

The Holy Qur'an – The Final Testament – Juz 14

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**English Translation: S.V. Mir Ahmad
'Ali; Commentary: Mirza Mahdi Pooya**

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SHARES

Sub Title:

Author(s):

[Mirza Mahdi Pooya](#) [2]

[S.V. Mir Ahmad Ali](#) [3]

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This text is the fourteenth 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 fourteenth Juz of the Holy Qur'an, from Surah Al-Hijr Verse 1 to Surah An-Nahl Verse 128.

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

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

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

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

Miscellaneous information:

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Al-Hijr – The Rock

(Revealed at Mecca)

99 Verses in 6 Sections

Sections of Al-Hijr – The Rock

1. Qur'an ever protected by God.
2. Everything in the Universe takes place by God's Command.
3. Man's creation – Satan's arrogance.
4. Reward for the Righteous – Angels give Abraham the tidings of a son.
5. Lot and Shu'aib's people.
6. The People of the Rock.

Important Topics

1. The punishment to every town (and people) is at its fixed term. (Verse 4).
2. The Holy Prophet claiming to have received revelation from God – is called '*Majnoon*' (Insane). (Verse 5).
3. God Himself undertakes to be the Guardian of the Qur'an. (Verse 15).
4. Heaven a stronghold, shut against every accursed devil. (Verses 16–17).
5. Every thing is sent down from heaven according to known measure. (Verse 21).
6. Man created of black mud and Jinn of intensely hot fire. (Verse 27).
7. Satan's arrogance against God's command to make obeisance to Adam. (Verses 26–33).
8. Satan – a driven away outcast. (Verse 34).
9. Satan given the respite. (Verses 36–37).
10. Satan's challenge to beguile mankind save God's freed servants. (Verses 39–40).
11. Satan shall not have any hold on the devout servants of God. (Verse 42).
12. Forgiveness and the Mercy of God announced to the Servants of God. (Verse 49).
13. Abraham given the glad tidings of a miraculous gift of a son to him. (Verses 53–55).
14. Messengers sent to punish the people of Lot. (Verses 55–75).
15. Dealings with the dwellers of the Thicket. (Verses 76–79).
16. Dealings with the dwellers of the Rock. (Verses 80–84).
17. The Seven Oft-Repeated Verses of the Qur'an. (Verse 87).
18. Those who split Qur'an into parts shall be questioned. (Verses 91–92).
19. Worship of God to be continuous until certainty is reached. (Verse 99).

Introduction

The chapter is named after the dwellers of the Rock who have been mentioned with reference to what befell them owing to their disbelief and disobedience as a warning to any similar character and conduct.

The terms of every people is predetermined – ‘*Dhikr*’, i.e., the Reminder, i.e., the Holy Qur’an a revealed Book from God – The Holy Prophet being called mad by the disbelievers. Angels are sent not as and when the fancy of the people demands but to execute the final decision of the Lord when there is no respite to be given. God Himself undertakes to guard the Holy Qur’an. The previous prophets also ridiculed. The movement of every heavenly body is strictly regulated and controlled. Heavenly regions closed to Satanic forces – The origin of man and the origin of Devil Iblis – Respite granted to Satan and Satan’s challenge to revengefully beguile the seed of Adam save the purified ones.

Satan having no authority or hold upon the purified ones, the Ahl al-Bayt. The seven stages of Hell. Forgiveness and Mercy of God ready for men seeking it. Abraham being fore told of having a male issue in his advanced age. The punishment inflicted upon the peoples of Lot, of the Forest and of the Rock. The certainty of the coming of the Day of Judgment. The Sura of Seven Verses – its position as the essence of the great Qur’an. Kindness to the faithful – Man to be prayerful until death, i.e., throughout his life.

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SHARES

Al-Hijr (The Rock) Section 1 – Qur’an Ever Protected By God

- People left to enjoy this world are only respited
- God Himself promises the protection of the Qur’an (against any corruption or getting extinct as it happened in the case of the previous scriptures). Verses of the Qur’an described

Al-Hijr (The Rock) Verses 1 – 15

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God the Beneficent the Merciful

الر تِلْكَ آيَاتُ الْكِتَابِ وَقُرْآنٍ مُبِينٍ

Alif, Lam, Ra, (A. L. R.) These are the verses of the Book and (of) a 1Qur'an (that maketh things) 2manifest. (15:1)

رُبَّمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ

Often will wish those who disbelieved that had they been 3Muslims. 4(15:2) 5

ذَرَّهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا وَيُلْهِمِ الْأَمَلُ فَسَوْفَ يَعْلَمُونَ

Leave them (O' Our Apostle Muhammad!) that they may eat and enjoy themselves and (that) beguileth them the 6hope, for soon will they know. (15:3) 7

وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا وَلَهَا كِتَابٌ مَعْلُومٌ

And We destroyed not any town but it had an (already) fixed term. (15:4)

مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَأْخِرُونَ

Neither can hasten on any of the people their doom, and nor can they delay (it). (15:5) 8

وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ

And say they, "O' thou! (Our Apostle Muhammad) on whom hath come down the 9Reminder (the Qur'an) verily thou art insane." (15:6)

لَوْ مَا تَأْتِينَا بِالْمَلَائِكَةِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ

"Why dost thou bring not unto us the angels, if thou art of the truthful ones?" (15:7)

مَا نُنْزِلُ الْمَلَائِكَةَ إِلَّا بِالْحَقِّ وَمَا كَانُوا إِذَا مُنْظَرِينَ

We send not down the angels, but with truth, and they would not then be respited. (15:8)

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

Verily We have sent down the Reminder (the Qur'an), and verily We (Ourself) unto it will certainly be the Guardian. (15:9)¹⁰

وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فِي شَيْعِ الْأَوَّلِينَ

And indeed We did send apostles before thee among the people of yore. ¹¹(15: 10)

وَمَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ

And there came not unto them any apostle but they used to mock ¹²(at him). (15: 11)

كَذَلِكَ نَسْلُكُهُ فِي قُلُوبِ الْمُجْرِمِينَ

Even ¹³so do We cause it to traverse into the hearts of the guilty ones, (15: 12)

لَا يُؤْمِنُونَ بِهِ وَقَدْ خَلَتْ سُنَّةُ الْأَوَّلِينَ

(That) ¹⁴They believe not in it, and indeed hath already gone before, the example of the people of yore. (15: 13)

وَلَوْ فَتَحْنَا عَلَيْهِمْ بَابًا مِنَ السَّمَاءِ فَظَلُّوا فِيهِ يَعْرُجُونَ

And ¹⁵even if We open unto them a gateway of the heaven, that they all the while ¹⁶may ascend into it, (15: 14)

لَقَالُوا إِنَّمَا سُكِّرَتْ أَبْصَارُنَا بَلْ نَحْنُ قَوْمٌ مَسْحُورُونَ

Certainly would they say: “(It is) only (that) our eyes have been intoxicated ¹⁷rather we are a people bewitched (by some sorcery). (15: 15)

Commentary

Verse 1

Alif Lam Ra (A. L. R.)[18](#)

These few verses differentiate the truth from falsehood and guide towards the right belief and correct conduct. It has already been said that Qur'an can never serve the purpose of guidance without the prerequisite or the essential need in each individual reader, i.e., Piety.[19](#) It is only a statement for ordinary men but a Guidance and Admonition to the Pious.[20](#) and for the description of a true or perfect piety refer to verse 2:177.

Besides, the correct interpretation of the verses in which has been treasured the fuller knowledge and the higher thoughts about the Absolute divinity, can never be had from anyone and every one who poses himself to be a scholar of this Holy Book, save those with whom the Holy Prophet entrusted the Qur'an, i.e., the holy Ahl al-Bayt.[21](#)

Since the Holy Qur'an is said to comprehend the knowledge of every thing in the universe[22](#); a sincere seeker of the correct knowledge of it needs necessarily to study the Holy Book only under the light of the guidance from the holy Ahl al-Bayt with whom the Holy Prophet left this Book and declared that those who hold fast to these Two, i.e., the Holy Book and his Ahl al-Bayt, shall never get astray – which otherwise means that those who follow the Qur'an, directed by the others, will get astray.

Verse 3

The Holy Prophet is desired by God to leave the disbelievers to themselves for their lust for the enjoyment of this world in their lengthy ages of respite, to intoxicate them further against the consequences that await them. This is to indicate that the people are so deeply sunk in their infidelity and wickedness that they would never be guided aright hence no amount of preaching on the part of the Holy Prophet would be of any avail to them. God does not want the Holy Prophet to unnecessarily worry himself about the arrogant ones who are persistent in their infidelity and wickedness.

The First Holy Imam *Ali Ibn Abi Talib* says, *'I am worried about Two things against you, the lust of your self to enjoy the pleasures of this world and the increase in your aspirations for the wealth of this world.'* The blind servitude to the lust of the self, keeps one away from God and the increase in the aspirations makes one forget the hereafter. The Holy Prophet said that when excellence dawns on man, he remembers death and all his aspirations withdraw themselves behind him and when misfortune encounters one, all the aspirations advance in front of him and death withdraws itself in the mind, i.e., he forgets death.

Verse 4

It is already there in the knowledge of God as to how far a respite is to be given to a people and when at last they would meet their perdition.

Verses 7 – 8

The people used to ask the apostles to bring down the angels to bear witness to their really being the apostles of God. In reply it was said that the angels are not sent as and when they are demanded by the people but to execute the decision of the Lord viz. the doom of the people, and once the angels are sent there shall be no respite against the doom. It is a great blessing of God that the chastisement is delayed and it is delayed in spite of the people's hastening to have it.

Verse 9

It is one of the challenging announcements as well as a prophecy which stands today already proved. God Himself undertakes the task of securing the Holy Qur'an, his Final Word to mankind in its original form and meaning. The Holy Scriptures revealed through the several other apostles of God in the past, were either corrupted or made all together extinct. God would not allow a similar fate to befall His Final Word, for no other apostle had to come nor any other book had to be revealed. Hence the security of the Last and the Final Word of God becomes necessary and it could be done by none save by God Himself.

Hence God Himself undertakes to see that it remains secure in its originally revealed form. It was in the fulfilment of this divine undertaking that the Holy Qur'an was secured with the Ahl al-Bayt.²³ Even if the world succeeds in achieving the impossible task of destroying all the copies of the Holy Qur'an in the world, yet (the Holy Book as a whole in its verbal order) can be reproduced on the paper in its present form, and the correct meaning of it is secured with the Ahl al-Bayt of the Holy Prophet. With this Divine assurance the question of tamper and Tahrif does not at all arise.

This Verse declares God Himself as the Protector of the Revealed Reminder (Holy Qur'an) from being tampered or destroyed or repealed; and this is proof positive of the Holy Qur'an remaining for ever as it was revealed to be within the reach of man and Jinn for all times as a challenging miracle. This Verse is in answer to Verse 15:6 – besides this factor about the aforesaid protection of the Holy Qur'an, it answers also to Verse 15:6 – that when the Holy Qur'an which the Holy Prophet presents as a challenging miracle remains ever current in its original purity, how much more could the personality of the Holy Prophet necessarily be protected from being affected by any ungodly influence. (A.P.).

Verse 10

'*Shiaya*', i.e., sects or nations, is the plural of '*Shia*' which is derived from '*Mushaiat*', i.e., following. The '*Shia's*' of Ali, means those who are attached to Ali Ibn Abi Talib following him as their guide immediately succeeding the Holy Prophet. The renowned Sunni authority of the '*al-ʿawaṣiq al-Muṣṭafiqah*' says that the Holy Prophet said: "*O' Ali! Thou and thy Shias shall be in Paradise.*"

Here in this verse the word '*Shiaya*' stands for the previous nations.

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- [1.](#) Recital.
 - [2.](#) Expansive.
 - [3.](#) This will be the desire of the disbelievers when they will be Convicted to Hell.
 - [4.](#) Those resigned unto God's will.
 - [5.](#) Refer to verses 14:30 & 47:12.
 - [6.](#) False hope.
 - [7.](#) The life of the disbelievers is depicted as that of the animals which have no aim or concern besides the immediate gain and the sensual pleasures.
 - [8.](#) Refer to verses 63:11, 3:144, 62:8, 7:34 & 10:49.
 - [9.](#) Lit. Dhikr i.e. Qur'an.
 - [10.](#) This undertaking has been fulfilled in securing the Qur'an with the Ahl al-Bayt – Refer to the 'Hadith al-Thaqalayn'.
 - [11.](#) Old – Ancient.
 - [12.](#) Refers to the adamantness of the disbelievers – applicable to the modern people who mock at religion and religiousness.
 - [13.](#) Indicates the determination not to believe at all even after witnessing manifest Signs proving the truth.
 - [14.](#) Same as above.
 - [15.](#) Same as above.
 - [16.](#) Continuously.
 - [17.](#) Enchanted.
 - [18.](#) See verses 2:2 & 2:185.
 - [19.](#) See verse 2:2.
 - [20.](#) See verse 3:137
 - [21.](#) See verses 3:6; 4:162; 21:7; 16:43; 29:49 & 35:32.
 - [22.](#) See verse 7:59.
 - [23.](#) Vide the Hadith al-Thaqalayn.

[1] [1]

SHARES

Al-Hijr (The Rock) Section 2 – Everything In The Universe Takes Place By God's Command

- The strongholds in Heaven guarded against every accursed devil
- Everything is originated and sustained by God alone
- All shall be collected to account for on the Day of Judgment

Al-Hijr (The Rock) Verses 16 – 25

وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّاظِرِينَ

And indeed We have made in the heavens (outstanding) Constellations,¹and We have beautified them for the beholders, (15: 16)

وَحَفِظْنَاهَا مِنْ كُلِّ شَيْطَانٍ رَجِيمٍ

And We have guarded it from every accursed ²Satan, (15: 17)³

إِلَّا مَنْ اسْتَرَقَ السَّمْعَ فَاتَّبَعَهُ شِهَابٌ مُبِينٌ

Except he who stealeth a hearing, so pursueth him a visible flame.⁴(15: 18)

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَوْزُونٍ

And the ⁵earth, We have spread it out and thrown thereon firm mountains, and caused We to grow in it every thing well- measured (15: 19)

وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ وَمَنْ لَسْتُمْ لَهُ بِرَازِقِينَ

And We have made for you therein means of sustenance, and for him (i.e. every other creature) whom ye are not the sustainers. (15:20)

وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنْزِلُهُ إِلَّا بِقَدَرٍ مَعْلُومٍ

And there is not a thing but with Us are its treasures, and We do not send it down but in a known⁶measure⁷(15:21)⁸

وَأَرْسَلْنَا الرِّيَّاحَ لَوَاقِحَ فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَسْقَيْنَاكُمُوهُ وَمَا أَنْتُمْ لَهُ بِخَازِنِينَ

And We send the winds fertilizing,⁹and then (We) send down water from heaven, thus We give it unto you to drink of it; and it is not ye that are its storers. ¹⁰(15:22)

وَإِنَّا لَنَحْنُ نُحْيِي وَنُمِيتُ وَنَحْنُ الْوَارِثُونَ

And verily, only We (and none else) cause life and cause death and We are the (only)

11Heirs 12(15:23)

وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنْكُمْ وَلَقَدْ عَلِمْنَا الْمُسْتَأْخِرِينَ

And indeed We know those eager to be foremost among you and We know those who like to lag behind. (15:24)

وَإِنَّ رَبَّكَ هُوَ يَحْشُرُهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ

And verily thy Lord, He will gather them together; Verily He is All-Wise, All-Knowing. (15:25)

Commentary

Verse 16

‘Burooj’, i.e., Mansions – or the stations through which the sun completes its circuit every year, The marvellously settled order, and the unchangeable and the undisturbable harmony, the strictly regulated cycle of seasons helping cultivation on land, the sure seasonal winds and the tides dependable for navigation, etc., the regulated constellations of the heavenly bodies and the other wonderful factors about the working of the laws of nature, are such marvels that the knowledge of which as it increases wonder in us, makes more and more than we could appreciate and admire it. All these which are vitally concerned and are effective on the physical life on earth – doubtlessly establish the truth that the Author or the Creator of this wonderful universe as a whole, is One and only One and to Him alone exclusively is due every worship and gratitude and to none else.

