُمْ فِيهِ وَمَنْ يُعْرِضْ عَنْ ذِكْرِ رَبِّهِ يَسْلُكْهُ عَذَابًا صَعَدًا

“That we may prove them thereby, but whoso turneth away from the remembrance of his Lord, him will He make undergo a severe chastisement” (72: 17)

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا

“And that, the places for Sajdah (prostration) are for (the remembrance only of) God, so call ye not (therein) any one with God!” (72: 18)

وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا

“And that, when the servant of God (Muhammad) standeth praying unto Him, they surrounded around him, almost stifling” (72: 19)

Commentary

Verse 1

‘Jinn’, i.e., the ethereal beings quite different from the angels. Angels are pure energies created for fixed duties allotted by God and ‘Jinns’ are similar beings created of the element of fire¹³ generally functioning as the agencies of evil while the angels are the actors of good. But the jinns are capable of getting their evil corrected and amending their activities for good. Though jinns are generally wicked or evil beings but there are good and the righteous ones also among them. With the birth of the Holy Prophet, the ways or the means for the jinns to rise into the higher spheres were stopped and hence they were disabled from stealing any news from the heavens above and hence could no longer inspire their victims with the information about the future to mislead mankind, by attracting their attention and faith in them against God and godliness.

The jinns were spread all over the atmosphere in quest of any particular event having occurred on earth to have created this effect detrimental to their activities. A party of the jinns passed the Holy Prophet while he was in prayers reciting the Holy Qur’an. They listened to it and wondered about the contents the recitation conveyed, i.e., about the Unity of God and the purity of faith and conduct which ideas were unknown to the people for centuries together and anything like that was never heard by them ever before. This party of the jinns returned to their people and the Sura contains what they reported to their kind about what they heard and about their embracing Islam¹⁴.

However, Qur’an and Islamic traditions assert the existence of intelligent beings with ethereal bodies other than angels capable of being charged with responsibilities. And due to the fineness of the structure of their bodies, they are capable of doing things beyond the ordinary human power. (A.P.)

Verse 2

The jinn compares the Islamic Unity preached by the Holy Qur’an which he heard for the first time in his life, to the polytheistic faith in the Trinity of the church started in the name of Jesus and the Jews associating Moses with God¹⁵.

Verse 3

Here the jinn glorifies the Unity of God against the belief in, God having a wife and a son for Him for the Christian belief in a begotten son of God, necessitates also the partnership of a wife for the issue to be born of her¹⁶.

Verse 6

People believed in the protection of the Jinn and used to seek it. Whenever they happened to be in the wilderness or in any dreadful forest, they used to invoke the protection of their own imaginary jinn as the chief of the jinns of the place saying: “O’ Chief of this wilderness, I seek refuge in thee, against the mischief of any of thy wicked subjects” By saying so the people thought that they were safe. Such false

praises had infatuated the jinns and made them proud to foolishly think that they could be believed as the real guardians of mankind, having authority over their destiny.

Verse 7

People did not expect anyone from among their own brethren being raised as an apostle of God, to admonish them against their false belief and wicked life.

A sect among the Jews did not believe in the Resurrection.

Verse 8

How the unauthorised approach to the heavens, by the evil spirits, is repulsed by the shafts of the Meteoric lights from the skies¹⁷.

Verse 13

Everyone shall have the recompense in full. It is this conviction that a true believer suffers the worst of miseries and tortures and even drinks the cup of death cheerfully in the way of the Lord for he is sure and certain that in the ultimate, the return for all his suffering, will be in full measure and none can ever deny or deprive him of anything which he has earned.

Verse 16

According to the commentary of the Ahl Al-Bayt, Abu Basir says: "I asked the Fifth Holy Imam Muhammad Ibn Ali Al-Baqir about the application of the Verses 41:30, he said that is the path on which thou art and quoted this Verse. And according to the Sixth Holy Imam Jafar Ibn Muhammad As-Sadiq, the water here means, abundance of pure knowledge of the truth which those who adhere to the Imams would receive. (A.P.)

Verse 18

'*Masajid*' is the plural of '*Masjid*', i.e., a place of '*Sijdah*' or prostration, figuratively used for the places of worship, i.e., Mosque but here according to the interpretation of the Ahl Al-Bayt '*Masajid*' includes even the parts of human body which ought to be used in the performance of '*Sajdah*' – i.e., both two palms, two knees, two feet, and forehead (seven in all). There is a well-known anecdote – During the reign of Abbaside Khalif a dispute arose about the portion to be cut off of the hands of a thief. The Khalif asked the Ninth Imam about it. He said that the cut should not go beyond the four fingers, saying that the palm of the hands is one of the places assigned for *Sajdah*, hence it should not be cut. (A.P.)

Verse 19

'Abdullah', (i.e., the Servant of God) is the title with which the "Holy Prophet was addressed – When

God referred to him with this title it pleased the Holy Prophet the most for it was the acknowledgement and the acceptance of the services rendered by him. (MS.)

The crowding around the Holy Prophet could be a reference to the Holy Prophet's being mobbed at Taif.

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- [1.](#) Refer to Verse 46:29.
 - [2.](#) Refer to Verse 6:101.
 - [3.](#) False belief etc.
 - [4.](#) The jinn.
 - [5.](#) Meteors – Piercing rays. Refer to Verse 67:5, 37:7, 15:7.
 - [6.](#) The Jinn.
 - [7.](#) Refer to Verses 15:17; 15:18; 37:7; 67:5.
 - [8.](#) Among the jinns there good and also bad ones – the troublesome.
 - [9.](#) Frustrate His plan.
 - [10.](#) Those who submit themselves to God's will. Among the jinns there are Muslims and also kafirs – disbelievers.
 - [11.](#) Knowledge of the truth.
 - [12.](#) Refer to Verse 7:96; 5:69; 3:84; 2:62.
 - [13.](#) See 7:12; 38:76.
 - [14.](#) Refer to our note on jinn. See 46:29–32.
 - [15.](#) See 6:101.
 - [16.](#) See 6:101.
 - [17.](#) See 15:17; 15:18; 37:7; 67:5.

[1] [1]

SHARES

Al Jinn Section 2 – Selected Prophet Specially Protected

God appoints guard to protect the selected one of His Apostles – With God is recorded the account of everything

[Al-Jinn Verses 20 – 28](#)

قُلْ إِنَّمَا أَدْعُو رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا

“Say thou (O’ Our Apostle Muhammad!) “I only pray unto my Lord, and I associate not with Him, anyone” (72:20)

قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا

“Say thou “I own not for you any evil or good” (72:21)

قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا

“Say: “Never can protect me against God any one, and never find I besides Him, any place of refuge” (72:22)

إِلَّا بَلَاغًا مِنَ اللَّهِ وَرِسَالَاتِهِ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا

“Save a delivery (of the message) from God, and His messages; and whosoever disobeyeth God and His Apostle, verily, for him shall be the fire of hell, they shall abide in it for ever¹” (72:23)

حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ فَسَيَعْلَمُونَ مَنْ أَضَعُفٌ نَاصِرًا وَأَقَلُّ عَدَدًا

“Until when see they what they are promised, and then shall they know, who is weaker in helpers and fewer in number” (72:24)

قُلْ إِنْ أَدْرِي أَقْرَبُ مَا تُوعَدُونَ أَمْ يَجْعَلُ لَهُ رَبِّي أَمَدًا

“Say: “I know not whether that which ye are promised is nigh or if my Lord hath appointed for it a distant term” (72:25)

عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا

“(He alone is) the “Knower of the unseen, and nor doth he reveal his secrets unto any (one else)²” (72:26)

إِلَّا مَنْ ارْتَضَىٰ مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا

“Save unto that one of the Apostles whom He chooseth for verily He causeth a guard to march before him and after him” (72:27)

لِيَعْلَمَ أَنْ قَدْ أَبْلَغُوا رَسُولَاتِ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَىٰ كُلَّ شَيْءٍ عَدَدًا

“That He may know³that indeed they have delivered the messages of their Lord, and He encompasseth (by His knowledge) all that is with them, and taketh account of everything” (72:28)

Commentary

Verse 20

Reference to the Meccan period when the Holy Prophet was undergoing all sorts of torturous persecution. (A.P.)

Verse 21

The Holy Prophet was sent into this world to convey to mankind the Final Word of God for all times until the day of the final requital and not to change the individual nature of each one of the people or harm or profit any one, if the individual has not earned the gain or the loss by his own endeavour.

Verse 23

Exception to Verse 21, the Verses between 22 is paranthetic. (A.P.)

Verses 26–27

These two Verses make it crystal clear that the knowledge of the unseen is only with God and with none else save the one of His apostles (the Holy Prophet Muhammad) whom God Himself of His own pleasure confides with it.

The Eighth Holy Imam Ali Ibn Musa Ar-Ridha’ says that it is the Holy Prophet whom God confides with, the secrets of the unseen and we the Imams are the rightful heir to him who receive the knowledge from him⁴.

Refer to the note on the knowledge of the unseen (*Ilm al-ghaib*)⁵ and the note on ‘Bada’⁶. Here it is enough to note that God is the Omniscient and His Knowledge is infinite, i.e., unlimited, and no finite being can ever comprehend it. Whatever be the extent of the knowledge of finite, the things unknown to him will still be unlimited. But to say that the prophets and the men of spiritual attainments know– nothing at all of the unseen, will be absurd and is contradicted by Qur’an.

Mostly the contents are of the unseen nature which have been revealed by the Holy Prophet. However, the question of ‘Bada’ is a solution to this problem and means that on account of the limitation of the knowledge of the finite and the unlimited knowledge of God, there are things which are unknown even to the prophets and their knowledge is subject to increase. But it does not mean that whatever they know and inform others about it, may turn out to be untrue.

The other point asserted here is that God is guarding the chosen ones of his apostles not to commit any mistake in any way in their mission and God has encompassed everything in their possession and if this is read with 3:143 that the Holy Prophet Muhammad is not but an Apostle – the conclusion would be that the Holy Prophet was always guarded by God and directed by Him.

The note given is based on interpreting '*Rasadan*' as a guard – but there is another interpretation which also appropriate meaning '*Rasad*' as the place of observation. Then the translation would be God makes the way ahead of the Holy Prophet and behind him for observation – meaning that God makes him to be in know of the past and the future. And this arrangement is to see that the prophets, are linked together in delivering the messages of the Lord.

In this sense the passage would mean that the prophets are made to observe each other, and God is observing all above them. (A.P.)

Verse 28

Note the independence of the Absolute Authority of the Universal Will which demands itself at any cost to be fulfilled – It was the message to be delivered, that is all and as regards the accounting, it is left to the Lord – with Him is the accounts of the number of the drops of the rain from heaven, of the leaves of the trees, even of the blades of the grass on the earth.

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- [1.](#) Exception to Verse 21 the Verse 22 is parenthetic.
 - [2.](#) Refer to Verses 2:3; 13:39.
 - [3.](#) Make known – declare.
 - [4.](#) Refer to Verses 72:26–28.
 - [5.](#) Refer to Verse 2:3.
 - [6.](#) Refer to Verse 13:39.

