

The Holy Qur'an -The Final Testament - Juz 25

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**English Translation: S.V. Mir Ahmad
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SHARES

Sub Title:

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This text is the twenty-fifth 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-fifth Juz of the Holy Qur'an, from Surah Fussilat (Ha Mim) Verse 45 to Surah Al-Jathiyah Verse 37.

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While the original publishers aimed to make this work accessible to an English-speaking audience, the editing and digitisation process carried out by the DILP team has revealed several issues.

In light of this, the DILP team has carried out a number of corrections to improve readability and reduce ambiguity; spelling mistakes, typographical errors, and non-standard transliterations of Arabic names and terms have also been addressed. In addition, the layout has been adjusted to enhance clarity and make the text easier to consult online.

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:

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Fussilat (Ha Mim) Section 6 – Everyone's Good And Evil Is For Or Against The Individual Himself

- Every one's good and evil is for or against the individual's own self
- Man prays to God when he is in distress and when relieved from or he receives any blessings, he is the most ungrateful being

Fussilat (Ha Mim) Verses 45 – 54

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاخْتُلِفَ فِيهِ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ بَيْنَهُمْ وَإِنَّهُمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ

And indeed, gave We Moses the Book, but disputes arose therein: and had not a word already gone forth from thy Lord, there would certainly have been judgment ¹between them; and certainly they are about it in a disquieting doubt. (41:45)

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا وَمَا رَبُّكَ بِظَلَّامٍ لِلْعَبِيدِ

Whosoever doeth good, it is for his own self, and whosoever doeth evil, it is against it; and 1 is not unjust unto the thy Lord servants. (41:46)²

إِلَيْهِ يَرُدُّ عِلْمُ السَّاعَةِ وَمَا تَخْرُجُ مِنْ ثَمَرَاتٍ مِنْ أَكْمَامِهَا وَمَا تَحْمِلُ مِنْ أُنْثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ وَيَوْمَ يُنَادِيهِمْ أَيْنَ شُرَكَائِيَ قَالُوا أَدْذَنَّاكَ مَا مِنَّا مِنْ شَهِيدٍ

Unto Him is referred the knowledge of the Hour (of Reckoning); And cometh not forth any of the fruits from its covering, and beareth not any of the females, and nor doth she delivereth, but with His³knowledge; and on the day when He shall call unto them (saying). “Where are (those whom ye made) My partners?” They shall say: “We declare unto Thee, there is not from us any witness,” (41:47)

وَضَلَّ عَنْهُمْ مَا كَانُوا يَدْعُونَ مِنْ قَبْلُ وَظَنُوا مَا لَهُمْ مِنْ مَحِيصٍ

And shall pass away from them what they called upon before, and they shall know that for them there is no escape. (41:48)

لَا يَسْأَلُ الْإِنْسَانُ مِنْ دُعَاءِ الْخَيْرِ وَإِنْ مَسَّهُ الشَّرُّ فَيَئُوسٌ قَنُوطٌ

Tireth not man in praying for good, and if toucheth him any evil, then is he despaired, hopeless. (41:49)

وَلَئِنْ أَدَقَّنَاهُ رَحْمَةً مِنَّا مِنْ بَعْدِ ضَرَاءٍ مَسَّتْهُ لَيَقُولَنَّ هَذَا لِي وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُجِعْتُ إِلَىٰ رَبِّي إِنَّ لِي عِنْدَهُ لَلْحُسْنَىٰ فَلَنُنَبِّئَنَّ الَّذِينَ كَفَرُوا بِمَا عَمِلُوا وَلَنُذِيقَنَّهُمْ مِنْ عَذَابٍ غَلِيظٍ

And if We make him taste mercy from Us, after a distress hath toucheth him, certainly sayeth he: “This is my due; and I deem not the Hour (of Reckoning) would ever be established⁴; and if I be returned unto my Lord, verily for me (is stored) with Him is (much of the) best;” but certainly will We inform those who disbelieved of what they did, and certainly will we make them taste of a hard chastisement. (41:50)⁵

وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَأَىٰ بِجَانِبِهِ وَإِذَا مَسَّهُ الشَّرُّ فَذُو دُعَاءٍ عَرِيضٍ

And when bestow We (Our) bounties on man, he turneth away, and withdraweth himself; and when toucheth him any distress, then aboundeth he in long prayers. (41:51)⁶

قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنَ عِنْدِ اللَّهِ ثُمَّ كَفَرْتُمْ بِهِ مَنْ أَضَلُّ مِمَّنْ هُوَ فِي شِقَاقٍ بَعِيدٍ

Say thou (O' Our Apostle Muhammad!) "See ye then? If it (i.e. this Book Qur'an) is from God, and yet disbelieve ye in it, who is farther astray than he who is in (such a great) opposition far away (from truth)?" (41:52)

سَنُرِيهِمْ آيَاتِنَا فِي الْآفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ

Soon will We show them Our signs in the horizons (of the world), and in their own selves until it becometh manifest unto them that He is the Truth. Is it not sufficient for thy Lord that He⁷ is a witness over all things. (41:53)⁸

أَلَا إِنَّهُمْ فِي مَرِئَةٍ مِّنْ لِّقَاءِ رَبِّهِمْ أَلَّا إِنَّهُ بِكُلِّ شَيْءٍ مُّحِيطٌ

(Be it known that) verily they are in doubt about the meeting with their Lord! (Be it known that) verily He encompasseth⁹ every thing. (41:54)

Commentary

Verse 47

Since everything in the universe is only that which God made, nothing can ever be hidden from Him and nothing can ever act without God's will. Everything and every act, big or small, manifest or hidden, is only open in the knowledge of God.

Verse 53

Truth needs to be raised by anyone but it rises of its own accord, rises and spreads by itself. It is a heavenly challenge to the opposition from the people that signs of the triumph of Islam would be shown even among the very people in the place of its very start and also in the remote extremities of the world. Mecca which in the start had become a furnace of the fire of opposition and enmity and the seat or the headquarters of all hostilities against Islam and the Holy Prophet became the most revered as the greatest place of pilgrimage in the world to which millions of the most respectable, cultured and the chosen members of the human race, volunteer to visit at their own cost, meeting all sorts of trying inconveniences and difficulties.

And the very religion and the religionists who were once persecuted even in their native town, shall be made to triumph over the formidable forces of their adversaries with a handful of the godly heroes of truth and Islam to spread not only in the Arabian deserts but among the remote ends of the earth,

among the most advanced and highly cultured nations. One of the most obvious of the heavenly signs was the wonderful valour of Ali the Vicegerent and the First Deputy and Assistant of the Holy Prophet who and none else was the herald and the Bannerman of Islam in all the defensive battles fought to save Islam and who was always victorious even against the unconquerably strong enemies. Ali's triumph over Amar Ibn Abdwud, in the Battle of the Ditch (*Ahzab*) was an obvious miracle, proving the truth in the Islamic Message and the apostleship of the Holy Prophet. One of the obvious and the manifest signs of the truthfulness of Islam was Ali's plucking out the huge iron gate of the fortress of Khaybar, using only one single hand of his and holding it on his hand over the Ditch in front of the fort and causing the Muslim army pass over it to cross the ditch.

(a) Surrounding the internal and external evidences of the Unity of God and He is the Absolute reality:

(a) That God is truth.

(b) God Himself is the Best Witness – the supplication of Ali Ibn Abi Talib '*O' He who proves His existence with His Own Self, i.e., penetrates everything.*' (A.P.)

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- [1.](#) Sentenced.
 - [2.](#) Refer to verse 45: 15.
 - [3.](#) God's.
 - [4.](#) Will ever come to happen. Refer to verses 18:35–36.
 - [5.](#) Refer to verse 70:21.
 - [6.](#) How realistic is the statement true to our daily experience.
 - [7.](#) 'O' He, Who proves His existence with His Own Self.'
 - [8.](#) Refer to verses 51:20 & 51:21. One of the clauses of supplications of Ali Ibn Abi Talib.
 - [9.](#) Penetrates.

[1] [1]

SHARES

Ash-Shu'ra – The Counsel

Revealed at Mecca

53 Verses in 5 Sections

(According to Abdullah Ibn Abbas this Chapter is Makki with the exception of its Verses 23–26 which were revealed in Madina)

Sections of Surah Ash-Shu'ra

1. God (alone) the Protector.
2. The Book and the Balance.
3. The recompense for the apostolic labours.
4. Patience and pardon, commended.
5. Mankind warned

Important Topics

1. God's are the treasures of the heavens and earth. It is He alone who amplifies and straitens the provision of sustenance (Verse 12)
2. People got divided into sects and groups out of envy among themselves only after having come unto them the guidance (Verse 14)
3. God sent down the Book and the Scale (Verse 17)
4. The recompense for the apostleship of the Holy Prophet, is nothing but the love of his nearest relatives (Verse 23)
5. The All-Merciful Lord accepts '*Tawba*', i.e., repentance and bypasses the sins of his servants (Verse 25)
6. Whatever provisions of the world one may possess, they are scanty and what is with God for the righteous, is better and more abiding (Verse 36)
7. Those who shun the major sins, particularly commended by God (Verse 37)
8. The believers to manage their personal affairs with consultation among themselves (Verse 38)
9. Whenever man tastes the mercy from God, he is happy, and when his own doings bring him any affliction, he turns ungrateful (Verse 48)

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SHARES

Ash-Shu'ra Section 1 – God (Alone) The Protector

- God reveals His will to His apostles
- Angels in heavens seek forgiveness for those on earth
- Allah's watch is over everyone
- God alone is the true Protector

Ash-Shu'ra Verses 1 – 9

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“In the name of God the Beneficent the Merciful”

حم

Ha. Mim. (H. M.) (42:1)

عسق

Ain. Seen. Qaf. (Y. S. Q.) (42:2)

كَذَلِكَ يُوحِي إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ اللَّهُ الْعَزِيزُ الْحَكِيمُ

*Thus doth reveal unto thee as (did He) unto those before thee, God, the Almighty, The All Wise.
(42:3)*

لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَلِيُّ الْعَظِيمُ

His is whatever is in the heavens and whatever is in the earth, and He is the Highest, the Greatest. (42:4)

تَكَادُ السَّمَاوَاتُ يَنْفَطَرْنَ مِنْ فَوْقِهِنَّ وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ أَلَا إِنَّ اللَّهَ هُوَ الْغَفُورُ
الرَّحِيمُ

Nigh it is (that) the heavens cleave asunder from above¹(for the very awe of His glory), while the angels are (there) celebrating²the praise of their Lord and seeking forgiveness for those in the earth; Be it known that verily, God, He (alone) is the Oft- Forgiving, the Most Merciful. (42:5)

وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ اللَّهُ حَفِيفٌ عَلَيْهِمْ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ

And those who take aught besides God as their guardians, God watcheth over them, and thou art not over them a guardian.³(42:6)

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا لِتُنْذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا وَتُنْذِرَ يَوْمَ الْجَمْعِ لَا رَيْبَ فِيهِ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي
السَّعِيرِ

And thus have We revealed unto thee (O' Our Apostle Muhammad!) an Arabic Qur'an, that thou mayest warn the Mother City (Mecca) and those around⁴it, and (that) thou warn of the Day of Gathering⁵together (the Resurrection), wherein (there) is no doubt; (when) a party shall be in the garden (of Paradise) and a party (shall be) in the burning (Hell) fire. (42:7)⁶

وَلَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمُونَ مَا لَهُمْ مِنْ وَلِيٍّ وَلَا نَصِيرٍ

And had God (so) pleased certainly would He have made them a single people, but admitteth He whosoever He willeth into His mercy; and the unjust, for them shall not be any guardian or a helper. (42:8)

أَمْ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ قَالَ اللَّهُ هُوَ الْوَلِيُّ وَهُوَ يُحْيِي الْمَوْتَى وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Or have they taken besides Him, guardians? But God, He is the Guardian, and He giveth life unto the dead, and He is, over all things powerful. (42:9)

Commentary

Verse 2

Ha, Meem (H.M.)

Ain, Seen, Qaf (A. S. Q.)

These three letters are also a divine mystery known to none but the Holy Prophet and the custodians of his knowledge the holy Imams. What all the others have said about these letters are personal conjectures. The conjectures are the unwarranted interpretations of the mysteries treasured in the Holy Qur'an the knowledge of which has been secured only with the chosen ones, the purified ones of the Lord.⁷

Verse 5

The rending asunder of the heavens, signifies God's displeasure and wrath at man's associating any one with Him.

The noblest and the purest spiritual beings, which we men can conceive outside the human ranks of God's creation, are the angels, and among the angels, the nearer ones to the '*Arsh*' or the Central Seat of the Divine Authority, are those with greater or superior excellence. The pure, noble and venerable abstract beings function one side in celebrating the praise and the glory of God and as the side in the solicitous prayers to the Lord for the protection or the forgiveness of their human fellows in creation below.

The Two divine attributes of forgiveness and Mercy mentioned in the close of this verse, have their own significance to indicate that God is not only the Lord of Wrath but also of unbounded goodness and bounty to all His creatures. The angels seeking forgiveness for man indicates the fulfilment of God's will to forgive man for the angels are beings who work only the will of God and nothing which would ever in the least displease Him or would earn His disapproval.

Verses 6:12, and 6:54 clearly declare that God has made mercy incumbent on Himself – and 39:53 a general amnesty of His mercy is promised to man but it would naturally be for those who would seek it duly,⁸ which indicates that even this general mercy is only for those who seek it repentantly for their shortcomings and also amend their faith and practical conduct.

The tradition from the Sixth Imam says: 'And the angels' he read – the rest of the verse '*Those around it*' in verse 40:7 '*is merely a commentary for these two verses here.*' This verse is in conformity with 40:7. (A.P.)

Verse 7

‘Ummul-Qura’, i.e., The Mother City in Mecca and ‘All around it’ i.e., the whole world.

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- [1.](#) Refers to the relative pronoun ‘Whatever’ in the previous verse 42:4.
 - [2.](#) Refer to verse 40:7.
 - [3.](#) A watcher.
 - [4.](#) To begin with those around – not to be confined to the particular people or restricted to the area, but the whole around with Mecca as the Centre.
 - [5.](#) The Total Resurrection.
 - [6.](#) Refer to notes on verses 41:3 & 36:6.
 - [7.](#) Refer to verse 33:33. Refer to note on verse 2:1.
 - [8.](#) See also verse 40:7.

[1] [1]

SHARES

Ash-Shu’ra Section 2 – The Book And The Balance

- God shall judge all differences
- The True Religion which was revealed to the apostles in the past
- The treasures of the heavens and the earth belong only to God
- God chooses whomsoever He pleases
- The Prophet given the Book and the Balance
- God amplifieth sustenance to whomsoever He pleases

Ash-Shu'ra Verses 10 – 19

وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ ذَلِكُمُ اللَّهُ رَبِّي عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ

And in whatever thing ye differ, 1its decision is unto God; (for) that is your God my Lord, on Him rely I, and unto Him (alone) do I (always) turn. (42: 10)

فَاطِرُ السَّمَاوَاتِ وَالْأَرْضِ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ الْأَنْعَامِ أَزْوَاجًا يَذُرُوكُمْ فِيهِ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

The Originator of the heavens and the earth; He made for you from among your (own) selves pairs, and of the cattle (too) pairs, thereby He multiplieth you; Nothing whatsoever (is there) like the like2of Him; and He (alone) is the All-Hearing and the All-Seeing. (42: 11)3

لَهُ مَقَالِيدُ السَّمَاوَاتِ وَالْأَرْضِ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

His are the treasures of the heavens and the earth; amplifieth He the sustenance unto whomsoever He willeth and straiteneth;4Verily He knoweth all things. (42: 12)5

شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ

He hath prescribed for you the religion6what He ordained unto Noah and that which revealed We unto thee and what ordained We unto Abraham and Moses and Jesus, that: “Establish7ye the religion and be ye not divided therein;” Hard is it to the disbelievers what thou callest them unto; God chooseth unto Himself whomsoever He willeth, and guideth He unto Himself whosoever turneth – (to Him). (42: 13)8

وَمَا تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ إِلَى أَجَلٍ مُسَمًّى لَفُضِّيَ بَيْنَهُمْ وَإِنَّ الَّذِينَ أُورِثُوا الْكِتَابَ مِنْ بَعْدِهِمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ

Nor were they divided until after had come unto them the knowledge, out of rivalry between themselves; and had not the word gone forth from thy Lord (respiting them) to a fixed time, certainly, the affair had been decided between them; and verily, those who were made the heirs9to the Book after them are certainly in disquieting 10doubt about it. (42: 14)11

فَلِذَلِكَ فَادْعُ وَاسْتَقِمْ كَمَا أُمِرْتَ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَقُلْ آمَنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمْ اللَّهُ رَبُّنَا وَرَبُّكُمْ لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمْ اللَّهُ يَجْمَعُ بَيْنَنَا وَإِلَيْهِ الْمَصِيرُ

For this then invite on thou (unto the truth) and be thou steadfast¹²(on the right way) as thou art commanded; and follow thou not their vain desires, and say thou¹³(O' Our Apostle Muhammad!): "Believe I in what God hath sent down of the Book; and I have been commanded to do justice between you; God is our Lord and your Lord¹⁴; For us (is the responsibility) of our deeds, and for you (that of) your deeds; No contention¹⁵(need there be) between us and you; God will gather us together; and unto Him is the ultimate return." (42: 15)¹⁶

وَالَّذِينَ يُحَاجُّونَ فِي اللَّهِ مِنْ بَعْدِ مَا اسْتُجِيبَ لَهُ حُجَّتُهُمْ دَاحِضَةٌ عِنْدَ رَبِّهِمْ وَعَلَيْهِمْ غَضَبٌ وَلَهُمْ عَذَابٌ شَدِيدٌ

And those who dispute about God after¹⁷response made unto Him, their argument is vain unto their Lord, and upon them is the wrath, and for them is a severe chastisement. (42: 16)¹⁸

اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ وَالْمِيزَانَ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ قَرِيبٌ

God is He Who sent down the Book with truth and the Balance, and what dost thou know? *happily the Hour (of Reckoning) be nigh* (42: 17)¹⁹

يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا وَالَّذِينَ آمَنُوا مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ أَلَا إِنَّ الَّذِينَ يُمَارُونَ فِي السَّاعَةِ لَفِي ضَلَالٍ بَعِيدٍ

Hasten it on (in challenge) they who believe not in it, and those who believe are afraid of it, and know they that it is the truth; Beware! Verily those who dispute about the Hour (of Reckoning) are far astray. (42: 18)²⁰

اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ وَهُوَ الْقَوِيُّ الْعَزِيزُ

God is Benign unto His servants; Provideth He sustenance to whomsoever He willeth; and He is the All-Strong, the All-Mighty. (42: 19)²¹

Commentary

Verse 10

From this verse to verse 21 the idea is to prove that God Who is the Absolute Authority with no rival or

match to Him in the realm of creation, is the Absolute Authority in the realm of legislation and sovereignty of the entire universe represented on the earth by a chain of accomplished apostles and their successors; who were ordered to preach one and the same faith, the unity of the religion and the absoluteness of God's authority.