The starred space is presented as the lowest heaven in Qur’an. The other heavens are beyond this starred one. They are more spiritual than physical. There is no doubt for the terrestrial events there are celestial factors preceding them and some celestial impressions are recorded after their occurrence. These always made the astrologers and the admirers of occult sciences and the evil spiritual beings to grasp the factors preceding the events or the impressions left behind as the basis for their prophecies. Qur’an in several places asserts that such attempts are always subject to continuous bombardment from the radiating celestial bodies and that prevent them to succeed completely in their attempts except occasionally they get something here and there stealthily which is termed in Qur’an as ‘*Shihab al-Thaqib*’ – the Piercing Arrows (which was considered by the Commentators, i.e., the shooting stars but most probably it is the continuous radiation from the celestial bodies which really pierces into terrestrial

bodies). It may mean that the conjunctions of different radiations from different celestial sources neutralise the effect of each other and make their effects immeasurable by the astrologers and the occultists. (A.P.).

Verse 18

The beauties and the bliss of the heavens are denied to the forces of evil for these regions are reserved only for the godly and the virtuous ones who are invited to the blissful life in these beautiful and blissful regions. Simply because the materialistic mind would not conceive facts spiritual, the facts would not cease to exist for their sake. In fact, the spiritual world is a great ocean to which the material world can not be compared even as a drop.

The shooting stars are said to be the repulsion, to stop disturbing elements from entering into the heavenly regions.

Qummi in his commentary says that when the Holy Prophet was born there was a shower of the shooting stars from heaven. A Jew named Joseph came to the assembly of the Quraysh in Mecca and enquired if any male child was born in their tribe. The Quraysh said: 'No.' Then the Jew said: *"No! ye have mistaken, for it is written in the Torah (Pentateuch) the Book of Moses that when the Last Apostle of God will be born the devilish forces will be repulsed with shooting stars from heaven and the entry of the devils into the higher regions will be closed for ever."*

One of the Quraysh, went home and enquired, he got the news of a son (the Holy Prophet Muhammad) having been born that night to Abdullah son of Abdul Muttalib the Qurayshite Chief. Many other wonderful events accompanied the birth of the Holy Prophet. The palace of Kisra was shaken and Fourteen of the monumental battlements of the palace fell down and the palace suffered a big crack running from its top to bottom, the thousand-year-old continuously burning fire at Fire-worshippers' Temple in Iran got suddenly extinguished.

Verse 24

The verse refers to the faithful who used always to be in the forefront or the first to respond at the event of *Jihad*, (i.e., the battle to save the faith and the faithful), and those who stayed behind in the ranks, avoiding the notice of the enemy and saving themselves from being hurt, while the faithful in the front risked their lives. This verse would apply more and specially to those who absented themselves altogether from the battlefield and even if they ever joined the march of the faithful towards such an expedition they did not stay long there in the field but ran away deserting even the Holy Prophet, leaving him in the midst of his blood-thirsty enemies.

¹. The Zodiac Stars. Refer to verse 85: 1.

- [2.](#) Devil – Evil Spirits. Refer to verse 37:7.
- [3.](#) Evil Spirits are barred from entering the heavenly regions of the Spiritual Bliss.
- [4.](#) Refer to verses 72:8 & 67:5.
- [5.](#) Refer to verses 13:3 & 50:7.
- [6.](#) Fixed.
- [7.](#) i.e., According to the respective needs of the time, space and individuals to enable the execution of the divine plan.
- [8.](#) Refer to verse 6:59.
- [9.](#) Carrying the fertilising sperm from the male plant to the female one.
- [10.](#) Storing water both in the heavens & in the clouds in heaven & in the reservoirs on earth.
- [11.](#) Lit ‘Warith’ – heir One who inherits – The one who has passed away – Here means God – Who is the only Self – and Ever-Existent One and all others besides Him are perishable.
- [12.](#) Who would remain after all else passeth away.

[1] [1]

SHARES

Al-Hijr (The Rock) Section 3 – Man’s Creation – Satan’s Arrogance

- Man’s creation
- Angels ordered to prostrate in obeisance to Man
- Satan’s arrogance
- Satan driven away accursed
- Satan respited until the Day of Judgment
- Satan’s enmity to Man
- Satan denied authority over the chosen devotees of God in Adam’s seed

Al-Hijr (The Rock) Verses 26 – 44

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَالٍ مِنْ حَمَإٍ مَسْنُونٍ

And indeed We created man of clay that giveth sound, of black mud moulded into shape. (15:26)

وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَارِ السَّمُومِ

And the jinn We created before of intense hot (smokeless) fire. (15:27)¹

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِنْ صَلْصَالٍ مِنْ حَمَإٍ مَسْنُونٍ

And remember when thy Lord said unto the angels: “Verily I create man²of the essence of black mud fashioned into shape. (15:28)³

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ

So when I complete him and breathe into him My spirit, fall ye down unto him prostrating (in obeisance). (15:29)⁴

فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ

So prostrated (in obeisance) (unto him) the angels all of them. (15:30)

إِلَّا إِبْلِيسَ أَبَى أَنْ يَكُونَ مَعَ السَّاجِدِينَ

Except 'Iblis; Refused he to be with those who prostrated in obeisance. (15:31)

قَالَ يَا إِبْلِيسُ مَا لَكَ أَلَّا تَكُونَ مَعَ السَّاجِدِينَ

Said He⁵O' Iblees! “What hindereth thee that thou art not with those who prostrate in obeisance?” (15:32)

قَالَ لَمْ أَكُنْ لَأَسْجُدَ لِبَشَرٍ خَلَقْتَهُ مِنْ صَلْصَالٍ مِنْ حَمَإٍ مَسْنُونٍ

He said: “I am not one to prostrate in obeisance unto man⁶(for) Thou created him of the essence of black mud fashioned in shape.” (15:33)

قَالَ فَأَخْرِجْ مِنْهَا فَإِنَّكَ رَاجِعٌ

Said He:⁷“Then get thou out of it, for verily thou art the driven away accursed,” (15:34)

وَإِنَّ عَلَيْكَ اللَّعْنَةَ إِلَى يَوْمِ الدِّينِ

“And verily on thee is (My) curse until the Judgment Day.” (15:35)

قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ

He⁸said: “My Lord! Respite me till the day when they are raised.” (15:36)

قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ

Said He: “Then verily thou art of the respited ones,” (15:37)

إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ

“Till the day⁹of the time made known.” (15:38)¹⁰

قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ

He said: “My Lord! because Thou hast left me to stray, certainly will I ¹¹adorn unto them the path of error, and certainly will I cause them all to go astray,” (15:39)¹²

إِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلِصِينَ

“Save Thy (devoted) servants, of them the freed ones.” (15:40)¹³

قَالَ هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ

Said He [14](#): “This is a right way unto [15](#)Me” (15:41)

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنْ اتَّبَعَكَ مِنَ الْغَاوِينَ

“Verily, (as regards) My (devoted) servants, There is not for thee over them any [16](#)authority except the one who followeth thee, of the [17](#)deviators” (15:42) [18](#)

وَأِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ

“And verily Hell is certainly the promised abode for them all,” (15:43)

لَهَا سَبْعَةُ أَبْوَابٍ لِكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَقْسُومٌ

“For it (the Hell) are seven gates; for each of those (gates) shall be a separate party (of the sinners) assigned.” (15:44)

Commentary

Verse 33

The argument of ‘Iblis’ or Satan was that Adam was created of clay and clay is the basest of the elements, (i.e., an earthly being), and he (Iblis) was created of fire which is a superior and subtler element; how could a superior being adore an inferior one. The fact is Iblis could have only the external view of the physical existence of Adam and did not consider the superior-most and of the unique excellence endowed in him (i.e., of the Sublime Spirit, even that of God’s own).

The Sixth Holy Imam Ja’far Ibn Muhammed al-Sadiq says that the word ‘Roohi’, i.e., spirit, is derived from ‘Ruh’, i.e., air. The likeness of the spirit in the body of a faithful one is like a valuable jewel in a box and when the jewel is removed from the box the box loses all its value and worth. And spirit is not mixed with the matter of the body but envelops it.

Verse 34

When Iblis refused to do obeisance to Adam he was dismissed and made an accursed outcast from the Lord’s Mercy and Grace. ‘Rajeem’ is the one driven away.

Verse 37

It is said that Iblis has been granted respite until the blowing of the Trumpet which will be given for the

total annihilation of all living beings before the Final Judgment. He will meet death between the first and the second blow of the Trumpet.

Verse 40

'Mukhlus', i.e., the purified ones freed. To know who the purified ones are see verse 33:33. It is clearly indicated that even *Iblis* being hopeless of his success against beguiling any one of the holy Ahl al-Bayt, he himself very gracefully puts an exception in his challenge to beguile the issues of Adam on earth. It is quite obvious that though these purified ones (i.e., the *Mukhlasin*) were sent into this world through the progeny of Adam, they were beings with special excellence of quality and matter, quite different from the children of Adam which under no circumstances could have been imagined even by the Arch-Deceiver *Iblis*, to be ever subject to any temptation at all.

Any intelligent reader can easily judge how foolish and blunderful would it be to compare such divinely purified ones with those who were the easiest victims even to the most elementary temptation of the Satanic forces. The *'Mukhlasin'* were the holy apostles and the holy Imams who were free from every kind of sin, pollution or shortcoming of any kind whatsoever, from the beginning of their life to its end in this world; and who were nothing but the perfect models and the ideal examples of godliness and who manifested nothing but the divine attributes of the Lord for the guidance of the human race through their godly life on earth.

A duly purified soul is that which does not contain any strain of evil and which has conquered every devilish urge and which is free from every kind of evil influence. When such a condition is established, Satan would naturally acknowledge their being beyond the bounds of his powers and would not unnecessarily attempt to tempt such souls and fail. It is this factor in the *'Mukhlasin'* that made Satan himself declare that he would not beguile them for it would be futile and he would be putting himself to shame by quoting a result which he knew would be nothing but failure. [19](#)

When a soul achieves such an excellence it becomes incumbent upon God also to grant the protection of His mercy and grace as His appreciation of the goodness in the individual.

Verse 41

The word *'Aliyya'* used here is a subject of serious consideration. It is a question created by the various *'Qurra'* of the earliest reciters of the Holy Qur'an, whether this word is *'Aliyan'* or *'Aliyun'* or *'ilayya'*. Some have taken it as *'Aliyya'* and interpret the verse as *'my path which, is high'*. Those who contest this view-point say that a way could rightly be praised if it is straight for the quality, praiseworthy in a way, is always its being straight or direct and not high or low as the height of the road is in the first place an improper expression; secondly a way being high or low ceases to be levelled, and a straight road is naturally easy to walk for which it should also be levelled or otherwise it would be an uphill task.

A commentator has translated the word *'Aliyyun'* as *'with me'* but it literally means *'On me'* or *'High.'*

Some have taken it as *'ilayya'* meaning *'Towards Me'*.[20](#)

MF takes it as *'Aliyyun'* relating to the proper noun Ali, meaning, *'This path of Ali is the straight path.'* This interpretation has the support of the frequent expositions on the part of the Holy Prophet about the unique excellence of Ali Ibn Abi Talib, about whom it has been universally acknowledged on all hands among the Muslims that the Holy Prophet had said that *"I (i.e., the Holy Prophet) and Ali, both are of one and the same Light."*

Verse 42

This declaration fully justifies the attitude which should naturally be towards the purified ones for evil could never have any authority or hold upon them. This position of the Devil is borne out by his own statement in verse 14:22.

Verse 44

The Seven Doors have been mentioned with seven different names of the Seven Stages of Hell, which stages according to the statement of the First Holy Imam Ali Ibn Abi Talib, are one over the other – The Seven Doors or the stages of Hell are:

1. *Jahunnam* i.e., the hell.
2. *Sa'yur* i.e., the burning fire.
3. *Saqar* i.e., the scorching fire.
4. *Jahim* i.e., the fierce fire.
5. *Luza* i.e., the flaming fire.[21](#)
6. *Hatamah* i.e., the crushing disaster.[22](#)
7. *Huwiya* i.e., the abyss.[23](#)

The last stage containing the most intense sufferings would be of the hypocrites for it is said in the Holy Qur'an:

'Verily the hypocrites shall be in the lowest of the low ones of Hell' (4: 145).[24](#)

Once a woman hearing about the Seven Doors of Hell got so much mindful of the wrath of God, she fell unconscious and on her returning to consciousness she said that she had seven slaves and she liberated all the seven of them to get herself safe from every one of the various stages or the doors of Hell.

The number of gates is said to correspond to the five external senses plus the faculty of feeling. Man may be led to Hell through the misuse of any one or more of these doors, for Paradise is said to be eight doors – the one addition to these seven doors is reasoning (the intellectual faculty of reasoning). The evil doers never use reasoning. (A.P.).

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- [1.](#) Refer to verse 7:12.
 - [2.](#) A mortal.
 - [3.](#) Refer to verses 2:30, 7:11–12, 18:37 & 20:116.
 - [4.](#) Refer to verses 18:37, 2:30, 7:11–12, & 20:116.
 - [5.](#) God.
 - [6.](#) A mortal.
 - [7.](#) Refer to verse 38:77.
 - [8.](#) Iblis – Satan.
 - [9.](#) Period.
 - [10.](#) Refer to verse 7:16.
 - [11.](#) Shall make fair-seeming the wrong and the false things and way to mislead mankind on earth.
 - [12.](#) Refer to verse 7:16.
 - [13.](#) Refer to verse 38:82.
 - [14.](#) God.
 - [15.](#) In the matter of My freed Servants. Any other recitation is wrong. Refer to note on ‘Tahrif’ in the introduction – A.P.
 - [16.](#) Refer to note on verse 6:68.
 - [17.](#) Arabic ‘Ghaween’ Those who deviate and go forward leaving the right course. There is not for thee.
 - [18.](#) Refer to note on verses 14:22 & 17:65.
 - [19.](#) See verse 14:22.
 - [20.](#) Minhaj-us-Sadiqin (Tafsir – Persian).
 - [21.](#) Refer to verse 70:15.
 - [22.](#) Refer to verse 104:4.
 - [23.](#) Refer to verse 101:9.
 - [24.](#) Minhaj-us-Sadiqin (Tafsir – Persian).

