

The Holy Qur'an – The Final Testament – Juz 24

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This text is the twenty-fourth 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-fourth Juz of the Holy Qur'an, from Surah Az-Zumar Verse 32 to Surah Fussilat (Ha Mim) Verse 44.

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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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Az-Zumar (Az-Zumur) Section 4 – Those Who Bring The Truth And Testify It

- Those who bring the Truth and testify it, are the Pious ones
- God is sufficient for His Servants
- None can guide the one who has been allowed to stray and none can remove any harm, afflicted by God's Command
- He who is guided aright is guided for his own self

Az-Zumar (Az-Zumur) Verses 32 – 41

فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ وَكَذَبَ بِالصِّدْقِ إِذْ جَاءَهُ أَلَيْسَ فِي جَهَنَّمَ مَثُواً لِّلْكَافِرِينَ

Who is then more unjust than he who lieth about God and believeth the truth when it cometh unto him; Is there not in the Hell an abode for the disbelievers? (39:32)[1](#)

وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ ۝ أُولَئِكَ هُمُ الْمُتَّقُونَ

And he who bringeth the truth and he who testifieth it – These are they that are the pious ones.
(39:33)

لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَلِكَ جَزَاءُ الْمُحْسِنِينَ

For them is whatever they please with their Lord; that is the recompense of the doers of good;
(39:34)

لِيُكَفَّرَ اللَّهُ عَنْهُمْ أَسْوَأُ الَّذِي عَمِلُوا وَيَجْزِيهِمْ أَجْرَهُمْ بِأَحْسَنِ الَّذِي كَانُوا يَعْمَلُونَ

That God may take away from them the worst of what they did, and recompense them with their reward for the best of what they used to do. (39:35)

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدُهُ وَبِخَوْفُونَكَ بِالَّذِينَ مِنْ دُونِهِ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ

Is not God sufficient for His servant? And they frighten thee with those besides Him, and whomsoever God alloweth to stray, for him there shall not be any guide. [2](#)(39:36) [3](#)

وَمَنْ يَهْدِ اللَّهُ فَمَا لَهُ مِنْ مُضِلٍّ أَلَيْسَ اللَّهُ بِعَزِيزٍ ذِي الْإِنْتِقَامِ

And whomsoever God guideth, then him none shall beguile; Is not God the Almighty Lord of Retribution? [4](#)(39:37) [5](#)

وَلَئِنْ سَأَلْتُهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِي اللَّهُ بِخُرُّ هَلْ هُنَّ كَاشِفَاتُ ضُرُّهِ أَوْ أَرَادَنِي بِرَحْمَةِ هَلْ هُنَّ مُمْسِكَاتُ رَحْمَتِهِ قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ

And if thou ask them who created the heavens and the earth? They would certainly say: 'God'; Say thou (O' Our Apostle Muhammad!): "Bethink ye then of what ye call upon besides than God, if willeth God unto me a harm, could they be the removers of His harm, or if willeth (God) unto me His mercy, could they be the withholders of His mercy?" Say thou: "Sufficeth me God! On Him (alone) do rely the reliants." (39:38) [6](#)

قُلْ يَا قَوْمٍ اعْمَلُوا عَلَى مَكَانِتُكُمْ إِنِّي عَامِلٌ فَسَوْفَ تَعْلَمُونَ

Say thou (O' Our Apostle Muhammad!): “O' my people! Act ye (as ye like) in your place, verily I (too) do act, soon will ye come to know,” (39:39)[7](#)

مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحْلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ

“Who it is unto whom cometh a chastisement which will disgrace him, and whom there falleth the everlasting doom.” (39:40)

إِنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ لِلنَّاسِ بِالْحَقِّ فَمَنِ اهْتَدَ فَإِنَّمَا يَضْلُلُ عَلَيْهَا وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ

Verily We sent down on thee the Book (Qur'an) for the sake of the people, with the truth; and whosoever is guided aright, it is for his own self, and whosoever goeth astray, strayeth he only to its own hurt,[8](#) and thou art not over them a custodian. (39:41)

Commentary

Verse 32

If man in spite of the continuous efforts for his guidance from the High above and in spite of the manifest signs drawing his attention towards the Truth, denies his own Creator, Sustainer and Protector, it would be an act of unpardonable ingratitude[9](#). The Holy Prophet Jesus warns against blasphemy against the Holy Ghost:

“Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.

“And whosoever speaketh a word against the son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.” Matthew 12:31–32.

Denying the existence of God and believing in any kind of falsehood or associating anything with God, is the act which God would never pardon, while the other evils might be forgiven.[10](#)

Verse 33

By ‘He who brought the truth’ is meant the Holy Prophet Muhammad and it is the most undeniable fact of Islamic history that the first to believe among the males was Ali Ibn Abi Talib the first cousin and the Vicegerent of the Holy Prophet.

Ibn Abbas says, when on the of ‘Mi’raj’ (Ascension) the Holy Prophet visited the Kingdom of God in the

heavens, God told the Holy Prophet “*Go and inform thy people on the earth what thou hast seen in the Heavens,*” to which the Holy Prophet submitted “*Who would vouch my statement O’ Lord?*” The reply came “*Ali would do it.*”

The Holy Prophet said, “There are three Truthful ones” – (1) *Ezkiel the ‘Mu’mín Aal Pharaoh’,* (2) *‘Abib al-Najjar, al-Mu’mín Aal Yasin,* (3) *and Ali Ibn Abi Talib who is the ‘al-‘Iddiq al-Akbar’,* (i.e., *the Greatest of the Truthful ones*).

There is no expedition of any battles which Islam was forced to fight when Ali was not placed at its command.

Once the Holy Prophet asked the audience “*Who among you would relate to me the distinguishing points of the excellence of my cousin Ali?*” Ammar Ibn Yasir stood up and said “*I shall do it.*” The Holy Prophet said ‘*Do thou!*’ Ammar recited this verse. The Holy Prophet said “*True it is what thou hast recited.*”

Among the other faithful ones who believed in the truth would also come under this verse to the extent of their degree of sincerity of their faith.

This is a general statement applicable to all the apostles and to those who responded to them immediately. But of them all the most distinguished persons were the three:

1. *Mu’mín Aal Pharaoh.*

2. *al-Mu’mín Aal Yasin*

3. *Ali Ibn Abi Talib* – Who is the chief of them.

There are the other views expressed by commentators which are not supported by any saying of the Holy Prophet. On this basis, Ali said, ‘I am the ‘*‘Iddiq al-Akbar*’ – The Greatest Truthful One and the ‘*al-Faruq al-A‘am*,’ i.e., The Greatest distinguisher between right and wrong – and None shall claim these titles besides me save a liar.’ (A.P.)

Verse 38

Even the disbelievers helplessly acknowledge God alone being the Creator of the earth and the heavens.¹¹

The believers depend only upon God.¹²

1. Refer to verses 6:21, 6:94, 6:144, 6:158.

2. No amount of guidance will be effective.

3. Refer to verses 2:26, 14:4, 16:93.

- [4.](#) Not against any wrong done to God but, the wrong done to each other – He is Self-Subsistent, Self- Sufficient. None can harm ‘Him’.
- [5.](#) Refer to verse 39:23. Is there no retribution for the miseries inflicted on the Ahl Al-Bayt?
- [6.](#) Refer to verses 23:83–85, 29:61. Refer to verse 12:67, 14:11.
- [7.](#) Refer to verses 11:93–121.
- [8.](#) detriment.
- [9.](#) See verses 6:21, 6:94, 6:145 & 6:158.
- [10.](#) See verses 4:48 & 4:116.
- [11.](#) See verses 23:84 & 29:61.
- [12.](#) See verses 12:67 & 14:11.

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Az-Zumar (Az-Zumur) Section 5 – Consequences Of The Evil Wrought, Shall Not Be Averted

- The chastisement in consequence of the evil wrought in this life by the wicked, shall not be averted even if everything in the Universe and even with some addition to it is offered to ransom the wicked ones from being punished
- All intercession belongs to God

Az-Zumar (Az-Zumur) Verses 42 – 52

اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فَيُمْسِكُ الَّتِي قَضَى عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَى إِلَى أَجَلٍ مُّسَمٍّ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

God taketh the souls at death, and those that die not (He taketh) during their sleep; and He withholdeth those on whom He hath passed the decree of death (from returning unto their bodies); but sendeth He the others (to their bodies) till a time which is fixed; Verily, in this are signs for a people who reflect. (39:42)[1](#)

أَمْ أَتَخَذُوا مِنْ دُونِ اللَّهِ شُفَعَاءَ قُلْ أَوْلَوْ كَانُوا لَا يَمْلُكُونَ شَيْئًا وَلَا يَعْلَمُونَ

*Or, have they taken intercessors other than God? Say thou: "What! even though they have no power over anything, nor do they understand." (39:43)*²

قُلْ لِلَّهِ الشَّفَاعَةُ جَمِيعًا لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ثُمَّ إِلَيْهِ تُرْجَعُونَ

*Say thou (O' Our Apostle Muhammad!): "God's (alone) is intercession altogether; His is the kingdom of the heavens and the earth; then unto Him (only) ye shall all be returned." (39:44)*³

وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَإِذَا ذُكِرَ الَّذِينَ مِنْ دُونِهِ إِذَا هُمْ يَسْتَبَشِرُونَ

*When God alone is mentioned, shrink the hearts of those who believe not in the hereafter; and when those besides Him are mentioned, lo! they rejoice. (39:45)*⁴

قُلِ اللَّهُمَّ فَاطِرُ السَّمَاوَاتِ وَالْأَرْضِ عَالَمُ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ

Say thou (O' Our Apostle Muhammad!): "O' God! the Originator of the heavens and the earth, the Knower of the unseen and the manifest! Thou (alone) shalt judge between Thy servants in the matter wherein they were differing." (39:46)

وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلُهُ مَعْهُ لَاقْتَدُوا بِهِ مِنْ سُوءِ الْعَذَابِ يَوْمَ الْقِيَامَةِ وَبَدَا لَهُمْ مِنَ اللَّهِ مَا لَمْ يَكُونُوا يَحْسِبُونَ

*And had it been for those who did injustice, whatever is in the earth and the like added to it, they verily will seek to ransom themselves with it from the pain of the chastisement on the Day of Judgment; and there shall appear unto them, from God, that which they had not been reckoning. (39:47)*⁵

وَبَدَا لَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهِزُونَ

*And shall appear unto them the evils of what they wrought, and shall surround them that which they used to mock at. (39:48)*⁶

فَإِذَا مَسَ الْإِنْسَانَ ضُرُّ دَعَانَا ثُمَّ إِذَا خَوَلَنَا نِعْمَةً مِنَّا قَالَ إِنَّمَا أُوتِيتُهُ عَلَى عِلْمٍ بَلْ هِيَ فِتْنَةٌ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

And when toucheth [7](#) man a harm he crieth unto Us; then when We grant him a favour from Us, sayeth he; "I have been granted it only on account of (my) knowledge." Nay! it is only a trial, but most of them know not. (39:49)

قَدْ قَالَهَا الَّذِينَ مِنْ قَبْلِهِمْ فَمَا أَغْنَى عَنْهُمْ مَا كَانُوا يَكْسِبُونَ

Indeed, the same did say those before them, but availed them not what they had been earning. (39:50)

فَأَصَابَهُمْ سَيِّئَاتٌ مَا كَسَبُوا وَالَّذِينَ ظَلَمُوا مِنْ هُؤُلَاءِ سَيِّئَاتٌ مَا كَسَبُوا وَمَا هُمْ بِمُعْجِزٍ

So befall unto them the evils what they did earn; and (for) those of these who did injustice, soon shall befall unto them the evils what they did earn, and they shall frustrate Us not (in Our Plans). (39:51)[8](#)

أَوَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّ فِي ذَلِكَ لَذِيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ

What! know they not that (it is) God (alone Who) amplifieth the sustenance unto whomsoever He willeth, and straiteneth (it) (whosoever He willeth); Verily in this are signs for a people who believe. (39:52)[9](#)

Commentary

Verse 42

Points out the affinity between sleep and death – to some extent[10](#). There is no doubt that in the state of sleep, the cognitive self-disassociates its attention from the external senses but not from the body, totally. In that state it turns sometimes to the state of sub-conscious, unconscious and super-conscious. Each state is responsible for some sort of corresponding dreams. If the dreams which are prophetic belongs and correspond to the super-conscious state this state is a brief example of the unseen worlds within human self, to which the last portion refers. (A.P.).

Verse 44

About the doctrine of 'Shafa'at', i.e., (Intercession).[11](#)

Verse 45

This verse clearly says that a mere verbal declaration of the faith does not necessarily mean that every

such declarer is also a genuine believer.¹² Such was the case with many of those who had merely professed Islam but were not believers in fact.¹³ Only such hypocrites were those who turned inimical to the House of the Holy Prophet (the holy Ahl Al-Bayt) for, immediately as the Holy Prophet departed from this world all such hypocrites who were actually mere opportunists, turned into fortune-hunters and thus they never liked these holy ones to gain any recognition at all, at the hands of the public for they would never be able to realise their selfish desires of owning the power and the pomp and enjoying their lives as the leaders of the people.

As absolute Sovereign over the Entire Universe, God orders man to commemorate the memory of his servants.¹⁴ (A.P.).

