كنز العرفان مع إفهام القرآن

The Clear CRITERION

A contemporary explanation of the Quran
based on authentic sources



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وَمَنْ يَّقْنُتْ مِنْكُنَّ لِلّٰهِ وَرَسُوْلِهٖ وَتَعْمَلْ صَالِحًا نُّؤْتِهَآ اَجْرَهَا مَرَّتَيْنِ ۙ وَاَعْتَدْنَا لَهَا رِزْقًا كَرِيْمًا ﴿٣١﴾

33:31 And whosoever remains obedient to Allah and His Messenger and does righteous deeds, We shall grant her, her reward, twice as much as others; and We have prepared for her sustenance of honour.

يٰنِسَآءَ النَّبِيِّ لَسْتُنَّ كَاَحَدٍ مِّنَ النِّسَآءِ اِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِيْ فِيْ قَلْبِهٖ مَرَضٌ وَّقُلْنَ قَوْلًا مَّعْرُوْفًا ﴿٣٢﴾

33:32 O wives of the Prophet! You are unlike other women. If you are mindful of Allah, then do not resort to such softness in speech—lest he in whose heart is a disease becomes inclined—and speak the good word. ①

وَقَرْنَ فِيْ بُيُوْتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْاُوْلٰى وَاَقِمْنَ الصَّلٰوةَ وَاٰتِيْنَ الزَّكٰوةَ وَاَطِعْنَ اللّٰهَ وَرَسُوْلَهٗ ؕ

33:33 Remain within your houses, and do not be unveiled like the unveiling of the Age of Ignorance, establish the prayer, give zakat, ②

Topics

- Glad tidings for the Prophet's wives of twofold reward.
- The rank of his noble wives رَضِیَ اللّٰہُ عَنْہُنَّ and special guidance on how to converse.
- Rulings for his noble wives رَضِیَ اللّٰہُ عَنْہُنَّ on veiling and worshipping.

Commentary

① The noble wives رَضِیَ اللّٰہُ عَنْہُنَّ of the Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم are the mothers of the believers. Nobody would ever think of their mother in an indecent way. Yet, they were ordered not to converse in a soft-spoken manner lest the hypocrites be inclined. If the order given to the noble wives was such, then it is applicable to other women to a far greater degree as the possibility of misconduct is far greater.

② The noble wives رَضِیَ اللّٰہُ عَنْہُنَّ were given the command to pray and give zakat. Nobody should be under the false impression that having familial relations to the Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم means that one will not be questioned for neglecting zakat and prayer. There is a lesson in this for those people who use their connection with pious people as an excuse to neglect prayer, fasting and zakat.

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴿٣٣﴾

and obey Allah and His Messenger. Allah only wants to remove every impurity from you, O family of the Prophet,① and to purify you completely.

وَاذْكُرْنَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ ۚ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا ﴿٣٤﴾ ع ١

33:34 Remember the verses and the wisdom recited to you within your homes. Indeed, Allah is the Knower of every detail, Most-Aware.

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ ۙ أَعَدَّ اللَّهُ لَهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٣٥﴾

33:35 Certainly, the Muslim men and women, the believing men and women, the obedient men and women, the truthful men and women, the patient men and women, the humble men and women, the charitable men and women, the fasting men and women, the men and women who protect their chastity, and the men and women who remember Allah much; Allah has prepared forgiveness and great reward for them.

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا

33:36 It is not for a Muslim man nor a Muslim woman that when Allah and His Messenger

Topics

- Encouraging his noble wives رَضِیَ اللّٰہُ عَنْہُنَّ to fear God and maintain piety.
- The command to recite the Quran and disseminate hadith.
- Ten praiseworthy attributes of men and women.
- Opposing any decision of the Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم is not permissible.

Commentary

① The "family of the Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم" refers primarily to the noble wives of the Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم, as evident from the context. Other noble personalities, such as Sayyidatunā Fāṭimah al-Zahrā', Sayyidunā 'Alī and Imam Ḥasan and Ḥusayn رَضِیَ اللّٰہُ عَنْہُم, are also included through authentic hadith.

اَنْ يَّكُوْنَ لَهُمُ الْخِيَرَةُ مِنْ اَمْرِهِمْ ؕ وَ مَنْ يَّعْصِ اللّٰهَ وَ رَسُوْلَهٗ فَقَدْ ضَلَّ ضَلٰلًا مُّبِيْنًا ﴿۳۶﴾

decide a matter ˹for them,˺ that they have any right concerning their matter.① And whosoever disobeys Allah and His Messenger, he has certainly strayed into clear misguidance.

وَ اِذْ تَقُوْلُ لِلَّذِيْۤ اَنْعَمَ اللّٰهُ عَلَيْهِ وَ اَنْعَمْتَ عَلَيْهِ اَمْسِكْ عَلَيْكَ زَوْجَكَ وَ اتَّقِ اللّٰهَ وَ تُخْفِيْ فِيْ نَفْسِكَ مَا اللّٰهُ مُبْدِيْهِ وَ تَخْشَى النَّاسَ ۚ وَ اللّٰهُ اَحَقُّ اَنْ تَخْشٰىهُ ؕ فَلَمَّا قَضٰى زَيْدٌ مِّنْهَا وَطَرًا زَوَّجْنٰكَهَا لِكَيْ لَا يَكُوْنَ عَلَى الْمُؤْمِنِيْنَ حَرَجٌ فِيْۤ اَزْوَاجِ اَدْعِيَآئِهِمْ اِذَا قَضَوْا مِنْهُنَّ وَطَرًا ؕ وَ كَانَ اَمْرُ اللّٰهِ مَفْعُوْلًا ﴿۳۷﴾

33:37 And ˹Dear Beloved Prophet,˺ remember when you were saying to the one upon whom Allah bestowed favour and upon whom you bestowed favour (too), “Keep your wife and fear Allah”, and you were concealing that which Allah was about to reveal, and you were considering the people, but Allah is worthier of your consideration. So when Zayd fulfilled his purpose concerning her, We gave her to you in marriage so that there remains no restriction upon Muslims in marrying the wives of their adopted sons when they have fulfilled their purpose concerning them—and the command of Allah will come to pass.

Topics

- The incident of Sayyidatunā Zaynab’s marriage.

Commentary

① The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم sent a proposal to Sayyidatunā Zaynab bint Jaḥsh رَضِیَ اللّٰهُ عَنْهَا on behalf of Sayyidunā Zayd bin Ḥarith رَضِیَ اللّٰهُ عَنْهُ. Due to certain reasons, she and her brother declined the proposal, then this verse was revealed. Three things are ascertained from this verse: 1. Obeying every command of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is necessary; 2. The command of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is the command of Allah Almighty; and there is no option to act according to one’s own wishes if that entails opposing the Prophetic command; 3. There is a difference between a command of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم and his recommendation; the former is obligatory and the latter is optional.

مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيْمَا فَرَضَ اللّٰهُ لَهٗ ؕ سُنَّةَ اللّٰهِ فِي الَّذِيْنَ خَلَوْا مِنْ قَبْلُ ؕ وَ كَانَ اَمْرُ اللّٰهِ قَدَرًا مَّقْدُوْرَا ۙ﴿۳۸﴾

33:38 There is no restriction upon the Prophet in that which Allah has decreed for him. The Way of Allah has remained among those who have passed previously① —and the order of Allah is decreed fate.