The people of the Book and the heathens doubted and differed just because it was against their temporal desires and tendencies, but Qur'an orders the Holy Prophet not to be perturbed by their opposition and that he should pursue the course of his predecessors in doing justice to everyone whether friends or foes, and preach the truth so that there may be no argument or excuse between him and his opponents and at the end, [22](#) admits that their opposition is caused by their inclination to safeguard their temporal sustenance.

Thus, it is in order to divert their attention towards the life hereafter and to make man trust in God for his worldly requirement. (A.P.)

Verse 13

It is clearly given out here that the religion preached by the Holy Prophet is based upon the same basic principles which were preached by Noah, Abraham, Moses, and Jesus. The religions preached by the preceding apostles of God consisted of nothing but the Unity of God and the righteousness of life disciplined by morals and ethics copying the divine attributes in the human character and conduct but no religion was ever named by its preacher since the faith was not systematised. It would be seen that every religion in the world has been named later on, by its followers.

Take the name '*Hinduism*.' This name is not found in any of the holy scriptures of India and similar is the case with *Buddhism*. Hinduism has been titled after the name of the country (India) of its origin and Buddhism after the name of the sage Budha. *Judaism* and *Christianity* were named by their adherents a long time after Moses and Jesus. But Islam received its name from God Himself [23](#) because it was completed and perfected and things are named and titled only when they are complete.

Since every other religion prior to Islam, was only in the transitory form of some laws written or oral, about some allowances and some restrictions in the human life and no code of the details of the fundamentals of the faith and its practice was completed or perfected, the creed was not titled with any name. Even until the time of Jesus, he had only to say:

5. "But now I go my way to Him that sent me; and none of you asketh me, Whither goest thou? 6. "But because I have said these things unto you, sorrow hath filled your heart.

7. "Nevertheless I tell you the truth; It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

8. "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment.

9. "Of sin, because they believe not on me;
10. "Of righteousness, because I go to my Father, and ye see me no more;
11. "Of judgment, because the prince of this world is judged.
12. "I have yet many things to say unto you, but ye cannot bear them now.
13. "Howbeit, when he, the Spirit of Truth is, come, he will guide you in all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.
14. "He shall glorify me: for he shall receive of mine, and shall shew it unto you." John 16/5–14

It will be seen from the above reference from John that Jesus left this world only prophesying the advent of the *Spirit of Truth* to give the Whole Truth. What was preached to men until Jesus was only part of the truth. Hence could not be named. The name Islam was given out by the Spirit of Truth the Holy Prophet who spoke only what he heard from the Lord.[24](#)

Though the religion had not been complete and thus not received any name, yet what was given to them was the basic laws of Islam to discipline the human mind leading towards a perfected form of life to be named Islam.

Verse 14

The basic knowledge of the same religion Islam was given even to the ancient people but they, out of their arrogance and their rebellious pride, created indifferences and doubts in the truth which was conveyed to them through the apostles.

Verse 15

This is what the Holy Prophet had to say in the beginning of his mission to the people who would not listen to his preachings. It is a warning to the disbelievers against the consequences of their arrogance. There was no need of any dispute for they would know when they will all meet on the Day of Judgment.

It was the time when Walid Ibn Mughairah had offered to the Holy Prophet the whole of his wealth if he only gave up his mission and Shaiba Ibn Utbah had offered to give his daughter in marriage to him in return for stopping the preaching of Islam.

Verse 16

The people who were given scriptures before, used to wait for the advent of the promised Prophet of God and used also to keep their public informed of the awaited one but when he actually arrived, out of their arrogance and their lust for their sinful life and for their own leadership, disbelieved in him.

Verse 17

The Book (the Holy Qur'an) sent down to mankind from God does not contain mere philosophy or mere ideals of life but strictly regulated laws for men to practice and for the regulation of justice on earth. A Balance is the means through which the values are enquired and determined. It is said that here the Balance is the divine personality of the Holy Prophet which manifested the various attributes of God and which presented the best model or the standard of faith and its practice and after him his kith and kin (the holy Ahl Al-Bayt) starting with Ali until the Last or the Twelfth Imam. Vide the position and relationship of Ali with the Holy Prophet as his Deputy and Assistant^{[25](#)}

'Mizan' the scale here means the balancing factor in application of the revealed Book or rather the balanced mind in complete touch with revealed books in their origin^{[26](#)} (A.P.)

Verse 18

Refer to verse 13:6. Not believing in the Day of Judgment, the disbelievers in their arrogance openly say: *"If it has to come let it come"* whereas those who believe know that it is a truth and hold it in awe. The disbelievers shall one day come to know how far they had strayed from the right path. A reply to the similar attitude of the disbelievers is given in verse 13:6.

^{1.} See verses 3:153, 4:65, 4:159 & 33:36.

^{2.} Incomparable.

^{3.} Refer to verse 42:10

^{4.} It unto whomsoever He willeth.

^{5.} Refer to verse 42:10, 28:82, 30:37, 39:52-63.

^{6.} Refer to verse 5:3.

^{7.} Refer to note on verse 5:3.

^{8.} Refer to verse 28:82, 30:37, 42:10, 3:18.

^{9.} Refer to verse 42:13. The posterity of the prophets.

^{10.} The Jews and the Christians who are in doubt about the unity of the religion & God. 3:62-65.

^{11.} Refer to verses 42:10 & 3:18.

^{12.} To stand firmly.

^{13.} The address for information of the people.

^{14.} compare to what Jesus said: "I ascend unto my father and your father and to my God and your God" John 20/17.

^{15.} Argument – plea.

^{16.} Refer to verse 42:10.

^{17.} Compare to disputing or violating – after entering into the Covenant of Ghadir Khumm.

^{18.} Refer to verse 42:10.

^{19.} Refer to verses 42:10, 57:25, 56:77-79, 7:8, 21:47.

^{20.} Refer to verses 42:10 & 13:6.

^{21.} Refer to verses 42:10, 6:104, 12:100, 22:63.

^{22.} i.e., verses 42:19 and 42:20.

^{23.} Refer to verses 5:3, 3:18, 2:112, 4:125.

^{24.} John 16/13.

[25.](#) Refer to verses 7:8, 21:47.

[26.](#) Refer to verses 56:77–79.

[1] [1]

SHARES

Ash-Shu'ra Section 3 – The Recompense For The Apostolic Labours

- Gains of this world or the next, as desired by an individual, will be given
- He who seeks the gains of this world shall not have anything in the hereafter
- The Prophet ordained to demand from his followers nothing as the recompense for his apostolic labours save the love of his kith and kin
- God responds to whosoever sincerely calls upon Him

Ash-Shu'ra Verses 20 – 29

مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ

Whosoever intendeth the tilth¹ of the hereafter, We increase for him in his tilth; whosoever intended the tilth of this world, We give him of² it, and for him in the hereafter shall not be any share. (42:20)³

أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ وَلَوْلَا كَلِمَةُ الْفَصْلِ لَفُضِيَ بَيْنَهُمْ وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ

Or for them are any partners (of God) who have prescribed for them any religion which God doth not sanction? And had it not been for the word of decision (to wait until the Day of Reckoning),

the decision would certainly have been made between them; and verily the unjust, for them shall be a painful chastisement. (42:21)⁴

تَرَى الظَّالِمِينَ مُشْفِقِينَ مِمَّا كَسَبُوا وَهُوَ وَاقِعٌ بِهِمْ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي رَوْضَاتِ الْجَنَّاتِ لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ

(On that Day) thou wilt see the unjust alarmed for what they have earned, and (the chastisement for) it shall befall them; And those who believe and do good deeds shall be in the meadows of the Garden (of Paradise); For them shall be whatever they please with their Lord; that is the greatest grace. (42:22)⁵

ذَلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ وَمَن يَقْتَرِفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا إِنَّ اللَّهَ غَفُورٌ شَكُورٌ

That is of which giveth God the glad tidings unto His servants who believe and do good deeds; Say thou (O' Our Apostle Muhammad!): "I demand not of you⁶ any recompense for it (the toils of the apostleship) save the love of (my) relatives;⁷ and whosoever earneth good, We increase for him good therein, verily God is Oft-Forgiving, the Most Grateful (One). (42:23)⁸

أَمْ يَقُولُونَ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا فَإِنْ يَشِئِ اللَّهُ يَخْتِمْ عَلَىٰ قَلْبِكَ وَيَمْحُ اللَّهُ الْبَاطِلَ وَيُحِقُّ الْحَقَّ بِكَلِمَاتِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

Or do they say: "He hath forged a lie against God?" But if God hath willed, He would have sealed thy heart (and quiet thee) and (yet) He would blot out the falsehood and prove⁹ the truth with His words; Verily He knoweth best whatever is in the breasts (hearts) (42:24)¹⁰

وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا تَفْعَلُونَ

He it is Who accepteth repentance from His servants, and forgiveth the sins, and knoweth He whatever ye do, (42:25)

وَيَسْتَجِيبُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَيَزِيدُهُم مِّنْ فَضْلِهِ وَالْكَافِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ

And He respondeth to those who believe and do good deeds, and increaseth unto them of His grace; And the disbelievers, for them shall be a severe chastisement. (42:26)

وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ وَلَكِنْ يُنْزِلُ بِقَدَرٍ مَا يَشَاءُ إِنَّهُ بِعِبَادِهِ خَبِيرٌ بَصِيرٌ

And should God amplify the sustenance unto His servants, they would certainly rebel in the earth, but He sendeth it down by measure as He willeth; Verily of His servants, He is All-Aware, All-Seeing. (42:27)

وَهُوَ الَّذِي يُنْزِلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا وَيَنْشُرُ رَحْمَتَهُ وَهُوَ الْوَلِيُّ الْحَمِيدُ

He it is Who sendeth down the rain after what they have despaired, and spreadeth His Mercy; And He is the (Greatest) Guardian, the (Most) Praised One. (42:28)

وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَثَّ فِيهِمَا مِنْ دَابَّةٍ وَهُوَ عَلَى جَمْعِهِمْ إِذَا يَشَاءُ قَدِيرٌ

And of His signs is the creation of the heavens and the earth and (the creation of) what He hath spread out in both of them of the animate beings and for their gathering together when He willeth, He is All-Powerful. (42:29)¹¹

Commentary

Verse 20

It is said that those who had joined the battles to earn the reward in the life hereafter, shall have the material benefit, (i.e., the booty) as well as the reward from God, and those who joined the fighting for the truth merely for the material gain, (i.e., the booty) shall have only to be profited by the booty and shall not have anything in the life hereafter, i.e., Those who do good in this life to please God, are blessed in this life and also in the hereafter and those who do it just for name's sake shall have the name but nothing in the hereafter.

The argument forwarded in favour of the Absolute authority of God is so strong that in verse 42: 16 it is declared that any argument contrary to that, is obviously null and void. (A.P.)

Verse 21

If the decree of the Lord had not been passed for a respite to the disbelievers, they would have a painful chastisement.

Verse 23

The 'Ansars' the helpers, i.e., the people of Madina who accommodated the Holy Prophet in his

migration from Mecca to their place, used to pride over the *'Muhajirs,'* i.e., the emigrants who left their homes at Mecca and followed the Holy Prophet to Madina. Once they did this in a big assembly, which hurt Ibn Abbas who got up and replied saying *'You have a position no doubt but not preferable to us.'* It developed into a heated debate. On hearing this the Holy Prophet came and addressing the *'Ansars'* said:

"O' people of Ansar! Were you not debased and you were raised to honour on my account?" Every one said "Yes! O' Apostle of God!" "Had you not gone astray and though me you were guided aright?" Everybody said "Yes! O' Apostle of God!"

"Do ye not ask me? In reply they said "What do we ask thee O' Apostle of God?" He said you say "Did not your people expel thee of thy native land and we gave the shelter thou didst need?" "Did not thy people disbelieve thee and reject thy message and we believed in thee and testified the truth thou didst preach?" Did we not honour thee when thy people had subjected thee to ignominy."

The Holy Prophet went on relating to what all the *Ansars* used to say against the *Muhajirs*. The *Ansars* sat respectfully and submitted saying *"O' Apostle of God! If thou dost command us, we shall place at thy disposal every thing that we own."* Then this verse was revealed. [12](#)

The verse is clear in its meaning that the Holy Prophet, is being commanded to ask the believers to love his kith and kin, i.e., the holy Ahl Al-Bayt and that would be the return for his apostolic services. This command has a very wide and extensive meaning to tell the Muslims *"If you want to pay the return for His services, and be always on the right path, and to be on the right path you should follow my Ahl Al-Bayt in word and deed for these are the ones whom God has Himself purified¹³, and these are the truthful ones and these are the custodians of the original Word of God and its correct interpretation."* But the enmity against the holy Ahl Al-Bayt has so much blindfolded the eyes and ruined the intellect of the opponents to the extent to interpret the word *'Qurba'* as one's own relations. How thoughtless had been falsehood to misinterpret the verse so blindly for such an interpretation would be not only meaningless but also absurd. If the love of one's relations is to be the return for the services of the Apostle of God what would be the value of the Apostle's services if such a love happens to be for the wicked ones among one's relatives, for instance in the case of Mu'awiyah, would his love for his son Yazid the brute and the devil in human form, who enacted the wholesale massacre of the holy ones of the House of the Holy Prophet become the return for the Apostolic services of the Holy Prophet? Could this ever be true?

It was asked of the Holy Prophet as to who his relatives are to love whom, it has been made incumbent upon every Muslim? The Holy Prophet said *'Ali, and Fatimah and Hasan and Husayn and said 'He who hurts or displeases my Ahl Al-Bayt Paradise shall be forbidden to him.'*

There is a large number of the traditions from the Holy Prophet related in the basic books of the Sunni School which establish the unique position of the holy Ahl Al-Bayt and the reference in this verse being to them and to none else. [14](#)

‘*Qurba*’, literally means nearness – ‘*fil-Qurba*’ for the sake of nearness – the question remains *for whose nearness*. The unanimous tradition of utmost authenticity asserts the nearness to the Holy Prophet which means love of such relatives of the Holy Prophet, nearer to him in accomplishment and excellence. That was the reason that when the passage was revealed, the Holy Prophet was asked as to who he meant by relatives. The Holy Prophet expressively said – *Ali, Fatimah, Hasan and Husayn* and their issues who maintain the same qualities.

Therefore, to interpret ‘*Qurba*’, i.e., relatives, as to mean the relatives of the Quraysh or the relationship of the Holy Prophet with the Quraysh or the relatives of the believers, *all are concocted* by the early anti-Ahl Al-Bayt commentators without a single saying of the Holy Prophet in their support. However the structure of the verse itself, is the best proof that he has been ordered to ask something in the term of reward as an exception and not from every one but from those believers mentioned in verse 25:57.

The only thing which can stand as a reward or recompense for the apostolic services would be the love of his relatives and not the others’ relatives and would not be restricted to Quraysh, i.e., any particular tribe, but the Holy Prophet and his divine mission being rewarded by human being – this should be interpreted in such a way to assert that this reward actually is in the interest of the believers themselves, and not for the benefit of the Holy Prophet. (A.P.)

Verse 24

If God only wills it, He could cause the Holy Prophet to be quiet and He could Himself wipe out the falsehood.

Verse 25

Note the encouragement the sinners in Islam are offered not towards unconditional redemption saying just believe in any one as the son of God who has paid the price of the sins of the world and you are saved, but assuring of the repentance from sinning, being accepted and pardon granted so that a sinner need not be dejected and get hopeless of his being pardoned and thus go on sinning and not amending his conduct. This verse is another assurance that God is He Who is not interested in only punishing His offenders but more than His wrath His mercy always awaits the sinners to turn to Him repentant asking His pardon which He is ready to grant. [15](#)

Jabir Ibn Abdullah al-Ansari says that a man came into the Mosque and after offering two ‘*Rak’ats*’ of prayer said “*O’ Lord! I seek Thy protection*” (i.e., pardon) – then turning to the man the First Holy Imam Ali Ibn Abi Talib said: “*O’ Man! Seeking pardon by such a hasty movement of the tongue is a false repentance.*” The man asked as to what a ‘*Tawba*’, (i.e., seeking the pardon) means – Ali said: “*Tawba consists of six conditions: (1) Repentance of the sin, (2) Determination to avoid the sin in the future, (3) Fulfilling of the duty neglected, (4) Discharging of the Trust if there be any, (5) Humiliating or sublimating the self which has revolted against prayer, (6) Feeling sorry for the enjoyment realised in the past sins.*”

What Ali has defined ‘*Tawba*’ is the perfect form of it.

Verse 26

To those who amend their character and conduct and do good deeds, and never go near evil, there is the encouragement through the promise of not only the reward of an equal value but more than that, through the infinite mercy and the grace of the All-Merciful Lord.

