كنز العرفان مع إفهام القرآن

The Clear CRITERION

A contemporary explanation of the Quran
based on authentic sources



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اُتْلُ مَآ اُوْحِيَ اِلَيْكَ مِنَ الْكِتٰبِ وَاَقِمِ الصَّلٰوةَ ؕ اِنَّ الصَّلٰوةَ تَنْهٰى عَنِ الْفَحْشَآءِ وَالْمُنْكَرِ ؕ وَلَذِكْرُ اللّٰهِ اَكْبَرُ ؕ وَاللّٰهُ يَعْلَمُ مَا تَصْنَعُوْنَ ﴿٤٥﴾

29:45 And recite the Book which was revealed to you and establish the prayer; certainly the prayer prevents evil and indecency① —and the remembrance of Allah is the greatest—and Allah knows what you do.

وَلَا تُجَادِلُوْٓا اَهْلَ الْكِتٰبِ اِلَّا بِالَّتِيْ هِيَ اَحْسَنُ ۖ اِلَّا الَّذِيْنَ ظَلَمُوْا مِنْهُمْ وَقُوْلُوْٓا اٰمَنَّا بِالَّذِيْٓ اُنْزِلَ اِلَيْنَا وَاُنْزِلَ اِلَيْكُمْ وَاِلٰهُنَا وَاِلٰهُكُمْ وَاحِدٌ وَّنَحْنُ لَهٗ مُسْلِمُوْنَ ﴿٤٦﴾

29:46 Do not debate the People of the Book except in the best way, unless it is the oppressors among them.② And say, "We believe in that which was revealed to us and that which was revealed to you,③ and our God and your God is One, and we are submissive to Him."

وَكَذٰلِكَ اَنْزَلْنَآ اِلَيْكَ الْكِتٰبَ ؕ فَالَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ يُؤْمِنُوْنَ بِهٖ ۚ وَمِنْ هٰٓؤُلَآءِ مَنْ يُّؤْمِنُ بِهٖ ؕ وَمَا يَجْحَدُ بِاٰيٰتِنَآ اِلَّا الْكٰفِرُوْنَ ﴿٤٧﴾

29:47 'Dear Beloved Prophet,' thus We have revealed the Book to you. So those to whom We granted the Book believe in it. Some among them believe in it; and only the disbelievers deny Our verses.

Topics

- Quranic recitation, Salah, and reassurance for the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.
- Directives about debating the People of the Book.
- Those who believe in the Quran and those who disbelieve in it.

Commentary

① Consistently performing Salah while observing its outer and inner elements leads the worshipper away from sins.

② In other words, "O Muslims! When you debate with the people of the book, you should do so in an excellent manner. However, with those of them who cross the limits, adopt harshness." It must be noted here that debating with Christians, Jews, and other disbelievers is reserved for scholars who are experts in the areas of comparative religion and inter-faith dialogue. It is impermissible for the wider public to engage in such activities.

③ We believe in other Divine books besides the Quran as well. However, it is only the sacred law of the Quran that we implement. Furthermore, our belief in the other books is only in the form that Allah Almighty revealed them in; as for their present distorted form, we believe only in any Divine Speech they still contain.

وَمَا كُنْتَ تَتْلُوْا مِنْ قَبْلِهٖ مِنْ كِتٰبٍ وَّلَا تَخُطُّهٗ بِيَمِيْنِكَ اِذًا لَّارْتَابَ الْمُبْطِلُوْنَ ﴿۴۸﴾

29:48 You were neither reading a book before it nor writing it with your right hand. Otherwise, the people of falsehood would certainly have doubted. ①

بَلْ هُوَ اٰيٰتٌۢ بَيِّنٰتٌ فِيْ صُدُوْرِ الَّذِيْنَ اُوْتُوا الْعِلْمَ ؕ وَمَا يَجْحَدُ بِاٰيٰتِنَاۤ اِلَّا الظّٰلِمُوْنَ ﴿۴۹﴾

29:49 Rather, they are clear verses in the chests of those who were endowed with knowledge. And only the oppressors deny Our verses.

وَقَالُوْا لَوْلَاۤ اُنْزِلَ عَلَيْهِ اٰيٰتٌ مِّنْ رَّبِّهٖ ؕ قُلْ اِنَّمَا الْاٰيٰتُ عِنْدَ اللّٰهِ ؕ وَاِنَّمَاۤ اَنَا نَذِيْرٌ مُّبِيْنٌ ﴿۵۰﴾

29:50 And they (the disbelievers) said, "Why have no signs been sent down upon him from his Lord?" Say, "The signs are only with Allah, I am but a clear warner."

اَوَلَمْ يَكْفِهِمْ اَنَّاۤ اَنْزَلْنَا عَلَيْكَ الْكِتٰبَ يُتْلٰى عَلَيْهِمْ ؕ اِنَّ فِيْ ذٰلِكَ لَرَحْمَةً وَّذِكْرٰى لِقَوْمٍ يُّؤْمِنُوْنَ ﴿۵۱﴾ ع ۵ ۱

29:51 And does it not suffice them that We have revealed the Book to you which is recited to them? Surely in this there is mercy and advice for believers. ②

Topics

- A proof for the messengership of the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.
- The greatness of the Quran.
- An objection of the Makkan disbelievers and responses to it.

Commentary

① The Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم did not read any book prior to the revelation of the Quran and neither did he write anything with his blessed hand. If he صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم had been engaged in reading and writing before revelation, people would have said that the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم had just looked at previous books and composed the Quran himself. Hence, Allah Almighty protected the Noble Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم from this accusation, and then, as a miracle, taught him reading and writing in the final days of his blessed life.

② This verse answers the objection of Makkan disbelievers. The Majestic Quran is a greater miracle than any granted to the previous Prophets عَلَيْهِمُ السَّلَام. It suffices the seekers of truth in respect of signs, because the miracles of the other Prophets عَلَيْهِمُ السَّلَام are now only remembered as historical accounts, whereas the Quran is a perpetual miracle which will forever be witnessed. So not believing in it is a great misfortune.

قُلْ كَفٰى بِاللّٰهِ بَيْنِيْ وَبَيْنَكُمْ شَهِيْدًا ۚ يَعْلَمُ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ ؕ وَالَّذِيْنَ اٰمَنُوْا بِالْبَاطِلِ وَكَفَرُوْا بِاللّٰهِ ۙ اُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ ﴿٥٢﴾

29:52 Say, "Allah suffices as a Witness between me and you. He knows whatever is in the heavens and the earth. And those who believe in falsehood and disbelieve in Allah, it is they who are the losers."

وَيَسْتَعْجِلُوْنَكَ بِالْعَذَابِ ؕ وَلَوْلَآ اَجَلٌ مُّسَمًّى لَّجَآءَهُمُ الْعَذَابُ ؕ وَلَيَاْتِيَنَّهُمْ بَغْتَةً وَّهُمْ لَا يَشْعُرُوْنَ ﴿٥٣﴾

29:53 And they seek punishment from you in haste. And had there not been a specified duration, then punishment would certainly have come upon them. And it will most definitely come upon them suddenly while they will not perceive.

يَسْتَعْجِلُوْنَكَ بِالْعَذَابِ ؕ وَاِنَّ جَهَنَّمَ لَمُحِيْطَةٌ ۢ بِالْكٰفِرِيْنَ ۙ﴿٥٤﴾

29:54 And they seek punishment from you in haste. Certainly Hell encompasses the disbelievers.

يَوْمَ يَغْشٰىهُمُ الْعَذَابُ مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ اَرْجُلِهِمْ وَيَقُوْلُ ذُوْقُوْا مَا كُنْتُمْ تَعْمَلُوْنَ ﴿٥٥﴾

29:55 The Day when punishment will cover them from above and from beneath their feet, and He (Allah) will say, "Taste (the outcome of) what you used to do."

يٰعِبَادِيَ الَّذِيْنَ اٰمَنُوْٓا اِنَّ اَرْضِيْ وَاسِعَةٌ فَاِيَّايَ فَاعْبُدُوْنِ ﴿٥٦﴾

29:56 My people who believe! My land is vast, so only worship Me.①

كُلُّ نَفْسٍ ذَآئِقَةُ الْمَوْتِ ۫ ثُمَّ اِلَيْنَا تُرْجَعُوْنَ ﴿٥٧﴾

29:57 Every soul will taste death. Then you will be returned to Us.

Topics

- A warning to the disbelievers of Makkah.
- A response to those who hastily seek punishment.
- Encouragement for oppressed Muslims to migrate.
- Death and returning to the court of Allah Almighty.

Commentary

① When observing one's faith becomes difficult in one region, the believer should migrate to a place where he can freely worship Allah Almighty.

وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ لَنُبَوِّئَنَّهُمْ مِّنَ الْجَنَّةِ غُرَفًا تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا ؕ نِعْمَ اَجْرُ الْعٰمِلِيْنَ ﴿۵۸﴾

29:58 And those who believed and performed righteous deeds, We shall most definitely place them in heavenly balconies beneath which rivers will flow, they will reside therein forever. How excellent is the reward of those who do good!

الَّذِيْنَ صَبَرُوْا وَعَلٰى رَبِّهِمْ يَتَوَكَّلُوْنَ ﴿۵۹﴾

29:59 Those who were patient and only place trust in their Lord.

وَكَاَيِّنْ مِّنْ دَآبَّةٍ لَّا تَحْمِلُ رِزْقَهَا ۖ اَللّٰهُ يَرْزُقُهَا وَاِيَّاكُمْ ۖ وَهُوَ السَّمِيْعُ الْعَلِيْمُ ﴿۶۰﴾

29:60 And how many beasts do not carry their sustenance; Allah provides sustenance for them and for you;① and He is the All-Hearing, the All-Knowing.

وَلَئِنْ سَاَلْتَهُمْ مَّنْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لَيَقُوْلُنَّ اللّٰهُ ۚ فَاَنّٰى يُؤْفَكُوْنَ ﴿۶۱﴾

29:61 And if you ask them, "Who created the heavens and the earth and made the sun and the moon subservient?" they would most definitely say, "Allah." So where are they wandering?

اَللّٰهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَآءُ مِنْ عِبَادِهٖ وَيَقْدِرُ لَهٗ ؕ

29:62 Allah increases sustenance for whomsoever He wills from His people and He

Topics

- The reward for practicing Muslims.
- Two attributes of practicing Muslims; patience and reliance.
- Encouragement to rely on Allah Almighty for sustenance.
- A question about the Creator of the heavens and the earth.
- The expansion and restriction of sustenance is under the control of Allah Almighty.

Commentary

① The Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم told the believers of Makkah to migrate towards Madinah, upon which some of them said, "How can we go to Madinah? We neither have homes there nor wealth, so who will feed us there?" This verse was then revealed. From this, we learn that in the matter of obeying Allah Almighty and His Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, one should not worry about sustenance. Rather, one should rely on the Lord Who provides sustenance to all in creation; He is the Real Provider and has the power to grant sustenance to His creation wherever they may be.

lessens for whomsoever He wills ˹too˺— indeed Allah knows everything.①

إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٦٢﴾

29:63 And if you ask them, "Who sent down water from the sky, then with it gave life to the earth after its death?" they will most definitely say, "Allah." Say, "All praise is for Allah." However, most of them do not understand.

وَلَئِن سَأَلْتَهُم مَّن نَّزَّلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ مِن بَعْدِ مَوْتِهَا لَيَقُولُنَّ اللَّهُ ۚ قُلِ الْحَمْدُ لِلَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٦٣﴾

29:64 And the life of the world is merely play and amusement. Undoubtedly, the abode of the Hereafter is true life. If only they knew.

وَمَا هَٰذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهْوٌ وَلَعِبٌ ۚ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ ۚ لَوْ كَانُوا يَعْلَمُونَ ﴿٦٤﴾

29:65 So when they board a ship, they call upon Allah purely devoting religion to Him. So when He grants salvation to them towards land, then they resort to polytheism.

فَإِذَا رَكِبُوا فِي الْفُلْكِ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ ﴿٦٥﴾

29:66 That they may be ungrateful for the blessing We granted them; and that they may take benefit. So soon they will come to know.

لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ وَلِيَتَمَتَّعُوا ۖ فَسَوْفَ يَعْلَمُونَ ﴿٦٦﴾

29:67 And did they not see that We made the

أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا آمِنًا وَيُتَخَطَّفُ النَّاسُ مِنْ

Topics

- The contradictory views of the Arab polytheists.
- The reality of the world and the Hereafter.
- The state of disbelievers at the time of calamity and after attaining salvation.
- The divine favour upon the Makkan disbelievers and their ungratefulness.

Commentary

① There are countless wisdoms behind Allah Almighty not granting the same amount of sustenance to all humans. One great wisdom is the preservation of people's faith. In a Divine hadith, Allah Almighty says, "There are some believing servants of Mine whose faith only remains sound if they are wealthy. If I do not bestow them with wealth, they will fall into disbelief. And there are some believing servants of Mine whose faith only remains sound if they are not wealthy, if I bestow them with wealth, they will fall into disbelief."

حَوْلِهِمْ ؕ اَفَبِالْبَاطِلِ يُؤْمِنُوْنَ وَبِنِعْمَةِ اللّٰهِ يَكْفُرُوْنَ ﴿٦٧﴾

Sacred Land peaceful and the people neighbouring them are abducted? So do they believe in falsehood and show ingratitude for the favour of Allah?

وَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ كَذِبًا اَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَآءَهٗ ؕ اَلَيْسَ فِىْ جَهَنَّمَ مَثْوًى لِّلْكٰفِرِيْنَ ﴿٦٨﴾

29:68 And who is a greater oppressor than he who ascribes a lie to Allah① or denies the truth when it comes to him? Is there not a place for the disbelievers in Hell?

وَالَّذِيْنَ جَاهَدُوْا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ؕ وَاِنَّ اللّٰهَ لَمَعَ الْمُحْسِنِيْنَ ﴿٦٩﴾ ع ٧

29:69 And those who strived in Our path, We shall most definitely show them Our ways. Surely, Allah is with the virtuous.

سُوْرَةُ الرُّوْمِ ٣٠

مَكِّيَّةٌ ٨٤ | اٰياتها: ٦٠ ركوعاتها: ٦

Surah Al-Rūm (The Romans)

(This Surah is Meccan, containing 6 sections and 60 verses)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of Allah, the Infinitely Gracious, the Most Merciful.

الٓمّٓ ﴿١﴾

30:1 Alif Lām Mīm.

Topics

- A type of severe oppression and the abode of disbelievers.
- Glad tidings for those who strive in the way of Allah Almighty.