Verse 52

The provision of sustenance to His creation is a matter which is in the hands of God Himself. He provides every thing with its sustenance. Everything needs the sustenance necessary for its life and when sustenance is in the hands of God, the existence of everything would naturally depend upon Him, and everything should necessarily adore Him and none else. There is no need for any creature to fear or implore anyone else save God. Any act of worshipping anyone besides Him would not only be foolishness but an unpardonable act of ingratitude and thanklessness.¹⁵

1. Refer to verses 6:60 & 32:11.

2. For exception refer to verse 43:86.

3. Refer to verses 2:255, 4:85, 10:3, 19:86, 20:109, 21:28, 34:23 & 74:48.

4. Refer to verse 12:106.

5. Refer to verse 13:18.

6. Refer to note on verses 28:78 & 30:33. Refer to verses 10:12, 16:53–54 & 39:8.

7. Afflicteth.

8. Refer to verse 16:34.

9. Refer to verses 28:82, 30:37 & 42:12.

10. See verse 6:60.

11. See verses 2:225, 4:85, 10:3, 19:86, 20:109, 21:28 & 34:23.

12. See verse 12:106.

13. Refer to verses 49:14 & 63:1.

14. Refer to Chapter 38, Surah Sad.

15. See verses 28:82 & 30:37.

Az-Zumar (Az-Zumur) Section 6 – God's Mercy

- Sinners to hope for God's Forgiveness
- God pardons every repentant sinner

Az-Zumar (Az-Zumur) Verses 53 – 63

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

*Say thou (O' Our Apostle Muhammad!): "O' My servants! who have been extravagant unto their own selves, despair ye not of the mercy of God; verily God forgiveth sins all together; verily He is the Oft-Forgiving, the Most Merciful." (39:53)*¹

وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ مِنْ قَبْلٍ أَنْ يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنْصَرُونَ

"And return ye unto your Lord, and resign ye yourselves unto Him, ere cometh unto you the chastisement, for then ye shall not be helped." (39:54)

وَاتَّبِعُوا أَحْسَنَ مَا أُنْزِلَ إِلَيْكُمْ مِنْ قَبْلٍ أَنْ يَأْتِيَكُمُ الْعَذَابُ بَغْتَةً وَأَنْتُمْ لَا تَشْعُرُونَ

*"And follow ye the most excellent thing what hath been sent down unto you from your Lord, ere cometh unto you the chastisement suddenly while ye even perceive it not," (39:55)*²

أَنْ تَقُولَ نَفْسٌ يَا حَسْرَتِي عَلَىٰ مَا فَرَطْتُ فِي جَنْبِ اللَّهِ وَإِنْ كُنْتُ لَمِنَ السَّاَخِرِينَ

Lest a soul should say: "Oh! Alas, Woe unto me! for what I failed (in my duty) unto God, and certainly was I of those who mocked," (39:56)

أَوْ تَقُولَ لَوْ أَنَّ اللَّهَ هَدَانِي لَكُنْتُ مِنَ الْمُتَقِينَ

Or, it should say: "Had God guided me, I would certainly have been of the pious ones," (39:57)

أَوْ تَقُولَ حِينَ تَرَى الْعَذَابَ لَوْ أَنَّ لِي كَرَّةً فَأَكُونَ مِنَ الْمُحْسِنِينَ

Or, it should say when it seeth the chastisement: "Had there been only a return for me, I would be of the righteous (ones)" (39:58)

بَلَى قَدْ جَاءَتْكَ آيَاتِي فَكَذَبْتَ بِهَا وَاسْتَكْبَرْتَ وَكُنْتَ مِنَ الْكَافِرِينَ

Nay! indeed did come unto thee My signs, then thou didst belie them, thou didst act proudly and thou wert of the disbelievers. (39:59)

وَيَوْمَ الْقِيَامَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ وُجُوهُهُمْ مُسْوَدَّةٌ أَلَيْسَ فِي جَهَنَّمَ مَثْوَى لِلْمُتَكَبِّرِينَ

*And on the Day of Resurrection thou shalt see those who have uttered lies against God their faces shall be blackened; is there not in Hell an abode for the proud? (39:60)*³

وَيُنَجِّي اللَّهُ الَّذِينَ اتَّقُوا بِمَفَازِهِمْ لَا يَمْسُهُمُ السُّوءُ وَلَا هُمْ يَحْزُنُونَ

*And shall deliver God those who guard (themselves) against evil, with their success: evil shall touch them not, nor shall they grieve. (39:61)*⁴

اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ

God (alone) is the Creator of everything, and He (alone) is over all things the Guardian. (39:62)

لَهُ مَقَالِيدُ السَّمَاوَاتِ وَالْأَرْضِ وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ أُولَئِكَ هُمُ الْخَاسِرُونَ

*His are the keys of the heavens and the earth; and those who disbelieve in the signs of God, these are they who are the losers. (39:63)*⁵

Commentary

Verse 53

The First Holy Imam Ali Ibn Abi Talib says that there is no greater verse of God's grace and His mercy than this verse in the whole of the Holy Qur'an. It is Islam and no other religion in the world which introduces God to His creation, not as a mere mercilessly just judge whose decisions are based only on

law and the facts without any concern of any grace or mercy in it, but as the Independent the Beneficent, Oft-Pardoning, the Most Merciful Master of the Universe who deals with His creation as He pleases, and whose justice is ever tempered with mercy. His infinite mercy is ever in the waiting to receive repentance from his offenders. He has made mercy incumbent on Himself.⁶ He Himself enjoins on the sinners to seek His pardon.⁷ He bestows His mercy upon whomsoever He pleases.⁸ To whomsoever He pleases, He even wipes out the individual's sins and instead entitles him to reward.⁹

He is such a merciful judge that He does not wait to punish but to pardon. Hence before the matter comes to be tried, He invites repentance and even encourages the sinners to make haste in seeking His pardon.¹⁰ He never wants any sinner to be dejected and go hopeless of His mercy. But the pardon is granted only when it is asked for in time. It is said that *Wahshi* the assassin of Hamza (the Holy Prophet's uncle) at Uhud, got hopeless of being forgiven by God and hence did not embrace Islam but when he came to know of the verse, he joined the ranks of the faithful.

Let every intelligent and impartial mind, compare the all-comprehensive mercy promised by the All-Merciful Lord to the sinner – world of the human generations as a whole, with doctrine of the unconditional atonement promised by the church established in the name of Christ and run by ever changing religious fancies of the people which preaches that the price of sins of man has been paid in the blood of Christ and only belief in the sonship of Jesus, will suffice one to be saved against his sins. This doctrine would mean that God having received the price of the revolt of man against His authority, has no jurisdiction over any of the sinners of the world. Now, one needs only to declare his attachment to the churchian belief of the sonship of Christ, to live as one likes in this world, whereas it holds no logic or any truth in it.

God being the Master, He could deal with His servants with justice as well as with His Mercy, without detriment to the interest of any of His other servants and since this offer of general and universal mercy, is for one and all of the servants, none of the servants would ever grumble against it and instead of grumbling or criticising it, every one of the servants would rejoice and be encouraged to be as faithful to such an All-Merciful Lord, and as the gracious offer is to every one of them, be ever asking the promised merciful pardon against his own shortcomings and failures, in carrying out the Divine Will.

Every chapter begins with '*Bismillah*', invoking the beneficence and the mercy of God. (A.P.)¹¹

Verse 54

This verse invites the sinners to turn to the Lord before their case comes up to Him for His final decision. Pardon could reasonably be had before being caught by the execution or the application of the law and before being held by justice to deal with the offence, and once the decree is passed there remains no room for any excuse for the one who never repented and went on committing the offence until caught and brought to account.

Mercy would naturally be due to one who surrenders himself and repents for any offence before he is caught by justice and not for the one who continues committing the offence and when caught, wants to be pardoned.

Verse 55

The best one sent down to man from God is the Holy Prophet with the Word of God, the Holy Qur'an. Before leaving this world, the Holy Prophet made it known to the people as to who should be their ideal or models in their practical life in this world in his absence from it. There are a great many of his declarations about the position of his Ahl Al-Bayt and the most prominent and directly speaking are the following announcements of his, which are universally acknowledged by the Muslim World as a whole [12](#).

“Verily, I leave behind me among yon Two Great Things, The Book of God (The Holy Qur'an) and my 'Itrat,' i.e. issues, my Ahl Al-Bayt – should ye be attached to these Two, never, never shall ye get astray – And verily these Two will never be separated from each other until they both meet me at the Cistern (of Kauthar).”

“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 against it was lost.”

And the verse 33:33 clearly declared the Ahl Al-Bayt to be those purified ones by God Himself.

About Ali who had to be the First Imam, i.e., the divinely commissioned guide – the Holy Prophet said, “*I and Ali are of one and the same divine light.*” “*Ali is to me as Aaron was to Moses.*” “*I am the City of Knowledge and Ali is its Gate.*” “*The most just among you is Ali.*” Those others also who were good men but their goodness came to them later in their lives after they had been polluted by polytheistic abomination, hence they can never be called the best. But the holy Ahl Al-Bayt, like the Holy Prophet, are the divinely purified ones whom no uncleanness did never even approach. [13](#) Hence the term ‘*The Best*’ refers to the *Holy Qur'an* and *Holy Prophet along with his Ahl Al-Bayt*.

We should aim to copy only the *Best* from God and to do this, we should first discard the others, and we should do this at once without postponing even to the next moment for the summon to the judgment may come at any moment. It would come suddenly, even before we get conscious of our beings at a place and once called to account, there would never be any respite at all.

Verse 56

Thus, a disbeliever or a sinner who mocked at every admonition, would retrieve his position and all kinds of regrets would assail the individual with sighs of no avail.

Verse 60

‘Spotless White’ has been taken as a sign of joy and honour¹⁴ and ‘Darkness or Blackness’ as the symbol of sorrow, grief, disgrace.¹⁵ With this sign of their given complexion, the blessed and the cursed ones on the day would be identified by the others.

- [1.](#) Refer to verse 7:156.
- [2.](#) Refer to verse 39:18.
- [3.](#) Refer to verses 3:105 & 10:26, 10:27.
- [4.](#) Refer to verses 78:31 & 10:62.
- [5.](#) Refer to verses 6:59 & 42:12.
- [6.](#) See verses 6:12 & 6:54.
- [7.](#) See verse 4:106.
- [8.](#) See verse 2:105.
- [9.](#) See verses 29:7, 47:2, 64:9, 65:5 & 66:8.
- [10.](#) See verse 57:21.
- [11.](#) See note on ‘Bismillah’ in Chapter 1.
- [12.](#) See verse 39:18 above.
- [13.](#) Refer to note on verse 33:33.
- [14.](#) See verse 3:105.
- [15.](#) See verses 10:26, 10:27.

[1] [1]

SHARES

Az-Zumar (Az-Zumur) Section 7 – The Judgment

- Mankind has not honoured God as it is due to Him
- At the First Blow of the Trumpet, all creatures shall die save those whom God pleaseth and at the Second Blow, all the dead shall be resurrected and be judged justly and none shall be done any injustice
- Every soul shall be fully recompensed for its own deeds

Az-Zumar (Az-Zumur) Verses 64 – 70

قُلْ أَفَعَيْرَ اللَّهِ تَأْمُرُونِي أَعْبُدُ أَيْهَا الْجَاهِلُونَ

Say [1](#)thou (O' Our Apostle Muhammad!)'. "What! Bid ye me to worship others than God? O' ye ignorant ones!" (39:64)

وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لِيَحْبَطَ عَمْلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ

And indeed hath it been revealed unto thee and unto those before thee: "Verily if thou [2](#)associatest (others with God), certainly would come to naught thy work, and certainly wouldst thou be of the losers." (39:65)

بِلِ اللَّهِ فَاعْبُدْ وَكُنْ مِنَ الشَّاكِرِينَ

"Nay! But God alone, worship thou and be of the thankful ones." (39:66)

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَاتٌ بِيَمِينِهِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ

They have esteemed [3](#)not God, as it is His rightful due; While the whole earth shall be in His grip on the Day of Judgment and heavens rolled [4](#)up (shall be) in His right [5](#)hand; Hallowed is He, high above what they associate (with Him). (39:67)

وَنُفَخَ فِي الصُّورِ فَصَعَقَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفَخَ فِيهِ أُخْرَى فَإِنَّا هُمْ قِيَامٌ يَنْظُرُونَ

And (when) shall be blown the Trumpet, then shall swoon (die) whoever is in the heavens and whoever is in the earth save those whom God hath willed (to keep alive); then (the Trumpet) shall be blown [6](#)again, then lo! they shall stand up awaiting. (39:68) [7](#)

وَأَشْرَقَتِ الْأَرْضُ بِنُورٍ رَبِّهَا وَوُضِعَ الْكِتَابُ وَجَيَءَ بِالنَّبِيِّينَ وَالشُّهَدَاءِ وَقُضِيَ بَيْنَهُمْ بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ

And the earth shall get radiant with the light of its Lord, and the Book [8](#)(of deeds) shall be set, and the prophets shall be brought up and the witnesses, [9](#)and (it shall) be judged between them, and they shall not be dealt with unjustly. (39:69) [10](#)

وَقَوْقَبَتْ كُلُّ نَفْسٍ مَا عَمِلَتْ وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ

And shall be paid in full unto every soul what it hath wrought, and He knoweth best what they do.
(39:70)

Commentary

Verse 64

The Gospel of Unity, has been the message from God to mankind since the birth of the very First man.

The passage itself indicates that it is a general statement, no particular person is meant. The people are addressed through the Holy Prophet. It indicates that not only associating with God destroys one's deeds but even if the motive of the deeds is not exclusively for God. (A.P.).

Verse 67

If they have duly valued the Power, Might and the Authority of God, people would never have run after false gods and worshipped imaginary beings who have neither any power nor any authority with them, to rule the destiny of anything in the world and who are themselves helpless and lack an existence for them¹¹.

The heavens shall be rolled up in His right hand.¹²

Those who associate others with God in authority or 'Esteem'. This expression has been used in three places: verse 6:92, verse 22:74 and here. The translators at every place have used different terms for it, though all approximately give the same idea but actually it means '*having no proper idea and estimation of the absoluteness of God.*' Nobody has any say in any matter. God is the Sole Authority. Referring to the day of Total Resurrection as a state wherein His absolute authority and hold manifests to all creatures. All the limited powers and beings will appear in His presence in total submission. The state of the Total Resurrection will be beyond the dimensional barriers and distances¹³ and that the earth will be a different one¹⁴ illuminated not by the sun or the moon but with the divine light.¹⁵ (A.P.).

Verse 68

With the first Trumpet would all the beings on the earth be caused to die and with the second Trumpet all heavenly beings would cease to live. And there will come into existence a new earth and a new heaven with the people resurrected.¹⁶

'Sayqa' literally does not mean death but 'swoon'¹⁷ but the loss of the consciousness in that state is synonymous with death. However, there is an exception which according to Ahl Al-Bayt, are those who have attained the state of 'Shahadat.' (A.P.).

Verse 69

'Kitab' means the individual record of the deeds, i.e., deeds of every individual. (A.P.).

This includes the witnesses of high order [18](#) but even the very organs of the individual's body. [19](#) (A.P.)

