

The Holy Qur'an -The Final Testament - Juz 27

The Holy Qur'an -The Final Testament - Juz 27



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

Al-Islam.org

[1] [1]

SHARES

Sub Title:

Author(s):

[Mirza Mahdi Pooya](#) [2]

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

Publisher(s):

[Tahrike Tarsile Qur'an](#) [4]

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

It covers the twenty-seventh Juz of the Holy Qur'an, from Surah Adh-Dhariyat Verse 24 to Surah Al-Hadid Verse 29.

[Get PDF](#) [5] [Get EPUB](#) [6] [Get MOBI](#) [7]

Topic Tags:

[Qur'anic Exegesis \(Tafsir\)](#) [8]

[Surat al-Dhariyat](#) [9]

[Surah At-Tur](#) [10]

[Surat al-Najm](#) [11]

[Surah Al-Qamar](#) [12]

[Surat al-Rahman](#) [13]

[Surah Al-Waqiah](#) [14]

[Surah Al-Hadid](#) [15]

Miscellaneous information:

The Holy Qur'an –The Final Testament – Juz 27 Arabic Text, With English Translation And Commentary With Special Notes From Ayatullah Agha Hajj Mirza Mahdi Pooya Yazdi Translated By S.V. Mir Ahmed "Ali Published by Tahrike Tarsile Qur'an, Inc. Publishers and Distributors of Holy Qur'an 80'08 51st Avenue Elmhurst, NY 11373'4141 Tel: 718'446'6472 Fax: 718'446'4370 email: read@koranusa.org <http://www.koranusa.org> Eighth U.S Edition, 2019 Library of Congress Catalogue Number: British Library Cataloguing in Publication Data ISBN: (paperbound) 978'0'940368'85'9 ISBN: (casebound) 978'0'940368'84'2 ISBN: (Vinyl) 978'0'940368'524 ISBN: (eBook) 978'0'940368'54'5 The World Federation of KSIMC – Khoja Shia Ithna-Asheri Muslim Communities – helped pay for part of the project

Adh-Dhariyat Section 2: A Son Prophesied To Abraham

- The Visitors To Abraham
- A Son Prophesied To Abraham
- The Fate Of The People Of Lot And Noah

Adh-Dhariyat Verses 24 – 46

هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ

“Has there come unto thee [O Muhammad] the story of Abraham’s honoured guests¹?” (51:24).

إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ سَلَامٌ قَوْمٌ مُنْكَرُونَ

“When entered they² upon him said they: ‘Peace!’. ‘Peace! Said he [and deemed] A strange people [these are]³” (51:25).

فَرَاغَ إِلَى أَهْلِهِ فَجَاءَ بِعِجْلٍ سَمِينٍ

“Then turned he aside unto his family, and brought a fat (roasted) calf” (51:26)

فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ

“And set it near them⁴. He said: ‘What! Eat ye not?’” (51:27)

فَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَخَفْ وَبَشَّرُوهُ بِغُلَامٍ عَلِيمٍ

“And he conceived of them a fear; Said they: “Fear thou not⁵” and gave they the glad tidings unto him of a son blessed with knowledge” (51:28)

فَأَقْبَلَتْ امْرَأَتُهُ فِي صَرَّةٍ فَصَكَّتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ

“Then came forward his wife in grief, she smote her face and said she (what! I) an old barren woman⁶?” (51:29)

قَالُوا كَذَلِكَ قَالَ رَبُّكَ إِنَّهُ هُوَ الْحَكِيمُ الْعَلِيمُ

“Said they: “Thus sayeth thy Lord: ‘Verily He is the All-Wise, the All-Knowing’” (51:30)

قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ

“He⁷said “What then is your errand, O’ ye Messengers⁸?” (51:31)

قَالُوا إِنَّا أُرْسِلْنَا إِلَى قَوْمٍ مُّجْرِمِينَ

“Said they: ‘We are sent unto a criminal people’” (51:32)

لَنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِنْ طِينٍ

“That We may send down upon them⁹stones of clay”¹⁰(51:33)

مُسَوَّمَةً عِنْدَ رَبِّكَ لِلْمُسْرِفِينَ

“Marked out from unto thy Lord for the guilty ones of excesses¹¹” (51:34)

فَأَخْرَجْنَا مَنْ كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ

“And We brought forth (those) who were there in (the town) of the believers” (51:35)

فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِنَ الْمُسْلِمِينَ

“But We found not there in (the town) save one house of the Muslims [12](#)“[13](#)(51:36)

وَتَرَكْنَا فِيهَا آيَةً لِلَّذِينَ يَخَافُونَ الْعَذَابَ الْأَلِيمَ

“And left We therein a sign [14](#)for those who dread the painful chastisement [15](#)“ (51:37)

وَفِي مُوسَى إِذْ أَرْسَلْنَاهُ إِلَىٰ فِرْعَوْنَ بِسُلْطَانٍ مُّبِينٍ

“And in Moses, when We sent him unto Pharaoh with manifest authority [16](#)“ (51:38)

فَتَوَلَّىٰ بُرْكُنَيْهِ وَقَالَ سَاحِرٌ أَوْ مَجْنُونٌ

“But (Pharaoh) turned away with his forces [17](#)and said (pointing to Moses): ‘(This is) a sorcerer or a madman’” (51:39)

فَأَخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ وَهُوَ مُلِيمٌ

“So, We seized him and his hosts and We cast them into the sea, for he was reprobate” (51:40)

وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ

“And in ‘Ad: when sent We upon them the desolating [18](#)(blast of violent’) wind [19](#)“ (51:41)

مَا تَذَرُ مِنْ شَيْءٍ أَنتَ عَلَيْهِ إِلَّا جَعَلْتُهُ كَالرِّمِيمِ

“It left not aught upon which it came, but turned it like (rotten) dust” (51:42)

وَفِي ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُوا حَتَّىٰ حِينٍ

“And in Thamood: when it was said unto them; “Avail ye your- selves for a while [20](#)“ (51:43)

فَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ فَأَخَذَتْهُمُ الصَّاعِقَةُ وَهُمْ يَنْظُرُونَ

“But rebelled they against the command of their Lord, so seized them the rumbling, while they

were yet looking on²¹“ (51:44)

فَمَا اسْتَطَاعُوا مِنْ قِيَامٍ وَمَا كَانُوا مُنْتَصِرِينَ

“Then they could not even rise (on their feet), nor could they help themselves” (51:45)

وَقَوْمَ نُوحٍ مِنْ قَبْلُ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ

“And the people of Noah before (that)’, Verily they were wicked people” (51:46)

Commentary

Verses 24 – 31

Refer to the commentary of Hud 11:69–83 and Hijr, 15:51–77 for prophets Ibrahim and Lut and the people of Lut.

Verses 32 – 46

Concerning the people of Lut, see the commentary of Verses 7:80–84 and Hijr, 15:51–77. As said in the commentary of al-’Araf, Verses 7:80–84, the two angels first came to Ibrahim and informed him that they were sent to the people of Lut. They gave Ibrahim and his wife, Sarah, the glad tidings from Allah that in spite of their advanced age soon they would have a son, Is-haq, and a grandson, Yaqub, Is-haq’s son.

Verse 36

Compare with commentary of Verse 11:81. The wife of Lot was a faithless woman, hence a wife, unless she happens to have some blood relation with him, could never be the Ahl Al-Bayt of the man.

Verses 38 – 40

Refer to the commentary of Sura ad-Dukhan, 44:17–31; Sura al-’Araf, 7:104–137; Sura Ta Ha, 20:9 to 20:98 and other references mentioned therein for Musa, Fir’awn and the people of Firawn.

Verses 41 – 42

Refer to the commentary of Sura ad-Dukhan, 44:21–26 for the people of Ad.

Verses 43 – 45

See commentary of Sura al-’Araf, 7:73–79 for the people of Thamud.

Verse 46

Refer to the commentary of Sura al-'Araf, 7:59 to 7:64 for the people of Nuh.

-
- [1.](#) Refer to Verses 11:69–83.
 - [2.](#) The Angels.
 - [3.](#) Compare with Gen 18/1–7 and 18/10–12.
 - [4.](#) The Angels.
 - [5.](#) Don't be surprised.
 - [6.](#) Clearly indicates that the birth of the son Isaac was miraculous to prove the Omnipotence of God to affect issues from barren women & even virgins, if He wills.
 - [7.](#) Abraham
 - [8.](#) The Angels.
 - [9.](#) The people of Lut, Sodom and Gomorrah.
 - [10.](#) Refer to Verses 7:84; 11:82.
 - [11.](#) Refer to Verses 11:813; 11:84.
 - [12.](#) Those who submit themselves to God
 - [13.](#) Refer to Verse 11:81.
 - [14.](#) Portent.
 - [15.](#) In the destruction of Sodom and Gomorrah.
 - [16.](#) Refer to Verses 44: 17–31.
 - [17.](#) Might hosts.
 - [18.](#) Unproductive, futile.
 - [19.](#) Refer to Verses 46:21–26.
 - [20.](#) Refer to Verses 7:73–79; 11:65.
 - [21.](#) Refer to Verses 7:70; 11:67.

[1] [1]

SHARES

Adh-Dhariyat Section 3: Men And Jinn Created Only To Serve God

- The Prophet An Open Warner
- Reminding Of The Truth, Profits The Believers

- The Human Beings And The Jinn Were Not Created But To Serve God

Adh-Dhariyat Verses 47 – 60

وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ

“And the heaven, We did raise it up with (Our) Might, and verily We are the expanders (of it) expanse¹?” (51:47)

وَالْأَرْضَ فَرَشْنَاهَا فَنِعْمَ الْمَاهِدُونَ

“And the earth, We did spread it out (like a carpet), how Excellent (are We) the Spreaders (thereof)?2” (51:48)

وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ

“And of everything have We created in pairs, that ye may reflect³?” (51:49)

فَفِرُّوا إِلَى اللَّهِ إِنِّي لَكُم مِّنْهُ نَذِيرٌ مُّبِينٌ

“So fly⁴ye unto God! Verily I am unto you a plain⁵Warner” (51:50)

وَلَا تَجْعَلُوا مَعَ اللَّهِ إِلَهًا آخَرَ إِنِّي لَكُم مِّنْهُ نَذِيرٌ مُّبِينٌ

“Set ye not with God any other god; Verily I am unto you a plain⁶Warner” (51:51)

كَذَلِكَ مَا أَتَى الَّذِينَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ إِلَّا قَالُوا سَاحِرٌ أَوْ مُجُنُّونٌ

“Even so there came not unto those before them an apostle but said they (of him): ‘A sorcerer or a mad man’⁷” (51:52)

أَتَوَاصَوْا بِهِ بَلْ هُمْ قَوْمٌ طَاغُونَ

“Have they charged this unto one another? Nay! they are rebellious⁸people” (51:53)

فَتَوَلَّ عَنْهُمْ فَمَا أَنْتَ بِمَلُومٍ

“Then turn thou thy back upon them for thou art not to be blamed” (51:54)

وَذَكِّرْ فَإِنَّ الذِّكْرَ تَنْفَعُ الْمُؤْمِنِينَ

“And remind thou, for verily reminding profiteth the believers⁹” (51:55)

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

“And created not I, the Jinn and the humans, but that they may worship¹⁰(Me)” (51:56)

مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعِمُونِ

“I desire¹¹not from them any sustenance, nor do I desire that they should feed Me” (51:57)

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ

“Verily, God He (alone) is the Bestower of sustenance, the Lord of the unbreakable strength” (51:58)

فَإِنَّ لِلَّذِينَ ظَلَمُوا ذُنُوبًا مِثْلَ ذُنُوبِ أَصْحَابِهِمْ فَلَا يَسْتَعْجِلُونَ

“So, verily those who are unjust shall have a share (of the burden) like unto the share (of the burden) which had their fellows (of old), Therefore, let them ask Me not to hasten it on¹²” (51:59)

فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ يَوْمِهِمُ الَّذِي يُوْعَدُونَ

“Therefore, Woe unto those who disbelieve because of their day which they are promised!” (51:60)

Commentary

Verse 47

This indicates that although the frontiers of space are confined, they are not fixed. They can be expanded (A.P.).

Verse 49

What is created is in pairs. The parity may refer to the composite nature of the created beings or the positive and the negative in phenomenon in the order of creation (A.P.).

Verse 50

So that ye may remember that the Absolute One from all respects and aspects, is God (A.P.).

Verse 52

The ways of evil in dealing with the messengers of Allah were similar in all ages¹³.

Verse 54

Verse 54 gives the impression that Allah might send a destructive visitation as manifestation of His wrath, but the next verse quells this apprehension. The guidance may be general in appearance, but it is directed towards man as an individual so that free from collective opinion or pressure, he may submit to the commands of Allah according to his ability and achieve success by following the divine plan (A.P.).

Verse 55

This indicates that the guidance may be general in appearance but actually meant for particular persons who get benefited (A.P.).

Verse 56

The Sixth Holy Imam Ja'far Ibn Muhammad As-Sadiq said that God did not create men but to know, who with the proper knowledge, automatically surrenders himself to Him – and without knowledge the adoration could never, in the true sense of it, be an adoration. Besides the actual meaning of adoration, is not the performance of any rituals or only the few prescribed formal prayers recited by the mouth but the actual surrender of the ego in an individual, disciplining it, to act only in consonance with the expressed will of the Lord, through abiding with His prescribed law.

The whole life-activity of the individual, should be nothing but the fulfilment of the will of the Lord. It is best given in verse:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

“Say my prayer and my sacrifice and my life and my death (all) are for the Lord of the Worlds.”
(6: 162).

This is the object of creation, in the Holy Book, to act according to the will and Command, the most perfect form of it, is the absolute submission to His will, i.e., Islam. Therefore, of the creatures, whoever is better in manifesting his will and His command in his life, will be closer to the object of the creation, hence nearer to Him. Therefore, the more perfect in obedience, will be the nearer to the Creator. Hence the closer to Him, will be more perfect in the order of creation (A.P.).

Verse 57

Providing sustenance for the creatures, is equal to feeding God Himself for the creatures, all put together, constitute one family of God’s creation. Hence serving the creation is serving God.

It clears that the object of creation – worship and obedience, is of no advantage or benefit to God. On the contrary, it is in the interest of the creatures to become the manifestation, of His will and Command (A.P.).

Verse 59

Those who did not comply to the requirement of obedience.

‘Dhanoob’ literally a bucket full of water tied to the end of a rope like a tale figuratively used as the consequence of misdeeds and disobedience tied to the rope of one’s life (A.P.).

1. This indicates the expandability of the Space – discarding the fixity of the present limitations (AP).

2. Refer to Verse 2:22.

3. Refer to Verse 36:36.

4. Seek refuge, Turn to.

5. Open.

6. Open.

7. Refer to Verses 38:4; 44: 14 and 51:39.

8. Inordinate transgressors of the law – applicable also to those who break the Islamic Laws.

9. Refer to Verses 21: 16; 38:27; 67:2.

10. To live in submission to the Lord.

11. Demand.

12. Those who do not comply to the requirement of perfect obedience.

13. Refer to Verses 38:4; 44: 14 and 51:39.

At-Tur – The Mountain

(Revealed at Mecca)

49 Verses in 2 Sections

Sections Of Surah At-Tur

1. The Day Of Judgment Described.
2. A Challenge To Bring Something Similar To Qur'an.

Important Topics

1. The assurance of the coming of the Calamity which none shall avert (Verses 1–8)
2. The disbelievers will be shown the torments which they denied (Verses 13–15)
3. The blissful enjoyments that await the pious ones (Verses 17–20)
4. The ordinance regarding the Night Prayer (Tahajjud) (Verse 49)

[1] [1]

SHARES

At-Tur Section 1: The Day Of Judgment Described

- The Coming Of The Day Of Judgment Is Certain
- The Blissful Recompense Awaiting The Believers And The Woeful Torment Which The Disbelievers Shall Have

At-Tur Verses 1 – 28

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God, the Beneficent the Merciful

وَالطُّورِ

“By¹the Mountain ‘Tur’²” (52: 1)

وَكِتَابٍ مَّسْطُورٍ

“And the Book written” (52:2)

فِي رَقٍّ مَّنْشُورٍ

“On a lustrous Parchment outstretched” (52:3)

وَالْبَيْتِ الْمَعْمُورِ

“And by the House³populated⁴” (52:4)

وَالسَّفْحِ الْمَرْفُوعِ

“And by the Roof⁵elevated⁶” (52:5)

وَالْبَحْرِ الْمَسْجُورِ

“And by the Sea⁷boiling” (52:6)

إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ

“Verily the chastisement of thy Lord shall indeed come to pass” (52:7)

مَا لَهُ مِنْ دَافِعٍ

“There is none to repel⁸it” (52:8)

يَوْمَ تَمُورُ السَّمَاءُ مَوْرًا

“On the Day⁹when the heaven shall reel a (Terrible) reeling¹⁰” (52:9)

وَتَسِيرُ الْجِبَالُ سَيْرًا

“And the mountains shall fly an (awful) flight¹¹” (52: 10)

فَوَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ

“Woe then that day unto those who belie the Truth¹²” (52: 11)

الَّذِينَ هُمْ فِي خَوْضٍ يَلْعَبُونَ

“Those who, in vain sport¹³do play” (52: 12)

يَوْمَ يُدْعَوْنَ إِلَىٰ نَارٍ جَهَنَّمَ دَعًّا

“The Day on which they shall be driven unto the hell-fire with a violent drive” (52: 13)

هَذِهِ النَّارُ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ

“[And it shall be said unto them]: ‘This is the Fire¹⁴which ye used to belie’” (52: 14)

أَفَسِحْرٌ هَذَا أَمْ أَنْتُمْ لَا تُبْصِرُونَ

“What! Is it sorcery then? Or ye see it not?” (52: 15)

اصْلَوْهَا فَاصْبِرُوا أَوْ لَا تَصْبِرُوا سَوَاءٌ عَلَيْكُمْ إِنَّمَا تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ

“Enter ye into it then be ye patient, or be ye not patient, alike shall it be unto you; certainly, shall ye be recompensed what ye used to do” (52: 16)

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَعِيمٍ

“Verily the pious ones shall be in the gardens [15](#)amidst the bounties (therein)” (52: 17)

فَاكِهِينَ بِمَا آتَاهُمْ رَبُّهُمْ وَوَقَاهُمْ رَبُّهُمْ عَذَابَ الْجَحِيمِ

“Rejoicing in what gave them their Lord, and saved them their Lord from the chastisement of the Hell” (52: 18)

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنتُمْ تَعْمَلُونَ

“(It will be said unto them)”. “Eat ye and drink ye in health and delight for what ye used to do” (52: 19)

مُتَكئينَ عَلَى سُرُرٍ مَصْفُوفَةٍ وَزَوَّجْنَاهُمْ بِحُورٍ عِينٍ

“Reclining on thrones ranged; And We will unite [16](#)them with Huries (maidens pure) with large (lovely) eyes [17](#)” (52:20)

وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ

“And those who believe and follow them their offspring in faith, We will unite [18](#)with them their offspring and We will lessen not unto them aught of their (good) deeds; Every man shall for what he hath wrought, be responsible [19](#)” (52:21)

وَأَمَدَدْنَاهُمْ بِفَاكِهَةٍ وَلَحْمٍ مِمَّا يَشْتَهُونَ

“And We will provide with fruits and flesh of what they desire [20](#)” (52:22)

يَتَنَازَعُونَ فِيهَا كَأْسًا لَا لَغْوٌ فِيهَا وَلَا تَأْنِيمٌ

“They shall pass therein to one another a cup [21](#)wherein shall not be any vanity nor a sin [22](#)”

(52:23)

وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَهُمْ كَأَنَّهُمْ لُؤْلُؤٌ مَكْنُونٌ

“And there shall go around them (serving them) youths (handsome) as if they are imbedded pearls²³” (52:24)

وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ

“And some shall accost the others making mutual enquiries” (52:25)

قَالُوا إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُشْفِقِينَ

“They will say: ‘Verily we feared ere (this) in regard to our families’” (52:26)

فَمَنَّ اللَّهُ عَلَيْنَا وَوَقَانَا عَذَابَ السَّمُومِ

“But God hath bestowed His grace on us, and He hath saved us from the chastisement of the scorching wind” (52:27)

إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ

“Verily, we used ere this to call upon Him; Verily, He is the Benign, the Most Merciful” (52:28)

Commentary

Verse 1

The adjuration is by five things to assert the certainty of future events in the most emphatic terms in verse 7 to 28 – the coming of judgement and the passing away of this phenomenal world; the future ill consequences of ill deeds; and the future attainment of bliss and complete realisation of Allah’s grace and mercy as recompense for good deeds.

Tur, i.e., The Mount, The Mount Sinai, which stands for all that happened in the ministry of Moses. There is a mention of it in 95:2.

Verse 2

The Book inscribed 'The Secured Tablet' called the Lawh al-Mahfooz., Some commentators mean the Holy Qur'an and some others mean Torah which was given to Moses on the Mount Sinai, inscribed on Tablets of Stone.

With the exception Tur which clearly refers to Mount Sinai– The rest of the references are to things not terrestrial. The written Book in the lustrous sheet, refers neither to Torah nor to Qur'an nor either to other Scripture in its revealed form. Therefore, the Book will refer to whatever is inscribed on 'Lawh al-Mahfooz', on the Secured Tablet (A.P.).

Verse 3

The Scroll unfolded is The Holy Qur'an, which is unfolded by a revelation for the benefit of mankind as a whole and for all times.

Verse 4

Bayt al-Ma'mur (the much-frequented house), the Holy Ka'ba, which is always full of the visitors, the pilgrims, on all days of the year, the Ka'ba which was cleared of the idols in it by the Holy Prophet (S) and Imam "Ali ('a) and re-dedicated to the worship of the One True God.

Some commentators say that by the word 'Bayt', i.e., house, it means the 'Bayt al-Ma'mur' a place of adoration for the heavenly bodies.

So, 'Bayt al-Ma'mur' does not refer to any terrestrial sacred place of worship none of which is ever filled with worshippers all the days of the year; but it refers to the heavenly place of worship as narrated by "Ali Ibn Abi Talib ('a): "The heavenly place of worship which is visited every day by a multitude of angels who never revisit it again", which implies the ever increase of the angels which means the ever expansion of the realm of creation²⁴ (A.P.).

Verse 5

"The roof elevated" is the canopy of heaven, to whose height or sublimity no limit can be assigned by the mind of man. The nebular ocean refers to the beyond physical expanse. Except Tur, all above-noted signs or things are celestial.

Verse 6

The Nebular Oceans within the heart of the earth, within the suns – and the other heavenly bodies (A.P.).

Verses 7 – 10

Verses 7 to 10 illustrate with the solemnity the reference to the above great things of wonder which are facts, the coming Doom from God also, is assured as a reality which shall come to pass.

Verse 11

The day of reckoning will be a day of woe to the unjust who belied the signs of Allah, just as it will be a day of joy and bliss to the righteous believers. Every evil thought or deed has its own retributive and punishable chain of consequences. Whatever is done in this life is a preparation for the hereafter, which the disbelievers will find a reality after the day of judgement, not a farce. They did not take notice of the signs of Allah nor paid attention to the warnings the messengers of Allah gave them, so there will be no time for repentance. They will roast in hell, whether they endure it or not.

Verse 12

The reference is to those who ridicule the warnings about the day of requital, and spend their time in sport and vain amusements, the time which everyone has to avail of, to prepare for himself for the life hereafter specially to give the account of his life, to the Lord.

Verse 15

The disbelievers would then be asked, if they now realise that the warnings that the apostles of God, gave them about the Day of Judgment, were not fake or false but truth which they see with their own eyes.

Verse 16

In the worldly punishment one is punished for an act but in the natural punishment one receives, which one does here, i.e., the final shape of what the actions assume (A.P.).