Verse 27

It is the every day experience of the world since the advent of mankind in it, that it is only the rich and the wealthy ones and those endowed with power and authority that revolted against God. Hence it is more a warning to those entrusted with wealth and power to be careful against getting astray, ‘*As He pleases*’ meaning, as one pleases Him by one’s goodness and entitles one’s self to His grace.

Verses 28 – 29

God’s mercy, grace and bounties come to His creation beyond all calculations of human intellect.

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- [1.](#) The life in the hereafter is compared to tilth – As one would sow here so will he reap there. This life as a whole is a sowing season given to every man & woman.
 - [2.](#) A little.
 - [3.](#) Refer to verse 42:10.
 - [4.](#) In spite of sinning, if the bounties of God are on the increase, it is God’s allowing the sinner to stray as much as he likes, and it is a respite as well, to amend.
 - [5.](#) This same state is referred to in verses 3:169 & 41:30–32
 - [6.](#) the only believers – Refer to note on verse 25:57.
 - [7.](#) The holy Ahl Al-Bayt, if one loves the holy ones, he will follow them for by following the divines only, man will get himself divined and reach the All-Divine Lord.
 - [8.](#) Refer to verses 6:91, 10:72 & 34:47.
 - [9.](#) Confirm.
 - [10.](#) If the people do not want the apostle to preach to them the Truth, God Himself could silence His apostle and yet He would wipe out falsehood. Refer to verse 39:53.
 - [11.](#) This clearly indicates the existence of living beings in the heavens as in the earth and that there is the possibility of their coming together. (A.P.)
 - [12.](#) See verses 6:91, 10:72, 34:47.
 - [13.](#) Refer to verse 33:33.
 - [14.](#) Tafsir-e-Kushshaf ASB., SM., MIH., Dm. Refer to verses 6:91, 10:72, 34:47.
 - [15.](#) See verse 39:53.

Ash-Shu'ra Section 4 – Patience And Pardon Commended

- To be patient and to forgive, commended
- God's grace and bounty in spite of people transgressing His limits
- The great reward awaiting the patient, those who forbear their anger, those who forgive and pardon
- Those who abstain from major sins, those who establish prayer and those who give alms from what God has provided them with
- Self-help, patience and forgiving declared as works of great determination

Ash-Shu'ra Verses 30 – 43

وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ

*And whatever befalleth you of a misfortune, it is what your (own) hands have wrought, and (yet) He pardoneth the most of your sins. (42:30)*¹

وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ

*Ye can not frustrate (God's) will in the earth, and for you (there) is none other than God, Guardian or a Helper. (42:31)*²

وَمِنْ آيَاتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْأَعْلَامِ

And among His signs are the ships in the sea like mountains. (42:32)

إِنْ يَشَأْ يُسْكِنِ الرِّيحَ فَيَظْلِلْنَ رَوَاكِدَ عَلَى ظَهْرِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ

If He willeth, He lulleth the wind that they (the ships) lie motionless on the back of it (the sea); Verily in this are signs for every steadfast grateful one, (42:33)³

أَوْ يُوقِظُهَا بِمَا كَسَبُوا وَيَعْفُ عَنْ كَثِيرٍ

Or He may cause them to perish⁴ for what they have wrought, and (yet) He pardoneth the most, (42:34)

وَيَعْلَمَ الَّذِينَ يُجَادِلُونَ فِي آيَاتِنَا مَا لَهُمْ مِنْ مَحِيصٍ

And (that) may know those who dispute about Our signs; For them (there) is no refuge. (42:35)

فَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمَتَاعُ الْحَيَاةِ الدُّنْيَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى لِلَّذِينَ آمَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ

And whatever ye are given (here) is but a provision for the life of this world, and what is with God is better and more lasting for those who believe and on their Lord they rely; (42:36)⁵

وَالَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ وَإِذَا مَا غَضِبُوا هُمْ يَغْفُرُونَ

And those who shun the great sins and filthiness, and when they are angry, they forgive; (42:37)⁶

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ

And those who respond to their Lord, and establish prayer, and (conduct) their⁷affairs with counsel among themselves, what We have provided them with their sustenance they spend, (42:38)

وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُونَ

And (those) who when afflicteth them any great wrong, they get helped by themselves. (42:39)⁸

وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ

And the recompense for an evil shall be an ill-return like unto it, but (if) one pardoneth and amendeth, his reward is incumbent on God; Verily He loveth not the unjust. (42:40)⁹

وَلَمَنْ اتَّصَرَ بَعْدَ ظُلْمِهِ فَأُولَٰئِكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ

And whosoever defendeth himself (in avenging) after being oppressed, then against these there is no way (to blame) (42:41)¹⁰

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ أُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ

The way (to blame) is against those who do injustice unto the people and transgress¹¹ in the earth unjustly; these, for them shall be a painful chastisement. (42:42)¹²

وَلَمَنْ صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ

And indeed whosoever remaineth patient and forgiveth, verily this is an act of great resolution. (42:43)

Commentary

Verse 30

This refers only to what befalls the sinners as the natural consequence of their own doings. This does not refer to the calamities and the miseries which the apostles and the Imams and the other holy ones meet at the hands of the people while discharging their sacred duties in the world.

Verse 31

Pardon or punishment to man or to any being, can come only from God and from none else and when it comes, it comes in any measure or without any restriction and none can defeat God in executing His will.

This sura is Makki but these four verses are Madani, i.e., revealed at Madina when Hasan and Husayn were born. This fact is proved by the great number of '*Riwayat*' detailed narratives from the most reliable authorities on the Islamic history. Even if these verses also are imagined to be Makki there could not be any argument to say that since Hasan and Husayn had not yet been born, the verses could not relate to

them, for it is not binding on God, not to refer to any future being or event when He deals with the details of the Day of Judgment which has not occurred and which He alone and none else knows when it would take place and also when he has given the news in far advance of many events which had yet to take place like the results of the battles against Islam and the ultimate triumph of the Truth. Such unreasonable arguments go only to prove the hostile tendency ingrained in the minds against the holy ones.

And if any one says that this verse would have been superseded then the enmity to the Ahl Al-Bayt would automatically have become incumbent upon the Muslims whereas far from enmity even the least ill-will against the holy ones is strictly forbidden at all hands in the Islamic World and they were the best of God's creation for they are the ones purified by God Himself. [13](#) History testifies the fact that they bore the best and the matchless and the highest ideal character and conduct tempered with the divinity which is exclusively found in them and in no others.

There is not a single book of the biography of these holy ones which does not give us the details of their lives which are flawless and divine, from the beginning to their end.

The object in ordaining love and devotion to them was nothing but the guidance to mankind towards their excellent practical lives which God wants everyone to adopt holding them as models to be copied. [14](#)

And it is a matter for mere common sense to know that unless one pays for any services, the individual shall not be entitled to avail of the benefit of the service. Unless one loves the holy Ahl Al-Bayt, one cannot rightfully avail of the guidance from the Holy Prophet. And what is meant by loving the Ahl Al-Bayt? By love means the faithful attachment resulting in the closest possible following in thought and deed.

Once when asked as to who is your devotee, the Sixth Holy Imam Jafar Ibn Muhammad said:

"He who obeys God's commands is our devotee and he who disobeys the commands of God is our enemy. Never can anyone be our devotee save with piety and good deeds."

What a wonderful response the people gave to his command from God, that as soon as the Holy Prophet departed from this world.

1. Fatimah was deprived of her hereditary rights.
2. Fatimah's house was visited with fire by a raid party of the so-called companions of the Holy Prophet.
3. Fatimah was wounded by the fall of the door of her abode – caused by a tyrant and was martyred.
4. Ali was dragged in the streets of Madina with his neck tied in a rope.
5. Ali was assassinated while in prayer in the Mosque at Kufa.

6. Hasan was poisoned, arrows were showered on his coffin.
7. Husayn was heartlessly butchered along with his band of 72 holy souls – comrades, males and children.
8. And every one of the other eight Imams were martyred.
9. Their devotees were persecuted, tortured and killed.

This is what the world gave the Holy Prophet as the return for his apostolic services.

Instead of using the term '*Arham*', i.e., the blood relatives, the term nearness has been used to show that not only mere relationship is taken into consideration but the nearness in character and accomplishment also. Based on this verse it had become the article of the faith of the Muslims in general that the love of the Holy Prophet and the people of the House, i.e., Ali, Fatimah, Hasan and Husayn and their issues is the fundamental condition without which no amount of devotion to God and good deeds would be of any avail. (A.P.)

His will and none can ever succeed in going against His issued decree.

Verses 32 – 34

Those who can reflect upon the working of the forces of nature in the world, and how much man depends upon God's mercy, can easily appreciate the example given in these verses, for it is one of the most can easily appreciate the example given in these verses, for it is one of the obvious instances of man's helplessness that one experiences in deep waters and in the midst of the high seas when a ship sails safe amidst the mountainlike waves and through the stormy gales and how helplessly it depends upon the favourable winds and tides.

Verse 37

'*Kaba'ir*' – Greater or Graver sins viz. Polytheism, Adultery, Drunkenness, Theft etc. The Fifth Holy Imam Muhammad Ibn Ali Al-Baqir says that *one who, with the power, authority and means to retaliate, still suppresses his own anger against any one – on the Day of Judgment God would fill his heart with peace and security and he will be safe from the Hell-fire.*

Verse 38

This verse refers to the good-hearted Muslims who while under persecution from the heartless pagans of Mecca, prior to the '*Hijrat*', i.e., the emigration to Madina, used to act after consulting each other. The people had assembled in the house of *Abu Ayub Ansari* and had discussed about their receiving the Holy Prophet on his '*Hijrat*', (i.e., emigration from Mecca) – God praises these good-hearted believers who acted after consulting each other. This was when the conversion to Islam had just begun and they

were in a microscopic minority and were mercilessly persecuted. Islam as a religion was yet in the process of being gradually revealed and the converts could not but act as best as they deemed desirable to do. This verse relates to the conduct of the early converts to Islam in the earliest stages of the Islamic life, under the terrible persecution. Some commentators have purposefully misinterpreted to say that the matter of *'Their rule to be in council among themselves.'*

This interpretation has a background, i.e., after the departure of the Holy Prophet from this world, the Muslims had only to be ruled by the one whom he had appointed in his place as the *'Mawla'* or the Lord of the faithful. The successor to the Holy Prophet had already been declared at the very start of his mission of apostleship in the feast of the *'Asheera'*, (i.e., the relatives of the Holy Prophet), when he declared Ali as his Vicegerent, his Vasi, his Heir and Successor.

And again, on his return from his last pilgrimage, at the revelation of the verse 5:67 the Holy Prophet had declared Ali as the *'Mawla'* or the Lord Commander of the Faithful, in his place. But the Holy Prophet had not yet breathed his last that the people left him to himself and assembled at the *'Saqifa'* and established their own rule. Even that was not in consultation with each other or with the will or the consent of even those who had assembled there.

There was a big dispute and only one man's personal decision was forcibly enforced and all those present were made to accept it. To justify this, the people take shelter under a wishful interpretation of this verse, but did they act at least to their own interpretation? They did not refer to the events of the history of *Caliphate* as to how each one of them came to own the royal power and the ruling authority, for himself. The mutual consultation commended was in personal private affairs of the people and not of the public or the state.

The Islamic rule could be nothing but the Kingdom of God on earth which could naturally be enacted only by those of God's own choice and never could it reasonably be, by consultation among the faulty and the sinful generation of the human race.

Their personal affairs and not the affairs of the state which totally is God's own – legislation and judiciary and administration¹⁵– represented by His own Vicegerents, i.e., the Uli al-Amr.¹⁶ Even in the affairs of the state, the Uli al-Amr may consult people just to win their goodwill otherwise the final decision rests always with Him.¹⁷ (A.P.)

Verses 39 – 40

There are two kinds of people among the believers: Those who overlook and forgive the excesses and aggression against them and the others who take the revenge for the wrongs done to them. The command is that the revenge should never exceed the limits of the wrong done and under no circumstances the retaliation should cross the extent of the offence, and, if any wrong is forgiven and pardoned, it has its own reward with God – for the compensation for it, God has taken it on Himself,

which means the reward would be extraordinarily great.

The critics of Islam may note the control that Islam imposes even on those who suffer wrongs, i.e., unprovoked aggression against them, far, far away from allowing any one to commit any aggression against any one at all. It will be a disgraceful lie to say that such a religion was spread by sword.

What Islam prescribes for punishing the evil doer, is a golden mean: it is neither the merciless justice of *'tooth for tooth'* nor the impracticable ideal of giving away *the coat also if the cloak has already been taken away by force*.¹⁸ These doctrines are not practised even by any of the Christian people nor by any others in the world. No sensible one can ever accept this doctrine for practical life in this world for it deprives men of the right of self-defence. The punishment is to be proportionate to the wrong done.¹⁹

Verse 42

Note – Islam's attitude towards unprovoked aggression. None can ever prove that the Holy Prophet, ever in his life-term, conducted or permitted any unprovoked aggression even upon any of his enemy tribes. Every battle fought, was in defence of the faith and the faithful or to frustrate the enemy's plans and plots which were to take the Muslims unawares.

This is in case the transgressor being overpowered but by no means the transgressor should be encouraged – as the verse indicates that God loves not the unjust or the transgressors. (A.P.)

¹. Refer to verses 4:78–79, 7:96, 41:46.

². Can never frustrate God – or escape His punishment.

³. This is one of the examples of the natural forces on which man's prospect depends – which are beyond his control viz. Rain, storm, floods, earthquakes etc. (A.P.).

⁴. To sink.

⁵. Refer to note on verse 41:37.

⁶. Refer to verse 3:134.

⁷. Note mutual consultation commended only in the people's own private affairs and not in the affairs of the public and not of the nation as a whole.

⁸. Refer to verses 22:60, 49:9, 49:10.

⁹. This permits the just return to unprovoked aggression – i.e., the retaliation in the restricted manner – Commends forgiveness and amendment.

¹⁰. Self-defence. Refer to note on verse 42:40.

¹¹. Cross the limits.

¹². Refer to verse 24:40.

¹³. Refer to verse 33:33.

¹⁴. Refer to note on verse 34:47.

¹⁵. Refer to verse 3:153.

¹⁶. Refer to verse 4:59.

¹⁷. Refer to verse 3:159.

¹⁸. See Math. Verse 5/39 and Luke verse 6/29.

¹⁹. See verse 23:96.

Ash-Shu'ra Section 5 – Mankind Warned

- Plight of those who are unjust
- He who is allowed by God to stray shall have no guardian
- Mankind warned to respond to God before the Day of Judgment
- The ingratitude of man
- God gives male and female issue to whomsoever He pleaseth
- The Prophet guided by the Light of God
- What the Prophet invites to, is the straight way, the way of God

Ash-Shu'ra Verses 44 – 53

وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ وَلِيٍّ مِنْ بَعْدِهِ وَتَرَى الظَّالِمِينَ لَمَّا رَأَوْا الْعَذَابَ يَقُولُونَ هَلْ إِلَى مَرَدٍّ مِنْ سَبِيلٍ

And whomsoever God alloweth to stray, for him (there) shall not be any guardian after it; and thou shalt behold the unjust when they see the chastisement, saying: "Is there any way (to help us) to return" (42:44)¹

وَتَرَاهُمْ يُعْرَضُونَ عَلَيْهَا خَاشِعِينَ مِنَ الذُّلِّ يَنْظُرُونَ مِنْ طَرْفٍ خَفِيٍّ وَقَالَ الَّذِينَ آمَنُوا إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيَامَةِ أَلَا إِنَّ الظَّالِمِينَ فِي عَذَابٍ مُقِيمٍ

And thou shalt see them brought unto it humbled of disgrace, looking with a stealthy glance; And shall say those who believe: "Verily the losers are those who lost their selves and their people on the Day of Reckoning." Beware! verily the unjust shall be in a lasting chastisement. (42:45)

وَمَا كَانَ لَهُمْ مِنْ أَوْلِيَاءَ يَنْصُرُونَهُمْ مِنْ دُونِ اللَّهِ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ سَبِيلٍ

And there shall not be for them any of the guardians to help them besides God; and whomsoever God alloweth to stray, for him shall not be any (other) way²(of being guided aright) (42:46)

اسْتَجِيبُوا لِرَبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ مِنَ اللَّهِ مَا لَكُمْ مِنْ مَلْجَأٍ يَوْمَئِذٍ وَمَا لَكُمْ مِنْ نَكِيرٍ

Respond ye unto your Lord ere cometh the Day from God for which there is no averting; for you shall not be any refuge on the Day, and nor for you will it be to make any denial. (42:47)

فَإِنْ أَعْرَضُوا فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِظًا إِنْ عَلَيْكَ إِلَّا الْبَلَاغُ وَإِنَّا إِذَا أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً فَحَرَحَ بِهَا وَإِنْ تُصِيبُهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَإِنَّ الْإِنْسَانَ كَفُورٌ

And if they turn away, then We have not sent thee over them as a watcher; On thee is naught but only to convey³(Our Word unto mankind); And verily when We make man taste mercy from Us, rejoiceth he thereby, and if afflicteth them any ill for what have done their (own) hands, then verily man (forgetteth all Our grace and) turneth ingrate. (42:48)⁴

لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يَخْلُقُ مَا يَشَاءُ يَهَبُ لِمَنْ يَشَاءُ إِنَّا تَابِعُوا رِسَالًا إِتِّفَقُوا عَلَيْهَا وَمَا يُنَاوِلُهَا السُّفَهَاءُ لِيَكُنْ لَهُمْ سَخِرَاءٌ يَرَوْنَهَا وَإِنَّ أَعْظَمَ النَّاسِ فُتْرًا

God's is the kingdom of the heavens and the earth; Createth He whatever He willeth; Granteth He unto whomsoever He willeth females⁵and granteth He whomsoever He willeth males,⁶(42:49)

أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنَّا نَجْعَلُ مَنْ يَشَاءُ عَقِيمًا إِنَّهُ عَلِيمٌ قَدِيرٌ

Or mingl⁷eth⁷them of both males (i.e., sons) and females (i.e., daughters), and maketh whomsoever He willeth barren; Verily He is the All-Knowing, the All-Powerful. (42:50)

وَمَا كَانَ لِنَبِيٍّ أَنْ يَكْلِمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بَأْذَنِهِ مَا يَشَاءُ إِنَّهُ عَلَىٰ حَكِيمٍ

And it is not for any man that God should speak unto him save by revelation or from behind a

veil, or by sending a messenger and to reveal by His permission what He willeth; Verily He is the Most High, the All-Wise. (42:51)⁸

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَن نَّشَاءُ مِّنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُّسْتَقِيمٍ

Thus did We reveal⁹unto thee Our guidance by Our command; Thou didst know¹⁰not what the Book (Qur'an) was, nor the faith, but We made it a light, guide We thereby whomsoever We will of Our servants; and verily guideth thou unto the Right Path; (42:52)¹¹

صِرَاطِ اللَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ أَلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ

The path of God, Whose is whatsoever is in the heavens and whatsoever is in the earth; Be it known! Unto God (alone) shall be referred all affairs. (42:53)

Commentary

Verse 48

‘Balaagh’, i.e., to deliver – it means to deliver the message which is only the apostolic duty and means also taking one to the end, which is apt – which is the function of ‘Vilayat’¹² Refer to verse 33:6 (A.P.)