Commentary

① There are many ways in which a lie against Allah Almighty may be concocted. For example, a disbeliever may worship idols and claim that Allah Almighty commanded this act. Making a false claim to prophethood, tampering with the book of Allah Almighty, rejecting a prophet by saying, or stating an incorrect ruling are examples of lying against Allah Almighty. Every lie is evil but if the lie is ascribed to a lofty being, it is a graver sin. Hence, to fabricate a Hadith and then say 'The Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said this' is a serious transgression.

30:2 The Romans (Byzantines) have been defeated.①	غُلِبَتِ الرُّوْمُ ۙ﴿٢﴾
30:3 In the nearby land, and after their defeat, they will soon triumph.	فِيْٓ اَدْنَى الْاَرْضِ وَهُمْ مِّنْۢ بَعْدِ غَلَبِهِمْ سَيَغْلِبُوْنَ ۙ﴿٣﴾
30:4 In some years. The command belongs to Allah, before and after—and on that day the believers will be happy,	فِيْ بِضْعِ سِنِيْنَ ۭ لِلّٰهِ الْاَمْرُ مِنْ قَبْلُ وَمِنْۢ بَعْدُ ۭ وَيَوْمَىِٕذٍ يَّفْرَحُ الْمُؤْمِنُوْنَ ۙ﴿٤﴾
30:5 with the help of Allah. He helps whomsoever He wills. He is the Predominant, the Most-Merciful.	بِنَصْرِ اللّٰهِ ۭ يَنْصُرُ مَنْ يَّشَاۗءُ ۭ وَهُوَ الْعَزِيْزُ الرَّحِيْمُ ۙ﴿٥﴾
30:6 The promise of Allah. Allah does not go against His promise. However, most people do not know.	وَعْدَ اللّٰهِ ۭ لَا يُخْلِفُ اللّٰهُ وَعْدَهٗ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ﴿٦﴾
30:7 They know the apparent life of this	يَعْلَمُوْنَ ظَاهِرًا مِّنَ الْحَيٰوةِ الدُّنْيَا ۡ وَهُمْ عَنِ الْاٰخِرَةِ

Topics

- Unseen news regarding the dominance of the Romans.
- Allah Almighty does not go against His promise.
- The state of disbelievers in their knowledge and practice.

Commentary

① In the initial period of Islam, a war was taking place between the Persians and Romans. The Persians (who were polytheists) overpowered the Romans (who were Christians and thus People of the Book) which made the disbelievers of Quraysh very happy; they said to the Muslims, "Just as our Persian brothers overpowered your Roman brothers, we too will overpower you in battle." These verses were then revealed which prophesised that the Romans would overpower the Persians during the coming few years (and the event then occurred seven years later). This unseen news is a powerful proof for the prophethood of the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم and the Divine origin of the Quran.

world; and they are heedless of the Hereafter.[1]

هُمْ غٰفِلُوْنَ ۝٧

30:8 Did they not contemplate within their hearts that Allah only created the heavens and the earth and all that lies between them with truth and a specified duration? Many people deny the meeting of their Lord.

اَوَلَمْ يَتَفَكَّرُوْا فِيْٓ اَنْفُسِهِمْ ؕ مَا خَلَقَ اللّٰهُ السَّمٰوٰتِ وَ
الْاَرْضَ وَمَا بَيْنَهُمَآ اِلَّا بِالْحَقِّ وَاَجَلٍ مُّسَمًّى ؕ وَاِنَّ
كَثِيْرًا مِّنَ النَّاسِ بِلِقَآئِ رَبِّهِمْ لَكٰفِرُوْنَ ۝٨

30:9 And did they not explore the earth? Then they would see what became of those who preceded them; they were stronger than them and they cultivated the land and populated it more than they (Makkans) populated it, and their Messengers came to them with clear signs. So it does not befit the Greatness of Allah that He should wrong them, rather they had wronged themselves.

اَوَلَمْ يَسِيْرُوْا فِي الْاَرْضِ فَيَنْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ
الَّذِيْنَ مِنْ قَبْلِهِمْ ؕ كَانُوْٓا اَشَدَّ مِنْهُمْ قُوَّةً وَّاَثَارُوا
الْاَرْضَ وَعَمَرُوْهَآ اَكْثَرَ مِمَّا عَمَرُوْهَا وَجَآءَتْهُمْ
رُسُلُهُمْ بِالْبَيِّنٰتِ ؕ فَمَا كَانَ اللّٰهُ لِيَظْلِمَهُمْ وَلٰكِنْ كَانُوْٓا
اَنْفُسَهُمْ يَظْلِمُوْنَ ۝٩

30:10 Then the end of those who committed evil was the worst as they denied the verses of Allah and used to mock them.[2]

ثُمَّ كَانَ عَاقِبَةَ الَّذِيْنَ اَسَآءُوا السُّوْٓاٰى اَنْ كَذَّبُوْا
بِاٰيٰتِ اللّٰهِ وَكَانُوْا بِهَا يَسْتَهْزِءُوْنَ ۝١٠ ع ١ ٤

Topics

- An invitation to contemplate over the creation of the universe.
- A directive to reflect on the outcome of previous nations.
- The outcome of continuously committing sins.

Commentary

[1] The disbelievers' knowledge is limited to economic matters, i.e., how to work, how to conduct business, and when crops should be planted and harvested. They are completely heedless of their hereafter; they neither reflect nor prepare. Considering this condition of disbelievers, Muslims today must ponder upon their own state in relation to knowledge and practice, and engage in rectifying it.

[2] One meaning of this verse is that the outcome of those who continuously committed sins was that Allah Almighty sealed their hearts. Consequently, they began denying and mocking the verses of Allah Almighty. Another meaning is that those people who did bad deeds (i.e., committed disbelief) had the worst outcome, as they were destroyed (through punishment) in the world and they will enter hellfire in the hereafter, because they denied and mocked the verses of Allah Almighty that were revealed to the messengers.

30:11 Allah originates the creation, then He will create it again, then to Him you will be returned.	اَللّٰهُ يَبْدَؤُا الْخَلْقَ ثُمَّ يُعِيْدُهٗ ثُمَّ اِلَيْهِ تُرْجَعُوْنَ ﴿١١﴾
30:12 On the Day the Hour (Judgement) will arrive, the wrongdoers will despair.①	وَيَوْمَ تَقُوْمُ السَّاعَةُ يُبْلِسُ الْمُجْرِمُوْنَ ﴿١٢﴾
30:13 And their associate-gods will not be intercessors for them, and they will deny their associate-gods.②	وَلَمْ يَكُنْ لَّهُمْ مِّنْ شُرَكَآئِهِمْ شُفَعٰٓؤُا وَكَانُوْا بِشُرَكَآئِهِمْ كٰفِرِيْنَ ﴿١٣﴾
30:14 And the Day the Hour (Judgement) will arrive, on that Day they will be divided.	وَيَوْمَ تَقُوْمُ السَّاعَةُ يَوْمَئِذٍ يَّتَفَرَّقُوْنَ ﴿١٤﴾
30:15 As for those who believed and performed righteous deeds, so they will be made happy in 'Heavenly' Gardens.	فَاَمَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ فَهُمْ فِيْ رَوْضَةٍ يُّحْبَرُوْنَ ﴿١٥﴾
30:16 And as for those who were disbelievers and denied Our verses and the meeting of the Hereafter, so it is they who will be presented to punishment.	وَاَمَّا الَّذِيْنَ كَفَرُوْا وَكَذَّبُوْا بِاٰيٰتِنَا وَلِقَآءِ الْاٰخِرَةِ فَاُولٰٓئِكَ فِي الْعَذَابِ مُحْضَرُوْنَ ﴿١٦﴾

Topics

- Definitive news about resurrection.
- The despair of the sinners on the Day of Judgement.
- The behaviour of false deities on Judgement Day.
- People separating on Judgement Day.
- Honour and nobility for the practicing Muslims in the gardens of paradise.
- The disbelievers being brought to punishment.

Commentary

① Here, "wrongdoers" refers to polytheists. When the Day of Judgement will be established, the polytheists will no longer have any hope of benefit or goodness.

② In other words, the idols that the polytheists worshipped with the hope of intercession will neither intercede nor save them from Allah's punishment on the Day of Judgement and so, after losing hope in these idols, the polytheists will reject them.

30:17 So proclaim the purity of Allah when you enter the morning and when you enter the evening.①

فَسُبْحٰنَ اللّٰهِ حِيْنَ تُمْسُوْنَ وَحِيْنَ تُصْبِحُوْنَ ﴿١٧﴾

30:18 And all praise is for Him alone in the heavens and the earth and when part of the day remains and when you enter noon.

وَلَهُ الْحَمْدُ فِي السَّمٰوٰتِ وَالْاَرْضِ وَعَشِيًّا وَّحِيْنَ تُظْهِرُوْنَ ﴿١٨﴾

30:19 He brings forth the living from the dead and brings forth the dead from the living, and He gives life to the earth after its death—and thus you will be brought forth.

يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِ الْاَرْضَ بَعْدَ مَوْتِهَا ؕ وَكَذٰلِكَ تُخْرَجُوْنَ ﴿١٩﴾ ع ٢ ٩ ٥

30:20 From His signs is this that He created you from dust and so you are human beings dispersed.②

وَمِنْ اٰيٰتِهٖۤ اَنْ خَلَقَكُمْ مِّنْ تُرَابٍ ثُمَّ اِذَاۤ اَنْتُمْ بَشَرٌ تَنْتَشِرُوْنَ ﴿٢٠﴾

Topics

- The command to glorify Allah Almighty at certain times.
- The proofs for resurrection.
- Drawing evidence for the Oneness and Power of Allah Almighty from the creation of humans.

Commentary

① Proclaiming the purity of Allah Almighty means to perform Salah or it means to proclaim the purity of Allah Almighty with every action that befits the Majesty of Allah Almighty. Praise *(ḥamd)* and glorification *(tasbīḥ)* are beautiful forms of worship. A hadith states: "There are two statements that are light on the tongue, heavy on the scale, but beloved to Allah, ⌜they are:⌝ 'سُبْحَانَ اللهِ وَبِحَمْدِهِ، سُبْحَانَ اللهِ العَظِيم'." *(Ṣaḥīḥ Al-Bukhārī: 6682)*

② From this point, various signs of the Oneness and Power of Allah are mentioned. This verse, 'He created you from dust' means that your ultimate ancestor, Prophet Ādam عَلَيْهِ السَّلَام was created from dust, and since all humans descend from Ādam عَلَيْهِ السَّلَام, it is as if the foundation of every human is also from dust.

وَمِنْ اٰيٰتِهٖٓ اَنْ خَلَقَ لَكُمْ مِّنْ اَنْفُسِكُمْ اَزْوَاجًا لِّتَسْكُنُوْٓا اِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَّوَدَّةً وَّرَحْمَةً ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّتَفَكَّرُوْنَ ﴿٢١﴾

30:21 And from His signs is this that He created for you partners from your species so that you attain comfort from them, and He placed love and mercy between you① —indeed in this are signs for those who contemplate.

وَمِنْ اٰيٰتِهٖ خَلْقُ السَّمٰوٰتِ وَالْاَرْضِ وَاخْتِلَافُ اَلْسِنَتِكُمْ وَاَلْوَانِكُمْ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّلْعٰلِمِيْنَ ﴿٢٢﴾

30:22 And of His signs is the creation of the heavens and the earth and the diversity of your tongues and complexions—certainly in this are signs for people of knowledge.

وَمِنْ اٰيٰتِهٖ مَنَامُكُمْ بِالَّيْلِ وَالنَّهَارِ وَابْتِغَآؤُكُمْ مِّنْ فَضْلِهٖ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّسْمَعُوْنَ ﴿٢٣﴾

30:23 And of His signs is your sleep by night and day and seeking His Grace—surely in this are signs for people who listen.②

وَمِنْ اٰيٰتِهٖ يُرِيْكُمُ الْبَرْقَ خَوْفًا وَّطَمَعًا وَّيُنَزِّلُ مِنَ السَّمَآءِ مَآءً فَيُحْيٖ بِهِ الْاَرْضَ بَعْدَ مَوْتِهَا ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّعْقِلُوْنَ ﴿٢٤﴾

30:24 And of His signs is that He shows you lightning to instil fear and give hope, and He causes rain to fall from the sky, then with it He revives the earth after its death—indeed in this are signs for people of intelligence.

Topics

- Signs of Divine Power in the essence of the human being.
- Signs of Divine Power in the creation of the universe; permanent human attributes.
- Signs of Divine Power in the temporary attributes of a human.
- Signs of Divine Power in the temporary attributes of the universe.

Commentary

① In the male and female relationship, Allah Almighty created the female as a means of comfort and rest for the husband. Even though both of them attain comfort from each other, for the purpose of attaining tranquillity, men are more in need of a woman.

② Sleeping at night, resting during the day (when needed), and travelling in daylight hours to seek a livelihood have all been a part of human behaviour for thousands of years; this natural conduct was created by the one and only Lord, Allah Almighty, the All-Powerful.

30:25 And of His signs is that the sky and the earth are established with His command.① Then when He will summon you from the earth with a single call, you will come forth.

وَمِنْ اٰيٰتِهٖۤ اَنْ تَقُوْمَ السَّمَآءُ وَالْاَرْضُ بِاَمْرِهٖ ؕ ثُمَّ اِذَا دَعَاكُمْ دَعْوَةً ۖ مِّنَ الْاَرْضِ ۖ اِذَاۤ اَنْتُمْ تَخْرُجُوْنَ ﴿۲۵﴾

30:26 To Him alone belongs whoever is in the heavens and the earth; all are subservient to Him.

وَلَهٗ مَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ ؕ كُلٌّ لَّهٗ قٰنِتُوْنَ ﴿۲۶﴾

30:27 It is He Who originated the creation, then He will create it again and that is easier for Him ˹in your understanding˺. Supreme Excellence in the heavens and the earth belongs to Him—and He is the Most-Exalted, the Most-Wise.

وَهُوَ الَّذِيْ يَبْدَؤُا الْخَلْقَ ثُمَّ يُعِيْدُهٗ وَهُوَ اَهْوَنُ عَلَيْهِ ؕ وَلَهُ الْمَثَلُ الْاَعْلٰى فِي السَّمٰوٰتِ وَالْاَرْضِ ۚ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ﴿۲۷﴾ ع ٣ ٨ ٦

30:28 He (Allah) states an example for you from your very own condition. Do you have among your slaves one who is a partner in the sustenance that We have provided for you so that you and he are equal in it? You fear them (their equivalence) just as you fear one another. Thus, We state signs in detail for people of intelligence.②

ضَرَبَ لَكُمْ مَّثَلًا مِّنْ اَنْفُسِكُمْ ؕ هَلْ لَّكُمْ مِّنْ مَّا مَلَكَتْ اَيْمَانُكُمْ مِّنْ شُرَكَآءَ فِيْ مَا رَزَقْنٰكُمْ فَاَنْتُمْ فِيْهِ سَوَآءٌ تَخَافُوْنَهُمْ كَخِيْفَتِكُمْ اَنْفُسَكُمْ ؕ كَذٰلِكَ نُفَصِّلُ الْاٰيٰتِ لِقَوْمٍ يَّعْقِلُوْنَ ﴿۲۸﴾

Topics

- Signs of Divine Power in the permanent attributes of the universe.
- The grand ownership of Allah Almighty.
- A rational proof for resurrection and the greatness of Allah Almighty.
- An example for the polytheists.