[1] [1]

SHARES

Al-Muzammil – The Wrapped Up

(Revealed at Mecca)

20 Verses in 2 Sections

Sections Of Surah Al-Muzammil

1. Extra-Importance of Night Prayer.
2. Prayer and the recital of Qur'an enjoined.

Important Topics

1. The Holy Prophet, commended to reduce his prayerful standing at night. (Verse 2)
2. Qur'an to be recited in a well-arranged manner. (Verse 4)
3. The ministry of the Holy Prophet compared to the ministry of Moses. (Verses 15-16)
4. The lending of the goodly loan to God. (Verse 20)

[1] [1]

SHARES

Al-Muzammil Section 1 – Extra-Importance Of Night Prayer

The Prophet asked to reduce his prayer during night, Qur'an to be recited in a regulated tone, Patience against ridicule enjoined, The apostolic mission sent against Pharaoh compared to, Qur'an a Reminder, Mankind given the choice of adopting the right way to their Lord.

Al-Muzammil Verses 1 – 19

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God the Beneficent the Merciful

يَا أَيُّهَا الْمَرْمِلُ

“O’ thou the Wrapped¹up in thy mantle!” (73: 1)

قُمْ اللَّيْلَ إِلَّا قَلِيلًا

“Rise thou in the night to pray²but a little! (and not for the whole night)³” (73:2)

نِصْفَهُ أَوْ انْقُصْ مِنْهُ قَلِيلًا

“Half of it or curtail of it a little!” (73:3)

أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا

“Or add to it, and intone the Qur’an in a regulated tone!” (73:4)

إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا

“Verily soon will We send down upon thee (some) weighty words⁴” (73:5)

إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْئًا وَأَقْوَمُ قِيلًا

“Verily the rising at night when impression is intense and straightest in words” (73:6)

إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا

“Verily thou hast in the day long occupation⁵” (73:7)

وَاذْكُرْ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا

“And remember thou, the name of thy Lord, and devote thyself unto Him with an exclusive devotion” (73:8)

رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا

“The Lord of the East and the West, there is no god but He, take Him then as the Protector!” (73:9)

وَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا

***“And be thou patient against whatever they say and avoid them with a decorous avoidance”
(73: 10)***

وَذَرْنِي وَالْمُكَذِّبِينَ أُولِيَ النَّعْمَةِ وَمَهِّلْهُمْ قَلِيلًا

***“And leave Me (to deal), and the beliers, the possessors of the bounties, and respite them a little”
(73: 11)***

إِنَّ لَدَيْنَا أَنْكَالًا وَجَحِيمًا

“Verily with Us are strong fetters and the flaming fire” (73: 12)

وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا

“The food that choketh, and a painful chastisement” (73: 13)

يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ وَكَانَتِ الْجِبَالُ كَثِيبًا مَهِيلًا

“On the day when the earth and mountains shall be shaken and mountains shall become heaps of sand, rendered loose” (73: 14)

إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا

“Verily, we have sent unto you an Apostle, a witness against you, as sent We an Apostle unto Pharaoh⁶” (73: 15)

فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيلًا

“But Pharaoh disobeyed the Apostle, whereupon We seized him with a severe⁷ seizure” (73: 16)

فَكَيْفَ تَتَّقُونَ إِنْ كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا

“How, then, will ye guard yourselves, if ye disbelieve, against the day which shall turn children greyheaded?” (73: 17)

السَّمَاءُ مُنْفَطِرٌ بِهِ كَانَ وَعْدُهُ مَفْعُولًا

“The heaven shall be rent asunder by it; His promise is always made to be fulfilled” (73: 18)

إِنَّ هَذِهِ تَذْكِرَةٌ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ سَبِيلًا

“Verily this is a reminder, let him, whoso will, adopt unto his Lord, the (Right) way!” (73: 19)

Commentary

Verse 1

‘The Wrapped up’ is the address to the Holy Prophet. In the early days, i.e., in the beginning of his ministry, the Holy Prophet used to pray covering his whole body with a big piece of cloth and when this Verse was revealed he was preparing to start his prayers and was wrapped up.

It is said whenever the Holy Prophet got into the state of receiving any revelation, he used to feel a shivering in his body and felt the necessity of getting himself covered with some cloth. God liked His most loved Apostle in the state of being covered that He addressed him as the ‘*Muzzammil*’, i.e., the Wrapped up one. ‘*Muzzammil*’ is also interpreted as the one burdened or charged with (the ministry)⁸.

The term ‘*Muzzammil*’ here and ‘*Muddaththir*’ in the next Chapter is used in addressing the Holy Prophet, literally means the one who has wrapped himself in a garb – separating himself from the other engagements and the world around him for a purpose of sleeping or for meditation. Here, is a hint to the Holy Prophet’s attitude at the eve of his starting his mission, who has separated himself from all worldly engagements in preparation to receive the order for leading mankind towards the ultimate goal, i.e., the actual meaning is, O’ the one girded up for the undertaking as indicated in Verse 5. (A.P.)

Verses 2-3

In the beginning, the believers had to offer the midnight ‘Tahajjud’ prayers. The people did not know the exact hour when they had to pray and hence, they used to keep awake the whole night in prayers. The merciful Lord had to reveal His will that they had to stand in prayers only for a small part of the night and not for the whole of it.

This prayer, i.e., '*Tahajjud*' is optional with the highest recommendation to offer it to achieve spiritual progress.

Verse 4

The choice to increase the duration of prayer is left to the individuals.

The recital of the Holy Qur'an is not to be in a hurry or hasty, just for the purpose of covering the passage. It has to be recited slowly in studious way and the beauty of the Word of God has to be manifested in an attractive tone observing duly the punctuation.

This indicates that the Holy Prophet already knew the Qur'an and he was only ordered to recite it in a well-measured way. (A.P.)

Verse 5

The 'Weighty word' is the Holy Qur'an – The Holy Prophet has addressed the Holy Qur'an and his Ahl Al-Bayt as '*Thaqalayn*' the two weighty things. (Tafsir al-Kabir, D.M., etc.) Thus the Ahl Al-Bayt and the Holy Qur'an are of equal weight or importance to mankind, the Holy Qur'an being the Word of God and the Ahl Al-Bayt the godly means to understand it duly i. e., The responsibility of guiding mankind which is termed here as weighty words but in 94:2 and 94:3 as a burden for which he required an assistant in the manner that Moses required Aaron to assist him – as hinted in Verse 15. (A.P.)

Verse 6

Note how Islam wants man to avail of the best time in the nature of the day and night for concentration, meditation, supplication and for disciplining the soul to get into communion with the All-Divine. Night is the time when the world seeking the material profit in the earth gets practically all still, silent and when there is the cessation of voices of the day time, which distract and even destroy contemplation, concentration and meditation it is the best and most suitable time for a human soul to get mindful of its Creator Lord. Only those who get up at midnight and engage themselves in prayers would know the realisation of the communion with their Lord and how the soul gets tranquilised.

In the night prayer the attitude of one's mind is better to receive the divine impression and to address God directly and the reason has been given in Verse 7. (A.P.)

Verse 8

'*Tabattul*' to cut away one's self and get communion exclusive, with the Lord – The Holy Lady Fatimah, the daughter of the Holy Prophet is called 'Batool' for she used to turn to God in prayers, disconnecting herself from everything in the world, or for her life as a whole being dedicated exclusively to God.

Verse 9

This is also to be a counter to the false and the imaginary belief of the heathens about the existence of regional gods and the local and the other deities. It is to say that God is the Lord of the whole universe, and no part of the world is out of His control and authority. Hence the believers need not fear anyone besides God.

Verse 10

The disbelievers and the ungrateful ones among the men who forget the bounties of God bestowed on them and speak nonsense and ridicule the faith and the faithful. These must be ignored and left to themselves in a noble and a respectable way making them realise that the real believer in God does not care for them at all for all his hopes rest only in God and in none else.

Verse 11

Those who enjoy the abundance of the bounties of God must be more and more grateful to Him and if they are not, it is God's concern to deal with them duly.

Verse 12

When a tooth pain made one restless, the First Holy Imam Ali Ibn Abu Talib said 'When a small lot of bone could make man feel so much and make him restless, what would the chastisement on the Day of Judgment do to man and how would he bear it.'

Verse 14

The dawn of the Day of Judgment would cause such a violent commotion that it would change the whole face of the physical world affecting violently the laws of nature working in them. The hard rocks of the mountains would suffer the loss of cohesion within their matter and the mountains will be turned into heaps of loose sand.

Verse 16

Pharaoh disobeyed God's laws and defied God's authority – what happened to him? God's laws must stand and shall be fulfilled and all else shall be swept away and vanish – The wisdom, authority, power and the might of the forces of Pharaoh had been of no avail to him by one surprise from the Divine will, all vanished away for ever.

Verse 17

If man defies the authority of the Lord in this life which is only a period of probation, what will he do on

the day of the Final Requital which will be a day of the terrible manifestation of the reality. The transformation of the present into the hereafter will be so terrible and violent that even young children would be shocked so much that they will look like hoary-headed old men and the skies will be cleft asunder 82: 1. The state of affairs will undergo a violent change manifesting the true value of everything in the uniVerse.

Verse 18

God's promise of justice being meted out to every individual being and everyone being duly recompensed for one's own good and evil, shall be fulfilled.

Verse 19

The Holy Qur'an is a reminder to those who sincerely wish to know the right course to earn the grace and the mercy of the Lord. Repentance with the due amendment in the practical life is highway to obtain the forgiveness and the mercy of the Lord and getting nearer to Him.

From Verse 1–19 the Verses themselves speak of themselves to belong to the early period of the Holy Prophet's ministry. From the 10th to 19th the Verses show that they belong to the period when the opposition had started – The Verse 20 with its length is obvious that it belongs to the period when 'jihad' was enforced and there is no single tradition to show that this Chapter had a different arrangement in any chronological arrangement – the Ahl Al-Bayt in particular and the Muslim in general have asserted this chapter as a complete well-arranged one to be recited in the prayer. (A.P.)

[1.](#) The Holy Prophet Muhanmad.

[2.](#) Reference to 'Tahajjud' prayer.

[3.](#) Refer to Verse 17:79.

[4.](#) Refer to Verses 94:2; 94:3.

[5.](#) For serving the Lord and for the legitimate purpose of self – For propagating the truth – for doing as much good as possible before death – none knows, when

[6.](#) Refer to Verses 10:75–92.

[7.](#) a violent seizure.

[8.](#) See 17:79.