The righteous believers will be in the land of eternal bliss. By their own effort and striving they won Allah's grace and mercy.

Verses 17 – 19

Everyone, as an individual, will have full satisfaction (in whatever he or she does) dignity and joy of companionship. Every one will be purified but will not be merged into one sameness.

There will be a general social satisfaction shared with all whom they loved in this earthly life, all near and dear ones, provided they had believed and done good deeds, because each individual is responsible for his conduct and none shall bear another's burden, as stressed in 2:48, 2:123, 2:254; 6:164; 17:15; 35:18; 39:7 and 53:38.

Relationship of this life has no value in the hereafter unless it is sanctioned by the ties of true faith.

Verse 20

Though the Hoor or the Ghilman, would not be the beings, same as the imperfect, impure and the mortal human beings of this life, they are beings, purity and beauty embodied who could not be aptly explained with comparison to anything in this world which could not be compared to that of the hereafter. Make their offspring follow them in their goodness²⁵.

Verse 21

Note the doctrine of the personal responsibility of every individual man or woman – None shall bear the burden of the other – This aspect of the individual responsibility, the realization of which is essential to make man live a strictly controlled and perfectly cautious life, is repeatedly stressed as in 2:48, 2:123, 2:254; 6:164; 17:15; 35:18; 39:7 and 53:38.

Clearly asserts that mere relationship in this life is of no value in the hereafter unless it is confirmed with the ties of faith. (A.P.)

-
- ¹. I swear.
 - ². Refer to Verse 95:2.
 - ³. The Ka'bah.
 - ⁴. Visited by frequent worshippers.
 - ⁵. Refer to Verses 16:26; 21:32.
 - ⁶. Something beyond the physical expanse.
 - ⁷. Refer to Verses 40:72; 81:6.
 - ⁸. Refer to Verse 70:2.
 - ⁹. The happenings on the eve of the Resurrection for the Final Judgment.
 - ¹⁰. Refer to Verses 82:1; 84:1.
 - ¹¹. Refer to Verses 81:3; 77:10; 78:20.
 - ¹². Refer to Verses 70:6–10; 83:10.
 - ¹³. In discourse.
 - ¹⁴. Refer to Verse 36:63.
 - ¹⁵. Of Paradise.
 - ¹⁶. Make their offsprings follow them in their goodness thus multiply or add the reward of one with that of the other, for both of them.
 - ¹⁷. Refer to Verses 37:48–49; 44:54; 55:56; 55:72 56:22; 56:35–37.
 - ¹⁸. Make their offsprings follow them in their goodness thus multiply or add the reward of one with that of the other, for both of them.
 - ¹⁹. Refer to Verses 53:39; 74:38.
 - ²⁰. What they would be pleased to have. Refer to Verses 56:20; 56:21.
 - ²¹. Of drink which would not corrupt the mind or affect the health
 - ²². Refer to Verse 56:25.
 - ²³. Refer to Verses 56:17; 76:19.

[24.](#) Concerning the expansion of the realm of creation, refer to Verse 51:47.

[25.](#) Refer to Verses 37:48–49; 44:54; 55:56; 55:72 56:22; 56:35–37.

[1] [1]

SHARES

At-Tur Section 2: A Challenge To Bring Something Similar To Qur'an

- The Respite Allowed To The Disbelievers
- A Challenge To Those Who Disbelieve In The Qur'an, To Bring At Least Something Similar To It
- The Disbelievers Shall Be Punished In This World And In The Hereafter
- To Glorify God At Night And At Dawn

At-Tur Verses 29 – 49

فَذَكِّرْ فَمَا أَنْتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ وَلَا مَجْنُونٍ

“So thou remind on (O’ Our Apostle Muhammad!) for thou, by the grace¹ of thy Lord (on thee), art neither a soothsayer, nor a mad man” (52:29)

أَمْ يَقُولُونَ شَاعِرٌ نَتَرَبَّصُّ بِهِ رَبِّبَ الْمُتُونِ

“Or say they (about thee O’ Our Apostle!) ‘A poet (is he)! Let us wait² for him³ some fatal adversity⁴(drawn) by time!’” (52:30)

قُلْ تَرَبَّصُوا فَإِنِّي مَعَكُمْ مِنَ الْمُرَاصِبِينَ

“Say thou (O’ Our Apostle Muhammad!). “Wait ye, and verily I too with you am of those who wait”⁵ (52:31)

أَمْ تَأْمُرُهُمْ أَحْلَامُهُمْ بِهَذَا أَمْ هُمْ قَوْمٌ طَاغُونَ

“Or is it that bid them their deliberations, to do this, or are they an inordinate⁶people?” (52:32)

أَمْ يَقُولُونَ تَقَوَّلَهُ بَلْ لَا يُؤْمِنُونَ

“Or say they (that): ‘He⁷hath forged it (the Qur’an)? Nay! they believe not⁸” (52:33)

فَلْيَأْتُوا بِحَدِيثٍ مِثْلِهِ إِن كَانُوا صَادِقِينَ

“Let them then bring a dis-course like unto it, if they be truthful⁹” (52:34)

أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ

“Or were they created by nothing? Or are they themselves the creators?¹⁰” (52:35)

أَمْ خَلَقُوا السَّمَاوَاتِ وَالْأَرْضَ بَلْ لَا يُوقِنُونَ

“Or created they the heavens and the earth? Nay! they have no certainty¹¹” (52:36)

أَمْ عِنْدَهُمْ خَزَائِنُ رَّبِّكَ أَمْ هُمُ الْمُصِيطِرُونَ

“Or with them are the treasures of thy Lord, Or hold they the absolute authority?” (52:37)

أَمْ لَهُمْ سُلَّمٌ يَسْتَمِعُونَ فِيهِ فَلْيَأْتِ مُسْتَمِعُهُمْ بِسُلْطَانٍ مُبِينٍ

“Or for them is a ladder by which they can (climb up into the heaven and) listen (to the angels)? Then let the listener of theirs bring a proof manifest” (52:38)

أَمْ لَهُ الْبَنَاتُ وَلَكُمْ الْبُنُونَ

“Or for Him are daughters and for ye sons?[12](#)” (52:39)

أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَغْرَمٍ مُثْقَلُونَ

“Or thou asketh of them any recompense, that they are burdened with the weight of debt?[13](#)” (52:40)

أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ

“Or with them is the unseen that they write it down?[14](#)” (52:41)

أَمْ يُرِيدُونَ كَيْدًا فَالَّذِينَ كَفَرُوا هُمُ الْمَكِيدُونَ

“Or intend they to lay[15](#) snares for thee? But those who disbelieve are themselves the snared ones” (52:42)

أَمْ لَهُمْ إِلَهٌ غَيْرُ اللَّهِ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ

“Or for them is a god other than God? Hallowed is God from what they associate[16](#)(with Him)” (52:43)

وَإِنْ يَرَوْا كِسْفًا مِنَ السَّمَاءِ سَاقِطًا يَقُولُوا سَحَابٌ مَرْكُومٌ

“And if they see a portion of the heaven coming down, they would say: ‘(they are) clouds piled up[17](#)’” (52:44)

فَذَرَهُمْ حَتَّى يَلِاقُوا يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ

“Leave them then until they encounter the Day of theirs where-in they shall be smitten[18](#)(with terror) to swoon[19](#)” (52:45)

يَوْمَ لَا يُغْنِي عَنْهُمْ كَيْدُهُمْ شَيْئًا وَلَا هُمْ يُنصَرُونَ

“A day wherein their devices shall avail them not aught, nor shall they be helped” (52:46)

وَإِنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ ذَلِكَ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

“And verily for those who did injustice there shall be a chastisement besides that, but most of them know it not” (52:47)

وَاصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ

“And wait thou patiently for the command of thy Lord, for verily thou art before Our²⁰eyes, and celebrate thou the praise of thy Lord when thou risest²¹” (52:48)

وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَارَ النُّجُومِ

“And in the night too, celebrate thou His Glory and at the setting of the stars” (52:49)

Commentary

Verse 34

Of all the religious scriptures of the world which claim to be heavenly or sacred in any other way, the Holy Qur'an is the only Scripture which has repeatedly challenged its disbelievers to bring a part of its kind and about 1400 years have elapsed and yet none could reply to it. This is one of the living miracles of the Holy Qur'an that its text is inimitable, even from the literary aspect of its beauty and superiority and none could corrupt it nor effect any change in its arrangement²².

Verse 35

The disbelievers are asked that if they believed, that they had been created without a Creator or without any purpose.

This lays the fundamental axiom which is one of the and scientific propositions are based – that an effect of a phenomenon or by itself (A.P.).

Verse 38

Or is it that they have any ladder to get into basic foundations on which all philosophic cannot come into being out of nothing heaven to know the secrets²³.

This applies to those who claim that besides the logical method of the approach to the moral, social and theological problems, they have special ways of direct communion or direct touch with the divine sources. Claims of such nature have no value unless it is supported by clear and irrefutable evidence, such as miracles (A.P.).

Verse 49

About spending a part of the night in prayer, see Verses 17:78–79. And at the setting of the stars, see Verse 113:1.

-
- [1.](#) Bounty.
 - [2.](#) What the people said.
 - [3.](#) The Holy Prophet.
 - [4.](#) Death.
 - [5.](#) Refer to Verses 9:15 and 9:52.
 - [6.](#) Rebels.
 - [7.](#) The Holy Prophet.
 - [8.](#) Refer to Verses 69:41–47.
 - [9.](#) Refer to Verses 2:23; 10:38; 11:13.
 - [10.](#) See note on the Existence of God in the introduction.
 - [11.](#) Firmness of belief.
 - [12.](#) Refer to Verses 16:57; 43:16.
 - [13.](#) Refer to Verse 68:46.
 - [14.](#) Refer to Verse 68:47.
 - [15.](#) Scheming.
 - [16.](#) Creating equals to Him – False Gods – Worshipping angels as the daughters and Jesus as the Son of God.
 - [17.](#) Refer to Verse 26:187.
 - [18.](#) With Thunderbolt.
 - [19.](#) Refer to Verse 39:68.
 - [20.](#) Purview.
 - [21.](#) Thus, every act of the Holy Prophet will be the view of the Lord. Refer to Verses 50:39–40.
 - [22.](#) See Verses 2:23; 10:38; 11:13; 17:88.
 - [23.](#) See Verses 6:35; 15:18; 37:8; 67:5, 72:8.

[1] [1]

SHARES

An-Najm – The Star

Revealed at Mecca

Sections Of Surah An-Najm

1. The Communion Of The Prophet With God.
2. Intercession Of Angels.
3. The Omnipotence Of God.

Important Topics

1. The clarification of the actual position of the Holy Prophet (Verses 1–2)
2. The Holy Prophet uttered not but that which was revealed to him (Verses 3–4)
3. The knowledge, the Holy Prophet had, was directly imported to him by the one with Mighty Power (Verses 5–7)
4. The Holy Prophet had the nearest communion possible with the Lord (Verses 8–17)
5. The Holy Prophet was shown the greatest of the Signs of the Lord (Verse 18)
6. The false deities have no existence at all – they are mere names given by the idolaters (Verses 23–24)
7. God is very liberal in forgiving those who shun the great sins (Verse 32)
8. None shall bear the burden of the other (Verse 38)
9. There is nothing for man but what he strives for (Verse 39)

[1] [1]

SHARES

An-Najm Section 1: The Communion Of The Prophet With God

- The Prophet (Muhammad) Never Errs

- He Spoke Not But Only That Which Was Revealed To Him
- His Ascension To The Highest Elevation Which No Mortal Could Ever Reach
- His Communion With God
- He Was Taught Through The Angel Endued With Strength Who Appeared In Complete Form
- The Greatest Signs Of God Were Shown To Him
- The Imaginary Deities Worshipped In The Place Of The One True God

An-Najm Verses 1 – 25

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God the Beneficent the Merciful

وَالنَّجْمِ إِذَا هَوَىٰ

“By the star when it goeth down” (53: 1)

مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ

“Erreth not your Companion (Our Apostle Muhammad) nor is he led astray¹” (53:2)

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ

“And nor he speaketh of (his own) inclination²” (53:3)

إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

“It (the wording)3is naught but a revelation revealed (unto him)4” (53:4)

عَلَّمَهُ شَدِيدُ الْقُوَىٰ

“Taught him the 5one Intense in power6” (53:5)

نُورٍ مَّرَّةٍ فَاسْتَوَىٰ

“The one endowed with wisdom; (and) hence he7took an overlooking position” (53:6)

وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ

“While he was in the highest horizon” (53:7)

ثُمَّ دَنَا فَتَدَلَّىٰ

“Then he drew nigh, and became pending8” (53:8)

فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ

“Thus was (he) the measure between two bows (facing each other) or nigher still9” (53:9)

فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ

“Then revealed He unto His Servant what He did reveal” (53:10)

مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ

“Belied not (his) heart what he saw10” (53:11)

أَفْتُمَارُونَهُ عَلَىٰ مَا يَرَىٰ

“What! Dispute ye then with him as to what he saw?” (53: 12)

وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ

“And indeed he 11 did see him 12 at another descent 13” (53: 13)

عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ

“At the ‘Sidra’ 14 (the Lotetree) ‘Muntaha’ (the all-Comprehensive Terminus) 15” (53: 14)

عِنْدَهَا جَنَّةُ الْمَأْوَىٰ

“Nigh unto it is the Garden-Abode 16” (53: 15)

إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَىٰ

“When covereth (over) the ‘Sidra’ (Tree) that which covereth it” (53: 16)

مَا زَاغَ الْبَصَرُ وَمَا طَغَىٰ

“Neither his eye did dazzle nor did it rebel 17” (53: 17)

لَقَدْ رَأَىٰ مِنْ آيَاتِ رَبِّهِ الْكُبْرَىٰ

“Indeed he did see of the greatest signs of his Lord” (53: 18)

أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ

“See ye then (the idols) Lat and the Uzza ?” (53: 19)

وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ

“And Manat, the third (idol) besides? 18” (53:20)

أَلَكُمُ الذَّكَرُ وَلَهُ الْأُنثَىٰ

“What! for you the males and for Him (God) the females? [19](#)” (53:21)

تِلْكَ إِذًا قِسْمَةٌ ضِيزَىٰ

“This indeed is a division unjust” (53:22)

إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَأَبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ وَلَقَدْ جَاءَهُمْ مِنَ رَبِّهِمْ الْهُدَىٰ

“They are nothing but (mere) names, which have named ye and your fathers [20](#), sent not God for them any authority; They follow nothing but a conjecture what their selves are inclined to; and indeed, hath come unto them from their Lord the right guidance [21](#)” (53:23)

أَمْ لِلْإِنْسَانِ مَا تَمَنَّىٰ

“What! Shall man have whatever he wisheth?” (53:24)

فَلِلَّهِ الْآخِرَةُ وَالْأُولَىٰ

“Nay! God’s is the (life) hereafter and the former (life) [22](#)” (53:25)

Commentary

Verses 1 – 18

Verses 1 to 8 assert the infallibility of the Holy Prophet in his movements between the Creator and the creation, similar to the movement of the star in its orbit. It negates any mistake or deviation in action or uttering anything other than what is revealed. It refers to his attaining the realisation and the stage of the realisation he had reached.

The first stage of realisation he reached, is the stage of ‘*Ishtawa*’ in the highest horizon which is the highest stage of the angelical force, at which appear the two arcs, the arc of godhead and the arc of creation to meet. Then moving further beyond the dualistic view, assuming the state of pending between the finite and the infinite as the joining point between the two arcs, there comes the state of ‘*Au Adna*’, i.e., the disappearance of all dualistic considerations in the form of two arcs.

The whole becomes a circle wherein the Absolute manifests encompassing and penetrating all. In this stage of absolute submission and total absorption, the Holy Prophet gets into direct communion with the Absolute, receiving the most important message which is known only to God and to him.

According to the statement of the Sixth Holy Imam Ja'far Ibn Muhammad As-Sadiq ('a), it was in this stage that the question of 'Wilayah' and 'Imamah' and its finality and perfection was revealed to the Holy Prophet.

It is obvious that this stage of realisation is something which concerns only the cognitive Self, vide **verse 11**, and it is confirmed by the Sixth Holy Imam of the Holy Ahl Al-Bayt, Ja'far Ibn Muhammad as-Sadiq ('a) that it has nothing to do with the ordinary sensation of sight.

Considering this state of realisation far beyond the grasp of the average intelligence, the Qur'an says 'why do men argue' vide **verse 12**.

Then in **verse 13** such sort of visual realisation of the highest angelical force, had already taken place on another occasion at the All-Embracing Terminus of the realm of creation '**Sidrat ul-Muntaha**' (lit., the shadowing lote-tree in the desert).

It is an indication that the state of realisation in the highest stage of ascension has taken place for the Holy Prophet twice. The first one was in the state of 'Au Adna' as explained and the second at the stage of '**Sidrat ul-Muntaha**' which is comparatively lower than the former, yet he realises the stage being covered by the All-Embracing Infinite. The realisation he had of the angelical forces²³ in the clear horizon is still lower than '**Sidrat ul-Muntaha**' (53: 14).

Verse 17 asserts this realisation from its beginning to its end and it was an objective reality and not the outcome of any dazzling sensation of or overstepping of egoism.

Verse 18 asserts that it was the realisation and observation of the Greatest Sign of the Lord.

Having asserted that all that he says is irrefutable realisation of facts of the highest order Qur'an turns to the infidels questioning them about their realisation. (A.P.)

Verse 1

The houses of the emigrants from Mecca, were built round the Mosque at Madina with the doors of the houses opening in the Mosque. When, with the spread of Islam day by day, the number of the believers increased, the Holy Prophet received God's command to get all the doors opening into the Mosque, to be closed, save that of 'Ali. When the revelation was announced, the first one who was prepared to carry out the divine order was 'Ali, but the Holy Prophet said "*O' 'Ali! the order does not apply to thee, for thou art of me and I am of thee.*" Some people remarked that the Holy Prophet has been maddened of his love for 'Ali and has gone astray.

Ibn Abbas says that once we offered our 'Isha' night prayer with the Holy Prophet who after concluding the prayer turned to us and said *"At dawn a star will descend from heaven. On whosoever's house it gets down he shall be my heir, my Kalif and the Imam"* (i.e., the Divinely Commissioned Guide).

Every one sat waiting for the star, and more than anyone, Abbas the uncle of the Holy Prophet, coveted for the star, but the star from heaven, descended on 'Ali's house.

The Holy Prophet told 'Ali *"O' 'Ali! By the One Who has sent me as His Apostle. I say that for thee has been assigned by God, to be my Heir, my Kalif and Imam."* (M.S.).

The hypocrites who could not relish it, said that the Holy Prophet in his love for 'Ali had gone mad or gone astray. On this occasion, this verse was revealed.

'Hawa', Inclination. The stars in their course of movement are inclined either up or down. However here is the reference to their inclination whether up or down which being perfectly regular becomes a guide for man to find his way during dark nights on land and sea. Thus, the Qur'an draws the attention of man to a similar state of the Holy Prophet being wholly under His command, fit to guide man to the ultimate object of life in the darkness of the temporal temptations. (A.P.)

Verses 2 – 3

'Sahib' meaning companion, i.e., The Holy Prophet – he is addressed as such for his living among the people along with them in the same place.

The negation about his going astray or deviating from the right path or uttering anything of his own inclination and the assertion of his being directly under the revelation, is not restricted to any particular age or period or any particular aspect of his life but starts from his very pregenetal state to which fact bears testimony and evidence the statement of Abu Talib, the uncle of the Holy Prophet and the father of 'Ali in one of his eulogical verses addressed to the Holy Prophet while he was still very young: *"Certainly do I bear testimony to the fact that thou in thy words never exaggerate. Thou ceaseth not speaking the truth though thou art only a young child"*.

And Sermon No. 187 of 'Ali Ibn Abi Talib recorded in the Nahj al-Balagha, 'Ali takes the description of the infallibility and unique divine excellence of the Holy Prophet to the climax.

Besides these, the repeated assertion of the Qur'an that the Holy Prophet throughout his life did not follow in his utterances or action but a revelation received from the Lord and he was none else but a Prophet of God (A.P.).

Verses 3 – 4

This unique quality of the godly truthfulness. Everything of the utterance of the Holy Prophet has been referred to while Moses was told by God about the advent of his Apostle (Muhammad)[24](#), and a similar

prophecy did Jesus make to his followers, before his departure from the informing of the advent of the Comforter, the Spirit of Truth and the Holy Ghost.

“I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth: and he shall speak unto them all that I shall command him.” Deut. 18/18.

“Howbeit when he, the Spirit of Truth, is come, he shall guide you into all truth: for he shall not speak of himself, but whatsoever he shall hear, that shall he speak: and he will shew you things to come.” John 16/13

This means that the Holy Prophet was ever in communion with the Lord, his utterance was the Word of God and his actions were the fulfilment of the Divine Will. [25](#)

Let every intelligent and impartial student of the Holy Qur'an, and every sincere seeker of Truth, keep this position of the unique divine personality of the Holy Prophet in view and judge the actual degree of the faith of those who in spite of their personal experience as his followers for about eighteen years and their knowledge of his inimitable truthfulness, doubted about his being the apostle of God at all, at Hudaibiyya and those even at the conclusion of his ministry in the last moments, just before his departure from this world, declared the Holy Prophet as the one, like any other mortal, straying in his utterances when he wanted some writing materials to record his last words or his final will to mankind [26](#).

Verse 5

'Allamaho', i.e., 'Taught him', i.e., he revealed to him who is endowed with mighty power by God, i.e., the Angel Gabriel – meaning the Holy Qur'an is no poetry composed – no stories compiled by the Holy Prophet but the Word of God which has been conveyed to him by the Angel being the nearest of God, 'Mighty in Power' compared to the others of his kind [27](#).

Shadid al-Quwa, “the supreme in power”, is Allah. To translate and interpret it as the angel Jibrail is to belie the verses 30 to 38 of Baqarah [28](#) and verse 75 of Sad, because Jibrail was one of the angels who prostrated themselves before Adam when Adam taught them “the names” they did not know. As mentioned in the commentary of the verses of al Baqarah, on the authority of well-known Muslim scholars [29](#).

“The names” were—Muhammad, 'Ali, Fatimah, Hasan, Husayn. Even if “the names” are interpreted as wisdom, then too Jibrail cannot be the teacher of the Holy Prophet, as the Holy Prophet is the superior most prophet among all the prophets of Allah in wisdom and all other attributes. In verse 75 of Sad Allah asks Shaytan:

“Are you arrogant, or are you one of the alin (the high ones)?” (38:75).

It means there were some servants of Allah described as *alin* (plural of *ali*) who were superior to Adam,

therefore, exempted from prostrating themselves before Adam on account of their superiority over him. So, it is proved that it is Allah who taught the Holy Prophet and from no mortal created being he received any kind of knowledge as mentioned in the commentary of Baqarah, 2:78 and other verses in connection with the interpretation of the word “ummi”.

Verse 6

This verse refers to the ‘Mi’raj,’ i.e., Ascension of the Holy Prophet into the heavens and him meeting the Angel Gabriel in his full form of his wonderful strength.

For all the details of the Ascension, Mi’raj, see the commentary of Bani Israil 17:1.

The Holy Prophet held in view the entire universe from the highest position, where he found Jibrail. Then the Holy Prophet drew near to Allah “till a distance of two bows or still nearer”

The nearness described by “still nearer” cannot be imagined by human mind. It is the nearest nearness possible between the finite and the infinite. Arabic idiom *qaba qawsayn* indicate extreme nearness. “The drawn bows, with their chords touching,” make a circle of union, yet the Holy Prophet is not to be considered as totally absorbed into divinity.

The nearness stands for the highest position of the Holy Prophet in the order of creation—the nearest to Allah. It was a custom among the Arabs that when two individuals joined their bows it implied that both of them were united or bound by an agreement to shoot their arrows simultaneously in one direction.