Commentary

① The heavens and the earth remaining established in this way until the arrival of Judgement Day is only due to the command and will of Allah Almighty. This proves that the one establishing them is One and He is free of being subject to causes.

② The detailed mention of these signs is for everyone in general. Yet, the ones who use their intelligence have been mentioned specifically because in reality, it is they who truly benefit from these signs.

30:29 Rather, the oppressors followed their desires without knowledge. So who can guide one whom Allah leaves to stray?① And they have no helper.

بَلِ اتَّبَعَ الَّذِيْنَ ظَلَمُوْٓا اَهْوَآءَهُمْ بِغَيْرِ عِلْمٍ ۚ فَمَنْ يَّهْدِيْ مَنْ اَضَلَّ اللّٰهُ ؕ وَمَا لَهُمْ مِّنْ نّٰصِرِيْنَ ﴿٢٩﴾

30:30 So devote yourself to obedience (of Allah), distant from all falsehood; ˹this is˺ the natural disposition of Allah upon which He created mankind.② Do not change the creation of Allah. This is the upright religion.③ However, most people do not know.

فَاَقِمْ وَجْهَكَ لِلدِّيْنِ حَنِيْفًا ؕ فِطْرَتَ اللّٰهِ الَّتِيْ فَطَرَ النَّاسَ عَلَيْهَا ؕ لَا تَبْدِيْلَ لِخَلْقِ اللّٰهِ ؕ ذٰلِكَ الدِّيْنُ الْقَيِّمُ ۙ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ﴿٣٠﴾

30:31 Returning to Him ˹in repentance˺, fear Him, establish the prayer, and do not be among the polytheists.

مُنِيْبِيْنَ اِلَيْهِ وَاتَّقُوْهُ وَاَقِيْمُوا الصَّلٰوةَ وَلَا تَكُوْنُوْا مِنَ الْمُشْرِكِيْنَ ﴿٣١﴾

Topics

- The outcome of disbelievers who followed their desires.
- The directive to remain upon the religion of natural disposition.
- An emphatic command to not be from the polytheists.

Commentary

① Allah Almighty allowing someone to go astray means that when someone persists with polytheism, disbelief, and misguidance, as a form of punishment, Allah Almighty places a seal of disbelief and misguidance on his heart after which no one can guide him.

② Natural disposition *(Fiṭrah)* means that Allah Almighty created people with the capacity to accept His oneness and the religion of Islam; and innately, a person cannot turn away from this religion and reject it. Whoever becomes misguided does so due to being deceived by satanic humans and jinn. A hadith states: "Every child is born upon the natural disposition; then that child's parents convert him into a Jew, Christian, or Magian." *(Ṣaḥīḥ Al-Bukhārī: 1358)*

③ One meaning of this is, "Do not make changes in the religion of Allah by committing polytheism; instead, remain steadfast on the religion that He created you upon." Another meaning is, "Do not change the perfect external appearance that Allah created you upon."

مِنَ الَّذِيْنَ فَرَّقُوْا دِيْنَهُمْ وَكَانُوْا شِيَعًا ؕ كُلُّ حِزْبٍۢ بِمَا لَدَيْهِمْ فَرِحُوْنَ ﴿٣٢﴾

30:32 From those who broke their religion into pieces and became groups. Every group is happy with what it has.①

وَاِذَا مَسَّ النَّاسَ ضُرٌّ دَعَوْا رَبَّهُمْ مُّنِيْبِيْنَ اِلَيْهِ ثُمَّ اِذَآ اَذَاقَهُمْ مِّنْهُ رَحْمَةً اِذَا فَرِيْقٌ مِّنْهُمْ بِرَبِّهِمْ يُشْرِكُوْنَ ﴿٣٣﴾ۙ

30:33 And when a calamity befalls mankind, they call upon their Lord returning to Him, then when He makes them taste mercy from His Court, a group among them ascribes partners to their Lord.

لِيَكْفُرُوْا بِمَآ اٰتَيْنٰهُمْ ؕ فَتَمَتَّعُوْا ۟ فَسَوْفَ تَعْلَمُوْنَ ﴿٣٤﴾

30:34 So that they may show ingratitude for the blessing We have granted them; so take benefit— very soon you will come to know.

اَمْ اَنْزَلْنَا عَلَيْهِمْ سُلْطٰنًا فَهُوَ يَتَكَلَّمُ بِمَا كَانُوْا بِهٖ يُشْرِكُوْنَ ﴿٣٥﴾

30:35 Or have We revealed evidence to them that speaks of ascribing partners to Us?②

وَاِذَآ اَذَقْنَا النَّاسَ رَحْمَةً فَرِحُوْا بِهَا ؕ وَاِنْ تُصِبْهُمْ سَيِّئَةٌۢ بِمَا قَدَّمَتْ اَيْدِيْهِمْ اِذَا هُمْ يَقْنَطُوْنَ ﴿٣٦﴾

30:36 And when We give mankind the taste of mercy, they rejoice with it—and if evil befalls them due to what their hands sent forth, then they despair.

Topics

- The states of the polytheists in adversity and in comfort.
- A thought-provoking proof for the Oneness of Allah Almighty.
- The state of people when receiving a blessing and when afflicted with hardship.

Commentary

① This refers to the state of the polytheists who dismantled their religion by disputing about the one worthy of worship, eventually splitting into many factions. Each faction was happy with their own views and would consider their falsehood as the truth. This verse does not relate to the valid legal differences between the jurists of Islam such as the differences between the Ḥanafī, Shafi'ī, Mālikī, and Ḥanbalī schools of jurisprudence. After all, their differences relate to ancillary matters of Islamic law and not fundamental tenets of faith. As for heretic sects, they are indeed included in this verse, irrespective of whether they are from the past or the modern era.

② In other words, "Have we revealed a proof or a book to the polytheists that mentions a partner for Allah or commands them to commit polytheism? Certainly not! They neither have evidence nor justification for their polytheism."

30:37 Did they not see Allah increases sustenance for whomsoever He wills and He lessens ˹too˺? Certainly, in this are signs for people of faith.

اَوَلَمْ يَرَوْا اَنَّ اللّٰهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَآءُ وَيَقْدِرُ ؕ
اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يُّؤْمِنُوْنَ ﴿٣٧﴾

30:38 So fulfil the right of kin and the destitute and the wayfarer. This is better for those who seek the pleasure of Allah; and it is they who are successful.

فَاٰتِ ذَا الْقُرْبٰى حَقَّهٗ وَالْمِسْكِيْنَ وَابْنَ السَّبِيْلِ ؕ ذٰلِكَ خَيْرٌ
لِّلَّذِيْنَ يُرِيْدُوْنَ وَجْهَ اللّٰهِ ۫ وَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ﴿٣٨﴾

30:39 And whatever you give in usury that it may increase in the wealth of the people, so it does not increase with Allah.① And that zakat which you give seeking the pleasure of Allah, so it is they who increase ˹their wealth˺.

وَمَآ اٰتَيْتُمْ مِّنْ رِّبًا لِّيَرْبُوَا۟ فِيْٓ اَمْوَالِ النَّاسِ فَلَا يَرْبُوْا
عِنْدَ اللّٰهِ ۚ وَمَآ اٰتَيْتُمْ مِّنْ زَكٰوةٍ تُرِيْدُوْنَ وَجْهَ اللّٰهِ فَاُولٰٓئِكَ
هُمُ الْمُضْعِفُوْنَ ﴿٣٩﴾

30:40 Allah is He who created you, then He provided you with sustenance, then He will cause you to die, then He will bring you to life. Are there any among your partners who can do any of these things? He is Pure and Exalted above what they ascribe ˹to Him˺ as partners.

اَللّٰهُ الَّذِيْ خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيْتُكُمْ ثُمَّ
يُحْيِيْكُمْ ؕ هَلْ مِنْ شُرَكَآئِكُمْ مَّنْ يَّفْعَلُ مِنْ ذٰلِكُمْ مِّنْ
شَيْءٍ ؕ سُبْحٰنَهٗ وَتَعٰلٰى عَمَّا يُشْرِكُوْنَ ﴿٤٠﴾ ع

ع ١٣ ٧

Topics

- Signs of divine power in the expansion and restriction of sustenance.
- Giving deserving people their rights.
- Wealth that is accepted in the court of Allah.
- Drawing evidence for Divine Oneness (*tawḥīd*).

Commentary

① The usury that you accumulate after giving a loan and with which you increase your wealth is not a profit in the sight of Allah Almighty. Alternatively, this is a reference to those gifts which were given with the intention of receiving more in return; neither will reward be given for them nor will they contain blessings, because this act was not done sincerely for Allah Almighty.

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ اَيْدِي النَّاسِ لِيُذِيْقَهُمْ بَعْضَ الَّذِيْ عَمِلُوْا لَعَلَّهُمْ يَرْجِعُوْنَ ﴿٤١﴾

30:41 Discord has appeared on land and sea due to what the hands of people have earned that Allah may cause them to taste some of their deeds so that they may refrain.①

قُلْ سِيْرُوْا فِي الْاَرْضِ فَانْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ الَّذِيْنَ مِنْ قَبْلُ ؕ كَانَ اَكْثَرُهُمْ مُّشْرِكِيْنَ ﴿٤٢﴾

30:42 Say, "Explore the earth and see what became of those who preceded you; most of them were polytheists."

فَاَقِمْ وَجْهَكَ لِلدِّيْنِ الْقَيِّمِ مِنْ قَبْلِ اَنْ يَّاْتِيَ يَوْمٌ لَّا مَرَدَّ لَهٗ مِنَ اللّٰهِ يَوْمَئِذٍ يَّصَّدَّعُوْنَ ﴿٤٣﴾

30:43 So devote yourself to the adherence of the true religion before the arrival of the Day② from Allah which cannot be averted. On that day, they will be divided.③

مَنْ كَفَرَ فَعَلَيْهِ كُفْرُهٗ ۚ وَمَنْ عَمِلَ صَالِحًا فَلِاَنْفُسِهِمْ

30:44 Whosoever disbelieved, so the adversity of his disbelief is upon him. And those who do

Topics

- A cause of facing calamities and difficulties.
- Observing the signs of nations that were punished.
- The directive to stay steadfast on the upright religion.
- Allah Almighty is not in need of people's deeds.

Commentary

① Discord refers to every deviation which leads to the destruction of peace and serenity in society. That includes loss of blessings, difficulties, calamities, droughts, famines, sea storms, floods, failed crops, earthquakes, fires, drowning, theft, murder and terrorism. A major cause of this discord is the evil deeds of people and at times, it is also a warning from Allah Almighty. Therefore, everyone should refrain from evil deeds and instead do good deeds to protect themselves from tribulations.

② The meaning of this is: "Remain firm upon the religion of Islam" or it means, "Remain engaged in the propagation of Islam and do not grieve over the disbelievers not accepting faith."

③ This refers to the Day of Judgement which will not be averted by Allah Almighty, and on that day, people will disperse after accountability in such a way that the dwellers of Paradise will go towards Paradise and the people of Hell will proceed towards Hell.

righteous deeds, so they are preparing for themselves.①

يَمْهَدُوْنَ ﴿٤٤﴾

30:45 So that Allah recompenses those who embraced faith and did righteous deeds from His Grace②—certainly He does not like the disbelievers.

لِيَجْزِيَ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ مِنْ فَضْلِهٖ ؕ اِنَّهٗ لَا يُحِبُّ الْكٰفِرِيْنَ ﴿٤٥﴾

30:46 And of His signs is this that He sends the winds bearing glad tidings, and that He may make you taste His mercy, and that the ships may sail with His command, and that you may seek His Grace,③ and so that you become grateful.

وَمِنْ اٰيٰتِهٖۤ اَنْ يُّرْسِلَ الرِّيَاحَ مُبَشِّرٰتٍ وَّلِيُذِيْقَكُمْ مِّنْ رَّحْمَتِهٖ وَلِتَجْرِيَ الْفُلْكُ بِاَمْرِهٖ وَلِتَبْتَغُوْا مِنْ فَضْلِهٖ وَلَعَلَّكُمْ تَشْكُرُوْنَ ﴿٤٦﴾

30:47 And We certainly sent Messengers to their people before you, so they came to them with clear signs, then We took retribution from the wrongdoers. It is upon Our Bestowal to help the Muslims.

وَلَقَدْ اَرْسَلْنَا مِنْ قَبْلِكَ رُسُلًا اِلٰى قَوْمِهِمْ فَجَآءُوْهُمْ بِالْبَيِّنٰتِ فَانْتَقَمْنَا مِنَ الَّذِيْنَ اَجْرَمُوْا ؕ وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِيْنَ ﴿٤٧﴾

Topics

- The purpose of separating people on the Day of Judgement.
- The wisdom behind sending winds.
- Reassurance for the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

Commentary

① The summary of this verse is that Allah Almighty is Independent of our actions. Whatever action we do, good or bad, its benefit or loss respectively will only be for us.

② It is not incumbent upon Allah Almighty to recompense a servant for his good deeds in the form of reward. Whatever He will bestow as a reward to the righteous is solely from His grace and generosity.

③ "Seeking His grace" means seeking sustenance.

اَللّٰهُ الَّذِیْ یُرْسِلُ الرِّیٰحَ فَتُثِیْرُ سَحَابًا فَیَبْسُطُهٗ فِی
السَّمَآءِ كَیْفَ یَشَآءُ وَیَجْعَلُهٗ كِسَفًا فَتَرَى الْوَدْقَ یَخْرُجُ
مِنْ خِلٰلِهٖ ۚ فَاِذَاۤ اَصَابَ بِهٖ مَنْ یَّشَآءُ مِنْ عِبَادِهٖۤ اِذَا هُمْ
یَسْتَبْشِرُوْنَ ﴿۴۸﴾

30:48 Allah is He who sends the winds so they raise a cloud, then He spreads it in the sky as He wills and splits it into pieces, so you see rain coming forth from within it; so when He causes it (the rain) to reach whomsoever He wills from His people, they then rejoice.

وَاِنْ كَانُوْا مِنْ قَبْلِ اَنْ یُّنَزَّلَ عَلَیْهِمْ مِّنْ قَبْلِهٖ لَمُبْلِسِیْنَ ﴿۴۹﴾

30:49 Although before it was sent down to them, they were in deep despair.