Verse 50

This may hint to the outstanding examples of Abraham being given only males – *Ishmael* and *Isaac* and Zaccharias also having only a son, i.e., *Yahya*.¹³*Imran* having only a daughter – Virgin Mary.¹⁴ The Holy Prophet having both sons and a daughter, Lady *Fatimah* – and *Ayesha* and the other wives of the prophet’s being made barren – and *Ali* and *Fatimah* getting both sons and daughters. (A.P.)

Verse 51

This verse explains the verse 42:4, meaning that even the discourse with *Moses* was through a medium and not in person, i.e., in the manner mentioned here. (A.P.)

Verse 52

‘*Rooh*’, i.e., spirit i.e., the Holy Qur’an which is the Spirit of Truth or the Spirit of the Faith. ‘*Thou didst not know – what the Book (the Holy Qur’an) was and the Faith was*’ – meaning that the Holy Prophet knew the contents of the Holy Qur’an in their external and internal meaning but had not yet received the verbal form of it and he did not know who would accept his faith and who would not, i.e., what faith would mean

to the people, i.e., how many would accept it and how many would reject it. It also means that whatever knowledge the Holy Prophet possessed was not what he acquired in this life but that which was given to Him by God Himself. [15](#)

(a) Thus, in the same manner in verse 42:51.

(b) i.e., Whatever the Holy Prophet possessed was not his own but that which was only gifted by God [16](#)

There is no contradiction between this verse and verse 28:56 – It means that the Holy Prophet's

Likes and dislikes are always subordinate to God's will. [17](#) (A.P.).

[1.](#) Refer to verse 26:227.

[2.](#) way out.

[3.](#) 'Balaagh' i.e. To deliver – It may be to deliver the message which is only the apostolic duty and it means also taking one to the end, which is the function of 'Vilayat' Refer to verse 3:67 & 33:6 (A.P.).

[4.](#) Refer to verses 10:12, 16:53–54, 30:36, 39:8–48, 54:30–33.

[5.](#) Only daughters.

[6.](#) Only sons.

[7.](#) grants both sons and also daughters.

[8.](#) Refer to verses 40:15, 28:56, 2:272.

[9.](#) Thus, in the same manner.

[10.](#) Whatever the Holy Prophet possessed was not his own but that which was only gifted by God. Refer to verse 34:50.

[11.](#) There is no contradiction between this verse and verse 28:56. It means that what the Holy Prophet likes and dislikes is always in submission to God's will. Refer to verse 8:17 (A.P.).

[12.](#) See verse 3:67.

[13.](#) See verse 3:39.

[14.](#) Refer to verses 3:35–36.

[15.](#) Refer to note on verses 55:1–5.

[16.](#) Refer to verse 34:50.

[17.](#) Refer to verse 8:17.

[1] [1]

SHARES

Az-Zukhruf – Ornaments Of Gold

Revealed at Mecca

89 Verses in 7 Sections

Sections of Surah Az-Zukhruf

1. The Book rendered into an Arabic reading so that people may understand.
2. Blind following of ancestors.
3. Guidance rests exclusively with God.
4. It is not easy to cure the natural defects in anyone.
5. Moses sent towards Pharaoh.
6. Jesus, a Sign of God.
7. Muslims only are safe.

Important Topics

1. Holy Qur'an sent down in the form of a whole Book (Verse 2)
2. Holy Qur'an secured in the Mother Book (Verse 4)
3. The Bounties for man provided in nature (Verses 10 – 14)
4. Abraham and Azar (Verse 26)
5. If God had willed He would have given all the gold and silver to the disbelievers but it would have misled mankind (Verses 33 – 34)
6. People wonder, why Qur'an was not revealed to a man of their importance (Verse 31)
7. None without God's will, can ever be guided aright (Verse 40)
8. Moses and Pharaoh (Verses 46 – 56)
9. He who has borne witness of the Truth, can intercede (the Apostles and the Martyrs) (Verse 86)

[1] [1]

SHARES

Az-Zukhruf Section 1 – The Book Rendered Into An Arabic Reading, So That People May Understand

- The Book rendered into an Arabic Reading (i.e., Qur'an) so that people may understand it
- As the earth is quickened once again after it is dead, likewise will God, effect the resurrection of the dead for the Day of Judgment

Az-Zukhruf Verses 1 – 15

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“In the name of God the Beneficent the Merciful”

ح

Ha. Mim. (H. M.) (43:1)

وَالْكِتَابِ الْمُبِينِ

By the Book Manifesting, (43:2)[1](#)

إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ

Verily, We have made it an Arabic Qur'an that ye may understand. (43:3)[2](#)

وَإِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلِّي حَكِيمٌ

And verily it is in the Mother-Book (which is) with Us, Most Exalted[3](#)(it is), full of Wisdom. (43:4)[4](#)

أَفَنَضْرِبُ عَنْكُمْ الذِّكْرَ صَفْحًا أَنْ كُنْتُمْ قَوْمًا مُسْرِفِينَ

**What! Shall We then turn away from you the Reminder wholly for ye are a people extravagant?
(43:5)**

وَكَمْ أَرْسَلْنَا مِنْ نَبِيِّ فِي الْأَوَّلِينَ

And how many did We send of Our prophets among those gone before. [5](#)(43:6)

وَمَا يَأْتِيهِمْ مِنْ نَبِيٍّ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ

And there came not unto them a prophet but at him they used to mock. (43:7)

فَأَهْلَكْنَا أَشَدَّ مِنْهُمْ بَطْشًا وَمَضَىٰ مَثَلُ الْأَوَّلِينَ

Then We did destroy those mightier than these in strength, and hath gone (such) examples among those gone before. (43:8)

وَلَيْنُ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ

And if thou shouldst ask them: "Who created the heavens and the earth?" certainly would they say: "Created them the All-Mighty, the All-Knowing," (43:9)

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَجَعَلَ لَكُمْ فِيهَا سُبُلًا لَعَلَّكُمْ تَهْتَدُونَ

He Who made for you the earth (as) a cradle^{[6](#)}and hath made therein ways for you that ye might be guided aright. (43: 10)

وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَنْشَرْنَا بِهِ بَلْدَةً مَيْتًا كَذَلِكَ تُخْرَجُونَ

And He Who sendeth down water from the heavens in a measure; then raise We with it a country which is dead (dried), even so shall ye be brought forth (from your graves on the Day of Resurrection) (43: 11)^{[7](#)}

وَالَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا وَجَعَلَ لَكُمْ مِنَ الْفُلْكِ وَالْأَنْعَامِ مَا تَرْكَبُونَ

And He who created pairs in all things and made for you of the ships and the cattle that ye may ride on, (43: 12)

لِتَسْتَوُوا عَلَى ظُهُورِهِ ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ

That ye may mount⁸on their backs, then remember ye the bounty of your Lord, and when ye mount⁹on it and say ye: Hallowed is He Who subjected this unto us, and we (by ourselves) were not able to attain¹⁰this,” (43: 13)

وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ

And verily We, unto our Lord, shall return, ¹¹(43: 14)

وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جُزْءًا إِنَّ الْإِنْسَانَ لَكَفُورٌ مُّبِينٌ

And (yet) they assign¹²unto (some) of His servants a partnership with Him; Verily man is an open ingrate! (43: 15)

Commentary

Verse 2

By the Book (the Holy Qur'an) which makes manifest and plain the truth and the laws of the human discipline on earth. This verse and the similar other verses clearly indicate what was revealed or given to the Holy Prophet was a Book in its fullness, not mere verses for the people to put it into a book form.

Verse 3

The Holy Qur'an was revealed in the Arabic language so that the people to whom it was first conveyed might understand the truth fully and then convey the same to mankind in the other parts of the world.

Verse 4

'Ummul Kitab' the Mother Book, i.e., the Secured Tablet from which gets out all knowledge. ¹³ The Opening Chapter is also called the 'Ummul Kitab' for it contains in essence, the whole matter of the Holy Qur'an in a nutshell, i.e., the Original Source of the Holy Qur'an. It also means that the *original* of this Holy Book is secured and none can ever make it extinct.

Verse 5

‘Reminder’, i.e., the Holy Qur’an.

Since the people ridicule the apostles and reject their messages, should God also be unmerciful and refrain from revealing His word which, if a few of the people did not like it, others would surely be benefited, and if one generation does not avail of it duly, the other one might do it.

Verse 9

It is a challenging fact that even if it be asked of the disbelievers as to who created the heaven and the earth, they could not help declaring it with perfect conviction at their heart saying *it is God Who has created them*, i.e., the exclusive propriety of God as the Creator of the Universe is such an undeniable fact that every one in the world knows it, be he a believer in Him or a disbeliever even.

Verse 13

Settle – take position – ‘*Istawa*’ means to dominate – to mount – to take an equidistant position, i.e., Central – In no place has been used in the sense of mere sitting.

This is the actual sense of the ‘*Istawa*’, i.e., dominance.

Capable of subjugating or subduing them. (A.P.)

Verse 15

Generally, asserts that some human aspects for the absolute. So it is anthropomorphism in some way or other, in crude or a refined way, it is very difficult for man to escape from that tendency – this is the reason that Qur’an insists that nothing should be attributed to God but that which has been revealed. (A.P.).

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- [1.](#) Manifesting the truth.
 - [2.](#) Refer to note on verses 41:2–44.
 - [3.](#) The same attribute. Refer to verse 42:51.
 - [4.](#) Refer to notes on verses 3:7, 13:39, 50:4, 56:77–79.
 - [5.](#) The ancients.
 - [6.](#) Or a couch.
 - [7.](#) Refer to notes on verses 15:21 & 23:18.
 - [8.](#) Settle – Take position.
 - [9.](#) Settle – Take position.
 - [10.](#) Capable of Subjugating or Subduing them or making them yield to us.
 - [11.](#) Are returning.
 - [12.](#) Man generally ascribes some human aspects to the Absolute.

[1] [1]

SHARES

Az-Zukhruf Section 2 – Blind Following Of Ancestors

- Assigning issues to God
- Holding the Angels as females
- Insisting upon blind following of the ancestors
- The disbelievers retributed

Az-Zukhruf Verses 16 – 25

أَمْ اتَّخَذَ مِمَّا يَخْلُقُ بَنَاتٍ وَأَصْفَاكُمْ بِالْبَنِينَ

What! Hath He taken daughters¹(unto Himself) of what He hath (Himself) created, and chosen you to have the sons? (43: 16)²

وَإِذَا بُشِّرَ أَحَدُهُمْ بِمَا ضَرَبَ لِلرَّحْمَنِ مَثَلًا ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ

And when the news³is given unto anyone of them of what he setteth up a similitude unto the Beneficent (God) his face becometh darkened⁴and he is choked with rage. (43: 17)

أَوْ مَن يَنْشَأُ فِي الْحُلِيِّةِ وَهُوَ فِي الْخِصَامِ غَيْرُ مُبِينٍ

What! the one⁵ which was brought up amidst ornaments and in disputes can make not itself plain (to be associated with God)? (43: 18)⁶

وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبَادُ الرَّحْمَنِ إِنَّا أَشْهَدُوا خَلَقَهُمْ سَتُكْتَبُ شَهَادَتُهُمْ وَيُسْأَلُونَ

And make them the angels who are the servants of the Beneficent (God) – females (deities); What! did they witness their creation? Their witness shall be written down and they shall be they questioned. (43: 19)

وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُمْ مَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَخْرُصُونَ

And say they: “If had willed the Beneficent (God) we should not have worshipped them.” They have no knowledge of this; they do but guess. (43:20)

أَمْ آتَيْنَاهُمْ كِتَابًا مِنْ قَبْلِهِ فَهُمْ بِهِ مُسْتَمْسِكُونَ

Or have We given them a Book ere it that they hold fast⁷unto it? (43:21)

بَلْ قَالُوا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَارِهِمْ مُهْتَدُونَ

Nay! say they: “Verily we found our fathers on a creed⁸and verily by their footprints are we guided” (43:22)

وَكَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ مِنْ نَذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَارِهِمْ مُقْتَدُونَ

And thus, We sent not ere thee in any town a warner, but the luxurious⁹of it said: “Verily, we found our fathers on a creed, and verily, of their footprints we are the followers” (43:23)

قَالَ أَوْلَوْ جِئْتُكُمْ بِأَهْدَىٰ مِمَّا وَجَدْتُمْ عَلَيْهِ آبَاءَكُمْ قَالُوا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ

Said (that warner): “What! even if I bring you a guidance better than that on which found ye your fathers (will ye not believe)?” Said they: “Verily we are disbelievers in whatever ye¹⁰are sent with”. (43:24)

فَانْتَقَمْنَا مِنْهُمْ فَأَنْظَرُ كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ

So We did retribute them, and behold thou how was the end of those who belied (Our apostles).
(43:25)

Commentary

Verse 16

Since the people held the female sex in contempt, they ascribed daughters to God saying that the angels were the daughters of God. To assign daughters or to imagine God having wives or any issues, is most abominable with God and a blasphemy most abhorred by Him. [11](#)

Verse 17

The disbelievers used to assign daughters to God but when they were informed of a daughter born to them, their complexion used to get turned black in their sorrow and disappointment and they were filled with rage.

Verse 18

The reference to idols which when bedecked with ornaments and fixed for worship, could not answer any criticism against them – and yet they were adored as gods and goddesses. [12](#)

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- [1.](#) Refers to the heathens regarding the angels as the daughters of God and worshipping them.
 - [2.](#) Refer to verses 16:57 & 16:62.
 - [3.](#) Of the birth of a daughter to themselves – they hated to have daughters – used to bury them alive.
 - [4.](#) With sorrow.
 - [5.](#) Refers to the idols bedecked with ornaments – unable to speak.
 - [6.](#) Refer to verses 20:89 & 21:63.
 - [7.](#) hold fast the Book in their arguments.
 - [8.](#) a way distinguished.
 - [9.](#) Those who indulge in luxury and ease.
 - [10.](#) The apostles.
 - [11.](#) See verses 16:57 & 16:62.
 - [12.](#) See verses 20:89 & 21:66.

[1] [1]

SHARES

Az-Zukhruf Section 3 – Choice Of A Guide, Rests Exclusively With God

- Abraham's *Tabarra* or getting himself aloof from the Polytheists
- The appointment of a Guide or the distribution of mercy, rests exclusively with God

Az-Zukhruf Verses 26 – 35

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِمَّا تَعْبُدُونَ

And (remember thou) when said Abraham unto his father and his people: “Verily I am free¹ of what ye worship,” (43:26)

إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ

“(I worship) but (only) Him Who created me, for verily He will guide me.” (43:27)

وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ لَعَلَّهُمْ يَرْجِعُونَ

And he² made it a word (doctrine)³ to continue⁴ in his progeny that they may return (unto God). (43:28)

بَلْ مَتَّعْتُ هَؤُلَاءِ وَآبَاءَهُمْ حَتَّىٰ جَاءَهُمُ الْحَقُّ وَرَسُولٌ مُّبِينٌ

Nay! I did provide these and their fathers to enjoy until there came unto them the truth (the Qur'an) and the Apostle (Muhammad) manifesting (the truth). (43:29)

وَلَمَّا جَاءَهُمُ الْحَقُّ قَالُوا هَذَا سِحْرٌ وَإِنَّا بِهِ كَافِرُونَ

And when came unto them the truth (the Qur'an) said they: “This is a sorcery, we are disbelievers

in it” (43:30)

وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِنَ الْقَرْيَتَيْنِ عَظِيمٍ

*And say they: “Why was not this Qur’an sent down unto a man in the two cities,[5](#)(who is) great
?”[6](#)(43:31)*

أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَتَّخِذَ
بَعْضُهُمْ بَعْضًا سُلْخِيًّا وَرَحْمَتُ رَبِّكَ خَيْرٌ مِمَّا يَجْمَعُونَ

*What! do they distribute the mercy of thy Lord? (It is) We Who did distribute among them (even)
their livelihood in the life of this world, and We did raise some of them above the others in rank,
so that some of them may take the others in subjection;[7](#)and the mercy of thy Lord is better than
whatever they hoard.[8](#)(43:32)*

وَلَوْلَا أَنْ يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً لَجَعَلْنَا لِمَنْ يَكْفُرُ بِالرَّحْمَنِ لِبُيُوتِهِمْ سُقُفًا مِنْ فِضَّةٍ وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ

*And were it not that all people had been[9](#)of one (evil) way of life, We would certainly have
provided those who disbelieve in the Beneficent God, (to make) for their houses, roofs of silver
and the stairs on which they ascend, (43:33)[10](#)*

وَلِبُيُوتِهِمْ أَبْوَابًا وَسُرُورًا عَلَيْهَا يُتَكَوَّنُونَ

And the doors of their houses, and the couches on which they recline, (43:34)

وَزُخْرُفًا وَإِنْ كُلُّ ذَلِكَ لَمَّا مَتَاعُ الْحَيَاةِ الدُّنْيَا وَالْآخِرَةُ عِنْدَ رَبِّكَ لِلْمُتَّقِينَ

*And ornaments of gold; But all these are only the provision of the life of this world; And the
hereafter[11](#)unto thy Lord is for the pious ones. (43:35)*

Commentary

Verse 28

The ‘Word’, i.e., the knowledge about the Unity of God which he left behind him hoping his progeny to preserve the faith in it.