The nature of communion with Allah at their nearest point is incommunicable and incomprehensible to anyone who is not from the Holy Prophet.

Verse 7

Gabriel was found in the highest part of the heavens and power. At this place the Holy Prophet heard a Voice – he asked the Angel Gabriel who was with him as what the Voice was – the Angel replied that it is Lord’s prayer or blessing which was – ‘Subboohun Quddoos Ana Rabbul-Malaikato War Rooh-Sabaqat-Ramati Ghazabi’ – Hallowed and Holy – ‘I am the Lord of the ‘Malaika’ and the Spirit. My Merry dominates My Wrath.’ (A.P.)

Verse 8

The Holy Prophet drew nearer and nearer to Him – a reference to the ‘Mi’raj’ (Ascension) of the Holy Prophet and his reaching the nearest point of approach possible for any mortal. The Holy Prophet was drawn nearer and still nearer to the All-Divine Lord.

In between the creation and the Creator, i.e., the finite and the infinite (A.P.).

Verse 9

A reference to the highest state of communion with God granted to the Holy Prophet. Note the beautiful illustration given to the maximum communion with God which the Holy Prophet was granted. The measure or the distance of two bows, to mean that when the two bows meet, they meet at their ends but still they are away from each other on all points of their body. It could never mean' that the Holy Prophet was totally absorbed into divinity and yet bodily as is mortal, he was separate from God.

It must be remembered that the expression of getting nearer used in this verse and in the preceding one does not at all mean in the sense of any space or any physical distance between God and the Holy Prophet. The nearness referred to here stands for the higher position of the Holy Prophet in the order of the creation as the one the nearest to God. It was the custom among the Arabs that when they wanted to get into any covenant among themselves, each of the consenting individuals used to join his bow with that of the other to show that both of them are united or bound by an agreement or they used to simultaneously use their bows and simultaneously shoot their arrows in one and the same direction.

By "*Fatadalla*" means that the Holy Prophet of his own humility and modesty rendered himself lowly before the manifest Glory of the Lord to bow to it and to prostrate himself before it, in his hallowing Him in gratitude or indebted to the unique divine grace so exclusively bestowed on him.

It must also be remembered that the Ascension of the Holy Prophet to the heavens was with his physical body and not in a vision as those opposed to the holy Ahl Al-Bayt interpret it and this fact is more and more realised by man with his progress in his scientific achievements, in his travel through space. Very recently the Russian and the American space-men have gone round the earth and returned all in a few minutes and there is the attempt to travel to the moon and to the other planets.

It is getting easier for human intelligence to realise the factors of higher knowledge by applying a wholesome reasoning that if this be possible by means of the atomic energy by the experimental use of it how easy it would be for the Creator Lord of all energies still unknown to man to effect the Ascension of one of His chosen ones and what is that the Will of the Omnipotent Lord of the Universe cannot do³⁰.

There was a time when we could not believe in the possibility of conveying sounds through a wire charged with electricity and when telegraphic and telephonic devices became a reality and we believed in it. Before the invention of the wireless system, we could not believe in any sound being heard from distances without any medium of a wire and when the radio activity became a reality, we believed in it and prior to the invention of Television we could not believe matter being reflected far away without any visible medium and today it is a reality to us.

As we advance in our scientific achievements, we are increased in our knowledge about the possibilities endowed in our environmental world which were unknown and unbelievable.

When to know the potency of things and energies in our own immediate environment even of the

indivisible atom, we had exerted and we are still continuously busy exerting further to know how much more and how far still we can probe into its secrets and exploit the latent endowments in it to our use. How long will it take to begin our actual and perfectly reliable knowledge of the heavenly' kingdoms which is infinite in its extent and nature.

Hence it would be nothing but a miserable betrayal of the bankruptcy of one's intellect to deny or doubt about the bodily Ascent (Mi'raj) of the Holy Prophet and any of his experiences during his heavenly journey.

Verse 10

The tone of the statement clearly says that which transpired between God and the Select Servant and the Chosen One of His Apostles, i.e., the Holy Prophet, during the State of the maximum communion with the Lord, none could ever know it.

Verse 11

What the Holy Prophet said about his seeing the angel Gabriel in his full stature of Strength and power, was not a lie. This does not at all indicate his seeing God with his physical eyes, for the physical eyes can see only physical matter or material things and God is not matter but the Creator of matter. God being only the Absolute Truth that is active in everything, everywhere, an infinite existence, no finite being can ever view the infinite One. What the Holy Prophet saw in the heaven, he saw only the manifestation of His glory and power.

No doubt the things of greater glory of God, in His Kingdom in the heavens would naturally be quite different than those on the earth and as such the heavenly objects would seem to be fabulous to an ordinary mind which had not the benefit of even the elementary knowledge about them. But to the enlightened scholars, it could not be a difficulty to believe in what the Apostle of God relates.

Verse 12

It is an interrogatory address to those who disbelieved in what the Holy Prophet related about his experiences in the heavens, during his Ascension – Journey.

Verse 13

The Holy Prophet saw Gabriel for a second time.

Verse 14

The second time the Holy Prophet saw Gabriel, was at the 'Sidratul-Muntaha' the point where ends or stops all knowledge of every one – and no one's knowledge crosses the limit. It is said that when the

Holy Prophet reached the point of 'Sidrat ul-Muntaha', Gabriel said "I shall not step an inch further from this." The Holy Prophet passed that point also and what is mentioned in verse 8, 9 & 10 above is what happened after crossing this point when Gabriel had stopped away.

There is the mention of the Lote-tree in verses 34:16 and 56:28 as symbolic of the heavenly bliss. But the mention of it here, is a symbol marking the extreme bounds or the last limit of heavenly knowledge beyond which neither any angel nor any human being could pass.

Verse 15

The garden or Paradise or the blissful region near the Sidra is the abode of the pious ones – and some say, it is the place of the highest resort for all angels also.

Verse 16

After reaching the point of Sidra, the realities of the Kingdom of God beyond the point unveiled, i.e., the Holy Prophet was made to visualise the kingdom beyond Sidra which none else besides God has the knowledge of it.

Verse 17

In spite of the things around made manifest, being full of marvel and wonder, the Holy Prophet's gaze was only towards the manifest Glory of the Lord and never even cast his glance on anything around him, nor did his eye or his sight or attention was so much engrossed in view the glory of the Lord that it did not care to turn towards anything of his environment though everything was full of marvels and wonder. This is only the skeleton of the great event each expression here has its mystic meaning see note by (A.P.) below.

There was no visual delusion nor any physical disturbance. (A.P.)

Verse 18

Let not any misleading idea pollute our faith that it is in the highest heaven that God lives or His existence is found only there, for it is not in the sense of any physical space but it is to denote the excellence or the degree of the special manifestation of His Higher glory, otherwise His 'Arsh' or the Throne of lbs authority and glory extends over the heavens and the earth³¹.

Of all the Apostles of God, it was only Moses whom only the prefigurement of the divine effulgence on earth took place. See 20:10–14, 20:28–30 and Exodus here below:

1. "Now Moses kept the flock of Jethro his father-in-law, the priest of Midian, 'and he led the flock behind the desert, and came to the mountain of God, even to Horeb."

2. “And the Angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked and behold, the bush burned with fire, and the bush was not consumed.
3. “And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.
4. “And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.
5. “And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.
6. “Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face, for he was afraid to look upon God.””

Exodus 3/1-6.

It was only through the manifestation of a fire in the bush and when Moses desired to see God’s face, firstly he was admonished to give up the desire for he would never be able to witness it but at the insistence on his part the All-Merciful Lord did grant him a merciful audience of only a little of the manifestation of His glory on the Mount Tur – Sinai.

The Mount was burnt and reduced to ashes and bits and Moses fell unconscious³², which event is referred to in 2:55. But in the case of the Holy Prophet the manifestation of His Glory through the greatest of His signs was in the heavens.

Verse 19

When the Holy Prophet was reciting this Sura, a voice was heard reciting “There are the lofty idols, verily their intercession is sought”, to disturb the recital of the Sura and to put the audience into confusion but the whole context goes against this insertion³³ (A.P.).

Verse 23

What the idolaters worship as gods, are merely names without any reality or anything which at all existed³⁴. It was only their conjectures³⁵.

Verse 24

It is not for man to have anything he covets for, i.e., no man has the power or the authority to provide himself with whatever he wants.

Verse 25

The Kingdom, i.e., the Authority, from the beginning to the end is exclusively God’s and of no one else.

-
- [1.](#) Refer to Verses 4:113; 93:7.
 - [2.](#) The Holy Prophet.
 - [3.](#) His speech.
 - [4.](#) Refer to Verse 10:15.
 - [5.](#) No one else.
 - [6.](#) Refer to Verse 81:20.
 - [7.](#) The Holy Prophet.
 - [8.](#) Refer to Verse 17:1.
 - [9.](#) In between the creation and the Creator i.e. between the finite and the infinite (A.P.). Refer to Verse 17:1.
 - [10.](#) In his state of Ascension (A.P.).
 - [11.](#) The Holy Prophet.
 - [12.](#) Archangel Gabriel.
 - [13.](#) The last but one height in Heaven
 - [14.](#) Overshadowing.
 - [15.](#) Refer to Verses 34:16; 56:28.
 - [16.](#) Paradise, Heavenly adobe of Bliss.
 - [17.](#) There was no visual delusion nor any nor any intellectual or emotional disturbance.
 - [18.](#) This and the following Verses are in immediate refutation of the confusing satanic insertion (A.P.).
 - [19.](#) Refer to Verses 16:57; 16:58; 43:16; 52:39.
 - [20.](#) The false gods or the deities which the idolators worship they are mere names of unreal imaginary beings – hence they are mere names – and nothing more.
 - [21.](#) Refer to Verses 7:71; 12:40.
 - [22.](#) God's is the ultimate as is the Start, the Lord of all.
 - [23.](#) Refer to Verses 81:21–24.
 - [24.](#) Refer to Verse 18:18.
 - [25.](#) Refer to Verse 10:15.
 - [26.](#) Tabari, Ibn Khaldun, Abdul Fida, EHI.
 - [27.](#) Refer to Verse 18:20.
 - [28.](#) Refer to Verses 2:30–38 and their commentary.
 - [29.](#) Refer to Durr al Manthur, Kanz al-'Ummal, Yanabi al Mawaddat, Riaz al Nuzra and Arjah al-Muttalib.
 - [30.](#) Refer to Verses 2:117; 16:40; 19:35; 40:68; 36:82.
 - [31.](#) Refer to Verse 2:255.
 - [32.](#) Refer to Verse 7:143.
 - [33.](#) For full details refer to the commentary of Verses 22:52 and 22:53.
 - [34.](#) Refer to Verses 7:71; 12:40.
 - [35.](#) Refer to Verse 6:117.

[1] [1]

SHARES

An-Najm Section 2: Intercession Of Angels

- Even The Angels In The Heavens Shall Not Intercede But With God's Permission

- Those Who Set Imaginary Gods For Themselves Follow Only Their Own Conjectures
- Good And Evil Shall Be Duly Recompensed
- This Clears The Position Of The Angels Regarding Intercession

An-Najm Verses 26 – 32

وَكَمْ مِنْ مَلَكٍ فِي السَّمَاوَاتِ لَا تُغْنِي شَفَاعَتُهُمْ شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَىٰ

“And how many an angel in heavens are whose intercession is of no avail at all save after that permitteth God whomsoever willeth He and chooseth ¹” (53:26)

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ لَيُسَمُّونَ الْمَلَائِكَةَ تَسْمِيَةً الْأُنثَىٰ

“Verily, those who believe not in the hereafter ²name the angels ³with female names” (53:27)

وَمَا لَهُمْ بِهِ مِنْ عِلْمٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا

“But they have not of it anything of knowledge; they follow nothing but a conjecture; verily a conjecture availeth naught the truth at all ⁴” (53:28)

فَأَعْرِضْ عَنْ مَنْ تَوَلَّىٰ عَنْ ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا الْحَيَاةَ الدُّنْيَا

“Therefore, turn thou ⁵aside from him who turneth his back against Our reminder, and desireth not anything but the life of this world ⁶” (53:29)

ذَٰلِكَ مَبْلَغُهُمْ مِنَ الْعِلْمِ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِمَنْ اهْتَدَىٰ

That is the (last) reach of their knowledge; Verily, thy Lord knoweth best of him who is astray from His path and He knoweth best of him who is guided aright” (53:30)

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَىٰ

“And God’s is whatever is in the heavens and whatever is in the earth, that He may recompense those who do evil for what they did, and that He may recompense those who do good, with what is best” (53:31)

الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ هُوَ أَعْلَمُ بِكُمْ إِذْ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَإِذْ أَنْتُمْ أَجِنَّةٌ فِي بُطُونِ أُمَّهَاتِكُمْ فَلَا تُزَكُّوا أَنْفُسَكُمْ هُوَ أَعْلَمُ بِمَنِ اتَّقَى

“Those who do avoid the great ones of the sin and shameful⁷ deeds save accidentally⁸ verily, thy Lord is (the Lord of) vast forgiveness: He knoweth best about you when He raised you from the earth⁹ and when ye are embryos in the wombs of your mothers; so assert ye not the purity of your selves; He knoweth best of him who guardeth (himself against evil)” (53:32)

Commentary

Verse 26

The disbelievers hoped for the intercession of the angels, for them. It shall be of no avail to them for there could be no intercession without God’s permission¹⁰.

Verse 32

Among ‘Kaba’ir’, i.e., the great sins, is adultery and theft which are very vehemently condemned in Islam and severely punished.

‘Lamam’, i.e., stands for the desire or the intention not enacted and also the sins committed before embracing Islam, i.e., while the individual was ignorant of the laws against the evils, but subsequently repented for and amended.

“God is liberal in forgiving” – As His existence is infinite, every attribute of His is also unlimited – so also is His mercy and grace which comes into action for His creatures, even without asking for it, and asking for it on the part of any individual, entitles the individual to the bounties desired for and in the case of a sinner, it entitles him to forgiveness¹¹.

One should not attribute purity to one’s self – i.e., abstain from self-praise and self-aggrandisement. People used to boast of having spent the night in prayers and the day in fasting. Since none knows whether the Lord has also accepted the offerings and also because such self-praise is against the modesty, one should practice to avoid his Self getting infatuated.

Praising one’s own goodness should always be avoided and instead one should day by day cultivate humility both in word and deed.

-
- [1.](#) This clears the position of the angels regarding intercession.
 - [2.](#) The life beyond the physical one.
 - [3.](#) The heathens believed the angels to be the daughters of God.
 - [4.](#) This applies to all materialistic schools.
 - [5.](#) The Prophet addressed for the people.
 - [6.](#) This indicates that the materialists see everything in the term of material life.
 - [7.](#) Indecencies.
 - [8.](#) Provided followed immediately.
 - [9.](#) Dust.
 - [10.](#) Refer to Verses 2:255; 4:85; 10:3; 19:87; 20:109; 21:28; 34:23; 39:44; 74:48.
 - [11.](#) Refer to Verse 39:53.

[1] [1]

SHARES

An-Najm Section 3: The Omnipotence Of God

- None Shall Bear The Burden Of The Other
- God (Alone) Is The Ultimate End Of Every One
- The Omnipotence Of God
- Reference To The Fate Of The People Of The Previous Prophets For Their Disbelief
- All Shall Prostrate In Obeisance To God The Lord Of Everything, Of The Whole Universe

An-Najm Verses 33 – 62

أَفَرَأَيْتَ الَّذِي تَوَلَّى

“Hast thou then seen him who hath turned his back” (53:33)

وَأَعْطَى قَلِيلًا وَأَكْدَى

“And giveth he a little and withholdeth (his hand)” (53:34)

أَعِنْدَهُ عِلْمُ الْغَيْبِ فَهُوَ يَرَى

“What! Is with him the know-ledge of the unseen that he seeth” (53:35)

أَمْ لَمْ يُنَبَّأْ بِمَا فِي صُحُفِ مُوسَى

“Or hath he not been told of what is in the scriptures of Moses?” (53:36)

وَأِبْرَاهِيمَ الَّذِي وَفَّى

“And of Abraham who fully discharged (his mission)?” (53:37)

لَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى

“That no bearer of a burden shall bear the burden of another¹” (53:38)

وَأَنْ لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى

“And that there is not for man (aught) save what he striveth for²” (53:39)

وَأَنَّ سَعْيَهُ سَوْفَ يُرَى

“And that his striving shall soon be seen³” (53:40)

ثُمَّ يُجْزَاهُ الْجَزَاءَ الْأَوْفَى

“Then shall he be recompensed to the fullest measure” (53:41)

وَأَنَّ إِلَىٰ رَبِّكَ الْمُنتَهَىٰ

“And that unto thy Lord is the end (of all)⁴” (53:42)

وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَى

“And verily He it is Who causeth (one) to laugh and causeth (him) to weep” (53:43)

وَأَنَّهُ هُوَ أَمَاتَ وَأَحْيَا

“And that He it is Who causeth death and causeth life” (53:44)

وَأَنَّهُ خَلَقَ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَى

“And He it is Who createth pairs, the male and the female” (53:45)

مِنْ نُّطْفَةٍ إِذَا تُمْنَى

“From the sperm when it is discharged” (53:46)

وَأَنَّ عَلَيْهِ النَّشْأَةَ الْآخِرَى

“And that on Him (alone) is the raising for a second time” (53:47)

وَأَنَّهُ هُوَ أَغْنَى وَأَقْنَى

“And that He it is Who enricheth and bestoweth contention” (53:48)

وَأَنَّهُ هُوَ رَبُّ الشَّعَرَى

“And that He it is Who is the Lord of Sirius⁵” (53:49)

وَأَنَّهُ أَهْلَكَ عَادًا الْأُولَى

“And that He did destroy (the powerful) ‘Ad of the ancient (times)⁶” (53:50)

وَتَمُودَ فَمَا أَبْقَى

“And Thamood, and He spared not (one to survive)” (53:51)

وَقَوْمَ نُوحٍ مِنْ قَبْلُ إِنَّهُمْ كَانُوا هُمْ أَظْلَمَ وَأَطْغَى

“And the people of Noah before; Verily they, they were the most unjust and the most transgressing” (53:52)

وَالْمُؤْتَفِكَةَ أَهْوَى

“And the cities overthrown (it is) He (Who) did overthrow” (53:53)

فَغَشَّاهَا مَا عَشَى

“So covered them what did cover” (53:54)

فَبِأَيِّ آلَاءِ رَبِّكَ تَتَمَارَى

“Which then of the bounties of thy Lord wilt thou dispute about?” (53:55)

هَذَا نَذِيرٌ مِنَ النُّذُرِ الْأُولَى

“This (Our Apostle Muhammad) is a Warner of the warners of old⁷” (53:56)

أَرْفَتِ الْأَرْفَةَ

“Draweth nigh the (Hour of Reckoning which is) ever drawing nigh” (53:57)

لَيْسَ لَهَا مِنْ دُونِ اللَّهِ كَاشِفَةٌ

“None there is for it other than God to lay it bare⁸” (53:58)

أَفَمِنْ هَذَا الْحَدِيثِ تَعْجَبُونَ

“What! Wonder ye then at this statement?” (53:59)

وَتَضْحَكُونَ وَلَا تَبْكُونَ

“And laugh ye and not weep?” (53:60)

وَأَنْتُمْ سَامِدُونَ

“And yet sport ye (negligently)” (53:60)

﴿ فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا ﴾

“Therefore, prostrate ye in obeisance unto God and worship Him (alone)” (53:60)

Wajib Sajdah i.e., Compulsory Prostration after this Verse.

Commentary

Verses 33 – 34

“He who turns back” refers to those who forsake the faith like those who left the Holy Prophet in the midst of danger and ran away from the battles of Uhud and Hunayn.

According to Minhaj us-Sadiqin Uthman bargained with Abdullah Ibn Ubay for a camel load of merchandise if Abdullah would take upon himself the sins of Uthman. After giving the merchandise Uthman put a stop to alms giving relying upon Abdullah's undertaking. Then these verses were revealed. If we accept Islam, we must accept it whole-heartedly and not look back to pagan superstitions. No man can bargain about spiritual matters, for he cannot see what his end will be in the hereafter. It is the unchangeable law of Allah in every age that no bearer of burden can bear the burden of another (M.S.).

Verse 35

The question is to say that the one who believed in Abdullah's undertaking the responsibility of his sins and stopped his charity did not have the knowledge of the hidden, i.e., whether what Abdullah claimed to hold himself responsible for the other man's sins, had any truth in it or not.

Verse 38

The verse 38 answers the question asked in Verse 35.

For further details, see the commentary of 2:48; 2:123; 2:254; 6:165; 17:15; 35:18.

Verse 39

Note the individual responsibility every man and woman is charged with to work goodness and shun evil as much as one could do it and thus make this world itself a blissful place to live in.

Verse 49

The constellation beyond the Zodiac line which was the object of some star worshippers. (A.P.)

Verse 55

The minutest functions in the universe are subject to Allah's sovereignty, so the whole universe is before Him in a single view at every moment (A.P.).

Verse 57

According to Ibn al-‘Arabi in his commentary, it may refer to the advent of the Last Mahdi, Muhammad Ibn al-Hasan al-Mahdi – the last Imam, and the partial resurrection and it can also refer to the Total Resurrection (A.P.).

Verse 62

Prostration is compulsory at the recitation of this verse for there is the command of the Lord to do it and it must immediately be obeyed then and there and the later part of the Verse is to obey them, i. e., to serve Him, which means to mould the life as a whole as desired by the Lord and actuate it accordingly and not as forced by one's passions.

1. No one shall bear the burden of another. Refer to Verses 2:48; 2:123; 2:254; 17:15; 35:18.

2. Refer to Verse 52:21.

3. Refer to Verse 52:21.

4. Refer to Verses 79:42–44.

5. A deity of the heathens – zosh-shara was represented in Petra by a quadrangular block of unhewn black stone 4' high and 2' wide – associated with the idol 'Manat' – Sirius was also worshipped by the Egyptians, the Greeks and the Romans.

