

The Holy Qur'an – The Final Testament – Juz 23

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SHARES

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This text is the twenty-third 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-third Juz of the Holy Qur'an, from Surah Ya-Sin Verse 33 to Surah Az-Zumar Verse 31.

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The Ahlul Bayt DILP team wishes to inform the reader of some important points regarding this digitised text.

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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Surah Yaseen (Yasin) Section 3 – God's Bounties As Signs Of Guidance To Mankind

- The earth quickened after it is dead
- The alternation of day and night
- Respite given to the disbelievers
- The mighty control of the luminaries in the heavens

Surah Yaseen (Yasin) Verses 33 – 50

وَإِيَّاهُ لَهُمْ أُلْأَرْضُ الْمَيْتَةُ أَحْيَنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ

And a sign unto them is the dead earth; We give life to it and bring We forth from it grain of which they eat. (36:33)[1](#)

وَجَعَلْنَا فِيهَا جَنَّاتٍ مِنْ نَحِيلٍ وَأَعْنَبٍ وَفَجَرْنَا فِيهَا مِنْ أَلْعَيْوْنِ

And make We therein gardens of date-palms and grapevines, and cause We to flow therein springs, (36:34)

لِيَأْكُلُوا ؟ مِنْ ثَمَرِهِ ؟ وَمَا عَمِلْتُهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ

That they may eat of its fruits, and made it not their hands; What! will they not then be grateful? (36:35)

سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبَتُ الْأَرْضُ وَمِنْ أَنفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ

Hallowed is He Who created pairs (of) all things, of what groweth the earth, of their selves and of what they know not. (36:36)[2](#)

وَإِعْيَةً لَهُمْ أَلَيْلٌ نَسْلَخُ مِنْهُ النَّهَارَ فَإِنَّا هُمْ مُظَلِّمُونَ

And a sign unto them, is the night, We draw forth from it the day, and lo! they are in the dark, (36:37)

وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍ لَهَا ذُلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

And the sun travelleth unto a resting-place[3](#)fixed for it; That[4](#)is the decree of the All- Mighty, the All-Knowing. (36:38)

وَالْقَمَرَ قَدَرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْمُرْجُونِ الْقَدِيمِ

And (as for) the moon. We have fixed for it stages till it returneth to be bent like an old palm branch. (36:39)

لَا أَلَّشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا أَلَيْلٌ سَابِقُ الْنَّهَارِ وَكُلُّ فِي فَلَكٍ يَسْبَحُونَ

It is not (expedient) for the sun that it should overtake the moon, nor can the night outstrip the day; and each (of these luminaries) rotate on in (its peculiar) sphere. (36:40)

وَإِعْيَةً لَهُمْ أَنَا حَمَلْنَا ذُرِّيَّتُهُمْ فِي الْفُلُكِ الْمَشْحُونِ

And a sign unto them is that We bear their offspring in the laden Ark, (36:41)

وَخَلَقْنَا لَهُمْ مِنْ مِثْلِهِ مَا يَرْكَبُونَ

And that We have created for them (the other conveyances) like it, on which ride they. (36:42)

وَإِنْ نَشَاءُ نُغْرِّهُمْ فَلَا صَرِيخَ لَهُمْ وَلَا هُمْ يُنَقْذَنَ

And if We only will, We can drown them, then there shall not be any one to help them, nor shall they be rescued, (36:43)

إِلَّا رَحْمَةً مِنَّا وَمَتَعًا إِلَى حِينٍ

Save (by) mercy from Us and as an enjoyment for yet awhile. (36:44)

وَإِذَا قِيلَ لَهُمْ أَتَقُوا؟ مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفُكُمْ لَعَلَّكُمْ تُرَحَّمُونَ

And when it is said unto them: "Guard ye (yourselves) against what is before you and what is behind you, that ye be treated with mercy." (36:45)

وَمَا تَأْتِيهِمْ مِنْ إِعْيَةٍ مِنْ إِيمَانِكُمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ

*And there cometh not unto them any sign from the signs of their Lord but from it turn they away. (36:46)*⁵

وَإِذَا قِيلَ لَهُمْ أَنْفَقُوا؟ مِمَّا رَزَقْنَاكُمُ اللَّهُ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَنْطَعْمُ مَنْ لَوْ يَشَاءُ اللَّهُ أَطْعَمُهُ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ مُّبِينٍ

And when it is said unto them: "Spend ye of what God hath provided you with the sustenance," say those who disbelieve unto those who believe: "What! shall we feed him whom, if God willeth, He could feed? Ye are not but in a manifest error." (36:47)

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ

And say they: "When will this promise⁶ come to pass, if ye be truthful?" (36:48)

مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَحْدَةً تَأْخُذُهُمْ وَهُمْ يَخْصِمُونَ

They wait not but for a single (terrible) cry which will seize them while they wrangle with one another. (36:49)⁷

فَلَا يَسْتَطِعُونَ تَوْصِيَّةً وَلَا إِلَى أَهْلِهِمْ يَرْجِعُونَ

Then shall they not be able to make a bequest, nor shall they be able to return unto their families. (36:50)

Commentary

Verse 33

Let those who disbelieve their resurrection after death for the Final Judgment, take the note of guidance from the earth which for all intents and purposes, seems to be dead in a season every year and get quickened again and becomes once more productive as it was before.⁸

Indicates here, a higher stage is made to develop from the lower one as a continuity of the movement. (A.P.).

Verse 34

Date palms and vines are mentioned as symbols of fruit trees of various kinds. It may be noted that the description of the blissful life in the Hereafter given in the Qur'an is figurative for the heavenly bliss is unimaginable here.

Verse 35

However, much man may prepare the soil and sow the seed or plant a tree but unless the forces of nature help him, which are God's own and are effected only by His independent will, nothing could profit man, in getting any produce from the earth or to do anything else also in the world. Hence whatever grains or fruits man eats, are the products of God's willed functions of the natural forces in the formulation of which energies and their working in perfect harmony with each other, there is no hand of anyone else besides Him. Should not man be grateful to God?

The famous quatrain of the world renowned classical Persian poet 'Sa'di' which can be aptly quoted here:

Persian:

1. Abr o baad o mah o kursheed o falak dar kaar and,
2. Ta to naani bakaf aari o baghaflat nakhori.
3. In hama bahre to sargashta o farmanbardaar,
4. Sharte insaaf nabaashad ke to farman nabari. (Sa'di)

1. “The cloud, the wind, the moon, the sun and the heavens are busy,
2. To see that thou get a loaf in thy hand and eat it not ignorantly,
3. “All these have been made to worry themselves and subservient for thy sake
4. Never would it be fair if thou proveth not thyself obedient to Him (the Beneficent Lord).

If the ‘Ma’ is taken in the negative sense, the particle ‘Wau’ will mean ‘while’ and if it is taken to mean *that which* – it will mean to say *that which their hands work*, then the ‘wau’ will mean a *conjunctive* – and the whole sentence will be read thus ‘*That they may eat of its fruits, i.e., fruits of what their hands made.*’ (A.P.).

Verse 36

The mystery of sex exists in all species of creation. The constitution of the material world and the various kinds of energies functioning in the universe, are working in pairs of opposite kinds. There is the factor of sex active in the human, animal and vegetable life and in the other forms of activity manifest and hidden, known to us like electricity (positive and negative) and also unknown to us. Scientific enquiry until recently could not reach the fact that even the atom consists of a positive charge called the proton surrounded by a negative charge called electron. The point to note here is that, it was a time when the Holy Qur'an was revealed, the world was yet in the dark about many things and factors which by a more correct application of common sense, could have been known viz. the roundness of the earth.

Europe even until about 800 years after the truth about the movements of the earth and the heavenly bodies, had been disclosed by the Holy Qur'an, believed the earth to be flat and persecuted Columbus when he by mere common-sense argued about his conception about the earth to be flat and persecuted Columbus when he by mere common-sense about his conception about the shape of the earth. The human race in the various parts of the earth, worshipped the stars and the elements like the wind, the fire, the earth and water as gods. The disclosure of such secrets of nature which we only know in these advanced days of ours, could never have been possible if God through His infinite grace had not revealed the knowledge through His chosen men to guide mankind.

Indicates that not only the living beings but also the plants exist in pairs which fact was not known to the people of the age as a universal proposition. It also points out the existence in pairs of kinds even

beyond the animal and the plant realms. (A.P.).

Verse 38

Until the very recent past, the sun was supposed to be stationary and all the other planets revolving round it and since very recently it has been found out that the sun also along with the whole of its solar system, is moving towards some destination. This fact had been declared centuries ago by the Holy Qur'an. This verse clearly declares that the sun is travelling towards a fixed destination or an end, and none knows when it would cease to be or stop to function, and this is the decree of the Omnipotent Lord Who is ever Triumphant or Successful, Who is the All-Knowing.⁹ For the meaning of the word 'Mustaqar' as the abode or the resting place, refer to verses 2:36, 6:98, 7:24.

Verse 39

Reference is to the lunar mansions of the Zodiac, 'Urjun' the sickle-like appearance of the new moon.

Verse 40

Though the sun and moon move in the same Zodiac path, the laws of the movement of each have been so fixed that the one can never clash with the other.

Note what a beautiful and realistic technical term has been used to describe the movement of the heavenly bodies in the space as swimming in it.¹⁰ This same term is used in our modern days for the planes that fly in the space, using the word navigation.

Ali states that *over and above this sun are suns and over and above this moon are moons*. There is another statement of Ali – as narrated by 'Majma al-Bahrain' under the word 'Kawkab.' *He refers to these stars and says they contain cities which are populated with creatures who worship the Almighty and knowing not whether He has created any being like Adam.* (A.P.).

Verse 41

Man's own personal experience in his practical life is appealed to. Man is invited to reflect upon his travelling safely along with his cargo through the high seas fighting the violent winds and the mountain-like waves – as it was done in the case of Noah and the Ark¹¹ – which has become a 'sign for all peoples.'

Verse 42

It is unquestionably God's gifted intelligence with which man has devised the seacraft and the aircraft to manage with the laws of gravity, otherwise it would have been nothing short of an impossibility to pass through the sea or the air.

Muhyiddin Ibn Arabi in his mystic interpretation of this verse interprets – ‘Like it’ as the Ark of Noah and says, that is the Ark belonging to Muhammad, i.e., hinting at the celebrated saying of the Holy Prophet: ‘*Mathal Ahl-e-Bayti ka-mathal safeenat Nuh; man rakibaha naja, wa man takhallafa anha gharq wa hawa*’. i.e., the similitude of my Ahlul-Bait is that of the Ark of Noah; he who got into it was saved and he who turned away from it, got drowned and lost. (A.P.).

Verse 45

Man had always been admonished to reflect upon his faulty past, know its consequences, beware of the future and guard himself against his sins recurring for, when one sincerely does this, God also turns merciful to him, He not only forgives the past but also grants strength to amend his life in the future.

Verse 47

When those who have been granted ample provision of wealth, influence or knowledge, are told to spend out of what God has blessed them with, for the benefit of their fellow beings, they laugh to scorn such appeals and indirectly blame God Himself for not having been merciful to provide the poor as He has done to the rich. Such people think that what God has provided them with, by His grace and mercy, was earned by them by their own personal merits. They forget that everything that is given to anyone in this life, is nothing but a trust and the recipient is only a trustee and all men in the various walks of life on earth, are on probation and trial.

Those who have been granted gifts in abundance have equally been bound with responsibility to discharge the trust and those given fewer provision, are in a way learning patience and forbearance and self-reliance – and know the true value of things which might have been exaggeratedly assessed by those who possess them. The arrogant rich ones even think and also say it out taunting, that the believers who spend their well-earned wealth in the way of God, have gone astray.

This is the general argument from the rich as an excuse for their failure in helping the needy. (A.P.).

Verse 48

The disbelievers not only reject the belief in the hereafter but also by way of taunting, question as to when the Day of Judgment would come? The answer to them is that it will come but never at your or anybody else’s fancy but when the Lord would will it.

1. Refer to verses 2:164 & 30:20.

2. Refer to verse 51:49.

3. Refer to verses 13:2, 21:33 & 55:5.

4. The moment.

5. Refer to verses 3:183 & 35:4.

- [6.](#) The warning against chastisement.
- [7.](#) Refer to verse 79:13.
- [8.](#) See verses 2:164, 30:19.
- [9.](#) See verses 13:2, 21:33 & 55:5.
- [10.](#) See also verse 21:33.
- [11.](#) See verse 29:15.

[1] [1]

SHARES

Surah Yaseen (Yasin) Section 4 – A Scene Of The Resurrection

- How the dead will be raised and caused to rush towards their True Lord
- None will be dealt with unjustly. The Blissful abode of the righteous and their enjoyment therein
- The fate of the guilty
- Their meeting the end which they disbelieved
- The parts of the body of man shall witness to the individual's conduct and character

Surah Yaseen (Yasin) Verses 51 – 67

وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَى رَبِّهِمْ يَنْسَلُونَ

And is blown the Trumpet, when lo! From the grave unto their Lord they (all) hasten. (36:51)[1](#)

قَالُواٰ يٰوَيْلَنَا مَنْ ۖ بَعَنَّا مِنْ مَرْقَدِنَا هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ

They shall say: "Oh! woe unto us! who hath raised us up from our place of repose?" (it will be replied): "This is what the Beneficent (God) did promise and the apostles spake the truth."
(36:52)

إِنْ كَانَتْ إِلَّا صَيْحَةٌ وَحْدَةٌ فَإِذَا هُمْ جَمِيعٌ لَدِينَا مُحْضَرُونَ

*There will be but a single cry, when lo! they shall all be brought unto Us. (36:53)*⁴

فَالْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْئًا وَلَا تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ

So this day no soul shall be dealt with unjustly in the least, nor shall ye be recompensed but that which ye were doing. (36:54)

إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ فَكُهُونَ

*Verily, the inmates of the Garden shall on that day be busy enjoying. (36:55)*⁵

هُمْ وَأَزْوَجُهُمْ فِي ظِلَّلٍ عَلَى الْأَرَاكِ مُتَكَبِّرُونَ

*They and their mates, shall be in (Pleasant) shades, on raised couches reclining; (36:56)*⁶

لَهُمْ فِيهَا فَكِهَةٌ وَلَهُمْ مَا يَدْعُونَ

*For them therein shall be fruits, and for them shall be whatever they call for. (36:57)*⁷

سَلَامٌ قَوْلًا مِنْ رَبِّ رَحْمَنٍ

(They shall receive the greeting): "Peace" a word (of salutation) from the Lord the Most Merciful.
(36:58)⁸

وَأَمْتَزُوا ۖ الْيَوْمَ أَلْيَهَا الْمُجْرُمُونَ

(And a voice would say): "And get ye aside this day O' ye the guilty ones!" (36:59)

أَلَمْ أَعْهَدْ إِلَيْكُمْ يَبْنَىٰ إِدَمَ أَن لَا تَعْبُدُوا إِلَّا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌ مُّبِينٌ

“Enjoined [9](#) I not on you O’ children of Adam! that ye should worship [10](#) not Satan? for he is your open enemy,” (36:60) [11](#)

وَأَن أَعْبُدُونِي هَذَا صِرَاطٌ مُّسْتَقِيمٌ

“And ye should worship (only) Me, (and) this is the (only) Right way?” (36:61)

وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًا كَثِيرًا أَفَلَمْ تَكُونُوا تَعْقِلُونَ

“And yet hath he led astray a great multitude of you; Did ye not then understand? (36:62)

هَذِهِ [12](#) جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ

“This is the hell which ye were promised, (36:63) [12](#)

أَصْلَوْهَا أُلْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُونَ

“Enter ye into it, for what ye were disbelieving.” (36:64) [13](#)

أُلْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَهِهِمْ وَتَكَلَّمُنَا أَيْدِيهِمْ وَتَشَهَّدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ

On that day will We set a seal upon their mouths, and shall speak unto Us their hands and shall bear witness their feet, of what they were earning. (36:65) [14](#)

وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَىٰ أَعْيُنِهِمْ فَأَسْتَبَقُوا إِلَصِرَاطٍ فَانِي يُبَصِّرُونَ

And if We will, We would certainly put [15](#) out their eyes, then they would struggle (groping) to get first to the way, but how could they see? (36:66)

وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَىٰ مَكَانِتِهِمْ فَمَا أَسْنَطَعُوا مُضِيًّا وَلَا يَرْجِعُونَ

And if We will, We would certainly transform them in their (own) places, then they would not be able to go on, nor will they return. (36:67)

Commentary

Verse 51

About the blowing of the Trumpet, see verses 78:18, 39:68, 50:20, 27:87, 23:101

‘Ajdath’, i.e., the place or state where the former shapes and forms of the living beings with which they were buried or lost whether it is in grave or burnt into ashes or eaten away by animals or thrown into the sea. The verse expressively points out that after rising from their burials in new forms, their movements in chain will be towards their Lord.¹⁶ (A.P.).

Verse 52

‘Ruqud’ means sleeping – ‘Marqad’ sleeping place, figuratively refers to any state or stage wherein man is not aware of what is awaiting for him in future. It is true of this life in comparison to the life hereafter and it is also true of the life after death in the intermediary stage before the Total Resurrection. The Holy Prophet has said: ‘People are asleep, when they will die they will awake.’ (A.P.).

Verse 54

The reward or punishment will be the consequence of one’s own actions, or in other words, the actions themselves assuming pleasant or unpleasant forms which will make the doer enjoy or suffer. (A.P.).

Verse 67

Indicates for those who lose their human form, there will be no progress or retrogressing. (A.P.).

1. Refer to verses 78:18, 79:42–46, 6:31, 39:68, 50:20 & 54:8.

2. What the believers would say.

3. Summoned.

4. Refer to verse 79:13.

5. Refer to verses 23:101, 40:8 & 42:21.

6. Refer to verses 18:31, 76:13 & 76:14. The inmates here need not be the same persons. Refer to verse 23:101 (A.P.).

7. desire.

8. Refer to verses 10:10, 14:23, 19:62, 56:25 & 56:26.

9. Did I not announce the command?

10. also serve not.

11. Refer to verse 10:25.

12. Refer to note on verse 17:63.

13. Refer to note on verses 17:63, 41:19–24 & 24:24.

14. Refer to verse 24:24.

15. Make blind.

16. Refer to verse 78:18, 79:42–46.

Surah Yaseen (Yasin) Section 5 – The Kingdom Of The Universe Is God's

- Man when he reaches old age is returned to humility
- Qur'an is no poetry but a Reminder
- The bounties of God in providing the cattle for man's use
- Man's creation from a dirty drop of sperm and man's revolt
- God Who created the Universe can again create similar ones similarly
- When God intends anything, it becomes even before He says 'Be'
- The Kingdom of the Universe is God's

Surah Yaseen (Yasin) Verses 68 – 83

وَمَنْ نُعِمِّرُهُ نُنْكِسُهُ فِي الْخَلْقِ أَفَلَا يَعْقِلُونَ

*And whomsoever We lengthen in age, We reverse him to an abject state in life, What! Do they understand not? (36:68)*¹

وَمَا عَلِمْنَاهُ الْشِعْرَ وَمَا يَنْبَغِي لَهُ إِنْ هُوَ إِلَّا نِكْرٌ وَقُرْءَانٌ مُبِينٌ

We have taught him² not poetry, nor would it beseem him; It is naught but a Reminder and manifesting Qur'an, (36:69)

لَيُنذِرَ مَن كَانَ حَيًّا وَيَحْقِقُ الْقَوْلُ عَلَى الْكَفَرِينَ

To warn him who is alive,³ and (that) the word be proved against the disbelievers. (36:70)⁴

أَوَلَمْ يَرَوْا إِنَّا خَلَقْنَا لَهُم مِمَّا عَمِلْتُمْ أَيْدِينَا أَنْعَمْنَا فَهُمْ لَهَا مَلِكُونَ

What! See they not that We created the cattle for them, of what Our hands⁵ have wrought, and of them they⁶ are the masters? (36:71)

وَذَلِّلْنَاهُمْ فِيمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ

And them (the cattle) We did subject unto them⁷ and some of them they ride upon, and some of them they eat. (36:72)

وَلَهُمْ فِيهَا مَنْفَعٌ وَمَشَارِبٌ أَفَلَا يَشْكُرُونَ

And for them⁸ in them⁹ are benefits and drinks: What! will they not then be grateful? (36:73)

وَاتَّخَذُوا إِنَّمَا مِنْ دُونِ اللَّهِ إِلَهًا لَهُمْ لَا يُنَصَّرُونَ

And (yet) they have taken gods besides (the only True) God so that they may be helped. (36:74)

لَا يَسْتَطِعُونَ نَصْرَهُمْ وَهُمْ لَا يَمْلِكُونَ جُنُدُّ مُحْضَرَوْنَ

They shall not be able to help them: and yet they (the disbelievers) are their host (who on the Day of Resurrection) shall be brought forth to account. (36:75)¹⁰

فَلَا يَحْزُنْكَ قَوْلُهُمْ إِنَّا نَعْلَمُ مَا يُسِرِّونَ وَمَا يُعْلِنُونَ

So let not their speech grieve thee (O' Our Apostle Muhammad!), (for) verily know We what they do hiding, and what they do openly. (36:76)¹¹

أَوَلَمْ يَرَ إِلَيْنَاهُ أَنَّا خَلَقَنَاهُ مِنْ نُطْفَةٍ فَإِنَّا هُوَ خَصِيمٌ مُّبِينٌ

What! Seest not man that We created him from (a drop of) sperm? (and) yet lo! he is an open disputant! [12](#)(36:77) [13](#)

وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ ۖ قَالَ مَنْ يُحْكِمُ الْعِظَمَ وَهِيَ رَمِيمٌ

He setteth unto Us an argument, and hath forgotten his (own) creation (origin), Sayeth he: “Who will enliven the bones when they are rotten?” (36:78) [14](#)

فُلْ يُحْبِبُهَا الَّذِي أَنْشَأَهَا أَوَلَّ مَرَّةً وَهُوَ بِكُلِّ خَلْقٍ عَلَيْهِ

Say thou (O’ Our Apostle Muhammad!): “He will enliven them Who created them for the first time, and He is, fully cognizant of (all) the creation,” (36:79)

الَّذِي جَعَلَ لَكُمْ مِّنَ الشَّجَرِ أَلْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ مِّنْهُ تُوقِدُونَ

“He who made for you the fire from the green tree, and lo! from it ye kindle (fire). (36:80) [15](#)

أَوَلَيْسَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِقِدْرٍ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ بِأَلْيَهِ وَهُوَ الْخَلَقُ الْعَالِيمُ

“What! Is not He Who created the heavens and the earth able to create (again) the like of them? Yea! and He is the Creator (Omnipotent), the All-Knowing. (36:81) [16](#)

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ

His command, when intendeth He anything, is only that He sayeth unto it ‘Be’ then (and there) it is.” (36:82) [17](#)

فَسُبْحَانَ الَّذِي بِيَدِهِ كُلُّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ

Therefore, Hallowed is He in Whose hand is the kingdom of all things, and unto Him ye shall all be returned. (36:83)

Commentary

Verse 69

‘Poetry’ here means proposition based on imaginary data exciting human emotion. (A.P.).