- [1.](#) Ask the people.
- [2.](#) Prophet addressed for the people.
- [3.](#) Refer to verse 22:74.
- [4.](#) Refer to verses 14:48, 21:104, 22:74 & 39:69.
- [5.](#) An aspect of God's power.
- [6.](#) Refer to the note on Trumpet.
- [7.](#) Refer to verses 14:48, 36:51, 78:18, 50:20, 27:87, 69:13–15.
- [8.](#) Book of the deeds of the people.
- [9.](#) Refer to verses 36:65, 40:51, 41:20–23.
- [10.](#) Refer to verses 17:13, 17:14, 17:71, 69:19–25, 40:51.
- [11.](#) See verse 22:74.
- [12.](#) See verse 21:104.
- [13.](#) Refer to verse 21:104.
- [14.](#) Refer to verse 14:48.
- [15.](#) See verse 39:69.
- [16.](#) See verses 14:48, 36:51 & 78:18.
- [17.](#) See verse 7:143.
- [18.](#) See verse 2:143.
- [19.](#) See verses 36:65, 41:20–23, 40:51.

[1] [1]

SHARES

Az-Zumar (Az-Zumur) Section 8 – The Just Recompense

- Flocks of the disbelievers driven to Hell, and the groups of the pious ones awarded the blissful gardens to abide therein for ever
- The Angels glorifying with the Praise of the Lord

Az-Zumar (Az-Zumur) Verses 71 – 75

وَسِيقَ الَّذِينَ كَفَرُوا إِلَى جَهَنَّمَ زُمَرًا حَتَّىٰ إِذَا جَاءُوهَا فُتُحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنُّهَا أَلْمَ يَأْتُكُمْ رُسُلٌ مِّنْكُمْ يَنْتَلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَاءَ يَوْمَكُمْ هُنَّا قَالُوا بَلَىٰ وَلَكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ

And shall be driven those who disbelieved, unto the Hell, in flocks; Until, when come they to it, its doors shall be opened and shall say unto them the keepers [of it](#); [2](#)“Came not unto you apostles from among you reciting unto you the signs of your Lord and warning you of the meeting of this your day?” they shall say; “Yea! but just is the sentence of punishment on the disbelievers” (39:71) [3](#)

قَبْلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَيُسَسَّ مَثْوَى الْمُتَكَبِّرِينَ

It shall be said (unto them): “Enter ye (Now) the gates of Hell, to abide therein, and wretched the abode of the arrogant.” (39:72)

وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا حَتَّىٰ إِذَا جَاءُوهَا فُتُحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنُّهَا سَلَامٌ عَلَيْكُمْ طَبْتُمْ فَادْخُلُوهَا خَالِدِينَ

And shall be conveyed those who feared [4](#)(the wrath of) their Lord, in companies unto the garden; until when they come to it, and its doors shall be opened, and the keepers of it shall say unto them: “Peace be on you! ye shall be happy; Enter it then to abide.” (39:73)

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدُهُ وَأَفْرَغَنَا الْأَرْضَ نَتَبِعُ مِنَ الْجَنَّةِ حِينُ نَشَاءُ فَنَعِمْ أَجْرُ الْعَامِلِينَ

And they shall say: “All praise is God's, Who hath made good to us His promise, and He hath made us to inherit the earth, we may dwell in the gardens wherever we please, and goodly is the recompense of the workers (of good deeds).” (39:74) [5](#)

وَتَرَى الْمَلَائِكَةَ حَافِينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَقُضِيَ بَيْنَهُمْ بِالْحَقِّ وَقَبِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

And thou shalt see the angels circling around the ‘Arsh’ [6](#)(The Throne of Absolute Authority), celebrating [7](#)the Praise of their Lord; and it shall be judged between them with justice, and it shall be said, All praise is God's the Lord of the worlds!” (39:75)

Commentary

Verse 74

The creation begins with 'Alhamdulillah' praising God and ends with the same. Thus, the Holy Imams recommend that man should begin with thanksgiving to God and end it with it.⁸

Attributing this grace and the blessings of God to the early Muslim conquest of a strip of some fertile lands, is nothing but the profanation of the high ideals of Islam, into a mean and limited temporal gain. (A.P.).

Verse 75

This is the presentation of the Absolute Divine Sovereignty and the Hold over the entire universe, in the terms of the Royal Majestic form of which the people are acquainted. Otherwise, the throne actually as the Holy Imams of the Ahl Al-Bayt interpret it, is His All-Embracing Knowledge wherein the angelical entities and the agencies, are at the verge of it.⁹ (A.P.).

1. The angels.

2. The hell.

3. Refer to verses 10:33 & 67:8.

4. Take shelter against – or guard against.

5. Refer to verses 28:70, 35:34, 35:35, 23:10, 23:11, 43:72.

6. Refer to verse 40:7.

7. Hallowing Him by His praise.

8. See verses 28:70 & 35:34, 35:35, 23:10, 23:11, 43:72.

9. Refer to note on verse 2:255.

[1] [1]

SHARES

Al-Ghafir (Al-Mu'min) – The Forgiver (The Believer)

Revealed at Mecca

85 Verses in 9 Sections

Sections of Surah Al-Ghafir (Al-Mu'min)

1. The revelation of Qur'an.
2. The Day of Judgment shall be the Day wholly of the Lord.
3. The disbelievers in Moses.
4. The Believer in God among Pharaoh's people. (Mu'min Aal Pharaoh).
5. The false leaders and their followers shall contact each other.
6. God assists the Apostle and the believers.
7. Glorification of God.
8. The fate of the disbelievers in the Book and the Apostles.
9. The lesson from the fate of disbelievers in the past.

Important Topics

1. The mercy and the knowledge of God encompasses every thing. (Verse 7)
2. People invited to witness the fate of their predecessors and draw lesson from it (Verses 21 & 82)
3. Pharaoh, Haman and Korah (Qarun) (Verse 25)
4. The Mu'min Aal Pharaoh (the Believer among the people of Pharaoh who hid his faith (the validity of *Taqiyah*) (Verse 28)
5. Pharaoh's devices to go up and see if God was there (Verses 36 & 37)
6. The blind and the seeing are not alike (Verse 58)
7. God answers whosoever calls Him (Verse 60)
8. Apostles were sent before the Holy Prophet, some have been mentioned and some are not mentioned (Verse 78)

[1] [1]

SHARES

Al-Ghafir (Al-Mu'min) Section 1 – The Revelation Of The Qur'an

- Qur'an, the Book revealed from God
- Attributes of God
- Those who belied the apostles of God were seized and chastised
- The angels around the 'Arsh' or the throne of Supreme Authority celebrate the praise of the Lord and seek forgiveness for the believers

Al-Ghafir (Al-Mu'min) Verses 1 – 9

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

"In the name of God the Beneficent the Merciful"

ح

Ha. Mim. (H. M.) (40: 1)

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ

The descent (Revelation) of the Book is from God, the Almighty, All-Knowing, (40:2)

غَافِرُ الذَّنْبِ وَقَابِلُ التَّوْبِ شَدِيدُ الْعِقَابِ ذِي الطَّوْلِ لَا إِلَهَ إِلَّا هُوَ إِلَيْهِ الْمَحِيرُ

The Forgiver of (every) sin, the Acceptor of repentance, the Severe to chastise, the Lord of bounty; There is no god but He; unto Him is the ultimate end of the (life) journey (of everything).

(40:3)

مَا يُجَادِلُ فِي آيَاتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا فَلَا يَغْرِرُكَ تَقْلِبُهُمْ فِي الْبِلَادِ

Dispute not about the signs of God save those who disbelieve, so (O' Our Apostle Muhammad!) let not their going² to and from in the cities deceive thee!³ (40:4)

كَذَّبُتْ قَبْلَهُمْ قَوْمٌ نُوحٌ وَالْأَحْزَابُ مِنْ بَعْدِهِمْ وَهَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ لِيَأْخُذُوهُ وَجَادُلُوا بِالْبَاطِلِ لِيُدْحِضُوهُ بِهِ الْحَقَّ فَأَخَذُتُهُمْ فَكَيْفَ كَانَ عِقَابِ

Did belie the people of Noah before them and the parties after them, and did scheme⁴ every people against their apostle that they may seize him and they disputed by the falsehood that they might by it render into naught the truth, so I did seize them; and how (terrible) was then My retribution? (40:5)

وَكَذَّلَكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ كَفَرُوا أَنَّهُمْ أَصْحَابُ النَّارِ

And thus did prove true the sentence⁵ of thy Lord against those who did disbelieve that they are the inmates of the fire. (40:6)

الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَأْبُوا وَاتَّبَعُوا سَبِيلَكَ وَقِيمْ عَذَابَ الْجَحِيمِ

Those who bear the 'Arsh'⁶ and those around it celebrate⁷ the praise of their Lord and believe in Him and seek forgiveness for those who believe in Him (saying): "O' Our Lord! Thou comprehendest all things in (Thy) mercy and knowledge, therefore forgive Thou those who turn (unto Thee) and follow Thy way, and save them from the torment of the Hell." (40:7)⁸

رَبَّنَا وَأَذْخِلْهُمْ جَنَّاتِ عَدْنِ الَّتِي وَعَنْهُمْ وَمَنْ صَاحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرَّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

"O' Our Lord! Admit them into the ever-blissful gardens which Thou hast promised unto them and those who do good from their fathers, and, their wives, and their children; for Thou art the Almighty, the All-Wise!" (40:8)⁹

وَقِيمُ السَّيِّئَاتِ وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ وَذَلِكَ هُوَ الْفُوزُ الْعَظِيمُ

“And keep [10](#)them from evil: and whomsoever keepest thou from evil, this day indeed Thou hast bestowed mercy on him, and that, it is a Mighty Achievement.” (40:9)

Commentary

Verse 1

Ha Mim (H. M.) This Sura and the following six other suras begin with these two letter symbols (*Ha Mim* – H. M.) Interpretations of ‘[Suruf al-Muqatta‘at](#)’ the letter-symbols, the use of which is peculiar only to Qur'an, are mere conjectures.[11](#) They are close secrets known only to God's chosen ones.

The Holy Prophet on being asked by a man about these two letters *Ha Mim*, said – *It is a secret between ‘Rahman’ (The Beneficent God) and His Apostle ‘Muhammad’.*

However, it is universally acknowledged that the regular recital of this chapter has been highly commended by the Holy Prophet and the holy Imams saying that the reciter of this sura will be blessed with protection against his enemies, with abundance in his sustenance and the pardon of his sins.

Verse 7

‘*Arsh*’ i.e., The Throne or the Seat or the Centre of God's Supreme Authority. The throne of a king is the seat of his royal authority from where he enforces his royal will. The word throne is a figurative expression as well as the act of the throne being sustained by the angels.

The ‘*Arsh*’ or The Throne of Supreme Divine Authority could be conceived as the State of Absolute Divinity which is surrounded with the absolutely purified beings the angels glorifying and celebrating the praise of the All-Divine Supreme Lord of the whole Universe.

The Mercy and the Knowledge of God reach in and out of everything and envelops it. The concluding words of this verse and the succeeding two verses refer to what the angels surrounding the ‘*Arsh*’ pray to God.

Refer to our note on ‘*Arsh*’ means the knowledge of God. The bearing of it means the capacity of the entities as hinted at the end of the verse and in verse 69:17 bear the divine knowledge. As otherwise if ‘*Arsh*’ means the physical throne as some schools of thought maintain, the entities are the carriers and God is the Carried One, it will be the worst form of anthropomorphic doctrine.[12](#) (A.P.)

[1.](#) Refer to note on verse 2:1.

The following Surahs start all with “*Ha Mim*”  together with Surah Al-Ghafir: Surah Fussilat 41:1; Surah Ash-Shu‘ra 42:1, Surah Az-Zukhruf, 43:1; Surah Ad-Dukhan 44:1; Surah Al-Jathiya 45:1 and Surah Al-Ahqaf, 46:1. These seven chapters are known collectively in classical tafsir as *al-ṣawamim*. [Note Al-Islam.org]

[2.](#) In pomp and show.

3. The Prophet addressed for his followers.
4. design – plotted.
5. The word.
6. The Throne of Supreme Authority.
7. Hallow.
8. Refer to note on verses 39:75, 69:17 & 42:5. Refer to verse 40:15. This is a clear proof of the validity of the doctrine of Intercession.
9. Refer to verses 36:55 & 36:56, 13:23, 43:69 & 43:70.
10. Protect.
11. Refer to note on verse 2:1.
12. Refer to verse 40:15.

[1] [1]

SHARES

Al-Ghafir (Al-Mu'min) Section 2 – The Day Of Judgment Shall Be The Day Wholly Of The Lord

- The sufferings of the disbelievers and their regret
- God alone should be called upon though the disbelievers may not like it
- The Day of Judgment shall be the Day wholly of God
- The disbelievers shall not have any intercessors to deliver them from the chastisement

Al-Ghafir (Al-Mu'min) Verses 10 – 20

إِنَّ الَّذِينَ كَفَرُوا يُنَادِونَ لَمَقْتُ اللَّهِ أَكْبَرُ مِنْ مَقْتِكُمْ أَنفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى الْإِيمَانِ فَنَكْفُرُونَ

Verily, those who disbelieve, unto them shall a voice cry: “Certainly, God’s hatred (of you) is greater than your hatred of yourselves when ye were called upon unto the faith and ye did disbelieve!” (40: 10)

قَالُوا رَبَّنَا أَمَّنَا الْتَّنَتِينِ وَأَحْيَيْتَنَا الْتَّنَتِينِ فَاعْتَرَفُنَا بِذُنُوبِنَا فَهَلْ إِلَى خُرُوجٍ مِنْ سَبِيلٍ

They shall say: "O' our Lord! Twice didst thou cause us to die, and twice didst Thou give us life, and (now) we do confess our sins: Is there then a way to get out (of this)?" (40:11)

ذَلِكُمْ بِأَنَّهُ إِذَا دُعَيَ اللَّهُ وَحْدَهُ كَفَرُتُمْ وَإِنْ يُشْرِكْ بِهِ تُؤْمِنُوا فَالْحُكْمُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ

This (hath befallen you) for when God alone was called upon, ye did disbelieve, and when associates were assigned unto Him, ye believed; And (all) authority 2is God's, the Highest, the Greatest." (40: 12)

هُوَ الَّذِي يُرِيكُمْ آيَاتِهِ وَيُنَزِّلُ لَكُمْ مِنَ السَّمَاءِ رِزْقًا وَمَا يَتَذَكَّرُ إِلَّا مَنْ يُنِيبُ

He it is Who showeth you His signs and sendeth down for you from the heaven - sustenance; but payeth not heed save he who turneth (unto Him). (40: 13)

فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَا كَرَهُ الْكَافِرُونَ

So call ye upon God, devoting religion exclusively unto Him, though averse 3be the dis believers. (40: 14)

رَفِيعُ الدَّرَجَاتِ ذُو الْعَرْشِ يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ لِيُنذِرَ يَوْمَ التَّلَاقِ

The Exalter of the ranks, the Lord of 'Arsh'4(the Supreme Authority); Causeth 5forth He the spirit at His own behest on whomsoever He willeth of His servants, that he6may warn (men) of the day of meeting, (40: 15)

يَوْمَ هُمْ بَارِزُونَ لَا يَخْفَى عَلَى اللَّهِ مِنْهُمْ شَيْءٌ لِمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ

(Of) the Day when they shall come forth (from their graves), when naught about them shall be hidden from God. (A voice shall ask): "Whose is the kingdom this day? (It is) God's, the One, the Subduer (absolute)!" (40: 16)

الْيَوْمَ تُجْزَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ لَا ظُلْمَ الْيَوْمَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

This day shall every soul be recompensed for what it hath earned; No injustice (shall be done on the Day); Verily God is quick in reckoning. (40: 17)

وَأَنْذِرْهُمْ يَوْمَ الْأَزْفَةِ إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَاظِمِينَ مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٌ يُطَاعُ

And (thou) warn them, then, of the approaching Day, when (men's) hearts shall rise⁷ up to their throats choking; For the unjust⁸ there shall not be any sincere friend nor an intercessor who shall prevail. (40: 18)

يَعْلَمُ خَائِنَةُ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ

He knoweth the deceit⁹ of the eye, and what the breasts conceal. (40: 19)

وَاللَّهُ يَقْضِي بِالْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَقْضُونَ بِشَيْءٍ إِنَّ اللَّهَ هُوَ السَّمِيعُ الْبَصِيرُ

And God judgeth with truth; and those whom they call upon besides Him can judge not any thing; Verily God is the All-Hearing, ¹⁰the All-Seeing. ¹¹(40:20)

Commentary

Verse 10

Hatred of yourselves means the hatred of one another or it refers to the psychological state when one realises his failure due to his misdeeds, when he feels a sort of hatred towards himself. Such a case in this life sometimes causes suicide. This kind of hatred may refer to what the individual would feel at his disappointment in the life hereafter. The closing adverbial clause, refers to the time of hatred, then it supports the first interpretation – and if it refers to the clause preceding the hatred, then the second interpretation is correct. (A.P.).