الَّذِيْنَ يُبَلِّغُوْنَ رِسٰلٰتِ اللّٰهِ وَ يَخْشَوْنَهٗ وَ لَا يَخْشَوْنَ اَحَدًا اِلَّا اللّٰهَ ؕ وَ كَفٰى بِاللّٰهِ حَسِيْبًا ﴿۳۹﴾

33:39 Those who convey the messages of Allah and fear Him and fear none except Allah—Allah is sufficient for Reckoning.

مَا كَانَ مُحَمَّدٌ اَبَآ اَحَدٍ مِّنْ رِّجَالِكُمْ وَ لٰكِنْ رَّسُوْلَ اللّٰهِ وَ خَاتَمَ النَّبِيّٖنَ ؕ وَ كَانَ اللّٰهُ بِكُلِّ شَيْءٍ عَلِيْمًا ﴿۴۰﴾ ع

33:40 Muhammad is not the father of any of your men.② However, he is the Messenger of Allah and the last of the Prophets③—And Allah knows everything.

ع ٢

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوا اذْكُرُوا اللّٰهَ ذِكْرًا كَثِيْرًا ۙ﴿۴۱﴾

33:41 O you who believe! Remember Allah with much remembrance.

وَّ سَبِّحُوْهُ بُكْرَةً وَّ اَصِيْلًا ﴿۴۲﴾

33:42 And glorify Him morning and evening.

Topics

- Divine conduct regarding the marriage of the prophets.
- Prophetic attributes.
- The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم: His messengership and finality of prophethood.
- Emphasis on Muslims abundantly remembering Allah Almighty.

Commentary

① In this verse, Allah Almighty informs the people that just as He had granted scope to the previous prophets عَلَيْهِمُ السَّلَام in matters of marriage, He has also granted the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم the scope to marry multiple women. So it was due to this divine permission that the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم married many times, and this act of his was completely in accordance with the practice of other prophets عَلَيْهِمُ السَّلَام.

② The negation in this verse is not regarding having male children, rather it is regarding being the father of *rijāl*, i.e., male adults. The honourable Qāsim, Ṭayyib, Ṭāhir, and Ibrāhīm رَضِیَ اللّٰهُ عَنْهُم were the biological sons of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. However, they died in their childhood.

③ Prophet Muhammad صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is categorically the Final Prophet; this is established through the Quran, Hadith and consensus of the Muslims. Therefore, anyone who deems it possible for someone to receive prophethood after Prophet Muhammad صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم has rejected the necessary tenet of finality, and such a person is a disbeliever and outside the folds of Islam.

هُوَ الَّذِیْ یُصَلِّیْ عَلَیْكُمْ وَ مَلٰٓىِٕكَتُهٗ لِیُخْرِجَكُمْ مِّنَ الظُّلُمٰتِ اِلَى النُّوْرِ ؕ وَ كَانَ بِالْمُؤْمِنِیْنَ رَحِیْمًا ﴿۴۳﴾

33:43 It is He (Allah) who sends mercy upon you, and His angels supplicate for you that He may bring you out of the darkness into the light. And He is Merciful to the Muslims.

تَحِیَّتُهُمْ یَوْمَ یَلْقَوْنَهٗ سَلٰمٌ ۚۖ وَ اَعَدَّ لَهُمْ اَجْرًا كَرِیْمًا ﴿۴۴﴾

33:44 The Day they will meet Him, their greeting will be "Salām."

یٰۤاَیُّهَا النَّبِیُّ اِنَّاۤ اَرْسَلْنٰكَ شَاهِدًا وَّ مُبَشِّرًا وَّ نَذِیْرًا ۙ﴿۴۵﴾

33:45 O Prophet! Surely We have sent you as a witness① and a bearer of glad tidings and a warner.

وَّ دَاعِیًا اِلَى اللّٰهِ بِاِذْنِهٖ وَ سِرَاجًا مُّنِیْرًا ﴿۴۶﴾

33:46 And one who calls to Allah with His command and an illuminating sun.

وَ بَشِّرِ الْمُؤْمِنِیْنَ بِاَنَّ لَهُمْ مِّنَ اللّٰهِ فَضْلًا كَبِیْرًا ﴿۴۷﴾

33:47 And give glad tidings to the people of faith that for them there is great grace from Allah.

Topics

- The honour bestowed upon the nation of *al-Muṣṭafā*.
- When meeting Allah, the conversation will commence with *salām*.
- Prophetic duties and rank.
- Glad tidings to the people of faith of a great grace.

Commentary

① One meaning of "*shāhid*" is "*ḥāḍir*" and "*nāẓir*", i.e. the observer or witness. It is the belief of Ahl al-Sunnah that the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is *ḥāḍir* and *nāẓir* by the will of Allah. This belief is proven through Quranic verses, hadith and the sayings of religious scholars. The literal meaning of *ḥāḍir* is to be present; thus, to not be absent. *Nāẓir* has many meanings: beholder, pupil of the eye, sight, etc. In the context of this world, the applied Islamic meaning of *ḥāḍir* and *nāẓir* is for a being who, by virtue of his spiritual power, remains in one place and observes the whole world as though he is looking at the palm of his hand and is able to hear sounds near and far. It also entails an ability to travel the entire world within an instance and to fulfil the wishes of those in need who are many miles away. This travelling can take place spiritually, or with the body of similitude (*jism mithālī*) or the actual body that is buried in a grave or elsewhere.

وَلَا تُطِعِ الْكٰفِرِيْنَ وَالْمُنٰفِقِيْنَ وَدَعْ اَذٰىهُمْ وَتَوَكَّلْ عَلَى اللّٰهِ ؕ وَكَفٰى بِاللّٰهِ وَكِيْلًا ﴿٤٨﴾

33:48 And do not pay heed to the disbelievers and the hypocrites and overlook their offence and place your trust in Allah—and Allah is Sufficient as a Facilitator of affairs.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اِذَا نَكَحْتُمُ الْمُؤْمِنٰتِ ثُمَّ طَلَّقْتُمُوْهُنَّ مِنْ قَبْلِ اَنْ تَمَسُّوْهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُّوْنَهَا ۚ فَمَتِّعُوْهُنَّ وَسَرِّحُوْهُنَّ سَرَاحًا جَمِيْلًا ﴿٤٩﴾

33:49 O you who believe! When you marry Muslim women then you divorce them before touching them, so there is no *'Iddah* (waiting period) upon them, due to you, which you may count. So give them benefit and release them honourably.