فَانْظُرْ اِلٰۤى اٰثٰرِ رَحْمَتِ اللّٰهِ كَیْفَ یُحْیِ الْاَرْضَ بَعْدَ مَوْتِهَا ؕ
اِنَّ ذٰلِكَ لَمُحْیِ الْمَوْتٰى ۚ وَهُوَ عَلٰى كُلِّ شَیْءٍ قَدِیْرٌ ﴿۵۰﴾

30:50 So see the effects of Allah's mercy, how He revives the earth after its death. He resurrects the dead. And He has power over everything.

وَلَىِٕنْ اَرْسَلْنَا رِیْحًا فَرَاَوْهُ مُصْفَرًّا لَّظَلُّوْا مِنْۢ بَعْدِهٖ
یَكْفُرُوْنَ ﴿۵۱﴾

30:51 And if We send a wind and they see it (the crop) turn yellow, then certainly after that they would show ingratitude.

فَاِنَّكَ لَا تُسْمِعُ الْمَوْتٰى وَلَا تُسْمِعُ الصُّمَّ الدُّعَآءَ اِذَا وَلَّوْا
مُدْبِرِیْنَ ﴿۵۲﴾

30:52 So you can neither make the dead hear ① nor make the deaf hear your call when they turn their backs in retreat.

Topics

- Rain is Mercy from Allah Almighty.
- The instruction to reflect upon the signs of Divine Mercy.
- The ungratefulness of people at the onset of calamities.
- The spiritually dead and deaf are deprived of accepting advice.

Commentary

① Here, "dead" does not refer to those who have actually passed away. Rather, it refers to disbelievers with dead hearts (spiritually dead). They have been likened to the dead because just as a lifeless body cannot attain benefit from admonition and advice, similarly, disbelievers with dead hearts cannot do so either. Therefore, it is not correct to present this verse as evidence to negate the hearing of the deceased; numerous hadith establish the hearing of the deceased and their recognition of those who come to visit their graves.

وَمَآ اَنْتَ بِهٰدِ الْعُمْيِ عَنْ ضَلٰلَتِهِمْ ؕ اِنْ تُسْمِعُ اِلَّا مَنْ يُّؤْمِنُ بِاٰيٰتِنَا فَهُمْ مُّسْلِمُوْنَ ﴿٥٣﴾

30:53 And you cannot guide the blind away from their misguidance.[1] You can only make those who believe in Our verses hear you, so they are obedient.[2]

اَللّٰهُ الَّذِيْ خَلَقَكُمْ مِّنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْۢ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْۢ بَعْدِ قُوَّةٍ ضَعْفًا وَّشَيْبَةً ؕ يَخْلُقُ مَا يَشَآءُ ۚ وَهُوَ الْعَلِيْمُ الْقَدِيْرُ ﴿٥٤﴾

30:54 Allah is He who created you weak,[3] then He made you strong after weakness,[4] then He made you weak and old after strength. He creates what He wills. He is the All-Knowing, the All-Powerful.

وَيَوْمَ تَقُوْمُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُوْنَ ۙ مَا لَبِثُوْا غَيْرَ سَاعَةٍ ؕ كَذٰلِكَ كَانُوْا يُؤْفَكُوْنَ ﴿٥٥﴾

30:55 And the day the Hour (Judgement) will be established, the wrongdoers will swear that they only resided for a moment.[5] Thus, they were wandering.

ع ١٣ ٨ قرء حفص بضم الضاد وفتحها في الثلاثة لكن الضم مختار.

Topics

- The spiritually blind are deprived of guidance, and the state of believers.
- The different states of a human and the greatness of Divine Power.
- The statement of transgressors on the Day of Judgement.

Commentary

① Here too, "blind" refers to those with blind hearts (spiritually blind).

② It has been mentioned in this verse that the Noble Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم cannot make those who are spiritually recalcitrant heed his message, whereas he can make those who believe in the verses of Allah Almighty heed advice. This alludes to the fact that a believer is one who has a heart that is spiritually alive and he listens.

③ This refers to the birth of a human and his childhood state, because at that particular time, his body is weak.

④ Granting strength after weakness refers to the period of adolescence.

⑤ After witnessing the Hereafter, the sinners will consider the time they spent in the world as very little. Hence, they will interpret that period as having been a mere moment.

وَقَالَ الَّذِيْنَ اُوْتُوا الْعِلْمَ وَالْاِيْمَانَ لَقَدْ لَبِثْتُمْ فِيْ كِتٰبِ اللّٰهِ اِلٰى يَوْمِ الْبَعْثِ ۚ فَهٰذَا يَوْمُ الْبَعْثِ وَلٰكِنَّكُمْ كُنْتُمْ لَا تَعْلَمُوْنَ ﴿٥٦﴾

30:56 And those who were endowed with knowledge and faith① will say, "Indeed you have resided until the Day of Resurrection according to what Allah had written. So this is the Day of Resurrection, but you did not know."

فَيَوْمَئِذٍ لَّا يَنْفَعُ الَّذِيْنَ ظَلَمُوْا مَعْذِرَتُهُمْ وَلَا هُمْ يُسْتَعْتَبُوْنَ ﴿٥٧﴾

30:57 So on that Day, their asking for forgiveness will not benefit them and they will not be asked to return ˹to that which pleases Allah˺.

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِيْ هٰذَا الْقُرْاٰنِ مِنْ كُلِّ مَثَلٍ ؕ وَلَئِنْ جِئْتَهُمْ بِاٰيَةٍ لَّيَقُوْلَنَّ الَّذِيْنَ كَفَرُوْٓا اِنْ اَنْتُمْ اِلَّا مُبْطِلُوْنَ ﴿٥٨﴾

30:58 We have certainly provided all kinds of examples for people in this Quran.② Yet, if you bring forth a sign to them, the disbelievers will definitely say, "You are only upon falsehood."

كَذٰلِكَ يَطْبَعُ اللّٰهُ عَلٰى قُلُوْبِ الَّذِيْنَ لَا يَعْلَمُوْنَ ﴿٥٩﴾

30:59 Thus Allah seals the hearts of the ignorant.

فَاصْبِرْ اِنَّ وَعْدَ اللّٰهِ حَقٌّ وَّلَا يَسْتَخِفَّنَّكَ الَّذِيْنَ لَا يُوْقِنُوْنَ ﴿٦٠﴾ ع ٦/٩

30:60 So be patient, ˹for˺ indeed the promise of Allah is true; and those who are not certain ˹of the Hereafter˺ should not unsettle you.

Topics

- A response to the statement of the transgressors.
- Seeking forgiveness on Judgement Day is pointless for the oppressors.
- The obstinacy of the disbelievers and its outcome.
- The instruction for the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم to remain patient.

Commentary

① Here, those endowed with knowledge refers to the Noble Prophets عَلَيْهِمُ السَّلَام or the angels.

② In other words, "We have given all types of examples in this Quran that people need in the world and the Hereafter, and the one who ponders over them can attain guidance and advice." The examples were given as a warning for the disbelievers about punishment in the clearest way. However, they did not gain any benefit at all due to their hard heartedness; when any verse was revealed, they belied it and rejected it.

In the name of Allah, the Infinitely Gracious, the Most Merciful.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
31:1 Alif Lām Mīm.	الٓمّٓ ﴿١﴾
31:2 These are verses of the Book of Wisdom.	تِلْكَ اٰيٰتُ الْكِتٰبِ الْحَكِيْمِ ﴿٢﴾
31:3 Guidance and mercy for the virtuous.①	هُدًى وَّرَحْمَةً لِّلْمُحْسِنِيْنَ ﴿٣﴾
31:4 Those who establish the prayer, give zakat, and are certain of the Hereafter.	الَّذِيْنَ يُقِيْمُوْنَ الصَّلٰوةَ وَيُؤْتُوْنَ الزَّكٰوةَ وَهُمْ بِالْاٰخِرَةِ هُمْ يُوْقِنُوْنَ ﴿٤﴾
31:5 They are the very people upon guidance from their Lord and it is they who are successful.②	اُولٰٓئِكَ عَلٰى هُدًى مِّنْ رَّبِّهِمْ وَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ﴿٥﴾

Topics

- The greatness and excellence of Quranic verses.
- The attributes of the pious and their reward.

Commentary

① Although the Noble Quran is a source of guidance and mercy for all humankind, here the righteous people have been specified, as it is they who take benefit from its guidance and mercy.

② Guidance is attained from Allah Almighty, and as long as He does not grant it to anyone, none can attain it. Therefore, everyone should continue to seek guidance from Allah Almighty and the ability to do righteous actions.

31:6 And among people there are those who[1] purchase words of amusement ˹so˺ that they may divert from the way of Allah without knowledge, and take it in mockery. There is humiliating punishment for them.[2]	وَمِنَ النَّاسِ مَنْ يَّشْتَرِيْ لَهْوَ الْحَدِيْثِ لِيُضِلَّ عَنْ سَبِيْلِ اللّٰهِ بِغَيْرِ عِلْمٍ ۖ وَّيَتَّخِذَهَا هُزُوًا ۗ اُولٰۤىِٕكَ لَهُمْ عَذَابٌ مُّهِيْنٌ ۝٦
31:7 And when Our verses are recited to him, he turns away arrogantly as if he did not even hear them, as if there is a burden in his ears. So give him glad tidings of painful punishment.	وَاِذَا تُتْلٰى عَلَيْهِ اٰيٰتُنَا وَلّٰى مُسْتَكْبِرًا كَاَنْ لَّمْ يَسْمَعْهَا كَاَنَّ فِيْۤ اُذُنَيْهِ وَقْرًا ۚ فَبَشِّرْهُ بِعَذَابٍ اَلِيْمٍ ۝٧
31:8 Those who believed and did righteous deeds, there are Gardens of bounties for them.	اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ لَهُمْ جَنّٰتُ النَّعِيْمِ ۝٨
31:9 They will reside therein forever. Allah's true promise—and He is the Most-Exalted, the Most-Wise.	خٰلِدِيْنَ فِيْهَا ۗ وَعْدَ اللّٰهِ حَقًّا ۗ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ۝٩

Topics

- The state of the heedless.
- The attitude of the arrogant disbelievers when listening to the Quran.
- The reward for practicing Muslims.

Commentary

[1] *Lahw*, meaning amusement, refers to every falsehood which leads to heedlessness regarding righteous actions and beneficial speech; this includes baseless tales, fables, magic, impermissible jokes and playing music. To buy or sell such instruments of play and amusement is also prohibited. Sayyidunā ʿAbdullah ibn ʿAbbās رَضِیَ اللّٰہُ عَنْہُمَا states: "Speech which makes one heedless of the path of Allah and takes one towards forbidden acts is "لَهْوَ الْحَدِيْث", and music is also from this type." *(Tafsīr Al-Thaʿlabī, Surah Luqmān, under the verse 6, vol. 7, p. 310)*

[2] This verse was revealed about Nadr ibn Ḥārith. He would purchase books consisting of stories about non-Arab people, and after relating them to the Quraysh, he would say, "Muhammad (صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم) relates the incidents of ʿĀd and Thamūd to you, whereas I relate the stories of Rustam, Esfandyār, and the kings of Persia." Some people became so absorbed while listening to his stories that they were deprived of listening to the Quran. Consequently, the verse was revealed.

خَلَقَ السَّمٰوٰتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا وَاَلْقٰى فِي الْاَرْضِ
رَوَاسِيَ اَنْ تَمِيْدَ بِكُمْ وَبَثَّ فِيْهَا مِنْ كُلِّ دَآبَّةٍ ؕ وَ
اَنْزَلْنَا مِنَ السَّمَآءِ مَآءً فَاَنْۢبَتْنَا فِيْهَا مِنْ كُلِّ زَوْجٍ كَرِيْمٍ ﴿١٠﴾

31:10 He created the heavens without pillars that you can see① and placed anchors in the earth lest it should carry you away, and He spread all kinds of animals therein. And We sent down water from the sky and made every refined type of pair grow therein.

هٰذَا خَلْقُ اللّٰهِ فَاَرُوْنِيْ مَاذَا خَلَقَ الَّذِيْنَ مِنْ دُوْنِهٖ ؕ
بَلِ الظّٰلِمُوْنَ فِيْ ضَلٰلٍ مُّبِيْنٍ ﴿١١﴾ ع

31:11 This is the creation of Allah, so ˹O polytheists,˺ show me that which those, other than Him, have created. Rather, the oppressors are in clear misguidance.

ع ١١ ١٠

وَلَقَدْ اٰتَيْنَا لُقْمٰنَ الْحِكْمَةَ اَنِ اشْكُرْ لِلّٰهِ ؕ وَمَنْ يَّشْكُرْ
فَاِنَّمَا يَشْكُرُ لِنَفْسِهٖ ۚ وَمَنْ كَفَرَ فَاِنَّ اللّٰهَ غَنِيٌّ حَمِيْدٌ ﴿١٢﴾

31:12 And We certainly granted Luqmān wisdom:② "Show gratitude to Allah!" Whosoever expresses gratitude, so he expresses gratitude for himself. And whosoever shows ingratitude, then indeed Allah is Infinitely Independent, Most-Praiseworthy.

Topics

- Four proofs for the vast power of Allah Almighty.
- A question for the polytheists.
- The bestowal of wisdom to the noble Luqmān رَضِیَ اللّٰہُ عَنْہُ.
- The benefit of gratitude and Allah's Independence.

Commentary

① One meaning of creating the heavens without pillars is that there are actually no pillars—this absence of pillars is observable. Another meaning is that the heavens do have pillars, but they are not visible to you, hence, it is as though it was created without pillars.

② There is a difference of opinion about whether Sayyidunā Luqmān رَضِیَ اللّٰہُ عَنْہُ is a prophet or not. The majority of scholars are of the opinion that he was a wise man, but not a prophet. The general meaning of wisdom is intelligence, understanding, and insight. It has been used in the Quran for other meanings, such as knowledge, forbearance, tolerance, prophethood, and judiciousness. The scholars have also defined wisdom in numerous ways; one definition is that wisdom is that which Allah Almighty places in the intellect and resultantly, the intellect becomes illuminated and it acquires an understanding of what it observes. A great way of attaining it is through acting upon knowledge.

وَقْفُ النَّبِي صلى الله عليه وسلم

وَاِذْ قَالَ لُقْمٰنُ لِابْنِهٖ وَهُوَ يَعِظُهٗ يٰبُنَيَّ لَا تُشْرِكْ بِاللّٰهِ ؕ اِنَّ الشِّرْكَ لَظُلْمٌ عَظِيْمٌ ﴿١٣﴾

31:13 And (remember) when Luqmān said to his son, advising him, "O my son! Do not ascribe a partner to Allah. Indeed polytheism is a grave transgression."