Al-Muzammil Section 2 – Prayer And The Recital Of Qur'an Enjoined

Regularity in prayer, giving of alms and recital of Qur'an enjoined, Lending God a goodly loan, Whatever good man does, he shall find it to his credit, with forgiveness and greater recompense front his Lord

Al-Muzammil Verse 20

إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلُثَيِ اللَّيْلِ وَنِصْفَهُ وَثُلُثَهُ وَطَائِفَةٌ مِنَ الَّذِينَ مَعَكَ وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ عَلِمَ أَنْ لَنْ تُحْصُوهُ فَتَابَ عَلَيْكُمْ فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ عَلِمَ أَنْ سَيَكُونُ مِنْكُمْ مَرْضَىٰ ۖ وَأَخْرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِنْ فَضْلِ اللَّهِ ۖ وَأَخْرُونَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ هُوَ خَيْرًا وَأَعْظَمَ أَجْرًا وَاسْتَغْفِرُوا لِلَّهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

“Verily, thy Lord knowest that thou standest up (in the Night– Prayer) nigh¹two-thirds of the night, and (sometimes) half of it, and (sometimes) a third²of it, and a group³of those with thee; and God measureth (well) the night and the day; Knoweth He that never can ye take (correct) account of it, so turneth He unto you (mercifully), so recite ye whatever be easy⁴(in the prayers) to be read of the Qur’an; Knoweth He that there may be among you sick, and others travelling in the earth seeking of the grace of God, and others fighting in the way of God, so recite ye as much as it can easily be done of it, and establish ye the (regular) prayers, and pay ye the (prescribed) poor-rate, and offer ye unto God a goodly– loan; and whatsoever of good ye send on beforehand for your-selves, ye will (surely) find it with God, That is the best and the greatest recompense; and seek ye the forgiveness of God; Verily, God is Oft-Forgiving, the Most Merciful!” (73:20)

Commentary

Verse 20

‘The party of those with Thee’ – Ibn Abbas says that the reference here is to Ali Ibn Abu Talib who from the very first day of the ministry of the Holy Prophet was with him, and was the first to offer the prayers with him (Ab al-Qasim Khuskani MS.). This Verse being of the earliest revelations when the other companions had not yet then joined the ranks of the Muslims – the reference to those with the Holy Prophet could be to no other than Ali Ibn Abu Talib for in later years also, authentically reported to spend the whole night in prayers.

‘Ma Tayassara minal Qur’an’, i.e., of whatever part of the Holy Qur’an that might be available or be easy

to be recited. The Holy Qur'an was still under the process of the gradual revelation, and the recitation mentioned here may be the recitation of the word of God in the prayers for the prescribed Islamic prayers is always offered using the Word of God and not in any wordings composed by anyone. It may mean reciting the Holy Qur'an as much as one could do after offering the prescribed prayers, which act is greatly commended.

The recitation of the Holy Qur'an must be done wholeheartedly and not unwillingly as a reluctant conveyance of any unwanted burden or under any feeling of distress for God Himself says that the Holy Qur'an was not revealed to distress anyone particularly the Holy Prophet 20:2. It must be a willing compliance with the command of the Lord.

The reference to those 'fighting in the way of God' implies this Verse to have been revealed at Madina when the Muslims were dragged into defensive wars.

Note the spirit of pure humanitarian co-operation and the spirit of selfless help to fellowmen, Islam stresses upon to be cultivated among the believers. A goodly loan to be given without any expectation of any return of any material profit out of the lending. It must be wholly to please God and thus earn the reward from Him and from none else⁵.

The very word 'Qiain' getting up, implies that it refers to the time after sleep, in this and Verse 2. (A.P.)

Reading the first and the last Verses together the reference would be that though the night prayer '*Tahajjud*' is highly recommended for the believers yet is not incumbent on them and there they need not recite a complete Sura of Qur'an in it as is the case in the compulsory daily prayer.

Another point to be noted here is that the Verse itself speaks out the reason why the night prayer was not made compulsory, that God knew that people would not be able to keep it up. This can be reason for its being optional from the beginning and not that it was first compulsory and then was abrogated.

Thus, the last Verse should be taken as explanatory for the Verse 2 and 33. (A.P.)

¹. About

². As ordered in Verses 73:2 and 73:3.

³. Ali, Abu Dharr, have been particularly mentioned in the tradition about this Verse

⁴. As the Verse deals with the facilities given in the night prayer the recitation of Qur'an refers to the portions to be recited in prayers.

⁵. Refer to Verses 2:245; 5:12; 57:18; 64:17.

Al-Muddaththir – The Covered One

(Revealed at Mecca)

56 Verses in 2 Sections

Sections Of Surah Al-Muddaththir

1. The Prophet Commissioned to warn mankind
2. Qur'an a warning to mankind.

Important Topics

1. Every soul is held in pledge for what it earns (Verse 38)
2. On the Day of Judgment, no intercession of any intercessor of the false gods and the fanciful deities (Verse 48)

[1] [1]

SHARES

Al-Muddaththir Section 1 – The Prophet Commissioned To Warn Mankind

The Prophet to warn mankind and be patient, The opponents and their plight, The hosts of God are not visible or known to anyone else, Qur'an a reminder for mankind

Al-Muddaththir Verses 1 – 31

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God the Beneficent the Merciful

يَا أَيُّهَا الْمُدَّثِّرُ

“O’ thou (O’ Our Apostle Muhammad!) covered under thy mantle!” (74: 1)

قُمْ فَأَنْذِرْ

“Arise (thou) and warn (mankind) [1](#)!” (74:2)

وَرَبَّكَ فَكَبِّرْ

“And thy Lord, magnify!” (74:3)

وَتِبْيَاكَ فَطَهِّرْ

“And thy raiment, purify [2](#)!” (74:4)

وَالرُّجْزَ فَاهْجُرْ

“And every kind of abomination, Shun it!” (74:5)

وَلَا تَمْنُنْ تَسْتَكْثِرُ

“And bestow not favours (expecting) that thou mayest receive them back increased” (74:6)

وَلِرَبِّكَ فَاصْبِرْ

And for (the sake of) thy Lord (endure every hardship) in patience!” (74:7)

فَإِذَا نُقِرَ فِي النَّاقُورِ

“For when the Trumpet is beaten³” (74:8)

فَذَلِكَ يَوْمٌ عَسِيرٌ

“That, that shall be the Day of distress (for those who disbelieve)” (74:9)

عَلَى الْكَافِرِينَ غَيْرُ يَسِيرٍ

“Unto the disbelievers (it shall be) anything other than ease!” (74: 10)

نَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا

“Leave Me (to deal with) him whom I created (bare and) alone!” (74: 11)

وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا

“And unto whom I granted wealth in abundance!” (74: 12)

وَبَنِينَ شُهُودًا

“And sons abiding in his presence!” (74: 13)

وَمَهَّدْتُ لَهُ تَمْهِيدًا

“And unto whom I made (life) adjustably smooth!” (74: 14)

ثُمَّ يَطْمَعُ أَنْ أَزِيدَ

“And yet desireth he that I should further add!” (74: 15)

كَأَلَّا إِنَّهُ كَانَ لِآيَاتِنَا عَنِيدًا

“Never (it shall be)! for unto Our signs he was a foe!” (74: 16)

سَأَرْهُقُهُ صَعُودًا

“Soon will I make him afflicted of a severe punishment⁴” (74: 17)

إِنَّهُ فَكَّرَ وَقَدَّرَ

“Verily, he thought and determined” (74: 18)

فَقَتَلَ كَيْفَ قَدَّرَ

“But may he be ruined how he determined” (74: 19)

ثُمَّ قَتَلَ كَيْفَ قَدَّرَ

“Again may be he ruined how he determined!” (74:20)

ثُمَّ نَظَرَ

“Then looked he around!” (74:21)

ثُمَّ عَبَسَ وَيَسَّرَ

“Then frowned he and scowled!” (74:22)

ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ

“Then turned he his back and swelled in pride!” (74:23)

فَقَالَ إِنَّ هَذَا إِلَّا سِحْرٌ يُؤْتَرُ

“Then said he: “This is naught but sorcery from of old⁵” (74:24)

إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ

“This is naught but the word of a human being!” (74:25)

سَأُصْلِيهِ سَقَرَ

“Soon will I cast him into hell!” (74:26)

وَمَا أَدْرَاكَ مَا سَقَرُ

“And what will make him realize what hell is?” (74:27)

لَا تُبْقِي وَلَا تَذَرُ

“It leaveth not nor it spareth (aught)” (74:28)

لَوَاحِةً لِلْبَشَرِ

“It shrivelleth^{6a} a human body!” (74:29)

عَلَيْهَا تِسْعَةَ عَشَرَ

“Above it (guardians) are nineteen!” (74:30)

وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً ۚ وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا لِيَسْتَيْفِنَ الَّذِينَ أُوتُوا الْكِتَابَ وَيَزِدَّادَ الَّذِينَ آمَنُوا إِيمَانًا ۚ وَلَا يَرْتَابَ الَّذِينَ أُوتُوا الْكِتَابَ وَالْمُؤْمِنُونَ ۚ وَلَيَقُولَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا كَذَلِكَ يُضِلُّ اللَّهُ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ وَمَا هِيَ إِلَّا ذِكْرٌ لِلْبَشَرِ

“We have made not the guardians of the fire other than angels, and We have made not the number save as a trial for those who disbelieve, that certain may be those who have been given the book, and may increase those who believe in (their) faith, and may doubt not those who have been given the book and the believers, and that say those in whose hearts is a distress and the disbelievers: “What meaneth God by this similitude?” Thus doth God alloweth to stray whomsoever He willeth, and guideth He whom He willeth, And knoweth not (any one) the hosts of God save He Himself; And this is naught but a reminder unto mankind⁷” (74:31)

Commentary

Verse 1

This is another title similar to the ‘Muzzammil’, by which God) has addressed His most loved one, i.e., the Holy Prophet Muhammad.

Verse 3

Magnifying in both ways – by the repetition of the Clause “Allahu Akbar’ in prayer and elsewhere and by explaining His Absolute Authority and Hold over the entire Universe and His infinite Might and knowledge. (A.P.)

Verse 4

The commands contained in this Verse have a deeper meaning– than mere literal interpretation. It did not mean that the Holy Prophet was ever unclean in his dress. Commentators say that here the word ‘*Thiyab*’ clothes mean his wives. For a similar reference to women see 2: 187.

Some commentators say that this Verse and the next, i.e., the 5th mentioning the cleaning of the clothes and shunning the uncleanness refer to cleaning and shunning the dirt and the filth which the disbelievers used to throw upon him.

‘*Thiyab*’ Lit., a cloth which covers the body but here as interpreted by the Ahl Al-Bayt is used in a very wide sense, meaning anything that surrounds human inner self which includes the character surrounding it and the body surrounding the character and garments surrounding the body and the external environment surrounding the individual. In short, the outer surroundings of the human self – all are included in this order. (A.P.)

Verses 5-7

The injunctions addressed to the Holy Prophet, i.e., the representative of his followers. Orders meant for the people are given to their leader. The commands are meant for the believers to discipline them to qualify themselves for the higher regions of the state of spiritual bliss. The dirt or anything that diverts man from God such as idols, etc., should be avoided. Both these ideas are presented in Qur’an in different ways⁸. (A.P.)

Verse 6

Do not oblige considering your contribution to be great. (A.P.)