[1] [1]

SHARES

Al-Hijr (The Rock) Section 4 – Reward For The Righteous – Angels Give Abraham The Tidings Of A Son

- The great reward the righteous will be given

- Angels give Abraham the glad tidings of a son in his old age
- Angels sent to punish the guilty ones among the people of Lot

Al-Hijr (The Rock) Verses 45 – 60

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ

“Verily the pious¹ones shall be in the midst of gardens and fountains;” (15:45)²

ادْخُلُوهَا بِسَلَامٍ آمَنِينَ

(The angels saying unto them:) “Enter ye therein in Peace, Secure” (15:46)

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ إِخْوَانًا عَلَى سُرُرٍ مُتَقَابِلِينَ

“And We will root out whatever rancour be in their hearts, (they shall be} as brothers, on dignified couches, ³face to face.” (15:47)

لَا يَمَسُّهُمْ فِيهَا نَصَبٌ وَمَا هُمْ مِنْهَا بِمُخْرَجِينَ

“Shall not touch them therein any weariness, nor shall they ever be cast out of it.” (15:48)⁴

نَبِّئْ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ

Announce thou (O’ Our Apostle Muhammad!) unto My servants that Verily I, am the most Oft-Forgiving, The Most Merciful, (15:49)

وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ

And that My chastisement that is the chastisement grievous. (15:50)

وَنَبِّهْهُمْ عَنْ ضَيْفِ إِبْرَاهِيمَ

And inform them of the guests of Abraham (15:51)⁵

إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ إِنَّا مِنْكُمْ وَجِلُونَ

When they entered in unto him, said they: "Peace." He said: "Verily we feel afraid of you!" (15:52)⁶

قَالُوا لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلَامٍ عَلِيمٍ

Said they: "Fear thou not! Verily we bear unto thee the glad tidings of a son endowed with knowledge." (15:53)⁷

قَالَ أَبَشَّرْتُمُونِي عَلَى أَنْ مَسَّنِيَ الْكِبَرُ فَبِمِ تَبَشِّرُونَ

He said: "Bear ye unto me the glad tidings (of a son) ⁸while, old age hath touched me? of what then bear ye unto me the glad tidings?" (15:54)⁹

قَالُوا بِشَرِّنَاكَ بِالْحَقِّ فَلَا تَكُنْ مِنَ الْقَانِطِينَ

They¹⁰said: "We bear unto thee the glad tidings in truth, so be thou not of the despairing ones." (15:55)¹¹

قَالَ وَمَنْ يَقْنَطُ مِنْ رَحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ

Said he: ¹²"And who ¹³despaireth of the mercy of his Lord but those who are astray?" (15:56)¹⁴

قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ

He¹⁵said: "What is your business, then, O' messengers (of God)?" (15:57)

قَالُوا إِنَّا أُرْسِلْنَا إِلَى قَوْمٍ مُجْرِمِينَ

Said they: "Verily we are sent unto a guilty people," (15:58)¹⁶

إِلَّا آلَ لُوطٍ إِنَّا لَمُنَجُّوهُمْ أَجْمَعِينَ

“Except the family of Lot; Verily we will deliver them all” (15:59)¹⁷

إِلَّا امْرَأَتَهُ قَدَرْنَا إِنَّهَا لَمِنَ الْغَابِرِينَ

“Except his¹⁸wife; we are certain that she shall be of those who remain behind (in the wrath of God).” (15:60)¹⁹

Commentary

Verse 49

Note the gracious way in which the sinners are invited to repentance seeking pardon and mercy of the Lord for it is voluntarily announced by the Lord Himself.

Verse 60

Referring to Lot the Holy Qur'an repeatedly says that Lot was rescued and his 'Aal', i.e., family in general and 'Ahl' and relatives in particular, i.e., the closest members of the house. Wife is not included from those who were blessed with the delivery from the wrath. (A.P.).

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- ¹. Those who guard themselves against evil.
 - ². Refer to verse 7:42.
 - ³. In rejoicing assemblies – This asserts the social pleasures in the life hereafter – mirroring their love for each other.
 - ⁴. Refer to verses 56: 16–26 & 52: 17–28.
 - ⁵. Refer to verses 11:71–73.
 - ⁶. Refer to verses 11:71–73.
 - ⁷. Refer to verses 11:71–73.
 - ⁸. In spite of.
 - ⁹. Refer to verses 11:71–73.
 - ¹⁰. The angels.
 - ¹¹. Refer to verses 11:71–73.
 - ¹². Abraham.
 - ¹³. Being despaired of God's mercy is considered a major Sin in Islam.
 - ¹⁴. Refer to verses 11:71–73.
 - ¹⁵. Abraham.
 - ¹⁶. Refer to verse 11:70.
 - ¹⁷. Refer to verses 21:74, 26: 160–174 & 54:33.
 - ¹⁸. Lot's.
 - ¹⁹. Refer to verses 7:83, 27:54–58 & 37: 133–135.

Al-Hijr (The Rock) Section 5 – Lot And Shu’aib’s People

- The people of Lot warned
- They reject the warning
- They are punished
- Shu’aib’s people also transgressed and were punished

Al-Hijr (The Rock) Verses 61 – 79

فَلَمَّا جَاءَ آلَ لُوطٍ الْمُرْسَلُونَ

So when came the messenger unto the family of Lot, (15:61)¹

قَالَ إِنَّكُمْ قَوْمٌ مُنْكَرُونَ

He²said: “Verily ye are people unknown.”³(15:62)⁴

قَالُوا بَلْ جِئْنَاكَ بِمَا كَانُوا فِيهِ يَمْتَرُونَ

Said they:⁵“Nay, come we unto thee with that⁶in which they have been doubting” (15:63)⁷

وَأَتَيْنَاكَ بِالْحَقِّ وَإِنَّا لَصَادِقُونَ

“And come we unto thee with the truth, and verily we are certainly truthful” (15:64)⁸

فَأَسْرِبْ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ وَاتَّبِعْ أَدْبَارَهُمْ وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ وَامْضُوا حَيْثُ تُؤْمَرُونَ

“So go thou forth with thy followers in a part of the ⁹night and thyself follow their rear, and let not any one of you turn back, and go ye forth whither ye are bidden” (15:65)

وَقَضَيْنَا إِلَيْهِ ذَلِكَ الْأَمْرَ أَنَّ دَابِرَ هَؤُلَاءِ مَقْطُوعٌ مُصْبِحِينَ

And We revealed unto him this decree (of Ours) that the roots¹⁰ of these shall be cut off in the morning. (15:66)¹¹

وَجَاءَ أَهْلُ الْمَدِينَةِ يَسْتَبْشِرُونَ

And came the people of the town rejoicing (15:67)¹²

قَالَ إِنَّ هَؤُلَاءِ ضَيْفِي فَلَا تَفْضَحُونِ

He said: “Verily these are my guests, therefore disgrace me not,” (15:68)¹³

وَاتَّقُوا اللَّهَ وَلَا تُخْزُونِ

“Fear ye (the wrath of) God, and put me not to shame.” (15:69)¹⁴

قَالُوا أَوَلَمْ نَنْهَكَ عَنِ الْعَالَمِينَ

Said ¹⁵they: “Have we not for bidden thee against ¹⁶(protecting) other people.” (15:70)¹⁷

قَالَ هَؤُلَاءِ بَنَاتِي إِنْ كُنْتُمْ فَاعِلِينَ

Said he: ¹⁸(Here) are these my daughters (ye may wed them) if ye desire to do so;”¹⁹(17:71)²⁰

لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ

And verily by thy life (O' Our Apostle Muhammad!) certainly they were in their intoxication (of their lust) wandering bewildered²¹(15:72)²²

فَأَخَذَتْهُمُ الصَّيْحَةُ مُشْرِقِينَ

So the (violent) blast seized them (while) entering upon the dawn,²³(15:73)²⁴

فَجَعَلْنَا عَالِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِنْ سِجِّيلٍ

Thus did We turn it upside down and rained down on them stones of baked ²⁵clay; (15:74)²⁶

إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْمُتَوَسِّمِينَ

Verily in this are signs for those who scan²⁷heedfully. (15:75)²⁸

وَإِنَّهَا لَبِسَبِيلٍ مُّقِيمٍ

And verily it is on a (high) way that (still) ²⁹stands. (15:76)³⁰

إِنَّ فِي ذَلِكَ لَآيَةً لِّلْمُؤْمِنِينَ

Verily in this there is a sign for the believers. (15:77)³¹

وَإِنْ كَانَ أَصْحَابُ الْأَيْكَةِ لظَالِمِينَ

And verily the inhabitants of El-Aika³²too were most surely unjust ones. (15:78)

فَأَنتَقَمْنَا مِنْهُمْ وَإِنَّهُمَا لَبِإِمَامٍ مُّبِينٍ

We inflicted retribution on them, and indeed they were both³³on a (high) way, (still) open. ³⁴(15:79)

Commentary

Verse 79

Often the caravans of the people which passed the place lying between Hejaz and Syria saw the punishment the people had met in the total destruction of the places lying in ruins.

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- [1.](#) Refer to verses 11:77–83 & 21:71.
 - [2.](#) Lot.
 - [3.](#) Strangers.
 - [4.](#) Refer to verses 11:77–83.
 - [5.](#) The angels.
 - [6.](#) The torment.
 - [7.](#) Refer to verses 11:77–83.
 - [8.](#) Refer to verses 11:77–83.
 - [9.](#) Refer to verses 11:77–83.
 - [10.](#) Even the last one of them to be destroyed.
 - [11.](#) Refer to verses 11:77–83.
 - [12.](#) Refer to verses 11:77–83.
 - [13.](#) Refer to verses 11:77–83.
 - [14.](#) Refer to verses 11:77–83.
 - [15.](#) The people.
 - [16.](#) Entertaining.
 - [17.](#) Refer to verses 11:77–83.
 - [18.](#) Lot.
 - [19.](#) This was said by the people to Lot before knowing that his guests were angels.
 - [20.](#) Refer to verses 11:77–83.
 - [21.](#) Absence of mind.
 - [22.](#) Refer to verses 11:77–83.
 - [23.](#) The day was breaking.
 - [24.](#) Refer to verses 11:77–83.
 - [25.](#) Refer to verses 105:4 & 11:82.
 - [26.](#) Refer to verses 11:77–83.
 - [27.](#) Examine – Readers of signs who decipher the features.
 - [28.](#) Refer to verses 11:77–83.
 - [29.](#) Exist – The towns.
 - [30.](#) Refer to verses 11:77–83.
 - [31.](#) Refer to verses 11:77–83.
 - [32.](#) ‘Shu’aib’ was the apostle of God sent to ‘Midyan’ and Aika’ – The people who were destroyed by a Violent Sound. Refer to verses 26: 176, 38: 12–13 & 50: 14.
 - [33.](#) The Two Towns – viz Sodom & Midian.
 - [34.](#) Followed – Open still to traffic.

Al-Hijr (The Rock) Section 6 – The People Of The Rock

- A brief account of the punishment the people of the Rock had
- The Holy Prophet (Muhammad) told not to grieve for the transgressors
- Prayer to continue until death which is sure to come to every one

Al-Hijr (The Rock) Verses 80 – 99

وَلَقَدْ كَذَّبَ أَصْحَابُ الْحِجْرِ الْمُرْسِلِينَ

And indeed the inhabitants of Hijr (the [1](#)Rock), belied the messengers (of God), (15:80)[2](#)

وَأَتَيْنَاهُمُ آيَاتِنَا فَكَانُوا عَنْهَا مُعْرِضِينَ

And We brought forth unto them Our signs, but from them they turned away, (15:81)

وَكَانُوا يَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا آمِنِينَ

And they hewed in the mountains abodes and felt (themselves) secure. (15:82)

فَأَخَذَتْهُمُ الصَّيْحَةُ مُصْبِحِينَ

So seized them the (violent) blast in the morning, (15:83)

فَمَا أَغْنَى عَنْهُمْ مَا كَانُوا يَكْسِبُونَ

And availed them not what they did earn[3](#); (15:84)

وَمَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَإِنَّ السَّاعَةَ لَآتِيَةٌ فَاصْفَحِ الصَّفْحَ الْجَمِيلَ

And We created not the heavens and the earth and what is between them two but with truth; and verily the hour (of reckoning) is certainly to come, so (O' Our Apostle Muhammad!) forgive (the people) with gracious forgiveness. (15:85)[4](#)

إِنَّ رَبَّكَ هُوَ الْخَلَّاقُ الْعَلِيمُ

Verily thy Lord, He is the Great Creator, the All-Knowing. (15:86)

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ

And indeed We have given thee (the) seven Oft-repeated (verses) and the Great Qur'an. (15:87)

لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ وَلَا تَحْزَنْ عَلَيْهِمْ وَخَفَضْ جَنَاحَكَ لِلْمُؤْمِنِينَ

Strain not thine eyes at what We have provided with some of them pairs among them to enjoy, and grieve not for them[5](#)***and lower thy wing (be gentle) unto the believers. (15:88)***[6](#)

وَقُلْ إِنِّي أَنَا النَّذِيرُ الْمُبِينُ

And say thou: "Verily, I am an open warner (from God)" (15:89)

كَمَا أُنْزِلْنَا عَلَى الْمُفْتَسِمِينَ

Even so as We did send[7](#)***down on those who did foster divisions, (15:90)***

الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ

Those rendered the Qur'an into parts. (15:91)

فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ

So, by thy Lord, certainly We would question them all, (15:92)

عَمَّا كَانُوا يَعْمَلُونَ

As to what they used to do. (15:93)

فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ

Therefore declare thou (O' Our Apostle Muhammad!) openly what thou art bidden, and turn thou away from the polytheists. (15:94)

إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ

Verily, We are sufficient for thee against the scoffers, (15:95)

الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ فَسَوْفَ يَعْلَمُونَ

Those who set up with God another god, presently they shall know. (15:96)

وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ

And indeed We know that straiteneth thy breast at what they say, (15:97)[8](#)

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّاجِدِينَ

But celebrate thou the praise of thy Lord, and be of those who prostrate themselves (unto God) in obeisance, (15:98)

وَاعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ

And worship thou thy Lord until there cometh unto thee what is certain.[9](#)***(15:99)***[10](#)

Commentary

Verse 85

In this Verse and in the verses 3:191; 23:115; 30:8; 38:27 it is clear that Qur'an means by the term Truth, with reference to the creation of the heavens, the earth and what is in between. The purpose the life

hereafter. and aim of the creation is beyond them, i.e., the life hereafter. As it is obvious that if the life is limited to this physical and temporal one and there is no life beyond it, the creation becomes vain and meaningless, leaving no ground for the establishment of a moral principle of good and bad, as it is atheism in a different garb because a vain and meaningless act can never befit a *'Self-Conscious. Absolutely Perfect All-Wise Being.'*

The justification for mentioning the purpose of the creation here and referring to the life here after is that after mentioning the worldly punishment inflicted on the people of *'Lot'* and *'Thamud'*, it may be said that why the opponents of the Holy Prophet be not punished with the worldly punishment or in other words it may be said that many evil-doers are seen enjoying life here without getting any punishment, why? The answer is that the life here is not the end. The consequence of good and bad is to be experienced in the life hereafter. Therefore, the Holy Prophet is ordered not to be worried about the mischief-makers and he should forgive them with kindness and leave the matter to God who knows what to do with them and when to chastise the offenders

The appropriate circumstances for forgiveness, particularly of the gracious kind, is one when the opponent is overpowered. Therefore there is no conflict between this verse and the verses dealing with *'Jihad'* or the Holy War. Hence the question of abrogation does not arise. (A.P.).