النصف

وَوَصَّيْنَا الْاِنْسَانَ بِوَالِدَيْهِ ۚ حَمَلَتْهُ اُمُّهٗ وَهْنًا عَلٰى وَهْنٍ وَّفِصٰلُهٗ فِيْ عَامَيْنِ اَنِ اشْكُرْ لِيْ وَلِوَالِدَيْكَ ؕ اِلَيَّ الْمَصِيْرُ ﴿١٤﴾

31:14 And We have enjoined upon man kindness to his parents. His mother bore him, facing weakness after weakness,① and his weaning is within two ⌜lunar⌝ years, "Be grateful to Me and your parents!② To Me is the return.

وَاِنْ جَاهَدٰكَ عَلٰٓى اَنْ تُشْرِكَ بِيْ مَا لَيْسَ لَكَ بِهٖ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبْهُمَا فِي الدُّنْيَا مَعْرُوْفًا ۖ وَّاتَّبِعْ سَبِيْلَ

31:15 And if they strive to make you ascribe an associate-god ⌜to Me⌝ which you have no knowledge of,③ then do not obey them and

Topics

- Sayyidunā Luqmān advising his son to refrain from polytheism.
- The instruction to be grateful to Allah Almighty and to parents.
- Do not obey parents in committing polytheism.

Commentary

① A mother endures three difficulties for her children which a father does not; carrying the child in her womb during pregnancy whilst bearing weakness after weakness, giving birth to the child, and then suckling it. It is for this reason that the mother has a three-fold excellence over the father. A hadith states: "A person asked, 'Who is most worthy of my good conduct?' It was said, 'Your mother.' He again asked, 'Then who?' It was said, 'Your mother.' He asked again, 'Then who?' It was said, 'Your mother.' He again asked, 'Then who?' It was said, 'Your father.'" *(Ṣaḥīḥ Al-Bukhārī: 5971)*

② The status of parents is exceptionally lofty as Allah Almighty mentioned parents alongside Himself and gave the command to show gratitude to both. If someone does not serve his parents and instead he harms them, then this is his misfortune and deprivation.

③ It is rationally impossible for Allah Almighty to have a partner, therefore, whoever instructs someone to ascribe a partner to Allah Almighty, he will do so out of ignorance.

مَنْ اَنَابَ اِلَیَّ ۚ ثُمَّ اِلَیَّ مَرْجِعُكُمْ فَاُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ ﴿١٥﴾

accompany them in the world with kindness. And follow the path of the one who returns to Me ⌜in repentance⌝,① then your return is only to Me, so I will relate to you what you used to do."

یٰبُنَیَّ اِنَّهَاۤ اِنْ تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُنْ فِیْ صَخْرَةٍ اَوْ فِی السَّمٰوٰتِ اَوْ فِی الْاَرْضِ یَاْتِ بِهَا اللّٰهُ ؕ اِنَّ اللّٰهَ لَطِیْفٌ خَبِیْرٌ ﴿١٦﴾

31:16 "O my son! If evil is the equivalent of a mustard seed in a rock, or in the heavens, or in the earth, Allah will bring it forth; He knows of every detail, ⌜He is⌝ Most-Aware.

یٰبُنَیَّ اَقِمِ الصَّلٰوةَ وَاْمُرْ بِالْمَعْرُوْفِ وَانْهَ عَنِ الْمُنْكَرِ وَاصْبِرْ عَلٰی مَاۤ اَصَابَكَ ؕ اِنَّ ذٰلِكَ مِنْ عَزْمِ الْاُمُوْرِ ﴿١٧﴾ۚ

31:17 O my son! Establish the prayer and command the good and condemn evil and be patient upon that which befalls you—this is among the deeds of great resolve.

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِی الْاَرْضِ مَرَحًا ؕ اِنَّ اللّٰهَ لَا یُحِبُّ كُلَّ مُخْتَالٍ فَخُوْرٍ ﴿١٨﴾ۚ

31:18 And do not turn your cheek away when you talk to people, and do not walk upon the earth with vanity. Allah does not like every conceited, arrogant individual.②

Topics

- Sayyidunā Luqmān رَضِیَ اللّٰهُ عَنْهُ advising his son regarding Judgement Day.
- Advice in relation to Salah, preaching and patience.
- Advice regarding not considering others as inferior, and not walking with haughtiness.

Commentary

① Even though serving parents is an important concept, they will not be obeyed in the disobedience of Allah Almighty. Rather, the command of Allah Almighty will be acted upon and only He will be obeyed. Therefore, if they order their child to commit polytheism or disbelieve in Allah Almighty, this instruction of theirs will not be carried out. Likewise, if they instruct their child to abandon an obligation or a necessary act like Salah, fasting, zakat, and Hajj or they compel him to shave his beard or commit a sin, there is no permission to follow their command.

② No person, whether he is wealthy or poor, should be considered as inferior; rather one should meet everyone with kindness and speak to them with courtesy. Considering the poor as inferior and thus turning away from them and speaking to them in a condescending manner, similarly, looking at wealthy people with disdain, are all signs of arrogance. Everyone should avoid this.

وَاقْصِدْ فِيْ مَشْيِكَ وَاغْضُضْ مِنْ صَوْتِكَ ؕ اِنَّ اَنْكَرَ الْاَصْوَاتِ لَصَوْتُ الْحَمِيْرِ ﴿١٩﴾ ع ٢ ١١

31:19 And walk at a normal pace and lower ⌜the tone of⌝ your voice. The worst voice is that of the donkey.①

اَلَمْ تَرَوْا اَنَّ اللّٰهَ سَخَّرَ لَكُمْ مَّا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَاَسْبَغَ عَلَيْكُمْ نِعَمَهٗ ظَاهِرَةً وَّبَاطِنَةً ؕ وَمِنَ النَّاسِ مَنْ يُّجَادِلُ فِي اللّٰهِ بِغَيْرِ عِلْمٍ وَّلَا هُدًى وَّلَا كِتٰبٍ مُّنِيْرٍ ﴿٢٠﴾

31:20 Did you not see that Allah has set in motion whatever is in the heavens and whatever is in the earth for you, and He completed His apparent and concealed favours upon you? And some people argue about Allah without knowledge, and without guidance and without an illuminating Book.②

وَاِذَا قِيْلَ لَهُمُ اتَّبِعُوْا مَاۤ اَنْزَلَ اللّٰهُ قَالُوْا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ اٰبَآءَنَا ؕ اَوَلَوْ كَانَ الشَّيْطٰنُ يَدْعُوْهُمْ اِلٰى عَذَابِ السَّعِيْرِ ﴿٢١﴾

31:21 And when it is said to them, "Follow that which Allah has revealed." They say, "Rather, we follow that upon which we found our forefathers." Even if Satan calls them towards the punishment of Hell?

Topics

- Advice about walking at a normal pace and maintaining a low tone of voice.
- Blessings which indicate the Power and Oneness of Allah Almighty.
- The polytheists debating baselessly regarding Allah Almighty.
- Blindly imitating those who debate without proof.

Commentary

① Speaking in a loud tone of voice without need is a disliked act and to discourage people from this, it has been compared to the sound of a donkey.

② This verse was revealed in reproach of the disbelievers who, despite being unknowledgeable and ignorant, would dispute with the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم regarding the divine being and attributes of Allah Almighty. In this era, some people feel that it is their right to speak on every political and state issue, they also feel it is easy to discuss matters of religion, Islam, faith, the Hereafter, and Allah Almighty without relevant qualifications, research, and understanding. This is a very dangerous trend. In politics, it is perfectly fine for non-experts to have differing views, but the matter of doctrine and religion is not the same. It is obligatory to adopt the specified belief which has been derived from the Quran and Hadith, and which the majority of the Muslim Ummah has adopted.

وَمَنْ يُّسْلِمْ وَجْهَهٗٓ اِلَى اللّٰهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ
بِالْعُرْوَةِ الْوُثْقٰى ؕ وَاِلَى اللّٰهِ عَاقِبَةُ الْاُمُوْرِ ﴿٢٢﴾

31:22 And whosoever submits himself to Allah while he is virtuous, so he has taken hold of the strongest handle. And the outcome of deeds is with Allah.

وَمَنْ كَفَرَ فَلَا يَحْزُنْكَ كُفْرُهٗ ؕ اِلَيْنَا مَرْجِعُهُمْ فَنُنَبِّئُهُمْ
بِمَا عَمِلُوْا ؕ اِنَّ اللّٰهَ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ﴿٢٣﴾

31:23 And whosoever disbelieves, his disbelief should not cause you grief. Their return is to Us alone, so We shall relate to them what they had done—Allah knows the matters of the heart.

نُمَتِّعُهُمْ قَلِيْلًا ثُمَّ نَضْطَرُّهُمْ اِلٰى عَذَابٍ غَلِيْظٍ ﴿٢٤﴾

31:24 We shall let them take some benefit, then We shall force them towards intense punishment.

وَلَئِنْ سَاَلْتَهُمْ مَّنْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ لَيَقُوْلُنَّ اللّٰهُ ؕ
قُلِ الْحَمْدُ لِلّٰهِ ؕ بَلْ اَكْثَرُهُمْ لَا يَعْلَمُوْنَ ﴿٢٥﴾

31:25 And if you ask them, "Who created the heavens and the earth?" They will definitely say, "Allah." Say, "All praise is for Allah." But most of them do not know.

لِلّٰهِ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ ؕ اِنَّ اللّٰهَ هُوَ الْغَنِيُّ الْحَمِيْدُ ﴿٢٦﴾

31:26 Whatever is in the heavens and the earth belongs to Allah alone—indeed only Allah is the Infinitely Independent, the Most-Praiseworthy.

وَلَوْ اَنَّ مَا فِي الْاَرْضِ مِنْ شَجَرَةٍ اَقْلَامٌ وَّالْبَحْرُ يَمُدُّهٗ
مِنْۢ بَعْدِهٖ سَبْعَةُ اَبْحُرٍ مَّا نَفِدَتْ كَلِمٰتُ اللّٰهِ ؕ اِنَّ اللّٰهَ

31:27 And if all the trees in the earth became pens and the sea ⌜their ink⌝ after which seven more seas were added to it, even then the

Topics

- Glad tidings for the sincere and pious believer.
- Reassurance for the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم regarding the disbelievers.
- Affirmation of the polytheists in relation to the Creator of the universe.
- The greatness and excellence of Allah Almighty.
- Demonstrating Allah's Greatness through an example.

عَزِيْزٌ حَكِيْمٌ ﴿٢٧﴾

Words of Allah would not end. Surely Allah is Most-Exalted, Most-Wise.①

مَا خَلْقُكُمْ وَلَا بَعْثُكُمْ اِلَّا كَنَفْسٍ وَّاحِدَةٍ ؕ اِنَّ اللّٰهَ سَمِيْعٌۢ بَصِيْرٌ ﴿٢٨﴾

31:28 Creating you all and resurrecting you all is only like ˹creating and resurrecting˺ a single life. Allah is All-Hearing, All-Seeing.

اَلَمْ تَرَ اَنَّ اللّٰهَ يُوْلِجُ الَّيْلَ فِي النَّهَارِ وَيُوْلِجُ النَّهَارَ فِي الَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ ۙ كُلٌّ يَّجْرِيْۤ اِلٰۤى اَجَلٍ مُّسَمًّى وَّاَنَّ اللّٰهَ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ﴿٢٩﴾

31:29 ˹O listener!˺ Did you not see that Allah merges the night into the day and merges the day into the night, and He set the sun and the moon in motion; each orbits for a specified term,②and that Allah is aware of your deeds?

ذٰلِكَ بِاَنَّ اللّٰهَ هُوَ الْحَقُّ وَاَنَّ مَا يَدْعُوْنَ مِنْ دُوْنِهِ الْبَاطِلُ ۙ وَاَنَّ اللّٰهَ هُوَ الْعَلِيُّ الْكَبِيْرُ ﴿٣٠﴾ ع ٣ ١١ ١٢

31:30 This is because Allah is the Truth while what they worship other than Him is false,③ and because Allah is the Most-High, the Most-Great.

Topics

- The Divine power relating to resurrection on judgement day.
- An indication towards the evidence for Allah's Oneness in the horizons.
- The way of the universe is a proof for Allah's Oneness.

Commentary

① In this verse, Allah Almighty has explained His greatness through an example. If all the trees on earth were transformed into pens and seas were turned into ink, and the greatness of Allah Almighty was then written with those pens and that ink, e.g., His Knowledge, Power, and attributes were written, all of the pens and seas would finish, yet, the words of the greatness of Allah Almighty would not come to an end, because whether the seas are seven or hundreds of thousands, they are finite whereas the greatness of Allah Almighty is infinite; the finite cannot encompass the infinite.

② "Specified term" refers to the Day of Judgement; the sun and moon continue orbiting until their appointed time just as the sun orbits until the end of the year and the moon orbits until the end of the month.

③ In the Arabic language, 'مَا' is used for things which do not have an intellect. So the meaning of the verse is that the stones, trees, and inanimate objects that people worship are objects of falsehood. Therefore, even though some disbelievers worship the Noble Prophets عَلَيْهِمُ السَّلَام which is of course falsehood, those righteous individuals cannot be described with that term, as they are absolutely truthful.

اَلَمْ تَرَ اَنَّ الْفُلْكَ تَجْرِیْ فِی الْبَحْرِ بِنِعْمَتِ اللّٰهِ لِیُرِیَكُمْ مِّنْ اٰیٰتِهٖ ؕ اِنَّ فِیْ ذٰلِكَ لَاٰیٰتٍ لِّكُلِّ صَبَّارٍ شَكُوْرٍ ﴿۳۱﴾

31:31 Did you not see that the ship sails in the sea with the favour of Allah that He may show you some of His signs? Surely in this are signs for the exceptionally patient, deeply grateful.

وَ اِذَا غَشِیَهُمْ مَّوْجٌ كَالظُّلَلِ دَعَوُا اللّٰهَ مُخْلِصِیْنَ لَهُ الدِّیْنَ ۚ فَلَمَّا نَجّٰىهُمْ اِلَى الْبَرِّ فَمِنْهُمْ مُّقْتَصِدٌ ؕ وَ مَا یَجْحَدُ بِاٰیٰتِنَاۤ اِلَّا كُلُّ خَتَّارٍ كَفُوْرٍ ﴿۳۲﴾

31:32 And when a wave covers them like mountains, they call upon Allah, purely devoting religion to Him; so when Allah grants them salvation towards land, then only some remain moderate. And only the extremely unfaithful, deeply ungrateful individual will deny Our signs.