يٰۤاَيُّهَا النَّبِيُّ اِنَّاۤ اَحْلَلْنَا لَكَ اَزْوَاجَكَ الّٰتِيْۤ اٰتَيْتَ اُجُوْرَهُنَّ وَمَا مَلَكَتْ يَمِيْنُكَ مِمَّاۤ اَفَآءَ اللّٰهُ عَلَيْكَ وَبَنٰتِ عَمِّكَ وَبَنٰتِ عَمّٰتِكَ وَبَنٰتِ خَالِكَ وَبَنٰتِ خٰلٰتِكَ الّٰتِيْ هَاجَرْنَ مَعَكَ ۫ وَامْرَاَةً مُّؤْمِنَةً اِنْ وَّهَبَتْ نَفْسَهَا لِلنَّبِيِّ اِنْ اَرَادَ النَّبِيُّ اَنْ يَّسْتَنْكِحَهَا ۗ خَالِصَةً لَّكَ مِنْ دُوْنِ الْمُؤْمِنِيْنَ ؕ قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِيْۤ اَزْوَاجِهِمْ وَمَا مَلَكَتْ اَيْمَانُهُمْ لِكَيْلَا يَكُوْنَ عَلَيْكَ حَرَجٌ ؕ وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ﴿٥٠﴾

33:50 Dear Prophet! We have made lawful for you those of your wives to whom you have given their bridal rights (*mahr*), those whom you rightfully possess among what Allah granted you ⌜from the spoils of war⌝, the daughters of your paternal uncle, the daughters of your paternal aunts, the daughters of your maternal uncle, the daughters of your maternal aunts who migrated with you, and the believing woman, if she presents herself to the Prophet ⌜and⌝ the Prophet intends to marry her. This is specifically for you, not other Muslims. We know what We have enjoined upon them with regard to their wives and those whom they rightfully possess; this is so that there is no restriction upon you—and Allah is Most-Forgiving, Most-Merciful.

Topics

- The command to overlook the offence of the disbelievers and the hypocrites.
- The ruling on divorce given prior to the consummation of marriage.
- Privileges offered to the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم in relation to marriage.
- The wisdom behind the special marital privileges offered to the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

تُرْجِیْ مَنْ تَشَآءُ مِنْهُنَّ وَتُـْٔوِیْۤ اِلَیْكَ مَنْ تَشَآءُ ؕ وَمَنِ
ابْتَغَیْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَیْكَ ؕ ذٰلِكَ اَدْنٰۤی اَنْ
تَقَرَّ اَعْیُنُهُنَّ وَلَا یَحْزَنَّ وَیَرْضَیْنَ بِمَاۤ اٰتَیْتَهُنَّ كُلُّهُنَّ ؕ
وَاللّٰهُ یَعْلَمُ مَا فِیْ قُلُوْبِكُمْ ؕ وَكَانَ اللّٰهُ عَلِیْمًا حَلِیْمًا ﴿۵۱﴾

33:51 You may distance whomsoever you will among them and bring near whomsoever you will.① And whomsoever you wish ˹to bring near˺ from those whom you distanced, so there is no sin upon you. This is closer to this that their eyes may be comforted, and they do not grieve, and they all remain content with whatever you grant them—and Allah knows what is in your hearts; Allah is All-Knowing, Most-Forbearing.

لَا یَحِلُّ لَكَ النِّسَآءُ مِنْۢ بَعْدُ وَلَاۤ اَنْ تَبَدَّلَ بِهِنَّ مِنْ
اَزْوَاجٍ وَّلَوْ اَعْجَبَكَ حُسْنُهُنَّ اِلَّا مَا مَلَكَتْ یَمِیْنُكَ ؕ وَ
كَانَ اللّٰهُ عَلٰی كُلِّ شَیْءٍ رَّقِیْبًا ﴿۵۲﴾ ع ۶ ۱۲ ۳

33:52 It is neither lawful for you to marry ˹more˺ women after them nor replace them with other wives even if their beauty pleases you except those whom you rightfully own—and Allah is the Guardian over everything.

یٰۤاَیُّهَا الَّذِیْنَ اٰمَنُوْا لَا تَدْخُلُوْا بُیُوْتَ النَّبِیِّ اِلَّاۤ اَنْ
یُّؤْذَنَ لَكُمْ اِلٰی طَعَامٍ غَیْرَ نٰظِرِیْنَ اِنٰىهُ ۙ وَلٰكِنْ اِذَا

33:53 O you who believe! Do not enter the houses of the Prophet except when you attain permission, ˹for example˺ when invited for a

Topics

- Special authority given to the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم regarding the rights of wives.
- Restrictions for the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم regarding marriage.
- The etiquette of visiting the Prophet's home.

Commentary

① In spite of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم being given the authority to assign time to his wives as he desired, he was entirely just to all his noble wives رَضِیَ اللّٰهُ عَنْهُنَّ and evenly shared his time among them. There is a great lesson in this. The Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم treated his wives equally despite being given the authority to distribute his time as he wished; hence, it is vital for those who have not been granted this right to act equitably to the greatest degree possible.

دُعِيْتُمْ فَادْخُلُوْا فَاِذَا طَعِمْتُمْ فَانْتَشِرُوْا وَلَا مُسْتَاْنِسِيْنَ
لِحَدِيْثٍ ؕ اِنَّ ذٰلِكُمْ كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَحْيٖ مِنْكُمْ ۫ وَ
اللّٰهُ لَا يَسْتَحْيٖ مِنَ الْحَقِّ ؕ وَاِذَا سَاَلْتُمُوْهُنَّ مَتَاعًا
فَسْـَٔلُوْهُنَّ مِنْ وَّرَآءِ حِجَابٍ ؕ ذٰلِكُمْ اَطْهَرُ لِقُلُوْبِكُمْ وَ
قُلُوْبِهِنَّ ؕ وَمَا كَانَ لَكُمْ اَنْ تُؤْذُوْا رَسُوْلَ اللّٰهِ وَلَآ اَنْ
تَنْكِحُوْٓا اَزْوَاجَهٗ مِنْۢ بَعْدِهٖٓ اَبَدًا ؕ اِنَّ ذٰلِكُمْ كَانَ عِنْدَ
اللّٰهِ عَظِيْمًا ﴿٥٣﴾

meal, not such that you yourselves are waiting for it to be prepared. However, when you are called, enter, and when you have eaten, then disperse, and do not linger conversing for enjoyment. This displeases the Prophet but he is considerate in your favour and Allah is not shy of stating the truth. And when you ask them (the wives of the Prophet) for an item, do so from behind a screen. This is purer for your hearts and their hearts.① And it is certainly not permissible for you to offend the Messenger of Allah nor should you ever marry his wives after him—this is a grave matter before Allah.

اِنْ تُبْدُوْا شَيْـًٔا اَوْ تُخْفُوْهُ فَاِنَّ اللّٰهَ كَانَ بِكُلِّ شَيْءٍ عَلِيْمًا ﴿٥٤﴾

33:54 If you reveal something or conceal it; indeed Allah knows everything.

لَا جُنَاحَ عَلَيْهِنَّ فِيْٓ اٰبَآئِهِنَّ وَلَآ اَبْنَآئِهِنَّ وَلَآ اِخْوَانِهِنَّ

33:55 There is no restriction on them

Topics

- An action of purity.
- Prohibitions: offending the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم and marrying his noble wives رَضِيَ اللّٰهُ عَنْهُنَّ.
- Allah Almighty knows everything.
- Details of those from whom veiling is not required.

Commentary

① The noble wives رَضِيَ اللّٰهُ عَنْهُنَّ of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم are the mothers of the believers. Despite nobody thinking of them in an inappropriate manner, Muslims have been commanded to communicate with them from behind a curtain lest evil thoughts enter the heart. If this is the instruction regarding the mothers of the nation, then what will be the command regarding (*non-maḥram*) women in general? Overall, there is an even greater need for women and men to comply with the guidance about veiling as they are not perceived in the same way that the noble wives of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم are. It is for this reason that there is a stronger possibility of evil thoughts penetrating the heart.