Verse 87

The seven Verses of the *Sura-e-Fateha* or the Opening Chapter which it is said was revealed twice: once in Mecca and once again at Madina. The Sura *'Fateha'* is called *'Mathani'* or *'the repeated ones'*, also because the Sura is repeatedly used in every prayer. The Holy Prophet said: *"By God in Whose hands are the lives of every one in the universe, neither in Torah, nor in Zabur nor in Injil and nor in any other heavenly book did God reveal a grander Sura than the Sura Fateha."* *Sura-e-Fateha* is called the *'Great Qur'an'*, for it contains in it the essence of the whole Qur'an. The Sura is divided into parts, the first part is about God Himself and the second about the guidance to mankind.

Verse 88

Referring to the wealth given to the Jews and the Christians and the heathens – for whatever natural wealth one might have possessed it is nothing in value or worth compared to the apostleship and the personal excellence endowed in the Holy Prophet. The Holy Prophet said that, *'should any one ever deem anything else as better than the Holy Qur'an, he has valued an insignificant thing more than that which God has made great against that which is actually insignificant and small.'*

Here the Holy Prophet is addressed for his followers, The Muslims are reminded to be happy with the spiritual and intellectual and enduring bounties bestowed on them and not to turn their eyes to the temporary sensual pleasures given to the disbelievers. (A.P.).

Verse 91

Those who rendered the Qur'an into parts and treated them differently. The Jews and the Christians accepted such parts of the Qur'an which suit their own purposes and rejected the other parts.

Verses 95 – 96

In the beginning of his ministry when the Holy Prophet preached the Unity of God and admonished people against polytheism and the other infidelity, the pagans of Mecca ridiculed him. At last the people became more and more violent and did not allow the Holy Prophet to move about freely and consequently he had to stay indoors. Though the actually turbulent crowd of the people was huge but their ring-leaders were only the following five and all the five were finished by death the same day and in the same hour. They were:

(1). al-Walid ibn al-Mughirah.

(2). al-As ibn Wa'il.

(3). al-Aswad ibn al-Muttalib ibn Asad

(4). al-Aswad ibn Abd Yaghuth.

(5). al-Aarith ibn al-Talatih. [11](#)

Thus God cleared the way for the Holy Prophet to carry on his ministry.

Verse 99

'*Yaqeen*' – meaning certainty. The greatest certainty is Death. The First Holy Imam Ali Ibn Abi Talib said: '*There is nothing greater in certainty than Death.*' Here meaning, until one meets death, i.e., the whole life until its end.

'*Yaqeen*', certainty, is used in two senses, as an infinitive and as a past participle, i.e., what is certain or inevitable. If used as past participle it means death, which is certain and inevitable, then '*Hatta*' means until.

And if it means infinitive, then it will be – *worship thy Lord in order that you obtain the certainty or the realisation*, meaning that the result of worship is realisation. In any case none can absolve himself from devotion and worship on the plea that he has reached the stage of certainty or realisation as there is no limit to be reached beyond which there is no further degree of certainty or realisation. (A.P.).

[1.](#) The people of 'Thamud'.

- [2.](#) Refer to verses 7:73–74.
- [3.](#) Their art and care.
- [4.](#) Refer to verses 30:8, 3:191, 23:115, 38:27, 44:38–40 & 16:3.
- [5.](#) For their not believing.
- [6.](#) The Prophet addressed for the people.
- [7.](#) The chastisement the like of it.
- [8.](#) Refer to verse 11:12.
- [9.](#) Death – see note.
- [10.](#) Refer to verse 74:47.
- [11.](#) Minhaj as-Sadiqin.

[1] [1]

SHARES

An-Nahl (The Bee)

(Revealed at Mecca)

128 Verses in 16 Sections

Sections of An-Nahl (The Bee)

1. The Existence of God, proved by Nature.
2. God's Unity, testified in Nature.
3. God of all is Only One.
4. The disgrace which the wicked shall suffer.
5. Every people had the guidance through Apostles from God.
6. To seek guidance from the People of the Qur'an.

7. Polytheism prohibited.
8. Qur'an – the Guidance and the Mercy.
9. Guidance from the Bounties of God for Man.
10. The Faithful and the Unfaithful ones compared.
11. The Hour of Judgment shall arrive suddenly.
12. Apostle Muhammad a witness over all witnesses.
13. To keep up covenants and promises.
14. Qur'an brought down by the Holy Spirit.
15. Every soul shall be paid in full what it has earned.
16. Abraham praised – his faith made an ideal.

Important Topics

1. People warned of God's punishment. (Verse 1).
2. The evils of those who mock at the truth shall encompass them. (Verse 34).
3. Every nation had an apostle from God. (Verse 36).
4. To ask the people of Dhikr – (those vested with the knowledge of the Qur'an) when one does not know. (Verse 43).

5. When the doom comes, none shall delay it or bring it before. (Verse 61).
6. The Bee divinely inspired. (Verse 68).
7. A witness shall be raised from every nation and the Holy Prophet shall be called to witness over them all. (Verses 84–89).
8. The orphans and the kindred to be dealt with equity and good. (Verse 90).
9. When reciting Qur'an to seek refuge against the accursed Satan. (Verse 98).
10. The ordinance to observe '*Taqiyyah*'. (Verse 106).
11. God sets seal on the hearts of those who pay not heed to the goodness preached to them. (Verse 108).
12. Pardon for those who commit sins ignorantly and then amend. (Verse 119).
13. To call people to the Way of God with wisdom and goodly exhortation. (Verse 125).

Introduction

Some commentators of the early days thought some Verses of this Chapter are *Meccī* and some are *Madani*. Though it is possible and has some examples of such combination in some other chapters also, but here they did not quote any external or internal evidence in support of their claims.

Most probably their view was based on the fact that some Verses of this Chapter deal with migration of the believers and their exercise of patience or for the permission for retaliation. If it be so, the basis is very weak because the reference may be to the first migration to Abyssinia and the permission for retaliation may be for the individuals who could retaliate to some extent. (A.P.).

[1] [1]

SHARES

An-Nahl (The Bee) Section 1 – The Existence Of God Proved By Nature

- The End of the World is sure to come

- The Existence of God and His Might proved by Nature
- Certain Bounties of God referred to

An-Nahl (The Bee) Verses 1 – 9

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God the Beneficent the Merciful

أَتَى أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ

*The Decree of God hath come, therefore ye hasten it not: Glory be to Him and Exalted is He above what they associate with Him. (16:1)*¹

يُنْزِلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ

*He sendeth down the angels with the spirit (revelation) by His own decree on whomsoever He willeth of His servants saying: “Warn ye (the mankind) that there²is no god but I therefore fear³Me.” (16:2)*⁴

خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ تَعَالَى عَمَّا يُشْرِكُونَ

*Created He⁵the heavens and the earth with the truth; Exalted is He above what they associate (with Him). (16:3)*⁶

خَلَقَ الْإِنْسَانَ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ

*He created man from life sperm or germ⁷and behold! (that same drop now a man) he is an open disputer. ⁸(16:4)*⁹

وَالْأَنْعَامَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ وَمَنْفَعٌ وَمِنْهَا تَأْكُلُونَ

And the cattle (He) created them for you, therein is warmth¹⁰ and many ¹¹gains, and of them ye eat. (16:5)¹²

وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرِيحُونَ وَحِينَ تَسْرَحُونَ

And for you they beseem well when ye drive them (home) and when ye drive them forth (to pasture.) (16:6)

وَتَحْمِلُ أَثْقَالَكُمْ إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا بِالْغَيْهِ إِلَّا بِشِقِّ الْأَنْفُسِ إِنَّ رَبَّكُمْ لَرءُوفٌ رَّحِيمٌ

And bear they your burdens to lands which ye could not else reach but with distress unto (your) self; Verily thy Lord is Pitiful, All-Merciful, (16:7)

وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً وَيَخْلُقُ مَا لَا تَعْلَمُونَ

And (He made) horses and mules and asses that ye might ride upon them and as adornment; and createth He what ye know not. (16:8)

وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ وَمِنْهَا جَائِرٌ وَلَوْ شَاءَ لَهْدَاكُمْ أَجْمَعِينَ

And upon God rests the guidance unto the right way, and of them (the ways) are the deviating ones; and if He willeth He would certainly guide you all aright. (16:9)

Commentary

Verse 1

‘Amrullah’, i.e., God’s Command – Here meaning the punishment from God with which the people were threatened.

‘Amrullah – The commentators have given various interpretations of ‘Ata–Amrullah’. Whether it means in future, though the verb is in the form of past or it means perfect, ‘Amr’ undoubtedly is the decree of punishment. If this verse is read with verse 10:47 it gets clear that with the advent of the Holy Prophet the faith of the people, the believers and the disbelievers, had been decided. All that remains is, its execution to which the people are warned here, not to hasten. Hence the interpretation should be taken as present perfect. (A.P.).

Verse 2

The '*Ruh*', i.e., Spirit or Soul – Here '*Ruh*' stands for the Holy Qur'an, i.e., guidance which enlivens the dead souls, quickening the ignorant ones with knowledge. '*Ruh*' is stated to stand for '*Gabriel*', i.e., the Angels always accompany *Gabriel*¹³.

'By His Command', i.e., to execute God's Command.

Verse 4

'Nutfah' which literally means also a small quantity of liquid – Here stands for the small drops containing the life-germs or the spermatozoon in the seminal fluid.

Ibne Ubai brought a few bits of some rotten bones and asked the Holy Prophet with ridicule saying: *"Who could raise these bits to life again?"* This verse was revealed.

Verse 9

Referring to the means of communication, it is asserted that God will add something besides what is already known, (i.e., what is unknown) and the purpose of it is to straighten or shorten the way and facilitate the conveyance towards reaching its destination. Asserting that providing this facility is His duty, it indicates that along with the straight ways there are crooked ways also, and God does not force anything on any one. By these examples of the means of communication in the physical life, man is reminded of the means of communication between man and God. It is God's duty to show man the right path and the crooked one.¹⁴ (A.P.).

¹. Refer to verses 10:47, 5:52, 10:24 & 11:40.

². Refers to the source and the course of the receipt of the revelations by the apostles of God, and the object of the revelations.

³. Obey – Be dutiful.

⁴. Refer to verses 97:4 & 78:38.

⁵. God.

⁶. Refer to verse 15:85.

⁷. Sperm.

⁸. Refer to verses 36:77–79.

⁹. Refers to the purpose of the Creation – This should be read with 15:85. Refer to verses 35:11, 23:12–16 & 36:76.

¹⁰. In their hide and wool.

¹¹. Advantages.

¹². Refer to verses 40:79, 36:71, 6:143 & 16:66.

¹³. See verse 97:4.

¹⁴. See verse 76:3.

An-Nahl (The Bee) Section 2 – God’s Unity Testified In Nature

- Creation made subservient to Man
- Arguments against polytheism

An-Nahl (The Bee) Verses 10 – 21

هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ

He it is Who sendeth down water from the heavens for you; from it ye drink, and by it (groweth) trees on which ye pasture your cattle. (16: 10)

يُنْبِتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ وَالْأَعْنَابَ وَمِنْ كُلِّ الثَّمَرَاتِ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ

He groweth for you thereby corn, and the olives, and the palm-trees, and the grapes, and of all the fruits; Verily in this is a sign for a people who reflect. (16: 11)

وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٌ بِأَمْرِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ

*And (He hath) made sub servient for you the night and the day and the sun and the moon; and the stars have been made subservient by His decree; Verily in this are signs for a people who understand, (16: 12)*¹

وَمَا ذَرَأَ لَكُمْ فِي الْأَرْضِ مُخْتَلِفًا أَلْوَانُهُ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَذْكُرُونَ

And what He hath produced in the earth of varied hues (and qualities) Verily there is in this a

sign for a people who are mindful (with gratitude). (16: 13)

وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حَبْلَةً تَلْبَسُونَهَا وَتَرَى الْفُلْكَ مَوَازِيرَ فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ

And He it is Who made subservient the sea that ye might eat from it fresh meat and take out from it ornaments which ye wear, and thou seest the ships cleaving through it, and that ye might seek of His grace, and that ye might give thanks. (16: 14)²

وَأَلْقَى فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ وَأَنْهَارًا وَسُبُلًا لَعَلَّكُمْ تَهْتَدُونَ

And He hath cast great mountains (standing firm) in the earth lest it may shake with you, and rivers and the roads that ye be guided aright, (16: 15)³

وَعَلَامَاتٍ وَبِالنَّجْمِ هُمْ يَهْتَدُونَ

And landmarks (too), and by the star they are guided (to the right way) (16: 16)

أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ أَفَلَا تَذَكَّرُونَ

What! Is He then who createth like unto him who createth not? Will ye not then consider? (16: 17)

وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصَوْهَا إِنَّ اللَّهَ لَغَفُورٌ رَحِيمٌ

If ye would count God's bounties, ye can not compute⁴ them; Verily God is Oft-Forgiving, the Most Merciful⁵. (16: 18)

وَاللَّهُ يَعْلَمُ مَا تُسْرُونَ وَمَا تَعْلِنُونَ

And God knoweth what ye hide and what ye manifest⁶(16: 19)

وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ

And those whom they call on besides God create not aught while they are themselves created. (16:20)

أَمْوَاتٌ غَيْرُ أَحْيَاءٍ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ

Dead (they are), not living, and they perceive not when they will be raised. (16:21)

Commentary

Verse 12

The stars being controlled in their movement by God's order in such a way that they do not deviate from the path decreed by Him, are compared to the Holy Prophet and in his absolute obedience to His Command in verses 53: 1-4. (A.P.).

Verse 15

This expression which has been repeated in the Qur'an may refer to the geological fact that the surface of the earth is subject to shaking due to the internal heat of the earth, which had not been covered with a rocky layer. Referring to this Ali says: *'He bolted with rocks due to the shaking of the surface of the earth'*. And in another place he says, *'He has balanced the movement of the earth with the bolting granites or rocks'* (A.P.).

Verse 16

The First Holy Imam *Ali Ibn Abi Talib* said that by '*Najm*' meaning, Star, i.e., the Pole-Star which is stationary and by which the travellers in the wilderness and on the sea determine their routes. The inner meaning of this statement is that by '*Alaamaat*', i.e., the signs, are meant the holy *Ahl al-Bayt* and by '*Najm*' i.e., the Star, means the Holy Prophet Muhammad.

[1.](#) Refer to verse 45: 13.

[2.](#) Refer to verse 45: 12

[3.](#) Refer to verses 41: 10 & 78: 6.

[4.](#) Count.

[5.](#) Refer to verse 14: 34.

[6.](#) Show – publish.