Verse 80

Refers to the assumption of being of opposite form, in their evolutionary movements towards the ultimate shape. (A.P.).

Verse 81

The stress on ‘Alim’ shows that no unconscious being can have any creative power.[18](#) (A.P.).

Verse 82

The process of creation is given in the term of His Will and attention. Thus, every being is God’s Word. (A.P.).

1. Every growing being in a material form has its limitation. (A.P.).
2. The Holy Prophet Muhammad.
3. with awakened heart.
4. ‘Hyath’ here is used opposite to disbelief which is death. (A.P.).
5. Powers, authorities, agencies, deputies.
6. The people.
7. To the people for their use.
8. To the people for their use.
9. The cattle.
10. Refer to note on verse 21:96.
11. Refer to verses 16:4, 35:11, 23:12–16 & 35:11.
12. Adversary.
13. Refer to verses 16:4, 23:12–16 & 86:6.
14. Refer to verses 13:5, 17:49, 19:66, 23:35, 23:82, 32:10 & 79:11.
15. Refer to verse 56:72.
16. Refer to verses 67:14 & 17:99.
17. Refer to verses 2:117, 16:40, 19:35, 40:68 & 54:50.
18. Refer to verse 67:14.

As-Saaffaat (As-Saffat) – The Rangers

(Revealed at Mecca)

182 Verses in 5 Sections

Sections of As-Saaffaat (As-Saffat) – The Rangers

1. Unity shall ultimately triumph.
2. The sufferings of the guilty.
3. The Great Sacrifice, shifted.
4. God's Blessings on Moses, Aaron, Elias and Lot.
5. Jonah's delivery from distress.

Important Topics

1. The heaven over the earth, the Nearest or the Lowest Heaven. (Verse 6).
2. The heavenly region protected against the rebellious devils. (Verse 7).
3. The disbelievers doubting about the Resurrection. (Verses 16–21, 53).
4. The fate of the disbelievers. (Verses 22–33).
5. The bliss that the righteous will enjoy. (Verses 39–49).
6. The fate of the people who disbelieved in Noah. (Verses 75–82).
7. Abraham and the idol worshippers. (Verses 83–90).
8. Abraham fulfils his vision, of the sacrifice of his son Ishmael. (Verses 102–105).

9. The sacrifice of Ishmael by Abraham, ransomed by a Great Sacrifice. (Verses 105–108).
10. The bounties bestowed on Moses and Aaron. (Verses 114–122).
11. The Apostle Ilyas and the Aale-Yaseen. (Verses 123–133).
12. The Apostle Lot and the fate of his people along with his wife. (Verses 133–138).
13. The Apostle Jonah (Yunus) delivered of the distress and his mission to the people and their fate. (Verse 139).
14. Hallowed is God above all that people ascribe to Him. (Verse 180).

[1] [1]

SHARES

As-Saaffaat (As-Saffat) Section 1 – Unity Shall Ultimately Triumph

- God the Lord of the Heavens and the Earth is One
- The mockers at the apostles of God will one day be mocked at
- The Day of Requital shall suddenly dawn

As-Saaffaat (As-Saffat) Verses 1 – 21

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God the Beneficent the Merciful

وَالصَّفَّاتُ صَفَّاً

By those who range themselves in ranks, (37:1)¹

فَالْرُّجُوتُ زَجْرًا

And (by) those, who drive away the evil with reproof, (37:2)

فَالنَّاهِيَاتُ نِكْرًا

And by the reciters of Qur'an, (37:3)

إِنَّ إِلَهَكُمْ لَوَحِدٌ

Verily your God is (only) One. (37:4)

رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشْرِقِ

The Lord of the heavens and the earth and what is between them, and the Lord of the places of the rising² of (the sun and the moon). (37:5)³

إِنَّا زَيَّنَاهُ السَّمَاءَ الدُّنْيَا بِزِينَةٍ الْكَوَاكِبِ

Verily We have adorned the heaven nearest to this world (earth) with an adornment, the stars, (37:6)

وَحَفِظًا مِنْ كُلِّ شَيْطَنٍ مَارِدٍ

And (which is also) a guard against every rebellious Satan; (37:7)⁴

لَا يَسْمَعُونَ إِلَى الْمَلِإِ الْأَعْمَى وَيُقْنَفُونَ مِنْ كُلِّ جَانِبٍ

(So that) They may hear not (what passeth in) the assembly on high, and they are darted from every side. (37:8)⁵

دُحُورًا وَلَهُمْ عَذَابٌ وَاصِبٌ

(To be) Driven off, and for them being a perpetual chastisement, (37:9)

إِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَأَتَبَعَهُ^٤ شِهَابُ ثَاقِبُ^٥

Except, he who stealeth (a word) by stealth then pursueth him a glistening⁶flame. (37: 10)

فَآسْتَفْتِهِمْ أَهُمْ أَشَدُّ خَلْفًا أَمْ مَنْ خَلَفَنَا إِنَّا خَلَقْنَاهُمْ مِنْ طِينٍ لَّا زِبِ^٧

Ask them then (O' Our Apostle Muhammad!) “Are they stronger in creation or (the others) whom We have made?” Verily We created them of a sticky clay. (37: 11)

بَلْ عَجِبْتَ وَيَسْخَرُونَ

Nay! Wonderest thou (at their disbelief) while they mock (at thee) (37: 12)

وَإِذَا ذَكَرُوا^٨ لَا يَذْكُرُونَ

And when they are warned,⁷they mind not, (37: 13)

وَإِذَا رَأَوْا^٩ إِعْيَةً يَسْتَسْخِرُونَ

And when they see a sign they incite mocking (at it) (37: 14)⁸

وَقَالُوا^{١٠} إِنْ هَذَا إِلَّا سِحْرٌ مُّبِينٌ

And say they: “this is but an open sorcery” (37: 15)⁹

أَعِذَا مِنْنَا وَكُنَّا تُرَابًا وَعِظَمًا أَعِنَا لَمْبَعُوْثُونَ

“What! when we are dead and are dust and bones, shall we (even then) indeed be raised?”

(37: 16)¹⁰

أَوْ إِبَآءَوْنَا أَلَّا وَلُونَ

And (also) our fathers [11](#)of yore? (37: 17)

فُلْ نَعَمْ وَأَنْتُمْ دُخِرُونَ

Say thou: “Yea! ye shall be disgraced” (37: 18)

فَإِنَّمَا هِيَ زَجْرَةٌ وَحِدَةٌ فَإِذَا هُمْ يَنْظُرُونَ

Then it will only be a single [12](#)roar, when lo! they shall gaze (around), (37: 19) [13](#)

وَقَالُوا يَا يَوْمَنَا هَذَا يَوْمُ الْدِينِ

And they shall say: “Oh! Woe unto us! This is the Day of Reckoning;” (37:20)

هَذَا يَوْمُ الْفَصْلِ الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ

“This is the Day of Judgment which ye used to belie” (37:21)

Commentary

Verses 1 – 3

‘Wa’ as a prefix, ordinarily meaning conjunction ‘And’ has been used in the Holy Qur’an for several obvious purposes:

- (1) When any fact has to be presented not as a mere allegation or statement but to assert with special emphasis, i.e., to assert some truth against any expected or apprehended rejection of it. Sometimes it is used to prophecy an event. A very reasonable question could arise, whether the persons mentioned in the three different consecutive verses are one and the same or different ones, and who they are. Commentators say that the persons meant are the angels and the men of God, as both of these two kinds of beings, possess the qualities mentioned and function as described in the verses. The angels and the men of God, both range themselves to serve and adore God.
- (2) In defending the truth and checking and restraining evil and frustrating it, as and when necessary.
- (3) And serving in the cause of proclaiming the kingdom and glory belonging to God and to none else.

Some commentators suggest that the word ‘Lord of’ is to be understood before each of the opening

words of the verses, in which case it would mean an assertion of the name of the Lord of the possessors of the three descriptions i.e., ‘*By those arrayed*’, ‘*By those who repel evil*’ and ‘*By those who remember*’ God.

Another equally pertinent question arises that the holiness of the angels, no doubt, worth the use in the emphatic assertion by God but who could be those among men who could be justifiably ranked with the angels in their sinlessness and infallibility. Such men could be only those who should be [14](#), as pure and as sinless and even more than the angels, otherwise it would be unjustifiable to associate any sinful and fallible beings like ordinary men, with the sinless and the infallible ones like the angels and such an absurd alignment of the pure and the corrupt, could never imaginably be effected by the All-Just and the All-Wise Lord. When He Himself says that the *Blind* and the *Seeing*, nor the *Darkness and the Light* – nor the *Shade* and the *Heat* nor the *Living* and the *Dead* could ever be equal. [15](#)

According to the Holy Qur'an those who were purified by God as the perfection in the purification demands it, were the Ahl Al-Bayt [16](#) whose purity and holiness is universally accepted and acknowledged by the Muslim world as a whole. Under any circumstances there is no room even to imagine that those meant, under these three classifications, are the Muslims in general and their being arrayed while they offer congregational prayers, they repel evil and remember God for, even the worst brutal characters who professed to belong to the ranks of the Muslims, also join the congregational prayers. Take for instance what happened at Karbala. Those who enacted the heartless and the brutal massacre of the holy Imam Husayn and his godly comrades, and who did not spare even the six-month baby son of the Holy Imam, immediately after the wholesale slaughter and the other merciless acts which no human heart could ever bear even to hear about the details of the great tragedy, arrayed themselves to offer the afternoon prayers. Could such beings be ever imagined to be those meant by this verse?

Similarly, there are innumerable cases to illustrate that the second and the third qualities, i.e., the description given under the second and third verse had been manifested by hypocritical individuals and groups of the people who thrived calling themselves as ‘*Muslims*.’ Hence the general Muslim public could never reasonably be imagined to be those referred to in these three verses. The individuals meant here must naturally, at least be equal to the angels in their native purity i.e., infallible in their conduct and character and ever obedient and supplicant to the Lord, never in their life having gone astray from the right path. A glance over the Islamic history would be quite sufficient to inform us that excepting the holy Ahl Al-Bayt all the others without any single exception, have been more or less, at some time or the other, corrupt and straying far from the right path.

Verse 4

The Unity of God is the important message or the Greatest Truth, to convey which, so much emphasis has been used through such a solemn and emphatic assertion, for the correct faith in the Unity of the Creator of the Universe, is directly and most vitally connected with the life and the destiny of the human

race. Man has to necessarily know that he has not been created by a mere accident or as a sport of any vain creative power or by any contending forces or by any purposeless mechanical process. Man should essentially know as to who actually is his creator and master and what are his qualities and powers and his rights over his creation. Man must know the correct source or authority from whom he gets all that he needs and the things he possesses in this life, and man should also realise that the same Power which brought him into existence from nothing and bestowed its favour upon him, could also punish whoever defies its plan, or disobeys its law or rebels against its Supreme Authority and causes any mischief to its creation. This same universal Truth has consistently been preached by every heavenly messenger who visited this earth. The apostles of God appearing in the different parts of the earth, in different ages, preached this very same sublime truth, i.e., the Unity of God, to every unit of the human race, inhabiting the various parts of the earth.

The belief in the Unity of God is so important and so essential for man that its significance has been frequently mentioned with the various forms of emphasis, laid on the assertion of the Truth. See verses 2:116, 2:255, 3:2, 3:18, 5:73, 6:102, 13:16, 17:39, 17:111, 19:35, 21:22, 21:24, 21:25, 22:34, 23:91, 34:27, 37:61, 27:63, 27:64, 27:70, 28:81, 39:4, 39:44, 40:3, 43:82, 51:51, 44:8, 59:23, 102:1.

The above are some of the verses in which the Unity of God, i.e., His Oneness has been exclusively mentioned. Besides these there are many others in which the Unity is implied or referred to. Almost all the chapters of the Holy Qur'an contain direct or indirect references to this most vital factor.

Our brethren of the church established in the name of Christ, profess belief in Trinity, i.e., in three Gods. If they only refer to the very book in their own hands called the Holy Bible, they will find only the Unity of the Lord preached to mankind by Jesus as well as by all his predecessor apostles of God. See Deut. 4/35, Deut. 6/4, Corin 8/4, Mark 12/29, John 17/3, John 20/17.

“Unto thee it was shewed, that thou mightest know that the Lord, He is God; there is none else beside Him.” Deut. 4/35.

“Hear, O Israel: the Lord our God is one Lord.” Deut. 6/4.

“As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but One.” 1 Corin. 8/4.

“And Jesus answered him, the first of all the commandments is, Hear, O Israel; The Lord our God is one Lord.” Mark 12/29.

“And this is life eternal, that they might know thee the Only True God.” Mark 12/29.

“Jesus saith unto her, Touch me not, for I am not yet ascended to my ‘Father’: but go to my brethren, and say unto them, I ascend unto my Father, and your Father, and to my God, and your God.” John 17/3.

As regards what the sages preached in India even prior to Jesus.[17](#)

(a) *Waahid – Ahad Al Ma’roof: “I am the Father of this Universe, the Mother, the Supporter, and the Grandsire, I am the Holy One (a) to be known.”* Chapter 11. Verse 7. B.G.

Compare:

Huwal-Awwal, Huwal-Aakhir, Huwaz-Zahir, Huwal-Baatin: I am the Soul, O’ Arjuna, seated in the hearts of all the creatures. I am the Beginning, the Middle, and the End of all things.” B.G.

(a) *Qadeer – Qadir* (b) *Waahid – Ahad* (c) *Khaliq-e-Kull* (d) *Musabbib-ul-Asbab* (e) *La-Mahdoood* (f) *Rabb-ul-Arbab* (g) *Aliyy-ul-Ala* (h) *Ghair-e-Fani – Baqi*

“Why should they not bow down to Thee, O’ Mighty (a) One (b) Who art the Creator (c) of them all, being the Primal Cause (d) even of Bhrahm O’ Infinite (e) Being, Lord of Gods (f) above (g) all the world. Thou art Imperishable (h).” Chapter XL. Verse 37. B. G.

Verse 5

‘*Mashariq*’ (the plural of ‘*Mashriq*,’ i.e., East). There is not the only one East in the whole universe. The sun rises not only for this earth of our habitation but its rise is for the other globes swimming in the immeasurable space called the heavens and the rotation of each such globe around the sun manifests the rising of the sun and its setting and wherever manifests its rising and setting, is a *Mashriq* East and a *Maghrib* West.[18](#) The astronomical discoveries have declared that there is not one solar system but many others. Thus there are as many Easts and Wests as the revolutionary activity in any solar system would manifest the state of the rising of the sun and its setting. Note how early, (i.e., centuries ago) the Holy Qur’an hinted about the great secrets of the world of nature which we, even after centuries of the development of our intellect are yet to know.

Besides applying the expression even exclusively to this earth of ours, we know the fact that only on two equinoctial days in a year, the sun rises due east and on all other days it declines either to the North or the South of the due or the central point of its rise which creates so many declined points, in its rising and setting in the year. The rising and the setting of the sun is experienced by the other globes also. Thus there could be said to be so many Easts and so many Wests relating even to our own earth.

In verse 55:17, God is said to be the Lord of the Two Easts and the Two Wests. A full day is divided by nature into two halves – the night and the day. The East of ours is the West for America and the West of ours is the East of America. Hence applying this term even to the earth, there are two Easts and Two Wests.

Rising place of sun, stars which is the subject of the horoscope of the astrologers, the following discredit its validity except as expressed in verse 10. (A.P.).

Verse 6

‘Sama’ad Dunya’, i.e., the Lower heavens.[19](#)

The nearest heaven to the earth is the Lower heaven, lower than the heavens, which could be called to be the seat of the Exalted Assembly of the Angels.

The heavens surrounding the earth are said to be the lowest or the nearest to the earth.

The beauty of the starry skies is proverbial. Here is implied the marvellous beauty and the well-planned grouping and the perfectly harmonious working of everything in the heavens manifesting the Unity, the Power and the Wisdom of the One All-Perfect Designer, Creator and the Supreme Master of the Universe.

Verse 7

The perfect, the harmonious, the undisturbed and the continuous movement of everything in the heavens, is itself obvious and sufficiently eloquent in its declaration that the Kingdom of God is perfectly planned and entirely guarded against any rebellious elements, material or spiritual, venturing to disturb it. The functioning of the heavens manifest not only the inimitable divine beauty but also the glory of the power and the authority of the Omnipotent Creator. Goodness is always protected by the All-Good, against evil. Similarly, the men of God who are the goodness personified or the reflection or the manifestation of the goodness of the Lord, are also duly protected, hence they are called ‘*Masooms*’, i.e., ‘*the Divinely Protected ones*.’ The protection of such absolutely godly ones, has been effected from the very moment they were brought into existence, keeping them away from every impurity and pollution.[20](#) They are referred to in 37:160, 15:39–42, 14:22, 17:65.

There is the mention of the shooting stars.[21](#) Goodness is original and real and evil is alien and opposed to it and has no permanence, for evil is only the act of rebelliousness against goodness out of vicious desires of the devilish urge. Such corrupt souls or the evil spirits who lose, by their own wickedness, the native urge of rising above the material world. The attempt on the part of such polluted spirits to rise, not to gain the glories of the honourable heights for they have lost the title to it, but with their inquisitiveness to know what is there in the higher regions, the right to enter which, they have forfeited. When such unwarranted attempts are made by the evil spirits to rise into the heavenly heights, they are repelled and thrown down to their base, the abyss.

Verse 8

It is said that the evil spirits, perhaps as a respite, could approach the lower heavens and while they did so, they used to get some information from that region about the future and used to adulterate the knowledge with some falsehood on behalf of their own selves and inspire the matter to their devotees on earth but since the advent of the Last Apostle of God and the revelation of the Final Code of Guidance,

the Holy Qur'an, even this approach to the first or the lowest regions above, has been stopped, and since then no evil one could have any knowledge from the higher regions where the Grand Assembly of the holy and the heavenly beings, is said to be held.

Verse 9

It is said that after the advent of the Holy Prophet, the doors of even the lower heavens got closed to the devils or the evil spirits. No soothsayer could cheat the people with false prophecies about the future of persons etc.

Verse 10

Even if any devilish spirit dared to rise to approach the region of the assembly of the angels, it is repulsed and pursued by flames by means of the shooting stars.[22](#)

This passage indicates also that the devilish beings fascinated with the phenomena of the lower sphere are unable to come in communion with the angelical beings of the higher sphere but some may attempt to get stealthily the news of the higher sphere but will be driven back. (A.P.).

Verse 11

The Holy Prophet was commanded by God to ask the disbelievers whether they were stronger than the former generation who were created with a firm clay, i.e., of strong power of resistance who in spite of their being stronger in build, were destroyed, when they disbelieved and defied the Divine Laws.[23](#)

The beings of the higher, i.e., the angelical sphere. (A.P.).

[1.](#) Refer to verse 61:4.

[2.](#) Literally, Easts. Refer to verse 7:137.

[3.](#) Refer to verses 55:17, 70:40, 41:10, 26:28, 73:9.

[4.](#) Refer to verses 15:17 & 72:8.

[5.](#) Refer to verse 52:38.

[6.](#) Piercing.

[7.](#) Reminded.

[8.](#) Refer to verses 6:5 & 46:7.

[9.](#) Refer to verses 6:5, 6:7, 6:25 & 46:7.

[10.](#) Refer to verses 23:82, 56:47, 17:49, 50:3.

[11.](#) The ancestors.

[12.](#) Refer to verse 36:49.

[13.](#) Refer to verse 79:13.

[14.](#) Refer to note on verse 33:33.

[15.](#) Refer to verses 35:19-22.

[16.](#) Refer to verse 33:33.

- [17.](#) See Bhagavad Gita, Chapter 11/7, 11/37.
- [18.](#) See verses 7:37, 70:40.
- [19.](#) See verses 67:5 & 72:8.
- [20.](#) Refer to verse 33:33.
- [21.](#) See verses 15:17–18.
- [22.](#) See verse 15:18.
- [23.](#) See verses 6:2, 7:12, 32:7.