وَلَآ اٰبَآئِهِنَّ وَلَآ اَبْنَآئِهِنَّ وَلَآ اِخْوَانِهِنَّ وَلَآ اَبْنَآءِ اِخْوَانِهِنَّ وَلَآ اَبْنَآءِ اَخَوٰتِهِنَّ وَلَا نِسَآئِهِنَّ وَلَا مَا مَلَكَتْ اَيْمَانُهُنَّ ۚ وَاتَّقِيْنَ اللّٰهَ ۭ اِنَّ اللّٰهَ كَانَ عَلٰي كُلِّ شَيْءٍ شَهِيْدًا ۝٥٥

concerning their fathers[1] or their sons or their brothers or their brothers' sons or sisters' sons or the women of their faith or those whom they rightfully own. Fear Allah—indeed Allah is a Witness over everything.

اِنَّ اللّٰهَ وَمَلٰۗىِٕكَتَهٗ يُصَلُّوْنَ عَلَي النَّبِيِّ ۭ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا صَلُّوْا عَلَيْهِ وَسَلِّمُوْا تَسْلِيْمًا ۝٥٦

33:56 Allah and His Angels send blessings upon the Prophet. O you who believe! Send blessings upon him and much salutations.

اِنَّ الَّذِيْنَ يُؤْذُوْنَ اللّٰهَ وَرَسُوْلَهٗ لَعَنَهُمُ اللّٰهُ فِي الدُّنْيَا وَالْاٰخِرَةِ وَاَعَدَّ لَهُمْ عَذَابًا مُّهِيْنًا ۝٥٧

33:57 Those who offend Allah and His Messenger, Allah has deprived them of mercy in this world and the Hereafter and has prepared a humiliating punishment for them.[2]

وَالَّذِيْنَ يُؤْذُوْنَ الْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ بِغَيْرِ مَا

33:58 And those who offend the believing men and the believing women in relation to

Topics

- Allah Almighty and the angels send blessings upon the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.
- The fate of those who offend the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.
- Wrongfully offending believers is a clear sin.

Commentary

[1] When the command to veil was revealed, the fathers, sons and close relatives of women asked the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم: "O Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم! Are we to speak to our mothers and daughters from behind a curtain?" It was then that the foregoing verse was revealed listing those people before whom veiling is not required.

Note: The paternal and maternal uncles have not been mentioned in this verse as the ruling concerning them is the same as one's parents.

[2] Allah Almighty is free from being affected by human harm and offence. Therefore here, offending Allah Almighty refers to disobeying His command and committing sin. Alternatively, the mention of Allah Almighty here is only for purposes of expressing the gravity of the issue, and in reality, offending Allah Almighty and His Messenger صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم specifically refers to offending the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

اكْتَسَبُوْا فَقَدِ احْتَمَلُوْا بُهْتَانًا وَّاِثْمًا مُّبِيْنًا ﴿٥٨﴾ ع ٦

what they have not even done, so they have certainly carried the burden of slander and clear sin.①

يٰٓاَيُّهَا النَّبِيُّ قُلْ لِّاَزْوَاجِكَ وَبَنٰتِكَ وَنِسَآءِ الْمُؤْمِنِيْنَ يُدْنِيْنَ عَلَيْهِنَّ مِنْ جَلَابِيْبِهِنَّ ؕ ذٰلِكَ اَدْنٰٓى اَنْ يُّعْرَفْنَ فَلَا يُؤْذَيْنَ ؕ وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ﴿٥٩﴾

33:59 Dear Prophet! Ask your wives, your daughters, and believing women to cover themselves with a part of their cloaks. This is better for them to be recognised ˹as chaste˺ so they are not harassed—and Allah is Most-Forgiving, Most-Merciful.

لَئِنْ لَّمْ يَنْتَهِ الْمُنٰفِقُوْنَ وَالَّذِيْنَ فِيْ قُلُوْبِهِمْ مَّرَضٌ وَّالْمُرْجِفُوْنَ فِي الْمَدِيْنَةِ لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ لَا يُجَاوِرُوْنَكَ فِيْهَآ اِلَّا قَلِيْلًا ﴿٦٠﴾

33:60 If the hypocrites, those in whose hearts is a disease, and those who spread fabricated news in Madinah do not desist,② We shall certainly grant you ascendancy over them, then they will not reside with you except for a few days.

Topics

- The command to the believing women to veil and the benefit of this.
- A stern warning to the hypocrites related to spreading fabricated news.

Commentary

① Shaykh Ismāʿīl Haqqī رَحْمَةُ اللّٰهِ عَلَيْه states: "Here, offending the believers has been mentioned alongside offending the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, just as offending him was mentioned alongside offending Allah Almighty. This alludes to the offending of believers as being similar to that of the Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, and offending him is like offending Allah. Therefore, just as the one who offends Allah Almighty and His Beloved صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is worthy of being deprived of mercy in this world and the Hereafter, so too is the case for the one who offends the believers." *(Rūḥ Al-Bayān, Al-Aḥzāb, Under the verse 58, vol.7, p. 239)*

② The efforts of those who have hypocrisy in their hearts and strive to discourage the believers by spreading fabrications through writing is no mystery. An attentive eye is all that is needed to identify the partiality of newspapers revealing how biased writers, intellectually enslaved by Western thought, forward the achievements of the West in a very favourable manner so that the believers are in awe of their citizens. Conversely, they will illustrate the might, civilisation, history, and present state of Muslims in an unfavourable manner.

مَّلْعُوْنِيْنَ ۚ اَيْنَمَا ثُقِفُوْٓا اُخِذُوْا وَقُتِّلُوْا تَقْتِيْلًا ﴿٦١﴾

33:61 Deprived of mercy; they are to be seized wherever they are found and killed.

سُنَّةَ اللّٰهِ فِي الَّذِيْنَ خَلَوْا مِنْ قَبْلُ ۚ وَلَنْ تَجِدَ لِسُنَّةِ اللّٰهِ تَبْدِيْلًا ﴿٦٢﴾

33:62 The Way of Allah among those who passed previously; and you will never find any change in the Way of Allah.

يَسْـَٔلُكَ النَّاسُ عَنِ السَّاعَةِ ؕ قُلْ اِنَّمَا عِلْمُهَا عِنْدَ اللّٰهِ ؕ وَمَا يُدْرِيْكَ لَعَلَّ السَّاعَةَ تَكُوْنُ قَرِيْبًا ﴿٦٣﴾

33:63 People question you about the Hour (Day of Judgement). Say, "Its knowledge is only with Allah."① And what do you know? The Hour may be near.

اِنَّ اللّٰهَ لَعَنَ الْكٰفِرِيْنَ وَاَعَدَّ لَهُمْ سَعِيْرًا ﴿٦٤﴾

33:64 Allah deprived the disbelievers of mercy and has prepared for them a blazing fire.

خٰلِدِيْنَ فِيْهَآ اَبَدًا ۚ لَا يَجِدُوْنَ وَلِيًّا وَّلَا نَصِيْرًا ۚ ﴿٦٥﴾

33:65 They will remain therein forever; they will neither find a supporter nor a helper.