Verse 11

The 'First death' refers to the nothingness or the state of non-existence from which man was first brought into existence¹² and the 'Second death' is the cessation of the life in this world. The 'First life' is the life in this world and the 'Second life'. The Resurrection after death.

Verse 15

Here and in verse 42:52 – means the divine light proceeding from God's command, (i.e., attention) cast on the heart of the servant whom He wills. (A.P.).

Verse 16

This is true of all creatures on the Total Resurrection and it is also true about the individuals who have reached the state of direct communion with God before the Total Resurrection viz. the apostles. (A.P.).

Verse 17

'Swift in taking account' – Once a man asked the First Holy Imam Ali Ibn Abi Talib as to how God would take account of all men at one and the same time. The Holy Imam replied, *"As He provides all men and also every other living being with their sustenance at one and the same time."*

Verse 19

'Deceiving with the eye' God's All-Comprehending and All-Pervading knowledge penetrates through all hidden mysteries. God knows even the movement of the eye which could see things stealthily which it should not see.

1. To submit to God's Absolute Sovereignty and Authority.
2. Today His absolute authority is manifested.
3. Refer to verse 9:33.
4. Refer to verse 58:11.
5. Refer to verse 42:52.
6. i.e., His Servant i.e., the Apostle.
7. A figurative expression of utmost fear. (A.P.).
8. i.e., Those not unjust will have friends and intercessors.
9. Treacherous look.
10. The Hearer.
11. The Seer.
12. See verse 2:28.

[1] [1]

SHARES

Al-Ghafir (Al-Mu'min) Section 3 – The Disbelievers In Moses

- The people who disbelieved Moses

- Moses called a great lying sorcerer

Al-Ghafir (Al-Mu'min) Verses 21 – 27

أَوْلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ كَانُوا مِنْ قَبْلِهِمْ كَانُوا هُمْ أَشَدَّ مِنْهُمْ قُوَّةً وَآثَارًا فِي الْأَرْضِ فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَمَا كَانَ لَهُمْ مِنْ اللَّهِ مِنْ وَاقِعٍ

What! Have not they travelled in the earth and seen how (destructive) hath been the end of those who were before them? (though) They were mightier in strength than these and in their relics [1](#) in the earth, but God seized them (with destruction) for their sins; and there was not for them any shelter [2](#) against (the wrath of) God. (40:21)[3](#)

ذَلِكَ بِأَنَّهُمْ كَانُوا تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَكَفَرُوا فَأَخَذَهُمُ اللَّهُ إِنَّهُ قَوِيٌّ شَدِيدُ الْعِقَابِ

This, because there hath come unto them their apostles with clear proofs, but they disbelieved, so did seize them God; Verily He is All-Strong, Vehement in retribution. (40:22)

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ

And indeed sent We Moses with Our signs and a clear authority (40:23)

إِلَىٰ فِرْعَوْنَ وَهَامَانَ وَقَارُونَ فَقَالُوا سَاحِرٌ كَذَّابٌ

Unto Pharaoh and Haman and Qarun, but they said: “(This is a) great lying sorcerer!” (40:24)[4](#)

فَلَمَّا جَاءَهُمْ بِالْحَقِّ مِنْ عِنْدِنَا قَالُوا افْتُلُوا أَبْنَاءَ الَّذِينَ آمَنُوا مَعَهُ وَاسْتَحْيُوا نِسَاءَهُمْ وَمَا كَيْدُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ

And he brought unto them the truth from unto Us, said they: “Slay ye the sons of those who believe with him and leave their women alive;” but the plot of the disbelievers is nothing but a failure. (40:25)[5](#)

وَقَالَ فِرْعَوْنُ ذَرْوْنِي أَقْتُلْ مُوسَىٰ وَلَيَدْعُ رَبَّهُ إِنِّي أَخَافُ أَنْ يُبَدِّلَ دِينَكُمْ أَوْ أَنْ يُظْهِرَ فِي الْأَرْضِ الْفَسَادَ

And said Pharaoh: “Let me alone I will slay Moses, and let him call upon his Lord; Verily I fear

that he may change your religion, or he may cause mischief to appear in the land.” (40:26)

وَقَالَ مُوسَىٰ إِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ مِنْ كُلِّ مُتَكَبِّرٍ لَا يُؤْمِنُ بِيَوْمِ الْحِسَابِ

And Moses said: “Verily, I take refuge with my Lord and your⁶Lord from every arrogant one who believeth not in the Day of Reckoning!” (40:27)⁷

Commentary

Verse 24

The mention of these three personalities though Moses’ mission was to the people, is to point out the ring-leaders of the aristocratic class who always opposed the prophets and the godly reformers. (A.P.).

1. Traces.
2. Refuge.
3. Refer to verses 30:9, 35:44 & 40:82.
4. Refer to verses 28:6, 28:38, 28:39, 28:76–81; 29:39.
5. Refer to verses 2:49, 7:127, 28:4, 28:6, 28:76 & 29:39.
6. As said Jesus: ‘my father and your father’ John 20/17.
7. Refer to verses 7:120–123 & 20:70.

[1] [1]

SHARES

Al-Ghafir (Al-Mu'min) Section 4 – The Believer In God, Among Pharaoh’s People

- The exhortation by the Believer from among the people of Moses who concealed his faith
- The open defiance of Pharaoh

Al-Ghafir (Al-Mu'min) Verses 28 – 37

وَقَالَ رَجُلٌ مُؤْمِنٌ مِنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ وَإِنْ يَكُوْنُ كَانِبًا فَعَلَيْهِ كَذِبَهُ وَإِنْ يَكُوْنُ صَادِقًا يُصِّنِّعُكُمْ بَعْضُ الَّذِي يَعِدُكُمْ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَابٌ

And said a man who was a Believer, from among the people of Pharaoh: who used to conceal [this](#) faith: “What! slay ye a man for sayeth he ‘My Lord is God,’ and indeed he hath brought unto you clear proofs (of his mission) from your Lord? While if he be a liar, on him will be his lie, and if he be truthful, then will afflict you some of what he warneth you (with); Verily, God guideth not him who is extravagant (and) a liar” (40:28)[2](#)

يَا قَوْمَ لَكُمُ الْمُلْكُ الْيَوْمَ ظَاهِرِينَ فِي الْأَرْضِ فَمَنْ يَنْصُرُنَا مِنْ بَاسِ اللَّهِ إِنْ جَاءَنَا قَالَ فِرْعَوْنُ مَا أُرِيكُمْ إِلَّا مَا أَرَى إِنَّمَا أَهْدِيْكُمْ إِلَّا سَبِيلَ الرَّشَادِ

“O’ my people! Yours is the kingdom this day, being prevailing in the land, but who will help us against the wrath of God if it cometh upon us?” Pharaoh said: “I show you not aught but what I (myself) see, and I guide you not but in a right way.” (40:29)

وَقَالَ الَّذِي آمَنَ يَا قَوْمِ إِنِّي أَخَافُ عَلَيْكُمْ مِثْلَ يَوْمِ الْأَحْزَابِ

And said he who believed: “O’ my people! verily, I fear, (that it may fall) on you the like of that [3](#)(what befell) the parties,” (40:30)

مِثْلَ دَأْبِ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِنْ بَعْدِهِمْ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِلْعِبَادِ

“The like of that (what befell) the people of Noah and ’Ad and Thamud and those (who came) after them; and God intendeth not injustice unto (His) servants” (40:31)

وَيَا قَوْمِ إِنِّي أَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ

“And O’ my people! I fear for you the Day of Calling out (each other)”[4](#)(40:32)

يَوْمَ تُوَلُّونَ مُدْبِرِينَ مَا لَكُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ

“The Day on which ye shall be turned back (from the Judgment unto the Hell), (when) for you

there shall not be any saviour from (the wrath of) God; and whomsoever God alloweth to stray, for him shall not be any guide,” (40:33)

وَلَقَدْ جَاءَكُمْ يُوسُفُ مِنْ قَبْلٍ بِالْبَيِّنَاتِ فَمَا زَلْتُمْ فِي شَكٍّ مِمَّا جَاءَكُمْ بِهِ حَتَّى إِذَا هَلَكَ قُلْتُمْ لَنْ يَبْعَثَ اللَّهُ مِنْ بَعْدِهِ رَسُولًا كَذَلِكَ يُضِلُّ اللَّهُ مِنْ هُوَ مُسْرِفٌ مُرْتَابٌ

And indeed came unto you Yusuf before, with clear proofs (of his mission), but ye ever doubted about what he brought; until when he died ye said: ‘Never will God raise any apostle after him;’ Thus doth God allow him to stray, who is an extravagant, a doubter. (40:34)[5](#)

الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَاهُمْ كَبُرَ مَقْتاً عِنْدَ اللَّهِ وَعِنْدَ الَّذِينَ آمَنُوا كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى كُلِّ قَلْبٍ مُنْكَبِرٍ جَبَارٍ

Those who dispute about the Signs of God without any authority having come unto them; are greatly hated by God and by those who believe; Thus God setteth a seal over every heart which is arrogant and haughty. (40:35)

وَقَالَ فِرْعَوْنٌ يَا هَامَانُ ابْنِ لِي صَرْحًا لَعَلِي أَبْلُغُ الْأَسْبَابَ

And said Pharaoh: “O’ Haman! Build thou for me a tower that I may reach the means of access, (40:36)

أَسْبَابَ السَّمَاوَاتِ فَأَطْلَعَ إِلَيْهِ مُوسَى وَإِنِّي لَأَظْنُنُهُ كَانِبًا وَكَذَلِكَ زُيْنَ لِفِرْعَوْنَ سُوْءُ عَمَلِهِ وَصُدُّ عَنِ السَّبِيلِ وَمَا كَيْدُ فِرْعَوْنَ إِلَّا فِي تَبَابٍ

The means of access unto heavens, so that I (may) mount up to reach unto God of Moses, and verily I think him[6](#) to be a liar;” and thus was made fair-seeming unto Pharaoh the evil of his deed and he was turned away from the (right) way; and the plot[7](#) of Pharaoh was not but (to end) into (his own) ruin. (40:37)[8](#)

Commentary

Verse 29

Pointing out the mastery of the earth by the people, as transitory. The same tone used by the modern despots. (A.P.)

Verse 34

It asserts that Yusuf was an apostle to the Egyptians who after assuming the administration of Egypt⁹ introduced many reforms in the public interest which the ruling class after him did not like and in order to stop further apostolic interference in their despotic rule, they said that no prophet shall come after him. (A.P.).

Verse 37

The same is the attitude of some of the materialists of modern days – mocking at the believers in God saying that they could not find in the experiments in their laboratories nor in their flights in the outer space any trace of such entity to be called God. And the communists on this and other similar arguments base the article of their organisation, i.e., the Denial of the Existence of God¹⁰. (A.P.).

1. This is ‘Taqiyah’ which is hiding the faith in heart & professing something otherwise, to save life and life-interest.

Whereas hypocrisy is the reverse – i.e., to be a disbeliever or an infidel at heart & to profess faith merely verbally.

2. Refer to verse 28:20.

3. In the same manner.

4. May refer to verse 7:44–46 & 48:50.

5. Refer to note on verses 11:54–56.

6. Moses.

7. Device – scheme – plan.

8. Refer to verses 28:38.

9. See verse 11:54–56.

10. See verse 28:38.

[1] [1]

SHARES

Al-Ghafir (Al-Mu'min) Section 5 – The False Leaders And Their Followers Shall Contend Each Other

- The followers of the false leaders shall contend with their leaders, in Hell

- The call for help from the disbelievers sentenced to Hell shall be in vain.