[1] [1]

SHARES

As-Saaffaat (As-Saffat) Section 2 – The Sufferings Of The Guilty

- The guilty shall be punished
- Reward for the virtuous and the punishment for the guilty
- The enjoyment of the virtuous in Paradise

[As-Saaffaat \(As-Saffat\) Verses 22 – 74](#)

أَحْشِرُوا إِلَيْنَا الَّذِينَ ظَلَمُوا وَأَزْوَجُهُمْ وَمَا كَانُوا يَعْبُدُونَ

(And the angels will be commanded): “Gather ye together those who were unjust and their mates, and what they used to worship,” (37:22)[1](#)

مِنْ دُونِ اللَّهِ فَأَهْدُوْهُمْ إِلَى صِرْطِ الْجَحِيْمِ

“Besides God, and lead them all unto Hell.” (37:23)

وَقِفُوْهُمْ إِنَّهُمْ مَسْوُلُونَ

“And stop them, for verily they have to be questioned:” (37:24)

مَا لَكُمْ لَا تَنَاصِرُونَ

(Saying) “How now, that ye2help not one another?” (37:25)

بَلْ هُمْ أَلْيُومَ مُسْتَسْلِمُونَ

Nay! on that day they shall be submitting themselves. (37:26)

وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ

And some of them shall advance unto the others questioning each other. (37:27)

قَالُوا إِنَّكُمْ كُنْتُمْ تَأْتُونَا عَنِ الْأَيْمَنِ

They shall say: “Verily ye did come unto us beguiling from the right side.” (37:28)

قَالُوا بَلْ لَمْ تَكُونُوا مُؤْمِنِينَ

They shall say: “Nay! ye (yourselves)3were not the believers:” (37:28)

وَمَا كَانَ لَنَا عَلَيْكُمْ مِنْ سُلْطَنٍ بَلْ كُنْتُمْ قَوْمًا طَغِيَّنَ

“And there was not for us over you any authority. Nay! ye were a people rebellious!” (37:30)

فَحَقٌّ عَلَيْنَا قَوْلُ رَبِّنَا إِنَّا لَذَّا إِقْرَانَ

“So now hath been proved true against us the sentence of Our Lord that verily we shall (have to taste (the doom))” (37:31)4

فَأَعْوَيْنَكُمْ إِنَّا كُنَّا غَوِيَّنَ

“And we led you astray, for verily we ourselves were astray.” (37:32)

فَإِنَّهُمْ يَوْمَئِذٍ فِي الْعَذَابِ مُشَرِّكُونَ

Verily they on that day shall be the sharers in the punishment. (37:33)

إِنَّا كَذَّلِكَ نَفْعَلُ بِالْمُجْرِمِينَ

Verily, thus do We deal with the guilty ones. (37:34)

إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ

Verily they, when it was said unto them that there is no god but God, used to behave [proudly](#), (37:35)

وَيَقُولُونَ أَنَّا لَتَارِكُونَا إِنَّا لِهَتَّنَا لِشَاعِرٍ مَجْنُونٍ

And (used) to say “What! Are we to indeed give up our gods for a poet (who is) crazed?” (37:36)

بِكُلِّ جَاءَ بِالْحَقِّ وَصَدَقَ الْمُرْسَلِينَ

Nay! he hath come with the truth and did testify [the \(preceding\) apostles. \(37:37\)](#)

إِنْكُمْ لَذَاقُوا الْعَذَابَ أَلْأَيْمِ

Verily, ye will taste the painful chastisement. (37:38)

وَمَا تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ

And ye shall be recompensed not but what ye were doing, (37:39) [7](#)

إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ

Save the servants of God, the freed ones [8](#) (from evil inclinations). (37:40)

أَوْ لَئِكَ لَهُمْ رِزْقٌ مَعْلُومٌ

They, for them is a sustenance known, (37:41)[9](#)

فَوَكُهُ وَهُمْ مُكْرَمُونَ

Fruits, and they shall be highly honoured, (37:42)[10](#)

فِي جَنَّاتِ الْنَّعِيمِ

In the gardens bountiful,[11](#)(37:43)[12](#)

عَلَى سُرُرٍ مُتَقَبِّلِينَ

Upon couches facing each other (37:44)[13](#)

يُطَافُ عَلَيْهِمْ بِكَاسٍ مِنْ مَعِينٍ^٤

Round will go unto them a cup from a clear spring, (37:45)[14](#)

بَيْضَاءَ لَذَّةِ الْشَّرِبِينَ

Limpid white, delicious unto those who, drink. (37:46)[15](#)

لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنَزَّفُونَ

Nothing therein to oppress[16](#)**the sense, nor shall they be exhausted therewith (37:47)**

وَعِنْهُمْ قَصِيرٌ الْطَّرْفُ عِينٌ

And with them shall be chaste women with modest gaze, with big (beautiful) eyes, (37:48)[17](#)

كَانَهُنَّ بَيْضٌ مَكْنُونٌ

As if they were eggs (secured) hidden (37:49)

فَأَقْبِلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ

And shall advance some of them unto the others questioning each other. (37:50)

قَالَ قَائِلٌ مِّنْهُمْ إِنِّي كَانَ لِي قَرِينٌ

Shall say a speaker (among them) who shall speak: "Verily, there was of mine an intimate one," (37:51)

يَقُولُ أَعْنَكَ لَمَنْ أَمْحَدَّقِينَ

"He used to say: "What! art thou (too, indeed) of the testifying [18](#)ones (of the Resurrection)? (37:52)

أَءِنَا مِنَّا وَكُنَّا تُرَابًا وَعِظَمًا أَءِنَا لَمَدِينُونَ

"What! when we are dead and are dust and bones, shall we (even) then in fact be brought to account [19](#)?" (37:53) [20](#)

قَالَ هَلْ أَنْتُمْ مُّطَلَّعُونَ

He shall say (unto those around him): "Will ye look?" (37:54)

فَأَطَّلَعَ فَرَأَاهُ فِي سَوَاءِ الْجَهَنَّمِ

Then he looked down and saw him in the midst of Hell. (37:55)

قَالَ تَالَّهِ إِنِّي كِدْتَ لَتُرْدِينَ

He shall say: "By God! thou hast almost caused me to [21](#)perish!" (37:56)

وَلَوْلَا نِعْمَةُ رَبِّي لَكُنْتُ مِنَ الْمُحْضَرِينَ

"And had it not been the bounty of my Lord, certainly would I (too) have been (with thee) brought into (the Hell)" (37:57)

أَفَمَا نَحْنُ بِمَيِّتِينَ

“Is it then we die not (hereafter)?” (37:58)[22](#)

إِلَّا مَوْتَنَا أُلْأُولَى وَمَا نَحْنُ بِمُعَذَّبِينَ

“Save our first death; And we shall not be [23](#)chastised?” (37:59)

إِنَّ هَذَا لَهُوَ الْفَوْزُ الْعَظِيمُ

“Verily this is a great [24](#)achievement.” (37:60)

لِمِثْلِ هَذَا فَلَيَعْمَلُ الْعَمَلُونَ

For the like of this should act every active one! (37:61)

أَذْلِكَ خَيْرٌ نُزُلًا أَمْ شَجَرَةُ الْزَّقْوَمِ

Is this the better entertainment or the tree of Zaqqum? (37:62)

إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ

Verily, We have made it a trial for the unjust. (37:63)

إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ

Verily, it is a tree that groweth in the bottom of the hell, (37:64)[25](#)

طَلْعُهَا كَانَهُ رُؤُوسُ الشَّيَاطِينِ

Its produce is (ugly) as the heads of the satans. (37:65)

فَإِنَّهُمْ لَّا كُلُونَ مِنْهَا فَمَالِوْنَ مِنْهَا أَلْبُطُونَ

And verily they shall eat from it and fill (their) bellies with it. (37:66)

ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِنْ حَمِيمٍ

Then verily for them shall be to drink over it, a mixture in boiling water. (37:67)[26](#)

ثُمَّ إِنَّ مَرْجِعَهُمْ لِإِلَى الْجَحِيمِ

Then verily their return shall be unto the hell (37:68)

إِنَّهُمْ أَلْفَوْا إِبَاءَهُمْ ضَالِّينَ

Verily they found their fathers[27](#) **going astray, (37:69)**

فَهُمْ عَلَىٰ إِثْرِهِمْ يُهْرَعُونَ

So they in their footsteps did hasten[28](#) **on. (37:70)**

وَلَقَدْ ضَلَّ قَبْلَهُمْ أَكْثُرُ أَلْذَّلَّينَ

And indeed went astray most of the ancients before them, (37:71)

وَلَقَدْ أَرْسَلْنَا فِيهِمْ مُنذِّرِينَ

And indeed We did send among them warners. (37:72)

فَانْظُرْ كَيْفَ كَانَ عِقَبَةُ الْمُنذِّرِينَ

See then how had been the end of those (already) warned, (37:73)

إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ

Save the servants of God, the freed[29](#) **ones (from sinning). (37:74)**[30](#)

Commentary

Verse 22

It is not necessary the inmates of the Resurrection Day be the same inmates of the life here.[31](#) (A.P.).

Verse 26

The arrogance they used in the life before death would have totally disappeared and they would become very submissive.

Verse 37

His advent also was testified by the apostles of old. (A.P.).

Verse 39

If this and the next verse are read together it indicates that the evil doers will only suffer for their own misdeeds but the purified servants of the Lord will enjoy the grace and blessings more and ever more. (A.P.).

Verse 47

The spiritual world is one abstract unit and the bliss of it is universal and enduring but the physical world is a composite organisation with opposites of contrasting demerits. Trouble or fatigue is the state of exertion of the physical body. The life in Paradise being free from all physical dependence and needs, there naturally can be no trouble or exhaustion in any aspect of the blissful life which would naturally be of continued or sustained state of realisation. Such a unique state of existence would be the award from the identical attributes of God who owns it, in its absolute or infinite degree.[32](#) Neither slumber nor sleep could ever approach Him, and in the conclusion of the verse is said that the preservation of His Universe never tires Him. He who purifies himself in this life automatically charges himself with the divine attributes of excellence to the degree of purity, he or she individually achieves. Now consider the degree of bliss that would be enjoyed by the holy Ahl Al-Bayt who have been perfectly purified by God Himself.

Verse 48

The qualities of chaste, modest and pure womanhood have been presented in this verse. The description of the women in Paradise, no doubt refers to the kind of the mates, the righteous ones would have, in heaven, but the qualities figuratively imply as a model or ideal, worthy to be adopted by every believer woman in her life on earth. It is given here that the most valuable quality in a woman, worthy of belonging to Paradise, is the quality of chastity which is said to possess eyes free from lust.

Verse 49

The eyes are described as eggs which are always kept safe, closely guarded against the least effect detrimental to its external and the internal security, i.e., from breakage as well as from getting rotten. It is said the Ostrich secures its eggs by keeping them concealed in its feathers against the dust and the sun. The comparison to eggs, is the most apt and in another place women are compared to rubies and pearls which another place women are always found treasured deep in the earth in the mines or in the strong safes in the secured places of the owners.³³ Every verse of the Holy Qur'an has an outer and several inner meanings applicable to individuals and people in various states and different walks of life.

Verse 50

See verse 27 above. The righteous ones in the heavens discussing with each other.

Verse 51

One in the heaven would say that he had an intimate one in his earthly life.

Verse 52

He wondered at the believer in truth.

Verse 53

And doubted about the resurrection after death.

Verse 54

He shall tell them to see the fate of the disbelievers in Hell.

Verse 58

Having seen the fate of the disbeliever and feeling the joy for being safe, the individual gets conscious of the danger of once again being returned to the earthly life and asks if there is in future any other life of temptation and. the risk of suffering any consequent perdition. Death stands for the turning point from the one state of life to another.

Verse 62

The tree of 'Zaqqum' according to some, is a tree having small leaves, stinging and bitter. 'Zaqqum' is a dust-coloured tree, having small round thorny leaves. It has a pungent odour with a bitter taste, and has knots in its stem – the heads of its leaves are very foul.³⁴

- [1.](#) Refer to note on verse 36:55, 66: 11 & 66:12.
- [2.](#) The disbelievers.
- [3.](#) Mutual accusation.
- [4.](#) Refer to note on verse 13:22.
- [5.](#) Turn away.
- [6.](#) Also – are testified the preceding apostles by him.
- [7.](#) Refer to verse 36:54.
- [8.](#) Refer to note on verses 37:39, 15:39–42, 14:22 & 17:65.
- [9.](#) Refer to verses 56: 10–38.
- [10.](#) Refer to verses 56: 10–38.
- [11.](#) Of delight and bliss.
- [12.](#) Refer to verses 56: 10–38.
- [13.](#) Refer to verses 56: 10–38.
- [14.](#) Refer to verses 56: 10–38.
- [15.](#) Refer to verses 56: 10–38.
- [16.](#) Affect, spoil.
- [17.](#) Refer to verse 55:56.
- [18.](#) a believer.
- [19.](#) Requital – judgment.
- [20.](#) Brought to book.
- [21.](#) an exclamation or expression of surprise.
- [22.](#) Refer to verse 4:56.
- [23.](#) ‘Which we have already had before we are granted this bliss.’
- [24.](#) feeling of realisation.
- [25.](#) Refer to verses 44:43–46 & 56:52–55.
- [26.](#) Refer to verses 56:54 & 56:55, 47:15, 44:48.
- [27.](#) Also ancestors.
- [28.](#) running after.
- [29.](#) See verses 15:39–42, 14:22 & 17:65.
- [30.](#) Refer to note on verse 37:40.
- [31.](#) Refer to note on verses 36:55, 66: 11 & 66:12.
- [32.](#) See verse 2:255.
- [33.](#) See verse 55:58.
- [34.](#) Arabic – Eng-Lexicon by E.W. Lowe.

[1] [1]

SHARES

As-Saaffaat (As-Saffat) Section 3 – The Great Sacrifice Shifted

- The deliverance of Noah and Abraham, and the punishment to their enemies

- Abraham's dealings with the idols and the idolaters
- Abraham tested with the Great Sacrifice
- The Great Sacrifice shifted to later generations.

As-Saaffaat (As-Saffat) Verses 75 – 113

وَلَقَدْ نَادَنَا نُوحٌ فَلَيَنْعِمَ الْمُجِيْبُونَ

And indeed did call on Us Noah, and (We are) the Most Excellent answerers (of prayer) (37:75)¹

وَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ

And We, delivered him and his followers from the great distress. (37:76)²

وَجَعَلْنَا ذُرِّيَّتَهُ هُمُ الْبَاقِينَ

And We made his progeny the survivors. (37:77)

وَتَرَكْنَا عَلَيْهِ فِي أُلَّا خَرِينَ

And We did perpetuate for him (his praise) in the later generations. (37:78)

سَلَّمٌ عَلَى نُوحٍ فِي الْعَالَمِينَ

“Peace be on Noah in all the worlds!” (37:79)

إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ

Verily thus do We recompense the doers of good. (37:80)

إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ

Verily he was (one) of Our faithful servants. (37:81)[3](#)

ثُمَّ أَغْرَقْنَا أُلَّا خَرَبِينَ

Then We drowned the others. (37:82)

وَإِنَّ مِنْ شِيعَتِهِ لَإِبْرَاهِيمَ

And verily of his persuasion[4](#)**was Abraham. (37:83)**

إِذْ جَاءَ رَبَّهُ بِقُلْبٍ سَالِمٍ

When came he unto his Lord with a submissive heart, (37:84)

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَاذَا تَعْبُدُونَ

When said he unto his father[5](#)**and his people: "What is it that ye worship?" (37:85)**

أَئِنْكَا بِإِلَهٍ دُونَ اللَّهِ تُرِيدُونَ

"Is it a falsehood - gods other than (the One True) God, desire ye? (37:86)

فَمَا ظَنُّكُمْ بِرَبِّ الْعَالَمِينَ

"What then think ye about the Lord of the worlds?" (37:87)

فَنَظَرَ نَظَرَةً فِي النُّجُومِ

Then glanced[7](#)**he, casting glance at the stars, (37:88)**[8](#)

فَقَالَ إِنِّي سَقِيمٌ

Then said he: “Verily, sick I am (of your worshipping these)” (37:89)

فَتَوَلُوا ۖ عَنْهُ مُدْبِرِينَ

So they turned away turning⁹their backs. (37:90)

فَرَاغَ إِلَيْهِمْ فَقَالَ أَلَا تَأْكُلُونَ

Then he¹⁰turned unto their gods secretly and said: “What! eat ye not? (37:91)¹¹

مَا لَكُمْ لَا تَنْطِقُونَ

“What aileth you that ye speak not?” (37:92)

فَرَاغَ عَلَيْهِمْ ضَرِبًا بِأَلْيَمِينِ

Then he attacked them in secret, striking with his right hand (37:93)¹²

فَأَقْبَلُوا ۖ إِلَيْهِ يَزِفُونَ

Then came they (the worshippers) hastening unto him. (37:94)

قَالَ أَتَعْبُدُونَ مَا تَنْحِتُونَ

Said he: ¹³“What! worship ye what ye (yourselves) hew out?” (37:95)

وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ

And God hath created you and (also) what ye make (the idols) (37:96)¹⁴

قَالُوا ۖ أَبْنُوا لَهُ بَنِيَّنَا فَأَلْقُوهُ فِي الْجَحِيرِ

Said they: “Erect for him¹⁵a building¹⁶(furnace) and fling him in the flaming fire!” (37:97)¹⁷

فَأَرَادُوا ۝ بِهِ ۝ كَيْدًا فَجَعَلْنَاهُمْ أَلْأَسْفَلِينَ

So they desired a plot against him, but We brought them low. (37:98)[18](#)

وَقَالَ إِنِّي ذَاهِبٌ إِلَى رَبِّي سَيِّدِنِي

And said he: [19](#)“Verily, I am going unto my Lord, He will guide me;” (37:99)

رَبِّ هَبْ لِي مِنَ الْصَّالِحِينَ

“O’ my Lord! Grant me a righteous (son)! ” (37:100)

فَبَشَّرْنَاهُ بِغُلْمَانِ حَلِيمٍ

So We gave him the glad tidings of a son[20](#)extremely forbearing[21](#)(37: 101)[22](#)

فَلَمَّا بَلَغَ مَعَهُ الْسَّعْيَ قَالَ يَابْنَهُ إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانْظُرْ مَاذَا تَرَى قَالَ يَابْتَ أَفْعَلْ مَا تُؤْمِرُ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ

And when (the son) reached (the age of) working with him, said he:[23](#)“O’ my son! verily I saw in a dream that I sacrifice thee: now what is thy view?” Said (the son)! “O’ father! Do thou what thou art bidden;[24](#)If God willeth, thou wilt find me of the steadfast ones” (37: 102)

فَلَمَّا أَسْلَمَهَا وَتَأَلَّهَ ۝ لِلْجَيْبِينَ

And when they both had surrendered (themselves) to the will of God and he (Abraham) threw him (the son) upon his forehead, (37: 103)

وَنَدِينَهُ أَنْ يَأْبِرُهُمُ

And We called out unto him: “O’ Abraham!” (37: 104)

قَدْ صَدَقْتَ أَرْرُعِيَّا إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ

“Indeed hast thou proved true the dream; Verily thus[25](#)do We recompense the doers of good!”

(37: 105)

إِنَّ هَذَا لَهُ الْبَلْوَاغُ الْمُبِينُ

“Verily, this is an open trial. (37: 106)

وَقَدِينَهُ بِذِبْحٍ عَظِيمٍ

“And We ransomed him with a Great Sacrifice. (37: 107)

وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ

“And We shifted (this blessing) on him (who is from) among the generations (to come) in later times;” (37: 108)

سَلَامٌ عَلَى إِبْرَاهِيمَ

Peace be on Abraham. (37: 109)

كَذَلِكَ نَجْزِي الْمُحْسِنِينَ

Thus do We recompense the doers of good. (37: 110)

إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ

Verily he was (one) of Our faithful servants. (37: 111)

وَيَسْرَنَهُ بِإِسْحَاقَ نَبِيًّا مِنَ الْصَّالِحِينَ

And We gave him the glad tidings of Isaac, a prophet from among the righteous ones. (37: 112)

وَبَرَكْنَا عَلَيْهِ وَعَلَى إِسْحَاقَ وَمِنْ ذُرِّيَّتَهُمَا مُحْسِنٌ وَظَالِمٌ لِنَفْسِهِ مُبِينٌ

And bestowed We Our blessings on him and on Isaac: and on their progeny are the doers of

good, and those (too) who are openly unjust²⁶to their own selves. (37:113)²⁷

Commentary

Verse 76

Noah and his posterity saved through the Ark and the rest made to perish.

Verse 77

Noah's offsprings have been presented here as the sole survivors after the Deluge though from verses 10:73, 11:36 and 11:40, it is clear that there were others also, though very few – who followed Noah and survived the Deluge. The passage here should be interpreted as of his survivors who carried the torch of guidance to the present day. In other words the spiritual leadership continued unabated and from Abraham through the branches of the Ishmaelites and of Isaac.²⁸ (A.P.).

Verse 83

Persons of the same ideology are called 'Shias'.²⁹ This has become a distinguishing term for those who followed Ali, as the Holy Prophet said: 'O' Ali thou and thy Shias, on the Day of Resurrection will be on the pulpits of light and be successful.' (A.P.).

Verse 89

i.e., I am sick of your worshipping false gods, (i.e., idols). As if he was pained by the people's idolatrous belief in the influence of the stars for which they had made their temples with the idols of the stars. (A.P.).

Verse 98

They plotted against Abraham but Abraham was helped to escape from their clutches and to prosper and, it was his enemies that were defeated in their plans and were themselves humiliated.

Verse 99

When Abraham found the people to be immune to every kind of admonition and guidance, and were getting further astray and ever more persecutive, he decided to leave the place and that was Abraham's Hijrat from his native place, the place of his ancestors which was naturally dear to him but dearer still was truth to him, for which he chose to fly away from the people, being sick of their incorrigible and unyielding nature and their adhering only to falsehood and living a rebellious life, Abraham trusted himself to God and left the place.

It may be noted that this same thing was repeated by the Holy Prophet Muhammad, in his migrating from Mecca to Madina, trusting himself to God. But when Abraham was providentially rescued from the fire in which he was thrown by Nimrod the disbeliever king and the infidels, both had also become sick of Abraham's preaching against their idols and wanted to get rid of him, if not by killing him, at least by expelling him away from the place. Thus, the people had themselves requested Abraham to leave the place to themselves and go away anywhere he would be pleased to do. But in the case of the Holy Prophet, he was surrounded by the enemy determined to kill him. He was practically in House arrest.

Not only to get out of the house safe, was an impossibility but even if he got out, it would be nothing short of throwing himself from the frying pan into fire itself, for not only the house was cordoned by the determined assassins but the whole surrounding and even the country as a whole had turned thirsty of his life-blood and to pass out of the place was also an impossibility and any attempt to do it was as risky or as fatal as to remain in the house. But he was under God's command to leave the place and he left it trusting himself to God. The trusting in this case, vastly differed in nature and degree than that in the case of Abraham. Besides, Abraham had not to leave any of his dear ones, nearest to him, of his kith and kin, in the jaws of death as it befell for the Holy Prophet to do, for he had to leave Ali, his first cousin whom he had brought up as his own son and who was the dearest soul to him in this world along with his own the only surviving issue Fatimah.

Abraham migrated to Syria and it was during this journey Lady Hajirah came into the possession of Abraham's wife Sara, and Sara presented Hajira to her husband Abraham to have her for himself.

This is the basis of receiving guidance from God. Whosoever turns the focus of his cognitive self towards God, unfettered from the chains of sensual desires. (A.P.).

Verse 100

Abraham receiving Hajira as a gift from his good-hearted wife Sara who could not till then bear any issue for him, prayed to God for an issue at least from the newly acquired wife (Hajira).

To have a companion from his own lineage to assist him in his movement towards God. The same was the prayer of Moses, Zachariah and the Holy Prophet. (A.P.).

Verse 101

'*Halim*' Forbearing – Extremely Patient – Never being hasty in any serious action. This quality of '*Hilm*' has been mentioned particularly of Abraham and his son Ishmael, the ancestor of the Holy Prophet, who had inherited this quality specially commended by God.³⁰

It was asked of the Sixth Holy Imam Jafar Ibn Muhammad As-Sadiq as to what was the interval between the two glad tidings given to Abraham of Ishmael and Isaac. He said 'Five years', the first about the birth of Ishmael and that of the subsequent one of Isaac. Though Sara had herself presented Hajira to her

husband Abraham, but after Hajira bearing an issue (Ishmael) to Abraham, which she had not by then been blessed to do, she could not tolerate Hajira with her son Ishmael, remaining in the same place. It was under these circumstances that Abraham had to bring Hajira and his baby son Ishmael to the place now called Mecca and left them there, trusting the mother and the child to God. When Ishmael was born, Abraham, according to the Old Testament, was 86 years old.[31](#)

Verse 102

When Abraham visited Hajira, Ishmael his son had reached the age of thirteen. Once Abraham dreamt to be sacrificing his son Ishmael. It was on the 8th of the lunar month of Dhu al-Hijjah. But Abraham thought it to be some fantasy. Again on the 9th, i.e., the next night, he saw the dream repeated and Abraham got convinced of it to be the command of God and decided to act as he was bidden by the Lord. Since on the 8th Dhu al-Hijjah Abraham saw the first dream, the day is called *Yawm al-Tarwiyah*, i.e., *the day of seeing the first vision* and since on the 9th the dream was repeated and was understood by Abraham to be the command of God, the day is known as '*Arafat*', i.e., *the day of the knowledge*. Abraham walked up to Hajira and told her to prepare her son Ishmael for a journey to a friend's place.