يَوْمَ تُقَلَّبُ وُجُوْهُهُمْ فِي النَّارِ يَقُوْلُوْنَ يٰلَيْتَنَآ اَطَعْنَا اللّٰهَ وَاَطَعْنَا الرَّسُوْلَا ﴿٦٦﴾

33:66 The Day their faces will be turned over in the fire repeatedly, they will say,② "Alas, would that We had obeyed Allah and obeyed the Messenger."

Topics

- The Way of Allah in dealing with the disbelievers and hypocrites.
- The Day of Judgement will certainly arrive although its exact time is unknown.
- The fate of the disbelievers.
- The nature of punishment in Hell and the regret of the disbelievers.

Commentary

① Shaykh Aḥmad al-Ṣāwī رَحْمَةُ اللّٰهِ عَلَيْه writes: "The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم was ordered to state this when he was asked about the Day of Judgement. However, the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم had been informed by Allah Almighty regarding all matters of the unseen prior to his departure from the world. Knowledge of the Day of Judgement was amongst these things, but he صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم was instructed to conceal this. Hence, he did not inform the nation of its exact time." *(Al-Ṣāwī, Al-Aḥzāb, Under the verse 63, vol. 5, p.1658)*

② In Hell, the whole body of the disbelievers will be inflicted with punishment. As the face is the most honourable part of the body, it has been specifically mentioned in the verse. The continuous turning of their face in the fire will be a cause of great humiliation and regret for them.

وَقَالُوْا رَبَّنَآ اِنَّآ اَطَعْنَا سَادَتَنَا وَكُبَرَآءَنَا فَاَضَلُّوْنَا السَّبِيْلَا ﴿٦٧﴾

33:67 And they will say, "O our Lord! We obeyed our leaders and our elders so they led us astray.

رَبَّنَآ اٰتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنْهُمْ لَعْنًا كَبِيْرًا ﴿٦٨﴾ ع

33:68 O our Lord! Give them doubled punishment and seize them with a severe curse."

ع ١٥

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَكُوْنُوْا كَالَّذِيْنَ اٰذَوْا مُوْسٰى فَبَرَّاَهُ اللّٰهُ مِمَّا قَالُوْا ؕ وَكَانَ عِنْدَ اللّٰهِ وَجِيْهًا ﴿٦٩﴾

33:69 O you who believe! Do not be like those who offended Mūsā,① then Allah revealed him to be pure of what they claimed—and he is very honourable in the Court of Allah.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَقُوْلُوْا قَوْلًا سَدِيْدًا ﴿٧٠﴾

33:70 O you who believe! Fear Allah and speak the true word.

يُّصْلِحْ لَكُمْ اَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوْبَكُمْ ؕ وَمَنْ يُّطِعِ اللّٰهَ وَرَسُوْلَهٗ فَقَدْ فَازَ فَوْزًا عَظِيْمًا ﴿٧١﴾

33:71 Allah will reform your deeds for you and forgive your sins. And whosoever obeys Allah and His Messenger has certainly attained supreme success.

اِنَّا عَرَضْنَا الْاَمَانَةَ عَلَى السَّمٰوٰتِ وَالْاَرْضِ وَالْجِبَالِ

33:72 Indeed, We offered the trust to the heavens, earth, and the mountains, but they

Topics

- The reason presented by the disbelieving followers for their misguidance.
- Advice to Muslims on refraining from the way of the Israelites.
- The fruitful outcome of fearing Allah Almighty and speaking the true word.
- Humans are custodians of divine trust.

Commentary

① It is not necessary that this verse was a warning to the noble Companions رَضِیَ اللّٰہُ عَنْہُم upon them having committed an act that displeased the Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم; rather it is possible for it to be a warning to prevent any such occurrences in the future.

فَاَبَيْنَ اَنْ يَّحْمِلْنَهَا وَاَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْاِنْسَانُ ؕ اِنَّهٗ كَانَ ظَلُوْمًا جَهُوْلًا ﴿۷۲﴾

refused to bear it, fearing it.① Yet, man accepted it ⌜for⌝ he is most wrongful ⌜to himself and⌝ very naïve.

لِّيُعَذِّبَ اللّٰهُ الْمُنٰفِقِيْنَ وَالْمُنٰفِقٰتِ وَالْمُشْرِكِيْنَ وَالْمُشْرِكٰتِ وَيَتُوْبَ اللّٰهُ عَلَى الْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ ؕ وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ﴿۷۳﴾ ع ۹ ۱۵ ۶

33:73 That Allah may punish the hypocrites, men and women, and the polytheist men and polytheist women; and He may accept the repentance of the believing men and the believing women—and Allah is Most-Forgiving, Most-Merciful.

Surah Sabā' (Sheba)

(This Surah is Meccan, containing 6 sections and 54 verses)

٣٤ سُوْرَةُ سَبَإٍ مَكِّيَّةٌ ٥٨ | اٰياتها: ٥٤ ركوعاتها: ٦

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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

اَلْحَمْدُ لِلّٰهِ الَّذِيْ لَهٗ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَلَهُ الْحَمْدُ فِي الْاٰخِرَةِ ؕ وَهُوَ الْحَكِيْمُ الْخَبِيْرُ ﴿۱﴾

34:1 All praise is for Allah to Whom belongs whatever is in the heavens and whatever is in the earth, and for Him alone is praise in the Hereafter—He is the Most-Wise, the Most-Aware.

Topics

- The wisdom behind bestowing a trust on humans.
- Only Allah Almighty is truly worthy of all praise.

Commentary

① The exegetes were divided as to the meaning of "trust" in this context. Two prominent views are: 1. It refers to obedience and obligations which Allah Almighty presented to His people. These were presented to the heavens, the earth and the mountains, who were told that they would be rewarded upon their fulfilment and punished upon their neglect; 2. It refers to performing salah, paying zakat, fasting in Ramadan, performing hajj, speaking the truth, justly weighing items, and dealing fairly with people's entrusted items.

يَعْلَمُ مَا يَلِجُ فِي الْاَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَآءِ وَمَا يَعْرُجُ فِيْهَا ؕ وَهُوَ الرَّحِيْمُ الْغَفُوْرُ ۝٢

34:2 He knows that which enters the earth and that which comes forth from it① and that which descends from the sky and that which ascends therein;② He is the Most-Merciful, the Most-Forgiving.

وَقَالَ الَّذِيْنَ كَفَرُوْا لَا تَاْتِيْنَا السَّاعَةُ ؕ قُلْ بَلٰى وَرَبِّيْ لَتَاْتِيَنَّكُمْ ۙ عٰلِمِ الْغَيْبِ ۚ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمٰوٰتِ وَلَا فِي الْاَرْضِ وَلَاۤ اَصْغَرُ مِنْ ذٰلِكَ وَلَاۤ اَكْبَرُ اِلَّا فِيْ كِتٰبٍ مُّبِيْنٍ ۝ۙ٣

34:3 And the disbelievers said, "The Hour will not come upon us." Say, "Why not? By my Lord, the Knower of the Unseen, it will most definitely come to you." Not even an atom's equivalent is concealed from Him in the heavens and the earth, and there is nothing smaller than that nor greater except it is mentioned in an Illuminating Book.③

لِّيَجْزِيَ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ ؕ اُولٰٓئِكَ لَهُمْ مَّغْفِرَةٌ وَّرِزْقٌ كَرِيْمٌ ۝٤

34:4 That He may reward the people who embrace faith and do righteous deeds; for them there is forgiveness and sustenance of honour.