An-Nahl (The Bee) Section 3 – God Of All Is Only One

- God of all is only One
- Pride and the proud ones detested by God
- The disbelievers shall bear their own burden and also the burden of those whom they lead astray

An-Nahl (The Bee) Verses 22 – 25

إِلَهُكُمْ إِلَهٌ وَاحِدٌ فَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ قُلُوبُهُمْ مُنْكَرَةٌ وَهُمْ مُسْتَكْبِرُونَ

Your God is One God; and those who believe not in the hereafter, their hearts are repulsive (against the truth¹), and they are men of pride.²(16:22)

لَا جَرَمَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ

Certainly it is that God knoweth what they hide and what they express; Verily He loveth not the proud ones. (16:23)

وَإِذَا قِيلَ لَهُمْ مَاذَا أُنْزِلَ رَّبُّكُمْ قَالُوا أَسَاطِيرُ الْأَوَّلِينَ

And when it is said unto them: “What is it that your Lord hath sent down?” Say they (Nothing but the) legends of the ancients,” (16:24)

لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ أَلَا سَاءَ مَا يَزُرُونَ

That they may bear their burden entirely on the Day of Judgment and also of the burdens of

those whom they led astray without knowledge; Behold! Evil is it what they bear! (16:25)

Commentary

Verse 25

Those who mislead others shall bear not only the burden of their own sins but also the sins of all those misled by them without diminishing anything from the punishment of the followers. Similarly, those who guide others aright shall have the reward not only for their own goodness but also for the goodness spread by them among those who follow them, without prejudice or any detriment to the rights of the followers for their own rewards.

The Sixth Holy Imam *Ja'far Ibn Muhammad al-Sadiq* commanded '*Associate ye not yourselves with the wicked and even sit ye not with them, for with God, ye may be counted as one of them.*' The Holy Prophet said: '*Man is greatly influenced and moulded in character and conduct by his immediate environment specially by those with whom he associates himself.*' The Fourth Holy Imam *Muhammad Ibn Ali al-Baqir* said: '*Abstain ye from the society of the sinners and their neighbourhood or vicinity and keep yourselves away from helping the iniquitous and the aggressive ones*'

[1.](#) Perverse.

[2.](#) Arrogant.

[1] [1]

SHARES

An-Nahl (The Bee) Section 4 – The Disgrace Which The Wicked Shall Have

- Those who plan against the truth shall meet disgrace in return
- The reward which the righteous will gain
- Those who mock at the truth, their own earnings shall overtake them

An-Nahl (The Bee) Verses 26 – 34

قَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَأَتَى اللَّهُ بُنْيَانَهُمْ مِنَ الْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ السَّقْفُ مِنْ فَوْقِهِمْ وَأَتَاهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ

Indeed did plot those before them, and then (the wrath of) God came¹(and destroyed) their structure (from) the foundations, and fell on them the roof from above them, and came on them the torment whence they perceived not. (16:26)²

ثُمَّ يَوْمَ الْقِيَامَةِ يُخْزِيهِمْ وَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تُشَاقُّونَ فِيهِمْ قَالَ الَّذِينَ أُوتُوا الْعِلْمَ إِنَّ الْخِزْيَ الْيَوْمَ وَالسُّوءَ عَلَى الْكَافِرِينَ

Then on the Day of Resurrection He will bring them to disgrace and say: “Where are My partners (which ye ascribed unto Me), about whom ye have been disputing;³Those who have been given the knowledge will say: “Verily the disgrace this day and evil is upon the infidels,” (16:27)⁴

الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ فَأَلْقَوْا السَّلَمَ مَا كُنَّا نَعْمَلُ مِنْ سُوءٍ بَلَى إِنَّ اللَّهَ عَلِيمٌ بِمَا كُنْتُمْ تَعْمَلُونَ

Those whom the angels terminate their life while they are unjust⁵unto themselves, then they would offer submission (saying): “We used not to do any evil,” (the angels will reply): “Aye! Verily knoweth God well what ye were doing.” (16:28)

فَادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَلَئْسَ مَثْوًى الْمُتَكَبِّرِينَ

“Therefore enter ye the gates of Hell, to abide in it; Woeful indeed will be the abode of the haughty⁶ones!” (16:29)

وَقِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنْزَلَ رَبُّكُمْ قَالُوا خَيْرًا لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَلَدَارُ الْآخِرَةِ خَيْرٌ وَلَنِعْمَ دَارُ الْمُتَّقِينَ

And it is said unto those who guard themselves against evil: “What is that hath sent down your Lord?” Say they: “Good; For those who do good in this world is good; and indeed the abode of the hereafter is better; and excellent indeed is the abode of the pious ones,” (16:30)

جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا يُجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُمْ فِيهَا مَا يَشَاءُونَ كَذَلِكَ يَجْزِي اللَّهُ الْمُتَّقِينَ

Gardens of eternity, they shall enter therein, beneath them flow rivers; they shall have in them whatever they desire for; Thus doth God reward the pious ones, (16:31)

الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ

Those whom the angels take away in a good state, (the angels) while receiving them will say: "Peace be on you; Enter ye the Garden, for what ye were doing." (16:32)

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ أَمْرٌ مِنْ رَبِّكَ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ

What! Await they ought save that come⁷ unto them the angels or cometh (to pass) the decree of thy Lord? Thus did those before them; And God was not unjust unto them, but they were unto their own selves unjust. (16:33)

فَأَصَابَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ

So afflicted them the evils what they did; and encompassed them that which they were scoffing at. (16:34)⁸

Commentary

Verse 26

God gives the rope of the length of the respite to the disbelievers and the wicked to hang themselves, by frustrating their plans at the end. The disbelievers are allowed to complete their plans and then when they have exerted themselves to the maximum limits possible for them and exhaust all their resources, then all that they have wrought is made null and void.⁹

Some say the reference is also to the building of extraordinary height which *Nimrod* had erected at *Babel* which at its completion was simply pulled down by the gush of a wind, and suddenly the people forgot their language and began to speak about seventy different languages each quite different from the other and one group of people were totally unable to understand what the other group uttered. Thus, a confusion of wonderful differences among the people themselves was inflicted upon them.

Verse 27

'*Utu al-ʿIlm*', i.e., those gifted with knowledge. This clearly indicates that there are some, whom God has Himself gifted them with knowledge and they could not be other than the Apostles of God, and the

Holy Imams who are Divinely commissioned to preserve and maintain the truth preached, in its original purity and fulness. [10](#) The term is applicable in the first place to those whom God has Himself purified, i.e., the Holy Ahl al-Bayt. [11](#)

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- [1.](#) attacked or commanded.
 - [2.](#) Refer to verse 39:25.
 - [3.](#) Opposed or turned hostile.
 - [4.](#) Refer to verses 3:6–17, 4: 162 & 29:49.
 - [5.](#) Sinners.
 - [6.](#) Arrogant ones.
 - [7.](#) The coming of the angels to execute the decree of the punishment to them.
 - [8.](#) Refer to verse 39:51.
 - [9.](#) See verse 8:36.
 - [10.](#) See verses 3:6, 3: 17; 4: 162, 29:49, & 58: 11.
 - [11.](#) Refer to verse 33:33.

[1] [1]

SHARES

An-Nahl (The Bee) Section 5 – Every People Had The Guidance Through An Apostle From God

- Every people had the guidance through an apostle from God
- The wrong belief that the dead will not be raised
- Anything, God wills, takes existence

An-Nahl (The Bee) Verses 35 – 40

وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ نَحْنُ وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ دُونِهِ مِنْ شَيْءٍ كَذَلِكَ فَعَلَ

الَّذِينَ مِنْ قَبْلِهِمْ فَهَلْ عَلَى الرُّسُلِ إِلَّا الْبَلَاغُ الْمُبِينُ

And say they who associated (other gods with God) “If God had willed, we had worshipped not aught besides Him, (neither) we nor our fathers¹; nor had we (forbidden) aught without a (decree from) Him;” Even so did (say) those before them; Is then (aught) incumbent upon (Our) apostles save a clear delivery (plain preaching of the message)?” (16:35)

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ

And indeed raised We in every nation an apostle (of Ours) (preaching) that “Worship ye God (only), and ²shun ye (the worship of every kind of) idol,” so of them were some whom God guided, and of them were others on whom error was confirmed; Therefore travel ye in the earth, then see what hath been the end of the beliers. (16:36)³

إِنْ تَحَرَّصَ عَلَى هُدَاهُمْ فَإِنَّ اللَّهَ لَا يَهْدِي مَنْ يُضِلُّ وَمَا لَهُمْ مِنْ نَاصِرِينَ

If covetest⁴thou⁵for their guidance, yet verily God guideth not those whom He leaveth to stray, and neither for them shall be any of the helpers. (16:37)

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَنْ يَمُوتُ بَلَى وَعْدًا عَلَيْهِ حَقًّا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

And swear they by God, with the strongest of their oaths that God will raise not one who dieth; Nay, but it is a promise binding on Him in truth, but most people know it not, (16:38)

لِيُبَيِّنَ لَهُمُ الَّذِي يَخْتَلِفُونَ فِيهِ وَلِيَعْلَمَ الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا كَاذِبِينَ

(They will be raised up) so that He might manifest unto them that which they differed about, and (that) those who disbelieved might know that they were liars. (16:39)

إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ

Verily only Our word for a thing when We will it is that We say unto it, ‘Be’ and it exists. (16:40)⁶

Commentary

Verse 35

This is a common plea of all evil doers to throw the responsibility of their actions on God and the answer to that also is only one, i.e., it is the duty of God and His Messenger to show the path, the right one from the wrong one, and the rest is left to the choice of man.⁷ (A.P.).

Verse 38

A disbeliever owed a debt to a Muslim. While demanding the repayment of the loan the Muslim took an oath saying, *'I swear in the name of God who would raise one after death,'* at which the disbeliever asked the Muslim: *'Art thou sure that thou wouldst be raised from death?'* in a tone asserting that there is no return to life after death. The Muslim replied saying, *'Yes', by all means.* The reference here is to the belief of the disbeliever. The resurrection of the dead for the Final Judgment is reiterated here as the promise of the Lord to do it.

¹. Fathers and fore-fathers.

². Avoid.

³. Refer to verses 10:47 & 35:24.

⁴. Strives – Tries – Endeavours.

⁵. The Prophet addressed for the people – O' man!

⁶. Refer to verses 36:82, 2:117, 19:35, 40:68 & 54:50.

⁷. Refer to verses 76:3, 2:256 & 29:6.

[1] [1]

SHARES

An-Nahl (The Bee) Section 6 – To Seek Guidance From The People Of The Qur'an

- The reward for those who migrate for the cause of God and those who practise patience and rely upon God
- Should any one seek to have the knowledge of the Qur'an he should have the guidance

from the People of the Qur'an

An-Nahl (The Bee) Verses 41 – 50

وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظَلَمُوا لَنُبَوِّئَنَّهُمْ فِي الدُّنْيَا حَسَنَةً وَلَآجْرُ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ

And those who migrate in (the cause of) God¹ after they are oppressed, certainly We will give them good (recompense) in this world; and certainly the reward in the hereafter is much greater, if they only know (this), (16:41)

الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ

Those who endured patiently² and on their Lord (only) do they rely. (16:42)

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوحِي إِلَيْهِمْ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

And We sent not before thee but men (as Our apostles), We revealed unto them; So ask ye the people of 'Dhikr'³(the Qur'an) if ye know not, (16:43)⁴

بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ

With⁵clear proofs (miracles) and scriptures; and We sent down unto thee the 'Dhikr'⁶(The Reminder i.e., Qur'an) that thou mayest make clear unto mankind what hath been sent down unto them, that they may reflect⁷(16:44)

أَفَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَنْ يَخْسِفَ اللَّهُ بِهِمُ الْأَرْضَ أَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ

What! then feel they secure, who plan evil devices, (against) God causing them swallowed up by the earth, or cometh unto them the wrath from whence they perceive not? (16:45)⁸

أَوْ يَأْخُذَهُمْ فِي تَقَلُّبِهِمْ فَمَا هُمْ بِمُعْجِزِينَ

Or that He seizeth them during their movement, they shall not frustrate⁹(God's decree), (16:46)

أَوْ يَأْخُذْهُمْ عَلَى تَخَوُّفٍ فَإِنَّ رَبَّكُمْ لَرَءُوفٌ رَحِيمٌ

Or He seizeth them by a gradual [10](#)loss, for verily your Lord is Pitiful and All-Merciful. (16:47)

أَوَلَمْ يَرَوْا إِلَى مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ يَتَفَيَّأُ ظِلَالُهُ عَنِ الْيَمِينِ وَالشَّمَائِلِ سُجَّدًا لِلَّهِ وَهُمْ دَاخِرُونَ

Or see they not towards what God hath created that everything turneth its shadow to the right and to the left, prostrating in obeisance unto God, while they lie abased. (16:48) [11](#)

وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةُ وَهُمْ لَا يَسْتَكْبِرُونَ

And prostrateth in obeisance unto God (only) whatever [12](#)is in the heavens and whatever is in the earth, (and) of the (moving) creatures, and the angels (too), and they pride [13](#)not. (16:49)

يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

They fear [14](#)their Lord (Supreme) above them and do what they are commanded. [15](#)(16:50) [16](#)

Commentary

Verse 41

Those who, for the sake of the faith suffered the worst persecution at the hands of the pagans of Mecca and at last fled their home in utter helplessness, first to Abyssinia and later to Madina.

Verse 43

The general interpretation of this is, if you do not know ask your own scholars and priests, who know the history of the ancient people, whether the Apostles of God who visited this earth in the past, were men only, and they were not angels, and they were only men and none of them was a woman.

‘*Dhikr*’ is one of the names of the Holy Qur’an as well the Holy Prophet Muhammad. [17](#) According to the interpretation of the Holy Ahl al-Bayt ‘*Dhikr*’ here means the Holy Prophet and by ‘*Ahl al-Dhikr*’ the ‘*Ahl al-Bayt*’, (i.e., the divinely chosen ones of the family of the Holy Prophet) i.e., the Imam of every age is the ‘*Ahl al-Dhikr*’ of the age. [18](#) In the very next verse the Holy Qur’an is called ‘*Dhikr*’. Thus the ‘*Ahl al-Dhikr*’ could be no other than the Holy Prophet Muhammad and his ‘*Ahl al-Bayt*’.

(a) Ar. ‘*Dhikr*’ literally means to have something present in mind to be conscious of an object as opposed to the sub-conscious and unconscious. It has been used figuratively in any stimulus which brings the

object in the focus of consciousness. In Holy Qur'an it is always used to mean to be conscious of God – mindful of God – or the stimulus which makes one conscious of God – in this sense the Holy Qur'an and the other scriptures and the Holy Prophet are termed as '*Dhikr*' Having this in view some commentators thought that '*Dhikr*' here means the previous scriptures and the '*Ahl al-Dhikr*' the Jews and the Christian divines.

But to order a lay Muslim to refer to the Christian or the Jewish priests to remove his doubt, is a misleading order as it is obvious that they will lead him to their convictions. Therefore '*Dhikr*' here either means to be conscious of God and '*Ahl*' means those who are always conscious of God as asserted in verse 24:37 or '*Dhikr*' here means Holy Qur'an or the Holy Prophet, '*Ahl*' will mean the people identified with the Holy Prophet and Holy Qur'an and they are those purified by God¹⁹ and those who are always with the Holy Qur'an and Holy Qur'an is with them.²⁰

In short in any sense of the term it does not apply to any one but to the Holy Prophet and the '*Ahl al-Bayt*.' (A.P.).