یٰۤاَیُّهَا النَّاسُ اتَّقُوْا رَبَّكُمْ وَ اخْشَوْا یَوْمًا لَّا یَجْزِیْ وَالِدٌ عَنْ وَّلَدِهٖ ۫ وَ لَا مَوْلُوْدٌ هُوَ جَازٍ عَنْ وَّالِدِهٖ شَیْـًٔا ؕ اِنَّ وَعْدَ اللّٰهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَیٰوةُ الدُّنْیَا ۪ وَ لَا یَغُرَّنَّكُمْ بِاللّٰهِ الْغَرُوْرُ ﴿۳۳﴾

31:33 O people! Fear your Lord and be afraid of the day when a father will not benefit his child and no child will give any benefit to his father.① The promise of Allah is true, so do not let the life of this world deceive you and do not let the arch-deceiver (Satan) deceive you regarding Allah.

اِنَّ اللّٰهَ عِنْدَهٗ عِلْمُ السَّاعَةِ ۚ وَ یُنَزِّلُ الْغَیْثَ ۚ وَ یَعْلَمُ مَا فِی الْاَرْحَامِ ؕ وَ مَا تَدْرِیْ نَفْسٌ مَّا ذَا تَكْسِبُ غَدًا ؕ وَ

31:34 Knowledge of the Hour (Day of Judgement) is with Allah alone; and He sends down rain, and He knows what is in the

Topics

- Another proof for the Oneness of Allah Almighty.
- The state of disbelievers after being saved from storms at sea.
- The command to fear Allah Almighty and the Day of Judgement.
- Five matters of the unseen.

Commentary

① Without the soundness of faith on Judgement Day, a father will not be able to benefit his children, likewise children will not benefit their father. In fact, deviants of faith will not benefit others. However, if faith is sound, then benefit is hoped for from a pious friend, righteous parents, and virtuous offspring.

مَا تَدْرِیْ نَفْسٌۢ بِاَیِّ اَرْضٍ تَمُوْتُ ؕ اِنَّ اللّٰهَ عَلِیْمٌ خَبِیْرٌ ﴿۳۴﴾ ع ۴/۴ ۱۳

wombs. And one does not know what he will earn tomorrow; and one does not know in which land he will die. Certainly Allah is All-Knowing, Most-Aware. ①

Surah Al-Sajdah (The Prostration)

(This Surah is Meccan, containing 3 sections and 30 verses)

۳۲ سُوْرَةُ السَّجْدَة مَكِّيَّةٌ ۷۵ | اٰیاتها: ۳۰ رکوعاتها: ۳

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

In the name of Allah, the Infinitely Gracious, the Most Merciful.

الٓمّٓ ﴿۱﴾

32:1 Alif Lām Mīm.

تَنْزِیْلُ الْكِتٰبِ لَا رَیْبَ فِیْهِ مِنْ رَّبِّ الْعٰلَمِیْنَ ﴿۲﴾ ؕ

32:2 The Revelation of the Book is indeed from the Lord of all the worlds.

اَمْ یَقُوْلُوْنَ افْتَرٰىهُ ۚ بَلْ هُوَ الْحَقُّ مِنْ رَّبِّكَ لِتُنْذِرَ

32:3 Do they say, "This Prophet has invented it (the Quran)?" Rather, it is the truth from

Topics

- The Quran is certainly the speech of Allah Almighty.
- An answer to an objection against the Quran and the purpose of Revelation.

Commentary

① Allah Almighty alone has personal, independent knowledge of Judgement Day, when it will rain, what is inside the womb, what a person will do tomorrow, and where he will die. With the bestowal of Allah Almighty, the blessed prophets عَلَيْهِمُ السَّلَام were granted this knowledge as a Prophetic miracle and the Noble Saints رَحِمَهُمُ اللّٰه were granted it as a saintly miracle; this is proven from the Quran and Sunnah. Therefore, this verse means that if Allah Almighty does not impart this knowledge, then none in creation can attain it; to take the meaning to be that no one knows these things even with the bestowal of Allah Almighty is completely incorrect and in opposition to a plethora of verses, hadith, and reports of our pious predecessors.

your Lord[1] that you warn[2] the nation to whom no warner has come before you with this hope that they attain guidance.

قَوْمًا مَّآ اَتٰىهُمْ مِّنْ نَّذِيْرٍ مِّنْ قَبْلِكَ لَعَلَّهُمْ يَهْتَدُوْنَ ۝٣

32:4 Allah is He Who created the heavens and the earth and all that lies between them in six days, then He performed *Istiwā* upon the Throne ˹as befits His Greatness˺; other than Him, there is neither a helper nor an intercessor for you. Do you not contemplate?[3]

اَللّٰهُ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ وَمَا بَيْنَهُمَا فِيْ سِتَّةِ اَيَّامٍ ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ ۭ مَا لَكُمْ مِّنْ دُوْنِهٖ مِنْ وَّلِيٍّ وَّلَا شَفِيْعٍ ۭ اَفَلَا تَتَذَكَّرُوْنَ ۝٤

32:5 He plans every matter from the sky to the earth, then it will return to Him on the Day which is a thousand years by your calculation.[4]

يُدَبِّرُ الْاَمْرَ مِنَ السَّمَاۗءِ اِلَى الْاَرْضِ ثُمَّ يَعْرُجُ اِلَيْهِ فِيْ يَوْمٍ كَانَ مِقْدَارُهٗٓ اَلْفَ سَنَةٍ مِّمَّا تَعُدُّوْنَ ۝٥

Topics

- The attributes of Allah Almighty and a warning to the disbelievers.
- The Divine Order and deeds being presented in the court of Allah Almighty.

Commentary

[1] When the archangel Jibrīl عَلَيْهِ السَّلَام descended with the Quran, the disbelievers of Quraysh rejected it and began to say that this book was fabricated by Muhammad (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم). Consequently, Allah Almighty stated that the polytheists claim that Muhammad (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم) has fabricated this Quran himself, but this is definitely not the case. Rather, O Beloved صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم! This Quran is the truth from your Lord and it was revealed so that you warn those people who did not have a warner before you, with the hope that they may gain salvation from misguidance.

[2] This refers to the people of the 'interval'. This period for the Arab people was from the time of Prophet Ismāʿīl عَلَيْهِ السَّلَام until the era of the Final Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, and for other people, it was from after the time of Prophet ʿĪsā عَلَيْهِ السَّلَام until the arrival of Prophet Muhammad صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, since no prophet was sent by Allah Almighty in that era.

[3] Here, the disbelievers are told, "If you do not embrace faith, you will not find any helper or intercessor; so will you not accept the advice sent by Allah?"

[4] This refers to the Day of Judgement; there are two statements regarding its duration: 1) it will be equal to a thousand years; 2) It will be equal to fifty thousand years. These statements can be reconciled by saying that the duration of that day in terms of severity for some disbelievers will be like a thousand years and for some it will be equal to fifty thousand years.

ذٰلِكَ عٰلِمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيْزُ الرَّحِيْمُ ۙ﴿٦﴾

32:6 This is ˹Allah:˺ the Knower of every concealed and apparent matter,① the Most-Exalted, the Most-Merciful.

الَّذِيْٓ اَحْسَنَ كُلَّ شَيْءٍ خَلَقَهٗ وَبَدَاَ خَلْقَ الْاِنْسَانِ مِنْ طِيْنٍ ۚ﴿٧﴾

32:7 He Who created everything with excellence and He originated man from clay.

ثُمَّ جَعَلَ نَسْلَهٗ مِنْ سُلٰلَةٍ مِّنْ مَّاۤءٍ مَّهِيْنٍ ۚ﴿٨﴾

32:8 Then He created his progeny from the essence of an insignificant fluid.

ثُمَّ سَوّٰىهُ وَنَفَخَ فِيْهِ مِنْ رُّوْحِهٖ وَجَعَلَ لَكُمُ السَّمْعَ وَالْاَبْصَارَ وَالْاَفْـِٕدَةَ ؕ قَلِيْلًا مَّا تَشْكُرُوْنَ ﴿٩﴾

32:9 Then He proportioned him and blew a soul into him from His Court, and He created your ears and your eyes and your hearts. You express very little gratitude.

وَقَالُوْٓا ءَاِذَا ضَلَلْنَا فِى الْاَرْضِ ءَاِنَّا لَفِىْ خَلْقٍ جَدِيْدٍ ؕ بَلْ هُمْ بِلِقَآئِ رَبِّهِمْ كٰفِرُوْنَ ﴿١٠﴾

32:10 And they said, "When we become lost in the earth ˹as dust˺, will we be created in a new form?" In fact, they deny the meeting of their Lord.

قُلْ يَتَوَفّٰىكُمْ مَّلَكُ الْمَوْتِ الَّذِىْ وُكِّلَ بِكُمْ ثُمَّ اِلٰى رَبِّكُمْ تُرْجَعُوْنَ ﴿١١﴾ ع ١٤

32:11 Say, "The angel of death, who has been appointed over you, takes your souls,② then you will be returned to your Lord."

Topics

- Three attributes of Allah Almighty.
- The initiation of human creation and its various stages.
- A doubt of the deniers relating to Judgement Day and its reply.

Commentary

① 'عالمُ الغيب' is an exclusive attribute of Allah Almighty. It is not permissible to call anyone in creation 'عالمُ الغيب', to the extent that even the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم cannot be referred to as 'عالمُ الغيب', even though Allah Almighty granted him the most knowledge of the unseen in all of creation.

② The name of this angel is Sayyidunā 'Izrā'īl عَلَيْهِ السَّلَام. He is appointed by Allah Almighty to seize the souls and does not show any neglect in fulfilling his responsibility; he takes the soul of the one whose decreed time has ended without any delay.

وَلَوْ تَرٰٓى اِذِ الْمُجْرِمُوْنَ نَاكِسُوْا رُءُوْسِهِمْ عِنْدَ رَبِّهِمْ ؕ رَبَّنَآ اَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا اِنَّا مُوْقِنُوْنَ ﴿١٢﴾

32:12 And if you could somehow see when the wrongdoers will have their heads bowed submissively in the Court of their Lord. "O our Lord! We have seen and heard, so return us that we may do righteous deeds; undoubtedly we are certain." ①

وَلَوْ شِئْنَا لَاٰتَيْنَا كُلَّ نَفْسٍ هُدٰىهَا وَلٰكِنْ حَقَّ الْقَوْلُ مِنِّيْ لَاَمْلَـَٔنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ اَجْمَعِيْنَ ﴿١٣﴾

32:13 And Had We willed, We would certainly have given every soul its guidance,② however the Word from Me has been decreed that I shall most definitely fill Hell with jinn and mankind, together.

فَذُوْقُوْا بِمَا نَسِيْتُمْ لِقَآءَ يَوْمِكُمْ هٰذَا ۚ اِنَّا نَسِيْنٰكُمْ وَذُوْقُوْا عَذَابَ الْخُلْدِ بِمَا كُنْتُمْ تَعْمَلُوْنَ ﴿١٤﴾

32:14 So taste the result of this that you forgot the meeting of this Day of yours—We have abandoned you③—and taste the eternal punishment due to what you used to do.

Topics

- The acknowledgement of the disbelievers on Judgement Day and a request.
- The judgment of Allah Almighty regarding the guidance of people.
- Punishment for the disbelievers is the recompense of their own actions.

Commentary

① The disbelievers will confess on the Day of Judgement that they were upon disbelief and falsehood. However, confessing at that time will not benefit them as they will have witnessed matters of the unseen, and only faith which is based upon the unseen is valid.

② In other words, "If We had willed, We would have granted all beings guidance towards faith. Yet, We did not do so because the world is a place of trial, and whoever will adopt guidance or misguidance will do so out of personal choice."

③ Allah Almighty is free from forgetfulness. Here, the meaning is: "Indeed We have left you in punishment and now you will not receive mercy."

32:15 Only those believe in Our signs who, when they are advised through them, fall **prostrate** and glorify Allah with the praise of their Lord and they do not resort to arrogance.①	اِنَّمَا يُؤْمِنُ بِاٰيٰتِنَا الَّذِيْنَ اِذَا ذُكِّرُوْا بِهَا خَرُّوْا سُجَّدًا وَّسَبَّحُوْا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُوْنَ ۩ ﴿١٥﴾ السجدة ٩
32:16 Their sides remain away from the places of rest and they call upon their Lord in fear and hope;② and they spend in charity from what We have granted them.	تَتَجَافٰى جُنُوْبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُوْنَ رَبَّهُمْ خَوْفًا وَّطَمَعًا ۖ وَّمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ﴿١٦﴾
32:17 So no soul knows what comfort of the eyes has been concealed for them as recompense for their deeds.	فَلَا تَعْلَمُ نَفْسٌ مَّآ اُخْفِيَ لَهُمْ مِّنْ قُرَّةِ اَعْيُنٍ ۚ جَزَآءًۢ بِمَا كَانُوْا يَعْمَلُوْنَ ﴿١٧﴾
32:18 So will the believer become like the evildoer? They are not equal.	اَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا ۭ لَا يَسْتَوٗنَ ﴿١٨﴾ وقف لازم وقف غفران
32:19 As for those who believed and performed righteous deeds, for them are Gardens of residence as hospitality for their deeds.	اَمَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ فَلَهُمْ جَنّٰتُ الْمَاْوٰى ۭ نُزُلًۢا بِمَا كَانُوْا يَعْمَلُوْنَ ﴿١٩﴾

Topics

- The attributes of those who believe in the Quran.
- The blessings of Paradise are beyond human comprehension.
- A believer and a disbeliever are not equal.
- The reward for practicing Muslims.

Commentary

① This verse is from the verses of prostration; it is necessary for the one reading or listening to it to perform a prostration of recitation.

② The people of faith leave the comfort of their soft beds at night to perform supererogatory prayers, and get up to engage in the remembrance of Allah Almighty and His worship.

وَ اَمَّا الَّذِيْنَ فَسَقُوْا فَمَاْوٰىهُمُ النَّارُ ؕ كُلَّمَاۤ اَرَادُوْۤا اَنْ يَّخْرُجُوْا مِنْهَاۤ اُعِيْدُوْا فِيْهَا وَقِيْلَ لَهُمْ ذُوْقُوْا عَذَابَ النَّارِ الَّذِيْ كُنْتُمْ بِهٖ تُكَذِّبُوْنَ ﴿۲۰﴾

32:20 As for those who disobeyed, so their abode is the Fire. Whenever they will desire to come out of it, they will be turned back therein and it will be said to them, "Taste the torment of the Fire which you used to deny."

وَ لَنُذِيْقَنَّهُمْ مِّنَ الْعَذَابِ الْاَدْنٰى دُوْنَ الْعَذَابِ الْاَكْبَرِ لَعَلَّهُمْ يَرْجِعُوْنَ ﴿۲۱﴾

32:21 And We shall most definitely make them taste the lesser punishment before the greater punishment that perhaps they will refrain.

وَ مَنْ اَظْلَمُ مِمَّنْ ذُكِّرَ بِاٰيٰتِ رَبِّهٖ ثُمَّ اَعْرَضَ عَنْهَا ؕ اِنَّا مِنَ الْمُجْرِمِيْنَ مُنْتَقِمُوْنَ ﴿۲۲﴾ ع

32:22 And who is a greater oppressor than he who is given advice through verses of his Lord then he turns away from them? We take retribution from the wrongdoers.