Topics

- Allah's knowledge, mercy, and forgiveness.
- The Day of Judgement and divine knowledge.
- The purpose of the Day of Judgement.

Commentary

① "That which enters the earth" refers to things such as rainwater, corpses and anything that is buried. "That which comes forth from it" refers to things such as plants, trees, springs, minerals and the dead when they are resurrected on the Day of Judgement.

② "That which descends from the sky" refers to rain, snow, hail, numerous types of blessings, and angels. "That which ascends therein" refers to angels, prayers, and people's deeds.

③ The book referred to here is the Preserved Tablet.

وَالَّذِيْنَ سَعَوْ فِيْٓ اٰيٰتِنَا مُعٰجِزِيْنَ اُولٰٓئِكَ لَهُمْ عَذَابٌ مِّنْ رِّجْزٍ اَلِيْمٌ ۝٥

34:5 And those who strive against Our verses seeking to prevail, for them there is severe punishment from painful torment.①

وَيَرَى الَّذِيْنَ اُوْتُوا الْعِلْمَ الَّذِيْٓ اُنْزِلَ اِلَيْكَ مِنْ رَّبِّكَ هُوَ الْحَقَّ ۙ وَيَهْدِيْٓ اِلٰى صِرَاطِ الْعَزِيْزِ الْحَمِيْدِ ۝٦

34:6 And those who were endowed with knowledge consider that which was revealed to you from your Lord to be the truth—it guides to the way of the Most-Exalted, the Most-Praiseworthy.

وَقَالَ الَّذِيْنَ كَفَرُوْا هَلْ نَدُلُّكُمْ عَلٰى رَجُلٍ يُّنَبِّئُكُمْ اِذَا مُزِّقْتُمْ كُلَّ مُمَزَّقٍ ۙ اِنَّكُمْ لَفِيْ خَلْقٍ جَدِيْدٍ ۝٧ۚ

34:7 And the disbelievers said, "Shall we tell you of a man who will relate to you that when you become scattered dust, you will be created in a new form?

اَفْتَرٰى عَلَى اللّٰهِ كَذِبًا اَمْ بِهٖ جِنَّةٌ ۭ بَلِ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ فِي الْعَذَابِ وَالضَّلٰلِ الْبَعِيْدِ ۝٨

34:8 Has he ascribed a lie to Allah or is he insane?" Rather, those who do not believe in the Hereafter are in punishment and extreme misguidance.②

Topics

- The fate of those who reject divine verses.
- The doctrine of the believers regarding the Quran.
- The disbelievers' rejection of the Day of Judgement and messengership.

Commentary

① Striving in matters pertaining to the verses of Allah Almighty is of two types, viz: commendable and reprehensible. Striving to understand the Quranic verses or explain them and to derive rulings and subtleties from them is commendable and an act of worship. Conversely, striving to disprove them or to show "contradictions" is reprehensible and disbelief. The striving referred to in this verse is the latter.

② One possibility in this verse is that this is a continuation of the disbelievers' speech. Another possibility is that those disbelievers who were listening to them responded by saying, "Is this Prophet fabricating a lie about Allah Almighty by ascribing this claim towards Him or is he insane that he is saying such strange things?" Refuting their claim, the Almighty exonerated His beloved صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم from both of these allegations; albeit the disbelievers who reject the Day of Judgement and accountability are in punishment and extreme misguidance.

ع ١ ٧

أَفَلَمْ يَرَوْا إِلَىٰ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُم مِّنَ السَّمَاءِ وَالْأَرْضِ ۚ إِن نَّشَأْ نَخْسِفْ بِهِمُ الْأَرْضَ أَوْ نُسْقِطْ عَلَيْهِمْ كِسَفًا مِّنَ السَّمَاءِ ۚ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّكُلِّ عَبْدٍ مُّنِيبٍ ﴿٩﴾

34:9 Did they not see that which is before them and that which is behind them of the sky and the earth? If We want, We can cause the earth to consume them or a part of the sky to fall upon them. Certainly, in this is a sign for every individual who returns (to Allah).①

وَلَقَدْ آتَيْنَا دَاوُودَ مِنَّا فَضْلًا ۖ يَا جِبَالُ أَوِّبِي مَعَهُ وَالطَّيْرَ ۚ وَأَلَنَّا لَهُ الْحَدِيدَ ﴿١٠﴾

34:10 We granted Dawūd grace from Us, ˹saying,˺ "O mountains and birds! Return with him ˹to Allah˺." And We made iron soft for him.

أَنِ اعْمَلْ سَابِغَاتٍ وَقَدِّرْ فِي السَّرْدِ وَاعْمَلُوا صَالِحًا ۖ إِنِّي بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١﴾

34:11 "Make full chain mail coats② and precisely measure the rings and do righteous deeds (all of you). Verily, I see all that you do."

Topics

- A stern warning to the disbelievers.
- Prophet Dawūd عَلَيْهِ السَّلَام and his virtues.
- Instructing Prophet Dawūd عَلَيْهِ السَّلَام to craft armour.

Commentary

① After refuting the disbelievers, it was asked if they were oblivious to the sky and the earth or what is in front of them and behind them. Had they looked closely, they would have realised that Allah Almighty has dominion over them from all directions. As a punishment for their rejection, had He willed, He could have caused the earth to consume them as it consumed Qārūn or cause a part of the sky to fall upon them. Indeed, for every person who turns to Allah Almighty and observes the sky and the earth is a sign displaying His power over all things: including bringing the dead back to life again and punishing those who deny Him.

② Prophet Dāwūd عَلَيْهِ السَّلَام would manufacture armour using his hands and sell it. We ascertain from this that it is permissible for a noble individual to learn a profession to earn a living; this does not reduce his rank in any way. Everyone should make a living with their own hands, eat from that wealth, and feed others. A Hadith states: "Nobody has ever eaten food that is better than the food which is earned with one's own hands. Indeed, the Prophet of Allah, Dāwūd عَلَيْهِ السَّلَام, would eat from the earnings of his labour." *(Ṣaḥīḥ Al-Bukhārī: 2072)*

وَلِسُلَيْمٰنَ الرِّيْحَ غُدُوُّهَا شَهْرٌ وَّرَوَاحُهَا شَهْرٌ ۚ وَاَسَلْنَا لَهٗ
عَيْنَ الْقِطْرِ ۭ وَمِنَ الْجِنِّ مَنْ يَّعْمَلُ بَيْنَ يَدَيْهِ بِاِذْنِ
رَبِّهٖ ۭ وَمَنْ يَّزِغْ مِنْهُمْ عَنْ اَمْرِنَا نُذِقْهُ مِنْ عَذَابِ
السَّعِيْرِ ۝١٢

34:12 And the wind was for Sulaymān, its course by morning a month's journey and its course by evening a month's journey. We caused a spring of molten copper to flow for him. Some among the jinn who worked before him with the command of His Lord. And whosoever from among them turns away from Our command, We shall make him taste the punishment of the Blazing Fire.