Verses 8–10

Reference is to dawn of the Day of Judgment and what man will then experience particularly the evil fate of the disbelievers who reject the faith and ridicule the believers for their belief in the day of requital.

It is said that Zararah Ibn Adna recited these Verses thrice and gave out a loud cry and died fearing the Day of Judgment.

It indicates the nature of the punishment connected with the unsuccessful, strive to go up and this applies to those who are unduly ambitious in their life. (A.P.)

Verse 11

When the beginning Verses of the Sura Ha-Meem (H. M.) i.e., chapter 40 were revealed, the Holy Prophet recited them in the Mosque and seeing Waleed Ibn Mughaira seated near the Mosque, he recited the Verses repeatedly. Waleed got up and returned to his people and told them: "I tell you the truth that I have heard from Muhammad (the Holy Prophet) words which could be neither of any man nor of any jinn. It has the melody which the words of none in the world possess. It is glorious and very high, and it triumphs over the words of all the mortals" Having said this, Waleed returned home. The pagans felt sad, thinking that Waleed has been converted to Islam as Waleed was their leader. Abu Jehal said: "Do not worry I shall make him desert Islam" Abu Jehal went to Waleed and sat there with melancholy and sorrow on his face and when asked the reason for his embracing Islam. Waleed went to the people and addressed them asking them: –

"Do ye think that Muhammad is mad? Have ye seen any symptom of madness in him? The people replied 'No!'" "Do ye think that he is a soothsayer?" They said 'No!'"

"Do ye think that he is a liar? They unanimously cried out "No!" We all know him to be truthful and the most reliable one!"

"Have you ever heard him as a poet?" They said "No!"

Saying this Waleed stopped and for some time kept quiet as if drowned into deep thinking and pondering over a serious problem and then continued "No!" He is a sorcerer. He, through his sorcery, is creating dissension among the people" People were glad to hear this from Waleed and the news of this reached the Holy Prophet. This Verse was revealed. (M.S.)

Waleed was called 'Waheed' meaning the lonely, for none knew who his father was for Mughaira in fact was not his own father but had only adopted him, and he was of illegitimate birth – He was also called 'Waheed' in the sense that he was the distinguished one for his mischief.

Verses 12–16

God had given Waleed abundant wealth and a large number of sons, none of them he possessed before, and he was very proud of his prosperity.

Verse 17

‘*Sa’ood*’ also refers to a particularly distressing kind of punishment in the hereafter. And some commentators say that Waleed had the taste of the wrath of God even in this life. Before his death, i.e., three of his sons deserted him and joined the ranks of the Muslims and the rest perished and he was deprived of his wealth and ultimately died in utter misery, disgrace and poverty.

Verses 18–24

This refers as to how Waleed acted in the presence of his people and what he uttered taunting against the Holy Prophet and the Holy Qur’an.

Verse 30

The number nineteen refers to the nineteen angels active for hell. Some commentators say that they refer to nineteen kinds of faculties endowed in man which if misused will drag the individual to the hell-fire.

Verse 31

Regarding the guardian angels of hell, refer to Verse 66:6. And there is the mention of the angel connected with the services in hell –

See also the Holy Bible, Revelation 9/1; Revelation 14/81; Daniel 1/10.

“And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, “Thrust in thy sharp sickle, and the clusters of the vine of the earth; for her grapes are fully ripe” Revelation. 14/18.

“A fiery stream issued and came forth from before him: thousand, thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened” Daniel 7/10

Regarding what the disbelievers said about the Holy Qur’an and the preachings of the Holy Prophet see 2:26. About Revelation, see 14:4–52, 16:93, 39:23.

‘Number’ there is a lot of gestures about the justification of number nineteen mentioned here. Some commentators have thought that it corresponds with the number of the animal faculties in man. Some

thought it corresponds with the twelve Zodiac Signs and the Seven planets – influencing the course of development by the human mind and body, and some thought it is just for showing the presence of the numerous guardians and actually no fixed number is meant. But all is mere guessing. The Text itself is giving the reason for this number, it is a testing point which causes the aversion of the unbelievers and the hypocrites, the increase of the faith, and the conviction of the believers.

Otherwise, the Verse itself says that none, but God knows the number of the divine force, furthermore, in this passage has been given the best explanation of the idea repeatedly mentioned in the Qur'an that God leads aright and astray whomsoever He likes, i.e., the one and the same act leads one and misleads the other. On action and re-action. However, it proves that though the guidance or misguidance is caused by His act, but the believers and disbelievers are responsible for their respective re-actions.

The pronoun '*Hiya*' it or this, in the last clause of Verse refers to the threatening statement, here warning that a single act of God may result in the guidance to some and to mislead some and explains the fact in the next Verses. (A.P.)

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- [1.](#) The Prophet addressed for his followers. Otherwise he was already doing it 78:2. He was the leader of those who were purified by God Himself Refer to Verse 33:33.
 - [2.](#) Refer to Verse 2:187.
 - [3.](#) Blown Refers to Resurrection.
 - [4.](#) Refer to Verse 72:17.
 - [5.](#) Fascinating or the people fascinated of.
 - [6.](#) Alter.
 - [7.](#) Refer to Verse 2:26.
 - [8.](#) The most comprehensive is Verse 22:30.

[1] [1]

SHARES

Al-Muddaththir Section 2 – Qur'an A Warning To Mankind

Qur'an a warning to mankind, For some the intercession of the intercessors shall be of no avail, Qur'an is a reminder; whosoever pleaseth may mind it, God alone is worthy to be feared and worthy to forgive the sinners.

Al-Muddaththir Verses 32 – 56

كَأَلَّ وَالْقَمَرَ

“Nay! By the moon!” (74:32)

وَاللَّيْلِ إِذَا أَدْبَرَ

“And by the night when it retreateth!” (74:33)

وَالصُّبْحِ إِذَا أَسْفَرَ

“And by the morn when it brighteneth!” (74:34)

إِنَّهَا لِأَحَدَى الْكُبَرِ

“Verily it (the Hell) is one of the grievous woes¹” (74:35)

نَذِيرًا لِلْبَشَرِ

“A warning (it is) unto mankind!” (74:36)

لِمَنْ شَاءَ مِنْكُمْ أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ

“Unto him among you who desireth to go forward (in goodness) or to remain behind” (74:37)

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ

“Every soul² for what it earned, is held in pledge!” (74:38)

إِلَّا أَصْحَابَ الْيَمِينِ

“Save the people of the Right hand³” (74:39)

فِي جَنَّاتٍ يَتَسَاءَلُونَ

“In gardens shall they be, asking each other” (74:40)

عَنِ الْمُجْرِمِينَ

“About the guilty ones” (74:41)

مَا سَلَكَكُمْ فِي سَقَرٍ

“What hath brought you into the hell!” (74:42)

قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ

“They shall say: “We were not of those who offered the regular prayers (to God)” (74:43)

وَلَمْ نَكُ نَطْعُمُ الْمَسْكِينِ

“And we used not to feed the poor!” (74:44)

وَكُنَّا نَخُوضُ مَعَ الْخَائِضِينَ

“And used we to talk vanities with the vain talkers!” (74:45)

وَكُنَّا نَكْذِبُ بِيَوْمِ الدِّينِ

“And used we to belie the Day of Judgment!” (74:46)

حَتَّى أَتَانَا الْيَقِينُ

“Till came upon us the Certainty (death)⁴” (74:47)

فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ

“So, shall avail them not the intercession5of the intercessors!” (74:48)

فَمَا لَهُمْ عَنِ التَّذْكَرَةِ مُعْرِضِينَ

“What hath happened then (unto them) that they turn aside from the warning” (74:49)

كَأَنَّهُمْ حُمُرٌ مُسْتَنْفِرَةٌ

“As if they were asses affrighted” (74:50)

فَرَّتْ مِنْ قَسْوَرَةٍ

“Fleeing from a lion6“ (74:51)

بَلْ يُرِيدُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُؤْتَى صُحُفًا مُنشَرَةً

“Nay! But willeth every one of them that he may be given (the heavenly book) in open pages spread out7“ (74:52)

كَأَلَّا بَلْ لَا يَخَافُونَ الْآخِرَةَ

“Nay! But they fear not the hereafter!” (74:53)

كَأَلَّا إِنَّهُ تَذْكِرَةٌ

“Nay! Verily it is a Reminder!” (74:54)

فَمَنْ شَاءَ ذَكَرْهُ

“So whosoever willeth may mind it” (74:55)

وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ هُوَ أَهْلُ التَّقْوَى وَأَهْلُ الْمَغْفِرَةِ

“They will mind it not unless God willeth; Worthy is He to be feared. And worthy is He to seek

refuge to” (74:56)

Commentary

Verse 32

An oath is generally taken by things solemn and great. Next to the sun, the moon is supposed by the general public of mankind as a great luminary. Besides, for the people of the earth, the Moon is one of the great signs of God which gives the world cool and pleasant light and its reflected light with its daily well-regulated diminishing and increase, is a sign of the divine control of the reflection of the Sun's light for the seasonal benefit for the working of the natural phenomenon concerning the vegetable world. To the poets and the mystics, the moon and its light are of special effect. Even to this day, to the pagans, the moon is a mystery, and it is worshipped as a deity. The Hindus (in India) even to this day worship the sun and the moon.

Verse 33

To an actively and correctly thinking mind the regular alternation of day and night, is not a small sign of the supreme authority of the Almighty Author of the Universe. Hence the constant changing in the nature of the day as well as the night are mentioned in solemn declarations.

Verse 34

The dawn after the darkness of the night is practically the renewal of the life in the world.

Verse 35

There is no limit to the number of the signs of God and the day of the Final Requital is the greatest of God's signs.

Verse 36

The message of Islam is for the human world as a whole and not for any particular community, clan, tribe, or nation.

Verse 37

Again, asserts that man is responsible for the re-action – by the choice given. (A.P.)

Verse 38

Every soul⁸ is under a commitment to goodness and is pledged with responsibilities.

Man can redeem himself by his own good deeds in this life. There is no shifting of the responsibility⁹.

Verse 39

It is expressly said that the people of the Right hand in the life hereafter, are not fettered by their deeds in this life – ‘*Raheen*’ means each one reaped the result of his action. Hence the people of the Right hand there are not an exception. (A.P.)

Verse 48

By ‘*Shafiyeen*’, i.e., intercessors, mean only those false deities and the bogus leaders of any faith in whom the people might rest their hopes of intercession on their behalf. But the great ones in the true faith who have endeared themselves to God to the extent of earning the right of intercession for the unintentional sinners among the faithful, are quite different and they are there to help those who err in their practical life owing to the natural weakness in them without any intention of rebelling against the authority of the Lord or without any wilful violation of the prescribed laws¹⁰.

This Verse indicates and implies that there are intercessors whose intercession will be of avail to some groups but not the people referred to here. (A.P.)

Verse 52

The pagans wanted that to every one of them God should send through his angels a separate book in open scrolls addressed to the name of the individual, commanding each one separately to obey the Holy Prophet and follow him¹¹.