6. Refer to Verses 7:65; 89:6.

7. In the line of.

8. To remove it, to avert it

Al-Qamar – The Moon

Revealed at Mecca

55 Verses in 3 Sections

Sections Of Surah Al-Qamar

1. The Moon, Rent Asunder.
2. Thamood And Lot's People, Punished.
3. Pharaoh Warned.

Important Topics

1. The miracle of rending asunder the moon (Verse 1)
2. How people will be resurrected and scattered for the Final Judgment (Verses 7, 8)
3. The Qur'an made easy to facilitate people remembering and being mindful and admonished (Verse 17)
4. God's command takes effect as the twinkling of the eye (Verse 50)

[1] [1]

SHARES

Al-Qamar Section 1: The Moon Rent Asunder

- The Approach Of The Day Of Judgment
- The Moon Rent Asunder
- How Those In Graves Shall Be Raised, Responding To The Call For The Final Judgment

- The Punishment Given To The Disbelievers In The Past Referred To
- Qur'an Has Been Rendered Easy For The Understanding Of Everyone And Remembering It And Getting Admonished

Al-Qamar Verses 1- 22

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God the Beneficent the Merciful

اقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ

“Nigh hath come the Hour (of Reckoning) and hath been rent asunder the Moon¹” (54: 1)

وَإِنْ يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُسْتَمِرٌّ

“And if they see a sign, turn they away and say (that it is) sorcery continued²” (54:2)

وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ وَكُلُّ أَمْرٍ مُسْتَقَرٌّ

“And they belie (it), and follow they their vain inclinations³ and every affair is unalterably fixed⁴” (54:3)

وَلَقَدْ جَاءَهُمْ مِنَ الْأَنْبَاءِ مَا فِيهِ مُزْدَجَرٌ

“And indeed, hath come unto them some of the tidings wherein is restraint (from evil)” (54:4)

حِكْمَةٌ بِالْعَمَةِ فَمَا تُغْنِ النُّذُرُ

“Consummate wisdom, but (they) availed not (of) the warnings⁵” (54:5)

فَتَوَلَّ عَنْهُمْ ۚ يَوْمَ يَدْعُ الدَّاعِ إِلَى شَيْءٍ نَكُرٍ

“So withdraw from them thyself (O Our Apostle Muhammad!) On the day when the Caller shall call them unto the hard task (of Reckoning)⁶” (54:6)

خُشَعًا أَبْصَارُهُمْ يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُنْتَشِرٌ

“With their eyes cast down, they shall go forth from their graves as if they were locusts scattered⁷” (54:7)

مُهْطِعِينَ إِلَى الدَّاعِ يَقُولُ الْكَافِرُونَ هَذَا يَوْمٌ عَسِرٌ

“Hastening unto the Caller; Shall say the disbelievers: ‘This is a hard day!’” (54:8)

كَذَبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ فَكَذَّبُوا عَبْدَنَا وَقَالُوا مَجْنُونٌ وَازْدَجِرَ

“Belied before them the people of Noah (their apostles), so they belied Our servant and said they (he was) “Mad⁸” and he was driven out⁹” (54:9)

فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانْتَصِرْ

“So he called upon his Lord (saying): ‘Verily, I am overcome (by these people), so give help” (54: 10)

فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَمِرٍ

“So opened We the gates of heaven with water pouring down” (54: 11)

وَفَجَّرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَى أَمْرٍ قَدْ قُدِرَ

“And We caused the earth to break forth like springs and water from the heavens and the earth met together for the purpose verily destined” (54: 12)

وَحَمَلْنَاهُ عَلَى ذَاتِ أَلْوَاحٍ وَدُسُرٍ

“And We bore him on a thing¹⁰ made of planks and nails” (54: 13)

تَجْرِي بِأَعْيُنِنَا جَزَاءَ لِمَنْ كَانَ كُفِرَ

“It floated on, before Our eyes, a recompense for those who had been rejected [11](#)(by the infidels)”
(54: 14)

وَلَقَدْ تَرَكْنَاهَا آيَةً فَهَلْ مِنْ مُدَكِّرٍ

“And indeed, We have left it (the Ark) as a sign, but is there one to remember (it) [12](#)?” (54: 15)

فَكَيْفَ كَانَ عَذَابِي وَنُذُرٍ

“How (great) was then My chastisement and My warning!” (54: 16)

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ

“And indeed, have We made Qur’an easy (for remembrance [13](#)), but is there one to remember (it)?”
(54: 17)

كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِي وَنُذُرٍ

“Belied (the truth) (the people of) ‘Ad, then how (great) was My chastisement and My warning! [14](#)”
(54: 18)

إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمٍ نَحْسٍ مُسْتَمِرٍّ

“(Lo!) Verily sent We on them a violent wind, on a Day of constant ill-luck [15](#)” (54: 19)

تَنْزِعُ النَّاسَ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ مُنْقَعِرٍ

“Flinging the people away, as if they were palm-trunks uprooted” (54:20)

“How (great) was then My chastisement and My warning! [16](#)” (54:21)

“And indeed, have We made Qur’an easy (to remember), but is there one to remember [17](#)(it)? [18](#)”
(54:22)

Commentary

Verse 1

The miraculous event of moon getting rent asunder as mentioned in this verse has been vouched by many reliable authorities from among the companions of the Holy Prophet viz., Ibn Mas'ood, Anas Ibn Malik, Huzaifa al-Yamani, Ibn Umar, Ibn Abbas, Jabir Ibn Mat'am. The evidence vouching the incident is strong and so abundant that even the Ahmadi commentator (M.A.) who habitually interprets every miracle into a metaphorical expression has accepted the incident to have taken place (M.A.).

Besides the large number of the witnesses to the incident, there are the holy Ahl Al-Bayt whose evidence is always unquestionable.

Since commentators say that the prophetic past tense used is to mean the incident to happen in the future before the Day of Judgment, the interpretation is not only opposed to the grammatical aspect of the expression in the perfect past tense used, but it cannot answer the question that if the incident had not taken place where was the need for the disbelievers to call it a transient sorcery or enchantment.

The remarks of the people about the incident death establishes it to have taken place and the people having witnessed it and struck with wonder. The question from the critics that if the incident has ever taken place, would it not have been witnessed in the other parts of the world? Firstly, such a question would be merely for the sake of questioning and not to establish any fact against the claim for the following reasons:

1. The incident happened at night. It is not necessary that in all the other parts of the world to be the same night time.
2. People usually do not look up in the night intentionally to watch the usual routine in the sky. The incident was of a very short duration, just to answer the challenge of the disbelievers. It could not necessarily be noted by others who could not be expected to have a watchful gaze at the sky, when there is also the possibility of the sky been cloudy.
3. The miraculous effect was caused to show to challenging disbelievers at a certain place (Mecca) and not for the whole world.

The heathens of Mecca, (according to some, Abu Jahl and some Jews) came to the Holy Prophet and said: "O' Muhammad, if thou in fact be an apostle of God, cause the moon to get rent asunder." The Holy Prophet prayed to the Lord and with God's help, he pointed to the moon with his finger and the moon was seen split into two parts, and Ibn Mas'ood says that he saw the peak of the Mount Hira interposing between the two pans (M.A.). Then the people wanted the two parts to be joined together and it was done. The Jew convinced of the great miracle embraced Islam but Abu Jahl remained the same saying that it was a transient sorcery.

The Christians in particular can never doubt such an incident as long as they have the 12th and 13th verse in the Book 10, of Joshua:

12. "Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, sun, stand thou still upon Gibeon, and thou, Moon, in the valley of Ajalon. Joshua 10/12

13. "And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Joshua? So, the sun stood still in the midst of heaven and hasted not to go down about a whole day." Joshua 10/13.

If the Sun and the Moon could be made to halt at one place and then regain the distance later by running faster than usual, how could this miracle be doubted?

Verse 2

In spite of the people witnessing the great incident they turned away and did not embrace the truth. Ibn Abbas solemnly affirms that he saw the Mount Hira interposing between the two parts of the split Moon.

The second verse clearly asserts that the Splitting of the Moon, had taken place as a Sign which the disbelievers interpreted as continued sorcery. For the denial of this and the apostleship they will be punished as said in Verses 9–15. (A.P.)

Verse 3

Everything has an end, similarly the rule of evil, and the persecution of the truthful shall also one day end, and the matter against the evil shall be settled for ever,

Verse 4

The warning given in the past through the preceding apostles of God is hinted.

The recounting of the sins of past generations, having been punished with exemplary punishments, when they belied the messengers sent to them with the message of Allah, should open the eyes of the disbelievers and check them in their obstinate belying and sinning. For a time, godlessness seems to triumph, but this triumph is short-lived.

Verse 6

The call for the great Day of Reckoning which will be a terrible affair for the disbelievers and the evil doers. For the caller to the Day of Judgment¹⁹.

for the callers who will summon all created beings on the day of reckoning and direct them to the

presence of the Lord of the worlds. It will be terrible day for the disbelievers.

Five of the stories of the sins of past generations are referred to in the verses 9 to 42 of this surah.

Verses 7 – 8

It is the most appropriate illustration of the people stunned, rising up in swarms from their graves and getting scattered saying 'Woe unto us'.

Verses 9 – 16

Who has raised us, why have we been resurrected²⁰. They shall hasten on to the Lord. See also Verses 6:74, 78:18, 39:68, 50:20.

For the people of Nuh refer to Verses 7:59 to 7:64; 11:25 to 11:48; 23:23 to 23: 25 to 23:48; 26:105 to 26:122.

Verse 17

Unlike any other sacred scripture, the Holy Qur'an is not only abundant with the highest

philosophy governing the life secular as well as spiritual, but also full of illustration of the fate of the disbelievers and those who rebelled against the laws prescribed by the Lord. It contains warnings against disbelief, and the evil ways of life and is a perfect code of the laws essential, to discipline the human life in this world.

With all these beautiful and wonderful qualities, it is simple, plain and easy to understand. Thus, there remains no excuse for any one with the common sense, not to avail of the admonition.

Verses 18 – 22

The reference is to the violent stormy wind which lasted for seven nights and eight days²¹.

For the people of Ad see Verses 7: 65 to 7:72; 11:50 to 11:60; 44: 15 and 44:16.

¹. The Sign demanded has been given and there is no excuse for disbelief.

². Constant.

³. Lust, desires.

⁴. Refer to Verse 33:62.

⁵. Or of the warners.

⁶. Refer to Verse 20:108.

⁷. Refer to Verses 6:73; 36:51; 36:52; 39:68; 50:20.

⁸. Called him mad.

⁹. Refer to Verses 11:25–48.

- [10.](#) The Ark of Noah.
- [11.](#) The Apostles.
- [12.](#) The Warning. For the different Signs left for mankind refer to the following Verses: 15:77; 25:37; 26:121, 29:35; 51:37; 54:15.
- [13.](#) For men to be mindful and get admonished.
- [14.](#) Refer to Verse 69:7.
- [15.](#) Constant calamity.
- [16.](#) Refer to Verses 54:30; 54:32; 54:39.
- [17.](#) To receive the warning.
- [18.](#) Refer to the note on 'Tahrif' in the introduction.
- [19.](#) Refer to Verses 20:108–111.
- [20.](#) Refer to Verse 36:51.
- [21.](#) Refer to Verses 41:16; 69:7.

[1] [1]

SHARES

Al-Qamar Section 2: Thamood And Lot's People Punished

- The Punishment Meted Out To The People Of Thamood And Lot

Al-Qamar Verses 23 – 40

كَذَّبَتْ ثَمُودُ بِالنُّذُرِ

“(The people of) Thamood belied the warners¹” (54:23)

فَقَالُوا أَبَشَرًا مِّنَّا وَاحِدًا نَّتَّبِعُهُ إِنَّا إِذَا لَفِيَ ضَلَالٍ وَسُعُرٍ

“And said they: ‘What! A single man, from among us! and we to follow him? Verily then²we shall be astray and in distress³” (54:24)

أَلَلْقِيَ الذِّكْرُ عَلَيْهِ مِن بَيْنِنَا بَلْ هُوَ كَذَّابٌ أَشِرٌ

“Is it that (the duty of) reminding hath been bestowed on him (alone), of all the (people) among us? Nay! He is a great liar, an insolent one!” (54:25)

سَيَعْلَمُونَ غَدًا مَنِ الْكَذَّابُ الْأَشِيرُ

“Soon they shall know on the morrow, (as to) who is the liar, the Insolent One!4” (54:26)

إِنَّا مُرْسِلُو النَّاقَةِ فِتْنَةً لَهُمْ فَارْتَقِبْهُمْ وَاصْطَبِرْ

“(O’ Our Apostle Saleh!) verily We are going to send the she- camel as a trial for them; so watch them and be patient” (54:27)

وَنَبِّئُهُمْ أَنَّ الْمَاءَ قِسْمَةٌ بَيْنَهُمْ كُلُّ شِرْبٍ مُحْتَضَرٌ

“And (thou O’ Saleh!) make them aware (beforehand) that the water is (to be) divided5between them6; and every drinking share shall be witnessed7(on it)8” (54:28)

فَنَادَوْا صَاحِبَهُمْ فَتَعَاطَى فَعَقَرَ

“But they called their companion, then he pursued (her) and hamstrung (her)9” (54:29)

فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ

“How (great) was My chastisement and My warning?” (54:30)

إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَاحِدَةً فَكَانُوا كَهَشِيمِ الْمُحْتَظِرِ

“Verily sent We upon them a single (violent) blast, and they were (all) like the dry stubble used by a fencer in a fence10” (54:31)

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ

“And indeed, have We made Qur’an easy (to remember) but is there any rememberer?” (54:32)

كَذَّبَتْ قَوْمُ لُوطٍ بِالنُّذُرِ

“The people of Lot belied the warners¹¹” (54:33)

إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا آلَ لُوطٍ نَّجَيْنَاهُمْ بِسَحَرٍ

“Verily sent We upon them a stone-storm, (which destroyed them all) save the followers of Lot; We saved them by early dawn¹²” (54:34)

نِعْمَةً مِّنْ عِنْدِنَا كَذَلِكَ نَجْزِي مَنْ شَكَرَ

“(As) a bounty from unto Us; Thus do We recompense him who giveth thanks” (54:35)

وَلَقَدْ أَنْذَرَهُمْ بَطْشَتَنَا فَتَمَارَوْا بِالنُّذُرِ

“And indeed, he did warn them of Our severe seizure, but they did dispute about the warner¹³” (54:36)

وَلَقَدْ رَاوَدُوهُ عَنْ ضَيْفِهِ فَطَمَسْنَا أَعْيُنَهُمْ فَذُوقُوا عَذَابِي وَنُذُرِ

“And indeed, they did demand him¹⁴of his guests (for their evil desert), so did We blind their eyes (saying)’. ‘Taste ye then My chastisement and My warning!’” (54:37)

وَلَقَدْ صَبَّحَهُمْ بُكْرَةً عَذَابٌ مُّسْتَقَرٌّ

“And indeed, dawned on them in the morn a lasting chastisement” (54:38)

فَذُوقُوا عَذَابِي وَنُذُرِ

“Now taste ye My chastisement and My warning! ¹⁵” (54:39)

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُّذَكِّرٍ

“And indeed, have We made Qur’an easy (to he remembered) ¹⁶but is there any one to remember (it) ¹⁷?” (54:40)

Commentary

Verse 23

For the people of Thamud see 7:73 to 7:79; 11: 61 to 11:68; 44:17 and 44:18.

Verse 24

This is the mental altitude against God's Vicegerency of a single, and a representative character of a single man as an Absolute authority to be followed, common to all the opponents of the absolute theocracy. (A.P.)

-
- [1.](#) Every warning. Refer to Verse 41:17.
 - [2.](#) In that case.
 - [3.](#) People believed that a warner or an apostle from God cannot be a man. Either God Himself should come or He should send at least some angel. Besides, they thought a single lonely man could not be a warner & could not be followed.
 - [4.](#) Refer to Verses 26:141–158.
 - [5.](#) Shared.
 - [6.](#) The She Camel and the people.
 - [7.](#) Be present there.
 - [8.](#) Refer to Verses 26:155; 26:156.
 - [9.](#) The She Camel.
 - [10.](#) Refer to Verses 7:78; 36:53.
 - [11.](#) Refer to Verses 11:74–83.
 - [12.](#) Refer to Verses 11:82; 17:68; 29:40; 67:17.
 - [13.](#) Refer to Verses 11:78; 11:79.
 - [14.](#) Lot.
 - [15.](#) Refer to Verse 36:63.
 - [16.](#) For men to be mindful and get admonished.
 - [17.](#) To receive the warning.

[1] [1]

SHARES

Al-Qamar Section 3: Pharaoh Warned

- The Warning Sent To Pharaoh

- The Infidels Shall He Routed
- The Believers Shall Be Rewarded

Al-Qamar Verses 41– 55

وَلَقَدْ جَاءَ آلَ فِرْعَوْنَ النُّذُرُ

“And indeed, came unto the people of Pharaoh the warners¹” (54:41)

كَذَّبُوا بِآيَاتِنَا كُلِّهَا فَأَخَذْنَاهُمْ أَخْذَ عَزِيزٍ مُّقْتَدِرٍ

“They belied all Our signs so did We seize them after the manner of the one the Ever Prevalent², the All-Mighty One” (54:42)

أَكْفَارُكُمْ خَيْرٌ مِنْ أُولَئِكَمْ أَمْ لَكُمْ بَرَاءَةٌ فِي الزُّبُرِ

“What! Are your disbelievers (O’ ye Meccans!) better people than these? Or is there an exemption³for you in the sacred Scriptures?” (54:43)

أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُنْتَصِرُونَ

“Or say they: “We are a host joined together to help each other?⁴” (54:44)

سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ

“Soon shall the host be routed, and they shall turn their backs” (54:45)

بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْهَى وَأَمَرُّ

“Nay! The Hour (of Reckoning) is their promised time, and the Hour shall be most grievous and bitter” (54:46)

إِنَّ الْمُجْرِمِينَ فِي ضَلَالٍ وَسُعُرٍ

“Verily the guilty ones are straying and mad (in distress)⁵” (54:47)

يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَىٰ وُجُوهِهِمْ ذُقُوا مَسَّ سَقَرٍ

**“On that Day they shall be dragged upon their faces into the fire (and it will be said unto them):
‘Taste ye (now) the touch of Hell!’⁶” (54:48)**

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ

“Verily every thing have We created to a determined measure” (54:49)

وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ

“And Our command is but one (word ‘Be!’ And it becometh) like the twinkling of an eye⁷” (54:50)

وَلَقَدْ أَهْلَكْنَا أَشْيَاعَكُمْ فَهَلْ مِنْ مُدَكِّرٍ

“And indeed, have We destroyed the like unto you, but is there any one to receive the warning?⁸” (54:51)

وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ

“And everything they have done is in the books (of deeds)⁹” (54:52)

وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُسْتَطَرٌ

“Every matter small and big, is (correctly) recorded in writing¹⁰” (54:53)

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ

“Verily, the pious ones shall be in gardens and rivers¹¹” (54:54)

فِي مَقْعَدِ صِدْقٍ عِنْدَ مَلِكٍ مُّقْتَدِرٍ

“In the seat of Truth, with the Sovereign Omnipotent One¹²” (54:55)

Commentary

Verse 41

For Musa and Firawn refer to Surah Ta Ha, 20:9 to 20:98.

Verses 43 – 44

A reference to the fate of the disbelievers at the Battle of Badr. It was the triumph of the truth against falsehood.

These verses refer to the battle of Badr. Refer to Surah ‘Ali Imran, 3: 10 to 3: 13; Anfal, 8:5 to 8: 19 and 8:42 to 8:48.

Verse 45

This is a prophecy long before the Muslims coming into power. (A.P.)

Verse 46

The Day of Judgment will be the most grievous and most bitter experience for the disbelievers.

The unjust men are puffed up with pride on account of their numbers and their resources, but more often they are punished in this world, and certainly in the hereafter. Their punishment is for ever. The unjust think that the godly are straying, and mad, particularly when they are in power and in the enjoyment of all the good things of this life. Refer to Sura Ya Sin 36:63 to 36:67.

Verse 47

The disbelievers would then, i.e., on the Day of Judgment, realise that it was they, who had gone astray¹³.

Verse 49

Everything and every event happen strictly according to God’s plan.

Verse 50

Refer to Verses 2: 117; 16:40; 19:35; 36:82; 40:68.

Verse 51

Refer to the references mentioned in the commentary of verses 54:9 to 54:16; 54:18 to 54:21; 54:23 to 54:32; 54:33 to 54:39; 54:41 and 54:42 of this surah for the destruction of the disbelievers.

-
- [1.](#) Or the warnings, Moses and Aaron.
 - [2.](#) Aziz in Arabic.
 - [3.](#) Immunity.
 - [4.](#) Refer to Verse 8:7. This is a prophecy made before the Muslims coming into power and the fate of the disbelievers (A.P.).
 - [5.](#) Refer to Verse 54:24.
 - [6.](#) Refer to Verse 36:63.
 - [7.](#) Refer to Verses 2:117; 16:40; 19:35; 36:82; 40:68.
 - [8.](#) To get admonished, or warned
 - [9.](#) Refer to Verse 36:12.
 - [10.](#) Refer to Verse 25:29.
 - [11.](#) Blissful life.
 - [12.](#) In direct communion. Refer to Verse 3:167.
 - [13.](#) Refer to Verse 54:24.

[1] [1]

SHARES

Ar-Rahman – The Beneficent

Revealed at Mecca

78 Verses in 3 Sections

Sections Of Surah Ar-Rahman

1. The Bounties of God.
2. Everything shall perish.
3. The Rewards for the Righteous.

Important Topics

1. The Merciful Lord Himself taught the art of Expression to the Holy Prophet (Verses 1–4)

2. With the raising of the heavens, was also fixed the Measure (Verse 7)
3. The bounties bestowed on man (Verses 10–12)
4. Two different seas made to flow, together with a barrier, and the product of the seas (Verses 19, 20, 22)
5. Every one, save the countenance of the Lord shall pass away (Verse 27)
6. None shall pass out of the regions of the heavens and the earth (Verse 33)
7. The heavenly bliss which awaits the righteous (Verses 46–76)

[1] [1]

SHARES

Ar-Rahman Section 1: The Bounties OF God

- The Various Bounties Of God Referred To

Ar-Rahman Verses 1– 25

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God the Beneficent the Merciful

الرَّحْمَنُ

“(God) The Beneficent” (55: 1)

عَلَّمَ الْقُرْآنَ

“Taught He the Qur’an” (55:2)

خَلَقَ الْإِنْسَانَ

“He created man¹” (55:3)

عَلَّمَهُ الْبَيَانَ

“He taught him expression²” (55:4)

الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ

“The sun and the moon follow the (prescribed) timings³” (55:5)

وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ

And the herbs and the trees do obeisance (unto Him)⁴” (55:6)

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ

“And the heaven, He did raise it high, and placed the scale (within reach)⁵” (55:7)

أَلَّا تَطْغَوْا فِي الْمِيزَانِ

“So that ye may not transgress in scales” (55:8)

وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ

“And maintain ye the measure with justice and do not cut short in the scale⁶” (55:9)

وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ

“And the earth, He hath made⁷it for (His) (living) creatures” (55: 10)

فِيهَا فَاكِهَةٌ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ

“Therein is fruit and palms having, sheathed clusters” (55: 11)

وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ

“And corn with (its) leaves and stalks and with sweet-smelling herbs” (55: 12)

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

“Which then of the bounties of your Lord will ye two (men and jinns⁸)⁹ belie?” (55: 13)

خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ

“He created man from dry clay like that of the earthen vessels” (55: 14)

وَخَلَقَ الْجَانَّ مِنْ مَارِجٍ مِنْ نَارٍ

“And created He the jinn of a flame of fire¹⁰” (55: 15)

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

“Which then of the bounties of your Lord will ye two belie?” (55: 16)

رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ

“(He alone is the) Lord of the two easts and the Lord of the two wests¹¹” (55: 17)

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

“Which then of the bounties of your Lord will ye two¹² belie?” (55: 18)

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ

“He hath let loose the two seas that they flow together meeting each other¹³” (55: 19)

بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ

“(Yet) between them (He hath caused) a barrier, (that) they encroach not (one upon another)” (55:20)

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

“Which then of the bounties your Lord will ye two belie?” (55:21)

يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ

“Come forth out of the two, pearls and corals” (55:22)

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

“Which then of the bounties of your Lord will ye two belie?” (55:23)

وَلَهُ الْجَوَارِ الْمُنشَآتُ فِي الْبَحْرِ كَالْأَعْلَامِ

“And His are the ships [14](#) towering up at the sea like mountains” (55:24)

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

“Which then of the bounties of your Lord will ye two belie?” (55:25)

Commentary

Verses 1 – 2

It is only the Beneficent God who taught the Holy Qur'an – The Teacher is mentioned to be God, and the Thing taught, i.e., the Book, is said to be the Holy Qur'an, but the question arises, as to who was the student, for there could be none of the mankind, for in the verse, the creation of man, comes after the teaching takes place.

It is self-evident that the Beneficent God, first conditioned the soul with the Qur'anic knowledge and then the soul was accommodated into a human frame.

Of the attributes presenting God's actions the most comprehensive is Rahman [15](#) – and according to Qur'an the Holy Prophet is the sole manifestation and this attribute of God [16](#), meaning that his mission

represents the Universal grace of the Absolute (A.P.).

Verse 2

The Qur'an is the manifestation of the Universal grace, and God Himself is the Teacher (A.P.).

Verses 3 – 4

The man referred to here, could never be meant to be a sinner – man of an ordinary order.