ع ١١ ١٥

وَ لَقَدْ اٰتَيْنَا مُوْسَى الْكِتٰبَ فَلَا تَكُنْ فِيْ مِرْيَةٍ مِّنْ لِّقَآئِهٖ وَ جَعَلْنٰهُ هُدًى لِّبَنِيْۤ اِسْرَآءِيْلَ ﴿۲۳﴾ ۚ

32:23 We granted Mūsā the Book, so be not in doubt regarding his meeting,① and We made it guidance for the Children of Israel.

وَ جَعَلْنَا مِنْهُمْ اَئِمَّةً يَّهْدُوْنَ بِاَمْرِنَا لَمَّا صَبَرُوْا ؕ وَ كَانُوْا بِاٰيٰتِنَا يُوْقِنُوْنَ ﴿۲۴﴾

32:24 And when they adopted patience, We made leaders among them who would guide with Our command; and they were certain of Our verses.

Topics

- The abode of transgressors.
- News of disbelievers being inflicted with worldly punishment.
- It is a great crime to turn away from the verses of Allah Almighty.
- Prophet Mūsā عَلَيْهِ السَّلَام and the Torah.
- The reward for the patience of Israelites.

Commentary

① This means, "Do not have doubt in Prophet Mūsā عَلَيْهِ السَّلَام receiving the Torah", or alternatively it means, "Do not have doubt concerning your meeting with Prophet Mūsā عَلَيْهِ السَّلَام that took place on the Night of Ascension."

إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيٰمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٢٥﴾

32:25 Your Lord will decide between them, on the Day of Judgement, regarding the matter about which they were disputing.

أَوَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنَ الْقُرُونِ يَمْشُونَ فِي مَسٰكِنِهِمْ ۚ إِنَّ فِي ذٰلِكَ لَآيٰتٍ ۖ أَفَلَا يَسْمَعُونَ ﴿٢٦﴾

32:26 And did this not guide them that We have destroyed many nations before them in whose abodes they (now) walk? In this are signs; do you not listen?

أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ الْجُرُزِ فَنُخْرِجُ بِهِ زَرْعًا تَأْكُلُ مِنْهُ أَنْعَامُهُمْ وَأَنْفُسُهُمْ ۖ أَفَلَا يُبْصِرُونَ ﴿٢٧﴾ الثلثة

32:27 Did they not see that We send water towards the barren land, then with it We bring forth crops from which their animals and they themselves eat? Do you not see?

وَيَقُولُونَ مَتٰى هٰذَا الْفَتْحُ إِنْ كُنْتُمْ صٰدِقِينَ ﴿٢٨﴾

32:28 And they said, "When will this verdict come to pass, if you are truthful?"

قُلْ يَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِينَ كَفَرُوا إِيمَانُهُمْ وَلَا هُمْ يُنْظَرُونَ ﴿٢٩﴾

32:29 Say, "On the Day of the verdict,[1] the disbelievers accepting faith will not benefit them and they will not be granted respite.

فَأَعْرِضْ عَنْهُمْ وَانْتَظِرْ إِنَّهُمْ مُنْتَظِرُونَ ﴿٣٠﴾ ع ٣ ٨ ١٦

32:30 So turn away from them ⌜and wait⌝; surely they are waiting ⌜too⌝.

Topics

- Disputes will be decided on the Day of Judgement.
- An admonition for not heeding the destruction of previous nations.
- A proof of Divine Power from the resurrection of the deceased.
- The hastiness of the disbelievers regarding the Day of Judgement and a reply to them.
- An instruction to the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم about the hastiness of the disbelievers.

Commentary

[1] Day of decision refers to either the Day of Judgement or the day of the Expedition of Badr.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of Allah, the Infinitely Gracious, the Most Merciful.

يٰٓاَيُّهَا النَّبِيُّ اتَّقِ اللّٰهَ وَلَا تُطِعِ الْكٰفِرِيْنَ وَالْمُنٰفِقِيْنَ ؕ اِنَّ اللّٰهَ كَانَ عَلِيْمًا حَكِيْمًا ۙ﴿۱﴾

33:1 O Prophet! Remain mindful of Allah and do not pay heed to the disbelievers and hypocrites. Indeed Allah is All-Knowing, Most-Wise.

وَّاتَّبِعْ مَا يُوْحٰٓى اِلَيْكَ مِنْ رَّبِّكَ ؕ اِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُوْنَ خَبِيْرًا ۙ﴿۲﴾

33:2 And keep following that which is revealed to you from your Lord. ⌜O people!⌝ Indeed Allah is aware of your deeds.

وَّتَوَكَّلْ عَلَى اللّٰهِ ؕ وَكَفٰى بِاللّٰهِ وَكِيْلًا ﴿۳﴾

33:3 And place your trust in Allah; and Allah suffices as a Facilitator of affairs.

مَا جَعَلَ اللّٰهُ لِرَجُلٍ مِّنْ قَلْبَيْنِ فِيْ جَوْفِهٖ ۚ وَمَا جَعَلَ

33:4 Allah has not made two hearts for a man in his chest;① and He has not made your wives

Topics

- Emphasis on remaining mindful of Allah Almighty and not obeying the disbelievers and hypocrites.
- An injunction to follow revelation.
- The command to rely on Allah Almighty.
- The negation of there being two hearts in any individual.
- The rectification of customs from the Era of Ignorance; *zihār* and the adopted son.

Commentary

① This means that two opposing things like faith and disbelief, guidance and misguidance etc., do not coexist in one heart. Alternatively, if two physical hearts are meant, i.e., that two similar types of hearts cannot be present in one man, then this is also correct. If we assume that a person has two pieces of flesh resembling a heart, then only one will be real while the other will merely be a spare, i.e., the body of the person will only function with one heart.

اَزْوَاجَكُمُ الّٰٓـِٔيْ تُظٰهِرُوْنَ مِنْهُنَّ اُمَّهٰتِكُمْ ۚ وَمَا جَعَلَ
اَدْعِيَآءَكُمْ اَبْنَآءَكُمْ ؕ ذٰلِكُمْ قَوْلُكُمْ بِاَفْوَاهِكُمْ ؕ وَاللّٰهُ
يَقُوْلُ الْحَقَّ وَهُوَ يَهْدِى السَّبِيْلَ ۝٤

whom you refer to with maternal resemblance your mothers.① And He has not made your adopted sons your real sons; this is the statement of your mouths② —Allah declares the truth and He guides to the path.

اُدْعُوْهُمْ لِاٰبَآئِهِمْ هُوَ اَقْسَطُ عِنْدَ اللّٰهِ ۚ فَاِنْ لَّمْ تَعْلَمُوْٓا
اٰبَآءَهُمْ فَاِخْوَانُكُمْ فِى الدِّيْنِ وَمَوَالِيْكُمْ ؕ وَلَيْسَ عَلَيْكُمْ
جُنَاحٌ فِيْمَآ اَخْطَاْتُمْ بِهٖ ۙ وَلٰكِنْ مَّا تَعَمَّدَتْ قُلُوْبُكُمْ ؕ وَ
كَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ۝٥

33:5 Call them by ˹the names of˺ their ˹biological˺ fathers; this is more just in the Court of Allah. So if you do not know their fathers, then they are your brothers in religion and your friends; and there is no sin upon you regarding the mistake you made without knowing, however, there is sin in that which your hearts intended.③ And Allah is Most-Forgiving, Most-Merciful.

اَلنَّبِىُّ اَوْلٰى بِالْمُؤْمِنِيْنَ مِنْ اَنْفُسِهِمْ ۚ وَاَزْوَاجُهٗٓ

33:6 The Prophet has more right over the Muslims than their own selves, and his wives

Topics

- The command to address the adopted son using the name of his real father.
- To intentionally refer to an adopted son as your own son is a sin.
- The right of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم over the Muslims and the status of his pure wives.

Commentary

① *Zihār* is for a husband to compare his wife or such a part of her which is used to express the whole to a woman who is eternally forbidden for him; or he compares his wife to such a part (of the unmarriageable woman) which is prohibited to look at. For instance, to say, 'You are like my mother to me', or 'Your head, or your neck is like my mother's back.' Note: To learn the detailed rulings of *Zihār*, refer to the books of Fiqh.

② In this part of the verse, either two matters are indicated, likening the wife to the mother and referring to someone else's child as one's own, or the latter only, as this is the purpose of the previous speech. Saying "O my child" to someone else's son is just a spoken statement; these words have no basis to change actual lineage.

③ It is permissible to adopt a child. However, it must be remembered that in general speech or on documents etc., the adopting father is not allowed to use his own name to declare himself as the biological father, rather the actual father's name must be used in every place. Despite all efforts, if the real father's name cannot be ascertained, even then the adopting father cannot use his name to show he is the real father. It is necessary upon him to only use his own name as a guardian.

أُمَّهٰتُهُمْ ؕ وَاُولُوا الْاَرْحَامِ بَعْضُهُمْ اَوْلٰى بِبَعْضٍ فِيْ كِتٰبِ اللّٰهِ مِنَ الْمُؤْمِنِيْنَ وَالْمُهٰجِرِيْنَ اِلَّاۤ اَنْ تَفْعَلُوْۤا اِلٰۤى اَوْلِيٰٓئِكُمْ مَّعْرُوْفًا ؕ كَانَ ذٰلِكَ فِي الْكِتٰبِ مَسْطُوْرًا ۝٦

are their mothers.[1] And the relatives are closer to one another, in the Book of Allah, than the ˹other˺ believers and migrants except that you do good to your friends;[2] this is written in the Book.

وَاِذْ اَخَذْنَا مِنَ النَّبِيّٖنَ مِيْثَاقَهُمْ وَمِنْكَ وَمِنْ نُّوْحٍ وَّاِبْرٰهِيْمَ وَمُوْسٰى وَعِيْسَى ابْنِ مَرْيَمَ ۪ وَاَخَذْنَا مِنْهُمْ مِّيْثَاقًا غَلِيْظًا ۙ۝٧

33:7 ˹Dear Beloved Prophet,˺ remember when We took, from the Prophets, their oath and from you and from Nūḥ, Mūsā, and ʿĪsā son of Maryam; We took a firm oath from them.

لِّيَسْـَٔلَ الصّٰدِقِيْنَ عَنْ صِدْقِهِمْ ۚ وَاَعَدَّ لِلْكٰفِرِيْنَ عَذَابًا اَلِيْمًا ۝٨ ع

33:8 That He may question the truthful concerning their truthfulness[3]—and He has prepared painful punishment for the disbelievers.

ع ١ ٨ ١٧

Topics

- Those truly deserving of inheritance are blood relatives.
- The scope to show good conduct towards the non-inheritor.
- The covenant taken from the prophets عَلَيْهِمُ السَّلَام.
- The wisdom behind taking a covenant from the prophets عَلَيْهِمُ السَّلَام.

Commentary

[1] The pure wives of the Prophet رَضِيَ اللّٰهُ عَنْهُنَّ are akin to one's biological mother in terms of marriage, i.e., the believers were forbidden to marry them after the demise of the Prophet. However, in other aspects, such as inheritance and veiling, they are subject to the same stipulations as any other *non-maḥram* woman. Moreover, although they are the Mothers of the Believers, in general, their daughters are not referred to as the "sisters of the believers" and their siblings are not the uncles and aunts of the believers.

[2] After migration, the Muhājirūn and Anṣār were inheritors of one another based on religious brotherhood. Then, this verse was revealed, and inheritance became the right of blood relatives. The inheritance that was acquired based on the relationship of faith or migration will no longer be received. However, scope remained to make a will concerning some wealth to show benevolence towards friends.

[3] "The truthful" are the noble prophets عَلَيْهِمُ السَّلَام and the meaning of "questioning them about truthfulness" is that they will be asked about what they said to their nations and what they propagated to them; or the meaning is that the noble prophets عَلَيْهِمُ السَّلَام will be asked about the replies of their people. The purpose of this questioning is to humiliate and disgrace the disbelievers. According to some exegetes, "the truthful" are the believers and "questioning about truthfulness" means asking about their attestation.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوا اذْكُرُوْا نِعْمَةَ اللّٰهِ عَلَيْكُمْ اِذْ جَآءَتْكُمْ جُنُوْدٌ فَاَرْسَلْنَا عَلَيْهِمْ رِيْحًا وَّجُنُوْدًا لَّمْ تَرَوْهَا ؕ وَكَانَ اللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرًا ۚ﴿۹﴾

33:9 O you who believe! Remember the favour of Allah upon you when some armies confronted you, so We sent upon them a strong wind and armies that you could not see. And Allah sees your actions.

اِذْ جَآءُوْكُمْ مِّنْ فَوْقِكُمْ وَمِنْ اَسْفَلَ مِنْكُمْ وَاِذْ زَاغَتِ الْاَبْصَارُ وَبَلَغَتِ الْقُلُوْبُ الْحَنَاجِرَ وَتَظُنُّوْنَ بِاللّٰهِ الظُّنُوْنَا ؕ﴿۱۰﴾

33:10 When they came upon you from above you and below you and when eyes remained diverted and hearts reached throats and you began to think different thoughts about Allah.

هُنَالِكَ ابْتُلِىَ الْمُؤْمِنُوْنَ وَزُلْزِلُوْا زِلْزَالًا شَدِيْدًا ﴿۱۱﴾

33:11 There, the believers were tested and they were shaken severely. ①

وَاِذْ يَقُوْلُ الْمُنٰفِقُوْنَ وَالَّذِيْنَ فِىْ قُلُوْبِهِمْ مَّرَضٌ مَّا وَعَدَنَا اللّٰهُ وَرَسُوْلُهٗۤ اِلَّا غُرُوْرًا ﴿۱۲﴾

33:12 And when the hypocrites and those in whose hearts was a disease said, "Allah and His Messenger have only promised us deceit."

وَاِذْ قَالَتْ طَّآئِفَةٌ مِّنْهُمْ يٰۤاَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ

33:13 And when a group among them said, "O

Topics

- The reminder of Divine Favour in the Expedition of Aḥzāb.
- The arrival of the disbelieving army and the effect of the situation on some Muslims.
- The severe trial of the believers.
- The denial regarding the promise of Allah Almighty and His Messenger صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.
- The effort of the hypocrites to diminish the self-belief of the Muslims.

Commentary

① The patience and sincerity of the believers was tested in this terrifying place. They were faced with dire circumstances, besiegement, destitution, treason from the Jewish tribes of Madinah, waves of external enemies, and lack of provisions. Even the bravest souls would waiver in these conditions. Yet, the sincere followers of the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم remained steadfast, empowered by the grace of Allah Almighty.