While starting he asked Hajira to provide him with rope and a knife. On being asked by Hajira, the need of the rope and the knife in the journey, Abraham told her that there might occur to him the need to offer some sacrifice. When Ishmael was leaving home along with his father, the poor mother cast her fond look upon her son. When Abraham reached the place of '*Saee*', i.e., the place between two hillocks '*Safa*' and '*Marwa*' where the '*Hujjaj*' (i.e., the pilgrims) now run between as prescribed to do, Abraham disclosed his dream, i.e., the vision, to his son Ishmael – and got the reply from Ishmael and proceeded to offer the sacrifice. Satan appeared in the form of an old man and tried his utmost to delude Abraham by preaching against the offering, (i.e., slaying his son) saying that the dream could be only a fantasy and nothing more. Abraham rejected the advice of the Devil and proceeded further. Thrice did Satan, at three places attempted to lead Abraham astray and every time Abraham repulsed the cursed one by throwing seven small stones. (*What the Hujjaj have today to do when performing the Hajj*). Then Satan attempted to mislead Ishmael against his consent to yield to his father Abraham's determination but Ishmael was found to be equally unconquerable for him.

The points to be noted here are:

1. That though a dream generally is not valid as a means of divine communication and has no religious sanction in Islam, yet the dreams of the man of God as depicted in verse 37:99, are as valid as the experience in the wake.
2. Abraham's dream was conveyed to Ishmael, in an indicative form. The son interpreted the indicative process into an imperative.
3. Similar to this story is the dream of the Third Imam Husayn in his grandfather's shrine and Madina but

the dream was itself imperative – ‘*O’ Husayn get forth toward Iraq – God hath willed to see thee a martyr*’. When he was asked why he was taking ladies with him, he replied that, *God has willed them to be captives*.

4. The similarity between these two efforts are great and manifold with the exception that here the real sacrifice did not take place as it was stopped as mentioned in verse 37:103. But in the case of Husayn the sacrifices are with many others with it. (A.P.).

Verse 103

Before laying his son on the ground to fulfil what he had been commanded in the vision to do, Ishmael asked his father to tie his hands and legs tight, and blindfold himself by a bandage on his eyes and to girdle his cloak. Abraham asked Ishmael the reason for the suggestion and if he was afraid and unwilling. Ishmael said that when his throat would be cut, though wholly resigned Ishmael said that when his throat would be cut, though wholly resigned to the will of the Lord, he might naturally feel the pains and get restless and struggle, which sight might naturally disturb Abraham while acting to fulfil only the will of the Lord, hence he suggested his hands and legs to be tied. Since the paternal love might not naturally bear the sight of his own son being cut in the throat and might cause some mental agony to his father, disturbing his concentration on the fulfilment of the divine command, the device to blindfold the eyes was suggested.

And the suggestion to girdle his cloak was to see that it was not soiled or stained by his blood so that his mother Hajira might not see the stains of the blood of her only son. Abraham tied the hands and legs of his son, laid him on the ground and blind-folded himself as suggested by Ishmael. Taking the knife, Abraham passed it several times cutting the object under the weapon and by doing so, he had faithfully enacted what he had seen in the dream and thus carried out the command of the Lord. But when Abraham removed the fold from his eyes, to his surprise he found his son Ishmael standing safe by his side and in his stead, a ram lay slain by him.

Verses 104 – 105

Any other father would have only rejoiced at the escape of his son from death but Abraham stood disappointed and dismayed apprehending if his sacrifice had been rejected by God. A voice from above cried out to Abraham saying, “***O’ Abraham! Worry thyself not (37:104), for indeed thou hast been true to Our command given to thee in the vision and thus it is, We recompense those who do good (37:105)***”.

Verse 106

The command was only an open trial to prove the pure calibre of Abraham and Ishmael, the true servants of God, were made of, and the high degree of faith in God they possessed and to what an

extreme extent they actually submitted themselves to the will of their Lord.

Verse 107

‘Fadayna’ means, ransoming – which demands a similar thing in the place of the one spared. The quality of the sacrifice with which the sacrifice of Ishmael was spared, is termed by God Himself as ‘Azeem’, i.e., Great. What God the Greatest Being Himself terms as Great must naturally be something Great in an absolute or in an extraordinary degree. In the first place an ordinary sheep can by no means and in no sense whatsoever be sensibly termed to be Great. Secondly, to term a sheep as great, in comparison to the godly son of the great apostle of God, who was also God’s apostle, would be nothing but illogical but also degrading Ishmael.

A ransom should essentially be of a preferably greater value, otherwise the offer for substitution would never be just and reasonable. The occasion was a great and a highly momentous one when the two godly souls, resigned totally to the will of the Lord, had jointly determined to act – one to sacrifice his life-interest in his only issue and the other to sacrifice himself, both just to please their Lord by executing His will which none on earth could ever be ordinarily expected to do. The commutation of the great sacrifice by a ram or else, anything in the individual’s opinion might be great, but it was by God the Greatest who commutes it.

The question involved in this event is, not concerned with the blood or the flesh of any physical body but the degree of devotion and surrender which God declared, would make it manifest in a greater and a more advanced degree, than that demonstrated by Abraham and Ishmael. This was done later but in the seed of Abraham and Ishmael so that the credit of the greater sacrifice might also revert to them both. Ages afterwards in 60 A.H. the promised sacrifice was offered at Karbala by the Holy Prophet Muhammad, the magnitude of which is incomparable to any other sacrifice in the world.

The great offering at Karbala consisted of not the martyrdom of any one individual, but of several godly ones, the event is sealed with the greatest of the sacrifices ever offered on earth since the start of life on it. It was nothing but the fulfilment of the divine plan and this is proved not only from the prophecies of the Holy Prophet Muhammad but also from the ancient scriptures. See Old Testament. Jeremiah 46/10:

“For this is the day of the Lord God of hosts, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour, and it shall be satiate and made drunk with their blood: for the Lord God of hosts hath a sacrifice in the north country by the river Euphrates.” Jere. 46/10.

The ransom promised by God, must essentially be more pure, holy and free from all impurities, imperfections as were Abraham and Ishmael. Husayn was one of those who owned the purity effected by God Himself in verse 33:33, i.e., Ayat al-Tathir.

The greatness of the sacrifice is judged by the gravity of the situation or the uniqueness of the circumstances in which it occurs and extent to which it serves the purpose of God. When Husayn faced

death and destruction, it was a critical state in which the religion, Islam, the natural religion prescribed by God, was involved. It was the question of life and death of the faith and the rescue of the faith lay in the sacrifice, offered by Husayn.

Abraham, if he had offered his sacrifice, it would have the surrender of one self, i.e., Ishamel, but the martyrdom of Husayn has along with it, the surrender of his Seventy-Two godly souls. The sacrifices offered by Husayn at Karbala, consists of men of all ages, even a baby which is said to be not more than six months old.

What a great sacrifice it must be which Husayn offered, that none, not even the worst of the despotic monarchs did ever again think of demanding any allegiance from any of the Holy Imams, thereafter.

The Holy Prophet felt for the sufferings of his grandson even before the tragedy took place. It is said that God asked Abraham as to who among the whole of His creation did he love the most, to which he replied: *"In the creation O' Lord! I love the most, Muhammad the Last of Thy Apostles."* The Lord asked, *"if he loves his own soul the most or that of Muhammad"* – Abraham submitted, *"Muhammad's soul"* – Then the question came whether Abraham loved his *own son Ishmael the most or Muhammad's son* – The reply was – *"Muhammad's son."* The Lord asked *'whether he would be grieved more at the death of his son or at the merciless slaughter of Muhammad's son by his enemies without any fault on his part.'* Abraham submitted *"The death of Muhammad's son would grieve me more."* The Lord said *"O' Abraham! Certain people would profess to be the followers of my Last Apostle Muhammad and after he quits his earthly abode, these people would slaughter his son Husayn along with the band of his faithful devotees. They shall be entitled to My chastisement and I shall reward every one who grieves for Husayn."*

Abraham was grieved to hear about the great gruesome and heart-rending tragedy. It was with this great sacrifice that Ishmael was ransomed and had the sacrifice of Ishmael by Abraham not been substituted by ransoming it with this great sacrifice at Karbala offered by Husayn on behalf of his grandfather the Holy Prophet, the custom of human sacrifice which was prevalent in the ancient days among the different people in the various parts of the world, would have been perpetuated and moreover if it had taken effect at the hands of the great apostle Abraham, it would have become a religious duty prescribed and solemnised by the tradition set up by the Great Prophet.

Since the Great Sacrifice, with which the sacrifice of Ishmael was ransomed, was also in the seed of both Abraham and Ishmael, there was no cause for Abraham to feel any disappointment at their own sacrifice not having taken place, for the substituted one also had to be from their seed only.

The Holy Prophet Muhammad used to say *"I am the son of 'Zabihain' the two sacrifices*, i.e., Ishmael rescued by the reason and *Abdullah* (the father of the Holy Prophet) who *was also to be sacrificed but saved by the offering of a ransom of a hundred camels.*"

A perusal of the basic outlines of the Great Sacrifice at Karbala and the knowledge of its background

and the everlasting effects, the great event has created, would only make one realise the truth about the tragedy, and would bring home to the sincere students of the Holy Qur'an, the value, the significance and the greatness of the Great Sacrifice, referred to in this verse.

The greatness of the unique sacrifice offered at Karbala is recognised not by one or a few but unanimously at all hands, in the Islamic folds, and generally by the great scholars of the world.

The books on the traditions (*Hadith*) are full with what the Holy Prophet himself during his life-time, even prior to its actual happening, prophesied the great sacrifice of Husayn at Karbala.

Edward Gibbon in his renowned work "*The Decline and Fall of the Roman Empire*" states: "*In the distant age and climate the tragic scene of the death of Husayn, will awaken the sympathy of the coldest heart.*"

No doubt that the heavenly sheep cannot stand as a great sacrifice in the place of Ishmael. It undoubtedly refers to the matchless sacrifice of Husayn at Karbala. The traditionists and the historians have asserted this fact.³² But the moral purpose of Abraham being ordered to sacrifice Ishmael was just to train this lineage for the sacrifice of their life in the way of God. Similar to this effort *Abdul Muttalib* renewed the same moral training for the sacrifice which, Abu Talib followed, by training his son Ali in particular, and the other members of his family in general, to give their lives for the cause of Islam. The sacrifice did not stop with Husayn but continued till the disappearance of the Last Imam and after that till now the devotees of the Ahl Al-Bayt – and Imamat suits only those who sacrifice their all in the interest of the people, not those who sacrifice the people in their personal or private interest.³³ (A.P.).

Verse 108

Five years after he had received the glad tidings about the birth of Ishmael, Abraham was given the glad tidings about the birth of Isaac when he was about 100 years of age.

Verse 112

The keynote is that the tidings of the birth of Isaac is mentioned here after giving the detailed story of Abraham starting his movements, his young son Ishmael and the story of his sacrifice – indicate clearly that the whole story belongs to Ishmael and the history of Isaac being the subject of sacrifice is unfounded according to Qur'an. (A.P.).

Verse 113

The other name of Isaac was Israel, hence the children of Isaac are referred to as the children of Israel who enjoyed the promised blessings of God as long as they deserved it and when they got corrupted in faith and in their practical life, they themselves earned the fall from God's grace and harmed none but themselves. When the offerings of Abraham are referred to it need not necessarily or exclusively be the children of Isaac only but Abraham's progeny in general, i.e., the issues from both of his sons Ishmael

and Isaac. The blessings of God has been to the children of Abraham through the issues of both his sons.

1. Refer to verses 21:76 & 21:77.
2. Refer to verses 7:64, 11:22–48.
3. Refer to verses 3:32, 10:73, 11:36–40.
4. i.e., Party – group.
5. Compare with verse 3:67.
6. Godfather who adopted. Refer to note on verse 14:41.
7. Looked up.
8. Refer to verse 6:75–79.
9. As the result of the disgust.
10. Abraham
11. Refer to verses 21:52–68 & 26:69–70.
12. Refer to verse 21:58.
13. Abraham.
14. Refer to verses 37:95; 21:58; 52:35; 16:17; 56:57–59.
15. Abraham.
16. Manjaniq
17. Refer to verses 21:69 & 21:70.
18. Refer to verse 21:70.
19. Abraham.
20. Ishmael.
21. Also gentle.
22. Refer to verses 15:53, 14:39, 21:72.
23. Abraham.
24. Commanded.
25. In this way.
26. Of the Children of Israel (Jacob) son of Isaac, there were good and also bad ones.
27. Refer to verse 35:32.
28. Refer to verse 37:83. Refer to note on verse 3:32.
29. Refer to verse 28:15.
30. See verse 9:114.
31. See Gen. 16/18.
32. Ref. Sirr al-Shahadatayn – Shah Waliullah.
33. Refer to note on verses 76:7–9.

[1] [1]

SHARES

As-Saaffaat (As-Saffat) Section 4 – God’s Blessings On Moses, Aaron, Elias And Lot

- How God delivered Moses, Aaron, Elias and Lot and punished the disbelievers

As-Saaffaat (As-Saffat) Verses 114 – 138

وَلَقَدْ مَنَّا عَلَىٰ مُوسَىٰ وَهَرُونَ

And indeed conferred We Our favour on Moses and Aaron. (37:114)[1](#)

وَنَجَّيْنَاهُمَا وَقَوْمَهُمَا مِنَ الْكَرْبِ الْعَظِيمِ

And We delivered them both and their people from the great distress (37:115)

وَأَنْصَرْنَاهُمْ فَكَانُوا ۚ هُمُ الْغَلِيلُ

And We succoured them, so they were the triumphant. (37:116)

وَأَتَيْنَاهُمَا الْكِتَابَ الْمُسْتَبِينَ

And We gave them both the Book making things clear. (37:117)

وَهَدَيْنَاهُمَا الصِرَاطَ الْمُسْتَقِيمَ

And We guided them both on the right way. (37:118)

وَتَرَكْنَا عَلَيْهِمَا فِي الْآخِرِينَ

And We perpetuated²their praise in the later generations, (37:119)[3](#)

سَلَامٌ عَلَى مُوسَى وَهَرُونَ

Peace be on Moses and Aaron. (37: 120)

إِنَّا كَذَلِكَ نَجْرِي الْمُحْسِنِينَ

Verily, thus⁴ do We recompense the doers of good. (37: 121)

إِنَّهُمَا مِنْ عِبَادِنَا الْمُؤْمِنِينَ

Verily, they were both Our faithful servants, (37: 122)

وَإِنَّ إِلْيَاسَ لَمِنَ الْمُرْسَلِينَ

And verily, Elias was (one) of the apostles. (37: 123)⁵

إِذْ قَالَ لِقَوْمِهِ ۝ أَلَا تَتَّقُونَ

When said he unto his people; “What! Guard ye⁶ not yourselves (against evil)?” (37: 124)

أَتَدْعُونَ بَعْلًا وَتَذَرُونَ أَحْسَنَ الْخَالِقِينَ

“What! Call ye upon Ba'l⁷ and forsake the Best of the creators?” (37: 125)

اللَّهُ رَبُّكُمْ وَرَبُّ أَبَائِكُمُ الْأَوَّلِينَ

“God, is your Lord and the Lord of your fathers of ⁸yore?” (37: 126)

فَكَذَبُوهُ فَإِنَّهُمْ لَمُحْضَرُونَ

But they belied him, so they shall certainly be brought (to account), (37: 127)

إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ

Save the servants of God, the freed ones (from sinning) (37: 128)

وَتَرَكْنَا عَلَيْهِ فِي أُلَّا خَرِينَ

And We perpetuated his praise in the later generations, (37: 129)[9](#)

سَلَمٌ عَلَى إِلْ يَاسِينَ

Peace be on 'Ilyasin' (Elias). (37: 130)

إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ

Verily, thus [10](#)do We recompense the doers of good. (37: 131)

إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ

Verily, he was (one) of Our faithful servants. (37: 132)

وَإِنَّ لُوطًا لَّمِنَ الْمُرْسَلِينَ

And verily Lot, was (one) of the apostles. (37: 133)

إِذْ نَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ

When We delivered him and his followers all. (37: 134)

إِلَّا عَجُوزًا فِي الْعَبَرِينَ

Save an aged woman [11](#)among those who tarried. (37: 135)[12](#)

ثُمَّ دَمَرْنَا أُلَّا خَرِينَ

Then We destroyed the others. (37: 136)

وَإِنَّكُمْ لَتَمُرُونَ عَلَيْهِمْ مُّصْبِحِينَ

And verily, ye pass by (their ruined dwellings) at morn, (37: 137)

وَبِأَيْنِلِ أَفَلَا تَعْقِلُونَ

And at night; What! (even) then understand ye not? (37: 138)

Commentary

Verse 114

The events relating to the life-history of Moses are very frequent and many in the Holy Qur'an. But for the events specially concerned with reference to this verse.[13](#)

Verse 120

Whenever Moses and Aaron are mentioned jointly as the blessed and the chosen ones of God, the saying of the Holy Prophet should be remembered – *Ana wa Ali min Noorin Waahid*. I and Ali are of one and the same Light – ‘O’ Ali thou art to me as Aaron was to Moses.’ (A.P.).

Verse 123

See verse 6:85. Yaseen was the name of Ilyas’ father, and that of the Holy Prophet Muhammad, hence in the Qur'anic address the name of the Holy Ahl Al-Bayt are also known as *Aali Yaseen*.

Verses 124-127

Refers to Ilyas admonishing the people who had turned idolaters after the death of Moses. The people worshipped a huge idol called *Ba'l* and the place was called after the name of the idol *Ba'l Bak - Bak* - i.e., the city Ba'l-Bak i.e., Baal's city.

Verses 129

The clause ‘*We perpetuated*’ has been mentioned with Noah, Abraham, Moses, Aaron and Elias and stopped. Which means that in the later generation they were persons who represented these personalities – Refer ‘*Ziarat*’ (Salutation) of *Warith*. All these apostles were represented in the Ahl Al-Bayt. Since Lot and Jonah are not reported to have had any offsprings and do not come in the lineage of Noah and Abraham, Elias being alive still, is represented by Ali. (A.P.).

Verse 130

Whether the recitation of ‘Ilyaseen’ or ‘Aale-Yaseen’ the evidence of the context leaves no doubt that it means the same ‘Ilyas’ mentioned in verse 37:123 – who is identified in the Bible as ‘Elia’ or ‘Elyah’. There is a narration from Ibn Abbas which asserts that the word here is ‘Aale-Yaseen’ refers to ‘Aale-Muhammad’ because ‘Yaseen’ is the title of the Holy Prophet. If the tradition is authentic, most possibly Ibn Abbas mentioned ‘Aale-Yaseen’ not as the word of the title of the Holy Prophet but on the ground of the association of the ideas he might have mentioned, ‘Aale-Yaseen’ also to be the subject of the ‘Peace from God’ similar to ‘Ilyaseen’ and there are many biblical evidences which show the reappearance of *Elijah as identified with Ali*. However, this has nothing to do with the text of the Holy Qur'an. (A.P.).

1. Refer to verses 20:70–79 & 28:4.
2. Lit. left to stay.
3. Refer to verse 37:128.
4. In this way.
5. Refer to verse 6:85.
6. Why do ye not practice piety.
7. The idol whom the people worshipped as God.
8. Ancestors.
9. Refer to verse 37:119.
10. in this way.
11. Wife of Lot. Note the fate of a wife of a Prophet – with regard to the inclusion of her in the Ahl Al-Bayt.
12. Refer to verse 11:81.
13. Refer to note on verse 20:70–79 and 28:4.