When a quality is indefinitely mentioned, it means the perfect degree of it. It must be remembered that sinning is a later occurrence in the mankind subsequent to the creation of the First man, and when the First man was created the individual must naturally have been with the purity or the divinity of the Creator, reflecting in him. The purity or the divinity was in the sense of the knowledge, the man was charged with.

The reflection of the knowledge or the divinity in the human soul was originating directly from the Beneficent God. Beneficent in this regard because. He wills it by His grace to be so, otherwise nothing could ever be affected without His will. This is referred to in verse 2:31, wherein is said, that, God taught Adam (Insan) all the Names – i.e., charged him with the knowledge of everything, is said to be the Qur'an¹⁷.

A Qur'anic verse could be interpreted or explained by another Qur'anic verse – There is the brief description as to how God created Man (Insan)¹⁸, wherein it is clearly said that God causing it to be complete, then He inspired into it the spirit.

God did not ask the angels to bow down to the mere body of Adam but the command to the angels was to bow down to Adam only after His (Sawwaituhu) completing the personality of Adam (Insan) and after His (Nafakhtu fihi) inspiring into the body His (God's) spirit, it was that the angels had to prostrate for Adam. Thus, the prostration was not for the body of Adam but for the spirit of God which was inspired into it, and the spirit inspired had the qualities of 'Hyat' i.e., (Life or existence) 'Ilm' (i.e., knowledge) and 'Qudrat' (i.e. Power or Authority) originating from the Absolute All Perfect Self of God.

This knowledge was not given to the angels and it is their lacking the knowledge, that justified the demand on them to do obeisance to Adam (Insan)¹⁹, the Angels on their inability to answer about the Names, confessed that they did not possess more than what was taught to them, which means that they did not possess the knowledge which Adam (Insan) was endowed with.

Thus, it is proved that the Insan (Adam) who was first created, was complete in his personality, was endowed with the perfect integration of all the faculties in him, and was inspired with the spirit of God. And all these would mean that the Insan created by God was the one purified by God Himself.

For those purified by God Himself, see 33:33, which means the First created one among the beings

called Insan was the forefather or the grand sire of the Holy Ahl Al-Bayt, mentioned in 33:33 viz, the Holy Prophet Muhammad, and this is further clarified by the announcement of the Holy Prophet about himself. ‘Kuntu Nabiyyan wa Aadama bayn al-mawatteen’, i.e., I was the Apostle of God when Adam was yet in the water and clay, i.e., yet in the making (Hadith), and said ‘Awwalu ma Khalaqa Allahu Noori’, i.e., “the First or the Foremost which God created was my Light” (Hadith). But the creation of the Holy Prophet referred to here, is not the one in this physical world but in the state Pre-physical.

Thus, Insan referred to here is the divinely conditioned, integrated, perfected human personality of the Holy Prophet. It was this original purity endowed in Adam, which entitled Adam to the highest regard of prostration from the angels and this same light, was caused to pass through the progeny of Adam and had its manifestation in the various outlets of Apostolic beings, until it reached Abd Al-Muttalib from where it was caused to travel into Two Channels, in the seeds of his two sons Abdullah and Abu Talib and from Abdullah it shone, to be called Muhammad and from Abu Talib into the divine personality named ‘Ali.

The Holy Prophet said, “I and ‘Ali are of one and the same light.” These two rays of the divine light were united, through the medium of the Lady Fatimah the daughter of the Holy Prophet, married to ‘Ali, and from ‘Ali and Fatimah, sprang the Eleven Holy Imams, all these are called the holy Ahl Al-Bayt about whom God, says that He Himself purified them with the perfection of a purification²⁰. All these rays of the one and the same light manifested the godly purity of their personality through their divine character and godly conduct and the wonderful endowment of the knowledge of which each one was the fountain-head, though it is proved from their life history that they never had any education under any mortal in the world, besides the inspiration they had from the Lord and from the Holy Prophet, who was born duly conditioned with it. The knowledge which the Holy Prophet was gifted was caused to flow from ‘Ali in the first instance and from ‘Ali to all his issues – The Holy Prophet said ‘Ana Madinat ul-‘Ilm wa Aliyyun Babuha’, i.e., ‘I am the City of Knowledge and ‘Ali is its Gate.’

Of the knowledge inspired in the Insan – (Insan al-Kamil), i.e., the Perfect Man, (i.e., the Holy Prophet) was endowed in Adam to be inherited by the issues of Adam, as much as each one in his progeny could get it reflected by maintaining the original cleanliness of his soul, protecting or guarding it, against getting covered by the dust and the dirt of carnal desires of his self, i.e., by not allowing the baser self, obstructing the reflection of the knowledge in his or her individuality. It is with reference to this phenomenon, that God says:

“He who cleansed his soul has succeeded” (91:9) [21](#)

“And he who allowed it to be polluted lost it” (91: 10)

And this became the test of the human life on earth and the purity of the Holy Prophet and his holy Ahl Al-Bayt became the ideal or the model for mankind to follow and the touchstone or the balance to try with, and judge or assess the individual value of each human character and conduct, making the love of

these holy ones or the attachment to them, as the sign of Purity, Goodness, and Piety and their enmity or turning away from them as the Sign of pollution, evil and wickedness.

This verse shows the Timing, the Taught one, i.e., man and the Method of teaching. It means that man has been endowed with the power of reflection and expression as a microcosm. The only difference between man and man, is the degree and the time of the development of the endowment. In the case of the prophets and their successors in general, this endowment is developed from their very birth and creation and in the case of the Last Prophet who is the manifestation of the Universal Beneficence – the development and the timing surpass all that is in conformity with the Verse 53: 1 (A.P.).

Verse 4

‘Biyān’, i.e., the means of expressing one’s mind – ‘Biyān’ has also been used for the Holy Qur’an²².

Taking the word for the art of verbal expression of the ideas, the Holy Qur’an which is the only record of what spoke out the Holy Prophet, is such a wonderful verbal expression which, in spite of its open challenge²³, the world would never till now produce an equal even to the smallest chapter of it. It is further said that even if mankind as a whole and jinns joining with them, try to produce an equal to the Holy Qur’an they shall never be able to do it at all²⁴.

As regards the daily discourses, the utterance of the Holy Prophet was suspected by the disbelievers as a magician, sorcerer or an enchanter. And besides the Holy Prophet, ‘Ali Ibn Abu Talib was known as the most eloquent of the people.

The Sixth Holy Imam Ja’far Ibn Muhammad As-Sadiq said that ‘Byān’ is the greatest name of God through which everything is known, which means the divine gift through which man reflects whatever he receives (A.P.).

Verse 5

The astronomical constitution of the universe is bound by such strict, universal and fixed mathematical laws and calculations and are continuously going on with its work, in such an unchanging manner, that men could depend upon the knowledge of the heavenly bodies without any fear of any change or alteration in the original laws.

This verse refers to two of the major heavenly bodies, the sun and the moon, following the computed courses in the prescribed order. This announcement of the natural phenomenon active in the heavens, was made at a time when the world was indulged only in mere conjectures about the astronomical world²⁵.

Verse 6

Prostration here means submitting to the law of the Lord, i.e., serving them – never going against their respective native endowments. It is in this sense that all nature adores God, its Creator Lord²⁶.

Everything in the heavens and in the earth adores God.

Verse 7

The perfect man as the microcosm is the infallible scale with which the truth of the Universe and the right and wrong, of human action should be measured and viewing the Holy Prophet as such Abu Talib says: 'The Scale of Truth which defaults not even to an atom – and weigher of the justice his weighing falleth not short' (A.P.).

Verse 10

Made it available. The right of opportunity shall be maintained and that none shall be deprived of the opportunity (A.P.).

Verse 13

The question is to both the human beings and the jinns, (i.e., beings other than mankind) who are enjoying alike the bounties of the Lord.

Verses 20–22

The Holy Prophet said: "The meeting of the Two Seas indicates the matrimonial union between 'Ali and Fatimah and the 'Barzakh'. i.e., the Barrier between the Two Seas is the Holy Prophet and the coming out of the Pearl and Coral – Hasan and Husayn." This is the report of Ibn Mardwaih, Ibn Abbas, Anas Ibn Malik²⁷ (M.S.).

This is true of many geographical flowing of the seas with the barrier between them but it also figuratively has been applied by the Imams of the Ahl Al-Bayt to the two Streams of 'Nubuwwah', Prophethood, and 'Wilayah' which flew together and yet with distinctive barriers preventing the two divine functions from encroaching on each other creating any confusion.

In this figurative sense, it has been applied to the Holy Prophet as the most perfect manifestation of Prophethood and to 'Ali as the most perfect manifestation of 'Wilayah' taking Fatimah as the Barrier and the connecting link between.

According to other traditions from Salman al-Farsi and Syed Ibn Jubair and Sofyan Sauri the two oceans mean 'Ali and Fatimah and the Barrier is the Holy Prophet and the outcome the pearls and corals: Hasan and Husayn (A.P.).

It may refer to the geographical ones or in figurative sense, meaning the offsprings of the Holy Prophet and 'Ali (A.P.).

-
- [1.](#) Refer to Verses 2:30–38; 15:26–29; 32:9.
 - [2.](#) The power of speech and expression. Refer to Verses 2:31; 3:138.
 - [3.](#) Refer to Verses 13:2; 21:33; 36:38.
 - [4.](#) Refer to Verses 13:4; 16:48; 16:49; 22:18.
 - [5.](#) Refer to Verses 42:17; 52:25.
 - [6.](#) Refer to Verses 49:1; 57:28.
 - [7.](#) Made it available (A.P.).
 - [8.](#) Ref to the note on jinn.
 - [9.](#) Or man and woman
 - [10.](#) It is made clear that the Jinn are a separate specie with a nature quite different from human beings. Refer to Verses 7:12; 15:27.
 - [11.](#) Refer to Verses 7:137; 37:5; 70:40.
 - [12.](#) Twain – may be Man and Woman or – Men and Jinn.
 - [13.](#) Refer to Verses 18:60; 25:52; 35:12.
 - [14.](#) This may refer the physical ships or in a figurative sense to the offsprings of the Holy Prophet. Refer to the tradition: 'The likeness of my Ahl Al-Bayt is that of the Ark of Noah'. Etc., Etc.
 - [15.](#) Refer to Verse 7:156, S.I. The All-penetrating Beneficence.
 - [16.](#) Refer to Verse 21:107.
 - [17.](#) Refer to Verse 6:59.
 - [18.](#) Refer to Verses 2:30–38; 15:26–29; 32:9.
 - [19.](#) Refer to Verse 2:32.
 - [20.](#) Refer to Verse 33:33.
 - [21.](#) See also to Verse 87:14.
 - [22.](#) Refer to Verse 3:138.
 - [23.](#) Refer to Verses 10:23; 10:37; 38:11–13; 17:88; 52:34.
 - [24.](#) Refer to Verses 17:88; 2:23; 10:38; 11:13; 52:34.
 - [25.](#) Refer to Verses 13:2; 21:33; 36:38.
 - [26.](#) Refer to Verses 13:4; 16:48; 16:49; 22:18.
 - [27.](#) See Durr al-Manthur.

[1] [1]

SHARES

Ar-Rahman Section 2: Everything Shall Perish

- Everything In The Universe Shall Perish Except The Ever-living God

- Everyone Depends Upon God's Will
- The Guilty Shall Be Punished

Ar-Rahman Verses 26 – 45

كُلُّ مَنْ عَلَيْهَا فَانٍ

“Every one on it shall perish” (55:26)

وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ

“But will remain for ever the Face¹ of thy Lord, the Glorious and Gracious²” (55:27)

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

“Which then of the bounties of thy Lord will ye two belie?” (55:28)

يَسْأَلُهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ

“Beseech Him all those in the heavens and the earth; Every day He is in a (new) splendid manifestation³” (55:29)

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

“Which then of the bounties of your Lord will ye two belie?” (55:30)

سَنَفْرُغُ لَكُمْ أَيُّهَ الثَّقَلَانِ

“Soon will We attend to you, O’ ye two groups (of men and jinns)” (55:31)

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

“Which then of the bounties of your Lord will ye two belie?” (55:32)

يَا مَعْشَرَ الْجِنَّ وَالْإِنْسِ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَاوَاتِ وَالْأَرْضِ فَانْفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ

“O ye peoples of jinn and humans, if ye can penetrate⁴the bounds⁵of the heavens and the earth, then do penetrate ye through; (But) ye cannot penetrate but with (Our) authority!⁶“ (55:33)

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

“Which then of the bounties of your Lord will ye two belie?” (55:34)

يُرْسَلُ عَلَيْكُمَا شَوَاظٌ مِنْ نَارٍ وَنُحَاسٌ فَلَا تَنْتَصِرَانِ

“On ye two shall be sent the flames of fire and molten brass, then ye shall not be able to protect yourselves” (55:35)

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

“Which then of the bounties of your Lord will ye two belie?” (55:36)

فَإِذَا انشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ

And when is rent asunder the heaven, then it becometh red like the tanned hide” (55:37)

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

“Which then of the bounties of your Lord will ye two belie?” (55:38)

فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌ

“And on that Day shall not be asked⁷man nor jinn of his sin⁸“ (55:39)

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

“Which then of the bounties of your Lord will ye two belie?” (55:40)

يُعْرِفُ الْمُجْرِمُونَ بِسِيمَاهُمْ فَيُؤْخَذُ بِالنَّوَاصِي وَالْأَقْدَامِ

“The guilty ones shall be re-cognised by their marks, and they shall be seized by their forelocks and their feet” (55:41)

فَيَأْيِ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

“Which then of the bounties of your Lord will ye two belie?” (55:42)

هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ

“This is the hell⁹ which belied the guilty ones” (55:43)

يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ آتٍ

“Around in it shall they run in hot, boiling water” (55:44)

فَيَأْيِ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

“Which then of the bounties of your Lord will ye two belie?” (55:45)

Commentary

Verse 27

The face stands for the cognisable part of a personality. Here, it means the existence of God which is cognisant through His attributes¹⁰.

Meaning the most glorious and gracious face of the Lord which in last verse of the same sura the same attributes are used for the Lord Himself. Reading all these verses together it shows that everything is perishable except God's face – countenance which is eternal and whatever is with Him¹¹ (A.P.).

Verse 29

The day here, applies not only to the ordinary duration of 24 hours but includes all the divine days¹², i.e.,

any period in which some development takes place and this indicates the ever-evolutionary expansion of the universe. Although the movement is rotational, hence no room for the recurrence of events (A.P.).

Verse 33

This Verse clearly recognises the possibility of man going beyond the zones separating the heavens and the earth if he acquires knowledge by observation and contemplation, mentioned in the commentary of verse 55:5, a theory considered impossible till the journey of man began in space.

If any attempt is made without knowing the laws made by Allah to govern the creation the consequence will be as mentioned in verse 35: failure, disaster and destruction (A.P.).

Verse 35

In case you attempt at penetration without the authority – the consequences are failure, disaster and destruction (A.P.).

Verses 39 – 44

The deeds good and bad, of every individual will be so much self-proved, that there would not be any necessity of asking anyone, whether he accepts the report about his conduct and character or not, nor would the convicts be asked for any explanation as to why he did it. Every case will be self-proved and the ultimate state of every individual self-evident. The very organs of the body of every individual would bear witness^{[13](#)}.

It indicates that this does not refer to the Final Resurrection, but to a different stage of the resurrection other than referred to in verse 7:6–8, because on that day every one, the prophets and those to whom the prophets have been sent will be questioned. (A.P.).

The final resurrection is not referred to in this verse, because on that day all the prophets and those to whom they were sent will be questioned as per verses 6 to 8 of Araf mentioned above.

Verses 39, 41, 43 and 44 state that on the day of reckoning their tongues, hands and feet will bear witness against them as to their actions^{[14](#)}.

Every man will bear marks on his person, showing his classification^{[15](#)}.

The all-knowing Lord knows all, but to give every chance to the accused his record will be produced and shown to him^{[16](#)}. In this way their personal responsibility will be enforced.

¹. The countenance.

². Refer to Verse 2:112.

- [3.](#) State glorious.
- [4.](#) Pass through.
- [5.](#) The length and breadth.
- [6.](#) Refer to Verses 6:129–134; 72:1; 55:33; 28:37.
- [7.](#) None need say or testify for the very bodies of the men and the jinn will say out every thing.
- [8.](#) Refer to Verses 24:24; 36:65.
- [9.](#) Refer to Verse 36:63.
- [10.](#) Refer to Verse 2:112.
- [11.](#) Refer to Verses 28:88; 16:96.
- [12.](#) Refer to Verse 14:5.
- [13.](#) Refer to Verses 7:53; 15:92; 18:49; 24:24; 28:66; 36:65; 69:18–25.
- [14.](#) Refer to Verse 24:24.
- [15.](#) Refer to Verse 7:48.
- [16.](#) Refer to Verse 18:49 and 7:7.

[1] [1]

SHARES

Ar-Rahman Section 3: The Rewards For The Righteous

- The Various Kinds Of Blissful Abodes And Enjoyments And The Plentiful Provisions Which Await The Righteous As The Reward For Their Good Deeds

Ar-Rahman Verses 46 – 78

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٌ

“And for him who feareth the time of standing before his Lord are two gardens¹” (55:46)

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

“Which then of the bounties of your Lord will ye two belie?” (55:47)

ذَوَاتَا أَفْنَانٍ

“With over-branching trees (in each of the two gardens)²” (55:48)

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

“Which then of the bounties of your Lord will ye two belie?” (55:49)

فِيهِمَا عَيْنَانِ تَجْرِيَانِ

“In both of them are two fountains flowing” (55:50)

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

“Which then of the bounties of your Lord will ye two belie?” (55:51)

فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ

“In each of them, of every fruit, are two kinds³” (55:52)

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

“Which then of the bounties of your Lord will ye two belie?” (55:53)

مُتَّكِئِينَ عَلَى فُرُشٍ بَطَائِنُهَا مِنْ إِسْتَبْرَقٍ وَجَنَى الْجَنَّتَيْنِ دَانٍ

“Reclining on beds, the inner coverings of which are of silk brocade; the fruit of (both) the gardens shall be nigh (within easy reach)” (55:54)

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

“Which then of the bounties of your Lord will ye two belie?” (55:55)

فِيهِنَّ قَاصِرَاتُ الطَّرْفِ لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌ

“Therein shall be damsels with retiring glances, whom hath touched not ever before, any human

being nor a jinn⁴” (55:56)

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

“Which then of the bounties of your Lord will ye two belie?” (55:57)

كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ

“As though they were rubies and pearls” (55:58)

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

“Which then of the bounties of your Lord will ye two belie?” (55:59)

هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ

“Is the recompense for good aught but good?⁵” (55:60)

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

“Which then of the bounties of your Lord will ye two belie?” (55:61)

وَمِنْ دُونِهِمَا جَنَّتَانِ

“And besides these (two) are two other gardens” (55:62)

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

“Which then of the bounties of your Lord will ye two belie?” (55:63)

مُدْهَامَّتَانِ

“Dark-green in colour (being plentifully watered)” (55:64)

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

“Which then of the bounties of your Lord will ye two belie?” (55:65)

فِيهِمَا عَيْنَانِ نَضَّاخَتَانِ

“In them both are two springs gushing forth” (55:66)

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

“Which then of the bounties of your Lord will ye two belie?” (55:67)

فِيهِمَا فَاكِهَةٌ وَنَخْلٌ وَرُمَّانٌ

“In them both are fruits and palms and pomegranates” (55:68)

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

“Which then of the bounties of your Lord will ye two belie?” (55:69)

فِيهِنَّ خَيْرَاتٌ حِسَانٌ

“In them are virtuous women, beautiful ones⁶” (55:70)

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

“Which then of the bounties of your Lord will ye two belie?” (55:71)

حُورٌ مَّقْصُورَاتٌ فِي الْخِيَامِ

“Fair ones, close-guarded, in pavilions” (55:72)

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

“Which then of the bounties of your Lord will ye two belie?” (55:73)

لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ

“Hath touched them not ever before any human being nor any jinn⁷” (55:74)

فَيَايَ آلاءِ رَبِّكُمَا تُكَذِّبَانِ

“Which then of the bounties of your Lord will ye two belie?” (55:75)

مُتَّكِئِينَ عَلَى رَفْرَفٍ خُضِرٍ وَعَبَقَرٍ حِسَانٍ

“Reclining on cushions green and carpets beautiful⁸” (55:76)

فَيَايَ آلاءِ رَبِّكُمَا تُكَذِّبَانِ

“Which then of the bounties of your Lord will ye two belie?” (55:77)

تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ

“Hallowed is the name of thy Lord, the Lord of Glory and Grace!” (55:78)

Commentary

Verse 46

The Two Gardens, might mean variety of the blissful life the pious ones would have.

Corresponding to the true faith and good deeds (A.P.).

Verse 50

The Two Springs are called ‘Tasneem’ and ‘Salsaheel’ They could be of clean, clear and refreshing waters and of the delicious and pleasing drinks. The dual springs, here also, as in the case of the gardens might mean variety.

Verse 52

Ibn Abbas says there shall be no fruit of this world the like of which would not be in the heavens, besides there would be such other delicious fruits which would neither have had been seen nor tasted before.

All sorts of fruits in pairs, corresponding to various aspects of true faith and good deeds. (A.P.)

Verse 60

Note the simplest, shortest and the best expression given to the phenomenon of equity:

1. The return for service to God, increase in the status.
2. The thanksgiving, further increases the grant of the bounties.
3. The piety brings enjoyment.
4. The repentance earns forgiveness.

The Holy Prophet said that he who declared God's unity saying: 'La ilaha illa Allah', shall have Paradise. The Holy Prophet said: "If you do any goodness in return for any goodness already done then the one who did it first shall be entitled to a greater reward for the good was one not in return, and if you want your goodness to earn a greater reward, then do more than the goodness what has been done to you."

As there is a sure reward for every goodness⁹, every evil will also have its return¹⁰, unless forgiveness for it had been sought and earned before the Day of Judgment, i.e., in this life.

(a) The verses from **46–60**: Each pleasing entertainment of the life hereafter corresponds with something good done by man here.

(b) Ayashi narrates from the Sixth Holy Imam Ja'far Ibn Muhammad As-Sadiq referring to this verse, that this passage in the Holy Qur'an which stands as an established principle which applies to everyone, whether a believer or disbeliever – whether righteous or unrighteous, to whomsoever good is done, it is incumbent on him to return it with good and the good done in return should not be equal to the good already done, it should preponderate the former as otherwise the upper hand will be of the doer of the good in the first instance – and this principle also stands even between the Creator and the creatures except the point that the Creator is not in need of any of our good to Him (A.P.).

Verse 62

Heavens (Paradise), will not be of any one single fixed nature or kind. There will be gardens or the places of eternal bliss of various kinds and degrees, even the sight of which would be giving pleasure and amusement – These places would be the environment of the blissful abode granted to the pious.

Abu Basir asked the Sixth Holy Imam, Ja'far Ibn Muhammad As-Sadiq: "Master! would the believer-pious wife of a believer-pious man be the wife of the man also in the heaven?" The Holy Imam replied, "O' Abu-Muhammad! God is All-Just, if the husband be of a greater faith and piety than his wife, he will have the choice of having his wife as his mate and if the wife be greater than her husband in faith and piety, she will have the option of having her husband with her."

People will be placed in the various places of different degrees of bliss. Those in the higher states will be able to visit the lower ones, but those in the lower states will not be able to visit the higher ones. Those of the believers who had been indulged also, in the evil ways in their lives and failed to earn the forgiveness before their death, would enter the heaven after they receive the return for their evils (M.S.).