يَعْمَلُوْنَ لَهٗ مَا يَشَاۗءُ مِنْ مَّحَارِيْبَ وَتَمَاثِيْلَ وَجِفَانٍ
كَالْجَوَابِ وَقُدُوْرٍ رّٰسِيٰتٍ ۭ اِعْمَلُوْٓا اٰلَ دَاوٗدَ شُكْرًا ۭ وَ
قَلِيْلٌ مِّنْ عِبَادِيَ الشَّكُوْرُ ۝١٣

34:13 They made for him whatever he desired: towering palaces, images,① and bowls like large watering troughs and fixed cauldrons. ˹We commanded,˺ "O family of Dawūd! Express gratitude." And few among My people are grateful.

فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ عَلٰي مَوْتِهٖٓ اِلَّا دَاۗبَّةُ
الْاَرْضِ تَاْكُلُ مِنْسَاَتَهٗ ۚ فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنُّ اَنْ لَّوْ

34:14 So when We decreed death for him (Sulaymān),② nothing informed them (the jinn) of his death except a termite which was

Topics

- Prophet Sulaymān's miracles and virtues.
- Subservient jinns and urging the family of Dāwūd to be grateful.
- Prophet Sulaymān's passing and the reality to the jinn.

Commentary

① Although pictures were permitted in the religious canon of Prophet Sulaymān, they are unlawful in Islamic law.

② Prophet Sulaymān عَلَيْهِ السَّلَام had prayed in the court of the Almighty for the jinn to be oblivious to his passing, thus it would be clear that the jinn do not know the unseen. Consequently, after he passed away, they remained unaware for one whole year until a termite partially consumed Prophet Sulaymān's staff (which he was leaning on), causing his blessed body to fall to the ground. Thereafter, the jinn realised that he had passed away.

كَانُوْا يَعْلَمُوْنَ الْغَيْبَ مَا لَبِثُوْا فِي الْعَذَابِ الْمُهِيْنِ ﴿١٤﴾

eating his staff. So when he came to the ground, the jinn realized that if they had known the unseen, they would not have remained in humiliating punishment. ①

لَقَدْ كَانَ لِسَبَإٍ فِيْ مَسْكَنِهِمْ اٰيَةٌ ۚ جَنَّتٰنِ عَنْ يَّمِيْنٍ وَّشِمَالٍ ۭ كُلُوْا مِنْ رِّزْقِ رَبِّكُمْ وَاشْكُرُوْا لَهٗ ۭ بَلْدَةٌ طَيِّبَةٌ وَّرَبٌّ غَفُوْرٌ ﴿١٥﴾

34:15 There was certainly a sign for (the nation of) Sabā (Sheba) in their residence; two orchards, on the right and the left. "Eat from the sustenance of your Lord and express gratitude to Him. A pure land, and a Most-Forgiving Lord."

فَاَعْرَضُوْا فَاَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرِمِ وَبَدَّلْنٰهُمْ بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتَيْ اُكُلٍ خَمْطٍ وَّاَثْلٍ وَّشَيْءٍ مِّنْ سِدْرٍ قَلِيْلٍ ﴿١٦﴾

34:16 But they turned away. So We sent the flood upon them and replaced their two orchards with two ˹other˺ orchards of bitter fruit, tamarisk, and a few thorny trees.

ذٰلِكَ جَزَيْنٰهُمْ بِمَا كَفَرُوْا ۭ وَهَلْ نُجٰزِيْٓ اِلَّا الْكَفُوْرَ ﴿١٧﴾

34:17 We recompensed them with this due to their ungratefulness—and We only punish the ungrateful. ②

Topics

- Divine blessings upon the nation of Sabā and the command to show gratitude.
- The disobedience of the people Sabā and their fate.
- The result of being ungrateful.

Commentary

① Jinn do not possess knowledge of the unseen. Seeking matters of the unseen from them is prohibited (*ḥarām*). From a rational perspective, asking them regarding the future is foolishness. According to Islamic law, it is unlawful, and to believe that they have knowledge of the unseen is disbelief.

② The consequences incurred by the nation of Sabā reveal that being ungrateful for blessings can result in them being lost and the onset of self-inflicted adversity—hence, ingratitude must be avoided.

وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقُرَى الَّتِيْ بٰرَكْنَا فِيْهَا قُرًى ظَاهِرَةً وَّقَدَّرْنَا فِيْهَا السَّيْرَ ؕ سِيْرُوْا فِيْهَا لَيَالِيَ وَاَيَّامًا اٰمِنِيْنَ ﴿١٨﴾

34.18 And We made many prominent villages between them (the people of Sabā) and the cities which We had blessed and We facilitated travel therein. "Travel safely therein by night and by day."

فَقَالُوْا رَبَّنَا بٰعِدْ بَيْنَ اَسْفَارِنَا وَظَلَمُوْٓا اَنْفُسَهُمْ فَجَعَلْنٰهُمْ اَحَادِيْثَ وَمَزَّقْنٰهُمْ كُلَّ مُمَزَّقٍ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّكُلِّ صَبَّارٍ شَكُوْرٍ ﴿١٩﴾

34:19 So they said, "O our Lord! Make our journeys distant." And they wronged themselves so We made them tales (of the past) and completely scattered them. Surely in this are signs for every exceptionally patient, most grateful individual.

وَلَقَدْ صَدَّقَ عَلَيْهِمْ اِبْلِيْسُ ظَنَّهٗ فَاتَّبَعُوْهُ اِلَّا فَرِيْقًا مِّنَ الْمُؤْمِنِيْنَ ﴿٢٠﴾

34:20 And Iblīs certainly made his assumption come true regarding them, so they followed him except a group of believers. ①

وَمَا كَانَ لَهٗ عَلَيْهِمْ مِّنْ سُلْطٰنٍ اِلَّا لِنَعْلَمَ مَنْ يُّؤْمِنُ بِالْاٰخِرَةِ مِمَّنْ هُوَ مِنْهَا فِيْ شَكٍّ ؕ وَرَبُّكَ عَلٰى كُلِّ شَيْءٍ حَفِيْظٌ ﴿٢١﴾ ع ٢ ١٢ ٨

34:21 And he had no control over them except due to this that We reveal who believes in the Hereafter and who is in doubt concerning it. ② Your Lord is a Guardian over everything.

Topics

- Details of the blessings conferred upon the nation of Sabā.
- The arrogance of Sabā and its outcome.
- Satan proving his assumption through the nation of Sabā.
- The reason for giving Satan control.

Commentary

① Satan held the assumption that he would mislead the Children of Ādam through lust, greed, and anger. He proved this assumption to be true not only through the people of Sabā, but also through all the disbelievers as they became his followers. Real intelligence is to be mindful of Satan's deception after learning of his assumption and challenge.

② Satan cannot forcefully prevent people from following the right path. He only lures them away from it. For him to be given this ability is a part of the order of the universe. People who call towards the truth are opposed by those who call towards falsehood. This is so that the test of life can take place in a complete way, to reveal which path is chosen by an individual.