Verse 48

Obeisance is of two kinds – the one with one's own will and the other by nature. The one done at one's own will is that which the believers offer, freely acknowledging the authority of the Lord and the other is that which everything in the universe is subjected to yield to the function of their native peculiarities like the cold and the flow in the water, the heat and the glow in the fire, the blowing in the wind, the solidity and the dryness of the earth, the pull of the gravity in the earth, the fixed rotation of the celestial bodies, the dark ness in the shadow and its fall from the object etc.

What if, if the disbelievers do not offer obeisance to the Lord, their very nature works in them in perfect obedience to the Creator Lord of the Universe and one day they themselves will automatically meet the natural end of their life, irrespective of whatever effect they may employ to avoid it.²¹

¹. A wider implication means the travel towards God.

². Persecution.

³. The Ahl al-Bayt with whom the Holy Prophet left the Qur'an i.e. Dhikr, refer to verses 21:7, 16:44, 43:43–44.

⁴. Refer to verse 21:7. Refers to the 'Hadith al-Thaqalayn'– refer to note on verse.

⁵. Every apostle was sent with clear proofs. Signs to prove his bonafide to the people.

⁶. Qur'an.

⁷. The development of intellect & thought in man is one of the objects of the revelation of the Holy Qur'an.

⁸. like the people of Lot and the others who were taken by the chastisement unawares.

⁹. Escape.

¹⁰. In their fear

¹¹. Refer to verses 13:15 & 22:18.

¹². Nothing in the Universe dare exercise pride against the authority of the Lord.

¹³. Neither arrogant nor proud.

- [14.](#) Actually they are afraid or conscious or mindful of their own short coming in their obedience due to God.
- [15.](#) Every thing in the Universe acts implicitly as destined by God, to do.
- [16.](#) Sajdah (Prostration) Sunnat.
- [17.](#) See verse 15:9.
- [18.](#) Umdat-ul-Bayan (UB), Mafatih al-Asrar (MFA), al-Durr al Manthur (DM), Ibn Mardawayh.
- [19.](#) Verse 33:33.
- [20.](#) Ref. to the Hadith al-Thaqalayn.
- [21.](#) Refer to verse 57:8.

[1] [1]

SHARES

An-Nahl (The Bee) Section 7 – Polytheism Prohibited

- Unity of God
- Everything in the heavens and the earth is God's
- Man to fear and serve only God and none else
- Assigning daughters to God
- Hatred against female issues condemned

An-Nahl (The Bee) Verses 51 – 60

وَقَالَ اللَّهُ لَا تَتَّخِذُوا إِلَهَيْنِ اثْنَيْنِ إِنَّمَا هُوَ إِلَهٌ وَاحِدٌ فَإِيَّايَ فَارْهَبُونَ

God hath said: “Take ye not two [1](#)gods, Verily, Verily, He is only One God; So of Me (alone) should ye be afraid.” (16:51)

وَلَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَلَهُ الدِّينُ وَاصِبًا أَفَغَيْرَ اللَّهِ تَتَّقُونَ

“And His it is whatever is in the heavens and the earth, and unto Him (only) should obedience constantly²be; Do ye then fear (any one else) other than God?” (16:52)

وَمَا بِكُمْ مِنْ نِعْمَةٍ فَمِنَ اللَّهِ ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْأَرُونَ

“Whatever of the bounty is with you, it is from God, then when any distress toucheth you, unto Him do ye cry for help.” (16:53)³

ثُمَّ إِذَا كُشِفَ الضُّرُّ عَنْكُمْ إِذَا فَرِيقٌ مِنْكُم بِرَبِّهِمْ يُشْرِكُونَ

“Yet when removeth He the distress from you, lo! some of you associate others with their Lord,” (16:54)⁴

لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ فَتَمَتَّعُوا فَسَوْفَ تَعْلَمُونَ

That they may deny what We have given them; (Say O’ Our Apostle Muhammad!) “then enjoy your selves (for a time); for soon will ye know.” (16:55)⁵

وَيَجْعَلُونَ لِمَا لَا يَعْلَمُونَ نَصِيبًا مِمَّا رَزَقْنَاهُمْ تَاللَّهِ لَتُسْأَلُنَّ عَمَّا كُنتُمْ تَفْتَرُونَ

And they assign for what they know not, a portion of what We have provided them with; By God! Certainly ye shall be questioned about what ye have been forging. (16:56)

وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ سُبْحَانَهُ وَلَهُمْ مَا يَشْتَهُونَ

And they ascribe daughters⁶to God Glory be to Him; And for themselves (they ascribe sons) what they desire!⁷(16:57)

وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ

And when is announced unto (any) one of them a daughter, black becometh his face and he is filled with wrath.⁸(16:58)⁹

يَتَوَارَى مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَ بِهِ أَيُمْسِكُهُ عَلَى هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ أَلَا سَاءَ مَا يَحْكُمُونَ

He hideth himself from the people, of the evil for the tidings given to him, (he pondereth whether) he shall keep her with disgrace or bury her (alive) in the dust? Behold, (how) evil it is what they decide. (16:59) [10](#)

لِلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مَثَلُ السَّوْءِ وَلِلَّهِ الْمَثَلُ الْأَعْلَى وَهُوَ الْعَزِيزُ الْحَكِيمُ

For those who believe not in the hereafter is an evil similitude, and God's is the highest similitude; for He is the Mighty, the All-Wise. (16:60) [11](#)

Commentary

Verse 53

When afflicted by any misfortune then the nature in the individual urges him to helplessly turn to the Lord for help.

Verse 54

When fortune favours man he forgets the Lord from Whom he received the grace and the blessings.

Verse 60

This verse read with verses 53:27–31 refers to the common belief of the pagans about the angels that they were step-daughters of God or goddesses. It is true of those who cannot see any reality beyond the material realm. Therefore, to them should be in the similitude, of the material beings – thus they are either male or female and the same was applied to the angels – considering God as a male (father) termed the angels as female (i.e., goddesses). (A.P.).

[1.](#) Reference may be to the ‘Dualism’ the doctrine of ‘Yazdan’. The goodness and ‘Ahriman’ the source of evil – the source of both is one – Man’s hopes should be in God and he should fear only Him.

[2.](#) Without any break.

[3.](#) Refer to verses 10:12 & 30:33.

[4.](#) See verses 39:8, 42:48 & 39:48.

[5.](#) Refer to verse 30:34.

[6.](#) People worshipped the angels as the daughters of God.

[7.](#) As they would like to have for themselves.

[8.](#) People hated to get a female issue and if they got it, they used to bury it alive.

[9.](#) Refer to verses 43:16, 43:17 & 53:21–22.

[10.](#) Refer to note on verse 16:58.

[1] [1]

SHARES

An-Nahl (The Bee) Section 8 – Qur'an – The Guidance And The Mercy

- The end of every one comes neither later nor earlier but at its appointed time
- Apostles were also sent before but they were disbelieved
- The Apostles were also sent before but they were disbelieved
- The Qur'an revealed as a Guidance and Mercy unto mankind

An-Nahl (The Bee) Verses 61 – 65

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهَا مِنْ دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ

If God had to take to task the people for their inequity, He would not leave on it (the earth) a single moving being but He respiteth them until an appointed term; so when cometh their doom, they shall delay it not (even) an hour, nor shall they bring it on before (its appointed time).

(16:61)^{[1](#)}

وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ وَتَصِفُ أَلْسِنَتُهُمُ الْكَذِبَ أَنَّ لَهُمُ الْحُسْنَىٰ لَا جَرَمَ أَنَّ لَهُمُ النَّارَ وَأَنَّهُمْ مُّفْرَطُونَ

And they assign unto God what they (themselves) [2](#)hate^{[3](#)} and attribute their tongues falsely that for them are (all) [4](#)good things; Inevitably there shall be for them the (Hell) fire and they shall be

the foremost to it. [5](#)(16:62)

تَاللّٰهِ لَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَهُوَ وَلِيُّهُمُ الْيَوْمَ وَلَهُمْ عَذَابٌ أَلِيمٌ

By God! indeed sent We (Our) Apostles unto people before thee, but Satan made unto them their deeds fair-seeming, so he is their guardian today, and for them shall be a grievous chastisement. (16:63)

وَمَا أُنزِلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ

And We sent not down unto thee (O' Our Apostle Muham mad!) the Book (the Qur'an) but that thou mayest explain unto them that which they differ [6](#)about, and (as) a guidance and a mercy for the people who believe. (16:64)

وَاللّٰهُ أَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَسْمَعُونَ

And God hath sent down from the heavens water, then enliveneth He with it the earth after its death; Verily, in this is a sign for people who listen. (16:65)

Commentary

Verse 65

Some commentators interpret the mention of the life-giving water being raised from heaven and quickening the dead earth as the revelation of the Holy Qur'an and the world getting enlightened by the knowledge of the truth revealed through Islam.

[1.](#) Refer to verses 35:45, 3: 144, 7:34, 10:49, 15:5, 62:8 & 63: 11.

[2.](#) Worshipping angels as the daughters of God.

[3.](#) Daughters.

[4.](#) Sons – or – good rewards.

[5.](#) Hell fire.

[6.](#) Such a polytheism, Dualism, Trinity, crucification of Jesus – his resurrection – heresy of Aaron and Solomon, about what is permissible & what is forbidden etc.

An-Nahl (The Bee) Section 9 – Guidance From The Bounties Of God For Man

- The Guidance available for a seeker of knowledge
- God shows through the Bounties viz., the cattle, the fruits etc
- Reference to the Bee which has been inspired to act according to the Divine Plan
- Man created and reverted to the age of weakness and ignorance after once acquiring knowledge

An-Nahl (The Bee) Verses 66 – 70

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً نُسْقِيكُمْ مِمَّا فِي بُطُونِهِ مِنْ بَيْنِ فَرْثٍ وَدَمٍ لَبَنًا خَالِصًا سَائِغًا لِلشَّارِبِينَ

And verily for you there in the cattle is a lesson; We give you to drink what is in their bellies, from betwixt the [1](#)faeces and the blood, milk pure, easy and palatable for those who drink (it). (16:66)[2](#)

وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَعْقِلُونَ

And of the fruits of the date-palms, and the grapes – obtain ye from them (drinks of) intoxication and goodly sustenance; Verily in this is a sign for people who understand. (16:67)

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ

And [3](#)revealed thy Lord unto the bee saying: “Make thou hives in the mountains and in the trees and in what they (men) [4](#)build,” (16:68)[5](#)

ثُمَّ كُلِي مِنْ كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلًّا يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ إِنَّ فِي ذَلِكَ

لَايَةً لِّقَوْمٍ يَتَفَكَّرُونَ

“Then eat thou of all the fruits and walk thou in the ways of thy Lord submissively.” There cometh out from within it a drink of divers colours, in it is healing for men; Verily in this is a sign for the people who reflect. (16:69)

وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّاكُمْ وَمِنْكُمْ مَنْ يُرَدُّ إِلَى أَرْذَلِ الْعُمُرِ لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ قَدِيرٌ

“And God hath created you, then He taketh you away, and of you is he who is reverted to the lowest state of the age, so that he knoweth not aught after (once) having knowledge: Verily God is All-Knowing, All-Powerful.” (16:70)

Commentary

Verse 66

It is a Divine Law working in nature that milk is sorted out of the food after the creation of blood and before the actual excretion of the bowels. The ‘*Betwixt*’ refers to the middle of the functioning of the process and does not refer to the quality concerned. (A.P.).

Verse 67

Some commentators thought that this passage was revealed before the prohibition of intoxicating liquor but the passage has nothing to do with the permissibility or the prohibition of liquor. It states the various usages of the product of the fruits. (A.P.).

Verse 68

‘*Wahi*’ mentioned here is not through the same source as it was effected for the revelation of the Holy Qur’an or conveying any matter from God to the Holy Prophet or any other apostles Here the ‘*Wahi*’ stands for the instinct endowed in the Bee. Instincts and inspirations are also a kind of ‘*Wahi*’ or a Divine Guidance. Even the inanimate objects are inspired with the Will of the Lord.⁶ The disciples of Jesus were inspired to believe in Jesus.⁷ The mother of Moses was also inspired to act in a particular way.⁸ It is clear that every one who gets such an inspiration or endowed with such special instinct is not also an apostle or a prophet from God.

The word ‘*Wahi*’ used here proves that ‘*Wahi*’ in its wider sense is applicable to any knowledge or action of a conscious being which is not obtained through experience. (A.P.).

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- [1.](#) Sediment – excrement of the beasts.
 - [2.](#) Refer to verses 6:143 & 16:81.
 - [3.](#) Inspired through instincts.
 - [4.](#) Buildings.
 - [5.](#) Refer to verses 20:38 & 99:5.
 - [6.](#) See verse 99:5.
 - [7.](#) See verse 5:111.
 - [8.](#) See verse 28:7.

[1] [1]

SHARES

An-Nahl (The Bee) Section 10 – The Faithful And The Unfaithful Ones Compared

- He who is faithful and obedient to his Master and he who is unfaithful to Him can never be equal

An-Nahl (The Bee) Verses 71 – 76

وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَى بَعْضٍ فِي الرِّزْقِ فَمَا الَّذِينَ فُضِّلُوا بِرَادِّي رِزْقِهِمْ عَلَى مَا مَلَكَتْ أَيْمَانُهُمْ فَهُمْ فِيهِ سَوَاءٌ أَفَبِنِعْمَةِ اللَّهِ يَجْحَدُونَ

And God hath favoured some of you above the others in the provision of sustenance, now those who have been more favoured give not their sustenance to those whom their right hands possess, (the slaves) so that they may be equal therein; What! Is it then the bounty of God they deny? (16:71)

وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُمْ مِنْ أَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِالنِّعْمَةِ اللَّهِ هُمْ يَكْفُرُونَ

And God hath given you wives of your own selves, and hath given you from your wives sons and grandchildren,¹ and sustained you of good things; What! Is it then in the falsehood they believe, and^{2(a)} in the bounty of God (that) they disbelieve? (16:72)³

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِنَ السَّمَاوَاتِ وَالْأَرْضِ شَيْئًا وَلَا يَسْتَطِيعُونَ

“And they worship other than God that which owneth not for them any sustenance (aught) from the heavens and the earth, nor have they (whom they worship) any power?” (16:73)⁴

فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

So coin ye not any similitudes to God; Verily God knoweth (everything) and ye know not. (16:74)

ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَمْلُوكًا لَا يَقْدِرُ عَلَى شَيْءٍ وَمَنْ رَزَقْنَاهُ مِنَّْا رِزْقًا حَسَنًا فَهُوَ يُنْفِقُ مِنْهُ سِرًّا وَجَهْرًا هَلْ يَسْتَوُونَ
الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ

Setteth forth God the similitude (of two men: one) a slave, a property of another, who hath no power over aught, and (the one) whom We sustained from unto Ourselves a goodly sustenance, and he spendeth from it secretly and openly; Are the two equal? All praise is God's! But most of them know it not. (16:75)

وَضَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ أَحَدُهُمَا أَبْكَمُ لَا يَقْدِرُ عَلَى شَيْءٍ وَهُوَ كَلٌّ عَلَى مَوْلَاهُ أَيْنَمَا يُوَجِّههُ لَا يَأْتِ بِخَيْرٍ هَلْ يَسْتَوِي هُوَ
وَمَنْ يَأْمُرُ بِالْعَدْلِ وَهُوَ عَلَى صِرَاطٍ مُسْتَقِيمٍ

Setteth forth God the similitude of two men; one of them is dumb, unable to do anything, he is a burden to his master; wherever he (the master) sendeth him, he bringeth no good; can he be equal to him who enjoineth justice and he (himself) is on the straight⁵path? (16:76)⁶

Commentary

Verse 76

Compare the purity of character, conduct and the inimitable personal excellence of the First Holy Imam Ali Ibn Abi Talib and his identity with the Holy Prophet, and what yeoman services he lent in the establishment of the faith, Islam, in the worst of the situations, to those whose character and conduct had to be remoulded and whose personal weaknesses, lack of faith and cowardice made them run away from the situations deserting the Holy Prophet and leaving him amidst the worst of his blood-thirsty enemies.