Verses 70 - 77

Since God asks to which of His bounties or grace man can deny, it is desirable that the reciter of this Sura, whenever he recites the questioning clause, says 'La bi shayin min alayka Rabbi na kazzib', i.e., nothing of any of Thy bounties "O' Our Lord! do we deny?"¹¹

-
- ^{1.} Corresponding to true faith and good deeds.
 - ^{2.} The description of the heavenly bliss given here or anywhere in the Qur'an is figurative.
 - ^{3.} All sorts in praise, corresponding to the various aspects of true faith and good deeds (A.P.). Refer to Verse 13:3.
 - ^{4.} Refer to Verses 37:48; 37:49; 44:54; 52:20; 56:22.
 - ^{5.} Refer to Verses 99:7; 99:8.
 - ^{6.} Refer to Verses 44:54; 52:20; 55:66; 55:72; 56:22.
 - ^{7.} Refer to Verses 44:54; 52:20; 56:22. This is a clear indication of virginity, chastity, modesty and seclusion as highly commendable (A.P.).
 - ^{8.} These are all figurative expressions of the heavenly bliss. Refer to the previous note on this (A.P.).
 - ^{9.} Refer to Verse 99:7.
 - ^{10.} Refer to Verse 99:8.
 - ^{11.} See Verse 55:56 above and also 37:48, 37:49, 44:54, 52:20 and 56:22.

[1] [1]

SHARES

Al-Waqiah - The Event

Revealed at Mecca

96 Verses in 3 Sections

Sections Of Surah Al-Waqiah

1. The Three Kinds Of Groups Of Men.
2. The Wicked.
3. None Toucheth The Qur'an But The Purified Ones.

Important Topics

1. The description of the day of the Final Judgment taking effect (Verses 1–6)
2. The distribution of the people into three categories (Verses 7–10)
3. The various kinds of the heavenly bliss, the Foremost ones in righteousness (Verses 10–26)
4. The heavenly bliss for the companions of the Right hand (Verses 27–40)
5. The sufferings that await the companions of the Left hand (Verses 41–56)
6. The Qur'an secured in the Hidden (Protected) Book, and none shall touch it save the Purified Ones (Verses 77–79)
7. God is nearer to man than his own self (Verse 85)

[1] [1]

SHARES

Al-Waqiah Section 1: The Three Kinds Of Groups Of Men

- The Coming Of The Day Of Judgment
- The Three Kinds Of Groups Of Men

Al-Waqiah Verses 1- 38

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God the Beneficent the Merciful

إِذَا وَقَعَتِ الْوَاقِعَةُ

“When happeneth the Event¹” (56:1)

لَيْسَ لَوْفَعَتِهَا كَاذِبَةٌ

“There is not for its happening, any belying” (56:2)

خَافِضَةٌ رَافِعَةٌ

“(It shall be) Abasing (some and) Exalting (the others)” (56:3)

إِذَا رُجَّتِ الْأَرْضُ رَجًا

“When the earth shall be shaken with a (tremendous) shaking²” (56:4)

وُيُسَّتِ الْجِبَالُ بَسًا

“And the mountains shall be crumbled a terrible crumbling” (56:5)

فَكَانَتْ هَبَاءً مُنْبَثًا

“And they shall become scattered dust³” (56:6)

وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً

“And ye shall be (sorted into) three kinds⁴” (56:7)

فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ

“Then (will be) the people of the Right hand; Oh! What (a happy state shall) the people of the Right hand (be in)!⁵” (56:8)

وَأَصْحَابُ الْمَشْأَمَةِ مَا أَصْحَابُ الْمَشْأَمَةِ

“And the people of the Left hand; Ah! What (a wretched state shall) the people of the Left hand be (in it)” (56:9)

وَالسَّابِقُونَ السَّابِقُونَ

“And the Foremost ones (in faith and virtue) shall be the Foremost ones (in receiving their reward)⁶” (56: 10)

أُولَئِكَ الْمُقَرَّبُونَ

“These are they who shall be brought nigh (unto God)⁷” (56: 11)

فِي جَنَّاتِ النَّعِيمِ

“In the gardens of bliss” (56: 12)

ثُلَّةٌ مِنَ الْأَوَّلِينَ

“(A group of the) numerous from among the first ones⁸” (56: 13)

وَقَلِيلٌ مِنَ الْآخِرِينَ

“A (group) few from among the later ones⁹” (56: 14)

عَلَى سُرُرٍ مَوْضُونَةٍ

“On couches inwrought” (56: 15)

مُتَكِّئِينَ عَلَيْهَا مُتَقَابِلِينَ

“Reclining on them face to face” (56: 16)

يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُخَلَّدُونَ

“Around shall go about (serving) them youths of unchanging bloom [10](#)” (56: 17)

بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِنْ مَعِينٍ

“With goblets and ewers and a cup of pure drink” (56: 18)

لَا يُصَدَّعُونَ عَنْهَا وَلَا يُنْزَفُونَ

“Their brows ache not from it, nor faileth the sense [11](#)” (56: 19)

وَفَاكِهَةٍ مِمَّا يَنْخَيْرُونَ

“And fruits, any that they choose [12](#)” (56:20)

وَلَحْمِ طَيْرٍ مِمَّا يَشْتَهُونَ

“And the flesh of fowls, any that they like [13](#)” (56:21)

وَحُورٌ عِينٌ

“And the Huries (maidens pure), with large (lovely) eyes [14](#)” (56:22)

كَأَمْثَالِ اللُّؤْلُؤِ الْمَكْنُونِ

“Like unto pearls hidden (in their shells) [15](#)” (56:23)

جَزَاءً بِمَا كَانُوا يَعْمَلُونَ

“A recompense for what they used to do” (56:24)

لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْتِيَمًا

“They shall hear not therein any frivolity, nor any taint of sin [16](#)” (56:25)

إِلَّا قِيلًا سَلَامًا سَلَامًا

“Save (Naught) ‘Peace’ (and ever) ‘Peace!’ talked of [17](#)” (56:26)

وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ

“And the people of Right hand! Oh! What (a happy state shall) the people of the Right hand (be in)! [18](#)” (56:27)

فِي سِدْرٍ مَخْضُودٍ

“Amid thornless lote-trees” (56:28)

وَطَلْحٍ مَنْضُودٍ

“And banana-trees (with fruits) piled one above another” (56:29)

وِظِلٍّ مَمْدُودٍ

“And shade spread out” (56:30)

وَمَاءٍ مَسْكُوبٍ

“And water flowing” (56:31)

وَفَاكِهَةٍ كَثِيرَةٍ

“And fruit abundant” (56:32)

لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ

“Neither failing (by season) nor (their free use) forbidden (by any)” (56:33)

وَفُرُشٍ مَّرْقُوعَةٍ

“And on thrones exalted¹⁹” (56:34)

إِنَّا أَنْشَأْنَاهُنَّ إِنْشَاءً

“Verily have We created them (The fair beautiful mates) as a (special) creation” (56:35)

فَجَعَلْنَاهُنَّ أَبْكَارًا

“And We have made them virgins pure” (56:36)

عُرُبًا أَتْرَابًا

“Lovable (by nature), equal in age” (56:37)

لِلْأَصْحَابِ الْيَمِينِ

“For the people of the Right hand” (56:38)

Commentary

Verse 1

The inevitable event is the resurrection for the final Judgement.

Verse 2

People may doubt about its taking place and when it comes, it will be a sudden occurring and will be such a reality that all the false notions against its happening, would vanish away²⁰.

It will show the attitude of Qur'an towards the faith in the sure happening of the resurrection, asserting the fact that the whole process of creation bears the testimony to the designed end and this verse re-

asserts that there is nothing in the process of creation to belie this (A.P.).

Verse 3

There will be a sorting out of good and evil. The disbelievers, even if they were high and mighty in this world, will be brought low; and the believers, irrespective of whether they occupied low or high position in this world, will be exalted to various ranks and degrees.

Verses 4– 5

The whole physical universe, the existing physical dimension will meet the destruction by its Creator, and a new creation in its place will come into existence²¹.

Verses 8 – 10

The Companions or the Fellows of the Right side – i.e., those who in the beginning of their lives were sinful but subsequently repented and got themselves amended and ended their lives in righteousness.

The Sides – ‘Right,’ (in verse 8) ‘Left’ in verse 9: and ‘Foremost’ in verse 10 – are relative terms which are used in Qur’an to indicate the sides inclined towards the Absolute One, the side inclined towards the material are, Many and the Foremost in the order of the beings in submission to the Absolute respectively²² (A.P.).

Verse 9

The companions or the fellows of the Left-side, i.e., those who from the beginning to the end of their lives were indulged in sinning and ended their lives in sins.

Verse 10

The Foremost – those who were foremost in faith, and its practice – were always in the forefront, whenever it was necessary for any service to God and goodness. Some say, that the reference is to those who were the foremost to belief in the Truth, viz. all the apostles of God and those who accepted the Truth, the Unity of God, when it was first declared by the Holy Prophet, those who were the foremost to offer the prayers along with the Holy Prophet like ‘Ali and Lady Khadija were with the Holy Prophet, in offering the prayers to God, those who were foremost in all the fights for God, those who from the beginning to the end of their lives were busy, serving God and none else.

The whole Muslim world would vouch the undeniable historic fact that all these qualities were only in ‘Ali and none else, for all the others had once been idol worshippers, which pollution never touched ‘Ali. It was ‘Ali who was the first to be with the Holy Prophet in faith and its practice.

It was ‘Ali who was the foremost in every battle that was fought for truth and stood to the last and was

victorious in every occasion when the other companions had tied away deserting the Holy Prophet. It was 'Ali who was the Foremost in faith and the Strongest one in it, when the other companions of the Holy Prophet doubted the bonafide of the Holy Prophet and even openly declared it at Hudaibiyya. The renowned Sunni Scholar Imam Ahmed Hambal in his famous work Musnad reports that 'Siddiq' the Truthful, i.e., those who were the foremost in believing the apostles of God were three men of God:

- (1) The Mu'min (the Believer) of the people of Pharaoh
- (2) The Mu'min (the Believer) of the people of Yaseen
- (3) ('Ali Ibn Abu Talib).

The well-known Sunni commentator Tha'labi reports of Ibn Abbas having said: that 'Ali Ibn Abu Talib said: "I am the Servant of God, the Brother of the Holy Prophet and the 'Siddiq-e-Akbar", i.e., the greatest of the truthful ones – "and beside me any one who claims to be the 'Siddiq al-Akbar' is a liar" (M.S.).

Thus, from the above historic facts to the foremost one who deserves the title of 'Saddiqonn', i.e., the 'Foremost One' is 'Ali, and no doubt the others also would be, but according to the degree or the extent to which they possess the above qualities. Under any circumstances, those who spent most of their lives in worshipping idols and lived the polluted pagan life and who maintained doubts about the Holy Prophet, and repeatedly deserted the faith, the ranks of the faithful and even the Holy Prophet at times of danger in the battle-fields and ran away from it, could never in any sense be brought under this category.

The First Holy Imam 'Ali Ibn Abu Talib says: "The Holy Prophet told me, that Gabriel said to him that 'Ali and his Shias, (i.e., devotees) are meant by the term 'Sadiqun', for they would be the foremost to enter heaven." But to be a Shia or a devotee of 'Ali is, the most difficult task. It is said that the Light of faith in God and His divine attributes would be manifested on the face of a true Shia of 'Ali and the goodness of the divine personality of 'Ali would be reflecting in his conduct and character. See the note on Shi'ism in the introduction. It must be remembered that Shi'ism is nothing but Islam-Original.

These are the ones referred to in verse 21:101, too far from the Hell and the other affliction – these are the same ones mentioned in 35:32, as the party First and Foremost in whatever is good – who are the inheritors of the Book.

Though these verses apply to all those who were topmost in submission and obedience to God, yet as a mark of distinction, it has been narrated from the Holy Prophet and the Imams of his house that 'Sabiqun' are four – among the children of Adam: –

1. Habeel (Abel) the son of Adam who was killed by his brother Qabeel (Cain).
2. Mu'min Aali-Firawn among the followers of Moses.

3. Habib Najjar – among the followers of Jesus.

4. ‘Ali Ibn Abu Talib of the followers of the Holy Prophet who is the Foremost of the Foremost. (A.P.).

Verses 11 – 12

Naturally the Foremost praised in the verse above would be the foremost towards the approach to God, i.e., the nearest to Him and naturally be in the Eternal Bliss.

Verse 13

The number of the Foremost ones, from Adam to the Holy Prophet, is great, i.e., those who believed in God and suffered the most for God and godliness.

Verses 13 – 14

The reason from the first (verse 13) group being many and from the later (verse 14) – is obvious as in term ‘Sabiqoon’ and ‘Muqurraboon’ all the prophets and their divinely commissioned successors (Ausiya) are included – and it is clear that the number of the prophets preceding the Holy Prophet is greater than the number of ‘Sabiqoon’ and the ‘Muqurraboon’ the divinely ‘Ausiya’ or the successors who are limited to only Twelve as the Holy Prophet has declared ‘Al-Ainimato Ba’di Ithna-Ashar’ – The leaders or the guides after me are only Twelve and also said: ‘Man Maata ma lam ya’raf Imam Zamaneh faqad maata meetatal janiliya’ – He who died and did not recognise the Imam of his age; certainly died he the death of ignorance (S.B.) (A.P.).

Verse 14

Among the later generations the foremost ones will be few for among– the ancient ones there is the huge number of apostles of God and larger still is the number of their deputies and besides this huge number, are those of the believers who sacrificed themselves for the truth. Though, every sincere follower of the Holy Prophet, i.e., a True Muslim, is surely among those who would enter Paradise but the number of the ‘Sadiqoon in Islam could be of the holy Ahl Al-Bayt and the very few of their faithful devotees, who will be rarely found with the degree of the faith and wholehearted devotion to it.

This is the reason re: the people of right below the rank of the ‘Muqurraboon’ there is no question of the number being greater or lesser²³ (A.P.).

Verse 28

Regarding the figurative description of the heavenly bliss given in verses 28–38 see our previous notes on it (A.P.).

Verse 34

‘Furash’ lit. means – Carpet or anything spread on ground. It has been applied to the earth itself²⁴, figuratively has been used for wives as the Holy Prophet has used ‘al-waladu li ‘l-Firaash’ – The child belongs to the bed (i.e., wife) and the wife belongs to husband. According to some commentators ‘Forush’ here means wives and the context of the next immediate verse also supports this. In which case it will mean exalted mates (A.P.).

-
- ^{1.} The Resurrection for the Final Judgment. Refer to Verses 50:1–11; 51:1–6; 52:1–10; 53:44–46, 53:57; 54:1–55; 55:26; 55:27;55:37; 55:39.
 - ^{2.} Refer to Verse 69:14.
 - ^{3.} Refer to Verse 51:1.
 - ^{4.} People will be sorted into three main groups.
 - ^{5.} Refer to Verses 74:38; 74:39.
 - ^{6.} Refer to Verses 83:18–21; 21:106; 21:107;
 - ^{7.} Refer to Verses 9:100; 37:40.
 - ^{8.} The followers of the previous prophets preceding the Holy Prophet.
 - ^{9.} Following the Holy Prophet.
 - ^{10.} Refer to Verse 52 :24.
 - ^{11.} Refer to Verses 76:19; 34:47.
 - ^{12.} Refer to Verse 52:22.
 - ^{13.} Refer to Verse 52:23.
 - ^{14.} Refer to Verses 44:54; 52:20; 55:66; 55:70; 55:72.
 - ^{15.} Refer to Verse 52:24.
 - ^{16.} Refer to Verse 52:23.
 - ^{17.} Refer to Verses 10:10; 14:23; 19:62.
 - ^{18.} Refer to Verses 74:39; 34:16;
 - ^{19.} Noble mates.
 - ^{20.} Refer to Verses 50:1–11; 51:1–6; 52:1–10; 53:44–46, 53:57; 54:1–55; 55:26; 55:27;55:37; 55:39.
 - ^{21.} Refer to Verses 21:104; 22:1; 22:2; 25:25; 25:26; 69:13–16.
 - ^{22.} See Note to Verses19:71 and 13:43.
 - ^{23.} Refer to Verses 56:39; 56:40.
 - ^{24.} Refer to Verse 51:48.

[1] [1]

SHARES

Al-Waqiah Section 2: The Wicked

- The Wicked Who Will Be Punished

- The Creation Of The Various Things In The Universe Testifies The Supreme Power And The Authority Of God

Al-Waqiah Verses 39 – 74

ثُلَّةٌ مِنَ الْأَوَّلِينَ

“Numerous from among the first ones¹” (56:39)

وَتُلَّةٌ مِنَ الْآخِرِينَ

“And numerous from among the later ones” (56:40)

وَأَصْحَابُ الشِّمَالِ مَا أَصْحَابُ الشِّمَالِ

“And the people of the Left hand, Ah! What (a wretched state shall) the people of the Left hand (be in)!” (56:41)

فِي سَمُومٍ وَحَمِيمٍ

“In scorching²wind and scalding³water” (56:42)

وَزُلْزِلٍ مِنْ يَحْمُومٍ

“And in the shadow of a black smoke” (56:43)

لَا بَارِدٍ وَلَا كَرِيمٍ

“Neither cool nor graceful” (56:44)

إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُتْرَفِينَ

“Verily they were ere that, of the extravagants (in ease and luxury)⁴” (56:45)

وَكَانُوا يُصِرُّونَ عَلَى الْحِنثِ الْعَظِيمِ

“And they used to persist in heinous sin⁵” (56:46)

وَكَانُوا يَقُولُونَ إِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَأَنَّا لَمَبْعُوثُونَ

“And they used to say: ‘What! when we die and become dust and bones, shall we even then indeed be again raised up?⁶” (56:47)

أَوَابَاؤُنَا الْأَوَّلُونَ

“Or our fathers of yore?” (56:48)

قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ

“Say thou (O’ Our Apostle Muhammad!): ‘Verily the ancients and the later ones” (56:49)

لَمَجْمُوعُونَ إِلَى مِيقَاتِ يَوْمٍ مَعْلُومٍ

“Certainly, shall be gathered together unto the tryst of the known Day⁷” (56:50)

ثُمَّ إِنَّكُمْ أَهْلُ الضَّالُّونَ الْمُكَذِّبُونَ

“Then verily ye, O’ ye who are astray and belie it” (56:51)

لَاكُلُونَ مِنْ شَجَرٍ مِنْ زَقُّومٍ

“Certainly, shall ye eat of a tree of ‘Zaqqoom⁸” (56:52).

فَمَالِئُونَ مِنْهَا الْبُطُونَ

“And fill with it (your) bellies” (56:53).

فَشَارِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ

“And drink over it of boiling water” (56:54).

فَشَارِبُونَ شُرْبَ الْهَيْمِ

“Then shall drink ye as drinketh the thirsty camel” (56:55)

هَذَا نُزْلُهُمْ يَوْمَ الدِّينِ

“This shall be their repast on the Day of Reckoning⁹” (56:56)

نَحْنُ خَلَقْنَاكُمْ فَلَوْلَا تُصَدِّقُونَ

“It is We Who created you, why then do ye not admit the Truth?” (56:57)

أَفَرَأَيْتُمْ مَا تُمْنُونَ

“Have ye seen what ye emit (the life germ)?” (56:58)

أَأَنْتُمْ تَخْلُقُونَهُ أَمْ نَحْنُ الْخَالِقُونَ

“Is it ye that create it or are We the Creators?” (56:59)

نَحْنُ قَدَرْنَا بَيْنَكُمْ الْمَوْتَ وَمَا نَحْنُ بِمَسْبُوقِينَ

“It is We Who have decreed death among you, and We are not to be frustrated¹⁰” (56:60)

عَلَى أَنْ نُبَدِّلَ أَمْثَالَكُمْ وَنُنشِئَكُمْ فِي مَا لَا تَعْلَمُونَ

“To Our changing¹¹ your forms and raising you in that ye know not¹²” (56:61)

وَلَقَدْ عَلِمْتُمُ النَّشْأَةَ الْأُولَىٰ فَلَوْلَا تَذَكَّرُونَ

“And indeed, know ye the first growth, why then ye reflect not?” (56:62)

أَفَرَأَيْتُمْ مَا تَحْرُثُونَ

“Have ye seen what ye sow” (56:63)

أَأَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ

“What! Is it ye [13](#)that grow it or are We the growers [14](#)?” (56:64)

لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَامًا فَظَلْتُمْ تَفَكَّهُونَ

“Had We willed, We could crumble it to dry bits, and ye would be left only to lament” (56:65)

إِنَّا لَمَغْرُمُونَ

“(Saying): ‘Verily we have been burdened with loss! [15](#)’” (56:66)

بَلْ نَحْنُ مَحْرُومُونَ

‘Nay! We are deprived [16](#)(of the benefits!)’” (56:67)

أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ

“Have ye seen the water which ye drink?” (56:68)

أَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنْزِلُونَ

“What! Is it ye that send it down from the heaven or are We the Senders?” (56:69)

لَوْ نَشَاءُ جَعَلْنَاهُ أُجَاجًا فَلَوْلَا تَشْكُرُونَ

“Had We willed, We would have made it saltish [17](#), why then ye thank not?” (56:70)

أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ

“Have ye seen the fire which ye kindle (by friction)?” (56:71)

أَأَنْتُمْ أَنْشَأْتُمْ شَجَرَتَهَا أَمْ نَحْنُ الْمُنْشِئُونَ

“What! Is it ye who produce its tree? Or are We the producers¹⁸(of) it?” (56:72)

نَحْنُ جَعَلْنَاهَا تَذْكَرَةً وَنَمَاحًا لِلْمُقْوِينَ

“It is We Who have made it a reminder¹⁹ and a provision (of comfort) for the needy ones²⁰” (56:73)

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ

“So hallow thou the name of thy Lord, the Great” (56:74)

Commentary

Verse 56

The presentation of the reward and the punishment in the life hereafter and the terms of enjoyments and the tortures of a physical life, as it has already been pointed out in the previous notes on the topics, are figurative expressions and in the sense of presenting the unknown in the terms of the known but taking the non-material and metaphysical world as real and the material and the physical one as a mere phenomenon and the manifestation of the real one, it should be said that the enjoyments and the tortures of this life, are figurative expression of the real one²¹ (A.P.).

Verse 57

To prove the evolutionary process of the development of life from physical to the transcendental one Qur'an forwards the process of creation which is known to everyone, i.e., the development of a most complicated and perfect living being out of the most insignificant frivolous emitted life germ and the various forms it assumes in the embryo and after its birth till its death, the power which administered these processes, shall not fail to take this continuous change of germs into a further realm of creation unknown to us (A.P.).

Verse 60

The decreed respite, given to man in this world until his death which none can ever change or avoid.

Verse 61

If God wills, He can replace any people with any other. Or our soul and put into new forms not known to us – But this is not the transmigration in this world itself.

Verse 62

It is asserted that the process in the unknown realm is comparable to the process known.

Moreover, this verse proves that the life of man is capable of being remembered in the first development known to man. There is no such a thing as a previous development and previous birth, in other words this birth known to man, is the first birth²² (A.P.).

Verse 63

Note the arguments from verse 58 above to verse 73 below, proving the supreme and the exclusive authority of God over the universe, enumerating a few of the innumerable obvious bounties of nature which also are great marvels if studied intelligently – viz, the growing of the seed, the rain–water, coming down from heaven, the combustion or the quality of the fire etc.,

There are the other examples of growth, development and changes. In each case, it is to bring home to man that in both cases, though the action is attributed to man but the effect is always due to God's administration (A.P.).

Verse 64

We only sow the seed. Who is it that makes it grow and yield in manifold quantities. Is it not a wonder, and none else but God does it.

Verse 67

Can anyone else, except God, cause the life–giving water to rain from heaven. It is not a proof positive of the existence of the One who does it?

Verse 69

This refers to the change of the clouds into fresh drinking water without any mixture (A.P.).

Verse 70

What could we have done, if the water we get from heaven upon which depends the life on earth, had been turned saltish. Is it not God's grace for which we should remain grateful to Him?