[1] [1]

SHARES

As-Saaffaat (As-Saffat) Section 5 – Jonah’s Delivery From Distress

- Jonah delivered from the distress
- The triumph of the Holy Prophet *Muhammad* prophesied

As-Saaffaat (As-Saffat) Verses 139 – 182

وَإِنَّ يُونُسَ لَمِنَ الْمُرْسَلِينَ

And verily Jonah was (one) of the apostles. (37: 139)[1](#)

إِذْ أَبْقَى إِلَى الْفُلُكِ الْمَسْحُونَ

When he fled unto a ship fully laden, (37: 140)

فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ

And they drew lots, and he was of those who were cast off. (37: 141)

فَالْتَّقَمَهُ الْحُوتُ وَهُوَ مُلِيمٌ

And the fish swallowed him while he was blamed. (37: 142)

فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبَّبِينَ

So if it were not that he was of those who glorify Us, (37: 143)[2](#)

لَلَّبِثَ فِي بَطْنِهِ إِلَى يَوْمِ يُبَعْثُونَ

He would certainly have been detained in its belly to the Day (of Resurrection) when they shall be raised; (37: 144)

فَنَبَذَنَاهُ بِالْعَرَاءِ وَهُوَ سَاقِيمٌ

And We cast him forth on the naked shore and he was sick. (37: 145)

وَأَنَّا بَتَّنَا عَلَيْهِ شَجَرَةً مِنْ يَقْطِينِ

And caused We to grow (to give shade) over him, a plant of gourd. (37: 146)

وَأَرْسَلْنَاهُ إِلَىٰ مَا بِهِ أَلْفٌ أَوْ يَزِيدُونَ

And We sent him unto a hundred thousand (people) or (even) more were they. (37: 147)

فَأَمَّنَا ۖ فَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ

And believed they, so We gave them provision till a time. (37: 148)

فَأَسْتَقْتِهِمْ أَلِرِبِكَ الْبَنَاتُ وَلَهُمُ الْبُنُونَ

Then ask them (O' Our Apostle Muhammad!) Is it that thy Lord hath daughters, [3](#)and they have sons? (37: 149)

أَمْ خَلَقْنَا الْمَلَائِكَةَ إِنَّا وَهُمْ شَهِدُونَ

Or have We created the angels, females? and did they witness it? (37: 150)

أَلَا إِنَّهُمْ مِنْ إِفْكِهِمْ لَيَقُولُونَ

Beware! Verily it is of their own falsehood that they say: (37: 151)

وَلَدَ اللَّهُ وَإِنَّهُمْ لَكَذِبُونَ

(that) God hath begotten: [4](#)And verily they utter a lie. (37: 152)

أَصْطَفَى الْبَنَاتِ عَلَى الْبَنِينَ

Hath he preferred daughters to sons? (37: 153)

مَا لَكُمْ كَيْفَ تَحْكُمُونَ

What hath happened to you? How judge ye? (37: 154)

أَفَلَا تَذَكَّرُونَ

What! will ye not then reflect? (37: 155)

أَمْ لَكُمْ سُلْطَنٌ مُّبِينٌ

Or have ye any clear authority? (37: 156)

فَأَنْوَا ۝ يَكْتَبُكُمْ إِنْ كُنْتُمْ صَادِقِينَ

Then bring ye your book if ye be truthful. (37: 157)

وَجَعَلُوا ۝ بَيْنَهُ ۝ وَبَيْنَ الْجِنَّةِ نَسْبًا وَلَقَدْ عَلِمْتِ الْجِنَّةَ إِنَّهُمْ لَمُحْضَرُونَ

And assign they between Him and the jinn a kinship, and indeed the jinn to know that they shall surely be brought up (to account on the Day of Judgment) (37: 158)

سُبْحَانَ اللَّهِ عَمَّا يَصِفُونَ

Hallowed is God far above from what they ⁵ascribe (unto Him), (37: 159)

إِلَّا عِبَادُ اللَّهِ الْمُخْلَصِينَ

But (not so are) the servants, freed (from sinning) (37: 160)

فَإِنَّكُمْ وَمَا تَعْبُدُونَ

So verily ye and what ye worship, (37: 161)

مَا أَنْتُمْ عَلَيْهِ بِفَرِّقَيْنَ

Ye can excite not (any one) against Him, (37: 162)

إِلَّا مَنْ هُوَ صَالِ الْجَحِيْمِ

Except him who goes to Hell. (37: 163)

وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَعْلُومٌ

And there is not (any one) of us, but for him is an assigned place, (37: 164)

وَإِنَّا لَنَحْنُ الْصَّافُونَ

And verily we are they who range ourselves in order. [6](#)(37: 165)

وَإِنَّا لَنَحْنُ الْمُسَبِّحُونَ

And verily we are they who celebrate His praise. (37: 166)

وَإِنْ كَانُوا لَيَقُولُونَ

And certainly they [7](#)used to say, (37: 167)

لَوْ أَنَّ عِنْدَنَا ذِكْرًا مِنَ الْأَوَّلِينَ

Had we a reminder from those of yore, (37: 168)

لَكُنَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ

Certainly had we been the servants of God, sincerely devoted (37: 169)

فَكَفَرُوا [8](#) بِهِ فَسَوْفَ يَعْلَمُونَ

Then disbelieved they with it, so, soon will they know. (37: 170)

وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ

And indeed Our word hath already gone forth about [8](#)Our servants, the apostles: (37: 171)

إِنَّهُمْ لَهُمُ الْمَنْصُورُونَ

Verily they shall be the succoured ones. (37: 172)

وَإِنَّ جُنَاحَنَا لَهُمُ الْغَلِبُونَ

And verily Our hosts, (only) they shall be the victorious. (37: 173)[9](#)

فَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ

So turn thou away from them for a time, [10](#)(37: 174)

وَأَبْصِرْهُمْ فَسَوْفَ يُبَصِّرُونَ

And (then) behold thou: for they too shall soon behold (their doom). (37: 175)[11](#)

أَفَبَعْدَابِنَا يَسْتَعْجِلُونَ

What! would they then hasten on Our chastisement? (37: 176)

فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ

But when it shall descend in their court, [12](#)evil shall then be the morning of the warned ones. (37: 177)

وَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ

And turn thou away from them for a time, (37: 178)[13](#)

وَأَبْصِرْ فَسَوْفَ يُبَصِّرُونَ

And (then) behold thou, for they too shall soon see (their doom). (37: 179)

سُبْحَنَ رَبِّ الْعِزَّةِ عَمَّا يَصِنُّونَ

Hallowed is thy Lord, the Lord of Majesty, far above from that which they ascribe (unto Him)

(37: 180)

وَسَلَّمَ عَلَى الْمُرْسَلِينَ

And peace be upon the apostles. (37: 181)

وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

And all praise is God's, the Lord of the worlds. (37: 182)[14](#)

Commentary

Verse 141

When the lot was cast as to who in the boat should be cast off into the sea, it is said that forty times consecutively the lot fell to the name of Jonah and ultimately, he was cast out from the boat into the sea.

Verse 142

Jonah was swallowed by a fish – and it is said that Jonah felt miserable in the belly of the fish and was caused to remain there for three days and when he prayed to God reciting:

***“La ilaha illa Anta, Subhanaka inni kuntu minaz-zalimin”*(21:87), i.e., There is no God save Thee, Thou art the Pure and verily I am of the unjust ones.**

Jonah was caused to be cast out from the belly of the fish and was restored to ordinary life on earth. Hence the times every day after any recital of this sentence for 121 times every day after any one of the daily prayers regularly for 40 days is very effective to get relief from any calamity or sorrow (This is a tried prayer).

Verse 145

The fish was commanded by God to cast out Jonah from its stomach – upon a barren plain.

Verse 146

When Jonah was cast out of the fish's belly, he was very ill – with his skin worn out. God caused gourd plant to grow which provided Jonah with its wide leaves with which he protected his body against the sun and prevented flies troubling his wounded body. A wild goat at the command of God, used to come and feed Jonah. When he got better and could move about and had been out somewhere and returned to his place, he found the gourd plant dried away. Jonah felt for losing the useful plant.

Verse 147

God addressing Jonah said: “*O’ Jonah! thou didst not feel for a hundred and several thousands of thy fellow men having been made to perish for rebellion against thee and now thou feelest for merely losing a gourd tree which thou needest no more. Now go thou to thy people for a hundred thousand and even more of them have turned faithful and eagerly await to meet thee.*”

Verse 148

When Jonah reached the outskirts of the town of *Nainavah*, he met a shepherd who did not believe him to be Jonah, for the people knew him to be drowned. Jonah prayed to God and a sheep cried out in clear words bearing testimony to Jonah’s identification. The shepherd went to his people and announced to them about Jonah’s return but the people first disbelieved, but when they heard the sheep bearing testimony to his claim they believed in him.

Verse 149

After giving a brief account of the prophets who preached against idolatry in general and the Star-worship in particular, Qur'an turns back addressing the pagans of the time of the Holy Prophet attacking the paganistic idea of the time. (A.P.).

Verse 157

Most probably the reference is to the star-worshippers who claimed to have their own scripture from one of the ancient prophets. (A.P.).

Verse 158

Some of the infidels believed that the angels are the issues of God, through His alliance with the selected women of the Jinns. And the fire-worshippers thought that God and Satan are two brothers, one works goodness and creates light and the other works evils and causes darkness.

Verse 160

The conception about God, forwarded by the others, to the purified servants of God, has no value. (A.P.).

Verse 164

Ref. to what the angels state about their own position, against the wrong description of them the pagans – from verse 149. (A.P.).

Verse 173

This implies that there should be a state before the Resurrection Day of complete triumph of the mission of the divine guidance on earth which would mean, the triumph of everyone who played his part in the promotion of the divine mission. This is what the reappearance of the last Imam of the Ahl Al-Bayt, The Mahdi, implies – and this refers to the doctrine of ‘*Raj’at*’. In the sense that man by spiritual accomplishment succeeds, to establish communication with all those who took part with all the personalities of the past who played prominent parts in this final triumph of the Truth.

This is not the final resurrection day – in support of this refer to verses 39:67–75. This is a reference to the day of the manifestation of the apostolic power and the day of the Final Resurrection, is the day of the manifestation of the Kingdom of God. (A.P.).

Refer 175

This is what the tradition of the Ahl Al-Bayt asserts, that during the final trial not only those who played a prominent part in favour of the triumph will enjoy, but the chief opponents also wherever they be, will realise the triumph and will suffer. All this shall take place before the Total Resurrection. (A.P.).

Verse 177

It is wrong to confine the application of this verse only to those Meccans who were defeated by the Muslims until the conquest of Mecca, as it would mean limitation of the jurisdiction of the Holy Prophet against what is declared at the beginning. [15](#) (A.P.).

Verse 178

Indicates that before the final triumph, there will be setbacks as the past of the Muslims and the believers should not become loose-hearted or get dejected. (A.P.).

Verse 181

This will actually be realised by all, during the final triumph. Blessed and happy are those who have already realised as the Holy Prophet has done. (A.P.).

1. Refer to verses 6:87, 10:98, 21:87 & 68:48.

2. Refer to note on verses 21:86 & 21:87.

3. The angels worshipped by the heathens as the daughters of God.

4. Jesus worshipped as the begotten Son of God.

5. people in general.

6. Explanation to the beginning Verses of the Chapter.

7. the disbelievers.

- [8.](#) in favour of.
- [9.](#) Refer to verses 39:67–75.
- [10.](#) Until the Final Triumph.
- [11.](#) Refer to verse 37:178.
- [12.](#) face to face just before them.
- [13.](#) Refer to verse 37:174.
- [14.](#) Refer to verse 37:181.
- [15.](#) Refer to verse 37:25.

[1] [1]

SHARES

Surah Saad (Sad)

(Revealed at Mecca)

88 Verses in 5 Sections

Sections of Surah Saad (Sad)

1. The utter defeat of the clans combined, prophesied.
2. God's Blessings on David.
3. God's Blessings on Solomon.
4. Job's patience rewarded.
5. The Great Tidings.

Important Topics

1. People wonder that the Warner to them, is from their own selves. (Verse 4).
2. The defeat of the clans (confederates), prophesied. (Verse 11).
3. The mountains and the birds of air subjected to David. (Verse 18).
4. Wisdom and clear judgment given to David by God Himself. (Verse 20).
5. The heavens and earth not created without any object. (Verse 27).

6. Solomon tried. (Verse 34).
7. Job (Ayyub) prays for refuge against the afflictions caused by Satan and God's rewarding him. (Verses 41–43).
8. The news of Great Importance (see also note to 78:2). (Verse 67).
9. Angels commanded by God to prostrate (in obeisance) to Adam – Iblees' refusal to do it. (Verses 71–77).
10. Satan given the respite until the Day of Judgment. (Verses 78, 79).
11. Satan's vow to beguile the issues of Adam. (Verse 81).
12. Satan shall not have any hold on God's freed servants (*Mukhlaseen*). (Verse 82).

[1] [1]

SHARES

Surah Saad (Sad) Section 1 – The Utter Defeat Of The Clans Combined, Prophesied

- Warning to the Disbelievers
- The Disbelievers' arguments
- about the Qur'an and the Apostle
- The utter defeat of the clans combined prophesied

Surah Saad (Sad) Verses 1 – 14

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God the Beneficent the Merciful

صَوْلَاتُ اللَّهِ عَلَيْهِ وَسَلَامٌ

Sad, (S) By the Qur'an (which) is full of admonition [1\(38: 1\)](#) [2](#)

بَلِ الَّذِينَ كَفَرُوا إِنْ فِي عِزَّةٍ وَشِقَاقٍ

Nay! those who disbelieve are (steeped) in self-exaltation and opposition. (38:2)

كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنَيْنِ فَنَادُوا إِنْ لَمْ يَأْتِنَا حِينَ مَنَاصِ

How many We did destroy of the generations before them, and they cried while (there was no longer) the time to escape. (38:3)

وَعَجَبُوا أَنْ جَاءُهُمْ مُنْذُرٌ مِنْهُمْ وَقَالَ الْكَافِرُونَ هَذَا سَحْرٌ كَذَابٌ

And they did wonder that came unto them a warner from among themselves, and said the disbelievers: "This is a sorcerer, a great liar." (38:4) [3](#)

أَجَعَلَ اللَّهُ أَلَّا يَعْلَمَ إِلَهًا وَحْدَهُ إِنْ هَذَا لَشَيْءٌ عَجَابٌ

"What! maketh he [4](#) **the gods to be but one God? Verily this is a thing indeed strange!" (38:5)** [5](#)

وَأَنْطَلَقَ الْمَلَأُ مِنْهُمْ أَنْ أَمْشُوا إِلَيْهِمْ وَأَصْبِرُوا عَلَيْهِمْ إِنْ هَذَا لَشَيْءٌ يُرَادُ

And the chiefs from them get away (impatiently, exhorting the others saying): "Walk ye away hence and be steadfast unto your gods: verily this is (but) with something designed against us!" (38:6) [6](#)

مَا سَمِعْنَا بِهِذَا فِي الْمِلَةِ أَلَّا خِرَّةٌ إِنْ هَذَا إِلَّا أَخْتِلَقُ

"We heard not of this [7](#) **in the former creed. This is nothing but an imposture:" (38:7)**

أَعْنَزْلَ عَلَيْهِ الْذِكْرُ مِنْهُ بَيْنَنَا بَلْ هُمْ فِي شَكٍ مِنْ ذِكْرِي بَلْ لَمَّا يَدْعُونَهُ عَذَابٌ

“(What!) Hath the reminder been sent down (only) unto him⁸ among us?” Nay! they are in doubt about My reminder, Nay! they have yet tasted not My chastisement! (38:8)

أَمْ عِنْدُهُمْ خَزَائِنُ رَحْمَةِ رَبِّكَ الْعَزِيزُ الْوَهَابُ

Or is it that with them are the treasures of the mercy of thy Lord, the All-Mighty, the Greater Bestower? (38:9)

أَمْ لَهُمْ مُلْكُ الْسَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَلَيَرْتَهُوا فِي الْأَسْبَابِ

Or is it that unto them belongeth the kingdom of the heavens and the earth and what is between them? Then let them ascend with means⁹(38: 10)¹⁰

جُنْدٌ مَا هُنَالِكَ مَهْزُومٌ مِنَ الْأَحْزَابِ

And what a mighty host of the clans shall here be routed. ¹¹(38: 11)

كَذَبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَفِرْعَوْنُ ذُو الْأَوْتَادِ

And did belie before them the people of Noah, and 'Ad, and Pharaoh the lord, of stakes (of established authority), (38: 12)¹²

وَثَمُودٌ وَقَوْمُ لُوطٍ وَأَصْحَابُ لَيْكَةٍ أُو لَلَّئِكَ الْأَحْزَابُ

And Thamood and the people of Lot and the dwellers of the wood; these were the clans. (38: 13)¹³

إِنْ كُلُّ إِلَّا كَذَبَ الرُّسُلُ فَحَقٌّ عِقَابٌ

Not one (of them) but did belie the apostles (from Me) so just was (My) retribution. (38: 14)¹⁴

Commentary

Verse 1

It must be remembered that we are warned against imaginary interpretation of the letter-symbols used in the Holy Qur'an.¹⁵

‘Zikr’ is one of the names of the Holy Qur’ān and the Word means ‘*Reminder*.’ Some commentators say that ‘*Sad*’ is one of the hidden names of God.

But the Qur’ān is called *Reminder*, *Admonition* and *Guidance*.

The sura as a whole, contains reminders about the chosen righteous servants of God. (A.P.).

Verse 2

The disbelievers are involved in false dignity, rebellious pride and self-exaltation, – dissensions among themselves resulting into separation even among their own selves.

Verse 3

Refers to the people who disbelieved the truth, when it was preached to them and who did not reflect and amend their faith and conduct and when respite was granted to them, i.e., they did avail of the respite to their profit and when the chastisement overtook them, they cried for help which was in vain. There was no way of escape left for them.

Verse 4

The people called the Apostle of God as a *Threatening Sorcerer*.

Verse 5

The disbelievers wondered at the Unity of God against their polytheistic belief in the many gods of their own imagination and fancy.

This is the main reason of Quraysh opposition that they did not want to give up the bureaucratic system of life which was the outcome of the idol worship or the idol worship was the outcome of the system. They did not like to give up idolatry and to surrender or submit to one authority. Here in the beginning of Islam they expressed their surprise and later on, when Islam established its theocratic form of Government in the person of the Holy Prophet as the Vicegerent of God, they said ‘*Is there for us the authority to share?* *Ha lana min al-amr shay*’. They thought they should have a share in the power and authority, to which God replied, “*All authority vests with Him (God)*.” The same tendency was responsible for their not accepting Ali and the other Imams along with Qur’ān as the supreme authority. (A.P.).

Verse 6

‘*Shaiyun Yuraad*’, i.e., thing designed.

Behind this doctrine there is some plan against us. (A.P.)

Verse 7

'Ikhtilaq', i.e., a fabricated tale.

People were so deeply sunk in idolatry and were so much intoxicated with pride and self-exaltation, that they called the Truth a made-up or a fabricated tale. The reference here is to the immediately preceding faith, i.e., Christianity, saying that unity being absent among the Christians themselves, is a clear proof of their having departed from the purely monotheistic religion preached by Jesus, having adopted the polytheistic Trinity which the pagans say that they did not find any trace of the Unity of God in it.

Such a unity – The Jews believed in their national god and the Christians besides Trinity, they allowed the image worship of the saints. (A.P.).

Verse 8

The people said that if any message from God had to be conveyed to them, why should it come to the orphan son of Abdullah, for it ought to have come to one of the rich ones, i.e., the chiefs among them.

The reply is also contained in the verse saying that the people had no clear or correct idea as to how God executes His Will. Apostleship or the agency or the medium of the divine guidance like the '*Risalat*' apostleship or the '*Imamat*' does not need any worldly pomp and show of wealth or possessions. It needs men of ideal purity of soul and body. It needs men of special spiritual excellence and purity of birth to manifest the divine attributes of knowledge, wisdom, forbearance, insight, strength, courage, authority and the excellence of personal character and conduct, nobility and fellow-feeling and the spirit of sacrifice and surrender in the way of the Lord. Such men are not made up by the acquisition of wealth or any worldly position but are conditioned and chosen by God Himself for the purpose.[16](#)

The greatest blunder in which the general public of the Muslims were involved was that they fell an easy victim to the complex of the superiority of any one and every one who held the political power. This idea in the minds of the lay-public of the people was originally created by the unqualified and selfish fortune hunters who gained the hold on the mind and the affairs of the public and thus successfully triumphed not only as the heads of the state but also as the leaders of the faith.

Thus, the divinely chosen and the heavenly commissioned guides, the Imams, who were the real custodians of the Word of God and its correct interpretation, were thrown out, totally neglected in a persecuted state of life banning the people even any approach to them and any one doing it was mercilessly punished. In spite of so much of suppression and persecution, the truth safely survived with these holy Imams and the Islam-Original (now identified as Shiasm) remained with the few sincere and faithful devotees of the holy Ahl Al-Bayt.

This is God's reply – the doubt was not in the person but in the revelation itself. (A.P.).

Verse 9

If they have all the means, power and authority to set themselves up against the independent and Omnipotent authority of God about His choosing His own men for His mission, let them mount up into the heavens, and see if they could do it at all.

Verse 11

This is a prophecy saying that even when they would combine all the forces in the land, they could ally themselves with, they would suffer an absolute discomfiture and a total overthrow, miserably routed and crushed.[17](#)

This is a prophecy about the fate of the group of the Allies which were to be defeated very soon.[18](#) (A.P.).

Verse 12

This is a reference to the fate of the previous people who disbelieved and rejected the truth. It is indirectly asked that should not the posterity of those who suffered before take a lesson from their ancestors.[19](#)

- [1.](#) Reminder.
- [2.](#) Refer to note on verse 2:1.
- [3.](#) Refer to verses 44:14 & 51:52.
- [4.](#) The Warner i.e., the Apostle.
- [5.](#) This is what the disbelievers said.
- [6.](#) Serious.
- [7.](#) Such a unity of One Absolute God.
- [8.](#) The Holy Prophet Muhammad.
- [9.](#) Ropes or ladders.
- [10.](#) Refer to note on verses 54:41–46 & 33:22.
- [11.](#) This is a prophecy about the clans Ahzab, being utterly defeated by the Muslims which was an impossibility.
- [12.](#) Refer to verses 11:60 & 15:78.
- [13.](#) Refer to verse 7:80.
- [14.](#) Refer to verses 15:64 & 22:18.
- [15.](#) Refer to note verse 2:1.
- [16.](#) See verse 33:33.
- [17.](#) See verse 33:22.
- [18.](#) Refer to verse 54:41–46.
- [19.](#) See verses 37:75–82, 7:65–73, 7:80–84, 11:60, 15:78.

Surah Saad (Sad) Section 2 – God’s Blessings On David

- David blessed with Wisdom as well as with physical strength
- Warning to those who follow their vain desires going astray from God’s way

Surah Saad (Sad) Verses 15 – 26

وَمَا يَنْظُرُ هَؤُلَاءِ إِلَّا صَيْحَةً وَحْدَةً مَا لَهَا مِنْ فَوَاقٍ

And wait not these (infidels) but a single (Trumpet) blast, there shall be no delaying [1it](#). (38: 15)[2](#)

وَقَالُوا ۝ رَبَّنَا عَجِّلْ لَنَا قِطْنَا قَبْلَ يَوْمِ الْحِسَابِ

And (yet) they (dare to) say: “O’ Our Lord! hasten on unto us our lot before the Day of Reckoning” (38: 16)

أَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَأَذْكُرْ عَبْدَنَا دَاؤ٤ دَّا أَلْأَيْدِ إِنَّهُ ۝ أَوَابٌ

Bear (thou) with patience what they say, and remember Our servant David, (who was blessed by Us) with the strength of hand, (and yet) verily he (was the one who) Oft-turned (unto Us in patience). (38: 17)[3](#)

إِنَّا سَخَرْنَا الْجِبَالَ مَعْ۝ يُسَبِّحُنَ بِالْعَشِيِّ وَالْإِشْرَاقِ

Verily, We did subject the mountains to join with him in the hymns (of their Lord) at the night-fall and at sunrise, (38: 18)[4](#)

وَالْطَّيْرَ مَحْشُورَةً كُلُّ لَهُ ۝ أَوَابٌ

*And the birds assembled together (to sing the hymns unto their Lord) and were unto him ⁵obedient. (38: 19)*⁶

وَشَدَّدْنَا مُلْكَهُ وَءَاتَيْنَاهُ الْحِكْمَةَ وَفَصَلَ الْخِطَابِ

And made We strong his kingdom and bestowed We on him wisdom, and the clear (power of judgment. (38:20)

وَهَلْ أَتَكَ نَبِوًا الْخَصِيمِ إِذْ تَسَوَّرُوا الْمِحْرَابَ

And hath the story of the litigants come unto thee? when they climbed the wall into the prayer room? (38:21)

إِذْ دَخَلُوا عَلَى دَاؤِ دَفَقَنَعَ مِنْهُمْ قَالُوا لَا تَخَفْ خَصْمَانِ بَغَى بَعْضُنَا عَلَى بَعْضٍ فَاحْكُمْ بَيْنَنَا بِالْحَقِّ وَلَا تُشْطِطْ وَأَهْدِنَا إِلَى سَوَاءِ الْصِرَاطِ

When entered they upon David and he was frightened ⁷of them, said they: “Fear ⁸(thou) not, (we are) two litigants, one of us hath exceeded against the other, so decide thou between us with justice, and act not unjustly, and guide us unto the right way.” (38:22)

إِنَّ هَذَا أَخِي لَهُ تِسْعُ وَتِسْعُونَ نَعْجَةً وَلَيَ نَعْجَةً وَحِدَةً فَقَالَ أَكْفَلِنِيهَا وَعَزَّنِي فِي الْخِطَابِ

“Verily, this my brother; he hath ninety and nine ewes and for me is but a single ewe;” but said he, “Make me the owner of that (also), and hath prevailed over me in arguing” (38:23)

قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعْجَتِكَ إِلَى نِعَاجِهِ وَإِنَّ كَثِيرًا مِنَ الْخُلُطَاءِ لَيَبْغِي بَعْضُهُمْ عَلَى بَعْضٍ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الْمَصْلِحَاتِ وَقَلِيلٌ مَا هُمْ وَظَنَّ دَاؤِ دَفَقَنَعَ أَنَّمَا فَتَنَّاهُ فَأَسْتَغْفِرُ رَبِّهِ وَخَرَ رَاكِحًا وَأَنَابَ

*Said (David): “Indeed hath he been unjust unto thee in demanding thine ewe to add her to his own ewes: Verily many of the associates act wrongfully unto one another, save those who believe and do good deeds, and few are they!” And David perceived that We ⁹had tried him: so asked he the forgiveness of his Lord, and he fell down bowing and oft-turning himself (unto Us). (38:24)*¹⁰

فَغَفَرْنَا لَهُ ذَلِكَ وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَى وَحُسْنَ مَأْبِ

So We forgave him that (lapse), and verily for him with Us is a near approach, and an excellent resort. (38:25)

يَدَأْوِي إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُمْ بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعْ الْهَوَى فَيُخْلِلَكَ عَنْ سَبِيلِ اللَّهِ إِنَّ الظَّالِمِينَ يَضْلُلُونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ

“O’ David! Verily We have appointed thee a vicegerent in the earth, so judge thou between the people with justice and follow not vain desires, lest it should take thee astray from the Way of God; for them shall be a severe chastisement for forgot they the Day of Reckoning.” (38:26) [11](#)

Commentary

Verse 16

May refer to what the disbelievers used to say in mockery. (A.P.).