^{1.} To continue posterity.

^{2.} While.

[3.](#) Refer to verses 4:1 & 7:189.

[4.](#) Refer to verse 67:21.

[5.](#) Right.

[6.](#) From the parable in this and the next verse Islam appreciates and encourages to be active and useful to one's self and the Society rather than retiring to seclusion useful to none and becoming a burden to others. (A.P.). Refer to verse 16:75.

[1] [1]

SHARES

An-Nahl (The Bee) Section 11 – The Hour Of Judgment Shall Arrive Suddenly

- The Hour of Judgment shall arrive suddenly as the twinkling of an eye
- The various gifts of the Bounties of God manifest in Nature
- Everything in the Universe works at God's Will

An-Nahl (The Bee) Verses 77 – 83

وَلِلَّهِ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا أَمْرُ السَّاعَةِ إِلَّا كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

And God's is the unseen (worlds) of the heavens and the earth; and the matter of the Hour (of Judgment) is but like a twinkling¹ of the eye, or nigher still; Verily God over all things hath power. (16:77)

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ

And God hath brought you forth from the wombs of your mothers – ye knew not anything, and He gave you hearing and the sight and the hearts, that ye may give thanks. (16:78)²

أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوْ السَّمَاءِ مَا يُمَسِّكُهُنَّ إِلَّا اللَّهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ

What! See they not towards the birds held poised in the air in the sky? Nothing holdeth them but God;³ Verily in this are signs for a people who believe (16:79)

وَاللَّهُ جَعَلَ لَكُم مِّنْ بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُم مِّنْ جُلُودِ الْأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ وَمِنْ أَصْوَافِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا أَثْنَاا وَمَتَاعًا إِلَىٰ حِينٍ

And God hath made for you of your houses, a place of rest (and the quiet) and hath made for you of the skins of the cattle houses⁴ which ye find so light to carry on the day of your march and on the day of your camping, and of their wool and their fur and their hair (he hath provided for you) (useful) goods of convenience and a provision for a time. (16:80)⁵

وَاللَّهُ جَعَلَ لَكُم مِّمَّا خَلَقَ ظِلَالًا وَجَعَلَ لَكُم مِّنَ الْجِبَالِ أَكْنَانًا وَجَعَلَ لَكُم سَرَابِيلَ تَقِيكُمُ الْحَرَّ وَسَرَابِيلَ تَقِيكُمُ بَأْسَكُمْ كَذَلِكَ يُتِمُّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُونَ

And God hath made for you, of what He hath created shelters, and hath made for you (some) of the mountains (as) places of refuge, and He hath made for you garments to guard you against the heat (and cold), and the garments⁶ to protect you in your fighting; Thus completed! He, His bounties on you so that ye may submit (unto Him thankfully). (16:81)

فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاغُ الْمُبِينُ

But if turn they away, then on thee is incumbent only the clear delivery (of Our message). (16:82)

يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا وَأَكْثَرُهُمُ الْكَافِرُونَ

They recognise the bounties of God, and yet they deny them, and most of them are infidels⁷ (16:83)

Commentary

Verse 83

By 'Na'mah', i.e., the bounty or the favour, is meant the Holy Prophet. The Sixth Holy Imam Ja'far Ibn Muhammad al-Sadiq said: 'the grace or the bounties of God were perfected with the appointment of Ali Ibn Abi Talib as the Maula or the Master in the place of the Holy Prophet on the day of Ghadir Khumm.'⁸

The huge gathering of the thousands of the people like the pilgrims witnessed it and Omar Ibn Khattab

was the first to felicitate by his homage or ‘Bayṭah’ to Ali on his appointment as the ‘Maula’ or the Master of every believer–man and believer–woman and yet the people denied it and acted not as decreed or commanded by the Holy Prophet through the revelation 6:67; but as their lust for power dictated them to own power and authority for them.⁹ In explaining this verse:

“They know the favour of Allah and then deny it, Most of them are ingrates.” (16:83)

When the Holy Prophet referred to the following verse,

“Verily your guardian shall be only God. His Apostle (Muhammad) and those who believe (Ali Ibn Abi Talib) who establish prayer and give away alms while they bow down (in prayer)” (5:55)

It is said that the companions of the Holy Prophet who had assembled there murmured saying “How could we accept Ali the son of Abu Talib to be our guardian?”

By ‘Na’mah’ is meant the Holy Prophet and Ali and the Eleven Holy Imams in the seed of Ali and Fatema and the disbelievers are those who do not recognize these Divines duly in spite of the clear guidance they have from the Holy Prophet.

¹. Refer to verse 54:50.

². By the subjective means given to man to obtain knowledge which man is expected to use properly as a mark of appreciation and thanks for God’s gifts.

³. By giving them the balancing faculty.

⁴. Tents.

⁵. After referring to the provisions given to the settled life the reference is turned to the natural facilities provided to the nomadic life.

⁶. Armour.

⁷. Ungrateful ones – Deniers.

⁸. See verse 5:3.

⁹. Umdat al-Bayan.

[1] [1]

SHARES

An-Nahl (The Bee) Section 12 – Apostle Muhammad A Witness Over All Witnesses

- The wicked on the Day of Judgment shall not be respited.

- Every Apostle will be raised to bear witness over his people
- The Holy Prophet Muhammad shall bear witness over all the other witnesses

An-Nahl (The Bee) Verses 84 – 89

وَيَوْمَ نَبْعَثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ لَا يُؤْذَنُ لِلَّذِينَ كَفَرُوا وَلَا هُمْ يُسْتَعْتَبُونَ

And on the day We will raise up from among every people a witness, then shall be no permission for those who disbelieve (to make any excuses) nor shall they be allowed¹to solicit any amends. (16:84)²

وَإِذَا رَأَى الَّذِينَ ظَلَمُوا الْعَذَابَ فَلَا يُخَفَّفُ عَنْهُمْ وَلَا هُمْ يُنظَرُونَ

And when those who act unjustly shall see the torment, it shall not be lightened for them, nor shall they be respited. (16:85)³

وَإِذَا رَأَى الَّذِينَ أَشْرَكُوا شُرَكَاءَهُمْ قَالُوا رَبَّنَا هَؤُلَاءِ شُرَكَائُنَا الَّذِينَ كُنَّا نَدْعُو مِنْ دُونِكَ فَأَلْقَوْا إِلَيْهِمُ الْقَوْلَ إِنَّكُمْ لَكَاذِبُونَ

And when those who associate (others with God) will see their associates,⁴they shall say: “O’ Our Lord! These are our associates whom we called besides Thee!” But they will throw (back) unto them (their) word, (and say) “Verily ye are liars!” (16:86)

وَأَلْقَوْا إِلَى اللَّهِ يَوْمَئِذٍ السَّلَامَ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ

And they shall tender submission unto God on that day; And shall depart from them (leaving them in lurch) what they were forging. (16:87)

الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ زِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ

(For) those who disbelieved and hinder people from the way of God: And We unto them will increase torment over torment for they were making mischief. (16:88)

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَى هَؤُلَاءِ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَى لِلْمُسْلِمِينَ

And on the day when We will raise up in every people from among themselves, a witness (upon them) and bring thee (O' Our Apostle Muhammad!) as a witness upon (all) these; and We have sent down upon thee the Book (The Qur'an) explaining everything, and a guidance, and mercy, and glad tidings unto those who submit themselves (To God). (16:89)⁵

Commentary

Verse 89

As in verse 16:84.

This verse makes obvious the unique spiritual existence of the Holy Prophet from the very beginning of the world to its end. Evidence could be acceptably taken only when the individual giving the evidence has witnessed the object under question. The witness to give evidence about a people would naturally be the apostle who ministered to them the truth and the one to be a witness over all such witnesses could be only he who must have been present during the ministry of all these witnesses and had witnessed their services and the response from the people. Thus what the Holy Prophet said about himself: 'Kuntu nabiyyan wa Adamu bayna al-ma'i wa al-tin' – 'I was an Apostle of God when Adam was yet in the making' (Hadith).

It could be easily imagined how false are the imaginations about the personality of the Holy Prophet when it is said that when the Messenger Angel first appeared to him to convey the command of God to start his ministry openly, he could not know that the messenger was an angel and what he conveyed was the message from the Lord and got frightened to the extent to begin trembling. The worst of it is that the consolation to the Prince of Prophets whose spiritual existence is proved beyond all doubts comes from a lady and from the one (*Waraqah ibn Nawfal*).

¹. Since after that no further amendment could be expected in the life hereafter.

². Refer to verses 16:89, 2:143, 4:41, 11:18, 16:89, 17:71, 24:24 & 36:65.

³. Refer to verse 26:227.

⁴. The false gods i.e., the deities associated with God.

⁵. The justification for repeating what has been said in verse 16:84 is to assert that the Last Prophet who has come with the Book containing the explanation of every thing could be the witness over all the witnesses. (A.P.). Refer to verses 2:143, 4:41, 17:71, 24:24, 36:65 & 18:17.

An-Nahl (The Bee) Section 13 – To Keep Up Covenants And Promises

- Justice and Charity enjoined
- Whatever is with man shall perish and whatever is with God remains for ever
- Patience and Charity enjoined

An-Nahl (The Bee) Verses 90 – 100

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

Verily, God enjoineth justice and benevolence (to others) and giving¹ unto the kindred, and forbiddeth lewdness, and evil, and rebellion; He exhorteth you that ye may take heed. (16:90)²

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ

And fulfil ye the covenant of God when ye have covenanted, and break ye not the oaths after ratification³ thereof while indeed ye have appointed God over you a surety (for it); Verily God knoweth (everything) what ye do. (16:91)

وَلَا تَكُونُوا كَالَّتِي نَقَضَتْ غَزْلَهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَاثًا تَتَخَذُونَ آيْمَانَكُمْ دَخَلًا بَيْنَكُمْ أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْبَىٰ مِنْ أُمَّةٍ إِنَّمَا يَبْلُوكُمُ اللَّهُ بِهِ وَلِيُبَيِّنَ لَكُمْ يَوْمَ الْقِيَامَةِ مَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ

And be not like unto her who unraveleth her yarn, dis joining it into thin filaments, after she hath made it spun strong, ye take your oaths as means of deceit between you for one nation is more flourishing than (other) nation. Verily God only trieth you by this; And most assuredly He will make it clear unto you on the Day of Judgment about what ye were differing. (16:92)

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَلَتَسْأَلَنَّ عَمَّا كُنْتُمْ تَعْمَلُونَ

And if God willeth He would surely make you all a single nation, but He leaveth to err whomsoever He willeth⁴and guideth whomsoever He willeth; And certainly will ye be questioned of what ye were doing. (16:93)⁵

وَلَا تَتَّخِذُوا أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ فَتَزِلَّ قَدَمٌ بَعْدَ ثُبُوتِهَا وَتَذُوقُوا السُّوءَ بِمَا صَدَدْتُمْ عَنْ سَبِيلِ اللَّهِ وَلَكُمْ عَذَابٌ عَظِيمٌ

And take ye not your oaths a means of deceit between you, lest slippeth a foot after it hath been firmly fixed, and ye taste the evil for ye hindered (others) from God's way; and for you be a great torment. (16:94)⁶

وَلَا تَشْتَرُوا بِعَهْدِ اللَّهِ ثَمَنًا قَلِيلًا إِنَّمَا عِنْدَ اللَّهِ هُوَ خَيْرٌ لَكُمْ إِن كُنْتُمْ تَعْلَمُونَ

Sell ye not the covenant of God for a mean⁷price; for verily with God is that which is better for you, if ye only knew. (16:95)

مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ وَلَنَجْزِيَنَّ الَّذِينَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ

What (ever) is with you passeth away and what is with God is everlasting; and certainly We will give those who exercise patience, their return, with⁸the best of what they were doing. (16:96)⁹

مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ

Whosoever did good, whether male or female, and he be a believer, then We will certainly make him live a life good and pure, and certainly We will give them their return with¹⁰the best of what they were doing. (16:97)¹¹

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

And when recitest thou the Qur'an seek thou refuge with God from Satan the accursed. (16:98)

إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ

Verily there is no authority for him over those who believe and rely on their Lord. (16:99)

إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ

Verily, his authority is only over those who befriend him and those who associate others with

12Him. (16: 100)13

Commentary

Verse 90

The Fifth Holy Imam *Muhammad Ibn Ali al-Baqir* said that ‘*Giving to the relatives*’ stands for the relatives of the Holy Prophet, i.e., *Ahl al-Bayt*, as in the case of verses 8:41; 17:26; 30:38; 59:7. It is left for every student of the Holy Qur’an to consider that God’s command is to deliver to the relatives their due. How could the Holy Prophet himself go against such an explicit ordinance of the Lord and deny his only issue Fatema her due to inherit from her father. But history records the violation of this ordinance in denying Fatema her right over Fadak, the legacy left behind by the Holy Prophet.

It is narrated that  Uthman ibn Maz’un one of the staunchest believers of the earliest Meccian days said: *“I embraced Islam first because of the Holy Prophet’s friendship who would insist me to accept the faith but the faith did not take any footing in my heart. Once when I was with him, the revelation came to him and he recited to me the revealed Verse and it was this Verse. Then Islam got hold of my heart and I went to his uncle Abu Talib and informed him of the revealed Verse. He said: ‘O’ people of Quraysh, follow Muhammad and you will attain what is right, for certainly he does not order you except virtues and excellent character.”*

This was the verdict of Abu Talib and Uthman says: *‘I went to Walid ibn al-Mughirah and recited the passage to him. He appreciated the context hut he expressed his doubt saying’:*

“Muhammad has said this, he has said certainly the excellent thing, and if his God has said it that also, He has said an excellent thing.”

Such was the firmness of the faith of Abu Talib in the truthfulness of his nephew and his teachings which is self-evident, at a time when none of the later companions had not responded to the call of Islam. (A.P.).