Verse 71

Is not the burning quality endowed in fire, a great bounty of God? Could” we have caused it without His will? Or could we have lived without the heat it provides us with? Does it not, prove the existence of the One who does it and should we not remain grateful and obedient to Him?

Example of bringing out a deadening and destructive element (fire) from a living and growing being (tree) (A.P.).

Verses 72 – 73

Though fire as an essential provision for the human life on earth has many uses, the burning of it, serves also as the signal to the travellers in the desert at night, who make out the human habitation from a distance and they could direct their move on the right track, guided by it. Only those who have an experience of the travel through an extensive desert, particularly at night, know the aptness of this illustration.

“Reminder” may refer to the tree or to the fire. Refers two aspects – as a Reminder as well as a provision intellectual as well as physical advantages (A.P.).

-
- [1.](#) Refer to Verse 56: 14.
 - [2.](#) Hot.
 - [3.](#) Boiling.
 - [4.](#) Refer to Verses 34:34; 43:23.
 - [5.](#) The vindication of the great covenant taken at Ghadir Khumm.
 - [6.](#) Refer to Verses 37: 16–18; 50:3
 - [7.](#) Refer to Verse 36:38.
 - [8.](#) Refer to Verses 37:64; 44:43–46.
 - [9.](#) Day of the Final Judgement.
 - [10.](#) Prevented.
 - [11.](#) Or substituting others like unto you in your place.
 - [12.](#) In a form or a state not known to you now.
 - [13.](#) Causers of the growth.
 - [14.](#) Cause it to grow.
 - [15.](#) We have wasted the money, effort and time and we are deprived of the result.
 - [16.](#) Suffered the loss.
 - [17.](#) Unfit to drink. Without which there can't be life on earth.
 - [18.](#) Produce – grew. Refer to Verse 36:80.
 - [19.](#) It may refer to the tree or to the fire.
 - [20.](#) Or the wayfarers.
 - [21.](#) Refer to note to Verse 19:61.
 - [22.](#) Refer to Verse 7:172.

Section 3: None Toucheth The Qur'an But The Purified Ones

- Qur'an Is In The Book Hidden
- None Toucheth It But The Pure Ones
- Nearest To Every One Is God
- The Virtuous Shall Be Rewarded And The Wicked Shall Be Punished

Al-Waqiah Verses 75 – 96

فَلَا أُقْسِمُ بِمَوَاقِعِ النُّجُومِ

“But nay! I swear by the setting of the stars¹” (56:75)

وَإِنَّهُ لَقَسَمٌ لِّو تَعْلَمُونَ عَظِيمٌ

“And verily it is a great oath if ye only knew it” (56:76)

إِنَّهُ لَقُرْآنٌ كَرِيمٌ

“Verily it is Qur'an honourable²” (56:77)

فِي كِتَابٍ مَّكْنُونٍ

“In a Book hidden³” (56:78)

لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ

“Toucheth it not save the purified ones⁴” (56:79)

تَنْزِيلٌ مِنْ رَبِّ الْعَالَمِينَ

“Sent down by the Lord of the worlds” (56:80)

أَفَبِهَذَا الْحَدِيثِ أَنْتُمْ مُدْهِنُونَ

“What! Hold ye then in scorn⁵this statement?” (56:81)

وَتَجْعَلُونَ رِزْقَكُمْ أَنْكُمْ تُكَذِّبُونَ

“And make ye your sustenance⁶that ye should belie it” (56:82)

فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ

“Why then do ye not (help) when (the soul of the dying man) cometh up to the throat⁷?” (56:83)

وَأَنْتُمْ حِينِيذٍ تَنْظُرُونَ

“And ye then (remain) only gazing⁸(at him)” (56:84)

وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا تُبْصِرُونَ

“And We are nearer to him than ye, but ye see (Us) not⁹” (56:85)

فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ

“Why not then, if ye are not in bondage¹⁰(unto Us)” (56:86)

تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ

“Ye send it (the soul) back, if ye be truthful” (56:87)

فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ

“Then if he be of those drawn nigh (unto God)” (56:88)

فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتُ نَعِيمٍ

“(For him is) rest and happiness and a garden¹¹ delightful” (56:89)

وَأَمَّا إِنْ كَانَ مِنْ أَصْحَابِ الْيَمِينِ

“And if he be of the people of the Right Hand” (56:90)

فَسَلَامٌ لَكَ مِنْ أَصْحَابِ الْيَمِينِ

“Then Peace unto you from the people of the Right Hand” (56:91)

وَأَمَّا إِنْ كَانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ

“And if he be of those who have belied, gone astray” (56:92)

فَنُزْلٌ مِنْ حَمِيمٍ

“He shall have an entertainment of a boiling water” (56:93)

وَتَصْلِيَةٌ جَهِيمٍ

“And the boiling of the hell-fire” (56:94)

إِنَّ هَذَا لَهُوَ حَقُّ الْيَقِينِ

“Verily, this is truth in certainty” (56:95)

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ

“Hallow therefore the Name of thy Lord, the Great” (56:96)

Commentary

Verse 75

‘Maqam an-Nujum’ i.e., the time or the occasion of the setting of the stars – the time between midnight and the approach of the dawn. It is true when the pious ones or the staunch devotees of God are busy in their supplications or adoration to the Lord. Some commentators say that it refers to the revelation of the Qur’an. However, it is the time when the Mercy of the Lord unfolds itself specially for those who are busy seeking it, by their supplications.

It is the best time for concentration, meditation, and thus for communion with the All-Divine. This is the time availed of, by the sincere devotees of God to elevate their souls from the limitations of the depth of the material sphere of life to the infinite sublimity of the heights of the spiritual excellence.

Verse 77

To get the full meaning, this verse has to be read along with the other following two, i.e., 78 and 79 below. These three verses deserve a serious and intelligent study. Note the Holy Qur’an is called ‘Kareem’ which may mean Honourable as well as Charitable, Beneficent, Liberal, Kind. All the various meanings of the word ‘Kareem’ are equally applicable to the Holy Qur’an. Taking the meaning Gracious, Beneficent, it has the quality in perfect consonance with the fact that it is the Word of the Gracious and the Beneficent Lord of the Universe. Beneficence or Grace, is always given to anyone and everyone who seeks it. Similarly, the Holy Qur’an is there, ever ready to benefit or profit whosoever approaches it duly as the guidance of God is promised to whosoever seeks it¹².

Verse 78

It is clearly said, that it (the Holy Qur’an) is treasured in a Concealed or a Hidden Book, which means that the Holy Qur’an is an object contained in a Book which is Concealed or Hidden, i.e., duly protected – in which case the thing in our hands is only a Recital form of the Holy Qur’an and not the actual Book itself, for it is clearly said here that, it is in the ‘Kitab al-Maknoon’ ‘Hidden Book.’ Supporting this is verse 43:3, which says, that this is the only Arabic version of the Holy Qur’an, and 43:4 says that the actual Holy Qur’an is in the ‘Umm al-Kitab’ the ‘Mother Book.’

The Holy Qur’an was revealed through the Messenger Angel Gabriel descending on the heart of the

Holy Prophet¹³. In verse 53:5, it is said that the One Strong, taught it to the Holy Prophet. In 29:49, it is clearly said that the Holy Qur'an which consists of manifest signs or verses, is treasured in the hearts of those who are gifted with the knowledge, naturally of the Holy Qur'an. All these show that the Hidden Book, in heavens is the 'Lawh al-Mahfooz', the 'Secured or Guarded Tablet' which on the earth is represented by the heart of the Holy Prophet.

The description of the Book given is so perfect¹⁴ as that in which neither any wet nor any dry thing is omitted. The Holy Prophet says: "I am the City of Knowledge and 'Ali is its Gate." Thus, "The Hidden Book on earth in which the Holy Qur'an is treasured is the heart of the Holy Prophet and this heavenly treasure has been passed on to the Twelve Imams (all of whom are from the seed of the Holy Prophet through 'Ali and Fatimah) the first inheritor (or the custodian) of it was 'Ali who got it direct from the Holy Prophet." To understand or realise, this fact needs the purity of mind, the sincerity of the quest for the true guidance to serve the determined personal excellence, to raise itself from the abyss of degradation to the sublime heights of spiritual glory and eternal bliss.

Verse 79

The ordinary rendering of translation of this verse, is that it shall be held in all honour and purity. It shall not even be touched but by the clean at least in body with the prescribed ablution without which none shall even touch its written form. The wording means also that none but the purified one would understand it duly. Here the mental or the intellectual touch is meant.

Even the Ahmadi commentator (M.A.) acknowledges this to be one of the meanings of this verse saying: "This also shows that the understanding of the Qur'an is granted only to those who are pure in heart." One should know as to who could be the purified ones who could have the external as well as internal purity to have the perfect touch to it. The Holy Qur'an affords the guidance to the divine personalities whose purity in every aspect of their life was affected by God Himself¹⁵.

Verses 77 – 79

There are few points to be noted:

1. That Qur'an has a pre-revealed state of being in a Hidden Book on Protected Tablet (Lawh al-Mahfooz)¹⁶.
2. That state is not of material or of physical nature to appeal to human external senses or be touchable by any physical body.
3. Such a state belongs to a Psychic and the intellectual sphere, i.e., the angelical realm. Hence the question arises and thus the word 'mass', meaning Touch, means the intellectual Touch, or Grasp – as the inseparable pronoun in Objective case 'Yamassuhu' either refers to the Hidden Book or to the Qur'an which is in the Hidden Book.

4. The clause 'La-Yamassuhu' should be taken as purely indicative and not of imperative significance.
5. If there is any tradition which prohibits the touching of the Revealed Version of the Qur'an by impure ones, it should be taken as an imperative based on this indicative preposition. Similar to what was pointed out in 37: 102, that as Abraham telling his son Ishmael of the dream he had in the indicative form, his son translated the indicative into imperative.
6. The phrase 'Al-Mutahharun', i.e., the Purified ones in verse 79, does not convey the meaning of those who purify themselves by water or by embracing Islam. This phrase has been used in the Qur'an in several places indicating or referring to the Beings purified by God Himself viz. 80: 13–16, 98:2, 98:3 referring to the purified Books and 2:25 referring to the purified wives in the life hereafter.
7. In the case of the physical touch, the surface of one object touches the surface of the other and thus the touch would be partial but in the case of intellectual touch or grasp, it is not the case. The knower grasps the known in such a way that the known, knowing and the knower become identified with one another. Hence the touch is entire or total.
8. As the term touch requires, the toucher and the touched one should be at the same level otherwise the touch would be impossible.
9. Considering all these points, many commentators have said that the purified ones in the exceptional clause belong are angels. This shows that they accepted in principle that touching of Qur'an in its original state of the Hidden Book or the Guarded Tablet, is only possible for those purified ones whose conscious self is of the angelical level but their attempt to confine the application of the term only to the angels discards the Status that God has given to men whom He has chosen to represent Him as His Vicegerents on earth and has purified them, as an outstanding example of human beings purified by God with the thorough purification by Himself¹⁷

Taking this verse as the minor promises and the exceptional clause as the major one, the conclusion would be that the members of the Ahl Al-Bayt are in total touch with the Qur'an in its original state of angelical order and this has been confirmed by the most authentic and irrefutable declaration of the Holy Prophet the 'Hadith Ath-Thaqalayn' that Qur'an and his Ahl Al-Bayt are the Two Purified entities inseparable which he left within the reach of the Muslims as his representatives, announcing that whoever adheres to these Two, will be safe from getting astray.

Thus, the Qur'an and Sunnah in unequivocal terms, asserted beyond doubt the status of Ahl Al-Bayt to be identified with that of Qur'an, i.e., both are infallible (A.P.).

Verse 81

Reference to the disbelievers, ridiculing the Holy Qur'an, calling it a compilation of old stories and not being a revelation from God.

Verse 82

Once while the Holy Prophet was travelling there happened the dearth of water and the people needed water immediately to quench their killing thirst. The Holy Prophet said if I pray to God and get the water from heaven, you will ascribe it to the effect of some star. They said that they would not. The Holy Prophet prayed and instantaneously it rained very heavily. A man while taking water for him, said that the rain was due to some star's movement. The Holy Prophet heard it and said that I am afraid of three forbidden things in my people:

- (1) Cruelty to my Ahl Al-Bayt,
- (2) Disbelief in the Holy Qur'an,
- (3) Belief in the stars.

Verse 87

The gist of this challenge is that if you think that life and death is not controlled by any Supreme Conscious Agency – then you, the Conscious independent being should be able to bring it under your hold (A.P.).

Verse 88

This is a re-assertion of the statement and the classification in the beginning of the chapter (A.P.).

Verse 95

This is not a mere fanciful or a wishful thinking but the Truth in its certainty (A.P.).

-
- [1.](#) Or the position of the Qur'an.
 - [2.](#) Refer to Verses 43:4; 50:4.
 - [3.](#) Refer to Verses 85:21–22; 80: 13– 16.
 - [4.](#) Refer to Verse 33:33.
 - [5.](#) Hypocritically.
 - [6.](#) Habit similar to the habit of eating (A.P.).
 - [7.](#) Refer to Verse 56:82.
 - [8.](#) Helplessly.
 - [9.](#) Refer to Verses 34:50; 50: 16.
 - [10.](#) If you are not held under any authority (A.P.).
 - [11.](#) Paradise.
 - [12.](#) Refer to Verse 29:69.
 - [13.](#) Refer to Verses 26: 193, 26: 194.
 - [14.](#) Refer to Verse 6:59.
 - [15.](#) Refer to Verse 33:33.

[16.](#) Refer to Verses 85:21–22.

[17.](#) Refer to Verse 33:33.

[1] [1]

SHARES

Al-Hadid – The Iron

Revealed at Madina

29 Verses in 4 Sections

Sections Of Surah Al-Hadid

1. The Kingdom Of God.
2. Charity A Goodly Loan To God.
3. The Present Life Is Only A Sport And A Play.
4. Mockery Not Prescribed By God.

Important Topics

1. Men invited to lend a goodly loan to God, so that He may double it in return (Verses n, 18)
2. God quickeneth the earth after its death (Verse 17)
3. Those who believe in God and the Holy Prophet, are the truthful ones (Verse 19)
4. Men exhorted to hasten to seek forgiveness from God (Verse 21)
5. The extense of the garden (Paradise) is as the extense of the heaven and the earth (Verse 21)
6. Apostles of God were sent with scriptures and the Scale (Verse 25)
7. Apostleship vested in the seeds of Noah and Abraham (Verse 26)
8. All grace is in God's hand (Verse 29)

[1] [1]

Al-Hadid Section 1: The Kingdom Of God

- All Knowledge, Power, And Authority Belongs Only To God
- Everything In The Heavens And In The Earth Works At His Command
- Charity Commended

Al-Hadid Verses 1– 10

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God the Beneficent the Merciful

سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۖ وَهُوَ الْعَزِيزُ الْحَكِيمُ

“Celebrateth the praise of God, whatever is in the heavens and the earth; and He is the Ever-Prevalent, the All-Wise¹” (57: 1)

لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

“His is the kingdom of the heavens and the earth; He causeth life and causeth death; and He, over all hath power” (57:2)

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ ۗ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

“He is the First and the Last and the Manifest and the Hidden: and He is the Knower of all things²” (57:3)

هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

“He it is who created the heavens and the earth in six periods, then firmly established (Himself) over the ‘Arsh’³(the Seat of supreme authority), knoweth He whatever entereth the earth, and whatever goeth forth from it, and whatever descendeth from the heaven, and whatever goeth up into it; and He is with you wherever ye be; and God, is the Seer⁴of whatever ye do⁵” (57:4)

لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ

“His is the kingdom of the heavens and the earth; and unto God (alone) are returned (all) affairs⁶” (57:5)

يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ

“He causeth the night to enter in upon the day, and causeth (He) the day to enter in upon the night, and He (alone) is the Knower of whatever is in the breasts⁷” (57:6)

آمِنُوا بِاللَّهِ وَرَسُولِهِ وَأَنْفِقُوا مِمَّا جَعَلَكُمْ مُسْتَخْلَفِينَ فِيهِ فَالَّذِينَ آمَنُوا مِنْكُمْ وَأَنْفَقُوا لَهُمْ أَجْرٌ كَبِيرٌ

“Believe ye in God and His Apostle (Muhammad)! and spend ye (in charity) of whatever He hath made you the successors thereof; for whosoever among you believe and spend (in charity), for them is a recompense very great⁸” (57:7)

وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ وَالرَّسُولِ يَدْعُوكُمْ لِتُؤْمِنُوا بِرَبِّكُمْ وَقَدْ أَخَذَ مِيثَاقَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ

“And what reasons have ye that ye believe not in God? And the Apostle⁹ inviteth you to believe in your Lord, and hath indeed taken a covenant from you if ye are believers” (57:8)

هُوَ الَّذِي يُنَزِّلُ عَلَىٰ عَبْدِهِ آيَاتٍ بَيِّنَاتٍ لِّيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَإِنَّ اللَّهَ بِكُمْ لَرَءُوفٌ رَّحِيمٌ

“He it is Who sendeth down unto His Servant¹⁰ signs manifest, so that He may bring you out of the darkness (of infidelity) into the light (of faith)’¹¹, and verily God unto you is the Most Kind and the Most Merciful!” (57:9)

وَمَا لَكُمْ أَلَّا تُنْفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَاتَلَ أُولَئِكَ أَعْظَمُ دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدُ وَقَاتَلُوا وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَى وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

“And what reasons have ye that ye spend not in the way of God, and God’s is the heritage of the heavens and the earth; alike are not among you those who spent before the victory and fought and (those who did not), they are more exalted in rank than those who spent and fought afterwards; and unto all hath promised God goodness; And verily God, of whatever ye do, is All-Aware” (57: 10)

Commentary

Verse 1

The praise or the glorification of the creatures of the Almighty Creator of the Universe is their serving Him, governed by His laws, the laws of nature which none could ever go against. Surrender is of two kinds, the helplessness under which an individual or a group of individuals cannot but act in a given pattern, and while acting realise the Wisdom and the Grace endowed in the behaviour or the pattern and then glorifying the Authority controlling the affairs.

The second kind of surrender is, the voluntary submission adopting a pattern or a mode of thought or action, of one’s own accord, at one’s own choice and discretion, knowing the beauties, the wisdom and the grace of the Lord endowed on the offered pattern and the loss and the disadvantage involved in rejecting the offer. Under this kind of submission, the pattern is only offered, leaving the acceptance or rejection both to the individual discretionary choice of every man or woman. This is Islam.

While offering the blessings of the Truth, individuals are nor compelled or forced to accept it, the mission of guidance to it ends with making the truth manifest to facilitate the faculty of discretion endowed exclusively on man, i.e. to distinguish the right from the wrong, the truth from falsehood^{[12](#)}.

The grace of the Lord has been repeatedly admonishing man, to use his discretion – his reflective faculty, the wisdom, his insight while studying the Holy Qur’an to distinguish the right from the wrong, and never to get his sight, his ears and his heart sealed with any preconceived false notion or prejudice, and constantly inviting mankind to the right path, with the promise of the Reward for goodness and condemning the wrong one, with warnings against the penalty which consequently– would be inflicted on the evil ones. This is Islam, the Religion of the Holy Qur’an, the Religion of the Holy Prophet Muhammad and thus the only Religion acceptable to God^{[13](#)}.

Verse 2

Compare this Verse with:

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

The manner in which the Bible of the Church, founded in the name of Jesus which suggests that somebody else rules on earth and the will of someone else other than God, is done on it and man is yet praying for the kingdom of God to come and God’s will to be done. The Holy Qur’an refutes such a belief and declares that to God, to none else, belongs the kingdom both of the heavens as well as of the earth. The following verses up to verse 8, give further illustration of the declaration of God’s exclusive ownership of the universe and the different aspects of the functioning of it.

Verse 3

Note how brief is the statement, within only four of the divine attributes of the Absolute viz., the External, the Manifest and the Hidden Existence of the Reality of the All-Divine Being is presented.

These attributes in their true sense cannot be applicable but to an Absolute and Unlimited and All-embracing One about Whom nothing can be said actually except negation of the ideas and the concepts which are applicable to beings of composite nature (A.P.).

Verse 4

This state of the Creator, being with His creatures, in all circumstances, is another state which indicates His only presence of All-embracing nature and is a blow to all anthropomorphic conception of the godhead (A.P.).

Verse 7

Any intelligent student of the Holy Qur’an would not fail to note and appreciate Islam associating alms or charity with the faith. In fact, the sincerity of the believer in Islam, is proved by his attitude to his possessions in the material world. One who loves God, would surrender himself with all his interest, to Him.

The verse means – “admonish the believer to remember that the wealth you have inherited was earned by the previous owners with toilsome efforts, they did not use it for themselves, nor did they spend it in the way of God. They only owned it and now it has come to you – and before it is too late, you spend it in charity otherwise you would leave it and go away and the others would own it, and you also would pass away from this world, for wealth is of none but God’s property and the possessor of it, is only a trustee or an agent, who should spend it in the manner as the owner desires or directs”.

The first Holy Imam ‘Ali Ibn Abu Talib says that it is in the Hadith Qudsi that God says “Wealth! Wealth is Mine. The possessor of it is only a trustee and the poor and needy in the world are the members of My family and woe unto the possessor of the wealth who does not discharge his trust faithfully.” The Holy Qur’an has constantly been admonishing mankind to be charitable¹⁴.

This includes every kind of gift – intellectual as well as physical (A.P.).

Verse 8

Some commentator says that the ‘Covenant’ stands for the promise taken by God from each soul in the pregenital spiritual state, that the souls would serve God and none else.

Verse 10

Before the capture of Mecca, the Muslims who yet were a small minority, were very poor – those who spent before the victory of Mecca which opened the road to ease the economic tension and paved the way to prosperity – could not be equal to those who spent when there was not so much need for it. It was ‘Ali and exclusively ‘Ali among the companions of the Holy Prophet who used to give away the last penny he got. The earliest period of Islamic history is full of the sacrifices of ‘Ali and Fatimah.

The garments of these two godly beings were full of patches. And during the wars, none can deny the fact that it was ‘Ali who was always the foremost and even when all the others of the companions of the Holy Prophet had run away from the battlefields, deserting the Apostle of God, ‘Ali was the single-handed fighter for God until Truth triumphed at his hands.

The concluding words of the verse, mean that God always watches and sees as to what everyone does in His cause and who stands fast with his Apostle Muhammad to the last, and who deserts the faith and leaves away the ranks of the faithful.

[1.](#) Refer to Verse 17:44.

[2.](#) The All-Knowing.

[3.](#) Refer to the note on the process of creation and the absolute hold on the Arsh

[4.](#) All seeing.

[5.](#) Refer to Verse 58:7.

[6.](#) Refer to Verse 57:2.

[7.](#) Hearts.

[8.](#) Includes every kind of gift – intellectual as well as physical (A.P.).

[9.](#) The Holy Prophet.

[10.](#) The Holy Prophet Muhammad.

[11.](#) Refer to Verse 2:257.

[12.](#) Refer to Verse 2:256.

[13.](#) Refer to Verse 5:3. See also 2: 112; 3: 18; 4: 125.

[14.](#) Refer to Verses 2: 177; 2:245; 2:261; 2:272; 3:91; 3: 129; 5:55; 9:35; 9:45; 28: 17; 57: 11; 57: 18; 64: 16; 64: 17.