Verse 54

The Holy Qur’an is a reminder of the truth already revealed through the Apostles of old containing admonition and glad tidings to the devotees of truth and the doers of good deeds.

Verse 56

For ‘*Taqwa*’ or for the ‘*Muttaqeen*’ see 2:2; 2:177. Note that the truth having been revealed, there is no compulsion in faith. To adopt the right or the wrong course, is left to the individual choice. See 2:256; 76:3.

‘Willeth’ here points out that man’s action is the outcome of his own personal will, but man’s will is subordinate to God’s will but on the phenomenon of re-action – Refer to note on action and re-action in Sura 1. (A.P.)

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- [1.](#) Refer to Verse 74:31.
 - [2.](#) Again asserts that man is responsible for the reaction by the choice given. (AP). Refer to Verse 52:21.
 - [3.](#) Refer to Verses 56:8; 56:27; 56:38.
 - [4.](#) The one thing which is certain & never fails, is death. Refer to Verse 15:99.
 - [5.](#) Refer to Verses 2:255; 4:85; 10:3; 19:87; 20:109; 21:28; 34:23.
 - [6.](#) ‘Qaswara’ is used to mean also – archers.
 - [7.](#) Refer to Verses 2:118; 17:93.
 - [8.](#) See 52:21.
 - [9.](#) See 2:48, 6:165, 17:15, 35:18, 39:7, 53:38
 - [10.](#) Regarding intercession, see 2:255, 4:85, 10:3, 19:87, 20:109, 21:28, 34:23.
 - [11.](#) For a similar statement, see 2:118, 17:93.

[1] [1]

SHARES

Al-Qiyamah – The Resurrection

(Revealed at Mecca)

40 Verses in 2 Sections

Sections Of Surah Al-Qiyamah

1. The Resurrection.
2. The dead shall be resurrected.

Important Topics

1. It is God’s exclusive undertaking to collect the Qur’an and arrange for its proper, recital and its explanation. (Verses 17, 18, 19)

[1] [1]

SHARES

Al-Qiyamah Section 1 – The Resurrection

Mankind will be resurrected, Moon will be darkened, The Sun and the Moon shall join together, Man will not know where to fly to, The Prophet to follow the divine recital of the Qur'an, The Resurrection will be a Day of Great Calamity and Agony for the guilty ones

Al-Qiyamah Verses 1 – 30

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God the Beneficent the Merciful

لَا أُقْسِمُ بِيَوْمِ الْقِيَامَةِ

“Nay! I swear by the Day of Resurrection!” (75: 1)

وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ

“Nay! I swear by the Self- Accusing¹self!” (75:2)

أَيَحْسَبُ الْإِنْسَانُ أَلَّنْ نَجْمَعَ عِظَامَهُ

“What! thinketh man that never will We assemble his bones²?” (75:3)

بَلَىٰ قَادِرِينَ عَلَىٰ أَنْ نُسَوِّيَ بَنَانَهُ

“Yea! We can put in complete order even his very finger tips³(with the prints thereon)!” (75:4)

بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجَرَهُ أَمَامَهُ

“Nay! but willeth man (always) to do evil (even) before him” (75:5)

يَسْأَلُ أَيَّانَ يَوْمُ الْقِيَامَةِ

“Asketh he: “When is the Day of Resurrection (to come)[4](#)?” (75:6)

فَإِذَا بَرِقَ الْبَصَرُ

“So when confounded shall be the eye” (75:7)

وَحَسَفَ الْقَمَرُ

“And when darkened shall be the moon” (75:8)

وَجُمِعَ الشَّمْسُ وَالْقَمَرُ

“And shall be brought together the sun and the moon” (75:9)

يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَيْنَ الْمَفَرُّ

Man shall cry that day: “Where is place to flee to?” (75: 10)

كَأَلَا وَزَرَ

“By no means! No place shall there be of any refuge!” (75: 11)

إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ

“Unto thy Lord (alone) shall be the place of rest!” (75: 12)

يُنَبِّئُ الْإِنْسَانُ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ

“Man shall be informed on that day of whatsoever he put before and whatsoever he put behind[5](#).” (75: 13)

بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ

“Nay! (there is no need as) man against his own self shall be a witness[6](#)!” (75: 14)

وَلَوْ أَلْفَىٰ مَعَاذِيرَهُ

“And even if he put forth his excuses!” (75: 15)

لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ

“(O’ Our Apostle Muhammad!) Move not thy tongue with it (the Qur’an) in haste⁷!” (75: 16)

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ

“Verily, on Us is the collection of it⁸ and the recital of it!” (75: 17)

فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ

“So, when We have recited it, then follow thou the recital!” (75: 18)

ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ

“Again, it is on Us the explaining of it!” (75: 19)

كَأَلَّا بَلَ تُحِبُّونَ الْعَاجِلَةَ

“Nay! But ye love the fleeing⁹ life!” (75:20)

وَتَذُرُونَ الْآخِرَةَ

“And neglect ye the hereafter!” (75:21)

وُجُوهُ يَوْمَئِذٍ نَّاضِرَةٌ

“(Some?) faces¹⁰ on that day shall be resplendent!” (75:22)

إِلَىٰ رَبِّهَا نَاطِرَةٌ

“Unto their Lord (they will be) attentive [11!](#)” (75:23)

وَأُجُوهٌ يُؤْمِنُ بِأَسْرَةٍ

“And (other) faces on that day shall be despondent” (75:24)

تَظُنُّ أَنْ يُفْعَلَ بِهَا فَاقِرَةٌ

“Thinking that would befall them some great calamity” (75:25)

كَأَلَّا إِذَا بَلَغَتِ التَّرَاقِيَ

“Nay! When it (life) shall reach the throat [12](#)” (75:26)

وَقِيلَ مَنْ رَاقٍ

“And it will be said: “Who is the charmer [13](#)”?” (75:27)

وَوَظَنَ أَنََّّهُ الْفِرَاقُ

“And realiseth man that it is the (hour of) parting!” (75:28)

وَالْتَفَتِ السَّاقُ بِالسَّاقِ

“And when one leg (will twist) with the other leg, (When the agony is heaped on agony)” (75:29)

إِلَىٰ رَبِّكَ يُؤْمِنُ الْمَسَاقُ

“Unto thy Lord on that day shall be the drive!” (75:30)

Commentary

Verse 1

‘La’ the prefix to the oath is a term used to give emphasis to the oath.

‘Qiyamah’, i.e., Rising, meaning the resurrection of the dead for the Final Judgment.

The justification for swearing with the resurrection is the contents of the Chapter which deals with resurrection, individual and collective. (A.P.)

Verse 2

‘Nafs al-Lawwama’ i.e., The self-accusing self or sense, (the conscience)

There are the three senses or spirits or the aspects of the human self-active in each human individual. The first is ‘*Nafs al-Ammara*’¹⁴ on account of which the human soul is prone to evil. This tendency, if not controlled, will lead the individual to be totally lost in evil. To check this tendency towards evil the grace of the All-Merciful God provided man with the self-accusing self-called ‘*Nafs al-Lawwama*’ which makes the individual feel conscious of the wrong way he treads and to resist it and to seek forgiveness of the Lord. The third sense is called the ‘*Nafs al-Mutmainnah*’, i.e., the attainment of perfect satisfaction for the soul to rest in peace which is achieved after a complete surrender of the self or the Ego in human individual to the divine will. All these senses are themselves a great mystery and ‘*Nafs al-Lawwama*’ a great boon to man.

Verse 4

God is potent enough to restore man his body in all its perfection in all its minute details.

Verse 5

‘What is before’, i.e., man neglects his own evils and always postpones repentance. It also means that man forgets or neglects or ignores the Day of Judgment which is sure to befall.

This Verse points out that man really does not deny the hereafter and the resurrection, but he wants to be licentious. Thus, his sensual desires influence his reasoning. (A.P.)

Verse 7

When the sight would become confused and the individual confounded.

Verse 8

Even the great luminaries will lose their light. The moon will lose its reflectivity and will cease to shine. All lights will be extinct or will be reduced to nothing before the glory of God.

Verse 9

In the manner they were once united – as scientists say it – or in any other way. (A.P.)

Verses 14–15

Well-aware of his doings¹⁵. (A.P.)

Applicable to man's life here and in the hereafter – meaning there is no use of forwarding excuses when he himself knows. (A.P.)

Verse 16

An intelligent study of this Verse and also Verse 20:114 indicates a very great factor along the personality of the Holy Prophet. It indicates that the whole matter of the Holy Qur'an was there already in the heart of the Holy Prophet, and he was commissioned to release only the portion or the part of it which was conveyed to him through the Messenger Angel Gabriel and nothing more. The revelation of the Verses through Gabriel was not repeatedly recited to the Holy Prophet. It was revealed only once and unless the matter had already been there in the heart of the Holy Prophet it could not have been remembered to be recited by him to the people.

Verse 17

This Verse clearly indicates that under the Divine undertaking about the security of the Holy Qur'an, in its originality and completeness¹⁶; the Holy Qur'an as it was revealed, was collected duly under the guidance of the Holy Prophet and there was a complete version of it during his life-time for this Verse clearly indicates the compilation of the Holy Book and to have been done under the Divine guidance and the collection implies the arrangement of the different Verses in their appropriate places. As regards the order of the arrangement, the Verses could not have been put together in the order of the revelation for a Verse unless it is put according to the context or along with the previously revealed one on the allied subject or topic, in the sequence of the concerned thought, would never give an intelligent recital if recited isolated from its relevant parts and such a collection could not be called a complete book but it will be a collection of isolated Verses without any connecting links to give an intelligible course of recital. As a matter of fact, as the Verses were revealed the Holy Prophet himself used to sort them and commanded the scribes to place the various Verses in their relevant places in the different suras or chapters.

The question arises if there was a complete version of the Book where was the necessity for the Kalifs to appoint Zaid Ibn Sabit to effect a collection of the Verses of the Book. Qur'an arranged in the order as per the guidance of the Holy Prophet was with Ali Ibn Abu Talib, Abdullah Ibn Mas'ood and Ka'b Ibn Obai and Ma'az Ibn Jabal. The Kalifate did not like to take anything from Ali or the other two but to have the Holy Book collected with their own efforts and accordingly a big bundle of the Verses collected was made and it lay uncared for, for a long time until a portion of it was eaten away by a goat. At last, the copy from Ibn Mas'ood was somehow procured and published with the state authority of the third Kalif Uthman. At the departure of the Holy Prophet, Ali Ibn Abu Talib made it a vow to collect the Holy Qur'an

along with the apostolic notes and foot-notes with which alone the Word of God could be duly or fully understood. This he did and presented his copy in its perfection, but was rejected. When asked, the Sixth Holy Imam Jafar Ibn Muhammad As-Sadiq about the completeness of the Holy Qur'an, he said that: "that which is between the two pads is the Holy Qur'an, nothing less and nothing more, as it is arranged in the copy in our hand".

This clearly says that the collection, the recital and the explanation of Qur'an is the divine responsibility and was not left to people's choice and unless this responsibility is discharged then, Verse 5:3 would not have any room to say the religion is complete. (A.P.)