(a) Indicates that the doctrine of the Unity of God shall remain in the seed of Abraham for ever. In the lineage of the Holy Prophet, all were monotheists.

(b) Of the Unity of God – in the sense of rejecting all deities and submitting only to Him. (A.P.)

Verse 31

This is what the people said that if the Holy Qur'an was in fact the Word of God, it ought to have been given to any one of the leading persons in wealth in Mecca or Taif and not to a poor man like the Holy Prophet who did not own any wealth and comforts. So degenerated had become the tastes of the people that moral greatness and spiritual excellence had no value at all with them.

These passages show the amount of the importance attached to the worldly position by the majority of the people of the world, in all ages, and that they cannot see the spiritual accomplishment to be gifted to a particular selected lineage as God did, with the lineage of Abraham. [12](#) (A.P.)

Verse 32

God does not commission any one with His apostleship on the merit of owning any material wealth in this world but according to the personal excellence He Himself grants to the individual Himself conditioning the person for the purpose. To the disbelievers, wealth is the criterion of greatness but with God, what value or worth any amount of wealth could ever have when the universe as a whole is His own creation?

The excellence of purity, internal and external, is the qualification which justifies His award of Apostleship or the spiritual leadership of mankind. People are fooled by worldly possessions and judge others also with the same foolish standards. If there had been the least value for the worldly wealth, God would never have allowed the disbelievers and the wicked ones to have anything of it. God is not under anybody's obligation. He bestows His bounties upon whomsoever He pleases.

Verses 33 – 34

Had it not been misleading to the people, God would have granted so much of gold and silver to the disbelievers that they could have made their abodes with their roofs, of gold but then people would have thought the bestowal of the wealth, to be the reward for the wrong ways of the disbelievers and all of them would have joined the disbelief and had gone away with them from the right path.

Here it is pointed that even the distribution of the worldly position and fortunes is done by God just to create ranks to test one with the other. But the real blessing is different from what they try to accumulate. Devaluing the accumulation, this verse says that had it not been to avoid the gap between the poor and the rich, God would have assigned all the worldly wealth to the disbelievers. (A.P.)

Verse 35

And what is with God, as the reward for the pious and righteous, is more than what human imagination could conceive.

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- [1.](#) Arabic 'Bara'un'. This is 'Tabarra'.
 - [2.](#) Abraham.
 - [3.](#) The unity of God – in the sense of rejecting all deities and submitting only to God.
 - [4.](#) Lasting .
 - [5.](#) Mecca and Taif the two important cities of the land.
 - [6.](#) Some prominent i.e. man of political or tribal position or importance. See verses 2:247 & 4:54.
 - [7.](#) For the purpose of serving each other, to maintain discipline in the practical life.
 - [8.](#) Wealth.
 - [9.](#) Become.
 - [10.](#) Difference in ranks helps realisation of the values.
 - [11.](#) Spiritual position – Status – gain – bliss.
 - [12.](#) Refer to verses 2:247 & 4:54.

[1] [1]

SHARES

Az-Zukhruf Section 4 – It Is Not Easy To Cure The Natural Defects In Any One

- As it is not easy to cure the natural defects in any one
- The apostle can not guide any one who is allowed by God to stray

Az-Zukhruf Verses 36 – 45

وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُقَيِّضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ

And whosoever is blinded against the remembrance of the Beneficent (God), for him We appoint a satan and he shall be his close companion. [1](#)(43:36)

وَأَنَّهُمْ لَيَصْدُوْنَهُمْ عَنِ السَّبِيلِ وَيَحْسَبُوْنَ أَنَّهُمْ مُّهْتَدُوْنَ

And verily (the satans) turn them away from the (right) path, and deem they that they are guided aright. (43:37)

حَتَّىٰ إِذَا جَاءَنَا قَالَ يَا لَيْتَ بَيْنِي وَبَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ فَبِئْسَ الْقَرِينُ

Until when cometh he unto Us, he would say: “(O’ Satan!) would that between me and thee there were the distance of two Easts!”²(what) an evil companion is (Satan)! (43:38)

وَلَنْ يَنْفَعَكُمُ الْيَوْمَ إِذْ ظَلَمْتُمْ أَنَّكُمْ فِي الْعَذَابِ مُشْتَرِكُوْنَ

And never shall it profit you on this day, since ye did injustice, that ye be partners in the chastisement. (43:39)

أَفَأَنْتَ تُسْمِعُ الصُّمَّ أَوْ تَهْدِي الْعُمْيَ وَمَنْ كَانَ فِي ضَلَالٍ مُّبِينٍ

What! Canst thou then make the deaf hear or guide the blind³and him who is manifestly astray? (43:40)

فَأِمَّا نَذْهَبَنَّ بِكَ فَإِنَّا مِنْهُمْ مُنْتَقِمُوْنَ

Even if We take thee away, then verily shall We extract retribution from them (43:41) ⁴

أَوْ نُرِيَنَّكَ الَّذِي وَعَدْنَاهُمْ فَإِنَّا عَلَيْهِمْ مُّقْتَدِرُوْنَ

Or We shall show thee that which We have promised them for verily We are over them (fully) Powerful. (43:42)

فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ إِنَّكَ عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ

Therefore, hold thou fast what hath been revealed unto thee, Verily, thou art on the Right Path. (43:43)⁵

وَإِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ وَسَوْفَ تُسْأَلُوْنَ

And verily, it is a reminder⁶for thee and for thy people, and ye shall soon be questioned (about it). (43:44)

وَاسْأَلْ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَجَعَلْنَا مِنْ دُونِ الرَّحْمَنِ آلِهَةً يُعْبَدُونَ

And ask thou those of Our apostles We sent before thee: Did We appoint besides the Beneficent God any gods to be worshipped? (43:45)⁷

Commentary

Verse 36

He who avoids remembering God, is naturally going on adding to his evils. The First Holy Imam Ali Ibn Abi Talib says ‘*He who goes on sinning gets blind at heart.*’ When one leaves the society of God Satan naturally gets free access to the individual. It is to keep man necessarily in communion with the Lord the minimum course prescribed for man is the regular offering of the five times daily prayers.

Verse 37

The worst is that man maddened by evil, thinks that he is on the right path and there is no harm in whatever evil he commits, whereas every step of his, takes him farther away from the right course, and nearer to perdition.

Verse 38

This is what on the Day of Judgment, the victims of Satan would say.

The use of Two Easts – for east and west implies the relative value of the term east and west (A.P.)

Verse 40

Guidance is God’s grace and mercy and it comes only from God and not at the will of even the apostles.

Verse 41

Ibn Mardwaih reports from Jabir Ibn Abdullah Ansari that the Holy Prophet said that this verse is about Ali who after the Holy Prophet would fight and punish the treacherous ones who violate the covenant of faith they had entered into.⁸

Verse 43

Jabir Ibn Abdullah Ansari reports that after returning from the ‘*Hajjat ul-wida*’ (i.e., the Last Haj) the Holy

Prophet used very frequently to admonish and warn the people about holding fast to the command of Ali as set up at *Ghadir Khumm* where the Holy Prophet under the command from God had declared ‘Of whomsoever I am the Lord, this Ali is his Lord’⁹ on the declaration of which, depended the completion of the mission of the apostleship of the Holy Prophet and the perfection of the faith as a duly regulated religion for mankind.¹⁰ The concluding words of the verse indicate that to acknowledge Ali in the place of the Holy Prophet and to follow him is the right path.

Verse 44

The question would be as to how much the Holy Qur’an was honoured in practice, in the daily life. The Fifth Holy Imam Muhammad Ibn Ali Al-Baqir and also (the Sixth Holy Imam Jafar Ibn Muhammad As-Sadiq said, “*Zikr is the Holy Qur’an and we are those who would be questioned about.*” (MS.)

According to ‘*Tha’alabi*’ one of the renowned Sunni Commentators, the Holy Prophet said that ‘*On the night of Mi’raj (Ascension) when I was in the heavens among the souls of the apostles of God, and angels, at the command of God desired me to ask the apostles with what basic object they had been sent into the world. When I asked them, they all unanimously declared, saying, ‘We were sent for thy love and the love of Ali Ibn Abi Talib.’* (MS.) i.e., for the faith, devotion to God, and the virtues personified in Ali.

This is a prophetic statement which history has proved. The Arabic language and the Arabs owe their survival and flourishing to the Holy Qur’an. The nomadic language deprived of all literature except some poetries due to this Holy Book developed into one of the most popular languages of civilization, full of scientific and literary treasures to which this modern civilization owes a lot and the language has developed as one of the most eloquent languages of the world, influencing even the people of the non-Arabic languages who have embraced Islam. (A.P.)

¹. Associate. Refer to verse 41:25.

². The relative value of the term – East and West.

³. The arrogant ones who would neither listen to nor see the facts – thus deaf and blind at heart.

⁴. Refer to verses 23:95, 40:77, 10:46, 13:40.

⁵. Therefore, put aside their argument Refer to verse 43:31.

⁶. Imminence.

⁷. A hint to the innovated worship like that of the heathens and the Christians.

⁸. D.M., Tafsir-e-Naishapuri.

⁹. Refer to note on verse 5:67.

¹⁰. Refer to note on verse 5:3. See Munaqib Ibn Maghazali, Faqih Shafi’i

Az-Zukhruf Section 5 – Moses Sent Towards Pharaoh

- Moses sent to Pharaoh with the signs
- The people took Moses as a sorcerer
- The people of Pharaoh punished, and made an example for the later generations

Az-Zukhruf Verses 46 – 56

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَقَالَ إِنِّي رَسُولُ رَبِّ الْعَالَمِينَ

And indeed sent We Moses with Our signs, unto Pharaoh and his chiefs, and said he: “Verily I am the apostle of the Lord of the worlds”¹(43:46)

فَلَمَّا جَاءَهُمْ بِآيَاتِنَا إِذَا هُمْ مِنْهَا يَضْحَكُونَ

And when came he unto them with Our signs, lo! they laughed at them, (43:47)

وَمَا نُرِيهِمْ مِنْ آيَةٍ إِلَّا هِيَ أَكْبَرُ مِنْ أُخْتِهَا وَأَخَذْنَاهُمْ بِالْعَذَابِ لَعَلَّهُمْ يَرْجِعُونَ

And We showed them not a sign but it was greater than the other, and seized them with chastisement, that they may return. (43:48)

وَقَالُوا يَا أَيُّهُ السَّاحِرُ الدُّعُ لَنَا رَبُّكَ بِمَا عَهِدَ عِنْدَكَ إِنَّا لَمُهْتَدُونَ

And said they: “O’ sorcerer! Call on for us thy Lord, (to do) as he hath covenanted²with thee; verily we will be guided aright.” (43:49)

فَلَمَّا كَشَفْنَا عَنْهُمْ الْعَذَابَ إِذَا هُمْ يَنْكُتُونَ

But when We relieved them from the chastisement, lo! they broke the pledge. (43:50)

وَنَادَىٰ فِرْعَوْنُ فِي قَوْمِهِ قَالَ يَا قَوْمِ أَلَيْسَ لِي مُلْكُ مِصْرَ وَهَذِهِ الْأَنْهَارُ تَجْرِي مِن تَحْتِي أَفَلَا تُبْصِرُونَ

And proclaimed Pharaoh unto his people: "O' my people! is not the kingdom of Egypt mine? And these rivers flow below me; What! behold ye not? (43:51)

أَمْ أَنَا خَيْرٌ مِّنْ هَٰذَا الَّذِي هُوَ مَهِينٌ وَلَا يَكَادُ يُبِينُ

Nay! I am better than this (fellow) who is contemptible, and who scarce can speak distinctly?³(43:52)

فَلَوْلَا أُلْقِيَ عَلَيْهِ أَسْوِرَةٌ مِّنْ ذَهَبٍ أَوْ جَاءَ مَعَهُ الْمَلَأِكَةُ مُقْتَرِنِينَ

And why have not then bracelets of gold been put upon him? Or (why have not) come with him angels as (his) companions?" (43:53)

فَاسْتَخَفَّ قَوْمَهُ فَاطَاعُوهُ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ

Thus, did he persuade his people to levity and they obeyed him; verily they were a transgressing people (43:54)

فَلَمَّا آسَفُونَا انْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ

And when they had angered Us, We did retribute them, so did We drown them all together, (43:55)⁴

فَجَعَلْنَاهُمْ سَلَفًا وَمَثَلًا لِّلْآخِرِينَ

And We made them a precedent and an example for the later generations. (43:56)⁵

Commentary

Verse 56

This is just to compare the similarity between the people of Pharaoh and the people of Mecca – attaching importance to temporal power and possession and ignoring the spiritual side of the life and the life hereafter.⁶

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- ¹. Refer to verses 7: 104, 7: 130–136.
 - ². to remove the destructive signs. Refer to verses 7: 132–135.
 - ³. Make plain. Not that there was any defect in his vocal system. (A.P.).
 - ⁴. Refer to verse 7: 136.
 - ⁵. Refer to verses 7: 132–136 & 10: 92 & 43: 49.
 - ⁶. Refer to verse 7: 132–135 & verse 43: 49.

[1] [1]

SHARES

Az-Zukhruf Section 6 – Jesus, A Sign Of God

- People disbelieve Jesus who was sent only as God's sign to the children of Israel
- Jesus' exhortation towards service only to the Only True God
- No friend shall be of any avail on the Day of Judgment, except the Pious ones

Az-Zukhruf Verses 57 – 67

وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُونُ

And when was set forth (Jesus) son of Mary as an instance (of Our power), lo! thy people laughed out (in ridicule). (43:57)

وَقَالُوا آلِهَتُنَا خَيْرٌ أَمْ هُوَ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُونَ

And say they: "Are our gods better or is He?"¹ They do not set it forth unto thee but by way of disputation; nay! they are a contentious people. (43:58)

إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِّبَنِي إِسْرَائِيلَ

None was he but a servant (of Ours), bestowed We on him (Our) favour²(giving him the miracles); and We made him an example (of Our power) unto the children of Israel. (43:59)

وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ مَلَائِكَةً فِي الْأَرْضِ يَخْلُفُونَ

And had We pleased, certainly We could have made from among you angels to be in the earth (your) successors.³(43:60)⁴

وَإِنَّهُ لَعِلْمٌ لِلْسَّاعَةِ فَلَا تَمْتَرُنَّ بِهَا وَاتَّبِعُونِ هَذَا صِرَاطٌ مُسْتَقِيمٌ

And verily he shall be the sign of (approach of) the Hour (of Reckoning), doubt not then about it and follow Me: This is the Right Path. (43:61)⁵

وَلَا يَصُدُّكُمْ الشَّيْطَانُ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

And let not satan prevent you,⁶verily he is your open⁷enemy. (43:62)

وَلَمَّا جَاءَ عِيسَى بِالْبَيِّنَاتِ قَالَ قَدْ جِئْتُكُمْ بِالْحِكْمَةِ وَلِأُبَيِّنَ لَكُمْ بَعْضَ الَّذِي تَخْتَلَفُونَ فِيهِ فَاتَّقُوا اللَّهَ وَأَطِيعُوا

And when came Jesus with clear proofs (miracles), said he: "Indeed have I come unto you with wisdom, and that I may make clear for you some of those things of which ye differ in; so guard ye (yourselves against evil) and obey me. (43:63)⁸

إِنَّ اللَّهَ هُوَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ

"Verily God (alone) is my Lord and your Lord, so serve ye (only) Him; This is the right path." (43:64)⁹

فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِلَّذِينَ ظَلَمُوا مِنْ عَذَابٍ يَوْمَ إِلِيمٍ

But differed parties from among them, so woe unto those who were unjust, from the chastisement of a painful day. (43:65) [10](#)

هَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ

Wait they for aught but the Hour (of Reckoning) to come on them suddenly while they perceive not? (43:66) [11](#)

الْأَخِلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ

The friends that day shall be enemies to one another, save the pious ones. (43:67) [12](#)

Commentary

Verse 57

Power and righteousness – Pharaoh was the instance of wickedness – resulting in invoking wrath of God – Jesus an example of the divine blessings manifested in his ideal righteousness. (A.P.)

Verse 59

With the unusual mode of his birth and his miraculous disappearing, as in the case of the last saint in the seed of Ishmael, the *Last Imam, Muhammad Ibn Hasan al-Mahdi* shares his grace as they would resemble each other in their miraculous reappearances – the former following the lead of the latter.

Verse 61

‘*The Hour*’, i.e., the Day of the Final Judgment, Jesus shall be the sign for the dawn of the Day of Judgment. Just before the Day of the Final Judgment, Jesus shall descend from heaven and destroy the idols in the churches which people have established in his name and break the cross and abolish once for all the false doctrine of trinity and prepare the way for the universal acceptance of the doctrine of the Unity of God as founded by the Holy Qur’an. There are the other details about all that Jesus would do after his second advent into this world.

According to most of the early commentators, the pronoun ‘*he*’ refers to Jesus – in his reappearance, and in Sahih Muslim is the saying of the Holy Prophet: ‘*How would it be with you when the son of Mary would descend among you while, your leader will be one from among you.*’ This is supported by many

other traditions from both the Shia and the Sunni Schools which assert that the descension of Christ will be at the time of the reappearance of the Last Imam of the Ahl Al-Bayt in the seed of Abraham through the line of Ishmael. [13](#) (A.P.)

Verse 64

“Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve.” [14](#)

Verse 67

The partners in the evil ways in this world who think themselves to be the friends of each other in this life, would on the Day of Judgement condemn each other whereas the pious would naturally feel increased in joy when they meet each other in the rejoicing.