Al-Ghafir (Al-Mu'min) Verses 38 – 50

وَقَالَ الَّذِي آمَنَ يَا قَوْمِ اتَّبِعُونِي أَهْدِكُمْ سَبِيلَ الرَّشَادِ

And said he who hath believed: “O’ my people! follow me, I will show you the way to the right guidance” (40:38)

يَا قَوْمِ إِنَّمَا هَذِهِ الْحَيَاةُ الدُّنْيَا مَتَاعٌ وَإِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ

“O’ my people! the life of this world is only (a passing 1) enjoyment, and verily, the hereafter is the abode to last. (40:39)

مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَى إِلَّا مِثْلَهَا وَمَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أَنْثَى وَهُوَ مُؤْمِنٌ فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ بُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ

“Whosoever shall have wrought an evil shall not be recompensed but the like of it, and whosoever shall have wrought good, whether a male or a female, and he be a believer, these shall enter the Garden, wherein they shall be provided with sustenance with out measure.” (40:40)

وَيَا قَوْمِ مَا لِي أَذْعُوكُمْ إِلَى النَّجَاهِ وَتَدْعُونِي إِلَى النَّارِ

“O’ my people! how is it that I invite you unto salvation and ye call me unto fire?” (40:41)

تَدْعُونِي لِأَكْفُرَ بِاللَّهِ وَأَشْرِكَ بِهِ مَا لَيْسَ لِي بِهِ عِلْمٌ وَأَنَا أَذْعُوكُمْ إِلَى الْعَزِيزِ الْغَفَارِ

“Ye call on me that I should disbelieve in God and associate with Him that I have no knowledge of, and I invite you unto the Almighty, and the Oft-Forgiving (Lord)” (40:42)

لَا جَرَمَ أَنَّمَا تَدْعُونِي إِلَيْهِ لَيْسَ لَهُ دَعْوَةٌ فِي الدُّنْيَا وَلَا فِي الْآخِرَةِ وَأَنَّ مَرَدَنَا إِلَى اللَّهِ وَأَنَّ الْمُسْرِفِينَ هُمْ أَصْحَابُ النَّارِ

“No doubt is there that what ye call me unto, hath no right to be invoked in this world nor in the

hereafter, and our return is unto God, and that the extravagants shall be the inmates of the (Hell) fire.” (40:43)²

فَسَتَذَكَّرُونَ مَا أَقُولُ لَكُمْ وَأَفْوَضُ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ

“And ye shall remember what I say unto you, and I entrust my affair unto God: verily, God seeth well (His) servants” (40:44)

فَوَقَاهُ اللَّهُ سَيِّئَاتٍ مَا مَكَرُوا وَحَاقَ بِآلِ فِرْعَوْنَ سُوءُ الْعَذَابِ

And God preserved him from the evils of what they planned; and the woe of the chastisement encompassed the people of Pharaoh. (40:45)

النَّارُ يُرَضِّعُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ

The fire: they shall be exposed unto it (every) morning and evening and on the Day when shall be established the ‘Hour (of Reckoning)’ (the sentence shall be) “Admit ye the people of Pharaoh to the severest of the chastisement.” (40:46)

وَإِذْ يَتَحَاجُونَ فِي النَّارِ فَيَقُولُ الْضُّعَافَاءُ لِلَّذِينَ اسْتَكَبُرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهُلْ أَنْتُمْ مُغْنُونَ عَنَّا نَصِيبًا مِنَ النَّارِ

And when they shall wrangle together in the fire, then shall say the weak unto those who were arrogant:³ “Verily we were unto you the followers; will ye then believe us from something of the fire?” (40:47)

قَالَ الَّذِينَ اسْتَكَبُرُوا إِنَّا كُلُّ فِيهَا إِنَّ اللَّهَ قَدْ حَكَمَ بَيْنَ الْعِبَادِ

Shall say those who were arrogant:⁴ “Verily, we are all in it; Verily, God hath indeed judged⁵ between (His) servants,” (40:48)

وَقَالَ الَّذِينَ فِي النَّارِ لِخَزَنَةِ جَهَنَّمَ ادْعُوا رَبَّكُمْ يُخَفِّفُ عَنَّا يَوْمًا مِنَ الْعَذَابِ

And shall say those in the fire unto the guards of hell: “Call ye upon your Lord that He may lighten unto us (at least for) a day, of the chastisement.” (40:49)

قَالُوا أَوْلَمْ تَكُنْ تَأْتِيكُمْ رُسُلُكُمْ بِالْبَيِّنَاتِ قَالُوا بَلَى قَالُوا فَادْعُوْا وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ

They⁶shall say: “Came not unto you your apostles with clear proofs (of their mission)? They shall say: “Yea!” They shall say: “(why not yourselves) Cry ye then (for help)?” but the cry of the disbelievers shall not be but in vain. (40:50)

Commentary

Verse 39

This is an answer to what Pharaoh's claim in verse 36:37 that the life of this world and all its means are too short to reach the sphere of the non-physical realm, which alone is the stable one. (A.P.).

Verse 44

The Believer among Pharaoh's people refers to the believer.⁷ This discourse mostly ends with maximum universal value which adds beauty and strength to the arguments in the discourse. (A.P.).

Verse 46

This is after death and before the Final Resurrection in the lower stages of the intermediary realm wherein the glimpse of the morning and evening of this life is still felt. This is what the Sixth Holy Imam Ja'far Ibn Muhammad as-Sadiq asserts that the state resembles the prison wherein the morning and the evening, the prisoner will be shown the punishment awaiting him. (A.P.)

1. Transitory.

2. Compare this discourse to that of Abraham in verses 6:82, 6:83 and refer to notes on verses 6:82, 6:83.

3. Those who considered themselves as great or superior.

4. Those who considered themselves as great or superior.

5. Decree passed.

6. The guards of hell.

7. See verse 40:28.

Al-Ghafir (Al-Mu'min) Section 6 – God assists the apostles and the believers

- God assists the apostles and the believers.
- Excuses from the disbelievers on the Day of Judgment shall not be of any avail.
- Equal can not be the blind and the seeing, nor the believers and those who believe not.
- God's promise to respond when called upon.

Al-Ghafir (Al-Mu'min) Verses 51 – 60

إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُولُ الْأَشْهَادُ

*Verily, We do help Our apostles, and those who believe, in the life of this world and on the day when shall stand forth the witnesses, (40:51)*¹

يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعْذِرَتُهُمْ وَلَهُمُ الْلَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ

The day when shall benefit not the unjust their excuses, and for them shall be the curse, and for them shall be the evil abode (in Hell). (40:52)

وَلَقَدْ آتَيْنَا مُوسَى الْهُدَىٰ وَأَوْرَثْنَا بَنِي إِسْرَائِيلَ الْكِتَابَ

And indeed We gave Moses the guidance, and We made the children of Israel inherit the Book, (40:53)

هُدًى وَنِكْرَى لِأُولَئِكَ الْأَلْبَابِ

A guidance and a reminder unto the men endued with understanding. (40:54)

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَاسْتَغْفِرْ لِذَنْبِكَ وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعَشِيِّ وَالْإِبْكَارِ

So be thou patient; verily, the promise of God is true; and seek protection for thy (followers') shortcomings², and celebrate the praise of thy Lord in the evening and the morning. (40:55) ³

إِنَّ الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَاهُمْ إِنْ فِي صُدُورِهِمْ إِلَّا كُنْتُرْ مَا هُمْ بِبَالِغِيهِ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ

Verily, those who dispute about the signs of God without any authority having come unto them, naught is there in their breast but (a vain desire⁴) to become great, which they shall attain not; therefore seek (thou) refuge in God, verily He is the All Hearing, the All-Seeing. (40:56)

لَخَلُقُ السَّمَاوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

Surely, the creation of the heavens and the earth is greater than the creation of the people, but most people know not. (40:57)⁵

وَمَا يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَلَا الْمُسِيءُ قَلِيلًا مَا تَنَذَّكُرُونَ

Not equal are the blind and the seeing, nor those who believe and do good and the doers of evil (are equal); little is it that ye reflect. (40:58)⁶

إِنَّ السَّاعَةَ لَآتِيَةٌ لَا رَيْبَ فِيهَا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ

Verily, the Hour⁷(of Reckoning) is to come, there is no doubt therein, but most people believe not. (40:59)

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لِكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَآخِرِينَ

And sayeth your Lord: "Call⁸ye unto Me, I will answer⁹you;" Verily those who are arrogant to serve Me, shall soon enter Hell, disgraced. (40:60)

Commentary

Verse 55

This verse needs to be studied intelligently. Taking the words ‘*Wa’staghfir li-dhanbika*’ isolated, torn away from its context and interpreting them under the influence of wishful thinking and their preconceived antagonistic complex, the Christian commentators in their missionary zeal, to keep away the just and unprejudiced minds in their folds, from embracing the Truth, present the divine personality of the Holy Prophet *Muhammad* as one not free from sins. This, they do to say that a sinful being can not purify others of their sin. It will be a miserably poor scholarship and rather a gross betrayal of the lack of intellect and conscience to take a word or a phrase isolated from the context of its use, and avail of a wishful meaning of the word or words, purposefully neglecting the other meaning the word or words which is the correct one in the context of the use [10](#).

If one sincerely wishes to criticise any Qur’anic point, let him take it as the Holy Qur’an presents it, in its own context and not as any isolated words in any dictionary or a lexicon gives, to confuse the mind of the average man with the several variant meanings of one and the same word.

The Arabic word ‘*ghufran*’ means covering or protection and ‘*Istighfar*, as it comes under the measure of ‘*Istif’al*,’ means seeking protection. And the word ‘*Dhanb*’ is unintentional shortcoming, quite different from ‘*ism*,’ i.e., sin. Now ‘*Wa’s-taghfir li-dhanbik*’ would mean ‘*Seek protection of thy Lord against any natural, unintentional shortcoming*.’ Protection is sought not after one is victimised by any calamity but before any untoward or undesirable event takes place, i.e., for the safety in the future. For sins already committed, the natural need would be not a protection but forgiving and pardon would have to be sought. Here when used in the case of the one who exclusively owns the unique divine grace of having been purified by God; Himself [11](#) the phrase would naturally mean, seek the protection of thy Lord against the efforts of Satan, the avowed enemy of mankind. Not only the Holy Prophet Muhammad but also all the apostles of God; Islam holds all of them as sinless and infallible. The Qur’an declares all apostles of God as those who do not exceed the limit even in speech, and only according to His Will they act. [12](#)

It would be a blunder to take every address in singular to be at any place and every place to mean only the Holy Prophets, for the apostles of God have a further responsibility and also natural leaning to seek every goodness from God for their ‘*Ummat*’, i.e., the followers, in the capacity of their representative. And by nature, also the happiness of an apostle of God would be in the happiness of his followers. Hence an apostle of God seeks pardon for his people as he would do for his own self.

Similarly in many a place, when the command is meant for the people, it has been addressed to the Holy Prophet.

Take for instance verses 7: 150–151. It was the people who had taken to worship the calf instead of God,

and Moses prays for protection for himself and his brother Harun – using the same word ‘*Ighfir*’ – ‘*Rabbi ighfir li wa li-akhi*’ – ***Lord! Pardon me and my Brother (7: 151)***. Thus it is clear from the actual meaning of the word from the context that the word has been used in more than one place in the Holy Qur'an to mean protection.

Let us take the concluding words of the verse 2:286 – in which we have been taught the words in which to seek God’s mercy for us- “*Wa’fu ‘anna, waghfir lana, war^zamna*” meaning “Pardon Us, grant us protection and bestow Thy mercy on us.” Note that the word for pardon or forgiving is ‘*Afu*’ and for protection against sinning in future ‘*Ighfir*’ and for blessings in general in every other concern in life, ‘*Rahm*’ is used. And take verse 17:25: ‘*Ghufran*’ protection is promised not against sinning but for being good and turning frequently to God. The protection is the place of the reward for the goodness.

In verse 40:7 above, in this very Chapter, the angels holding the ‘*Arsh*’ or the Seat of the Supreme Authority of God praying for protection for the believers – otherwise it would be meaningless to seek pardon for those who walk in the path of God who do not commit any sins at all. And again, in verse 66:8, there could be no meaning in asking for pardon after being cleansed and admitted to the blissful life in Paradise – excepting that those who have come there from the earthly life still apprehend the same risks of shortcomings as in the previous one and seek protection for the future.

As regards the Holy Prophet Muhammad’s purifying others. [13](#) The reference in the Holy Qur'an to the Holy Prophet is particularly as the Power sent by God to purify mankind.

It is a matter of surprise that such blind critics from the Christian folds conveniently forget what Jesus himself has said about his personal position:

“And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? That is to say, My God, my God, why hast thou forsaken me?” Math. 27:46.

Does not a logical question arise:

1. When the god of the Christian Church has forsaken his own begotten son without any fault of the son given anywhere in the Bible – would such a god ever spare forsaking the sinners?
2. When Jesus himself by his own declaration deems himself to be forsaken by God, can he help the sinners to reach God?[14](#)

“And he went a little farther, and fell on his face, and prayed, saying, O’ my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.” [15](#)

The following two questions would naturally and reasonably be raised by any intelligent reader of the Bible:

1. When Jesus himself could not avoid that which he did not like (the cup of death) could he possibly

help the others to do it?

2. When Jesus himself did not surrender himself to the will of God, how could he reasonably expect others to do and more so how could he preach to the others, the submission to the Divine Will?

The actual meaning of the phrase here is seeking protection of God against any possible shortcoming not on the part of the Holy Prophet himself but on the part of his faithful adherents.

Regarding celebrating the praise of the Lord.¹⁶ The best time as one would himself experience in his prayers, i.e., the evening or the night and the early morn.

'Dhanb' literally means anything, with which one may be entailed, mostly used for the shortcoming. In this sense all finite being the inherent shortcoming of not owning anything of their own. Whatever excellence they might possess will be only the gift of God but the divine gift only covers the inherent short coming for instance a dark object receives light from an illuminating source, the light which it receives never becomes its own property for it is there only until the source radiates, the moment the radiation stops, the inherent darkness will reappear.

The finite beings be they of any degree, have no existence of their own. Whatever degree of existence they have, is only a gift, a radiation, bestowed on them, and the moment the giver withdraws them they will cease to be. Among the finite beings, man, along with his inherent shortcoming, is distinguished from other finite beings by being capable of receiving more and more gifts of excellence from the Absolute Providence to cover the inherent want, defect, shortcoming and imperfection.

This can only be obtained by praying for it. This prayer is termed as '*Istighfar*' to seek a covering and the gift received is the *Cover*. In this sense there is none among the finite beings who is not in need of this prayer '*Istighfar*' and man, with the capacity of receiving more and ever more, needs to incessantly seek the gift, i.e., be ever in '*Istighfar*' but the average man seldom notices his inherent shortcoming and fails to seek '*Istighfar*' continuously. But regarding the perfect man of the apostolic standard, the case is different. They are constantly alive to their inherent shortcomings and ever remain in incessant *Istighfar*. Therefore '*Istighfar*' is the asking for cover of the shortcoming, is a virtue which no prophet could be deprived of it. And all the prophets used to confess their inherent shortcoming and had been praying incessantly for the covering and used to instruct the followers to do the same.