Verse 19

This is another undertaking from God about the correct explanation of the Word of God.

This promise was fulfilled in the institution of the Imamate to continue until the end of the world.

Verse 20

Man by nature is hasty¹⁷. Thus, man is after immediate enjoyment of the present life which is temporary and does not care for the hereafter which is permanent.

The Verse '*Tohibboona*' in plural indicates that the actual addressee in the Verse 16 was not the Holy Prophet but the people – pointing out to man's nature in general that in every matter, the immediate gain is always preferred to the remote one and this tendency manifests itself in every walk of life unless man is controlled by strong intellectual faculties or submits himself to the divine guidance¹⁸. (A.P.)

Verse 21

To avail of the enjoyment at hand in this life, which are only a passing show, man forfeits the hereafter which is an enduring reality.

Verse 22

This never means that God will appear to anyone in any physical form. The seeing here means realisation of the glory of God.

Verse 23

'*Nazirah*' also means waiting for. Every eye will eagerly wait to witness the Divine glory.

Verse 27

In vain one will think of any one of the charmers or the soothsayers in whom he had believed in, for none

could help the dying individual, in the least.

Verse 29

Calamity over calamity shall befall or the state of placing together the legs of the dead body immediately as the souls depart.

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- [1.](#) Self-censuring, Self-reproaching.
 - [2.](#) Refer to Verses 36:78, 13:5, 32:10, 19:66, 17:49, 34:7, 23:35, 23:82.
 - [3.](#) Exactly as they were – with the least precision.
 - [4.](#) Refer to Verses 79:42–46.
 - [5.](#) Whatever good or bad he has already done and whatever he has left behind to continue. Refer to Verses 74:37, 24:24, 36:65.
 - [6.](#) Well aware of his doings Refer to Verse 17:14 and also 36:65.
 - [7.](#) Refer to Verse 20:114.
 - [8.](#) The Qur'an. This is a clear indicative that the Qur'an was duly compiled in a divinely willed arrangement before the Holy Prophet left this world – This is the under-taking of God by Himself. Refer to Verse 15:9. See note on 'Tahrif' in the introduction.
 - [9.](#) Refer to Verses 26:128; 21:37.
 - [10.](#) Refer to Verses 76:11; 83:24.
 - [11.](#) Enjoying God's blessings being in total communion with Him, thus lasting.
 - [12.](#) Refers to the state of the agony of death
 - [13.](#) They will remember the charmers and the sooth sayers in who they believed – See note
 - [14.](#) Refer to Verse 12:53.
 - [15.](#) Refer to Verse 17:14.
 - [16.](#) Refer to Verse 15:9.
 - [17.](#) Refer to Verse 21:37.
 - [18.](#) Refer to Verses 87:16; 87:17.

[1] [1]

SHARES

Al-Qiyamah Section 2 – The Dead Shall Be Resurrected

God, Who created man from a seminal drop, and fashioned the human being in due proportion and made male and female among them, can also give life once again to the dead

Al-Qiyamah Verses 31 – 40

فَلَا صَدَّقَ وَلَا صَلَّى

“For he believed not in the Truth, nor did he offer the regular prayers” (75:31)

وَلَكِنْ كَذَّبَ وَتَوَلَّى

“But belied the Truth and turned he away” (75:32)

ثُمَّ ذَهَبَ إِلَى أَهْلِهِ يَتَمَطَّى

“Then went he unto his people in haughtiness” (75:33)

أَوَّلَىٰ لَكَ فَأُوَّلَىٰ

“Nearer unto thee (O’ man!) is destruction and nearer still!” (75:34)

ثُمَّ أَوَّلَىٰ لَكَ فَأُوَّلَىٰ

“Again, nearer unto thee (O’ man!) the destruction and nearer still!” (75:35)

أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى

“What! Thinkest man that he will be left uncontrolled?” (75:36)

أَلَمْ يَكْ نُطْفَةً مِنْ مَنِيٍّ يُُمْنَىٰ

“Was he not a (mere) drop of sperm emitted?” (75:37)

ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّىٰ

“Then was he a clot of blood, then He created (him), and (He) made (him) proportioned” (75:38)

فَجَعَلَ مِنْهُ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَىٰ

“Then made He of him of two kinds, the male and the female” (75:39)

أَلَيْسَ ذَلِكَ بِقَادِرٍ عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَىٰ

“What! Is not He potent enough to give life (again) unto the dead¹?” (75:40)

Commentary

Verse 31

What the man did in this life He neglected charity and the prayers. This is reference to Abu Jehal's character and conduct.

Verse 32

The man had rejected the faith and turned away from the right path. Abu Jehal rejected the faith and did not leave the wrong path.

Verses 33–35

The Eighth Holy Imam Ali Ibn Musa Ar-Ridha' says that when these Verses were revealed the Holy Prophet held Abu Jehal by his garments and dragging him recited Verses 34 and 35. “O' Muhammad! Neither thou nor thy God can ever do any harm to me! I am the chief of Mecca!”

On the day of the Battle of Badr, seeing the Muslims in a small number against his huge army, Abu Jehal got sure of his success and taunted the Holy Prophet saying that God had brought humiliation to Islam and the Muslims. At last Abu Jehal fell in that battle and was killed by Abdullah Ibn Mas'ood.

¹. Refer to Verses 36:81–83.

Ad-Dahr – Time Or Al-Insan – Man

(Revealed at Mecca)

31 Verses in 2 Sections

Sections Of Surah Ad-Dahr

1. The Origin of Mankind.
2. If God wills, another generation will be raised.

Important Topics

1. Man has been shown the right way, be he thankful or unthankful. (Verse 3)
2. Those who fulfil their vows and feed the poor, the orphans and captives out of love of the Lord, praised. (Verses 7–9)
3. The Holy Qur'an revealed gradually in portions. (Verse 23)
4. God if He wills, will bring the like of the people, in the place of the present ones. (Verse 28)
5. God admits to His mercy whosoever He wills. (Verse 31)

[1] [1]

SHARES

Ad-Dahr Section 1 – The Origin Of Mankind

The various stages of the creation of man, The reward awaiting the righteous, Man shown the right way, the choice of adopting it or rejecting it left to every individual man or woman, Those who feed the poor, the captive and the orphan to please God

Ad-Dahr Verses 1 – 22

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God the Beneficent the Merciful

هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُورًا

***“Surely did come over Man to pass an occasion of time when he was nothing, mentioned of?”
(76: 1)***

إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا

“Verily We created man from a (small insignificant) life drop¹ of inter-mingled life germ (of both sexes); in order that We put him to trial, so We endowed him with hearing, seeing²” (76:2)

إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا

“Verily, have We shown him³ the (Right) way, be he grateful or ungrateful⁴” (76:3)

إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلَ وَأَغْلَالًا وَسَعِيرًا

“Verily have We prepared for the disbelievers chains, and shackles and a flaming fire!” (76:4)

إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا

***“Verily, the righteous ones shall drink of a cup tempered at the fountain ‘Kafoor’ (Camphor)!”
(76:5)***

عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا

“The fountain whereof shall wherever drink the servants⁵of God, they shall cause it to flow a desirable⁶flow” (76:6)

يُؤْفُونَ بِالَّذِينَ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا

“They who⁷fulfil their vows, and fear the day the woe of which stretcheth far and wide” (76:7)

وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا

“And (while needing it for themselves) they give away food, out of love for Him, to the poor and the orphan and the captive” (76:8)

إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا

“(Saying): “We feed you only for God’s sake, we intend⁸not of you any recompense, nor (even) thanks (thereof!)” (76:9)

إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا

“Verily, we dread from our Lord, a stern day of distress” (76: 10)

فَوَقَاهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً وَسُرُورًا

“So will God guard them from the evil of that day and cause them to meet freshness and pleasure⁹“ (76: 11)

وَجَزَاهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا

“And shall recompense them, for what they endured with patience, with garden (to abide) and silk (to wear)” (76: 12)

مُتَّكِنِينَ فِيهَا عَلَى الْأَرَائِكِ لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا

“Reclining therein on exalted couches¹⁰, they shall find not therein (the excessive heat of) the sun, nor any (intense) cold” (76: 13)

وَدَانِيَةً عَلَيْهِمْ ظِلَالُهَا وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلًا

“And close low over them (shall be) its shades, and the clustered fruits¹¹thereof (shall be) bowing down (in easy reach)” (76: 14)

وَيُطَافُ عَلَيْهِمْ بِآنِيَةٍ مِنْ فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرًا

“And shall pass round among them vessels of silver and goblets¹²of crystal (glass)” (76: 15)

قَوَارِيرَ مِنْ فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا

“Bright as glass, made of silver; measure they to a well-measure¹³” (76: 16)

وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنْجَبِيلًا

“And they shall be supplied with the drink therein of a cup tempered with ‘Zanjabil’ (ginger)¹⁴” (76: 17)

عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا

“(It is the water of) a spring therein named ‘Salsabeel’ (The Soft Flowing)” (76: 18)

وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَنثُورًا

“And around them in their service shall be boys (graced) with eternal youth¹⁵; when thou seest them thou wilt deem them as pearls scattered about” (76: 19)

وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا

“And when thou seest there, thou shalt see bounties (abundant) and a kingdom magnificent” (76:20)

عَالِيَهُمْ ثِيَابٌ سُنْدُسٌ خُضْرٌ وَإِسْتَبْرَقٌ وَحُلُّوا أَسَاوِرَ مِنْ فِضَّةٍ وَسَقَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا

“Upon them shall be robes of fine green silk and rich brocade, and they shall be adorned with bracelets of silver, and their Lord give them to drink a drink, pure (and wholesome) [16](#)” (76:21)

إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيُكُمْ مَشْكُورًا

“(Saying unto them) “Verily this is unto you a recompense, and your endeavour is accepted (with appreciation)” (76:22)

Commentary

Verse 1

The literal meaning of this Verse is that surely there was a time for man when he was not mentioned by anyone, i.e., when he was only a drop of a life-germ.

According to the holy Ahl Al-Bayt, the one referred to here, is Ali Ibn Abu Talib and the question is an assertion to say that there was no time when Ali was not in existence in the knowledge of God, or his name was not mentioned in the heavens. The Holy Prophet says that when he visited heavens during the Ascension (*Mi'raj*) he found on the gate of the heaven written in clear letters – “There is no God but God, Muhammad is His Apostle and Ali the brother of the Apostle of God, and I (God) strengthen him (the Holy Prophet Muhammad) with Ali and helped him with (Ali)”

The historians and the traditionists have authentically asserted that from Verse 6: 14 have been revealed in the appreciation of Ali, Fatimah, Hasan and Husayn’s fulfilment of a vow and the feeding of the poor, an orphan and a captive. Therefore, there should be no doubt that these Verses are Madinites. But some fanatics like Ibn Taymiah insists with no authentic proof that the whole Sura was revealed at Mecca.