The Sixth Holy Imam Jafar Ibn Muhammad As-Sadiq gathered his devotees *the Shias* and reciting this verse commanded them *to seek the friendship of the pious even if they be found in the darkest part of the earth*. But to know as to who the perfect ones of the ‘*Muttaqin*’ the pious ones are [15](#) and for the position of the pious with God. [16](#)

Refer to note on verse 23:101 & 15:45–48 and the saying of the Holy Prophet – ‘*Kullo ʿasabin wa nasabin munqaʿi ʿun yaum al-Qiyamah illa ʿasabi wa nasabi*’ – All relationship and connection shall sever on the Day of Judgment, save my relationship and my connection. (A.P.)

[1.](#) God.

[2.](#) In the same manner as in verse 4:69.

[3.](#) To succeed their lands.

[4.](#) This is an answer to Pharaoh’s question.

[5.](#) Refer to verses 50:41, 50:42.

[6.](#) The people.

[7.](#) Refer to note on verse 36:60.

[8.](#) This confirms verse 43:45.

[9.](#) Refer to verse 19:36 Compare to what Jesus said, “Hear O’ Israel! The Lord Our God is one Lord” Mark 12/29.

[10.](#) “I ascend unto my father and your father and to my God and your God.” John 20/17.

[11.](#) Refer to verses 12:107 & 47:18.

[12.](#) This confirms verses 43:5 & 80:34–36. Refer to verses 2:177 & 49:13.

[13.](#) Refer to note on verses 50:41 & 51:42.

[14.](#) Refer to Math. 4/10. See verse 19:36.

[15.](#) See verse 2:177.

[16.](#) See verse 49:13.

Az-Zukhruf Section 7 – Muslims Only Are Safe

- There shall be no fear nor grief for those, who are Muslims (those who have submitted themselves to God)
- The sonship of Jesus refuted
- None shall intercede save those who witness the Truth and know him (the Prophet)

Az-Zukhruf Verses 68 – 89

يَا عِبَادِ لَا خَوْفٌ عَلَيْكُمُ الْيَوْمَ وَلَا أَنْتُمْ تَحْزَنُونَ

*O' My servants! No fear shall be on you this day, nor shall ye grieve. (43:68)*¹

الَّذِينَ آمَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ

Those who believed in Our signs and were Muslims (those submitting themselves unto God). (43:69)

ادْخُلُوا الْجَنَّةَ أَنْتُمْ وَأَزْوَاجُكُمْ تُحْبَرُونَ

*Enter ye the Garden, ye and your mates; ye shall be made to be delighted.*²(43:70)³

يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِنْ ذَهَبٍ وَأَكْوَابٍ وَفِيهَا مَا تَشْتَهِيهِ الْأَنْفُسُ وَتَلَذُّ الْأَعْيُنُ وَأَنْتُمْ فِيهَا خَالِدُونَ

*Shall be passed round unto them dishes of gold and cups (of drinks); and therein shall be whatever desire their souls, and (wherein) could delight the eyes; and ye shall abide therein. (43:71)*⁴

وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ

This is the Garden (Paradise) ye are made to receive as a heritage (in recompense) for what ye have been doing. (43:72)

لَكُمْ فِيهَا فَاكِهَةٌ كَثِيرَةٌ مِنْهَا تَأْكُلُونَ

For you therein are fruits in abundance of which ye shall eat. (43:73)⁵

إِنَّ الْمُجْرِمِينَ فِي عَذَابٍ جَهَنَّمَ خَالِدُونَ

Verily the guilty ones, in the torment of Hell, they shall abide. (43:74)

لَا يَفْتَرُ عَنْهُمْ وَهُمْ فِيهِ مُبْلِسُونَ

It shall not be abated from them, and they therein shall be despairing. (43:75)

وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا هُمُ الظَّالِمِينَ

And We were not unjust unto them, but (it was) they (who) were unto themselves unjust. (43:76)

وَنَادَوْا يَا مَالِكُ لِيَقْضِ عَلَيْنَا رُبُّكَ قَالَ إِنَّكُمْ مَّا كُنْتُمْ

And they shall cry out: "O' Malik! would that thy Lord maketh an end of us!" He shall say: "Verily ye shall remain (here)." (43:77)⁶

لَقَدْ جِئْنَاكُمْ بِالْحَقِّ وَلَكِنْ أَكْثَرَكُمْ لِلْحَقِّ كَارِهُونَ

Indeed have We brought unto you with the truth but most of you unto the truth, were hateful. (43:78)

أَمْ أَبْرَمُوا أَمْرًا فَإِنَّا مُبْرِمُونَ

Or⁷ have they settled any device (among themselves)? then verily We too shall be the settlers (of Ours). (43:79)

أَمْ يَحْسِبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ بَلَىٰ وَرُسُلُنَا لَدَيْهِمْ يَكْتُبُونَ

Or think⁸they that We hear not their secret and their concealed discourses? Aye! (We do hear everything) and Our messengers⁹unto them do write down (everything). (43:80)

قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَابِدِينَ

Say (O' Our Apostle Muhammad!): "If there be for the Beneficent God any son, I am (to be that¹⁰for I am) the first of the worshippers (to Him)" (43:81)

سُبْحَانَ رَبِّ السَّمَاوَاتِ وَالْأَرْضِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ

Hallowed is the Lord of the heavens and the earth, the Lord of 'Arsh',¹¹far from what they attribute. (43:82)¹²

فَذَرَهُمْ خَوْضُوا وَيَلْعَبُوا حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي يُوعَدُونَ

So leave them to plunge on, and sport (into vanities of falsehood) until meet they their day which they have been promised (warned with). (43:83)

وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ وَفِي الْأَرْضِ إِلَهٌ وَهُوَ الْحَكِيمُ الْعَلِيمُ

And He it is Who is God in the heavens and God in the earth; and He is the All-Wise, the All-Knowing. (43:84)¹³

وَتَبَارَكَ الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَعِنْدَهُ عِلْمُ السَّاعَةِ وَإِلَيْهِ تُرْجَعُونَ

Holiest is He Whose is the kingdom of the heavens and the earth and whatsoever is between them two, and with Him is the knowledge of the Hour (of Reckoning), and unto Him shall ye all be returned. (43:85)

وَلَا يَمْلِكُ الَّذِينَ يَدْعُونَ مِنْ دُونِهِ الشَّفَاعَةَ إِلَّا مَنْ شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ

And those whom they call besides Him, own not any power of intercession, save he who beareth witness of the truth and they know (the truth). (43:86)¹⁴

وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ

And if thou ask them who created them, they would certainly say: “God”. Whence are they then deluded away (from the truth)? (43:87)

وَقِيلِهِ يَا رَبِّ إِنَّ هَؤُلَاءِ قَوْمٌ لَا يُؤْمِنُونَ

And (God hath the knowledge of) his cry (i.e. of the Prophet): “O’ my Lord! verily these are people who will believe not!” (43:88)

فَاصْفَحْ عَنْهُمْ وَقُلْ سَلَامٌ فَسَوْفَ يَعْلَمُونَ

So turn thou [15](#) away from them and say: “Peace (be unto you)” ; for they shall soon know (the result). (43:89)

Commentary

Verse 71

The purpose of Qur’an enumerating the details of the sensual pleasure, is to bring home and assert the fact that in the life hereafter, none of the senses of any individual, are lost but are developed and sharpened – so each will have the object desired by it the most, as the verse says and the weakest [16](#) will suffer for being deprived of the realisation of the objects of their senses. (A.P.)

Verse 77

It is said that when the fellows of the Hell-fire would feel the torment therein as unbearable they would cry out to ‘*Malik*’ the angel in charge of Hell to pray to God to kill them once for all. But he would reply ‘Ye have been convicted to remain thus in Hell.’ [17](#)

Verse 81

If there had been any son of God, the Holy Prophet being the greatest servant and the chosen one of God even among His apostles, would have been the first to serve that son. But far, far away is God’s having any son for Him. As the verse 39:4 clearly says that if God had chosen to have any son for Him, the Holy Prophet Muhammad would have been chosen for he was the first to be created and the first to worship the Lord. Then the sonship would mean only the chosen close relationship of the individual in service to the Lord. It is in this sense only the word ‘son’ must have been used in the Biblical language and this contention is proved to be true by the Bible calling even Adam as the son of God, [18](#) and Jesus’

saying: “I ascend unto my father and your father, and to my God and your God.”[19](#)

This refers to the saying of the Holy Prophet ‘*Awwaloma Khalaqa Allah Noori*’ The first thing what God created, is my lights – Another tradition from the Ahl Al-Bayt is: *Our light and own spirit was the first that God created. It was we that prayed and then the angels prayed and we glorified Him and then did the angels glorify.* On this ground, to save his followers from similar mistakes, committed by the others, particularly the Christians deifying the Holy men, he ordered himself to be addressed as *God’s Servant* in all prayers and this confession has become the compulsory part of the prayers. With the declaration that the Holy Prophet and his family who are the first and the foremost in the order of creation are nothing but the servants of God and in need of His blessing. Islam left no room of any kind for polytheism to creep into it. (A.P.)

Verse 86

Those who deny the doctrine of intercession for the repentant sinners may note the condition laid down in this verse. He who *Bears Witness* by surrendering his own soul to the Lord, i.e., a martyr in His way shall own the right to intercede. And who else could be greater than Husayn the King of Martyrs, the Greatest Bearer of witness to the truth, whose severed head bore witness glorifying the Lord even from the point of the lance.

This verse lays down the criteria for the right or the qualification to intercede. The readers should refer to all the references given here[20](#). (A.P.)

[1.](#) Refers to the pious one in verse 43:67.

[2.](#) Rejoicing.

[3.](#) Refer to verse 54:54.

[4.](#) Refer to verse 76:15.

[5.](#) Refer to verse 47:15.

[6.](#) Refer to verse 20:74.

[7.](#) Either ye hated or did devise plots.

[8.](#) Or used to think Refer to verse 45:29.

[9.](#) The angels.

[10.](#) If God had to adopt any one as His son, it would have been the Holy Prophet Muhammad for he is the First and the foremost of God’s creation and the first to worship Him. Refer to note to verse 43:81.

[11.](#) The throne of Supreme authority.

[12.](#) Refer to verse 7:54.

[13.](#) This is a hint to the one-sided Christian belief of God the father being only in heaven.

[14.](#) Refer to note to verse 43:86 regarding the doctrine of intercession.

[15.](#) Address to the Holy Prophet.

[16.](#) See verse 34:54.

[17.](#) See verse 20:74.

[18.](#) See Luke 3/38.

[19.](#) See John 20/17.

[20](#). Refer to verses 2:255, 10:3, 19:86–87, 20:109, 21:28, 34:23, 39:44, 74:48.

[1] [1]

SHARES

Ad-Dukhan – The Smoke

Revealed at Mecca

59 Verses in 3 Sections

Sections of Surah Ad-Dukhan

1. Pharaoh and his hosts drowned.
2. The Day of Judgment, certainty.
3. The Pious rewarded.

Important Topics

1. The Holy Qur'an as a complete Book sent down to the Holy Prophet on Blessed Night (Verse 2 – 3)
2. The Holy Prophet directed to wait until the people are brought to their senses by the chastisement of the Smoke (Verse 10)
3. Heaven did not weep for the disbelievers who were destroyed (which means heaven also weeps, not on the wicked but on the righteous) (Verse 29)
4. The torments that await the wicked (Verse 43 – 50)
5. The blissful life in store for the righteous (Verse 51 – 57)

[1] [1]

SHARES

Ad-Dukhan Section 1 – Pharoah And His Hosts Drowned

- Qur'an contains all affairs of wisdom
- The sinners respited
- Exhortations of Moses to the people of Pharaoh
- Moses commanded to march away with the children of Israel
- Pharaoh with his Hosts, drowned

Ad-Dukhan Verses 1 – 29

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“In the name of God the Beneficent the Merciful”

حم

Ha. Mim. (H. M.) (44:1)

وَالْكِتَابِ الْمُبِينِ

By the Manifesting Book (Qur'an), [1](#)(44:2)

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ إِنَّا كُنَّا مُنْذِرِينَ

Verily We sent it down on a Blessed Night – verily We have ever been warning – (44:3)²

أَمْرًا مِّنْ عِندِنَا إِنَّا كُنَّا مُرْسِلِينَ

Therein³are made distinct⁴all wise affairs, (44:4)

رَحْمَةً مِّنْ رَبِّكَ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

(Becoming) a command from unto Us; Verily, We are the senders (of mercy and peace). (44:5)⁵

رَحْمَةً مِّنْ رَبِّكَ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

A mercy from thy Lord; Verily, He is the All-Hearing⁶, the All-Knowing,⁷(44:6)

رَبِّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِن كُنْتُمْ مُوقِنِينَ

The Lord of the heavens and the earth and whatever is between them two, if ye be sure in faith. (44:7)

لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ

There is no god but He; He giveth life and causeth death; your Lord and the Lord of your fathers of yore. (44:8)

بَلْ هُمْ فِي شَكٍّ يَلْعَبُونَ

Yet they are sporting in doubt. (44:9)

فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُّبِينٍ

So await thou the day when the heaven shall give out a smoke clearly visible, (44: 10)

يَغْشَى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ

Enveloping the people; This will be painful chastisement. (44: 11)

رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ

(They will say): “O’ our Lord! Remove from us the torment; Verily we are believers!” (44: 12)

أَنَّى لَهُمُ الذِّكْرَى وَقَدْ جَاءَهُمْ رَسُولٌ مُبِينٌ

How shall they be admonished when there came unto them an apostle making (the truth) manifest, (44: 13)

ثُمَّ تَوَلَّوْا عَنْهُ وَقَالُوا مُعَلَّمٌ مَجْنُونٌ

(And yet) turned they their backs unto him and said: “(He is) tutored (by others), a mad man.” (44: 14)⁸

إِنَّا كَاشِفُو الْعَذَابِ قَلِيلًا إِنَّكُمْ عَائِدُونَ

Verily, We will remove the torment a little (but) verily, ye will return (unto evil). (44: 15)⁹

يَوْمَ نَبْطِشُ الْبَاطِشَةَ الْكُبْرَى إِنَّا مُنْتَقِمُونَ

That day We shall seize (them) with a great seizure; Verily, We shall retribute (them). (44: 16)

وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ وَجَاءَهُمْ رَسُولٌ كَرِيمٌ

And indeed We tried before them the people of Pharaoh, and there came unto them a noble Apostle, (44: 17)

أَنْ أَدُّوا إِلَيَّ عِبَادَ اللَّهِ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ

Saying: “Deliver unto me the servants of God; Verily, I am unto you a trusted apostle, (44: 18)¹⁰

وَأَنْ لَا تَعْلُوا عَلَى اللَّهِ إِنِّي آتِيكُم بِسُلْطَانٍ مُبِينٍ

***“And that exalt ye not yourselves against God; Verily, I come unto you with an authority manifest.
(44: 19)***

وَإِنِّي عُدْتُ بِرَبِّي وَرَبِّكُمْ أَنَّ تَرْجُمُونِ

“And verily, I take refuge with my Lord and your Lord lest ye stone me (to death); (44:20)

وَإِنْ لَمْ تُؤْمِنُوا لِي فَأَعْتَزِلُونِ

“And if ye believe not in me, then leave me alone.” (44:21)

فَدَعَا رَبَّهُ أَنَّ هَؤُلَاءِ قَوْمٌ مُّجْرِمُونَ

(But they began tormenting him); Then cried he unto his Lord that “these are a people guilty ones” (44:22)

فَأَسْرَ بِعِبَادِي لَيْلًا إِنَّكُمْ مُّتَّبِعُونَ

(He was commanded saying): “Then march forth with My servants by night; verily ye will be pursued, (44:23)

وَأَتْرَكَ الْبَحْرَ رَهْوًا إِنَّهُمْ جُنْدٌ مُّغْرَقُونَ

And leave thou the sea calm; Verily, they are a host that shall be drowned.” (44:24)

كَمْ تَرَكَوْا مِنْ جَنَّاتٍ وَعُيُونٍ

How many have they [left](#), of the gardens and fountains! (44:25)

وَزُرُوعٍ وَمَقَامٍ كَرِيمٍ

And cornfields and dwellings noble! (44:26)

وَنَعْمَةٍ كَانُوا فِيهَا فَاكِهِينَ

And pleasant things in which they took delight! (44:27)

كَذَلِكَ وَأَوْرَثْنَاهَا قَوْمًا آخَرِينَ

So was it: and We gave them as a heritage unto another people; (44:28)

فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنظَرِينَ

So wept¹²not on them the heavens and the earth nor were they respited. (44:29)

Commentary

Verse 1

Ha, Meem (H. M.) refer to verse 2:1

Verse 2

By the Book, the Holy Qur'an, which makes the truth with all the laws for the discipline of the human life on earth, plain enough for mankind to understand them and abide by them.

Verse 3

In verse 2:185, it is said that the Holy Qur'an was sent down in the month of Ramazan – verse 97:1, it is said that it was sent down in the 'Laylat ul-Qadr,' i.e., the Night of Great Value and Worth – which is literally translated as the Night of Power. This verse read along with these two verses would mean that the Holy Qur'an was revealed in the Night of 'Qadr' in the month of Ramazan and the Night of Qadr has been kept a secret but it is held in the highest sanctity, for it is accepted in the Islamic World as a whole, that in that night the prayers of a repentant sinner for the pardon of his sins are, as a certainty, granted by the All-Merciful Lord and men through prayers can earn the mercy and the grace of God in all their matters.

There are other versions about the 'Laylat ul-Qadr' being in the middle of the month of Sha'ban.

This verse clearly informs us that the Holy Qur'an was sent in its Book form as a whole to the Holy Prophet besides its revelation piecemeal on the occasions divinely deemed suitable and appropriate. And the present copy of the Holy Book as it was compiled and read out to the Holy Prophet and approved by him is in accordance with the Divine Will for the Holy Prophet does not act but at the revelation from the Lord.