But the case of the Last Prophet, is different in the sense, he being the *Foremost Imam* in the order of devotion and worship, he represents, not only himself but the whole, so he has to seek or pray not only for his own shortcoming but the whole community whom he leads and represents in prayer. He is the witness of the witnesses and in his '*Mi'raj*' i.e., Ascension, he led the prayer with all the angels and the apostles behind him and on the Resurrection Day also when everybody will be worried for himself, he will be the one who will be worried for all. Therefore his '*Istighfar*' is, and should be, for himself and for all the believers.¹⁷

Thus 'Dhanb' here and wherever it refers to the Holy Prophet or any prophet, does not mean sin. (A.P.)

Verse 57

This is another figurative verse of guidance towards the right persons one has to follow. The blind here is the blind at heart and seeing stands for those endowed with knowledge. For similar guiding factors in the Holy Qur'an, see verses 10:35, 39:9, 67:22 & 11:24.

Verse 60

This indicates that no prayer from man is without the response from God. The response may be in complete accord to what man has prayed for or it may be a blessing in other shape and form depending upon, and in God's knowledge what is advantageous to the supplicant. On this basis, the Fifth Holy Imam's 'Du'a' itself is one of the best forms of devotion to God and no devotion will be left without reward. And he said that *there is nothing more loved by God than man's asking and beseeching Him for His bounties and there is nothing which is disliked by God more than the one who refrains from such devotion and does not beseech for His bounties.*

All the prayers received from the Holy Prophet and the Imams of his House, are clear directives to man to beseech God even for the most minutest thing of this life or of the hereafter. But they say: *Seek whatever you want and like but from Him and from none else.* Refer to the prayer of the Fourth Imam which he used to recite at the last hours of night – before dawn – in the month of Ramazan – and the other similar prayers from the Holy Imams in this connection. (A.P.).

1. Refer to note on verse 39:69.

2. 'Dhanb' also means 'following'. Thus, seek protection for thy followers. The Holy Prophet was one of those already protected. Refer to note on verse 33:33 & 55:2.

3. Refer to verses 47:19, 4:106, 3:41, 48:2, 33:42.

4. Ambition.

5. Refer to verses 5:100, 6:50, 10:35, 13:16, 39:9, 47:14 & 67:22.

6. Thus, the divinely enlightened ones of the Ahl Al-Bayt cannot be compared to the others.

7. The ultimate end.

8. Pray.

9. Response.

10. See verse 4:106.

11. See verse 33:33.

12. See verse 21:27.

13. See verses 2:129, 2:151, 3:163, 9:103 and 62:2.

14. See Math. 26/39.

15. See Math. 26/39.

16. See verse 3:40.

17. Refer to verse 47:19 and refer to note on verses 48:1 & 48:2.

Al-Ghafir (Al-Mu'min) Section 7 – Glorification Of God

- There is no god but He
- Hallowed is God the Lord of the worlds
- He is the Ever Living One, He alone causes death and brings to life
- When He decreeth an affair He only says 'BE' and it Becomes

Al-Ghafir (Al-Mu'min) Verses 61 – 68

اللَّهُ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ

God is He who hath made for you the night that ye may rest in it and the day to give you light; Verily God is gracious unto the people, but most people thank not. (40:61)

ذَلِكُمُ اللَّهُ رَبُّكُمْ خَالِقُ كُلِّ شَيْءٍ لَا إِلَهَ إِلَّا هُوَ فَإِنَّى تُؤْفَكُونَ

That is God, your Lord, the Creator of everything; there is no god but He; why then are ye turned away? (40:62)

كَذَلِكَ يُؤْفَكُ الَّذِينَ كَانُوا بِآيَاتِ اللَّهِ يَجْحَدُونَ

Thus were turned away those who denied the signs of God. (40:63)

اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ قَرَارًا وَالسَّمَاءَ بَنَاءً وَصَوَرَكُمْ فَأَحْسَنَ صُورَكُمْ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ ذَلِكُمُ اللَّهُ رَبُّكُمْ فَتَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ

God is He Who made for you the earth to stay and the heaven a canopy, and shaped you, and made goodly your forms, and provided you with sustenance with goodly things; that is God your Lord; Hallowed [is then God the Lord of the worlds.](#) (40:64)[2](#)

هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

***He is the (Ever) Living, [3](#)there is no god but He so call ye upon Him, devoting [4](#)unto Him the religion; All praise is God's, the Lord of the worlds.* (40:65)**

فُلْ إِنِّي نُهِيُّ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَمَّا جَاءَنِي الْبَيِّنَاتُ مِنْ رَبِّي وَأُمِرْتُ أَنْ أُسْلِمَ لِرَبِّ الْعَالَمِينَ

Say: "Verily I am forbidden to worship those whom ye call upon besides God when clear proofs have come unto me from my Lord, and I have been commanded to submit myself unto the Lord of the worlds." (40:66)

هُوَ الَّذِي خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِنْ يُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَكُونُوا شُيُوخًا وَمِنْكُمْ مَنْ يُتَوَفَّى مِنْ قَبْلُ وَلِتَبْلُغُوا أَجَلًا مُسَمًّى وَلَعَلَّكُمْ تَعْقِلُونَ

***He it is Who created you from dust, then from a life-germ, then from a clot, then He bringeth you forth as a babe, then that ye may reach your full strength, then that ye may be old, and of you are those who are caused to die early and that ye may reach the appointed term, and (all this is related) that happily ye may understand.* (40:67)[5](#)**

هُوَ الَّذِي يُحْيِي وَيُمِيتُ فَإِذَا قَضَى أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ

***He it is Who giveth life and causeth death, and when He decreeth an affair, He only sayeth unto it 'BE' and it IS.* (40:68)[6](#)**

1. Blessed.

2. Refer to verses 7:11, 38:73 & 64:3.

3. Arabic 'Hai'.

4. The faith and the practice of it being exclusively for God's sake.

5. Refer to verses 7:12, 16:4, 23:12–16, 35:11, 36:76 & 64:3.

6. Refer to verses 2:117, 16:40, 19:35, 36:82 & 54:50.

[1] [1]

SHARES

Al-Ghafir (Al-Mu'min) Section 8 – The Fate Of The Disbelievers In The Book And The Apostles

- The chastisement which the disbelievers in the Book and the apostles met
- Names of only some of the apostles are mentioned and names of some not mentioned
- Those who disbelieve are lost

Al-Ghafir (Al-Mu'min) Verses 69 – 78

أَلَمْ تَرَ إِلَى الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ أُنَيْ يُصْرَفُونَ

Seest thou not those who dispute about the signs of God; how they are turned away? (40:69)

الَّذِينَ كَذَّبُوا بِالْكِتَابِ وَبِمَا أَرْسَلْنَا بِهِ رُسُلَنَا فَسَوْفَ يَعْلَمُونَ

Those who belie the Book and what We sent Our Apostles with; then soon shall they know, (40:70)

إِذْ أَلْأَغْلَلُ فِي أَعْنَاقِهِمْ وَالسَّلَالِسُ يُسْحَبُونَ

When the fetters shall be in their necks and the chains; they will be dragged, (40:71)

فِي الْحَمِيمِ ثُمَّ فِي النَّارِ يُسْجَرُونَ

Into the boiling water, then in the fire shall they be burned; (40:72)

ثُمَّ قِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ تُشْرِكُونَ

Then it shall be said unto them; “Where are those whom ye used to associate (as gods), (40:73)

مِنْ دُونِ اللَّهِ قَالُوا ضَلَّوا عَنَّا بَلْ لَمْ تَكُنْ نَدْعُو مِنْ قَبْلُ شَيْئًا كَذَلِكَ يُضْلِلُ اللَّهُ الْكَافِرِينَ

Besides God?” They shall say: “They have gone away from us, nay, we used not to call upon anything before;” Thus doth God leave the disbelievers to stray. [\(40:74\)](#)

ذَلِكُمْ بِمَا كُنْتُمْ تَفْرَحُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنْتُمْ تَمْرَحُونَ

(It will be said unto them) “This because ye exulted in the land without any right, and because ye were insolent.” [\(40:75\)](#)

اَدْخُلُوا اَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَبِسْسَ مَثْوَى الْمُتَكَبِّرِينَ

“Enter ye the gates of Hell to abide therein.” Wretched then shall be the abode of the arrogant [zones](#). [\(40:76\)](#)

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَإِمَّا نُرِيكَ بَعْضَ الَّذِي نَعِدُهُمْ أَفْ نَكْفِئَنَّكَ فَإِلَيْنَا يُرْجَعُونَ

So be patient thou, verily the promise of God is true; And whether We let thee see of what We threaten them with, or We cause thee to die (before that), unto Us shall they be returned. [\(40:77\)](#)³

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ مِنْهُمْ مَنْ قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَنْ لَمْ نَقْصُصْنَاهُ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا
بِإِذْنِ اللَّهِ فَإِذَا جَاءَ أَمْرُ اللَّهِ قُضِيَ بِالْحَقِّ وَخَسِرَ هُنَالِكَ الْمُبْطِلُونَ

And verily sent We apostles before thee, of them there are those whom We have mentioned unto thee; and of them are those whom We have mentioned [not](#) unto thee; and it was not given to any apostle to bring a sign (miracle) save with the leave of God, but when came the behest of God, (it) was executed with truth, and those who stood on falsehood were then the losers. [\(40:78\)](#)⁵

Commentary

Verse 78

The passage refers to destructive signs – meaning when the order of God comes, wherever it may be, it is executed with full truth. (A.P.)

1. In their confusion.
2. Haughty.
3. Refer to verses 10:46 & 13:40. Whether they are punished before the Holy Prophet or after his departure. (A.P.).
4. Note the wide range of the recognition of the apostles sent to the other people in the different parts of the earth, though their names might not be found in the Qur'an. No other religion has done this.
5. Refer to verse 4:164.

[1] [1]

SHARES

Al-Ghafir (Al-Mu'min) Section 9 – The Lesson From The Fate Of Disbelievers In The Past

- Lessons to be had from the fate of the disbelievers in the past who were stronger in number and strength.
- Repentance when facing the chastisement shall not avail the guilty.
- The disbelievers are the losers.

Al-Ghafir (Al-Mu'min) Verses 79 – 85

اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَنْعَامَ لِتَرْكَبُوا مِنْهَا وَمِنْهَا تَأْكُلُونَ

God is He Who made for you the cattle that ye may ride on some of them, and of them ye may eat. (40:79)¹

وَلَكُمْ فِيهَا مَنَافِعٌ وَلَتَبْلُغُوا عَلَيْهَا حَاجَةً فِي صُدُورِكُمْ وَعَلَيْهَا وَعَلَى الْفُلَكِ تُحْمَلُونَ

And for you in them are other benefits, and that ye may realize thereon the need ye cherish in your breasts; and upon them and upon the ships ye are borne. (40:80)

وُبُرِيْكُمْ آيَاتِهِ فَأَيْ آيَاتِ اللَّهِ تُنْكِرُونَ

And He showeth you His Signs; which, then, of the Signs of God will ye deny?² (40:81)³

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ كَانُوا أَكْثَرَ مِنْهُمْ وَأَشَدَّ قُوَّةً وَآثَارًا فِي الْأَرْضِ فَمَا أَغْنَى عَنْهُمْ مَا كَانُوا يَكْسِبُونَ

What! have they not travelled in the earth and seen how was the end of those before them? They were more (in number) than those and mightier in strength, and greater are their relics (of their power) in the earth, but availed them not what they were earning. (40:82)

فَلَمَّا جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَرَحُوا بِمَا عِنْدَهُمْ مِنَ الْعِلْمِ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ

And when came unto them their apostles with clear proofs (of their truthfulness), exulted they in what they had with them of knowledge, but encompassed⁴ them that which they were wont to scoff. (40:83)

فَلَمَّا رَأَوْا بِأَسْنَانِهِمْ قَالُوا آمَنَّا بِاللَّهِ وَحْدَهُ وَكَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ

But when they beheld Our punishment said they: "We believe in God alone and we deny what we used to associate with Him." (40:84)

فَلَمْ يَكُنْ يَنْفَعُهُمْ إِيمَانُهُمْ لَمَّا رَأَوْا بِأَسْنَانِهِمْ سُنُنَ اللَّهِ الَّتِي قَدْ خَاتَمْتُ فِي عِبَادِهِ وَخَسِرَ هُنَالِكَ الْكَافِرُونَ

But shall not benefit them their faith when they had beheld Our punishment;⁵ (such is) the procedure of God which hath indeed been in use concerning His servants; and then⁶ the disbelievers have lost. (40:85)

Commentary

Verse 83

This applies to those who exult in their own knowledge of science, mocking at whatever is beyond their experimental sphere. (A.P.)

- 1. Refer to verses 6:143 & 16:5.
- 2. See verse 55:13 and its repetition in the surah.
- 3. Refer to verse 30:19, 35:44, 40:21, 40:82.
- 4. Surrounded them.
- 5. Getting into the grip of the divine order – creative or legislative. (A.P.).
- 6. When they get with the grip. (A.P.).

[1] [1]

SHARES

Fussilat (Ha Mim)

Revealed at Mecca

54 Verses in 6 Sections

Sections of Surah Fussilat (Ha Mim)

- 1. Qur'an, the Book with verses fully expounded.
- 2. The creation of the earth and the heavens.
- 3. One's own eyes, ears etc. shall bear witness against one's self.
- 4. The disbelievers plan to suppress Qur'an.
- 5. Equal cannot be the good and the evil.
- 6. Everyone's good and evil, is for or against the individual himself.