However, some commentators hold some Verses as Macci and some as Madani. This point has already been dealt with under ‘*Tahrif* in introduction that the question of a chapter or a Verse being Macci or Madani is of very little or of no value so far as Qur’an and its objective is concerned. However, Abu Hamza-e-Somali one of the earliest Commentators on Qur’an is definite that the whole Sura is Madanite and was revealed in connection with that Vow of the Ahl Al-Bayt. (A.P.)

This Verse may refer to the pre-historic life of mankind or to pre-developed stages of man – suggested in the next Verse, n. 2. (A.P.)

Verse 2

It is known that a human child starts its response first to sounds and then to light or vision.

Ibtıla – Lit. trial and wherever in Qur'an it has been used in connection with God it means to give chance to the development of the latent aptitude. (A.P.)

Verse 3

The Divine guidance is there for all. The choice of availing it thankfully or not availing it thanklessly, is left to each individual human being.

This asserts man's responsibility for his destiny. (A.P.)

Verse 5

'*Kafoor*', i.e., Camphor – either it is the name of a spring in the heaven, or it means a special taste. Some commentators interpret the word '*Kafoor*' taking the root word '*Kafr*' to cover meaning one who drinks of that water, his thirst for the fulfilment of all sorts of carnal passions is quenched for ever as all poisonous matter is antidoted by Camphor.

Verse 6-8

The scholars of both the Shia and Sunni schools are unanimous in their statement that these Verses and even the whole of the chapter was revealed in praise of the holy Ahl Al-Bayt. The occasion for the revelation of this Sura is said to be that once Hasan and Husayn the two grandsons of the Holy Prophet were ill, and the Holy Prophet went to his daughter's house to enquire about the health of the children – and suggested to Ali to make a vow of fast for three days at the recovery of the children. Accordingly, as the children recovered, Ali, Fatimah, Hasan and Husayn, fasted. Fatimah prepared five loaves of oats and just when they sat to eat, a man cried at the door for some food saying: "O' people of the House of the Apostle of God, I am a poor man, feed me" Ali gave away his loaves, Fatimah hers, Hasan and Husayn gave away theirs and Fizza the maid-servant also gave away her share. All the holy ones and also Fizza broke their fast with water and slept without any food. Next day they fasted, and Fatimah prepared live loaves and just when they sat to break their fast, a man cried at the door sating; "O' people of the house of the Apostle of God! I am an orphan, hungry, with nothing to eat, feed me"

Ali, Fatimah, Hasan and Husayn and also Fizza gave away the loaves and broke the fast with water for a second time and slept without having any food. The next day was the third day of their fast, and in the evening just as they sat to break the fast, a man cried at the door, "O' people of the house of the Apostle of God! I am a helpless captive, hungry, feed me" The holy ones did the same thing as they did the last two days and broke the fast with water. Hasan and Husayn the two young sons of Ali and Fatimah, were shivering with hunger. Ali took them to the Holy Prophet. The Holy Prophet hearing from Ali about the

fasting for three days consecutively went along with them to Fatimah's house. Fatimah was in prayer with her eyes sunk in their cavities. The Holy Prophet prayed to God. The Messenger Angel Gabriel appeared and conveyed the blessing of God revealing this Sura in praise of the Apostle's Ahl Al-Bayt, along with a bowl with some heavenly food.

Almost all the leading Sunni commentators are unanimous in their report about the occasion of the revelation of this Sura, and it is a fact acknowledged on all hands of the greatest scholars that this Sura was revealed in the praise of the holy Ahl Al-Bayt with special reference to the excellence of the holy personality of Ali. The Ahmadi commentator MA. and also AYA, have not even given the least reference to the facts¹⁷.

It refers to the creative faculty bestowed on the accomplished man. (A.P.)

Verse 8

The inseparable pronoun '*Ha*' in '*Hubbihi*', i.e., Out of love – may refer to God when the phrase would be adverbial modifying Verse '*Yot'imoona*' meaning out of love for him and it may refer to '*Ta'aam*', i.e., food – then the phrase would be adjectival qualifying food meaning in spite of its being wanted for their own selves. This gets into conformity with Verse 3:92. However, both the interpretations are valid and convey the same significance. This Verse encourages the well treatment of a captive in the manner that a poor – an orphan is treated. Hence the killing, ill-treatment of captives cannot be said desirable in Islam¹⁸ (A.P.)

Verses 9–10

This is what the godly ones mean and say when they feed anyone for, they do it just to please the Lord and never in the least with the least expectation of any return or to earn any praise or obligation from any one save God.

It is a guidance for mankind as a whole as to what extent those who sincerely love God, should sacrifice their personal interest and how selfless any service in the way of the Lord should be. Charity should always be motivated by piety and righteousness and should be unpretentious.

Verses 11–12

The godly ones for whom this grace of the Lord is meant are the holy Ahl Al-Bayt and the others would naturally earn it according to the degree of their success in following their footsteps. Verse 11 refers to their being safe from dreadful events of the judgment¹⁹.

Verse 11 refers to the reward they will receive from the Lord for their patience and endurance in the face of persecution, as well as for their willing surrender of all they have, offering their lives as martyrs in the service of the Lord²⁰.

About the blissful life awaiting them in heaven, refer to Verse 18:31. Note that the temperature in the heaven is mentioned to be the most agreeable – There will be neither the sun nor the moon in the heaven for it will be a world quite different from this on a different plane altogether.

Verse 12

All the references to the heavenly pleasures mentioned in this Sura and elsewhere are figurative. (A.P.)

Verse 14

When there will be neither the sun nor the moon the question of the need for any shade does not at all arise, but the illustration is just to give an understanding of the state there in heaven in terms of our life in this world, which is only figurative²¹.

Verse 15

About the enjoyment, they will have, refer to Verse 43:71. The ideal accommodation in the mention of the metal and the stuff of which the vessels will be, is a figurative indication of the rarity and the preciousness and the splendour of the things.

Verse 16

See note on Verse 15 above. About the kind of drink they will have, refer to Verses 5 and 6 above. Zanjabil or Ginger is an ingredient which gives warmth to the body and zest to the taste. It may be a new kind of drink of a taste and flavour unknown to us in this life. ‘Zanjabil’ also is a figurative expression.

Verse 18

It is the name of a spring in heaven specially promised to the Holy Ahl Al-Bayt who are praised in this Sura.

Verse 20

The Holy Ahl Al-Bayt have been given a kingdom which in the words of the Almighty is called ‘Great.’ Thus the kingdom or the authority given to them in the heavens cannot be fully assessed or imagined by the mortals in this physical life.

Verse 21

Regarding adornments in store for the holy ones, refer to Verse 18:31. The idea is of the rarity and the preciousness of the articles. A figure in terms of the things in this world.

Verse 22

The address is in clear words to the Holy Ahl Al-Bayt, a reward for their endeavour in the way of the Lord, i.e., for their piety and their selfless life.

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- [1.](#) Refer to Verses 80:19, 86:6.
 - [2.](#) Made hearer & seen.
 - [3.](#) Man.
 - [4.](#) Refer to Verse 90:10.
 - [5.](#) Sincere devotee – the pious.
 - [6.](#) Whenever they desire to have it.
 - [7.](#) The Ahl Al-Bayt.
 - [8.](#) Expect.
 - [9.](#) Refer to Verses 75:22; 75:23. Note: All the references to the heavenly pleasures wherever mentioned i.e. in this sura and elsewhere in the Qur'an all are figurative. (AP).
 - [10.](#) Refer to Verses 18:31, 56:15.
 - [11.](#) Refer to Verses 56:20; 56:21.
 - [12.](#) Refer to Verses 43:71; 56:18.
 - [13.](#) As desired.
 - [14.](#) Flavour or strength.
 - [15.](#) Refer to Verses 56:17; 52:24.
 - [16.](#) Refer to Verse 18:31.
 - [17.](#) See TH., Bd., and others.
 - [18.](#) Refer to Verses 3:91, 5:18, 8:67–69, 47:4.
 - [19.](#) See also 75:22; 75:23.
 - [20.](#) Refer to Verse 22:23.
 - [21.](#) Refer to Verse 13:15.

[1] [1]

SHARES

Ad-Dahr Section 2 – If God Wills, Another Generation Will Be Raised

Prayers enjoined, To adopt the right way, Whosoever God wills. He admits him into the mercy

Ad-Dahr Verses 23 – 31

إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا

“Verily, We ourselves have sent down unto thee (O’ Our Apostle Muhammad!) the Qur’an, in a proper descension” (76:23)

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ مِنْهُمْ آثِمًا أَوْ كَفُورًا

“Await then with patience the command of thy Lord, and obey not from among them a sinner or an ungrateful one” (76:24)

وَاذْكُرْ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا

“And remember¹ thou the name of thy Lord at morn and at even” (76:25)

وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلًا طَوِيلًا

“And during a part of the night prostrate thou in obeisance unto Him and celebrate His praise long night through” (76:26)

إِنَّ هَؤُلَاءِ يُحِبُّونَ الْعَاجِلَةَ وَيَذْرُونَ وَرَاءَهُمْ يَوْمًا ثَقِيلًا

“Verily, these (people) love the fleeting present², and (neglect) putting away behind them the Day (which shall be) hard” (76:27)

نَحْنُ خَلَقْنَاهُمْ وَشَدَدْنَا أَسْرَهُمْ وَإِذَا شِئْنَا بَدَّلْنَا أَمْثَالَهُمْ تَبْدِيلًا

“We Ourselves created them and made them strong in their parts, and when We will, with the like of them, will We replace them³” (76:28)

إِنَّ هَذِهِ تَذْكِرَةٌ فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ سَبِيلًا

“Verily this is a Reminder, so whosoever pleaseth, taketh unto his Lord the (Right) way” (76:29)

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا

“And ye desire not save what God desireth; Verily God is All-Knowing, the All-Wise” (76:30)

يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا

“He admitteth whosoever He willeth into His mercy; and (as for) the unjust ones, He hath prepared for them a painful chastisement” (76:31)

Commentary

Verse 23

The Holy Qur'an was revealed in parts, i.e., in Verses and chapters one after another to facilitate the gradual development of the faith and the study of its articles of belief and practice by the people.

This Verse hints that the presentation of the facts of the heavenly and the spiritual spheres to a human being will always be in revealed terms graspable by mankind. (A.P.)

Verse 26

Prayer in the dead of the night has its own facility for concentration and meditation and is also of special spiritual effect on the mind. To be in communion with the Lord when the world around is enjoying rest and when the quiet of the night helps the mind to concentrate, the prayer in such hours is of special value and worth, and gets easily effective.

Verse 27

People, particularly the disbelievers, are always inclined to avail of the immediate enjoyment in this life which are only passing shows and neglect the hereafter though it is of a permanent duration⁴.

Verse 28

This may mean also the change of form in conformity with Verses 56:61; 56:62 or it may mean to replace you with some other generation in conformity with 47:38. (A.P.)

Verse 30

This is the exclusive quality of the Holy Ahl Al-Bayt which God wants to please them with His acknowledgement of it in open words.