Verse 20

Two Israelites came to David disputing about a cow. David demanded witnesses from the plaintiff but the plaintiff could not produce them. David asked the disputants to come to him the next day. At night in a dream David was commanded to slay the defendant, but since the crime was not proved by any evidence, he did not execute the decree and yet delayed the decision. When for three consecutive nights David had the same dream, David ordered the defendant to be executed. The defendant pleaded asking the grounds on which the sentence was passed. David replied that he had been commanded by God through dreams consecutively for three nights.

When the defendant got sure of his death and helplessly confessed that he slew the plaintiff’s father and possessed the cow, the Israelites got very much frightened at David’s getting the true visions and thus remained quiet and peaceful in the land, always fearing David’s getting the knowledge of even the hidden and the concealed secrets. Thus, the authority of David in his Kingdom was firmly established by God.

Verses 21 – 22

Oriya the brother of David had asked for the hand of a woman in marriage to him. The match was fixed but at the last moment the guardians of the woman decided not to give her to Oriya and the match was consequently dissolved. David sent his message for the woman, and her guardians influenced by David’s position as the king, gave her away to him in marriage. David had already 99 wives, and this woman added, the number was a complete 100. Oriya was hurt. David ought to have chosen the course preferable for him, i.e., to have used his good services and dominant influence to have somehow

brought reconciliation between the girl's party and Oriya and got the woman married to his brother Oriya.

What David did, was not a sin but Oriya wanted him to act otherwise as a brother and also as the ruler or the father of the people. God sent two angels in the form of human beings to David and when they approached the gates of David's residence, the sentries said that it was the Day of Prayer for David and they could come the next day. David had set apart certain days in the week for attending the court of justice and for other works. On the day, fixed for prayer, he used to shut himself into a guarded chamber and none would be allowed to have any approach to him to disturb him. The angels finding the sentries adamantly preventing their entry into the premises, scaled the walls and entered into David's private chamber and presented their case, demanding strict justice from him in this matter.

Verse 23

The angels in human forms said that one of them already had ninety-nine sheep and the other had only one, but the one who had 99 wanted to have the only one also which the other one had.

Verse 24

David decreed that the demand was unjust. The disputants disappeared. David understood that they were angels sent to him by God to prove his indiscretion. It is said that David lay prostrating for 40 days praying to God for being forgiven and God granted his pardon to him.

There are several other versions about David which are impossible to have ever taken place and the Holy Imam Ali Ibn Abi Talib said that if any one suspects David of any impurity of intention with regard to the wife of Oriya, Ali would execute two decrees against him – one on behalf of David's apostleship, for an apostle of God is free from such sinful weaknesses and the other decree on behalf of Islam, i.e., the man being a Muslim has coined a blasphemy.

This was a mere test in which David's shortcoming was only that before listening to the defendant, he gave his verdict on the basis of the analogy and immediately he himself felt that it was a heavenly trial. (A.P.).

Verse 26

See verse 2:30.

It is obvious that David as represented in the Biblical story of the wife of Oriya, does not agree to his divine position as the Vicegerent of God on earth. (A.P.).

1. No recovery – no escape.

2. Refer to verse 36:29.

3. Refer to verses 21:79 & 34:10.

- [4.](#) Refer to note on verse 34:10 & 21:79.
- [5.](#) David.
- [6.](#) Refer to verses 21:79 & 34:10.
- [7.](#) Refer to verses 11:70, 20:21, 15:52, 51:53, 51:25–28.
- [8.](#) i.e., Surprised. Apostles of God are free from the ordinary fear experienced by the other mortals. Refer to note on verse 10:62.
- [9.](#) God.
- [10.](#) Refer to verses 21:78 & 27:14–16.
- [11.](#) Refer to verse 2:30.

[1] [1]

SHARES

Surah Saad (Sad) Section 3 – God's Blessings On Solomon

- The heavens and the earth are not created in vain
- Alike can never be the Believers and the Mischief-makers or the Pious and the Wicked
- Qur'an sent to ponder over its contents and be mindful of the warnings therein
- Solomon tried, and pardoned
- God's Blessings on Solomon

Surah Saad (Sad) Verses 27 – 40

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَطِلًا ذَلِكَ ظَنُّ الظَّنِينَ كَفَرُوا ۝ فَوَلْ يُلْهِنَنَّ كَفَرُوا ۝ مِنَ النَّارِ

And We created not the heavens and the earth in vain: that is the imagination of those who

*disbelieve; then woe unto those who disbelieve – because of the fire. (38:27)*¹

أَمْ نَجْعَلُ الظَّالِمِينَ ءَامِنُوا ۖ وَعَمِلُوا ۖ الْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ الْمُتَّقِينَ كَالْفُجَارِ

(Or) shall We treat those who believe and do good deeds like the mischief-makers in the earth?

Or shall We treat the pious ones like the wicked²ones? (38:28)

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَرَّكٌ لِيَدَبَرُوا ۖ إِنَّهُ آيَتُهُ ۖ وَلَيَتَذَكَّرَ أُولُوا ۖ الْأَلْبَابِ

(O' Our Apostle Muhammad! this Qur'an is) the Book³which We have sent down unto thee, abounding in blessings, that they may ponder over its verses, and bear in mind those (who are) endowed⁴with understanding. (38:29)

وَوَهَبْنَا لِدَاوِيٍّ دَسْلِيمَنَ نِعْمَ الْعَبْدُ إِنَّهُ أَوَّلَابٌ

And to David We gave (a son) Solomon; an excellent servant (of Ours was he); Verily he was oft-turning (unto Us). (38:30)

إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصَّفَنَتُ الْجِيَادُ

Remember when were shown unto him at eventide lightfooted coursers.⁵ (38:31)

فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّي حَتَّىٰ تَوَارَتْ بِالْحِجَابِ

Then said he: "Verily I have loved the good things besides the remembrance of my Lord, until⁶got hidden in the veil (of the darkness of the Night): (38:32)

رُدُوْهَا عَلَىٰ فَطِيقَ مَسْحَّا بِالسُّوقِ وَالْأَعْنَاقِ

(Then said he): "Bring it back unto me!" And he began to rub the legs and necks. (38:33)⁷

وَلَقَدْ فَتَنَّا سُلَيْمَانَ وَأَقْيَنَا عَلَىٰ كُرْسِيِّهِ ۖ جَسَدًا ثُمَّ أَنَابَ

And indeed We did try Solomon, and cast on his throne a (mere) body, then turned he (unto God). (38:34)

فَالَّرَبِّ أَغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِّنْ ۝ بَعْدِي إِنَّكَ أَنْتَ الْوَهَابُ

Said he: "O' my Lord! Forgive me and grant me a dominion such as shall not befit any one after me, verily Thou alone art the Bounteous Bestower!" (38:35)⁸

فَسَخَّرْنَا لَهُ الْرِّيحَ تَجْرِي بِأَمْرِهِ ۝ رُخَاءً حَيْثُ أَصَابَ

Then We made subservient unto him the wind: it flew gently at his command whithersoever he desired. (38:36)⁹

وَالشَّيَّطِينَ كُلَّ بَنَاءً وَغَوَّاصِ

And the satans, ¹⁰every builder, and diver, (38:37)

وَآخَرِينَ مُقَرَّنِينَ فِي الْأَصْفَادِ

And the others bound in chains; (38:38)

هَذَا عَطَاؤُنَا فَآمِنْ فَأَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ

This is Our gift, now give thou freely or withhold it, (for thou hast) not to render (any) account. (38:39)

وَإِنَّ لَهُ ۝ عِنْدَنَا لَزُلْفَىٰ وَحُسْنَ مَأْبِ

And verily, for him unto Us is a near approach and an excellent resort. (38:40)

Commentary

Verse 27

It is made crystal clear that the creation of the Universe has been with a definite plan of its Creator Lord and not an effect of any unintentional act or any purposeless accident.

Thinking that the creation is an outcome of a mechanical accident – with no prepared design. (A.P.).

Regarding the object of the creation of life and death and the jinns and men, see 67:2 and 51:56; 10:14,

11:7, 18:7, 21:35, 29:3. All these verses clearly say that there is the object of God, in bringing His Universe into existence.

Verse 31

Once while Solomon was busy seeing some horses which had been purchased for purpose of war against some disbelievers, found the time for the afternoon prayer had passed away and Solomon addressed the angels to get back the set sunlight to enable him to offer his prayers to God.

By then the sun had set and the stars had appeared in the sky. By the prayer of Solomon the sun returned and it was again an afternoon and when he finished his afternoon prayers it was night again. This is what some commentators say but see A.P.'s note on verse 32.

Twice did such a thing happen in the Islamic history, once after the Battle of Khaybar at the prayer of the Holy Prophet and again after the Holy Prophet, after the Battle of Siffin at the prayer of the First Holy Imam, Amir al-Mu'minin, Ali Ibn Abi Talib.

Verse 32

'Khair' in the Arabic language has been used for quality horses.

The point to be noted here is that 'Zikr' here cannot be taken to mean compulsory prayer, as otherwise he should have expressed his repentance. The disappearance may refer to the sun. Thus he missed the prayer or the horses – in which case it will mean that the prayer was delayed. Some commentators have taken 'Un' as due to – because the horses and their parade were meant for 'jehad'. Thus there is no question of missing any prayer optional or compulsory resulting in the returning of the sun or the cutting the legs of the animals. (A.P.).

Verse 33

The interpretation of this verse, saying that the love of the horses interrupted his devotion to God. Solomon got the horses and slew them is absurd and impossible for an apostle of God to enact the cruelty to the poor animals. Solomon loved horses not for any vanity of possessing them for any worldly pomp and show. He had large armies and abundant wealth, not for himself, but to use it in the way of God. He waged wars not for any lust for blood or for any glory of a mere conquest but to bring men to the right course of faith and righteousness.

When he found that in reviewing the horses the time for his devotional service to God had passed away, he prayed to God for the return of the light of the sun, which prayer was granted by the All-Merciful, Almighty, and when he had finished his prayers, he got the horses and passed his hand of blessings over their legs and their necks. This he did because he loved them for service to God and wished them to be blessed.[11](#)

May refer to the sun or to the horses – However in no circumstances there is any justification or cutting the legs and the necks of the horses for no fault of these poor animals. ‘*Masaha*’, i.e., to Rub. (A.P.).

Verse 34

Once Solomon said that he would have a son from each one of his wives. Since he did not rest the fulfilment of his desire upon the will of God, only one of his wives was caused by God to bear a child and even that was a still-born. The woman brought the dead body of the baby and presented it by placing it on Solomon’s throne. When Solomon got aware of the cause of the miserable failure of his intention being his neglect of saying ‘*Insha-Allah*’, i.e., if God wills, he turned repentant and engaged himself in prayers. Said the Holy Prophet Muhammad that if Solomon had only said ‘*Insha-Allah*’ God would certainly have had granted the sons as desired by him to possess.

There are several fantastic false stories about Solomon.

Seeing the death of the child in his own person, he felt the worthlessness of the temporal power and kingdom and asked for the kingdom referred to in verse 35. (A.P.).

Possibly of any of his children who died in his presence. To which the reaction was turning to God. (A.P.).

Verse 35

Solomon prayed to God for a Kingdom or authority which none else shall snatch it away from him after once he receives it. This prayer could imply Solomon’s desire to live as a king unconquered by any one else. It could be his glory in the life after death of which he did not like to be deprived of by any shortcoming on his part in this life under any instigation from any satanic forces.

Verses 36 – 40

Solomon’s prayer was granted with so many unique gifts. [12](#)

- [1.](#) Refer to verses 51:56 & 67:2.
- [2.](#) loose conduct.
- [3.](#) Qur'an i.e., A Book complete.
- [4.](#) Mindful.
- [5.](#) chargers horses.
- [6.](#) Horse or the sun.
- [7.](#) Passed his hands on the legs and the heads of the horses.
- [8.](#) Refer to verses 21:79–83.
- [9.](#) Refer to verse 21:81.
- [10.](#) The satans also were employed in building & diving into the Sea.
- [11.](#) See verses 27:18, 27:40, 34:12 etc.

[12.](#) See verses 21:81 & 34:12.

[1] [1]

SHARES

Surah Saad (Sad) Section 4 – Job’s Patience Rewarded

- Job tried and rewarded for his patience
- The righteous ones are Rewarded
- The goodness of Abraham, Isaac, Jacob, Ishmael, Elisha, and Dhu'l-Kifl commended
- Wickedness shall be punished
- The wrangling of the wicked in Hell

Surah Saad (Sad) Verses 41 – 64

وَأَذْكُرْ عَبْدَنَا أَيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّي مَسَنِيَ الشَّيْطَانُ بِنُصْبٍ وَعَذَابٍ

And remember Our servant Job, when he cried unto his Lord; “Verily, Satan hath caused me an affliction and pain.” (38:41) [1](#)

أَرْكُضْ بِرْجِلِكَ هَذَا مُفْتَسِلٌ بَارِدٌ وَشَرَابٌ

(Said We unto him); “Stamp thou with thy foot” thou this (spring) is (for thee) to wash with, (it is) cool, and a (refreshing) drink” (38:42)

وَوَهَبْنَا لَهُ أَهْلَهُ وَمِثْلُهُمْ مَعْهُمْ رَحْمَةً مِنَّا وَذِكْرَى لِأُولَى الْأَبْصَرِ

And gave him his family and the like of them with them, a mercy from Us and a reminder for those with understanding. (38:43)²

وَخُذْ بِيَدِكَ ضِيقًا فَاضْرِبْ بِهِ وَلَا تَحْنَثْ إِنَّا وَجَدْنَاهُ صَابِرًا نَعْمَ الْعَبْدُ إِنَّهُ أَوَابٌ

And (it was said unto him) "Take in thine hand a bunch of (thin) stick (like fibre) and strike thou (thy wife) with it, and break not thine oath. Verily We found him steadfast; an excellent servant (was he): Verily he was oft-turning (unto Us). (38:44)³

وَأَذْكُرْ عِبْدَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ أُولَى الْأَيْدِي وَالْأَبْصَرِ

And remember thou Our servants, Abraham and Isaac and Jacob, men of strength and insight. (38:45)

إِنَّا أَخْلَصْنَاهُم بِخَالِصَةِ ذِكْرِي الْدَّارِ

Verily We freed them (from sinning) with a distinction of remembrance of the (eternal) abode. (38:46)⁴

وَأَنَّهُمْ عِنْدَنَا لَمِنَ الْمُصْنُطَفِينَ أَلْأَخْيَارِ

Verily, they are with Us, of the chosen ones, the good ones. (38:47)

وَأَذْكُرْ إِسْمَاعِيلَ وَالْيَسَعَ وَذَا الْكِفْلِ وَكُلُّ مِنَ الْأَخْيَارِ

And remember Ishmael and Elisha and Dhu'l-Kifl; they all were of the good ones. (38:48)⁵

هَذَا ذِكْرٌ وَإِنَّ الْمُتَقِينَ لَهُسْنَ مَأْبِ

This is a reminder; and verily, for the pious ones there is an excellent resort, (38:49)⁶

جَنَّتِ عَدْنِ مُفَتَّحَةً لَهُمْ أَبْوَابُ

Gardens of eternal bliss, opened for them are the doors (thereof). (38:50)[7](#)

مُتَكِّيْنَ فِيهَا يَدْعُونَ فِيهَا بِفَكْهَةٍ كَثِيرَةٍ وَشَرَابٍ

Reclining therein, calling therein for many a fruit and drink. (38:51)[8](#)

وَعِنْهُمْ قَصِيرٌ الْطَّرْفُ أَتْرَابٌ

And with them shall be of modest gaze, equals in age. (38:52)[9](#)

هَذَا مَا تُوعَدُونَ لِيَوْمِ الْحِسَابِ

This is what ye are promised for the Day of Reckoning. (38:53)

إِنَّ هَذَا لَرْزُقُنَا مَا لَهُ مِنْ نَفَادٍ

Verily, this is Our sustenance; for it there is no end, (38:54)

هَذَا وَإِنَّ لِلْطَّغِينَ لَشَرٌّ مَّأَبٌ

This (for the righteous); and verily for the wicked ones there a wretched resort, (38:55)

جَهَنَّمَ يَصْلُوْنَهَا فَبِئْسَ الْمِهَادُ

Hell, they shall enter it, and so evil is the place, (38:56)

هَذَا فَلَيَذُوقُوهُ حَمِيمٌ وَغَسَاقٌ

Even so, Let them then taste it – boiling water and gore, [10](#)(38:57)[11](#)

وَآخَرُ مِنْ شَكْلٍ آزْفَجٌ

And other (torment) similar to it, of various sort! (38:58)

هَذَا فَوْجٌ مُّقْتَحِمٌ لَا مَرْحَبَةً بِهِمْ إِنَّهُمْ صَالُواٰ ئَلَّا

(To their leaders it shall be said) “This army (of your followers) shall be thrown headlong with you! No welcome for them! Verily they shall enter the fire! (38:59)

قَالُواٰ بَلْ أَنْتُمْ لَا مَرْحَبَةً بِكُمْ أَنْتُمْ قَدَّمْتُمُوهُ لَنَا فَبِسْرَ الْقَارُ

They¹²shall say: “Nay! ye¹³too! there shall be no welcome for you; Indeed ye did prepare this for us; and wretched is the abode!” (38:60)

قَالُواٰ رَبَّنَا مَنْ قَدَّمَ لَنَا هَذَا فَرِدْهُ عَذَابًا ضِعْفًا فِي الْأَنَارِ

They¹⁴shall say: “O’ our Lord! Whoever¹⁵hath brought this for us, increase Thou a twofold torment in the fire.” (38:61)

وَقَالُواٰ مَا لَنَا لَا نَرَى رِجَالًا كُنَّا نَعْدِهُمْ مِنَ الْأَشْرَارِ

And they shall say: “What¹⁶hath happened unto us that we see not the men whom we counted among the wicked¹⁷ones?” (38:62)

أَنْخَنَهُمْ سِخْرِيًّا أَمْ زَاغَتْ عَنْهُمُ الْأَبْصَرُ

“What! was it that we (wrongly) took them to scorn, or have our eyes turned from them?” (38:63)

إِنَّ ذَلِكَ لَحَقُّ تَخَاصُّ أَهْلِ الْأَنَارِ

Verily, this is truth – the wrangling of one with another of the inmates of the fire. (38:64)

Commentary

Verse 41

See verses 21:83 & 21:94. There is a mention of Job in Chapter 21, but here some other details about him are given. The Holy Prophet is reminded of Job who was known for his extraordinary patience. He was the son of Ees and the son-in-law of Joseph. His wife was called Rahmat or Rahima. Job who was given abundance of wealth and issues was tested with the loss of everything he possessed. At every

kind of loss Job only thanked God and remained patient. Lastly, he was tried with the sickness of his body with ulcers in it. Those who lacked faith in God suspected Job to have committed some sin to have been subjected to the tormenting sufferings and some who were good at heart said that Job as an apostle of God was being made to manifest ideal patience. At last Satan once tried to make Job lose his patience and doubt God being merciful to him. Job prayed to God against Satan's endeavour to disturb his faith in Him (God) and referred to about people talking about his having committed some sin which had drawn the chastisement to him.

While petitioning to God, Job submitted: *"Lord! did I ever sleep bellyful without feeding any hungry one. Did I not provide the naked with clothes? Did I not pay the debt of the debtor when he was under the pressure of the demand from the creditor? and was not Thou O' Lord! always merciful to me?"* A voice from heaven called him, saying, *"Who was that who guided thee with the inclination to do all the good which you did?"* Job felt ashamed and immediately shouted, *"Thee O' Lord! it was Thee that didst guide me to do everything good."*

Job's prayer to God was not owing to any lack of patience on his part but against the continued effect and endeavour of Satan to entice him through various methods and means. When Satan failed in every effort of his to make Job impatient and force him to pray to God for his recovery and thus to deprive him of being called the patient one in the way of the Lord, Satan thought of employing the services of Job's wife in leading Job astray for his purpose. Once Satan appeared to Job's wife in the form of an experienced physician and somehow convinced the lady that if she takes the sheep which he had with him and sacrifice it in his name, Job would immediately regain his health. The good-hearted Lady who was interested in Job's welfare came over to Job and related to him the suggestion of the physician. Job warned his wife saying not to get beguiled by the man for he was none but Satan.

Again the Devil appeared as a beautiful young man riding a horse and said: *"I am the monarch of the earth, and since thy husband worshipped not me but God, the King of Heavens, I caused the loss of thy children and all thy wealth and if thou prostrate before me once I shall grant thy husband his lost health and restore all his lost wealth to him."* The godly lady said that she would consult her husband and act as he would bid her to do. Satan said, *"If this be not possible, I would be content if you make thy husband avoid mentioning 'Bismillah', (i.e., I begin in the name of God) before he starts taking his food saying 'Alhamdu-lillah' (i.e. All praise and thanks be only to God and to none else). I shall cause thy husband regain his health and wealth as before."* When the lady reported the matter to Job, Job got angry and said, *"Thou hast been listening to Satan all the day. If God grants me my health, I shall strike a hundred sticks on thee."* The poor lady departed sorrowful and when Job was left alone and could not himself stand up to pray, it is said that it was then that he prayed to God saying *'Indeed affliction hath affected me.'*

There is another version which in its nature is sure to affect any respectable one, that once when there was no food for Job, his wife went to fetch something for the apostle of God. A man struck with the

attractive curling locks of her head agreed to give the provision only in return for it. The poor lady could not avoid the condition and brought food in exchange for the locks of her head. The custom of the age was that locks of the woman who commits fornication were removed. When Job saw his wife losing the locks, he felt very much and said that if God grants his health, he would strike her a hundred sticks and prayed to God in the words of this verse. When Job was ill, even during his illness he used to pray for the sick who resorted to him for the prayer for their recovery and Job's prayer got incurable patients, the cure they needed. But when people asked him why he did not pray for himself, he said: "*I have enjoyed God's grace and bounty for eighty years and it would be unbecoming of me to complain to Him when I have been made to taste this distress for a time.*" It is said that Job suffered the illness for seven years, and only against Satan's continuous efforts to entice him did he complain to God and not for the loss of his health or wealth.