Important Topics

1. The Holy Qur'an, the Book, the verses of which are made plain so that the people might easily know. (Verse 3)
2. The Holy Prophet *Muhammad*, a human being who is endowed with the excellence to receive the revelation from the Lord in communion with Him. (Verse 12)
3. The very parts of the body and the faculties man owns, will bear witness against him on the Day of Judgment. (Verses 19–23)
4. The good and the evil, not alike – To repel evil with what is best. (Verse 34)
5. To seek refuge in God whenever Satan instigates any mischief in thought or action. (Verse 36)
6. The Holy Qur'an contains guidance as well as cure for the believers. (Verse 44)
7. One who works good or evil, it is for his own self. (Verse 46)

[1] [1]

SHARES

Verses Fully Expounded

- Qur'an revealed from God
- It is a Book in Arabic with verses expounded
- The Holy Prophet Muhammad, a man in communion with God

Surah Fussilat (Ha Mim) Verses 1 – 8

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

"In the name of God the Beneficent the Merciful"

Ha. Mim. (H. M.) (41:1)[1](#)

تَنْزِيلٌ مِّنَ الرَّحْمَنِ الرَّحِيمِ

A descent (Revelation) from the Beneficent, the Most Merciful (God); (41:2)[2](#)

كِتَابٌ فُصِّلَتْ آيَاتُهُ قُرْآنًا عَرَبِيًّا لِّقَوْمٍ يَعْلَمُونَ

A Book, fully expounded[3](#) are its verses, a Qur'an[4](#) in Arabic, for people who know, (41:3)[5](#)

بَشِيرًا وَنَذِيرًا فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ

A Bearer of glad tidings and a Warner, but turn away most of them and hearken not. (41:4)

وَقَالُوا قُلُوبُنَا فِي أَكِنَّةٍ مِّمَّا تَدْعُونَا إِلَيْهِ وَفِي آذَانِنَا وَقُرْ وَمِنْ بَيْنِنَا وَبَيْنِكَ حِجَابٌ فَاعْمَلْ إِنَّا عَامِلُونَ

And say they: "Our hearts are under coverings from that unto which thou inviteth us, and in our ears is a heaviness, and between us and thee hangeth a veil, so act thou (as thou thinkest right): Verily we too act (as we do)" (41:5)[6](#)

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَى إِلَيَّ أَنَّمَا إِلَهُكُمْ إِلَهٌ وَاحِدٌ فَاسْتَقِيمُوا إِلَيْهِ وَاسْتَغْفِرُوهُ وَوَيْلٌ لِلْمُشْرِكِينَ

Say thou (O' Our Apostle Muhammad!): "I am only a man like you; it is revealed[7](#) unto me that your God is One God, be ye then in attention straight unto Him, and seek ye His forgiveness; and woe unto those who associate others with God," (41:6)[8](#)

الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ

Those who give not the poor-rate,[9](#) and they in the hereafter too are disbelievers. (41:7)

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ

Verily, those who believe and do good, for them shall be a recompense ceaseless. (41:8)[10](#)

Commentary

Verse 1

This Book is the manifestation of God's Grace and Mercy in the aspects of '*Rahmaniyat*' and '*Rahimiyat*'. [11](#)

Verse 3

The Holy Qur'an, is a Book not of any ambiguous and mystic sayings but with every verse of it, duly explained. It is in Arabic, the language of the people through whom it has been divinely willed to reach every nation in the various parts of the world, so that the people, the Arabs, to whom it was first introduced, might easily know the truth and spread it to others.

Arabic here does not mean the Arabian language but is an adjective meaning the best, the most expressive, the most eloquent language. Opposed to this the Arabs called '*Ajam*' meaning the reverse – *Non-expressive, slang dialects*. (A.P.).

Verse 4

The qualities '*Bashir*' and '*Nazir*' mentioned in this verse refer to the believers and the righteous ones and as well as warning to the disbelievers and the evil doers.

Verse 5

It was either to the superiority complex under which the people mostly laboured that the people sarcastically said that their hearts were not intelligent enough to understand the high ideals nor were their ears sufficiently acute to hear their exposition, as if the Holy Prophet and the people were quite different from each other and there could never possibly be any conciliation between them and hence why should he worry about them. They wanted him to have his own way and they would have their own.

Verse 6

'*I am a man like you.*' This statement qualified by '*it has been revealed to me*' – gives a unique and distinguishing position to the Holy Prophet among mankind as a whole. Though a man for all purposes of appearance and nature, is an animal but endued with the extraordinary and the unique excellence of conscience and reasoning qualifying him for the communion with the Lord, distinguishes him as a separate specie other than the ordinary animals.

Similarly, the one among men with the unique quality of his being the chosen one of the Lord endowed with the special personal capacity to receive the revelation will naturally be the one unique and even different from the ordinary men.

This is the expression of their extreme prejudice against Qur'an. (A.P.).

Verse 7

'Zakat' here may mean giving for the sake of God – though they may give in the form of charity for motives not godly, otherwise the disbelievers were not expected to pay the 'Zakat' prescribed by the faith of Islam. (A.P.).

1. Refer to note on verse 2:1.

The following Surahs start all with "Ha Mim" ↗ together with Surah Fussilat: Surah Al-Ghafir, 40:1; Surah Ash-Shu'ra 42:1, Surah Az-Zukhruf, 43:1; Surah Ad-Dukhan 44:1; Surah Al-Jathiya 45:1 and Surah Al-Ahqaf, 46:1. These seven chapters are known collectively in classical tafsir as al-Ṣawamim. [Note Al-Islam.org]

2. Refer to note on verses 24:46, 24:48, 41:44, 42:7 & 43:3.

3. Made plain.

4. A collection, a recital. Refer to verse 24:49.

5. Refer to verse 42:7.

6. This is the expression of the extreme prejudice against Qur'an.

7. The distinction of being in communion with God definitely separates him from ordinary men.

8. Refer to note on verse 18:110.

9. In Arabic, Zakat. This is a reference to the Muslims who avoid giving Zakat and are not mindful of the life hereafter.

10. Refer to verse 84:25; 95:6, 98:7 & 98:8.

11. Refer to note on verse 1:1 (A.P.).

[1] [1]

SHARES

And The Heavens

- The Might of God which created the earth and all the heavens with the luminaries to adorn them
- The people of 'Ad and Thamud; their pride and disbelief which committed them to perdition

Surah Fussilat (Ha Mim) Verses 9 – 18

قُلْ أَنِّيْكُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُ أَنْدَادًا ذَلِكَ رَبُّ الْعَالَمِينَ

Say thou: “What! do ye indeed disbelieve in Him who created the earth in two days (periods), and set ye up unto Him equals? that is the Lord of (all) the worlds” (41:9)[1](#)

وَجَعَلَ فِيهَا رَوَاسِيَ مِنْ فَوْقِهَا وَبَارَكَ فِيهَا وَقَدَرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِلسَّائِلِينَ

And hath made therein mountains high from above its surface; and He blessed therein, and planned therein its foods, in four²days (periods): alike for the seekers.[3](#)(41: 10)[4](#)

فُمَّا اسْتَوَى إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلأَرْضِ أَنْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعَينَ

Then He applied Himself unto the heaven, which was yet only a smoke, so said He unto it and unto the earth: “Come ye Two, willing or reluctant;” Said the two: “We do come willingly” (41: 11)[5](#)

فَقَضَاهُنَّ سَبْعَ سَمَاوَاتٍ فِي يَوْمَيْنِ وَأَوْحَى فِي كُلِّ سَمَاءٍ أَمْرَهَا وَزَيَّنَاهَا وَزَيَّنَاهَا السَّمَاءَ الدُّنْيَا بِمَحَاسِبِهِ وَحَفِظَاهُ ذَلِكَ تَقْدِيرُ
الْعَزِيزِ الْعَلِيمِ

And He made them seven heavens in two days (periods), and revealed in every heaven His Will; and adorned We the lower heavens with lights (of the brilliant stars), and made it guarded (with angels); That is the decree of the All-Mighty, the All-Knowing. (41: 12)[6](#)

فَإِنْ أَعْرَضُوا فَقُلْ أَنْذِرُكُمْ صَاعِقَةً مِثْلَ صَاعِقَةِ عَادٍ وَتَمُودَ

And if they turn away, then say: “I warn you of thunderbolt⁷(of a destructive punishment) (which afflicted the people) of 'Ad and Thamud.” (41: 13)

إِذْ جَاءَتْهُمُ الرُّسُلُ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ أَلَا تَعْبُدُوا إِلَّا اللَّهُ قَالُوا لَوْ شَاءَ رَبُّنَا لَأَنْزَلَ مَلَائِكَةً فَإِنَّا بِمَا أُرْسِلْنَا بِهِ كَافِرُونَ

And when came unto them apostles from before them and from behind them,⁸saying: “Worship ye not aught but God;” said they: “Had our Lord willed, He would certainly have sent down angels; so verily in what ye have been sent with, we disbelieve.” (41: 14)[9](#)

فَأَمَّا عَادٌ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَقَالُوا مَنْ أَشَدُ مِنَّا قُوَّةً أَوْلَمْ يَرَوُا أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً وَكَانُوا يَأْيَاتِنَا يَجْحَدُونَ

And as to the people of 'Ad, they prided [10](#)in the land without right, and said they: "Who is mightier than we in power?" What! Beheld they not that God Who created them is mightier than they in power? And Our signs they used to deny. [11](#)(41: 15)

فَأَرْسَلْنَا عَلَيْهِمْ رِبَحًا صَرْصَرًا فِي أَيَّامٍ نَحِسَاتٍ لِتُذِيقَهُمْ عَذَابَ الْخَزْرِي فِي الْحَيَاةِ الدُّنْيَا وَلَعَذَابُ الْآخِرَةِ أَخْزَى وَهُمْ لَا يُنْصَرُونَ

So sent We on them a violent wind in inauspicious days, that We may make them taste the chastisement of disgrace in the life of this world, and certainly the chastisement of the hereafter is more disgracing, and they shall not be helped. (41: 16)

وَأَمَّا ثَمُودٌ فَهَدَيْنَاهُمْ فَاسْتَحْبُوا الْعَمَى عَلَى الْهُدَى فَأَخَذَنَهُمْ صَاعِقَةُ الْعَذَابِ الْهُونِ بِمَا كَانُوا يَكْسِبُونَ

And as to (the people of) Thamud We did guide them aright, but they loved [12](#)error against the right guidance, so there seized them the thunder bolt of a disgracing chastisement for what they used to earn. (41: 17)

وَنَجَّيْنَا الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ

And We rescued those who believed and guarded (themselves against evil). (41: 18)

Commentary

Verse 9

The term 'days' used in this verse, and the next verses besides the others, in the Holy Qur'an, can never be in the sense or the measure we use it, in the ordinary meaning of the word. A day to us is a measure of the time calculated according to the movement of earth in relation to the sun. When the sun and the earth and nothing else exist, the term day would necessarily mean something other than what we mean with it on earth under the sun. The term 'day' here means *stages* or *periods*. Here the *Two* days would mean the Two main stages, i.e., physical and spiritual. The next verse deals with the other stages.

Verse 10

In verses 7:54, 10:3, 11:7, 25:59 & 32:4 it is said that God created the heavens and the earth in *Six*

days. The above verse (verse 9) mentions the base of the two main groups of the beings, i.e., physical and the spiritual, (i.e., matter and spirit), and in this, the remaining four stages relating to the details of the beings from each base. The term 'days' in this verse and in the other verses referring to the creation of the heavens and the earth – means the several stages, the sequence of the order in which the various components of the universe were brought into existence.

Verse 11

About the mountains.[13](#)

This may refer to the theory of *Nebula (Nebular Theory)* as the Original form of the heavenly bodies. (A.P.).

Verse 12

This and the verses 67:5, 77:8, 15:16–17 indicate that all illuminating stars are arranged in the lower sky. Then the other six skies may be in the nebular state[14](#). (A.P.).

Verse 13

‘*qāfiqah*’ – as used in the Holy Qur'an – any destructive heavenly phenomenon viz. *lightning, thunderbolt, Meteor*, etc. (A.P.).

Verse 16

Jabir Ibn Abdullah Ansari says that Abu Jahl gathered the chiefs of the Quraysh and said that what Muhammad (the Holy Prophet) has, is nothing but sorcery, poetry and some black art of the soothsayers. We must send someone who knows these arts to him and get him examined. Utbah bin Rabi'a stood up and said "I know these arts, I shall go and try Muhammad." Utbah came over to the Holy Prophet and said "O' Muhammad, art thou better than thy elders Hashim, Abdul Muttalib and Abdullah who were thy father and thy grand-father who did not condemn our gods – what has happened to thee that thou abuses our deities and condemns us worshipping them? If thou likest power we shall make thee our supreme Chief and if thou desirest to wed any beautiful woman, we shall get thee wedded to the select beautiful virgin of thy choice in the land and if thou want wealth, we shall present thee with so much of wealth that thou shalt be hailed as the richest man in the land."

The Holy Prophet quietly listened to what all Utbah said and when Utbah finished his address, the Holy Prophet began reciting the first thirteen verses of this chapter. When he came to the mention of the fate of 'Ad' and 'Thamud' – Utbah began entreating the Holy Prophet to stop the recital and it was stopped. Utbah got up and quietly left the place but did not return to the group which had sent him and went straight to his house. The people wondering at Utbah's not returning to them, suspected Utbah to have been lustily fed and bribed by the Holy Prophet and having deserted them. They went to Utbah's house

and asked him if he had a good feast and been bribed to discard his creed and embrace the faith preached by the Holy Prophet. Utbah got wild at the malicious attitude of the group and said that as he was richer than any one in the group, there was no necessity for him to be deluded by the offer of any wealth in bribe.

Besides, he said, the Holy Prophet was only a poor man. He said *“I had been to Muhammad who in reply to all the talk recited something from the Holy Qur'an, which was neither a poetry nor sorcery nor soothsaying. I entreated him to stop and he stopped.” You all know that never even once I uttered any lie, and I left the place quietly lest the chastisement from heavens might overtake you all and every one of us would have been destroyed.’*

Verse 18

Those who believed in God and lived a righteous life were saved.

1. Refer to verses 7:54, 10:3, 11:7, 21:30, 25:5 & 32:4.

2. Including the first two days in the previous verse.

3. equal opportunity for all.