The whole of this chapter is an open acknowledgment of the Lord, of the unique excellence of the Holy Ahl Al-Bayt whom He Himself had purified to the limits of purification.

This confirms what is said in Verse 74:55 and Verse 74:56. (A.P.)

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- [1.](#) Glorify or hallow.
 - [2.](#) The immediate gain of this world. Refer to Verses 21:37; 75:20; 75:21.
 - [3.](#) Refer to Verses 47:38; 56:61; 56:62.
 - [4.](#) Refer to Verses 75:20; 21:37.

[1] [1]

SHARES

Al-Mursalat – The Sent Forth

(Revealed at Mecca)

50 Verses in 2 Sections

Sections Of Surah Al-Mursalat

1. The Day of Requit.
2. The Reward and the Punishment.

Important Topics

1. The happenings on the Day of Judgment (Verses 8–10)
2. The fate of the disbelievers and the wicked (Verses 15–40)
3. The recompense to the righteous (Verses 41–45)

[1] [1]

SHARES

Al-Mursalat Section 1 – The Day Of Requit

Woe on the day unto the beliers, The lot of the guilty

Al-Mursalat Verses 1 – 40

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God the Beneficent the Merciful

وَالْمُرْسَلَاتِ عُرْفًا

“By those sent forth with goodness, one after another” (77:1)

فَالْعَاصِفَاتِ عَصْفًا

“Which then rage¹ in violent rage” (77:2)

وَالنَّاشِرَاتِ نَشْرًا

“And by those which spread (goodness) far and wide” (77:3)

فَالْفَارِقَاتِ فَرْقًا

“Then by those that separate² them from one another” (77:4)

فَالْمُلْقِيَاتِ ذِكْرًا

“Then by those that give forth the Reminder” (77:5)

عُذْرًا أَوْ نُذْرًا

“Either justify (the punishment), or to warn” (77:6)

إِنَّمَا تُوعَدُونَ لَوَاقِعٌ

“Verily, what hath been promised³unto you shall come to pass⁴” (77:7)

فَإِذَا النُّجُومُ طُمِسَتْ

“So, when the stars shall be caused to cease radiating⁵” (77:8)

وَإِذَا السَّمَاءُ فُرِجَتْ

“And when the heaven shall be rent asunder⁶” (77:9)

وَإِذَا الْجِبَالُ تُسْفَتُ

“And when the mountains shall be carried away like the dust⁷” (77:10)

وَإِذَا الرُّسُلُ أُقْتَتَتْ

“And when the messengers are made to reach their appointed time⁸” (77:11)

لَأَيِّ يَوْمٍ أُجِّلَتْ

“To what day is the appointment (fixed)?” (77:12)

لِيَوْمِ الْفَصْلِ

“To the day of decision⁹!” (77:13)

وَمَا أَدْرَاكَ مَا يَوْمُ الْفَصْلِ

“And what will make thee know what the Day of Decision is?” (77:14)

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ

“Woe on the Day unto the beliers” (77:15)

أَلَمْ نُهْلِكِ الْأَوَّلِينَ

“What! Destroyed We not the former people?” (77:16)

ثُمَّ نَتَّبِعُهُمُ الْآخِرِينَ

“Then did We make the later people follow them” (77:17)

كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ

“Thus, We deal with the guilty ones” (77:18)

وَلِلَّيْلِ يُؤَمِّنُ لِلْمُكَذِّبِينَ

“Woe on the Day unto the beliers” (77:19)

أَلَمْ نَخْلُقْكُمْ مِنْ مَاءٍ مَهِينٍ

“Did We not create you from a fluid despicable¹⁰?” (77:20)

فَجَعَلْنَاهُ فِي قَرَارٍ مَكِينٍ

“Then We placed it in a safe place¹¹” (77:21)

إِلَىٰ قَدَرٍ مَعْلُومٍ

“Till the term appointed¹²” (77:22)

فَقَدَرْنَا فَنِعْمَ الْقَادِرُونَ

“So We planned then how Excellent are (We) the planners” (77:23)

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ

“Woe on the Day unto the beliers!” (77:24)

أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا

“Have We not made the earth a receptacle?” (77:25)

أَحْيَاءَ وَأَمْوَاتًا

“For the living and (also for) the dead ones” (77:26)

وَجَعَلْنَا فِيهَا رَوَاسِيَ شَامِخَاتٍ وَأَسْقَيْنَاكُم مَّاءً فُرَاتًا

“And made We therein mountains high [13](#), and given you to drink water sweet?” (77:27)

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ

‘Woe on the Day unto the beliers!’” (77:28)

انْطَلِقُوا إِلَى مَا كُنْتُمْ بِهِ تُكَذِّبُونَ

“Begone ye unto that which ye belied [14](#)!” (77:29)

انْطَلِقُوا إِلَى ظِلٍّ ذِي ثَلَاثِ شُعَبٍ

“Begone ye unto the shadow having three columns [15](#)” (77:30)

لَا ظَلِيلٍ وَلَا يُغْنِي مِنَ اللَّهَبِ

“(Which yieldeth) no shade (for coolness) nor availing against the flames” (77:31)

إِنَّهَا تَرْمِي بِشَرَرٍ كَالْقَصْرِ

“Verily, it sendeth up sparks like a palace” (77:32)

كَأَنَّهُ جُمَالَتٌ صُفْرٌ

“As if they are tawny camels” (77:33)

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ

“Woe on the Day unto the beliers!” (77:34)

هَذَا يَوْمٌ لَا يَنْطِقُونَ

“This is the day when they shall speak not” (77:35)

وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ

“And it shall not be permitted unto them so that they may offer excuses [16](#)” (77:36)

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ

“Woe on the Day unto the beliers” (77:37)

هَذَا يَوْمُ الْفَصْلِ جَمَعْنَاكُمْ وَالْأَوَّلِينَ

“This is the Day of decision; We will gather you and (all) those of yore” (77:38)

فَإِنْ كَانَ لَكُمْ كَيْدٌ فَكِيدُوا

“If ye have any device, try ye that device (now)!” (77:39)

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ

“Woe on the Day unto the beliers!” (77:40)

Commentary

Verse 1

‘The Sent Forth’, i.e., the winds which blow to the profit of everyone in the world.

The letter ‘*Waw*’ stands to mean swearing.

The benefits which the winds give in their flow are so many that they cannot be enumerated here. Everyone knows that they are the powerful factors which serve in innumerable ways. Air is the cause of life on earth. It is the winds that scatter the clouds and distribute the rainfall. It is the wind that gives life to the vegetable world by its cooling effect¹⁷. It scatters seeds, it separates the chaff from grains. It cleanses the air of the poisonous and contagious matter in it. It carries the sound from one place to the other. It helps boats and ships to sail in the rivers and the high seas. It has innumerable other profits and benefits for mankind as well as the other units of God’s creation but at the same time, the same winds if they become violent, become the cause of destruction and devastation. The winds can be the blessings of God as well as be the agents of His wrath and chastisement.

‘*Mursalat*’ includes all the communicating agencies who convey the divine blessings and grace in various forms to the creatures in the various stages and realms, including angels, prophets and the other conscious and unconscious agencies functioning in communication. (A.P.)

Verse 2

The ‘*Fa*’ indicates that exciting as a result of the communicative function. (A.P.)

Exciting – excitement. (A.P.)

Verse 9

As the consequence of the radiation, causing gaps in the space. (A.P.)

As a consequence of the cessation of the radiation. (A.P.)

Verse 11

When the apostles of God will be summoned to bear witness to the response, they met from their respective people with regard to the message they conveyed to them and the admonition they sounded¹⁸.

Verse 30

It is said that the smoke from hell will be rising in three columns or branches.

The three columns correspond to the Psychical energy – attraction, repulsion, and devilish scheming. (A.P.)

Verse 35

None shall be able to plead or to put forward any excuse for the facts will be laid so bare and the parts of their own body will themselves bear witness against them^{[19](#)}.

Verse 36

Refers to a particular stage of the Day of Requital. (A.P.)

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- ^{[1](#)}. Exciting, excitement.
 - ^{[2](#)}. As the result of the Spreading.
 - ^{[3](#)}. The Day of Judgement.
 - ^{[4](#)}. Refer to Verses 51:1–6.
 - ^{[5](#)}. As the consequence of the cessation of the radiation. Refer to Verses 81:2, 82:2.
 - ^{[6](#)}. Refer to Verses 82:1, 73:18.
 - ^{[7](#)}. Refer to Verses 69:14, 81:3.
 - ^{[8](#)}. Signs of the dawn of the Day of Final Judgment.
 - ^{[9](#)}. When the truth and the falsehood will be sorted out. Refer to Verses 37:21, 44:40.
 - ^{[10](#)}. Refer to Verses 32:8, 23:13.
 - ^{[11](#)}. Mother's womb. Refer to Verse 23:13 .
 - ^{[12](#)}. For birth.
 - ^{[13](#)}. Refer to Verses 16:15, 13:3.
 - ^{[14](#)}. Hell, which the disbelievers belied.
 - ^{[15](#)}. Hell with smoke rising in columns
 - ^{[16](#)}. Refers to a particular stage of the day of requital.
 - ^{[17](#)}. Refer to Verses 15:22, 30:48.
 - ^{[18](#)}. Refer to Verse 39:69.
 - ^{[19](#)}. Refer to Verse 24:24.

[1] [1]

SHARES

Al-Mursalat Section 2 – The Reward And The Punishment

The reward the righteous will get and the punishment to be meted out to the guilty, on the Day of

Al-Mursalat Verses 41 – 50

إِنَّ الْمُتَّقِينَ فِي ظِلَالٍ وَعُيُونٍ

“Verily the pious ones¹ shall be amid shades and springs” (77:41)

وَفَوَاحٍ مِمَّا يَشْتَهُونَ

“And fruits² whatsoever they may desire” (77:42)

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنتُمْ تَعْمَلُونَ

“(Unto them will be said)’. “Eat ye and drink ye in health and delight, as need for what ye used to do” (77:43)

إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ

“Verily, thus We recompense the doers of good” (77:44)

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ

“Woe on the Day unto the beliers” (77:45)

كُلُوا وَتَمَتَّعُوا قَلِيلًا إِنَّكُمْ مُجْرِمُونَ

“Eat ye and enjoy yourselves a little, for verily ye are the guilty ones” (77:46)

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ

“Woe on the Day unto the beliers!” (77:47)

وَإِذَا قِيلَ لَهُمْ ارْكَعُوا لَا يَرْكَعُونَ

“And when it is said unto them “Bow ye down!” they bow not down” (77:48)

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ

“Woe on that Day unto the beliers!” (77:49)

فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ

“In what other word after this will they believe?” (77:50)

Commentary

Verse 46

The address is to the people lost in the enjoyment of this world for what they will be doing, will be only a trial for themselves.

Verse 50

When such a clear message, the people reject, which is the other message they would accept to believe in? (A.P.)

1. Those who guard against evil. Refer to Verses 56:89; 56: 10–38.

2. Refer to Verse 43:73.

[1] [1]

SHARES

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