Verse 91

Was not the ‘*Bay ah*’ taken by the Holy Prophet from the Muslim for Ali Ibn Abi Talib at *Ghadir Khumm* on 18–12–10 A.H. with a covenant and should it not be honoured and do not those who break that covenant violate this ordinance.

The Verse emphatically enjoins the fulfilment of any promise, undertaking, pact or covenant provided it is not ungodly or illegal as it is implied in the phrase ‘*Ahdillah*’ particularly such pacts and promises in which God has been pledged as the guarantee for the fulfilment of it. For details refer to ‘*Fiqh*’ (A.P.).

Verse 92

To appreciate the exact significance of this Verse one should refer to the sermon by Lady Zainab, the daughter of Ali and Fatema and the sister of Husayn, in the Bazaar of Kufa when she was taken as a captive after the martyrdom of Husayn at Karbala. She addressed the Muslims and reminded them of their covenants with God and the Holy Prophet and quoted this passage pointing out and saying, *‘you broke your promise just because you joined one group more flourishing (in worldly gains) than the other. “You are mistaking this vicissitude of fortune as a test of your faith.”* Having the application of this Verse in view one would easily appreciate the justification of taking ‘Ummat’ here as to mean ‘Imam’. In the same way that the word ‘Ummat’ is used in verses 2: 143, 3: 103 & 3: 109. (A.P.).

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- [1.](#) Benevolently.
 - [2.](#) Refer to verses 8:41, 17:26, 30:38 & 59:7.
 - [3.](#) Solemnizing them.
 - [4.](#) This does not mean compulsion.
 - [5.](#) Refer to verses 2:26, 14:4 & 39:23.
 - [6.](#) Refer to verses 33: 11 & 29: 1–3.
 - [7.](#) Worldly gain.
 - [8.](#) For Punishment or reward in this life is given for the sake of the act but in the hereafter the same evil or goodness done here, the worst or the best of it will be returned.
 - [9.](#) Refer to verse 3: 194.
 - [10.](#) Refer to note on verse 16:96.
 - [11.](#) Except Islam no other religion has given such a position to woman.
 - [12.](#) God.
 - [13.](#) Refer to verse 14:22.

[1] [1]

SHARES

An-Nahl (The Bee) Section 14 – Qur’an Brought Down By The Holy Spirit

- Qur’an supersedes all previous scriptures
- Doubts of the disbelievers about the Qur’an

- Qur'an was brought down by the Holy Spirit
- Hiding the faith under unavoidable pressure but maintaining it at heart
- Those who migrate and endeavour in the way of God, will be entitled to pardon of their past sins

An-Nahl (The Bee) Verses 101 – 110

وَإِذَا بَدَّلْنَا آيَةً مَكَانَ آيَةٍ وَاللَّهُ أَعْلَمُ بِمَا يُنْزِلُ قَالُوا إِنَّمَا أَنْتَ مُفْتَرٍ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ

And when change We one sign for another sign, and God knoweth best what He sendeth down, say they; “Thou (O’ Our Apostle Muhammad!) art only a forger.” Nay! most of them know not. (16: 101)¹

قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ آمَنُوا وَهُدًى وَبُشْرَى لِلْمُسْلِمِينَ

Say thou (unto the disbelievers O’ Our Apostle Muhammad!) “The Holy Spirit (Angel Gabriel) hath brought it down (unto thee) from thy Lord with the truth, that it may establish those who believe and as a guidance and glad tidings unto those who submit (themselves to God).” (16: 102)

وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِّسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِي وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ

And indeed know We that they say: “It is only a man (that) teacheth him.” The tongue of him whom they (falsely) hint at is outlandish² while this language is Arabic (pure and) plain. (16: 103)³

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ لَا يَهْدِيهِمُ اللَّهُ وَلَهُمْ عَذَابٌ أَلِيمٌ

Verily those who believe not in the signs of God, God guideth them not, and for them shall be a painful torment. (16: 104)⁴

إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَأُولَئِكَ هُمُ الْكَافِرُونَ

Verily forge the lie only they who believe not in the signs of God, and these, they are the liars.

(16: 105)

مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ

He who disbelieveth in God after his belief in Him, save he who is compelled while his heart remaineth steadfast with the faith, but he who openeth (his) breast for infidelity⁵, on these is the wrath of God; for them shall be a great torment. (16: 106)⁶

ذَلِكَ بِأَنَّهُمْ اسْتَحَبُّوا الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَأَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

This because they love the life of this world preferring it over the hereafter, and that God guideth not the infidel people. (16: 107)⁷

أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَسَمِعِهِمْ وَأَبْصَارِهِمْ وَأُولَئِكَ هُمُ الْغَافِلُونَ

These are those who, God hath set a seal on their hearts, and (on) their hearing (ears) and (on) their sights (eyes), and these, they are the heedless (ones) (16: 108)

لَا جَرَمَ أَنَّهُمْ فِي الْآخِرَةِ هُمُ الْخَاسِرُونَ

Doubtless (it is) that they in the hereafter, they will be the losers. (16: 109)

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا فُتِنُوا ثُمَّ جَاهَدُوا وَصَبَرُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ

Then verily thy Lord unto those who migrate after they are persecuted, then they struggle hard (fight) (for God's cause) and exercised patience; verily, thy Lord, after that is Oft- Forgiving, the Most Merciful. (16: 110)

Commentary

Verse 101

Regarding the exact significance of this Verse, different views have been given by the commentators that it refers to the abrogation of the contents of a Verse by another Verse.

- Total removal of a Verse and the replacement by another.
- Abrogation of the teachings of the previous scriptures by Qur'an.

The question of abrogation of one Verse of Qur'an by the other if at all it has taken place is with regard to the position of the verses of the Qur'an which were revealed at Madina, where due to the change in circumstances, an order would be justified to be replaced by another one. Even then the number of such Verses are very limited and the justification for it is also obvious. Thus there was no room for the infidels to accuse the Holy Prophet of forgery. This chapter belongs to the Meccan period wherein there was no question of any change or abrogation. Therefore, the passage refers to the change of the teachings of the previous scriptures by the Holy Qur'an which the infidels considered to be forged.

The subsequent verses, 16: 102–105, support this view that the infidels accused Qur'an to be a forgery because it abrogated the previous teachings and customs, and in refutation Qur'an asserts *that the same Holy Spirit which brought revelation to the previous prophets had brought it to the Holy Prophet.*

However, the idea of the abrogation of the recitation of the Holy Qur'an though its teachings remained valid, is a view held by some commentators, and is absolutely unfounded. Refer to note on 'Tahrif' in the introduction. (A.P.).

Verse 106

This is a clear sanction to hide the true faith to escape any big calamity by uttering something otherwise keeping at heart the conviction about the Faith, Islam, intact.

As it happened with *Ammar Ibn Yasir* in the well-known story when he was put to torture to force him to disassociate himself from the Holy Prophet and utter blasphemy about him, this and verse 3:28 and 40:28 are instructions for '*Taqiyyah*' and no one has claimed its abrogation – '*Taqiyya*' which means to hide firm faith in God and express disbelief – as opposed to hypocrisy – which means to hide disbelief in God and express faith in Him. (A.P.).

[1.](#) Refer to verses 10:15 & 2:106.

[2.](#) Not eloquent – Slang.

[3.](#) They accused the Holy Prophet that he learnt the matter or the Contents of the Qur'an from the others. This is refuted by verse 16:104.

[4.](#) Refer to verses 16:105 & 2:106.

[5.](#) Note the clearest wording of this Verse – on '*Taqiyyah*' which is wrongly interpreted as hypocrisy – which is hiding infidelity at heart with a deceptive show of faith.

[6.](#) Refer to verses 3:27–28 & 40:28.

[7](#). Refer to verses 2:7, 7:100–102, 10:74, 17:46, 45:23 & 63:3.

[1] [1]

SHARES

An-Nahl (The Bee) Section 15 – Every Soul Shall Be Paid In Full What It Has Earned

- Every soul shall be recompensed in full for what all it has earned
- To eat only the clean and good things allowed
- Prohibited food
- Forgiveness only for those who repent and amend

An-Nahl (The Bee) Verses 111 – 119

يَوْمَ تَأْتِي كُلُّ نَفْسٍ تُجَادِلُ عَنْ نَفْسِهَا وَتُوَفَّى كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُمْ لَا يُظْلَمُونَ

(Remember) the day when every soul shall come, pleading for itself, and every soul shall be recompensed fully for what (all) it hath done, and they will not be dealt with unjustly. (16: 111)

وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ

And setteth forth God a similitude: “(Like) a town safe and secure, cometh unto it its sustenance in abundance from every side, then it turned ungrateful to the bounties of God, therefore God made it taste of (getting enveloped into) the extreme¹of hunger and dread for what they were doing. (16: 112)²

وَلَقَدْ جَاءَهُمْ رَسُولٌ مِنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ الْعَذَابُ وَهُمْ ظَالِمُونَ

And indeed did come unto them (Our) Apostle from among themselves, but they belied him, so seized them a torment while they were unjust. (16: 113)

فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاشْكُرُوا نِعْمَتَ اللَّهِ إِنْ كُنْتُمْ عَابِدُونَ

So eat ye of what God hath provided you lawful and good (things), and give ye thanks for God's bounty if unto Him ye worship. (16: 114)

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

Verily He hath forbidden unto you what dieth of itself and blood and the flesh of swine and that over which hath been invoked any name other than God's; but whosoever be forced to the necessity, nor desiring nor (wilfully) transgressing the limit, then verily God is Oft-Forgiving, the Most Merciful. (16: 115)³

وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَالٌ وَهَذَا حَرَامٌ لِتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ

And utter ye not whatever lie describe your tongues (saying): "This is lawful and this is forbidden," to forge a lie against God; Verily, those who forge a lie against God succeed not. (16: 116)⁴

مَتَاعٌ قَلِيلٌ وَلَهُمْ عَذَابٌ أَلِيمٌ

It is a very little means of enjoyment and for them is a painful torment. (16: 117)

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا مَا قَصَصْنَا عَلَيْكَ مِنْ قَبْلُ وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ

And unto those who were Jews We had forbidden what We have (already) related unto thee from before; And We did them not any injustice, but they were unto their own selves unjust. (16: 118)⁵

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا السُّوءَ بِجَهَالَةٍ ثُمَّ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ

Yet verily thy Lord, unto those who do an evil (deed) in ignorance, and turn (repent) after that and make amends, Verily thy Lord is Oft-Forgiving, the Most Merciful. (16:119)⁶

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- [1.](#) Covered with – or totally overwhelming.
 - [2.](#) This is a parable applicable to any act of ungratefulness towards the bounties of God or it is illustrated in the very next verse, 16:113. Literally Garment.
 - [3.](#) This prohibitory order belongs to the end of the Meccan period or the early days of the ministry of the Holy Prophet.
 - [4.](#) Refer to verses 6:136–158 the verse dealing with forged prohibition by the disbelievers and the real prohibitory order of God.
 - [5.](#) Refer to verses 6:136–158.
 - [6.](#) Refer to verse 4:17.

[1] [1]

SHARES

An-Nahl (The Bee) Section 16 – Abraham Praised – His Faith Made An Ideal

- Abraham praised
- Apostle Muhammad to follow the footsteps of Abraham
- To call mankind unto the way of the Lord with Wisdom and Gentle Exhortation
- God is always with the pious and those who do good to others

An-Nahl (The Bee) Verses 120 – 128

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ

Verily Abraham was an Imam¹(leader in religion) (for the) people, devoutly obedient to God,

upright, and he was not of the polytheists, (16: 120)

شَاكِرًا لِّأَنْعَمِهِ اجْتَبَاهُ وَهَدَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

Grateful for His bounties; He (God) chose him and He guided him on the right path. (16: 121)²

وَأَتَيْنَاهُ فِي الدُّنْيَا حَسَنَةً وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ

And We gave him good in this world, and verily he in the hereafter will surely be of the righteous ones. (16: 122)

ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

So We revealed unto thee (O' Our Apostle Muhammad!) that thou followeth³the religion of Abraham, the upright one; and he was not of the polytheists. (16: 123)

إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ اخْتَلَفُوا فِيهِ وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ

Verily the sabbath⁴was ordain ed only for those who differed about it; and verily thy Lord will judge between them on the Day of Judgment in what they used to differ about. (16: 124)

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

And call thou unto the way of thy Lord with wisdom⁵and kindly exhortation and dispute⁶with them in the manner which is the best; Verily thy Lord knoweth better of him who hath gone astray from His path; and He knoweth best of those guided aright. (16: 125)

وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ

And if ye punish then punish ye as ye were afflicted; But if ye be patient, certainly it will be best for the patient⁷ones. (16: 126)

وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ

And be thou patient (O' Our Apostle Muhammad!) and thy patience is not but by (the help of) God, and grieve not for them; and distress not thyself at what they devise. (16: 127)[8](#)

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ

Verily God is with those who guard (themselves against evil), and those who do good (to others). (16: 128)

Commentary

Verse 120

Here Abraham is asserted to be an '*Ummat*' which cannot mean but '*Imam*', (i.e., a distinctive leading personality), because the word '*Ummat*' is used in Qur'an to mean any distinctly distinguished group, person, point of time, point of space, to which attention is drawn. This is the justification of the interpretation of the word '*Ummat*' as '*Imam*' here and in the other verses of Qur'an which asserts the leading duties for '*Ummat*' (A.P.).

Verse 125

Note the most polite way in which Islam wants a Muslim to spread the truth against such clear and the most civilized and human method of the propagation of the truth, a heavy attack on Islam and the Holy Prophet is made with the greatest blasphemy that Islam was propagated by sword which is nothing but either the betrayal of the conscience or the betrayal of the ignorance of the facts.

This verse restricts preaching to those who have attained wisdom and know the use of sermonal discourse and the best way of argument ref. to the verses given in the margin besides the Text of this Verse. The study of all these Verses shows that wisdom meant in Qur'an is something gifted by God to His apostles and His own chosen ones (of *Aale-Abraheem*) (the chosen issues of Abraham) or taught by the apostles or the holy ones.

In this connection the Holy Prophet said:

'I am the City of knowledge and Ali is its Gate.'

'I am the House of Wisdom and Ali is its Gate.' And entrusting the beginning verses of Chapter 9 to Ali, the Holy Prophet said: *"None shall convey anything or preach on my behalf save myself or Ali who is mine and I am his."* (A.P.).

Verse 126

This verse gives one the right of retaliation or punishment to one who has done him wrong but Qur'an recommends patience as the best course, and further emphasises on the same in the next verse, 16: 127, and explains that this tolerance should be for the sake of God, and in God's way. (A.P.).

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- [1.](#) The Leader of the faith or the religion.
 - [2.](#) Refer to verses 6:75-91 & 6:88.
 - [3.](#) Refer to verse 6:91.
 - [4.](#) Refer to verses 2:65, 4:154 & 7:163.
 - [5.](#) Refer to verses 2:231-269, 3:48, 3:81, 3:164, 4:54, 4:113, 5:113, 33:34, 31:12, 38:20, 42:63 & 62:2.
 - [6.](#) Argue.
 - [7.](#) Note the patience enjoined by Islam even against unprovided aggression.
 - [8.](#) Only those meant by this address in this verse are the believers. Refer to verse 11:12.

[1] [1]

SHARES

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