4. Refer to verses 2:29, 79:27–33, 13:3 & 16:15.

5. Refer to verses 2:29, 7:54, 10:3 & 13:2.

6. Refer to verses 15:16 & 15:17, 67:5, 77:8, 11:7, 31:4 & 37:6.

7. Scourge, affliction.

8. Successively.

9. Refer to verse 25:21.

10. Became arrogant.

11. To gainsay.

12. Preferred.

13. See verses 13:3, 16:15.

14. See verse 37:6.

[1] [1]

SHARES

Surah Fussilat (Ha Mim) Section 3 – One's Own Eyes, Ears Etc. Shall Bear Witness Against

One's Self

- One's own eyes, ears, etc. shall bear witness about one's own conduct during his life on earth

Surah Fussilat (Ha Mim) Verses 19 – 25

وَيَوْمَ يُحْشَرُ أَعْدَاءُ اللَّهِ إِلَى النَّارِ فَهُمْ يُوزَعُونَ

And on the day when shall be collected together the enemies of God, unto the fire, then they shall be ranked in groups. (41:19)

حَتَّىٰ إِذَا مَا جَاءُوهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَارُهُمْ وَجُلُودُهُمْ بِمَا كَانُوا يَعْمَلُونَ

Until they come unto it (the Hell), shall bear witness against them, their ears and their eyes and their skins as to what they used to do. (41:20)

وَقَالُوا لِجُلُودِهِمْ لِمَ شَهِدْتُمْ عَلَيْنَا قَالُوا أَنْطَقَنَا اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقُكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ

And they shall say unto their skins: "Why witness ye against us?" They shall say: "Caused us to speak God who maketh everything speak, and He it is Who created you for the first time, 1 and unto Him ye shall (all) be returned. (41:21)

وَمَا كُنْتُمْ تَسْتَرُونَ أَنْ يَشَهِدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا جُلُودُكُمْ وَلَكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِمَّا تَعْمَلُونَ

And ye covered not yourselves (merely) lest that your ears and your eyes and your skins should bear witness against you, but (it was) that ye thought that God knoweth not most of what ye did. (41:22)

وَذَلِكُمْ ظُنُنُكُمُ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ أَرْدَاكُمْ فَأَصْبَحْتُمْ مِنَ الْخَاسِرِينَ

And that your (evil) conjectures which ye did conject about your Lord hath tumbled you into ruin, so ye are become of the losers. (41:23)

فَإِنْ يَصْبِرُوا فَالنَّارُ مَتْوَى لَهُمْ وَإِنْ يَسْتَعْتَبُوا فَمَا هُمْ مِنَ الْمُعْتَبِينَ

And if they be patient, yet the fire shall be their abode: or if they seek favour, yet then they shall not be of the favoured (ones). (41:24)

وَقَيَضْنَا لَهُمْ قُرَنَاءَ فَزَيَّنُوا لَهُمْ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفُهُمْ وَحَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمَّمٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْجَنِّ
وَالْإِنْسِ إِنَّهُمْ كَانُوا خَاسِرِينَ

And We have appointed for them intimate companions so for them have they made fair seeming what is before them and what is behind them, and the sentence² proved just against them, as it did among the peoples of the jinn and the human beings that have passed away before them; verily they were the losers. (41:25)³

Commentary

Verse 22

May refer to the doctrine that God's knowledge comprehends particular objects viz. deeds of the individuals. His knowledge is confined to general and universal objects and ideas. (A.P.).

Verse 23

The Sixth Holy Imam said that 'A believer should fear God's wrath so much that he must imagine himself being cast into the hell-fire and must be hopeful for God's mercy so much that he must be imagining himself to be of the fellows of Paradise.' And said that 'God is there with the thought of man and if the thought be good, He rewards the individual and if that be evil, the thinker is punished.' The Holy Prophet said that 'There is not one sent in humanity, who bears good thoughts and God is not with him, to remind him' and recited this verse.

Verse 24

It is a sarcastic announcement. 'If they only wait, then they would surely find the hell-fire their abode and if they seek grace then it will be too late.'

Verse 25

As the happiness increases in a congenial society of the partners in the joy, so also the regret, sorrow and grief is multiplied and deepened and gets more effective when the partners in evil are put together to multiply the feeling of grief and regret by not only the individual himself suffering the chastisement but also by being affected by witnessing the misery around.

Regarding the jinns see verse 6:131.

- [1.](#) Indicate this birth of man is the first birth – This refutes the theory of this birth being the re-incarnated one.
- [2.](#) Literally, Word.
- [3.](#) Refer to note on verses 43:36, 6:131.

[1] [1]

SHARES

Surah Fussilat (Ha Mim) Section 4 – The Disbelievers Plan To Suppress Qur'an

- The disbelievers plan to suppress Qur'an.
- Angels descend upon those who believe and continue in the right way, as their guards.
- Reward for the believers.

Surah Fussilat (Ha Mim) Verses 26 – 32

وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ وَالْفَوْقَ فِيهِ لَعَلَّكُمْ تَقْبِلُونَ

And those who disbelieve say: "Hearken ye not unto this Qur'an, make noise in it, happily ye may overcome." (41:26) [1](#)

فَلَنُذَاقَنَ الَّذِينَ كَفَرُوا عَذَابًا شَدِيدًا وَلَأَجْزِنَّهُمْ أَسْوَأُ الَّذِي كَانُوا يَعْمَلُونَ

So, We will certainly make those who disbelieve taste a severe chastisement, and certainly will We recompense them for the worst of what they used to do. (41:27)

ذَلِكَ جَزَاءُ أَعْدَاءِ اللَّهِ النَّارُ لَهُمْ فِيهَا دَارُ الْخُلْدِ جَزَاءً بِمَا كَانُوا بِأَيَاتِنَا يَجْحَدُونَ

That shall be the recompense of the enemies of God, the fire! For them therein shall be the abode to abide; in recompense for what they, with Our signs used to deny. (41:28)

وَقَالَ الَّذِينَ كَفَرُوا رَبَّنَا أَرْنَا اللَّذِينَ أَضَلَّنَا مِنَ الْجِنِّ وَالْإِنْسَنِ نَجْعَلُهُمَا تَحْتَ أَقْدَامِنَا لِيَكُونُوا مِنَ الْأَسْفَلِينَ

And those who disbelieve will say: "O' our Lord! show us those who led us astray of the jinn and the human beings; both of them will we trample under our feet so that they may be of the lowest zones." (41:29)³

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ

Verily, those who say: Our Lord is God! and persevere aright, descend upon them the angels, (saying): that "Fear ye not, nor be grieved, and receive the glad tidings of the Garden which ye were promised." (41:30)

نَحْنُ أُولَئِكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَدَعُونَ

"We are your guardians in the life of this world and in the hereafter, and for you shall be therein whatever desireth your selves and yours shall be therein whatever ye shall ask for." (41:31)

نُزُلًا مِنْ غَفُورٍ رَحِيمٍ

"A hospitable welcome⁴ from the Oft-Forgiving, the Most Merciful (God)." (41:32)

Commentary

Verse 26

Refer to note on verses 22:52–54 verses on *Taṣrif* in the introduction. This was and still is the effort to create confusion about Qur'an but it had been in vain. Refer to note on verses 41:41 & 41:42. (A.P.).

Verse 28

It clearly indicates that their misdeeds themselves will be paying them. (A.P.)

Verse 29

As goodness rejoices in helping the others to be good, so also evil tends to drag others into it and longs to see them disgraced and condemned. The forces of evil had been on their work ever since the advent of human life on earth.⁵ Those meeting the afflictions which their evil had earned for them, would like to see their leaders who misled them to the torturous destiny.

Verse 30

This clearly indicates that the descension of the angels with glad tidings, is not only for the apostles but to whomsoever believe and persevere aright. But from some traditions of the Ahl Al-Bayt, it seems that it refers to the descension of angels to the true believers at the agony of death. That may be one of the instances of the descension of the angels. It is not impossible if they descend to the true believers even earlier with the glad tidings. The next verse confirms this. It is not what the tradition asserts that in the battlefield of Karbala the angels descended to Husayn and his comrades, for the event was the manifestation of the maximum possible perseverance. (A.P.)

1. This is what the infidels did – Indirectly a warning against disturbing the recital of the Qur'an.

2. meanest.

3. Refer to verse 6:113.

4. Reception or entertainment.

5. See verse 6:113.

[1] [1]

SHARES

Surah Fussilat (Ha Mim) Section 5 – Equal Can Not Be The Good And The Evil

- It is best to call to God alone and to submit our selves to Him.
- Equal can not be the Good and the Evil.
- To seek refuge in God when satan attempts to entice.

- To repel evil with what is best.
- Qur'an contains cure and Mercy for those who believe but a heaviness for the disbelievers.

Surah Fussilat (Ha Mim) Verses 33 – 44

وَمَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ

And who is better in speech than he who calleth unto God and doeth good and sayeth "Verily I am of the Muslims¹***(41:33)***

وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي يَبْيَنَكَ وَبَيْنَهُ عَدَاوَةً كَانَهُ وَلِيٌ حَمِيمٌ

And equals can not be the good²and the evil. Repel thou (evil) with what is the best, when lo! he between whom and thee was enmity, shall be as though he were a warm friend. (41:34)

وَمَا يُلَقَّاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلَقَّاهَا إِلَّا ذُو حَظٍ عَظِيمٍ

And receive it not but those who are steadfast, and receive it not but those with the greatest good fortune. (41:35)³

وَإِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

And if an enticement from satan enticeth thee,⁴then seek thou refuge in God; Verily, He is the All-Hearing, the All-Seeing. (41:36)

وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقُوهُنَّ إِنْ كُنْتُمْ إِيمَانَ تَعْبُدُونَ

And among His signs are the night, and the day, the sun and the moon; Do not prostrate ye in obeisance⁵unto the sun nor unto the moon; and prostrate ye in obeisance⁶unto God (alone) Who created them, if Him it is ye worship. (41:37)⁷

فَإِنِ اسْتَكْبَرُوا فَالَّذِينَ عِنْدَ رَبِّكَ يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْأَمُونَ

But if they be arrogant (to do this), yet those with thy Lord glorify Him during the night and the day, and they tire not. (41:38)

وَمَنْ آتَاهُنَّ أَنَّكَ تَرَى الْأَرْضَ خَاسِعَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَرَّتْ وَرَبَّتْ إِنَّ الَّذِي أَحْيَاهَا لَمْحِيَ الْمَوْتَىٰ إِنَّهُ عَلَىٰ كُلِّ
شَيْءٍ قَدِيرٌ

And among His signs is this, that seest thou the earth barren, but when send We down on it water, it is stirred and swelleth; verily He Who giveth it life, will certainly give life unto the dead; Verily, He hath power over all things. (41:39)

إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا لَا يَخْفَونَ عَلَيْنَا أَفَمَنْ يُلْقَى فِي النَّارِ خَيْرٌ أَمْ مَنْ يَأْتِي آمِنًا يَوْمَ الْقِيَامَةِ اعْمَلُوا مَا شِئْتُمْ إِنَّهُ
بِمَا تَعْمَلُونَ بَصِيرٌ

Verily, those who distort (12)(a) Our signs are not hidden from Us. What! is he then who is cast in the fire better or he who cometh safe on the Day of Judgment? Do ye what ye like; Verily seeth He what all ye do. (41:40)

إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَهُمْ وَإِنَّهُ لَكِتابٌ عَزِيزٌ

Verily, those who disbelieve in the Reminder when it cometh unto them, and verily it (Qur'an) is a Book Unassailable. (13) (41:41)

لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ

Shall come not nigh it falsehood from before it nor from behind it: a revelation from the All-Wise, the Most Praised One. (41:42)

مَا يُفَاعَلُ لَكَ إِلَّا مَا قَدْ قِيلَ لِرَسُولِنَا مِنْ قَبْلِكَ إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ وَذُو عِقَابٍ أَلِيمٍ

Nothing is said unto thee save what indeed was said unto the apostles before thee; Verily, thy Lord is the Lord of forgiveness and the Lord of grievous retribution. (41:43)

وَلَوْ جَعَلْنَاهُ قُرْآنًا أَعْجَمِيًّا لَقَالُوا لَوْلَا فُصِّلَتْ آيَاتُهُ أَعْجَمِيًّا وَعَرَبِيًّا قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءٌ وَالَّذِينَ لَا يُؤْمِنُونَ

فِي آذَانِهِمْ وَقُرْ وَهُوَ عَلَيْهِمْ عَمِيْ أُولَئِكَ يُنَادَوْنَ مِنْ مَكَانٍ بَعِيدٍ

And had We made it a Qur'an [14](#)in a slang [15](#)language, certainly had they said: "Why are not its verses been made plain? What! in a slang (tongue)? [16](#)while the Prophet is Arabian" Say: "It is unto those who believe a guidance and a cure; but as to those who believe not, there is in their ears a heaviness and it is unto (such of) them a blindness; These are like unto those who are called to from a place far off. [17](#)(41:44)

Commentary

Verse 34

Here again a note of guidance is given to help men to have a correct value and appreciation of goodness and not to equalise it with evil. The holy Ahl Al-Bayt were goodness personified. The believers are guided in various ways, through parables and figurative expressions to bring home to the seekers of Truth and goodness, the value of the genuine goodness against the deceptive nature of evil. It could be a warning too, against equalising goodness and evil, the holy Ahl Al-Bayt and their enemies, who not only tortured and killed them but also their devotees.

Regarding the method of meeting the evil let the prejudiced critics of Islam and the Holy Prophet read this clause and refer to note on verse 23:96.

Verse 36

In the verse above, the Muslims are admonished to fight evil in the best way possible and here the greatest and the best remedy against an open attack from the Satanic forces is given, i.e., to seek refuge with God and the promise of response from God is there for every one who seeks to have it.

Verse 38

From the use of the term 'سِنِدًا رَبِّيْكَ' – with thy Lord – here and in verses 21:8 and in 3:169, 15:21, 13:39, 16:96 it is obvious that it refers to a particular state of being in the presence of God. The Mother Book is with Him, i.e., the source of everything is with Him. There are entities in His presence who are constantly praising and praying to God. This state is not a physical one – it is purely spiritual. This may be true of the person whose body is within the boundaries of Throne and the space. It is true of such person to whom reference has been made in the verse 24:37 & 7:206. (A.P.).

Verse 41

Qur'an depicted as unassailable in complete conformity with verse 15:9 and it refutes the possibility of being tampered by anyone. Lit. Descension [18](#). (A.P.).

Verse 44

Other translators have translated – ‘Ajami’ as foreign but it is opposed to Arabic which is used as a quality of the Arabic tongue to depict its *eloquence* and *expressive* nature and the other languages the Arabs hold as slang and ‘Ajami.’¹⁹ (A.P.).

- 1. These who have submitted themselves to God.
- 2. Thus those purified ones by God (see verse 33:33) i.e., the Ahl Al-Bayt and the others cannot be equal.
- 3. Refer to verse 41:34.
- 4. The people addressed through the Prophet.
- 5. Worship.
- 6. Worship.
- 7. Sajdah Wajib i.e., Prostration Compulsory.
- 8. The angels and the Holy ones.
- 9. Refer to note on verse 21:8.
- 10. Refers to resurrection.
- 11. Refer to verse 22:5.
- 12. Cause distortion in the Signs.
- 13. Mighty, Triumphant.
- 14. A recital.
- 15. Inexpressive.
- 16. This is what the people would have said if the Qur'an had not been in the plain eloquent language as it now is.
- 17. Refer to verses 41:3 & 43:3.
- 18. Refer to verse 41:27.
- 19. Refer to note on verses 16:103–105.

[1] [1]

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