مع

فَارْجِعُوْا ۚ وَيَسْتَاْذِنُ فَرِيْقٌ مِّنْهُمُ النَّبِيَّ يَقُوْلُوْنَ اِنَّ
بُيُوْتَنَا عَوْرَةٌ ؕ وَمَا هِيَ بِعَوْرَةٍ ۚ اِنْ يُّرِيْدُوْنَ اِلَّا فِرَارًا ﴿١٣﴾

people of Madinah![1] There is no place for you ⌜here⌝ so return"; and a group among them was seeking leave from the Prophet saying, "Indeed our homes are exposed", and yet they were not exposed; they only desired to flee.

وَلَوْ دُخِلَتْ عَلَيْهِمْ مِّنْ اَقْطَارِهَا ثُمَّ سُئِلُوا الْفِتْنَةَ لَاٰتَوْهَا
وَمَا تَلَبَّثُوْا بِهَآ اِلَّا يَسِيْرًا ﴿١٤﴾

33:14 And had armies come upon them from its borders and then they were asked to renounce faith, they would certainly have complied and with very little hesitation.[2]

وَلَقَدْ كَانُوْا عَاهَدُوا اللّٰهَ مِنْ قَبْلُ لَا يُوَلُّوْنَ الْاَدْبَارَ ؕ
وَكَانَ عَهْدُ اللّٰهِ مَسْـُٔوْلًا ﴿١٥﴾

33:15 And they had already made a covenant with Allah before this that they will not turn their backs—and the covenant of Allah will be answered for.[3]

Topics

- The plan of the hypocrites to flee from the battlefield.
- The weakness of the belief of hypocrites.
- The hypocrites' violation of their promise and a warning for them.

Commentary

[1] The hypocrites referred to Madinah as Yathrib and Allah Almighty mentioned their statement in the Holy Quran. It is necessary for Muslims to avoid the term Yathrib since this has been prohibited in a Hadith and the Noble Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم disliked for Madinah to be referred to as Yathrib as its meaning is not suitable. Imām Aḥmad Razā Khān رَحْمَةُ اللّٰهِ عَلَيْه states: "It is impermissible, prohibited and a sin to refer to Madinah as Yathrib and the one doing so is a sinner." *(Al-Fatāwā Al-Razaviyyah, vol. 21, p. 116)*

[2] When a person is lacking in certainty and patience, then cowardice and the fear of people influence him, resulting in doubt about every religious matter. Now, if there is merely a possibility of being harmed due to acting upon a religious ruling, this is enough to worry him, and then at that particular moment, his heart is affected by weakness in belief and the disease of hypocrisy. His state then becomes such that if he is threatened with the slightest discomfort and demanded to commit disbelief and polytheism, he will not hesitate to comply. Unfortunately, such conduct is found among some Muslims too.

[3] The hypocrites made a pact with the Noble Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم which has been declared here as a pact with Allah Almighty. From this, we learn that any covenant with the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is like a covenant with Allah Almighty, as he صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is the greatest deputy of Allah Almighty and has complete authority. Consequently, it is necessary to fulfil any pact made with him.

قُلْ لَّنْ يَّنْفَعَكُمُ الْفِرَارُ اِنْ فَرَرْتُمْ مِّنَ الْمَوْتِ اَوِ الْقَتْلِ وَ اِذًا لَّا تُمَتَّعُوْنَ اِلَّا قَلِيْلًا ﴿١٦﴾

33:16 Say, "Fleeing will certainly not benefit you if you are fleeing from death or from being killed, and then you will only be given a little ⌜of the world⌝ to take benefit from."

قُلْ مَنْ ذَا الَّذِيْ يَعْصِمُكُمْ مِّنَ اللّٰهِ اِنْ اَرَادَ بِكُمْ سُوْٓءًا اَوْ اَرَادَ بِكُمْ رَحْمَةً ؕ وَ لَا يَجِدُوْنَ لَهُمْ مِّنْ دُوْنِ اللّٰهِ وَلِيًّا وَّ لَا نَصِيْرًا ﴿١٧﴾

33:17 Say, "Who will save you from Allah if He wills adversity for you or He wills mercy for you?" And they will neither find a supporter nor a helper other than Allah.

قَدْ يَعْلَمُ اللّٰهُ الْمُعَوِّقِيْنَ مِنْكُمْ وَ الْقَآئِلِيْنَ لِاِخْوَانِهِمْ هَلُمَّ اِلَيْنَا ۚ وَ لَا يَاْتُوْنَ الْبَاْسَ اِلَّا قَلِيْلًا ﴿١٨﴾

33:18 Allah certainly knows those among you who stop others ⌜from performing Jihad⌝ and who say to their brothers, "Come to us"—and they do not come towards battle except a little.①

اَشِحَّةً عَلَيْكُمْ ۚ فَاِذَا جَآءَ الْخَوْفُ رَاَيْتَهُمْ يَنْظُرُوْنَ اِلَيْكَ تَدُوْرُ اَعْيُنُهُمْ كَالَّذِيْ يُغْشٰى عَلَيْهِ مِنَ الْمَوْتِ ۚ فَاِذَا ذَهَبَ الْخَوْفُ سَلَقُوْكُمْ بِاَلْسِنَةٍ حِدَادٍ اَشِحَّةً عَلَى

33:19 They come to you reluctantly; so when fear comes, you will see them looking towards you rolling their eyes, like one overshadowed by death. So when fear goes, they assail you with sharp tongues, coveting the spoils of

Topics

- It is foolish to run away from the fulfilment of an obligation out of the fear of death.
- No one can repel mercy or affliction which comes from Allah Almighty.
- An indication towards a plot of the hypocrites.
- The state of the hypocrites during battle and after victory.

Commentary

① This verse was revealed about the hypocrites who were sent a message by the Jews, warning them of destruction at the hands of Abū Sufyān and his army and inviting the hypocrites to join the Jews. Upon receiving this news, the arch-hypocrite, ʿAbdullāh ibn Ubayy and his associates tried their utmost to prevent the Muslims from aiding the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم but they were unsuccessful.

الْخَيْرِ ؕ اُولٰٓئِكَ لَمْ يُؤْمِنُوْا فَاَحْبَطَ اللّٰهُ اَعْمَالَهُمْ ؕ وَكَانَ ذٰلِكَ عَلَى اللّٰهِ يَسِيْرًا ﴿١٩﴾

war.① These people have not believed; so Allah destroyed their deeds—and this is very easy for Allah.

يَحْسَبُوْنَ الْاَحْزَابَ لَمْ يَذْهَبُوْا ۚ وَاِنْ يَّاْتِ الْاَحْزَابُ يَوَدُّوْا لَوْ اَنَّهُمْ بَادُوْنَ فِى الْاَعْرَابِ يَسْاَلُوْنَ عَنْ اَنْۢبَآئِكُمْ ؕ وَلَوْ كَانُوْا فِيْكُمْ مَّا قٰتَلُوْٓا اِلَّا قَلِيْلًا ﴿٢٠﴾ ع

33:20 They are thinking the armies have not yet withdrawn; and if the armies were to come again, they would wish they were in some village among Bedouins asking for news about you ⌜from there⌝. And had they remained within you, they would not have fought but a little.

ع ١٢ ١٨

لَقَدْ كَانَ لَكُمْ فِىْ رَسُوْلِ اللّٰهِ اُسْوَةٌ حَسَنَةٌ لِّمَنْ كَانَ يَرْجُوا اللّٰهَ وَالْيَوْمَ الْاٰخِرَ وَذَكَرَ اللّٰهَ كَثِيْرًا ؕ ﴿٢١﴾

33:21 Certainly, in the Messenger of Allah you have an exceptional example for one who believes in Allah and the Last Day and remembers Allah much.②

Topics

- No deed is accepted with hypocritical faith.
- The cowardice of the hypocrites.
- The Prophet's life is an excellent example and moral compass to follow.

Commentary

① Through the state of the hypocrites that was mentioned in this verse, it becomes known that not supporting someone in need while claiming devotion to them is a hallmark of hypocrites. Believers on the other hand act and support the faithful in difficulty. Allah Almighty has given us only one tongue to speak and more limbs for other actions. Therefore, a person should strive to speak less and work more.

② There is a perfect example for us in the blessed life of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم in relation to worship, transactions, manners, being patient upon difficulties and hardships, and in showing gratitude to Allah Almighty. In short, the Prophetic Way guides us in every aspect of life. Therefore, everyone, and Muslims in particular should try to follow the blessed biography of the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم in words, actions, and general etiquette.

وَلَمَّا رَاَ الْمُؤْمِنُوْنَ الْاَحْزَابَ ۙ قَالُوْا هٰذَا مَا وَعَدَنَا اللّٰهُ وَرَسُوْلُهٗ وَصَدَقَ اللّٰهُ وَرَسُوْلُهٗ ۫ وَمَا زَادَهُمْ اِلَّاۤ اِيْمَانًا وَّتَسْلِيْمًا ؕ﴿۲۲﴾

33:22 And when the believers saw the armies, they said, "This is what Allah and His Messenger promised us and Allah and His Messenger had declared the truth"—And this only increased their faith and submission to the Will of Allah.

مِنَ الْمُؤْمِنِيْنَ رِجَالٌ صَدَقُوْا مَا عَاهَدُوا اللّٰهَ عَلَيْهِ ۚ فَمِنْهُمْ مَّنْ قَضٰى نَحْبَهٗ وَمِنْهُمْ مَّنْ يَّنْتَظِرُ ۖ وَمَا بَدَّلُوْا تَبْدِيْلًا ۙ﴿۲۳﴾

33:23 And among the believers there are men who fulfilled what they vowed before Allah. So some among them have fulfilled their vow and some are still waiting, and they have not changed at all.

لِّيَجْزِيَ اللّٰهُ الصّٰدِقِيْنَ بِصِدْقِهِمْ وَيُعَذِّبَ الْمُنٰفِقِيْنَ اِنْ شَآءَ اَوْ يَتُوْبَ عَلَيْهِمْ ؕ اِنَّ اللّٰهَ كَانَ غَفُوْرًا رَّحِيْمًا ۚ﴿۲۴﴾

33:24 So that Allah may recompense the truthful for their truth and punish the hypocrites if He wills or grant them repentance—surely Allah is Most-Forgiving, Most-Merciful.

وَرَدَّ اللّٰهُ الَّذِيْنَ كَفَرُوْا بِغَيْظِهِمْ لَمْ يَنَالُوْا خَيْرًا ؕ وَكَفَى اللّٰهُ الْمُؤْمِنِيْنَ الْقِتَالَ ؕ وَكَانَ اللّٰهُ قَوِيًّا عَزِيْزًا ۚ﴿۲۵﴾

33:25 And Allah turned back the disbelievers with their rage, they did not attain any goodness at all. And Allah sufficed the Muslims in battle—and Allah is All-Powerful, Most-Exalted.

وَاَنْزَلَ الَّذِيْنَ ظَاهَرُوْهُمْ مِّنْ اَهْلِ الْكِتٰبِ مِنْ صَيَاصِيْهِمْ وَقَذَفَ فِيْ قُلُوْبِهِمُ الرُّعْبَ فَرِيْقًا تَقْتُلُوْنَ وَتَاْسِرُوْنَ فَرِيْقًا ۚ﴿۲۶﴾

33:26 And He brought down from their forts those, among the People of the Book, who helped them (the polytheists) and He cast terror into their hearts; you kill a group among them and imprison another ⌜in war⌝.

Topics

- The behaviour of the sincere Muslims upon seeing the disbelieving army.
- Those who excellently preserve the Divine Covenant.
- The wisdom behind the matters that occurred in the Expedition of Aḥzāb.
- The return of the disbelievers and encouragement for the believers.
- Banū Qurayẓah violating their promise and their dreadful outcome.

ع ٣ ١٩

وَاَوْرَثَكُمْ اَرْضَهُمْ وَدِيَارَهُمْ وَاَمْوَالَهُمْ وَاَرْضًا لَّمْ تَطَـُٔوْهَا ؕ وَكَانَ اللّٰهُ عَلٰى كُلِّ شَیْءٍ قَدِیْرًا ﴿۲۷﴾

33:27 And He made you inheritors of their land, and their abodes, and their wealth, and land which you have not yet walked upon① — and Allah has power over everything.

یٰۤاَیُّهَا النَّبِیُّ قُلْ لِّاَزْوَاجِكَ اِنْ كُنْتُنَّ تُرِدْنَ الْحَیٰوةَ الدُّنْیَا وَزِیْنَتَهَا فَتَعَالَیْنَ اُمَتِّعْكُنَّ وَاُسَرِّحْكُنَّ سَرَاحًا جَمِیْلًا ﴿۲۸﴾

33:28 O Prophet! Say to your wives, "If you desire the life of this world and its adornment, then come forth; I shall give you wealth and release you honourably.

وَاِنْ كُنْتُنَّ تُرِدْنَ اللّٰهَ وَرَسُوْلَهٗ وَالدَّارَ الْاٰخِرَةَ فَاِنَّ اللّٰهَ اَعَدَّ لِلْمُحْسِنٰتِ مِنْكُنَّ اَجْرًا عَظِیْمًا ﴿۲۹﴾

33:29 If you seek Allah, His Messenger, and the abode of the Hereafter: Allah has prepared excellent reward for the virtuous among you."②

یٰنِسَآءَ النَّبِیِّ مَنْ یَّاْتِ مِنْكُنَّ بِفَاحِشَةٍ مُّبَیِّنَةٍ یُّضٰعَفْ لَهَا الْعَذَابُ ضِعْفَیْنِ ؕ وَكَانَ ذٰلِكَ عَلَى اللّٰهِ یَسِیْرًا ﴿۳۰﴾

33:30 O wives of the Prophet! Whosoever among you commits any audacious act against modesty,③ then she will be punished twofold; and this is very easy for Allah.

Topics

- The land and wealth of Banū Qurayẓah in Muslim possession and a glad tiding.
- The choice of divorce for the Prophet's noble wives.
- Counsel to the Prophet's noble wives.

Commentary

① There are four opinions about the precise location of this land: 1. The land of Khaybar which came under the rule of Muslims after the battle of Banū Qurayẓah; 2. It refers to the land of Makkah; 3. It refers to the lands of Rome and Persia; 4. It refers to every such land which will be conquered and come under the rule of Muslims.

② The pure wives of the Noble Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم sought more worldly provisions from him and requested an increase in maintenance, whereas the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم was completely disinterested in the world and was averse to the unnecessary accumulation of worldly wealth. For this reason, their request disturbed the pure heart of the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم and this verse was revealed.

③ In this verse, an "audacious act against modesty" does not mean adultery. Rather, it refers to committing a shortcoming in obeying and showing good conduct to the husband, because Allah Almighty protects the wives of the honourable prophets عَلَيْهِمُ السَّلَام against adultery.