Reading this verse with 97:1 and 2:185 gives a clear and unequivocal assertion of the Qur'an as a whole was already revealed to the Holy Prophet in the One Blessed Night, the Night of Estimation and Worth, in the month of Ramazan for the purpose of guidance and warning to the people which means, it was revealed to the man, the Holy Prophet, and not a revelation in any of the heavens or any other celestial or heavenly stage where no warning and guidance was required. All the various commentaries which say that the revelation in the month of Ramazan or the Blessed Night was a partial one, is against the literary meaning of the verses without any authentic saying of the Holy Prophet or the Holy Imams in its support. [13](#) (A.P.).

Verse 4

In the night of '*Qadr*' whatever every one has to receive that year, is decreed. This is why the believers are ordained by the Holy Prophet to spend the whole of the night in prayers, seeking the grace of God, His pardon for the sins and the grant of the bounties one desires to have. It is said in this night is decreed the question of sustenance, life and death of each individual. It is a night when the All-Merciful Lord invites everyone to seek His pardon and mercy [14](#).

Verse 5

Everything men had to have and every event which has to take place is desired by God and the command is issued from Him. And it is God alone Who commissions His chosen men with the apostleship and sends them into the world. This makes the point very clear that neither a spiritual guide is made in this world nor is it a matter of promotion for anyone to earn, by his efforts in the life in this world but a grace of God endowed by God Himself with the native excellence of body and soul essential for the purpose, and then the individual is sent into the world.

The same is the case with *Imamat*, i.e., the office of the charge of the Divine Guidance, in the place of the Holy Prophet. It is a matter of mere common sense, when apostleship is not an office to be earned or acquired by one's own efforts in this life, similarly the succession to the apostleship which might not be called '*Risalat*' or '*Nubuwa*', i.e., prophethood, yet it is a divine office which necessitates all the qualities of the apostleship excepting that the Imam would have anything new to deliver to the people to maintain the divine message in its original purity, to safeguard it against getting corrupted and to dispense the correct knowledge of the Word of God and to demonstrate the proper ways of its correct practice in the daily life.

This could never be done but by those who have been purified by God Himself [15](#) and sent into the world duly conditioned for the purpose. The trouble or corruption in the faith starts when unwarranted interpretation of the Word of God is affected by unqualified and false leadership without the title for it.

Verse 6

Whatever is granted or sent down by God, is His mercy and grace. Some commentators say that the mercy referred to here, is a reference to the Holy Prophet about whom God says – “We have not sent thee (O’ Our Apostle Muhammad) but a Mercy unto the worlds.”¹⁶

Verse 10

When the Quraysh became too hard-hearted and inflicted heartless, torturous and mortifying persecution upon those who embrace the Truth, God, made the tyrants taste some years of drought as in the time of Joseph, (i.e., seven years). A distressful famine overtook the people when they ate the corpses of dead dogs and the bones of the dead bodies. They ate even the skin of the dead animals soaked in their blood. The famine had reduced the people to bones and affected their eyesight and consequently when they looked up, they saw a smoke between their eyes and the sky. At last, when the people came to the Holy Prophet and implored him to pray to God for the relief which he did and got the relief.

People asked the Holy Prophet as to what ‘*Dukhan*’ means; he said the dawn of the day of the Final Judgment shall be masked by a smoke filling the atmosphere from the East to West.

However, the meaning could be *‘wait until the people taste the chastisement of the drought until their eyes are blurred by a smoke seen in the sky, for then or until the day of Final Judgment when they would, know the consequences of their rejecting the truth.’*

Verses 11 – 12

When the people would come to the Holy Prophet and implore him to pray and get them the relief, and he would pray and get it from the Lord.

It does not refer to the final resurrection day but to one of the earlier calamities which will overtake mankind for their failure to abide by the Last Apostle. The difference is that since the mission of the other apostles were limited to particular peoples and ages, the calamities also were limited to the people concerned. But since the mission of the Last Apostle is universal the calamity also will naturally be enveloping the humanity as a whole, to which the ancient prophets had hinted. The details are given by the Holy Ahl Al-Bayt about the calamities. (A.P.)

Verse 17

The reference from this verse to verse 44:28 is to the encounter of Moses with Pharaoh, and the fate which Pharaoh with his hosts, met.

It could be naturally inferred that the heavens and the earth weep or mourn for those who lay their lives

in the way of God and not for the dead who taste death as the punishment for their own disbelief and wickedness. History relates of instances when signs extraordinary manifesting in the heavens and fresh blood having been found under each stone that was removed from the earth on the occasion of the martyrdom of Ali and Husayn.

According to Sahib Muslim, when Husayn was martyred at Karbala the heavens wept by getting blood-red and according to Ibn Hajr al-Asqalani in his *As-Sawa'iq al-Mu'riqa* when once Ali passed the spot in Mesopotamia he pointed out the spots where the various heart-rending events of the great Martyrdom of Husayn, would take place and said: "This is the place where the innocent blood of the children of the Holy Prophet would be shed upon which the heavens and the earth would weep."

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- [1.](#) Which makes the Truth manifest.
 - [2.](#) Refer to notes on verses 2: 185, 20: 114, 28:49 & 97: 1.
 - [3.](#) The Night.
 - [4.](#) Determined.
 - [5.](#) Refer to verse 97:4.
 - [6.](#) This process is one of the manifestations of God's universal mercy. (A.P.).
 - [7.](#) hints to the utility of supplication.
 - [8.](#) Refer to verses 38:4, 51:52.
 - [9.](#) This indicates that they will regret for their faults & they will be respited.
 - [10.](#) This is only an example cited – giving similarity to the people the Holy Prophet has to deal with.
 - [11.](#) The people of Pharaoh.
 - [12.](#) Note – heaven and earth weep but they do not weep on the wicked i.e., on the righteous they do – & they have done.
 - [13.](#) Refer to note on verse 20: 114.
 - [14.](#) Refer to verse 97:4.
 - [15.](#) See verse 33:33.
 - [16.](#) See verse 21: 107.

[1] [1]

SHARES

Ad-Dukhan Section 2 – The Day Of Judgment, A Certainty

- The children of Israel saved
- Pharaoh's people perished

- Heavens and earth not created in vain
- None, not even a friend to his friend, shall be of any avail on the Day of Judgment, except those whom God has blessed with His Mercy

Ad-Dukhan Verses 30 – 42

وَلَقَدْ نَجَّيْنَا بَنِي إِسْرَآئِيلَ مِنَ الْعَذَابِ الْمُهِينِ

And indeed delivered We the children of Israel from the degrading affliction, (44:30)

مِنْ فِرْعَوْنَ إِنَّهُ كَانَ عَلِيًّا مِنَ الْمُسْرِفِينَ

From Pharaoh: verily he was haughty, (and was one) of the extravagants. (44:31)

وَلَقَدْ اخْتَرْنَاهُمْ عَلَىٰ عِلْمٍ عَلَىٰ الْعَالَمِينَ

And indeed We chose them, with prescience, [1](#)above all creatures (of their times); (44:32) [2](#)

وَأَتَيْنَاهُمْ مِنَ الْآيَاتِ مَا فِيهِ بَلَاءٌ مُبِينٌ

And gave We unto them of the signs wherein was a clear trial. (44:33)

إِنَّ هَٰؤُلَاءِ لَيَقُولُونَ

Verily these do say, (44:34)

إِنْ هِيَ إِلَّا مَوْتُنَا الْأُولَىٰ وَمَا نَحْنُ بِمُنْشَرِينَ

“There [3](#)is naught save our first death and we shall not be raised again. (44:35)

فَاتُوا بِآبَائِنَا إِنْ كُنْتُمْ صَادِقِينَ

“Then bring⁴ye (back) our fathers, if ye be truthful.” (44:36)

أَهُمْ خَيْرٌ أَمْ قَوْمُ تُبَّعٍ وَالَّذِينَ مِنْ قَبْلِهِمْ أَهْلَكْنَاهُمْ إِنَّهُمْ كَانُوا مُجْرِمِينَ

Are they better or the people of Tubba, and those before them? We destroyed them, for verily they were the guilty ones. (44:37)

وَمَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَاعِبِينَ

And We created not the heavens and the earth and what is between them both, in sport. (44:38)⁵

مَا خَلَقْنَاهُمَا إِلَّا بِالْحَقِّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

We created them not but with the truth,⁶but most of them know not. (44:39)

إِنَّ يَوْمَ الْفَصْلِ مِيقَاتُهُمْ أَجْمَعِينَ

Verily the day of sorting⁷out is the appointed term for all of them, (44:40)

يَوْمَ لَا يُغْنِي مَوْلَى عَنْ مَوْلَى شَيْئًا وَلَا هُمْ يُنصَرُونَ

The day when a friend shall avail not (his) friend aught, nor shall they be helped, (44:41)

إِلَّا مَنْ رَحِمَ اللَّهُ إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ

Save those on whom God shall have mercy; Verily, He is the All-Mighty, the All-Merciful. (44:42)

Commentary

Verse 32

In choosing prophets from among them and having a greater number of prophets from among them. However this verse is governed and restricted by the verse 21:107. (A.P.)

Verse 35

This is what the disbelievers claimed saying that there is nothing beyond death; there is no life after the death of this body.

Verse 37

‘*Tubba*’ – The singular of ‘*Tabayet*’ the Himyarite kings were called ‘*Tabayah*.’

Asad Ibn Malka, called Abu–Ayyoob – was a Himyarite king who lived about 1040 years before the advent of the Holy Prophet. Some say he was the apostle of God and according to some he was a righteous man. He was a very powerful king with huge armies at his command and had conquered many towns. Whenever he wrote any letter he began ‘*In the name of Allah the Lord of the land and the seas, the sun and the wind*’.

When his son was slain at Madina and he came over to Madina to destroy the town, two men of the Bani Quraysh Tribe named Ka’b and Asad came to Tubba and said “*Destroy not this town for this is the place which is destined to be the resort of the Last Apostle of God after his migration from the place of his birth.*”

After hearing the praise of the Holy Prophet, Tubba refrained from destroying the place and wrote a message of welcome on his behalf to the Holy Prophet and handed it over to one Shamool an Israelite saying “*If thou happened to meet the great Prophet convey this to him on my behalf and if not bequest it to thy issues to preserve this until it is passed on to him.*” It is said that Abu Ayoob al–Ansari who happened to be the twenty–first in the generation of Shamool, preserved it and conveyed it to the Holy Prophet on his arrival at Madina after *Hijrat* (Emigration). On receiving the writing of Tubba, thrice did the Holy Prophet exclaim ‘*Welcome O’ righteous Tubba*’. (MS.)

Verse 42

The exception – and here asserts the availability of the intercession of those who have been blessed by God or who represent the blessings of God, for their friends.⁸ (A.P.)

¹. With knowledge.

². Refer to verse 45: 16.

³. i.e., they disbelieved in resurrection.

⁴. This was the challenge from the disbelievers to the apostles.

⁵. This is one of the verses which asserts the purposefulness of the creation.

⁶. The appropriateness of the purpose.

⁷. Decisive – discriminating.

⁸. Refer to verses 21:87 & 11:18, 11:19.

Ad-Dukhan Section 3 – The Pious Rewarded

- The sufferings of the wicked and the rewards the Pious will receive

Ad-Dukhan Verses 43 – 59

إِنَّ شَجَرَتَ الزُّقُومِ

Verily, the tree of Zaqqum, [1](#)(44:43)[2](#)

طَعَامُ الْأَثِيمِ

Shall be the food of the sinful, (44:44)

كَالْمُهْلِ يَغْلِي فِي الْبُطُونِ

Like the molten brass; shall it boil in (their) bellies, (44:45)

كَغَلِي الْحَمِيمِ

Like the boiling of hot water. (44:46)[3](#)

خُذُوهُ فَاعْتِلُوهُ إِلَى سَوَاءِ الْجَحِيمِ

(There will be a cry[4](#)saying) “Seize ye him, then drag ye him down into the midst[5](#)of Hell,” (44:47)[6](#)

ثُمَّ صَبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ

“Then pour on his head of the torment of the boiling water.” (44:48)

ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ

(It will be said again) “Taste thou; Verily thou was forsooth the mighty, the honourable⁷,” (44:49)

إِنَّ هَذَا مَا كُنْتُمْ بِهِ تَمْتَرُونَ

“Verily, this is what ye dispute about.” (44:50)

إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ

Verily, the pious ones⁸ will be in a secure place, (44:51)

فِي جَنَّاتٍ وَعُيُونٍ

In gardens and spring, (44:52)

يَلْبَسُونَ مِنْ سُنْدُسٍ وَإِسْتَبْرَقٍ مُتَقَابِلِينَ

Attired in fine silk and in rich brocade, (sitting) face to face; (44:53)⁹

كَذَلِكَ وَزَوَّجْنَاهُمْ بِحُورٍ عِينٍ

So shall it be, and We will unite them with fair ones; with wide, lovely eyes. (44:54)¹⁰

يَدْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ آمِنِينَ

They shall call therein for every (kind of) fruit, (being) in security, (44:55)

لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَىٰ وَوَقَاهُمْ عَذَابَ الْجَحِيمِ

They shall taste not death therein save the first¹¹ death, and He will save them from the chastisement of the hell, (44:56)

فَضْلًا مِّن رَّبِّكَ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

A grace from thy Lord; this is the great achievement. (44:57) [12](#)

فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ

So have We made it (Qur'an) easy in thy tongue that they may be admonished. (44:58)

فَارْتَقِبْ إِنَّهُمْ مُرْتَقِبُونَ

Therefore wait thou: Verily, they (too) are waiting. (44:59)

Commentary

Verse 55

Already pointed out that these are metaphorical presentations of the incomparable heavenly bliss in the life hereafter. (A.P.)

Verse 56

The life in the heavens after the Final Judgment, i.e., in Paradise shall be eternal. There will be no other death for the inmates to taste it again.

Difference between this verse and verse 44:35 is that in this the materialists denied any resurrections after death. (A.P.)

Verse 58

The truth in this is proved by the evidence of the millions and the millions of the people throughout the ages and recite it correctly without knowing the contents and yet are moved by its mysterious music of the recital. (A.P.)

[1.](#) Refer to verse 37:62–68.

[2.](#) Refer to verse 56:52.

[3.](#) Refer to verses 18:29 & 70:80.

[4.](#) From the angels.

[5.](#) Refer to verse 37:62–68.

[6.](#) Refer to verse 18:29.

[7.](#) A reference to the arrogant aristocrats who considered themselves as such.

[8.](#) Those who guard themselves against evil.

[9.](#) Reference to the heavenly bliss wherever given in concrete forms are all figurative.

[10.](#) Refer to verses 52:20 & 55:56.

[11.](#) This verse and verse 44:35 refers to the materialists who deny the Resurrection after death.

[12.](#) Refer to verses 45:30 & 78:31.

[1] [1]

SHARES

Al-Jathiya – The Kneeling

Revealed at Mecca

37 Verses in 4 Sections

Sections of Surah Al-Jathiya

1. The signs in the heavens and in the earth.
2. Qur'an, a Proof for mankind, and Guidance and Mercy for those sure in Faith.
3. Everyone shall be done justice.
4. Every people shall kneel and shall be referred to the Book of their deeds.

Important Topics

1. The good or evil worked by any one will be for or against his own self (Verse 15)
2. Every nation shall kneel down and will be called to account on the Day of Judgment (Verse 28)
3. The fate of those who took the commandments of the Lord for a jest and who were deluded by the wealth and the enjoyments of this world (Verses 33 – 35)

[1] [1]

SHARES

Al-Jathiya Section 1 – The Signs In The

Heavens And In The Earth

- The signs in the heavens and in the earth
- Signs in the working of the natural phenomena
- Those who disbelieve the signs of God, shall have a painful chastisement

Al-Jathiya Verses 1 – 11

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“In the name of God the Beneficent the Merciful”

حم

Ha. Mim. (H. M.) (45:1)^{[1](#)}

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ

The descent (or revealed) of the Book (Qur'an) from God, the All-Mighty, the All-Wise. (45:2)^{[2](#)}

إِنَّ فِي السَّمَاوَاتِ وَالْأَرْضِ لَآيَاتٍ لِّلْمُؤْمِنِينَ

Verily in the heavens and the earth are signs for the believers. (45:3)

وَفِي خَلْقِكُمْ وَمَا يَبُثُّ مِنْ دَابَّةٍ آيَاتٌ لِّقَوْمٍ يُوقِنُونَ

And in your (own) creation, and what He scattereth in the earth, of the animals,^{[3](#)}are signs for a people sure in faith, (45:4)

وَإِخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ رِزْقٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَتَصْرِيفِ الرِّيَّاحِ آيَاتٌ لِقَوْمٍ يَعْقِلُونَ

And in the alternation of the night and the day, and what God sendeth down from heaven, of the sustenance, and (in His) giving life thereby to the earth after its death, and (in) the changing of the winds, are signs for a people who understand. (45:5)⁴

تِلْكَ آيَاتُ اللَّهِ تَتْلُوهَا عَلَيْكَ بِالْحَقِّ فَبِأَيِّ حَدِيثٍ بَعْدَ اللَّهِ وَآيَاتِهِ يُؤْمِنُونَ

These are the signs of God recite We unto thee with truth; then in what (other) argument⁵after (rejecting) God and His signs, would they believe? (45:6)⁶

وَنِلْ لِكُلِّ أَفَّاكٍ أَثِيمٍ

Woe unto every liar, (and every) sinner, (45:7)

يَسْمَعُ آيَاتِ اللَّهِ تُتْلَى عَلَيْهِ ثُمَّ يُصِرُّ مُسْتَكْبِرًا كَأَنْ لَمْ يَسْمَعْهَا فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ

He⁷heareth the signs of God recited unto him, yet persisteth he arrogantly, as if he hath heard them not; so announce thou unto them a painful chastisement. (45:8)

وَإِذَا عَلِمَ مِنْ آيَاتِنَا شَيْئًا اتَّخَذَهَا هُزُوًا أُولَئِكَ لَهُمْ عَذَابٌ مُهِينٌ

And when he cometh to know any of Our signs he taketh it in jest;⁸These shall have a disgracing chastisement. (45:9)

مِنْ وَرَائِهِمْ جَهَنَّمُ وَلَا يُغْنِي عَنْهُمْ مَا كَسَبُوا شَيْئًا وَلَا مَا اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ وَلَهُمْ عَذَابٌ عَظِيمٌ

Behind them is hell, and shall avail them not aught of what they did earn, nor those whom they took as guardians besides God, and for them shall be a grievous chastisement. (45: 10)

هَذَا هُدًى وَالَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ لَهُمْ عَذَابٌ مِنْ رَجْزٍ أَلِيمٍ

This (Qur'an) is guidance, and those who disbelieve in the signs of their Lord, for them shall be the most painful chastisement. (45: 11)

Commentary

Verse 2

By the revelation of the Book, the Holy Qur'an, from God the Almighty and the All-Wise.