Let any student of the Holy Qur'an compare the suffering of Job which was only of ill-health, to those of Husayn at Karbala and what his son Ali Ibn Husayn suffered from Karbala to Kufa and Kufa to Damascus and then judge whether these two holy ones of the Ahl Al-Bayt were not the pride of Job. No doubt Husayn and his son Ali Zayn al-Abidin and the other Imams were no other than the heart and soul of the Holy Prophet Muhammad and the unique excellence of patience and fortitude which these godly souls manifested, was only that which they had inherited from their grandsire Muhammad the Last Apostle of God.

Ascribing affliction and pain to the Devil, may be a figurative meaning that the amount of the trouble he had undertaken in the cause of righteousness was due to the opposite power and as Satan here may be a reference to the opponent of righteousness who afflicted him with and torment and he had leave them to a lonely place, where none but his wife attended on him. (A.P.).

Verse 42

Job was commanded by God to strike at the rock and out of it gushed forth two springs, one of hot water for Job to wash his body of all physical ailments, and the other of cold water for him to drink and refresh his soul. Job was cured and his health was restored in full and he was once again a healthy fresh youth.

Verse 44

Job had taken an oath that he would punish his wife for listening to Satan, with a hundred stripes. To be true to his solemn commitment in God's holy name, Job was commanded by God to strike her with a bundle of hundred sticks just to fulfil the oath.

Verse 46

Freed from all other objects of life – keeping up a pure quality, i.e., keeping in mind only the ultimate abode. (A.P.).

Verse 49

The whole chapter continues, reminder after reminder about the chosen servants of God. The verse clearly indicates that remembrance and the commemoration of the lives of the chosen servants of God, is commendable in the view of God. (A.P.).

1. Refer to verse 21:83.
2. Refer to verse 21:84. He was blessed more than before.
3. Refer to note on verses 21:83 & 21:84.
4. The quality required for Imamat. Refer to note on verse 2:247.
5. Refer to verse 21:85.
6. Refer to note verses 56:9–39.
7. Refer to note verses 56:9–39.
8. Refer to note verses 56:9–39.
9. Refer to note verses 56:9–39.
10. The dirty wash from rotten wounds in a body.
11. Refer to verses 10:4 & 78:24.
12. The followers.
13. The leaders.
14. The followers.
15. The leaders.
16. This is what the inmates of the hell will say – among themselves.
17. Vicious.

[1] [1]

SHARES

Surah Saad (Sad) Section 5 – The Great Tiding

- The Holy Prophet, Muhammad a Warner to Mankind
- There is no God but the Only True God, the Almighty
- The Great Tiding
- Man's creation and Iblis' refusal to pay obeisance to Man

- Iblis cursed and outcasted but respite

- Iblis and his followers shall enter Hell

Surah Saad (Sad) Verses 65 – 88

قُلْ إِنَّمَا أَنَا مُنذِّرٌ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ الْوَحِيدُ الْفَهَارُ

Say thou (O' Our Apostle Muhammad!): "I am only a warner and there is no god but God the One, The Almighty!" (38:65)[1](#)

رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ الْغَفَّارُ

Lord of the heavens and the earth, and what is between them two, the Almighty, the Most Forgiving. (38:66)

قُلْ هُوَ نَبِيٌّ عَظِيمٌ

Say thou: "It is a message of (great) importance, (38:67)[2](#)

أَنْتُمْ عَنْهُ مُعْرِضُونَ

(And) ye are turning away from it. (38:68)[3](#)

مَا كَانَ لِي مِنْ عِلْمٍ بِالْمَلَائِكَةِ إِذْ يَخْتَصِمُونَ

I had no knowledge of the exalted⁴chiefs when they disputed! (38:69)[5](#)

إِنْ يُوحَى إِلَيَّ إِلَّا أَنَّمَا أَنَا نَذِيرٌ مُّبِينٌ

It is revealed unto me save that I am an open Warner. (38:70)

إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَلَقْتُ⁶ بَشَرًا مِنْ طِينٍ

Remember when thy Lord said unto the angels: "Verily I am about to create man from clay,"
(38:71)

فَإِنَّا سَوَّيْنَاهُ وَنَفَخْنَا فِيهِ مِنْ رُوحِنَا فَقَعُوا لِهِ سَاجِدِينَ

And when I have completed and have breathed into him of My spirit, then fall ye prostrating [in obeisance unto him.](#) (38:72)[7](#)

فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ

And did fall prostrating in obeisance the angels all together, (38:73)[8](#)

إِلَّا إِبْلِيسَ أَسْتَكْبَرَ وَكَانَ مِنَ الْكَفِرِينَ

Save Iblis; he was proud and was of the disbelievers.[9](#)(38:74)[10](#)

قَالَ يَأَيُّلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِيَدِي أَسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ الْعَالَمِينَ

Said (God): "O' Iblis! what prevented thee that thou shouldst not prostrate in obeisance unto him whom I created with My two hands? [11](#)Art thou proud or art thou of the exalted [12](#)ones?" (38:75)

قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ

Said he: "I am better than he: [13](#)Thou hast created me of fire and Thou didst create him from clay."
(38:76)[14](#)

قَالَ فَأَخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ

Said (God): "Begone thou out of it, [15](#)for verily thou art the outcast one!" (38:77)[16](#)

وَإِنَّ عَلَيْكَ لَعْنَتِي إِلَى يَوْمِ الْدِينِ

And verily on thee shall be My curse to the Day of Judgment. (38:78)

قَالَ رَبِّ فَأَنظِرْنِي إِلَى يَوْمِ يُبَعَّثُونَ

He said: "O' my Lord! then Respite me to the Day when they (Adam and his posterity) will be raised," (38:79)

قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ

Said (God): "Verily then thou art of the respite ones," (38:80)

إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ

Till the day of the time made known!" (38:81) [17](#)

قَالَ فَبِعِزَّتِكَ لَا غُوَّبَنَّهُمْ أَجْمَعِينَ

Said he: "Then by Thy Might, I will certainly beguile them all, (38:82) [18](#)

إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ

Save Thy servants from among them the freed [19](#) **ones," (38:83)** [20](#)

قَالَ فَالْحَقُّ وَالْحَقُّ أَقُولُ

He [21](#) **said: "Then it is the truth – and the truth do I speak, (38:84)**

لَمَلَأْنَ جَهَنَّمَ مِنْكَ وَمِمَّنْ تَبِعَكَ مِنْهُمْ أَجْمَعِينَ

Certainly, will I fill hell with thee and with those who follow thee, all (together)" (38:85)

قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا بِمِنَ الْمُتَكَبِّرِينَ

Say thou (O' Our Apostle Muhammad!) "I ask ye not for any recompense for it; nor am I of the imposta [22](#) **rs (38:86)**

إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ

It is naught but a Reminder unto the worlds²³(38:87)

وَلَتَعْلَمُنَّ نَبَاهٌ بَعْدَ حِينٍ

And certainly ye will come to know about it after a time.” (38:88)

Commentary

Verse 67

According to the Ahl Al-Bayt the great message of importance, is the vicegerency of man on earth – the Imamat over the creatures of God. This interpretation is supported by verse 78:3, which was the disputed one, and this was the subject of dispute among the angels²⁴ – and in verse 68 – wherein the turning away of man is referred to, again – there is the reference to the dispute in the angelical sphere about it.²⁵ It is a fact of history that man always revolted and disputed about the vicegerency in the earth.

Of the theological doctrines forwarded in the Holy Qur'an, the great and the important one, in its comprehensive or all-embracing nature, is the doctrine of absolute theocracy over the entire universe, represented on the earth by the most accomplished man, chosen by God Himself, who is always in communion with God, due to his absolute submission and at the same time closer to every one's self than the individuals themselves.

This doctrine has been put forward in the Holy Qur'an in various ways and this is the doctrine which was the subject of the dispute even among the angels, resulting subsequently in the submission of the angels and the revolt of Satan for ever. This condition of acceptance and rejection, continued to manifest in the life of the children of Adam – in various forms and manners – displayed in the Holy Qur'an as apostles and their opponents. (A.P.).

Verse 72

‘Taswiya’ and its derivations have been used in Qur'an for Adam and for the Holy Prophet and the apostles²⁶ – it refers to the state of establishment of the cognitive self in such a zenith of realization which enables to have an equal view of all things and that was the state with which Adam was honoured and the angels view was only one-sided. (A.P.).

Verse 75

Refers to the two aspects of the spiritual and the physical realms – one as the manifestation of His name ‘Az Zaahir’, the Manifest, and the other manifestation of His name ‘Al-Baatin’ – the Hidden. (A.P.).

Verse 76

He was proud of the power of the activity of the nature of the fire he was made of, and despised the infinite power of recipiency of the clay of which Adam was made. (A.P.).

Verse 86

There is no doubt that the Holy Prophet was commanded to ask for a recompense²⁷ as an exception to other prophets and as pointed out in 24:47 – the reward asked for was in the interest of the people themselves, i.e., *the people who wanted to find a way towards their Lord.*²⁸ But this roused an objection as in the clause ‘*Imposter*’ is implied. (A.P.).

Verse 87

‘*It*’ refers to the recompense asked for in verse 42:23. (A.P.).

Verse 88

History records the guidance the world has and will have to the end of the world, by the Ahl Al-Bayt. (A.P.).

1. Refer to verse 12:39.

2. Refer to verses 78:2–3.

3. Refer to verse 78:3.

4. The heavenly beings.

5. Refer to verse 78:3.

6. Note: the prostration to Adam ordained by God Himself – Every prostration is not polytheism.

7. Refer to note on verses 15:29, 28:14, 48:29, 53:6 & 30:34.

8. Refer to verses 7:11–12, 40:67, 2:34, 15:28 & 18:50.

9. Note: Refusal to prostrate to the Vicegerent of God is ‘*Kufr*’ infidelity.

10. Refer to verse 2:30.

11. Hands refer to the two aspects Spiritual & physical excellence endowed in Adam. See note.

12. Indicates that there are some exalted ones who need not prostrate to Adam. Refer to verse 33:33.

13. Adam.

14. Refer to verse 7:12.

15. God’s grace or Heavenly Bliss.

16. Refer to verse 15:34.

17. Refer to verses 7:16, 15:38 & 15:39.

18. Refer to verses 15:38–40 & 7:16.

19. Refer to note on verse 33:33 freed from sinning.

20. Refer to verses 15:40 & 15:64.

21. God.

22. Refer to verses 24:47, 25:57 & 42:23.

23. i.e., to mankind as a whole.

- [24.](#) See verse 2:30.
- [25.](#) See verse 38:69.
- [26.](#) See verses 15:29, 48:29, 53:6 & 28:14.
- [27.](#) See verse 42:23.
- [28.](#) See verse 25:57.

[1] [1]

SHARES

Az-Zumar (Az-Zumur) – The Companions

(Revealed at Mecca)

75 Verses in 8 Sections

Sections of Az-Zumar (Az-Zumur) – The Companions

1. Prayer to be purely and exclusively for God alone.
2. The patient shall be rewarded without any account.
3. Qur'an, a Guidance without any crookedness.
4. Those who bring the Truth and testify it.
5. Consequences of the evil wrought, shall not be averted.
6. God's Mercy.
7. The Judgment.

8. The just recompense.

Important Topics

1. The Holy Qur'an sent to the Holy Prophet in the complete Book form (besides the gradual revelation). (Verse 1).
2. All men created from one single self (soul) and then made into mates. (Verse 6).
3. Kingdom belongs only to God. (Verse 6).
4. No bearer shall bear the burden of the other. (Verse 7).
5. He who spends standing in prayer (the Holy Imam Ali Ibn Abi Talib) seeking the mercy of the Lord, and the knowing and the ignorant can never be equal. (Verse 9).
6. The Holy Prophet, the First who submitted to the Lord, (i.e. the First of God's creation). (Verse 12).
7. Those who keep away from falsehood and turn to God, are given the glad tidings. (Verse 17).
8. Whosoever's heart is opened for Islam (submission to the Lord) he is on a Light from the Lord. (Verse 22).
9. Whosoever is let by God to stray, he will not have any one else to guide him aright. (Verses 23, 36).
10. God is sufficient for those who rely exclusively on Him. (Verse 38).
11. Whatever good or evil, one does is only for and against his own self. (Verse 41).
12. All intercession right is only with God, (none shall intercede without His leave. (Refer to the notes on the references quoted besides the verse in the margin). (Verse 44).
13. Even if all that is in the earth is offered by the unjust ones as a ransom, against the chastisement on the Day of Judgment, it shall never be of any avail to them. (Verse 47).
14. When any affliction afflicts man, he turns imploring to God for the relief and when the relief prayed for reached him, he ascribes it to his own means. (Verse 49).
15. To man befalls only that which he himself acts of the evils. (Verse 51)
16. Man should know that it is God and none else Who extends and amplifies the sustenance and straitens it to whomsoever He wills. (Verse 52)

Az-Zumar (Az-Zumur) Section 1 – Prayer To Be Purely And Exclusively For God Alone

- Prayer to be purely, exclusively and wholly for God alone
- Far above is the Glory of God from taking any son for Him for He is the Almighty and His is the Kingdom of the heavens and the earth
- None shall bear the burden of the other
- Man's ingratitude to God's blessings
- The wicked are only respite

Az-Zumar (Az-Zumur) Verses 1 – 9

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God the Beneficent the Merciful

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ

The descent of the Book (Qur'an) is from God, the Al-Mighty, The All-Wise. (39:1)[1](#)

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدْ اللَّهَ مُخْلِصًا لَّهُ الْدِينَ

Verily, We have sent down unto thee the Book (Qur'an) with the truth; so worship thou God (alone), being sincere unto Him in religion (39:2)

أَلَا لِلَّهِ الْدِينُ الْخَالِصُ وَالَّذِينَ آتَنَّهُوا مِنْ دُونِهِ أَوْلَيَاءَ مَا تَعْبُدُهُمْ إِلَّا لِيُقْرَبُونَا إِلَى اللَّهِ زُلْفَى إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَذَّابٌ كَفَّارٌ

Beware! Unto God alone is due all obedience; and those who take guardians besides Him, (say) “we worship them not save (in order) that they may make us near unto God,” verily God will judge between them about what they differ; Verily, God guideth him not who is a liar, an ingrate4(39:3)

لَوْ أَرَادَ اللَّهُ أَنْ يَتَخَذَ وَلَدًا لَّا صُطْفَى مِمَّا يَخْلُقُ مَا يَشَاءُ سُبْحَانَهُ هُوَ اللَّهُ الْوَحِيدُ الْقَهَّارُ

Had God intended to take a son unto Himself, certainly would He select those He willeth of what He hath created, Hallowed is He! He (alone) is God, the Almighty. (39:4)5

خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ يُكَوِّرُ الْيَوْلَى عَلَى النَّهَارِ وَيُكَوِّرُ النَّهَارَ عَلَى الْيَوْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلُّ يَجْرِي لِأَجْلِ مُسَمَّى لَا هُوَ الْعَزِيزُ الْغَفُورُ

He hath created the heavens and the earth with the truth; causeth He the night to enter the day and the day to enter the night, and subjected the sun and the moon; each one speedeth on to an assigned term; Beware! He is the All-Mighty, the Oft-Forgiving. (39:5)

خَلَقُوكُمْ مِنْ نَفْسٍ وَحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَأَنْزَلَ لَكُمْ مِنَ الْأَنْعَمِ ثَمَنِيَةً أَرْوَحَ يَخْلُقُكُمْ فِي بُطُونِ أَمَهَاتِكُمْ خَلْفًا مِنْهُ بَعْدِ خَلْقِ فِي ظُلْمَاتٍ ثَلَاثٌ ذَلِكُمُ اللَّهُ رَبُّكُمْ لَآءِ اللَّهِ إِلَّا هُوَ فَانِي تُصْرَفُونَ

He created you from a single being, then made He from it its mate, and sent down for you eight in pairs, of the cattle, He createth you in the wombs of your mothers a creation after a creation, in triple darkness; that is God your Lord, His is the kingdom; there is no god but He; How then are ye turned away? (39:6)

إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ وَلَا يَرْضَى لِعِبَادِهِ الْكُفُرَ وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ وَلَا تَزِرُ وَازِرَةٌ وِزْرٌ أَخْرَى ثُمَّ إِلَى رَبِّكُمْ مَرْجِعُكُمْ فَيَنْبَيِّكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ إِنَّهُ عَلِيمٌ بِذَاتِ الْأَصْدُورِ

If ungrateful ye be, then verily God is (Self-Sufficient) independent of you; and He liketh not ingratitude in His servants; and if ye be grateful; He liketh it in you; and no bearer of a burden

*shall bear the burden of another; then unto your Lord is your return, then will He inform you of what ye were doing; verily, He knoweth all what is in the breasts (hearts). (39:7)*⁹

وَإِذَا مَسَ الْإِنْسَنَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ ثُمَّ إِذَا خَوَّلَهُ نِعْمَةً مِنْهُ نَسِيَ مَا كَانَ يَدْعُوا إِلَيْهِ مِنْ قَبْلُ وَجَعَلَ لِلَّهِ أَنْدَادًا لِيُضِلَّ عَنْ سَبِيلِهِ قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا إِنَّكَ مِنْ أَصْحَابِ النَّارِ

*And when toucheth ¹⁰man a distress he crieth unto his Lord, oft-turning unto Him; and when He bestowed upon him a favour from Him, forgetteth he that for which he did cry unto Him before, and (he) setteth up rivals unto God, that he may beguile (men) to stray away from His path; say thou (O' Our Apostle Muhammad! unto such a man) "Enjoy thyself in thy ingratitude a little; verily, thou art of the inmates of the (Hell) fire" (39:8)*¹¹

أَمْنٌ هُوَ قَنِيتُ إَنَاءَ الْلَّيْلِ سَاجِدًا وَقَائِمًا يَحْذِرُ الْآخِرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِ فُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ

*What! (this or) he who is prayerful during the hours of the night, prostrating in obeisance and standing, and he taketh heed of the hereafter and hopeth he for the mercy of his Lord! Say thou (O' Our Apostle Muhammad!) "What! Can those who know be equal to those who know not? Verily only the men of understanding take the warning" (39:9)*¹²

Commentary

Verses 1 & 2

This indicates the Qur'an as a Book, was revealed as a whole to the Holy Prophet. Refer to verse 44:3. (A.P.).

Verse 1

It is asserted that:

- (1) The Holy Qur'an is the Book from God.
- (2) God Who is exalted in Power, i.e., He could cause His will to be revealed to any one He chooses.
- (3) The Book being from the All-Wise One, contains guidance to the wisdom essential for mankind.

Verse 2

Adoration, Gratitude and Service is due to none but God. Man should seek protection and succour from

none but God and God alone can give protection or succour to every being in the Universe. Nearness or approach to God could be had through none but the men of God, i.e., man should seek the correct or the right medium or means to approach Him.

The correct medium is that of the Holy Prophet and the Holy Imams, by following their ideals and the practical examples set by these holy souls in their life on earth. Islam stresses on practical life and not on any rituals. Islam is nothing but a prescribed correctness in faith and goodness in the practical conduct of life.

Verse 3

Worshipping anything or any power in the place of God, in any form whatsoever is strictly forbidden.

(Take guardians) i.e., without His permission – This does not refer to those who have been ordered by God Himself to be taken as guardians [13](#) and as the means of approach to Him. [14](#) (A.P.)

Verse 4

See verse 112:4. Neither God begets nor is He begotten. Begetting needs two interdependent partners to be the joint-causative factors, – none of them alone do anything of its own accord, without the co-operative partnership of the other. Dependence is a shortcoming, an imperfection and a weakness and God is Omnipotent, All-Perfect and All-Powerful and independent. The act of begetting needs a husband and a wife and the functioning of animals passion in both, thus the act is an animal act.

God being the Creator of every power in the Universe, Himself to depend upon any of His own creations, stands neither to reason nor to any necessity for Him to do it while He is the One about Whose creative will, it is said that whenever He only wills anything to take existence and say 'Be' and it becomes. [15](#) This is in refutation of the belief of Jesus being the begotten son of God and the angels His daughters. The Christian belief about Jesus son of Mary being the begotten son of God, is denied by the statement in their own Holy Book, the Bible, which clearly declares that God can create children (men) out of stones. Jesus says:

"I say unto you, that God is able of these stones to raise up children unto Abraham." Luke 3/8.

When a stone, by God's command can create children in the name of Abraham, where could there be any wonder about God's will causing the birth of a man through a woman, a human being. If the children can be brought forth from an inanimate object like a stone where is the need to call a man brought of a living being, the lady, to be the son of God. It is nothing but blasphemy to believe in God having begotten any son. Chapter 112 of the Holy Qur'an, though one of the smallest chapters, has accommodated the whole Truth about God's existence in three short verses saying:

1. *Say, He, God is One.*

2. *God is All-Perfect – (nothing could get out of Him nor anything could be added to His being).*

3. *He begets not, nor is He begotten, i.e., none is equal to Him.* Chapter 112, Holy Qur'an.

See 6:101. The polytheistic belief about God is refuted. If any one is called the son of God, in the Bible – it would be in relationship to the divine attributes that might have manifested from the individual. It would mean as the chosen servant of God and in this sense all men of God from Adam are called *the sons of God*. See Luke Chapter 3/23–38.

23. *And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli,*

24. *Which was the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the son of Janna, which was the son of Joseph,*

25. *Which was the son of Mattathias, which was the son of Amos, which was the son of Naum, which was the son of Esli, which was the son of Nagge,*

26. *Which was the son of Maath, which was the son of Mattathias, which was the son of Semei, which was the son of Joseph, which was the son of Juda,*

27. *Which was the son of Joanna, which was the son of Rhesa, which was the son of Zorobabel, which was the son of Salathiel, which was the son of Neri.*

28. *Which was the son of Melchi, which was the son of Addi, which was the son of Cosam, which was the son of Elmodam, which was the son of Er,*

29. *Which was the son of Jose, which was the son of Eliezer, which was the son of Jorim, which was the son of Matthat, which was the son of Levi,*

30. *Which was the son of Simeon, which was the son of Juda, which was the son of Joseph, which was the son of Jonan, which was the son of Eliakim,*

31. *Which was the son of Melea, which was the son of Mena, which was the son of Mattatha, which was the son of Nathan, which was the son of David,*

32. *Which was the son of Jesse, which was the son of Obed, which was the son of Booz, which was the son of Salmon, which was the son of Naasson,*

33. *Which was the son of Aminadab, which was the son of Aram which was the son of Esrom, which was the son of Phares, which was the son of Juda,*

34. *Which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, which was the son of Thara, which was the son of Nachor,*

35. *Which was the son of Saruch, which was the son of Ragau, which was the son of Phalee, which was the son of Heber, which was the son of Sala,*

36. *Which was the son of Cainan, which was the son of Arphazad, which was the son of Sem, which was the son of Noe, which was the son of Lamach,*

37. *Which was the son of Methusala, which was the son of Enoch, which was the son of Jared, which was the son of Maleleel, which was the son of Cainan,*

38. *Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.* Luke 23:3-38.