Al-Hadid Section 2: Charity, A Goodly Loan To God

- Those Who Do Charity, Lend A Goodly Loan To God
- The Believers Arc Guided By The Divine Light
- The Plight Of The Disbelievers While In Suffering
- Redoubled Reward For The Charitable And The Painful Chastisement For The Disbelievers

Al-Hadid Verses 11– 19

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ وَلَهُ أَجْرٌ كَرِيمٌ

“Who is he who would loan unto God a goodly loan? so that He may double it for him, and for him shall be a noble recompense¹” (57: 11)

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ بُشْرَاكُمُ الْيَوْمَ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

“The Day thou shalt see the faithful men and faithful women, with their light² running before them, and on their right hand (shall be given) glad tidings for you of that Day! Gardens ‘neath which flow rivers, to abide therein; That is the great achievement³” (57: 12)

يَوْمَ يَقُولُ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ لِلَّذِينَ آمَنُوا انظُرُونَا نَقْتَبِسْ مِنْ نُورِكُمْ قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا فَضُرِبَ بَيْنَهُم بِسُورٍ لَهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ

“On the Day will say the hypocritical men and the hypocritical women unto those who believe:

“Tarry⁴ye for us, that we may borrow⁵light from your light;” It shall be said: “Turn⁶ye back and seek ye (some other) light!” So there will be set between them a wall (a harrier) with a door therein; the inside thereof shall be mercy in it, and outside it, before it shall be chastisement⁷” (57: 13)

يُنَادُونَهُمْ أَلَمْ نَكُنْ مَعَكُمْ ۚ قَالُوا بَلَىٰ وَلَكِنَّكُمْ فَتَنْتُمْ أَنْفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّتْكُمُ الْأَمَانِيُّ حَتَّىٰ جَاءَ أَمْرُ اللَّهِ وَغَرَّكُمْ بِاللَّهِ الْغُرُورُ

“They will cry out unto them: ‘Were we not with you?’ They shall say: ‘Yea! but ye cast yourself into temptation, and ye waited (for us to be beguiled) and ye doubted (in God’s warning), and deceived you your vain desires till came the decree of God (to pass) and deceived you about God the (Arch) Deceiver⁸” (57: 14)

فَالْيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَلَا مِنَ الَّذِينَ كَفَرُوا مَأْوَاكُمُ النَّارُ هِيَ مَوْلَاكُمْ وَبِئْسَ الْمَصِيرُ

“So this day shall not be accepted from you any ransom nor from those who disbelieved; your abode shall be the fire; it is your guardian⁹, and what a wretched resort it shall be! ¹⁰” (57: 15)

أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ

“Hath not the time yet come, for those who believe that their hearts become humble for the remembrance of God and what hath come down of the Truth? And (that) they should not be like unto those who were given the Book before, but (when) lengthened the ages passed over them¹¹, so it hardened their hearts; and many of them are transgressors” (57: 16)

عَلِّمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ

“Know ye! that God enliveneth the earth after its death¹². Indeed, have We made the signs clear unto you, that ye may understand” (57: 17)

إِنَّ الْمُسَدِّقِينَ وَالْمُصَدِّقَاتِ وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يُضَاعَفُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ

“Verily charitable men and charitable women and those who offer a goodly loan unto God, doubled shall it be unto them, and for them shall be a noble recompense¹³” (57: 18)

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَٰئِكَ هُمُ الصَّادِقُونَ وَالشُّهَدَاءُ عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا
أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ

“And those who believe in God and His Apostle, these it is who are the truthful ones¹⁴, and the witnesses with their Lord. For them shall be their recompense and their light; And those who disbelieve and belie Our signs, these are the inmates of hell” (57: 19)

Commentary

Verse 11

The goodly loan to God is charity, i.e., spending of the wealth in God’s way. It is bound by the following conditions for its acceptance:

1. That which is given away or spent in the way of the Lord must have been well-earned, i.e., through lawful means.
2. The thing given must be defectless.
3. That which is given, must be needed by the giver for himself and not the stuff not needed by the giver.
4. Not that which is given away at the point of death when the giver would not need it any longer.
5. It must be given without any publicity.
6. It must be given to the one who needs it, the most.
7. When given away no obligation or even mention of it should be made and the receiver in no way should be troubled thereafter.
8. The offer must be exclusively and purely, to please God and not for any hypocritical show, name or fame
9. That which is given, even though it be much in quantity, the giver should consider it to be less and insignificant.
10. What is given away must have been loved the most by the giver.
11. What is given must be of much use to the giver¹⁵.

Verse 12

Ibn Mas’ood says that on the Day of Judgment everybody will have the light of his own righteousness to the extent of the degree of his or her own individual faith and goodness in his life. When the righteous

ones – helped by the light of their own goodness would be admitted to the heavens, they would be welcomed at the entrance¹⁶.

Verse 13

The illustration goes to mean that on the Day of Judgment none would have the least relief from the others' faith. It would be a day of 'Everybody for himself'¹⁷. Only those authorized by God would be able to intercede¹⁸.

The verse gives a glimpse of the scene of the Day of Judgment. During the judgment the believers and the hypocrites will be in a mixed gathering. There will be a barrier between hell and heaven. While the believers will be admitted to sec heavens through the entrance into the barrier, the hypocrites will be stationed with the barrier in front of them, barring their entrance to the heavens with the hell-fire behind them.

The light was not given to the righteous there – They brought it from the life here. Hence the Qur'an refers that running before them – and hence, the hypocrites are said just to remember what they did in this life and have from their own doings¹⁹ (A.P.).

Verse 14

By the word 'amr' meant the command for their death.

The Deceiver, i.e., Satan.

This shows the mere physical companionship in this life is that, even with the Holy Prophet – be of no avail (A.P.).

Verse 16

According to Ibn Abbas, 13 years, and according to Ibn Mas'ood 14 years after the revelation of the Holy Qur'an had started his mission, this verse was revealed about the companions of the Holy Prophet. It could be easily judged how deep had faith gone into the hearts of the people. The hearts were not humbled and the declaration of the faith was only verbal. The reference is to the Jews who became arrogant, corrupted the revealed Law given to them, had become hard-hearted, subverted justice, the faith and its practice and got themselves divided into sects and involved into disputes among themselves.

Compares the believers whose hearts had not yielded to the faith though the Holy Prophet was still alive. The followers of the ancient Scriptures whose hearts had been hardened by the length of time (A.P.).

Verse 19

The people are divided into groups – the one consisting of those who believe in God and the Holy Prophet – and the others who disbelieve and belie the signs from God. The division though very brief but very comprehensive. None is a believer, if he believes only in God – Since his faith is completed only by the belief in the truthfulness of the Holy Prophet. By saying ‘La ilaha illa Allah’, there is no God but God, i.e., declaring the faith automatically demands the faith in the truthfulness of His Apostle, i.e., Muhammad ur-Rasul Allah.’ Muhammad is the Apostle of God.

The belief in the Holy Prophet, is essential, also from the point of view that faith in God, many others also had, but the faith was adulterated and corrupted by all sorts of polytheistic pagan and heathen dualism and trinity – viz. believing in, God incarnating Himself in the mortals – God taking material shape – and God getting divided into three and at the same time being one, which phenomenon though unable to stand any reasoning, is blindly accepted. By accepting the Apostleship of the Holy Prophet, the faith in the absolute unity of God is established.

Faith in the Holy Prophet could be perfect and be acceptable when the believer submits himself in devotion to him and remains faithful to him in trials as well as in prosperity and not running away deserting him in times of danger and risks and yet claiming closest attachment to him at times of security and prosperity.

The believers in God and His Apostle would be ‘Siddiqun.’ The truthful ones and ‘Shuhada’ the witnesses to the Truth. When a quality is mentioned indefinitely the degree of it would be the perfect one. ‘Siddiq’ is an intensive degree of the love of truth and even that to the maximum extent of it.

A ‘Siddiq’ would naturally and essentially be one who never in his life must have uttered any falsehood or be untrue to anyone. The greatest falsehood is polytheism. Excepting Ab, there was none among the companions of the Holy Prophet, the most of whose life had not been spent in worshipping false gods and false notions. Those who had been lost to falsehood for the greater part of their lives anti even after their embracing the truth, i.e., Islam, doubted about the truthfulness of the Holy Prophet at Hudaibiyya and had been repeatedly deserting him on all occasions of terrible dangers and risks, could never sensibly be counted among the truthful ones and more so as the Witnesses to Truth.

The one who from the beginning of his life to the end of it, was the strongest in faith ‘Shuhada’ and piety was ‘Ali.

In regard to being the witness to the truth, those who prove the Truth by their own existence with it, i.e., by the effacement of their mortal individuality into that of Eternal Absolute Universal One after which their existence becomes the living proof or the clear evidence or a Witness to the existence of the Really Existent One, Whose Life, Strength, Knowledge, and the various other qualities become the proof of the attributes of the All-Divine Perfect One.

Since the martyrs get their mortal body controlled by the excellence of their spirit and allow it to be annihilated in the way of God, they are called ‘Shuhada’ for their very act of effacing themselves with their faith in God proves, that without the unconquerable conviction about the Ever-living Existence of the Omnipotent, Omnipresent and Omniscient Being, none would give up everything of his own. The knowledge about those who lived in the life-time of the Holy Prophet, referred to here, in this verse, who possessed these qualities as the purified ones, by God Himself, is also essential for every seeker of Truth, for one’s own guidance to adopt such beings as the ideal or the models in the day to day practical life on which alone depends the proof of one’s faith and faithfulness essential to earn salvation. The ideal of Muslim life on earth is given in this verse.

“Say (O’ Our Apostle Muhammad!) verily my prayer and my sacrifice and my life and my death are (all) for God, the Lord of the Worlds” (6: 163).

None can ever prevent a single one in the whole Islamic world to be compared to ‘Ali, Fatimah, Hasan and Husayn and the Nine Holy Imams: ‘Ali Ibn al-Husayn Zain al-Abidin, Muhammad Ibn ‘Ali- Al-Baqir, Ja’far Ibn Muhammad As-Sadiq, Musa-Ibn Ja’far al-Kazim, ‘Ali Ibn Musa Ar-Ridha, Muhammad Ibn ‘Ali At-Taqi, ‘Ali Ibn Muhammad An-Naqi, Hasan Ibn ‘Ali al-Askari and Muhammad Ibn al-Hasan Al-Mahdi.

All the above holy ones who constitute the Ahl Al-Bayt and the Holy Prophet whom God Himself purified²⁰ and who were presented by the Holy Prophet as his own²¹. Who lived as the perfect models of faith and its correct practice, every one of whom lived for God and godliness and died for Him as martyrs.

Thus, the reference is to these holy ones of God who are directly implied in this verse.

Ayashi narrates that one of the disciples of the Sixth Holy Imam Ja’far Ibn Muhammad As-Sadiq requested the Imam to pray to God to bless him with martyrdom and the Holy Imam said that ‘a true believer is a martyr’ and recited this passage and in another narration the Holy Imam asserted that “whosoever recognises the true Vicegerents of God and awaits their ultimate success, is like a person who fought along with the Holy Prophet in God’s way and laid his life in the cause of Truth in the very presence of the Holy Prophet’, and quoted this passage (A.P.).

¹. Refer to Verses 2:245; 5:12.

². The Light of faith and righteousness.

³. Refer to Verse 7:44.

⁴. ‘Look ye’ unto us.

⁵. To have a share from.

⁶. Turn to – or reflect on what you have done and borrow from your own deeds what you left behind you.

⁷. Refer to Verses 7:44; 59:18; 66:8.

⁸. Satan.

⁹. Has a right over you.

¹⁰. Refer to Verses 2:48; 2:54; 2:123; 6:165; 17:15; 17:38; 17:52; 35:18.

- [11.](#) In arrogance and disobedience.
- [12.](#) To show how the dead will be resurrected.
- [13.](#) Refer to Verses 2:245; 5: 12; 64: 17; 73:20 and 57: 11.
- [14.](#) Those who doubted the bonafide of the Holy Prophet at Hudaibiyya and those who deserted him in the battles can never be the ‘Siddiqun’ – i.e., the truthful ones.
- [15.](#) Refer to Verses 2:245; 5: 12.
- [16.](#) Refer to Verses 44:47; 45:30.
- [17.](#) Refer to Verses 2:48; 2:54; 2: 123; 6: 165; 17: 15; 17:38; 17:52; 35: 18.
- [18.](#) Refer to Verses 2:255; 4:85; 6:51; 10:3; 19:87; 20: 109; 21:28; 34:23; 39:44; 53:26; 74:48.
- [19.](#) Refer to Verse 66:8.
- [20.](#) Refer to Verse 33:33.
- [21.](#) Refer to Verse 3:60.

[1] [1]

SHARES

Al-Hadid Section 3: The Present Life Is Only A Sport And A Play

- The Present Life Is Nothing But A Sport And A Play Vying In The Multiplication Of Wealth And Issues
- To Hasten Seeking Forgiveness
- Niggardliness Condemned
- Prophets Were Sent With Books And Balance To Establish Justice On Earth

Al-Hadid Verses 20 – 25

اعْلَمُوا أَنَّهَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُوَ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَامًا وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ

“Know ye! That the life of this world¹ is only a sport and play, a gaiety and a boasting and the lustful-vying² in the multi-plication of wealth and children, is like unto the rain therewith springeth up the vegetation, it pleaseth the husbandmen³; then it is withered away, and thou seest it becometh yellow, then becometh it stubble crumbleth down; And in the hereafter is a severe chastisement and (also) forgiveness from God, and (His) pleasures; and naught is the life of this world but means of illusion⁴” (57:20)

سَابِقُوا إِلَى مَغْفِرَةٍ مِنْ رَبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

“Vie ye in hastening unto forgiveness from your Lord and unto a garden whose extent is like the extent of the heaven and the earth, prepared for those who believe in God and His Apostles; that is the grace of God, He bestoweth it upon whomsoever He willeth; and God is the Lord of Mighty Grace⁵” (57:21)

مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ

“Befalleth not any disaster in the earth or in your own selves save it is in a Book, ere We cause it to be, verily that is easy for God” (57:22)

لِكَيْلَا تَأْسَوْا عَلَى مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ

“Lest distress ye yourselves for what escapeth you, and be over-joyous for what He hath granted you; and God loveth not an arrogant boaster” (57:23)

الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ

“Those who are niggardly and enjoin upon people niggardliness; and whosoever turneth away (from charity) then verily God is He who is Self-Sufficient⁶, the Most Praise-Worthy⁷” (57:24)

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنْفَعٌ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ

“Indeed, sent We Our apostles with clear proofs, and sent We down⁸ with them the Book and the scale that people may establish themselves in justice; and sent We down iron wherein is latent (in its use) mighty power⁹ and also benefits for mankind¹⁰ and that God may prove who helpeth

Commentary

Verse 20

There is in this terse the manifest truth about this world. People not only spend their life in it, but they mostly indulge in showing off and boasting and piling up riches in rivalry¹².

Note the divine mercy of the Lord constantly mentioning of His wrath and the punishment followed by His pleasure and pardon.

The aptness of the similitude of this life to vain sport is perfect. It is a manifest Truth that children exert to maximum limits of their strength and abilities in vain sports, the end of which is nothing. To Ammar Ibn Yasir told the Holy Imam ‘Ali Ibn Abi Talib:

“O Ammar! grieve thou not for this world, for all the amusement of this world is in six things: (1) Rating, (2) Drinking, (3) Dressing, (4) Wedding, (5) Riding, (6) Smelling scents.

1. Take for instance honey, the sweetest of the natural foods of man, it is the saliva of a small insect, the bee.
2. The best of the natural drinks of man is mater in consuming which man is equal to any other animal.
3. Of the scents there is the valuable Musk which is of the blood of an animal, the deer.
4. Of the material implement of riding the horse, there is the danger of a fatal fall from it.
5. The nicest of the dress is made of silk which is the refuse of a small worm.
6. The object of wedding a woman is the enjoyment of co-habiting with her, which is admitting of a urinary organ into another urinary organ.

Once the Holy Prophet along with some of his companions passed a corpse of a goat lying swollen, rotten and giving out foul smell. The Holy Prophet asked “Would anyone purchase this for a penny?”

The companions replied “No’, “no one would do it.” Then he said: “This world which people are madly after possessing. In the view of the Lord, its value is lower than this rotten corpse.”

The First Holy Imam ‘Ali Ibn Abi Talib said:

“The World is a corpse and the seekers of it are dogs.”

If the same world is duly used – the Holy Prophet said:

“This world is the farm to cultivate for the hereafter.”

“This world is a prison for the believers and a garden for the disbeliever”

Note the apt similitude given to the world to the crops, the rain and the cultivator and the ultimate disappointment. The wise ones, take things with the real value and avail of them to their spiritual gain, more than the material profit. They gain knowledge of everything and select things which could afford them the nourishment they need in this life for their physical life, paving the way or facilitating their spiritual uplift. They know the end of everything, is decay and vanishing and the end of every enjoyment is fatigue and exhaustion, leading to disease and death.

Most of the attractions of the vanities of this world are but trials and tests [13](#).

This is the condition of the life here, but the life hereafter is the decisive one – either of punishment or of reward (A.P.).

Verse 21

It is said that his deputy from Heracles asked the Holy Prophet, “If Paradise is to be extensive in the heavens and the earth, where would then be the hell?” The Holy Prophet replied “Glory be to God! Where remains the night when day comes.” [14](#)

Verse 22

‘Kitab’ referred to in this verse is the secured Tablet. ‘Lawh al-Mahfooz’ which is the record of everything that is willed by God to be enacted. When it has been said that nothing takes effect without God’s Will, i.e., everything is done when it is willed by God, man should resign himself to the will of the Lord both in pain and pleasure in loss and gain. In loss because it is the unavoidable decree of the Lord and in prosperity because the man would die leaving everything behind.

The recording, is the necessary consequence of His Infinite Knowledge but informing man of the predestined record to avoid distress to man as stated in **verse 23** (A.P.).

Verse 25

‘Mizan’, i.e., The Balance or Measure or the laws governing justice.

‘Hadeed’, i.e., Iron. According to the holy Ahl Al-Bayt the iron in this verse refers to Zul Fiqar the sword which was gifted to ‘Ali by the Holy Prophet at Uhud.

‘To know’ stands for ‘To make people know’ i.e., To prove to the world as to who helps the cause of God and who does not do it. In every battle, God distinguished the sincere believers who stood fast with the Holy Prophet to the last, from those who ran away from the battlefields deserting the cause of God and

His Apostle.

This passage points out:

1. That all prophets had come with clear proof and testimony.
2. That with each was sent down a Book.
3. Reading this with 16:36 that every nation had a prophet and every prophet had a Book with him.
4. The passage refers to three aspects of God's Sovereignty:
 - (1) Legislation
 - (2) Judiciary
 - (3) Execution in their respective term of Book, Scale, and the revelation of Iron.
5. Everything which exists here be it concrete or abstract is the revealed form of what is reserved with God^{[15](#)}
6. No Book is left without a Scale. The relation of the Scale to the Book is the relation of a Scale of a map to the map itself. The Books represent the map of divine knowledge in its revelation in form and no map can be of any use without a correct infallible Scale. Whatever may be said about the appropriate Scale corresponding to the revealed Book, there is no doubt that the ultimate Scale for the Books, cannot be but an infallible man who himself could be considered to be the microcosm or the miniature of the whole universe^{[16](#)}.
7. The Scriptures prior to Qur'an were like the sectional maps and they had their corresponding scale and Qur'an is the overall and a complete and general map of the whole universe with its corresponding Scale.
8. It is wrong to interpret the revealed Scale here as the scale used for weighing or measuring physical objects.
9. The verse itself points out the utility and the advantage of the iron – its strength and its benefit to mankind and as a means of testing man's attitude toward the divine law and order.
10. Iron is one of the sources of achieving the political and the economic power for man (A.P.).

^{[1](#)}. The instability of which is like vegetation

^{[2](#)}. Rivalry.

^{[3](#)}. May refer to ungodly peasants.

^{[4](#)}. Refer to Verses 6:32; 29:64; 47:36.

- [5.](#) Refer to Verse 3:132.
- [6.](#) In Arabic, Ghani.
- [7.](#) In Arabic, Hameed.
- [8.](#) Revealed, through the Messenger Angel.
- [9.](#) Violence – Strength.
- [10.](#) It is worth imagining for a while as to what will happen to human life on earth if God only commands the iron to become soft instead of being hard.
- [11.](#) Refer to Verses 16:35; 55:7–9.
- [12.](#) Refer to Verses 6:32; 29:64; 47:36.
- [13.](#) Refer to Verse 3:185.
- [14.](#) Refer to Verse 3:132.
- [15.](#) Refer to Verse 15:21.
- [16.](#) Refer to Verses 55:7–9.

[1] [1]

SHARES

Al-Hadid Section 4: Mockery Not Prescribed

- The Mockery Among The Christians Not Prescribed By God
- Great Reward For Those Who Believe In God And The Prophet
- All Grace Is In God's Hands And He Bestows It Upon Whomsoever He Pleases

Al-Hadid Verses 26 – 29

وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتَابَ فَمِنْهُمْ مُهْتَدٍ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ

“And indeed sent We Noah and Abraham, and endowed We in their seed the Prophethood and the Book, so among them are some who are guided aright; and most of them are transgressors”
(57:26)

ثُمَّ قَفَّيْنَا عَلَى آثَارِهِم بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ وَآتَيْنَاهُ الْإِنْجِيلَ وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهَابَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا فَآتَيْنَا الَّذِينَ آمَنُوا مِنْهُمْ أَجْرَهُمْ

وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ

“We made Our apostles to follow in their footsteps, and sent We after them Jesus, son of Mary, and We gave him the Evangel; and We put into the hearts of those who followed him kindness and compassion; but (as to) the monastic life, they invented¹ it themselves. We prescribed not on them save seeking the pleasure of God, and this they observed not as they ought to have observed it; and gave We unto those of them who believed their (due) recompense; but many of them are transgressors” (57:27)

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ ۚ وَاللَّهُ غَفُورٌ رَحِيمٌ

“O’ ye who believe! Fear ye (the wrath of) God and believe in His Apostle; He will give you a twofold² of His Mercy, He will appoint³ for you a light wherein ye shall walk (straight on the Right Path) and He will forgive you; and God is Oft- Forgiving, the Most Merciful⁴” (57:28)

لِنَلَّا يَعْلَمَ أَهْلُ الْكِتَابِ أَلَّا يَفْخَرُونَ عَلَى شَيْءٍ مِنْ فَضْلِ اللَّهِ وَأَنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

“So that may know the people of the Book that they control not aught of the grace of God, and that grace is in God’s hand, He bestoweth it upon whosoever He willeth; and God is the Lord of Mighty Grace” (57:29)

Commentary

Verse 26

This passage asserts the ‘Nubuwah’ and the Book will not go out of the issues of Noah and Abraham but it does not mean that all issues will be righteous and on the contrary most of them will be wicked⁵. (A.P.).

¹. The Christian monasticism is only an innovation. There is no monasticism in Islam.

². ‘Rabtnaniyat’, ‘Rahemiyat’. See Note on ‘Rahman’ & ‘Rahim’ under S.I.

³. Make.

⁴. Refer to Verse 7:156.

⁵. Refer to Verse 35:32.

[1] [1]

SHARES

Source URL:

<https://al-islam.org/holy-quran-final-testament-juz-27-mirza-mahdi-pooya-sv-mir-ahmad-ali>

Links

- [1] <https://www.addtoany.com/share>
- [2] <https://al-islam.org/person/mirza-mahdi-pooya>
- [3] <https://al-islam.org/person/sv-mir-ahmad-ali>
- [4] <https://al-islam.org/organization/tahrike-tarsile-quran>
- [5] <https://al-islam.org/printpdf/book/export/html/198462>
- [6] <https://al-islam.org/printepub/book/export/html/198462>
- [7] <https://al-islam.org/printmobi/book/export/html/198462>
- [8] <https://al-islam.org/tags/tafsir>
- [9] <https://al-islam.org/tags/surat-al-dharyat>
- [10] <https://al-islam.org/tags/surah-tur>
- [11] <https://al-islam.org/tags/surat-al-najm>
- [12] <https://al-islam.org/tags/surah-al-qamar>
- [13] <https://al-islam.org/tags/surat-al-rahman>
- [14] <https://al-islam.org/tags/surah-al-waqiah>
- [15] <https://al-islam.org/tags/surah-al-hadid>