Verses 39:2, 40:2, 41:2 present God, i.e., 42:2, 44:2, 46:2. From verse 39–46 in almost identical terms is asserted the revelation of the Qur'an in the form of a complete Book. The highly expressive and eloquent Arabic language from the Almighty, All-Wise God and that this is a revealed form of what is contained in the Mother Book which is High and Firm, 43:4. Considering all these assertions one would realise that Qur'an was not a fragment of any Arabic composition uttered by the Holy Prophet to meet the requirement of any particular occasion, left to the people to collect them for themselves. (A.P.)

Verses 3 – 5

To any intelligent seeker of the Truth, there are volumes of knowledge in the manifest universe about the unity of its Maker, His Existence, Power, Authority and Knowledge. The Unity of God, is manifestly declared in the perfect unity of the will, working in the diversity of the creation and the perfect harmony in the functioning of the forces of nature. The uniformity of the laws, regulating the life in the universe, obviously proves the unity of the purpose of the One and the only Creator Lord of everything in existence. His self-Existent Being, His Omnipotence to execute His Will and His Infinite Knowledge and Unlimited Wisdom. Today, more than at any time before, as the human intellect advances with its scientific enquiries, the world is on its automatic march towards acknowledging and realising the truth about God and godly life, preached by Islam about fourteen hundred years ago.^{[9](#)}

In the same manner that the Book of Creation referred to here presents unity in its diversity, Qur'an also does it. (A.P.)

Verse 6

If people do not accept such manifest and obvious proofs about God, what other exposition would they need to believe in Him.

Lit. discourse – statement – announcement – exposition, taken in any sense, indicates that Qur'an is uncreated as some schools of thought think. (A.P.)

¹. Refer to note on verse 2: 1.

². Refer to verses 39:2, 40:2, 41:2, 42:2, 44:2, 46:2.

³. Arabic – 'Daabba' Lit. Moving beings.

⁴. Refer to verse 2:164.

⁵. Lit. Discourse – Statement – announcement – Exposition.

- [6.](#) Refer to verse 39:23.
- [7.](#) The disbeliever.
- [8.](#) Even today people with modern education disbelieve in miracles and ridicule.
- [9.](#) See verse 2:164.

[1] [1]

SHARES

Al-Jathiya Section 2 – Qur'an, A Proof For Mankind, And Guidance And Mercy For Those Sure In Faith

- Everything in the heavens and in the earth, subjected for service to mankind
- Signs of God in the universe
- Whosoever does good or evil, it shall be for or against his own self
- The Qur'an is only a proof of the Truth for the ordinary mankind but a guidance and mercy for those sure in their faith

Al-Jathiya Verses 12 – 21

اللَّهُ الَّذِي سَخَّرَ لَكُمُ الْبَحْرَ لِتَجْرِيَ الْفُلُكُ فِيهِ بِأَمْرِهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلِعَلَّكُمْ تَشْكُرُونَ

God is He Who made subservient unto you the sea that may traverse the ships therein by His command, and that ye may seek of His grace and that ye may be thankful. (45: 12)[1](#)

وَسَخَّرَ لَكُم مَّا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِنْهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

And made subservient unto you whatsoever is in the heavens and whatsoever is in the earth, all, on His behalf: Verily in this are signs for people who reflect.[2](#)(45: 13)[3](#)

قُلْ لِلَّذِينَ آمَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ اللَّهِ لِيَجْزِيَ قَوْمًا بِمَا كَانُوا يَكْسِبُونَ

Say thou (O' Our Apostle Muhammad!) unto those (that) they may forgive those who hope not the days[4](#)**of God, that He may recompense the people for what they earn (45: 14)**[5](#)

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ

Whoever doeth good, it is for his own self, and whoever doeth evil, it is against his own self; then unto your Lord ye shall be returned. (45: 15)[6](#)

وَلَقَدْ آتَيْنَا بَنِي إِسْرَائِيلَ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ الْعَالَمِينَ

And indeed, gave We the children of Israel, the Book, and Wisdom and the Prophethood, and provided them with sustenance from the goodly things, and We favoured[7](#)**them above all peoples. (45: 16)**

وَأَتَيْنَاهُم بَيِّنَاتٍ مِّنَ الْأَمْرِ فَمَا اخْتَلَفُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعْثًا بَيْنَهُمْ إِنَّ رَبَّكَ يَفْضِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ

And We gave them clear arguments[8](#)**of the affair but they differed not until knowledge hath come unto them, through rivalry among themselves; Verily thy Lord will judge between them on the Day of Reckoning, about that wherein they differ. (45: 17)**

ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ

Then have We set thee (O' Our Apostle Muhammad!) on a (definite) course of Law, so follow it, and follow not the vain desires of those who know not.[9](#)(45: 18)

إِنَّهُمْ لَن يَغْنُوكَ مِنَ اللَّهِ شَيْئًا وَإِنَّ الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَاللَّهُ وَلِيُّ الْمُتَّقِينَ

Verily, they shall avail not thee[10](#)**ought against God; And verily, the unjust are the friends of one another; and God is the guardian of the pious ones.**[11](#)(45: 19)

هَذَا بَصَائِرُ لِلنَّاسِ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُوقِنُونَ

These are proofs for the people and a guidance and a mercy unto a people who are sure in faith.

(45:20) [12](#)

أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ كَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً مَحْيَاهُمْ وَمَمَاتُهُمْ سَاءَ مَا يَحْكُمُونَ

What! deem those who have wrought evils that We will make them like unto those who believe and do good, that equal shall be their life and their death? (Nay!) ill it is what they judge. (45:21)

Commentary

Verse 12

Is it not God who made the Oceans encircle the earth with its salt water absorbing in it all the unhealthy matter to be constantly and continuously washed into it by the rivers from the various parts of the earth and thus maintain the global sanitation. Does not the sea produce fish, animal food for man? Is it not that in the beds of high seas are manufactured pearls and the other valuable and useful corals for the use of mankind? Does not the sea breeze help many a sick person to recoup his or her health?

Do not the united seas, join the major parts, the continents of the earth, and facilitate communications between them? Is it not the breeze on the seas that helps the ships and the boats to move and carry on the search for the bounties of God and is it not through the sailing over the seas, made easy for man to have the commercial and the social contact with the distant parts of the earth? And does not the division of the earth by high seas, provide safety and security against any unprovoked aggression? [13](#)

Verse 13

As regards the things in heaven and the earth being made subservient to man, no detailed note is necessary specially for the educated ones among the people. What is it then, that man needs for his life and happiness, which is not provided either from above, i.e., the skies or from within the earth. The air without which life can never exist on earth, the water with which the dead earth is repeatedly quickened, the change of the monsoons without which there can hardly be any vegetation on the earth, all are from the heavens.

The guidance to the mariners on the high seas during dark nights are through the heavenly bodies, the stars. The foodstuff, the minerals used for the construction of the human abodes and the valuables for the human adornment, the flowers with their fragrance, the cool shade of the trees, the navigable rivers, the protecting high fortresses of the mountains, the medicinal herbs, the innumerable things which

mankind in the various parts, needs for life and happiness, all are from the earth. [14](#)

Verse 14

The believers are commanded to be patient against the disbelievers who do not remember the days of their predecessors or their contemporaries suffering the chastisement from God, and do not fear a similar requital taking place against them also. God commands the Muslims to leave them to God to be taken to task by Himself.

Verses 16 – 19

The Holy Qur'an is only an argument or proof for ordinary men – but it is a guidance and a mercy from the Lord for those who are of assured conviction in the faith – which means it is not the same for one and all – The same fact is borne by verse 2:2. It is a guidance only for the pious and as to who those pious ones are, it is given in 2:3–4. Again in 3:137 it is said that the Holy Qur'an is only a narration for the ordinary people and a guidance to the pious – and who are the pious ones i.e., those of assured conviction in faith. [15](#) This verse gives the clue to every sincere seeker of the Truth that the guidance necessary for him, could be had only from those described in verse 2:177.

These pious ones who are of assured conviction could be but those purified by God Himself [16](#) i.e., the holy Ahl Al-Bayt, and the Holy Prophet has cleared the point fully by his well-known and the universally accepted saying *“I leave behind me amongst you Two weighty things, the Word of God (the Holy Qur'an) and my Ahl Al-Bayt. So long as ye be attached to these Two, never, never shall ye get astray, and never shall these Two be separated from each other until they meet me at the Cistern (Hauz) Kauthar in heaven.”*

Verse 20

There is another similar saying *“The likeness of my Ahl Al-Bayt is that of the Ark of Noah, he who got into it, was saved and he who turned away from it, was drowned and lost.”*

Verse 21

The evil ones shall not receive the same treatment which the righteous ones will have. The wicked shall not have the same enjoyable life, they had in this life; it would be a life of torment and punishment whereas the righteous ones would naturally be blessed with a blissful life. When the wicked die, the angels of awe terrorise them with the news of torment and suffering that awaits them there after their death and when the righteous ones breathe their last, the angels of mercy give them the glad tidings of the happiness and bliss that awaits them immediately after their death.

[1](#). Refer to verse 16:14. This and the next verse indicate the superiority of man over the other creatures in the view of the

Creator.

[2.](#) Who ponder intelligently.

[3.](#) Refer to verse 31:20.

[4.](#) The days of requital – here in this life or in the hereafter.

[5.](#) Refer to verse 14:5.

[6.](#) Refer to verse 41:46.

[7.](#) Refer to verse 44:32.

[8.](#) Hence the argument that their differing was after the knowledge, due to their rebellious tendency & not due to ignorance. (A.P.).

[9.](#) the Prophet addressed for the people.

[10.](#) The Prophet addressed for the people.

[11.](#) Those who guard themselves against evil.

[12.](#) Refer to verses 2:2–4 & 3:137.

[13.](#) See verse 16:14.

[14.](#) See verse 31:20.

[15.](#) See verse 2:177.

[16.](#) See verse 33:33.

[1] [1]

SHARES

Al-Jathiya Section 3 – Every One Shall Be Done Justice

- Every one shall be done justice
- Every soul shall be recompensed for what he or she has wrought
- The false belief about the life and death in this world
- The Day of Judgment shall surely come

Al-Jathiya Verses 22 – 26

وَخَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ وَلِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ

And created¹ God, the heavens and the earth with the truth, and that be recompensed every soul for what it hath earned, and they shall not be done (the least) injustice. (45:22)

أَفَرَأَيْتَ مَنْ اتَّخَذَ إِلَهُهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَىٰ بَصَرِهِ غِشَاوَةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ
اللَّهُ أَفَلَا تَذَكَّرُونَ

Hast thou then seen him who taketh as his god his vain desires, and God hath allowed him to be astray²(with his), knowing (it), and set a seal upon his ear and his heart and caused upon his eyes a veil; who can guide him after (his being allowed to stray by) God? What! Will ye not then reflect? (45:23)³

وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ وَمَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ

And say they: “Naught it is save our life in this world; we die and live and destroyeth us not but time.” For them there is no knowledge of that; they do but (merely) guess. (45:24)⁴

وَإِذَا تَتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ مَا كَانَ حُجَّتَهُمْ إِلَّا أَنْ قَالُوا اتَّبِعُوا آبَاءَنَا إِنْ كُنْتُمْ صَادِقِينَ

And when are recited unto them Our clear signs, nothing is their argument but they only say: “Bring ye our fathers (back) if ye be truthful.” (45:25)⁵

قُلِ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَىٰ يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

Say thou (O’ Our Apostle Muhammad!) “God giveth you life then he causeth you to die, then will He gather you unto the Day of Reckoning, about which there is no doubt, but most people know not.” (45:26)

¹. With purpose.

². Refer to verses 7:75, 7:76, 91:7–10.

³. Refer to verses 2:7, 7:100–102, 10:74, 16:106, 63:3 & 17:46.

⁴. Those who deny the life hereafter have no proof whatsoever in their favour – All that they advance is nothing but their

own sceptic guessing (A.P.). Refer to verses 23:37 & 44:36.

[5.](#) Refer to verse 44:36.

[1] [1]

SHARES

Al-Jathiya Section 4 – Every People Shall Kneel And Shall Be Referred To The Book Of Their Deeds

- On the Day of Judgment every people shall be kneeling and they shall be invited to the Book of their own deeds
- Every deed of everyone, is being recorded
- Those who prided against the Signs of God
- Those who ridiculed the Signs of God
- All greatness in the heavens and in the earth is God's

Al-Jathiya Verses 27 – 37

وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَيَوْمَ تَقُومُ السَّاعَةُ يُخْسِرُ الْمُبْطِلُونَ

And God's is the kingdom of the heavens and the earth; and on the day when the Hour (of Reckoning) shall be established, on that Day shall lose the believers in the falsehood. (45:27)

وَتَرَى كُلَّ أُمَّةٍ جَائِيَةً كُلُّ أُمَّةٍ تُدْعَى إِلَى كِتَابِهَا الْيَوْمَ تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ

And thou (O' Our Apostle Muhammad!) shalt see every people kneeling down; every people shall be called unto its Book;¹Today ye shall be recompensed for what all ye used to do. (45:28)²

هَذَا كِتَابُنَا يَنْطِقُ عَلَيْكُمْ بِالْحَقِّ إِنَّا كُنَّا نَسْتَنْسِخُ مَا كُنْتُمْ تَعْمَلُونَ

This is Our Book that speaketh against you with justice; verily, We used to record whatever ye used to do. (45:29)³

فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُدْخِلُهُمْ رَبُّهُمْ فِي رَحْمَتِهِ ذَلِكَ هُوَ الْفَوْزُ الْمُبِينُ

And those who believed and did good deeds, so will admit them their Lord into His mercy, that is the manifest achievement. (45:30)⁴

وَأَمَّا الَّذِينَ كَفَرُوا أَفَلَمْ تَكُنْ آيَاتِي تُتْلَىٰ عَلَيْكُمْ فَاسْتَكْبَرْتُمْ وَكُنْتُمْ قَوْمًا مُّجْرِمِينَ

And those who disbelieved: (unto them will be said): “What! were not My signs recited unto you? But ye acted arrogantly and ye were a guilty people.” (45:31)⁵

وَإِذَا قِيلَ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَالسَّاعَةُ لَا رَيْبَ فِيهَا قُلْتُمْ مَا نَدْرِي مَا السَّاعَةُ إِنْ نَظُنُّ إِلَّا ظَنًّا وَمَا نَحْنُ بِمُستَقِيقِينَ

And it was said (unto them): “Verily, the promise of God is true and the Hour (of Reckoning), no doubt is there about it, ye said ‘We know not what the Hour is,’ we deem it naught but a mere guess, and we are not sure.” (45:32)⁶

وَبَدَا لَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ

And shall manifest unto them the evils of what they wrought, and shall surround them that which they used to mock at. (45:33)⁷

وَقِيلَ الْيَوْمَ نَنْسَاكُمْ كَمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَذَا وَمَأْوَاكُمُ النَّارُ وَمَا لَكُم مِّنْ نَّاصِرِينَ

And it shall be said (unto them): “Today We neglect you even as ye neglected the meeting of this day of yours and your abode shall be the fire, and for you shall not be any of the helpers” (45:34)⁸

ذَلِكُمْ بِأَنكُمُ اتَّخَذْتُمْ آيَاتِ اللَّهِ هُزُوًا وَغَرَّتْكُمُ الْحَيَاةُ الدُّنْيَا فَالْيَوْمَ لَا يُخْرَجُونَ مِنْهَا وَلَا هُمْ يُسْتَعْتَبُونَ

That is for ye took the signs of God for a jest and deceived you, the life of this world “so on that day they shall not be taken out thence, nor shall they be granted any grace.” (45:35)

فَلِلَّهِ الْحَمْدُ رَبِّ السَّمَاوَاتِ وَرَبِّ الْأَرْضِ رَبِّ الْعَالَمِينَ

Therefore, God's (alone) is the praise, the Lord of the heavens and the Lord of the earth, the Lord of the worlds. (45:36)

وَلَهُ الْكِبَرِيَاءُ فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

And His (only) is greatness in the heavens and the earth; and He is the All-Mighty, the All-Wise. (45:37)

Commentary

Verse 28

‘The Book’, i.e., the record of the individual’s deeds in this life. Every nation shall be humbled – they will be kneeling.^{[9](#)}

Verse 29

Every deed is laid there, then and there recorded.^{[10](#)} Every limb and the organs of our body will bear witness to our deeds in this life.^{[11](#)}

^{[1](#)}. Of deeds.

^{[2](#)}. Refer to verse 19:72.

^{[3](#)}. Refer to verses 16:18–37, 17:13–14. Refer to verse 43:80.

^{[4](#)}. Refer to verse 44:57 & 78:31.

^{[5](#)}. Refer to verses 45:8–9; 7:100–102, 10:74, 7:36; and 39:59.

^{[6](#)}. Were not of the Convinced ones.

^{[7](#)}. Refer to verses 11:8 & 46:26.

^{[8](#)}. Refer to verse 7:51.

^{[9](#)}. Refer to verse 19:72.

^{[10](#)}. Refer to verse 43:80.

^{[11](#)}. Refer to verse 36:65.

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