This refutes the theory without any justice to use the term of sonship of God, for Christ even as an adopted son.[16](#) (A.P.).

Verse 5

See verse 6:73.

‘*Mighty and the Most Forgiving*’ God is the Mightiest and at the same time the Most Pardonful for those who turn repentant of their sins and amend thereafter.

Verse 6

About the creation of men from one same self.[17](#) Sheep, goats, camels and oxen in pairs. Wild and domestic in each kind.[18](#)

As regards the creation of man passing through stage after stage, and the evolutionary process he undergoes in the womb of his mother.[19](#)

The justification for the use of the word ‘*Anzala*’ – ‘*Sent down*’ is based upon the principle laid down in the verse 21:15. (A.P.).

Three Covers. It may also refer to the three stages, i.e., inanimate, the vegetating stage of growth and the animal stage. (A.P.).

Verse 7

On the Day of Judgment, none shall bear the burden of the other.[20](#)

Verse 8

See 10:12, 30:33, 16:53. While caught in adversity or any trouble or difficulty man turns to God imploring for relief or rescue and when God’s favour is bestowed on him, he forgets Him from Whom came the

succour and attributes his happiness and prosperity to his own self.

Verse 9

This is one of the verses of the Holy Qur'an which gives clear and definite guidance to the right course following only certain men of God who are endowed with distinguished qualities of knowledge, wisdom, and goodness, and insight.²¹ It is a universally acknowledged fact that the holy Imams were divinely endowed with knowledge to a wonderful degree. This fact is vouched by the declaration of the Holy Prophet about Ali saying, '*I am the City of Knowledge and Ali is its Gate.*' How could Ali be compared to those who were far, far away from knowledge – and who had been soaked in falsehood and in the worship of imaginary gods. The Sixth Holy Imam Jafar Ibn Muhammad As-Sadiq says that the term '*Those who know*' is a reference to the holy Imams and '*those who know not*' are the opponents of the Ahl Al-Bayt – and the '*men of understanding is a reference to the faithful devotees of the Ahl Al-Bayt called the 'Shias.'*'

Once at night, Ali accompanied by Qambar, was going through the streets of Kufa, when they reached the door of a house, the inmate inside was reciting this verse. Qambar stood listening to the recitation but Ali had passed from the door and turning back called Qambar asking him why he had stopped at the place. Qambar replied, "*I hear some one reciting the Holy Qur'an (this verse) in a very sweet and touching voice.*" Ali said: "*O' Qambar! the sleep of the one with conviction (firm in faith) is better than the adoration of the doubtful (Hypocrite).*" Qambar says, "*I wondered at what Amir al-Mu'minin said, and leaving a mark at the door, I accompanied him. Next day when I went to the place I came to know that it was the house of a hypocrite. I returned to Amir al-Mu'minin (Ali) and asked as to how he knew what the inmate of the house actually was at heart?* The reply was "*How could a guardian of the subjects, not understand the subjects?*" The Sixth Holy Imam Jafar Ibn Muhammad As-Sadiq says: *In this verse "God has made mention of us (the holy Imams) of our enemies and of our devotees (the Shias).*"

By a similar clear guidance to the kind of person one should follow and who are those who should be shunned, has been given in the Holy Qur'an.²² The secret is that God chooses whomsoever He likes to gift with His special favour.²³

Ali's spending the whole night in prayers and the night-long prayers of his grandson Ali ibn al-Husayn Zayn al-Abidin, has been specially mentioned by the biographers. Similar was the case with the Holy Lady Fatimah, the godly daughter of the Holy Prophet and the Holy Mother of the Holy Imams, whose piety and righteousness has been idealised for the guidance of the human race as a whole.

1. Note: Qur'an as a complete Book revealed to the Holy Prophet with its gradual revelation.

2. Religion exclusive.

3. The excuse the idolators give.

4. ungrateful.

5. God would adopt one of His servants by His independent choice as Refer to note on verse 3:34.
6. Refer to verses 16:72 & 22:5.
7. Refer to verse 6:143.
8. above all needs. Refer to verse 3:96.
9. Refer to verses 2:48, 2:123, 2:254, 53:38, 6:165, 17:15 & 35:18.
10. Afflicteth.
11. Refer to verses 10:12, 16:53–54, 30:33, 39:48 & 42:48.
12. Refer to verses 3:112–114. Refer to verses 5:100, 6:50, 13:16 & 47:14.
13. Refer to verse 5:55.
14. Refer to verses 25:57, 5:38 – 17:57.
15. See verses 2:117, 16:40, 19:35 and 36:82.
16. Refer to note on verse 43:81.
17. See verses 4:1, 16:72, 6:143.
18. See verse 36:71–72.
19. See verse 22:5.
20. See verses 2:48, 2:123, 2:254, 61:65, 17:15, 35:18, 53:38.
21. See verses 13:16, 5:100, 6:50.
22. See verses 5:35, 67:32.
23. See verse 2:105.

[1] [1]

SHARES

Az-Zumar (Az-Zumur) Section 2 – The Patient Shall Be Rewarded Without Any Account

- Mankind exhorted to serve God and God alone
- The wicked shall be punished with fire from all sides
- The Bounties of God
- The patient ones shall be rewarded without any account

Az-Zumar (Az-Zumur) Verses 10 – 21

قُلْ يَعِبَادِ الَّذِينَ ءاَمَنُوا ۝ اَتَقُوا ۝ رَبَّكُمْ لِلَّذِينَ اَحْسَنُوا ۝ فِي هَذِهِ الْدُّنْيَا حَسَنَةٌ وَأَرْضُنُ اللَّهِ وَسِعَةٌ اِنَّمَا يُوَفَّى الْصَّابِرُونَ اَجْرُهُمْ بِغَيْرِ حِسَابٍ

Say thou (O' Our Apostle Muhammad!) "O' my servants who believe! Fear ye (the wrath of) your Lord, for those who do good in this world (there) is good, and God's earth is extensive; Verily, only the patient ones will be paid their recompense without any account. (39: 10)[2](#)

قُلْ إِنِّي أُمِرْتُ اَنْ اَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الْدِينَ

Say thou: "I have been bidden that I should worship God (alone) being sincere unto Him in religion, (39: 11)

وَأُمِرْتُ لِاَنْ اَكُونَ اَوَّلَ الْمُسْلِمِينَ

"And Commanded I am, that I shall be the first Muslim" (39: 12)[4](#)

قُلْ إِنِّي اَخَافُ اِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ

Say: "Verily, fear I, if I disobey my Lord, the chastisement of a great day. (39: 13)[5](#)

قُلِ اللَّهُ اَعُبُدُ مُخْلِصًا لَهُ دِينِي

Say: "God (It is Whom) worship I, being sincere unto Him in my religion, (39: 14)[6](#)

فَآَعْبُدُوا ۝ مَا شِئْتُمْ مِنْ دُونِهِ ۝ قُلْ اِنَّ الْخَسِيرِينَ الَّذِينَ خَسِرُوا ۝ اَنفُسَهُمْ وَآهَلِيهِمْ يَوْمَ الْقِيَمَةِ اَلَا ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ

"Worship ye then whatsoever ye like other than Him." Say thou: "Verily, the losers are those who have lost their own selves and their families on the Day of Judgment; Beware! that is the clear loss" (39: 15)

لَهُمْ مِنْ فَوْقِهِمْ ظَلَلَ مِنَ النَّارِ وَمِنْ تَحْتِهِمْ ظَلَلَ ذَلِكَ يُخَوِّفُ اللَّهُ بِهِ ۝ يَعِبَادُهُ ۝ فَاتَّقُونَ

“For them shall be from above them coverings of fire and from beneath them coverings; with that maketh God His servants to fear; (so) fear Me ye O’ My servants.” (39: 16)

وَالَّذِينَ أَجْتَنَبُوا إِلَيْهِ الْطَّغُوتَ أَن يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ لَهُمْ أَلْبُشُرَى فَبَشِّرْ عِبَادِ

And those who shun the worship of the idols and turn they unto God, for them is the glad tidings, so bear thou the glad tidings unto My servants. (39: 17)⁷

أَلَّذِينَ يَسْتَمِعُونَ الْفَوْلَ فَيَتَبَعُونَ أَحْسَنَهُ أَوْ لَئِكَ الَّذِينَ هَدَيْهُمُ اللَّهُ وَأَوْ لَئِكَ هُمْ أُولُوا الْأَلْبَابِ

Those who hearken unto the word⁸ and follow the best of it; those are they whom God hath guided; and those it is who are the men of understanding. (39: 18)

أَفَمَنْ حَقٌ عَلَيْهِ كَلِمَةُ الْعَذَابِ أَفَأَنْتَ تُنَقِّذُ مَنْ فِي الْنَّارِ

What! Is he on whom the sentence of chastisement hath been justly passed (equal to one who deserveth a reward)? Canst thou rescue him who is in the fire? (39: 19)⁹

لَكِنِ الَّذِينَ أَتَقَوْا رَبَّهُمْ غُرْفٌ مِنْ فَوْقِهَا غُرْفٌ مَيْنَةٌ تَجْرِي مِنْ تَحْتِهَا أَلَّا نَهُ وَعْدَ اللَّهِ لَا يُخْلِفُ اللَّهُ الْمِيعَادَ

But (for) those who fear¹⁰ the (wrath of) their Lord are lofty pavilions, above them (ever) lofty pavilions, built (for them), 'neath which flow rivers: (this is) the promise of God: Faileth not God (His) promise. (39:20)

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ يَنْبِعُ فِي الْأَرْضِ ثُمَّ يُخْرِجُ بِهِ زَرْعًا مُخْتَلِفًا أَلْوَانُهُ ثُمَّ يَهْبِطُ فَتَرَأْ مُصْفَرًا ثُمَّ يَجْعَلُهُ حُطَمًا إِنَّ فِي ذَلِكَ لَذِكْرًا لِأُولَئِكَ الْأَلْبَابِ

Seest thou not that God sendeth down water from heaven, then causeth it go into the earth in the springs, then bringeth forth with it herbage of various colours¹¹ then it withereth that thou seest it yellow, then He maketh it chaff¹²? Verily in this is a reminder for men of understanding. (39:21)

Commentary

Verse 10

Regarding the value of piety in Islam see verses 49:13, 7:26, 2:188, 189, 9:108, 28:83, 39:33. Islam has

fixed the superior most degree of excellence acceptable to God, entitling man to the nearness to Him. For Piety see 49:13. Only the Pious are the near and the dear ones to God, and the most honourable with Him. God accepts goodness at the hands of no others but the Pious ones.

The spaciousness of the earth is mentioned to say that if conditions at home, circumstances including political, are not congenial or favourable to the practice of the faith, one must be prepared, of one's own accord, to migrate to some other place where the necessary freedom is available.

It is said that on the Day of Judgment, every deed of righteousness in this world viz. 'Namaz' (prayer), 'Roza' (Fasting), 'Haj' (Pilgrimage), 'Zakat' (alms-giving – the poor-rate) etc. will be weighed and would be recompensed duly, excepting patience, fortitude and forbearance of the sufferers in the cause of truth in this world, and even martyrs would be superseded by the patient ones in the way of the Lord and would be answered saying "*You suffered death only once but the patient ones suffered tortures worse than death, for their whole life.*"

It may refer to the first migration of Muslims from Abyssinia. (A.P.).

Verses 11 – 12

The pagans asked the Holy Prophet as to why he preached a new faith opposed to the idolatry already current, and put his followers and devotees to untold miseries and heartless persecution – This verse was revealed.

Not in the order of the conversion of Meccans, but in the order of creation as a whole, mentioned in verse 3:183. (A.P.).

Verse 15

This is not even a permission but a note of reproach meaning, if in spite of all the given admonitions and the clear guidance, any one chooses only to go astray, let him act as he pleases and entitle himself to the return for it. But later this verse is said to have been abrogated by the command for the fight for the cause of truth.[13](#)

Verse 20

Reference may be to the enjoyments awaiting the Pious in the life hereafter. (A.P.).

[1.](#) Are there any in the Islamic World as a whole who were tortured, persecuted more than the Holy Ahl Al-Bayt, particularly the martyrs of Karbala, and those taken captives thereafter? What could be the recompense of Lord? How great & unaccountable would be their recompense.

[2.](#) Refer to verses 2:188–189, 7:26, 9:108, 28:83, 49:13.

[3.](#) Of those who submit themselves to God.

4. Refer to verses 3: 183, 6: 163, 6: 14.
5. Refer to verse 6: 15.
6. Refer to verse 6: 14.
7. Refer to verses 6:36, & 2:256.
8. All words – all talks.
9. Refer to verse 39:17.
10. The pious ones.
11. Kinds.
12. Crumbleth it down.
13. See 2:216, 2:244, 5:74–75, 6:35, 10:36, 10:41, 10:73, 10:123, 17:78, 26:4.

[1] [1]

SHARES

Az-Zumar (Az-Zumur) Section 3 – Qur'an, A Guidance Without Any Crookedness

- Alike can never be the one whose heart is open to submit to God and who believes and follows the light from God and the one whose heart is hardened against Truth
- The Qur'an is a guidance without any crookedness

[Az-Zumar \(Az-Zumur\) Verses 22 – 31](#)

أَفَمَنْ شَرَحَ اللَّهُ صَدَرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِّنْ رَّبِّهِ فَوَيْلٌ لِّلْقَسِيَّةِ قُلُوبُهُمْ مِّنْ ذِكْرِ اللَّهِ أُولَئِكَ فِي ضَلَالٍ مُّبِينٍ

What! is he whose breast (heart) God hath opened for Islam then he followeth the Light from God (like unto the hardhearted one)? Nay! Woe unto those whose hearts are hard against the remembrance of God; those are in a clear error. (39:22) [1](#)

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُّتَشَبِّهًا مَّثَانِيَ تَقْسِيرُ مِنْهُ جُلُودُ الَّذِينَ يَخْشُونَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُونُهُمْ وَقُلُوبُهُمْ إِلَى نِكْرِ اللَّهِ ذُلِّكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ وَمَنْ يُضْلِلُ اللَّهُ فَمَا لَهُ مِنْ هَادٍ

God hath sent down the best recital, a Book Consistent [2](#) (in its parts) with iteration, at which do

shudder the skins of those who fear [their Lord](#), then get softened their skins and their hearts unto the remembrance of God; This is God's guidance, guideth He with it whomsoever He willeth; and whomsoever alloweth God to stray, for him there is no guide. (39:23)[4](#)

أَفَمَنْ يَتَّقِي بِوَجْهِهِ [سُوَءَ الْعَذَابِ يَوْمَ الْقِيَمَةِ وَقِيلَ لِلظَّالِمِينَ ذُوقُوا مَا كُنْتُمْ تَكْسِبُونَ](#)

What! is he then who hath to guard himself with his own face against the torment of the chastisement on the Day of Judgment (like unto him who is secure from it)? And it will be said unto the unjust: "Taste ye what ye were earning!" (39:24)

كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَاتَّهُمُ الْعَذَابُ مِنْ حِينٍ لَا يَشْعُرُونَ

Those before them did belie (the apostles) so came there unto them the chastisement from whence they perceived [not](#). (39:25)[6](#)

فَأَذَّاقَهُمُ اللَّهُ الْخِزْنَى فِي الْحَيَاةِ الدُّنْيَا وَلَعَذَابُ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ

Then did God make them taste the disgrace in the life of this world and certainly the chastisement of the hereafter is greater: did they but know. (39:26)[7](#)

وَلَقَدْ ضَرَبَنَا لِلنَّاسِ فِي هَذَا الْقُرْءَانِ مِنْ كُلِّ مَثَلٍ لَعَلَّهُمْ يَتَذَكَّرُونَ

And indeed have We set forth for the people in this Qur'an examples of every sort that happily they may reflect. (39:27)

قُرْءَانًا عَرَبِيًّا غَيْرَ ذِي عِوْج لَعَلَّهُمْ يَتَّقُونَ

An Arabic Qur'an without any crookedness, that happily they may guard [themselves](#) (against evil). (39:28)[9](#)

ضَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرَكَاءُ مُتَشَكِّسُونَ وَرَجُلًا سَلَامًا لِرَجُلٍ هَلْ يَسْتَوِيَانِ مَثَلًا الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ

Setteth forth God the examples of the man in (the service of) associates quarrelling with each other, and of a man (devoted) wholly to a (single) man (Master). Can the two (such) ones be alike in condition? (No!) All Praise is God's; Nay! most of them know not. (39:29)

إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ

Verily thou shall (one day) die, and they (too) shall (one day) die. (39:30)

ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ

Then verily ye on the Day of Judgment before your Lord will wrangle one with another. (39:31)

Commentary

Verse 22

It is said that this verse was revealed referring to the First Holy Imam Ali Ibn Abi Talib who was endued with the light of Islam and whose personal purity and spiritual excellence and that of the Holy Prophet was one and the same. Besides the Holy Prophet, Ali was the only one who never in his life bowed to any save God. About Ali the Holy Prophet had said: '*I and Ali are of one and the same Light.*' This being the direct application of the revelation but indirectly and generally it could be applied to the faithful ones whose hearts have been enlightened with the truth. The Holy Prophet was once asked as to what was the sign or symptom of any heart having been lighted with faith? He said "*The discordance of the desires for this world which is only a temporary stopping place and the love of the hereafter which is the permanent abode.*"

The latter part of the verse refers to Abu-Lahab and his group. Just as every step towards the right direction towards the truth naturally and automatically enlightens one more and more, and takes the individual nearer and nearer to the Divine Light, every step on the opposite side, i.e., towards falsehood, effects the natural retrogression of the spirit and takes the individual farther and farther away from the truth and ultimately at a certain stage of the reversion from the right path the individual spirit automatically gets lost in the utter darkness in which none of his faculties could ever take any right step and the individual strays bewildered. On the other hand, those who proceed towards the truth, their march towards the divine light, gets naturally faster and faster and ultimately the individual gets totally lighted.

The Holy Prophet said: "*Seek ye the fulfilment of your needs from the kind-hearted ones of my adherents, for God has endowed them with mercy and seek not any help from the hard-hearted ones for in those hearts has centred the wrath of God. God loves the kind-hearted ones who love others and guide them by preaching goodness to them and God loves not those who are negligent of their duties to Him and spend the nights in vain engagements and playful activities and while away their time in idleness and luxuries.*

Verse 23

The Holy Qur'an was revealed in parts on various occasions during the wide span of 23 years. The greatest proof of the Holy Book being the revealed Word of God is in its uniformity in all its parts conforming to each other and constituting a perfect harmonious whole without the least contradiction or inconsistency anywhere in it, though the circumstances necessitating the revelations, were of varying nature and yet all through the vicissitudes, there is found a perfect uniformity. There is not only a mere conformity of its various parts but also another unique feature of some parts verifying the others. The word '*Mathani*' stands for some parts being repeated when the matter is of special importance which needs to be repeatedly impressed upon the minds of the people viz. the Unity of God and some of God's attributes, the accountability of man's life on earth, the Day of Final Judgment, the marvels of the nature around and the Resurrection, the sure reward for goodness and the punishment for evil etc.

The Holy Qur'an was already given to the Holy Prophet. He was created with the knowledge of it.¹⁰ He was the First in the creation of the Lord. The Beneficent Lord Himself taught him the Qur'an.¹¹ Apostles of God are sent into the world fully educated and duly conditioned for the purpose of their advent on earth. Jesus claims to have been given to him the *Injeeel* (the Evangel) while he was yet in the cradle.¹² The revelation of the Qur'an to the Holy Prophet was gradual, as the Lord deemed it to be delivered to the people in the order suiting the occasions of the demand.¹³ Even after the arrival of the Holy Prophet on earth, the Holy Qur'an was sent down to him as a whole.¹⁴ The present order is the divine arrangement effected by the command of the Holy Prophet himself, directly in his presence. Ignorant of these facts, some people mistake about the present arrangement of the Qur'an and believe in '*Tahrif*', (i.e., the change in the arrangement).¹⁵

As regards God's guiding whomsoever He pleases and leaving whomsoever He pleases, to stray.¹⁶ Said the Holy Prophet if anyone trembles, fearing God's wrath against his sins, it would shed out his sins, off the individual's account as the dried leaves are dropped away from a tree. And also he said '*On the Day of Judgment every eye would be terrified and awe-stricken save the eyes which will be happy and rejoicing. (1) which wept for fear of God, (2) which lowered itself, i.e., shut itself against seeing things forbidden by God, (3) which kept awake praying during night.*'

Verse 25

Regarding the chastisement coming to the disbelievers and the evil doers from which they would not perceive.¹⁷

Verse 27

Matters spiritual, things abstract in nature and the factors of higher wisdom, would be conceived or understood easily by means of parables, metaphors and similitudes which are aptly used in the Holy Qur'an. Figurative language is used not only to teach matters of wisdom and higher knowledge, but also

to treasure greater or higher secrets for the minds qualified to own them, with the necessary search for them at any time until the day of judgment.

Verse 29

The impracticability of serving two masters opposed to each other, (i.e., the falsehood of Polytheism) and the harmony, the love and the happiness naturally found in the service of one single master, (i.e., Monotheism), is depicted here.

Verse 30

All men good or bad, even the apostles of God, must die. None is exempt from the bodily death. There is life after death and it is then, and there, that every one good or bad would have to render account of his faith and deeds.

Verse 31

On the Day of Judgment, the disputers about the truth would realise their folly and meet the consequence of it.

1. Refer to verses 16:106 & 6:125.
2. Consistent similarity in its parts.
3. The pious ones.
4. Refer to verse 8:2. Refer to verses 2:26, 14:4 & 16:93.
5. Expect.
6. Refer to verse 16:26.
7. Refer to verses 2:114 & 2:44.
8. they may become pious.
9. Refer to verses 7:45 & 18:1.
10. Refer to verses 55:1–5.
11. Refer to note on verse 55:1–5.
12. Refer to note on verse 19:30.
13. See verse 20:114.
14. Refer to note on verses 2:185 and 97:1.
15. See the detailed note on 'Tahrif' in the introduction.
16. See verses 16:93, 14:4, 2:26.
17. See verse 16:26.

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