قُلِ ادْعُوا الَّذِيْنَ زَعَمْتُمْ مِّنْ دُوْنِ اللّٰهِ ۚ لَا يَمْلِكُوْنَ مِثْقَالَ ذَرَّةٍ فِي السَّمٰوٰتِ وَلَا فِي الْاَرْضِ وَمَا لَهُمْ فِيْهِمَا مِنْ شِرْكٍ وَّمَا لَهٗ مِنْهُمْ مِّنْ ظَهِيْرٍ ﴿٢٢﴾

34:22 Say, "Call upon those whom you consider ˹gods˺ other than Allah. They do not even own an atom's weight in the heavens and in the earth,① and they have no share in either, and He has no helper among them.

وَلَا تَنْفَعُ الشَّفَاعَةُ عِنْدَهٗٓ اِلَّا لِمَنْ اَذِنَ لَهٗ ۭ حَتّٰٓى اِذَا فُزِّعَ عَنْ قُلُوْبِهِمْ قَالُوْا مَاذَا ۙ قَالَ رَبُّكُمْ ۭ قَالُوا الْحَقَّ ۚ وَهُوَ الْعَلِيُّ الْكَبِيْرُ ﴿٢٣﴾

34:23 And intercession will not benefit in His Court except for him whom② He permits until when their hearts are alleviated from terror, they say (to one another), "What has your Lord said?" They say, "The truth. And He is the Most-High, the Most-Great."

قُلْ مَنْ يَّرْزُقُكُمْ مِّنَ السَّمٰوٰتِ وَالْاَرْضِ ۭ قُلِ اللّٰهُ ۙ وَاِنَّآ اَوْ اِيَّاكُمْ لَعَلٰى هُدًى اَوْ فِيْ ضَلٰلٍ مُّبِيْنٍ ﴿٢٤﴾

34:24 Say, "Who provides you sustenance from the heavens and the earth?" Say, "Allah. Indeed either We or you are upon guidance or in clear misguidance."③

Topics

- A critique of the beliefs held by the Makkan disbelievers.
- People of intercession.
- Only Allah Almighty, the true Provider of sustenance, is worthy of worship.

Commentary

① The idols are not capable of bringing an atom's worth of benefit or harm to anyone in the heavens or the earth. This verse is not related to the prophets of Allah Almighty or His saints in any way, as they can—by His given ability—bring benefit to and repel harm from creation. This is evident from the incidents of the likes of Prophet ʿĪsā عَلَيْهِ السَّلَام and Āsif b. Barkhiyā.

② The disbelievers claimed that the idols will intercede in the court of Allah Almighty on their behalf. In response, it was said that only the intercession of those whom Allah Almighty has permitted to intercede will be of benefit.

③ It is evident that one is in open error if he worships idols despite knowing that worship is only for Allah Almighty who provides sustenance, sends rain, and causes plants to grow.

قُلْ لَّا تُسْـَٔلُوْنَ عَمَّآ اَجْرَمْنَا وَلَا نُسْـَٔلُ عَمَّا تَعْمَلُوْنَ ﴿٢٥﴾

34:25 Say,① "If We have wronged in your opinion, you will not be questioned about it and We will not be questioned about your deeds."

قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ ؕ وَهُوَ الْفَتَّاحُ الْعَلِيْمُ ﴿٢٦﴾

34:26 Say, "Our Lord will gather us, then decide between us with the truth. He is the Best of Judges, the All-Knowing."

قُلْ اَرُوْنِيَ الَّذِيْنَ اَلْحَقْتُمْ بِهٖ شُرَكَآءَ كَلَّا ؕ بَلْ هُوَ اللّٰهُ الْعَزِيْزُ الْحَكِيْمُ ﴿٢٧﴾

34:27 Say, "Show me those whom you have ascribed to Him as partners. Never! Rather, He is Allah, the Most-Exalted, the Most-Wise."

وَمَآ اَرْسَلْنٰكَ اِلَّا كَآفَّةً لِّلنَّاسِ بَشِيْرًا وَّنَذِيْرًا وَّلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ﴿٢٨﴾

34:28 ˹Dear Beloved Prophet,˺ We sent you as a bearer of glad tidings and a warner for all people. However, most people do not know.②

Topics

- All individuals will be questioned about their actions.
- Concluding remark aimed at the Makkan disbelievers.
- Idols are certainly not the partners of Allah Almighty.
- The Prophet's messengership encompasses all mankind.

Commentary

① The Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is being told here to inform the polytheists that if he has done anything incorrect according to their opinion, then they will not be questioned about it. Similarly, neither will the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم be questioned about the actions of the polytheists. All individuals will be questioned about their own actions and receive their recompense. Hence, an individual should focus on self-reform.

② The Prophet's messengership encompasses all mankind. Irrespective of race, ethnicity, or nationality, he صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is the Messenger to them all, and they all are part of his nation. This rank has only been granted to him.

وَيَقُوْلُوْنَ مَتٰى هٰذَا الْوَعْدُ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿٢٩﴾

34:29 And they say, "When will this promise come to pass, if you are truthful?"

قُلْ لَّكُمْ مِّيْعَادُ يَوْمٍ لَّا تَسْتَاْخِرُوْنَ عَنْهُ سَاعَةً وَّلَا تَسْتَقْدِمُوْنَ ﴿٣٠﴾ ع

34:30 Say, "For you is the promise of a Day which you can neither defer by a moment nor hasten."①

النصف ٣٠

وَقَالَ الَّذِيْنَ كَفَرُوْا لَنْ نُّؤْمِنَ بِهٰذَا الْقُرْاٰنِ وَلَا بِالَّذِيْ بَيْنَ يَدَيْهِ ؕ وَلَوْ تَرٰٓى اِذِ الظّٰلِمُوْنَ مَوْقُوْفُوْنَ عِنْدَ رَبِّهِمْ ۖۚ يَرْجِعُ بَعْضُهُمْ اِلٰى بَعْضِ ِۨالْقَوْلَ ۚ يَقُوْلُ الَّذِيْنَ اسْتُضْعِفُوْا لِلَّذِيْنَ اسْتَكْبَرُوْا لَوْلَآ اَنْتُمْ لَكُنَّا مُؤْمِنِيْنَ ﴿٣١﴾

34:31 And the disbelievers said, "We will certainly not believe in this Quran nor that which was revealed before it."② If you could see when the oppressors will be made to stand in the Court of their Lord, some of them will divert blame onto others, those who had been compelled will say to those who had assumed authority, "Had it not been for you, we would certainly have been believers."

قَالَ الَّذِيْنَ اسْتَكْبَرُوْا لِلَّذِيْنَ اسْتُضْعِفُوْٓا اَنَحْنُ صَدَدْنٰكُمْ عَنِ الْهُدٰى بَعْدَ اِذْ جَآءَكُمْ بَلْ كُنْتُمْ مُّجْرِمِيْنَ ﴿٣٢﴾

34:32 Those who had assumed authority will say to those who had been compelled, "Did we prevent you from guidance after it came to you? Rather, you were wrongdoers."

Topics

- The demand of the polytheists regarding the Day of Judgement.
- The disbelievers' rejection of divine scriptures.
- Helpless disbelievers conversing with their leaders on the Day of Judgement.

Commentary

① This either refers to being resurrected after death or the arrival of the time of death. Some Quranic commentators have also understood this to be a reference to the day of Badr.

② The Makkan disbelievers asked the People of the Book about the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. They replied that they find his signs in their books. Later, the disbelievers of Makkah claimed that they will still not believe in the Quran or the heavenly books prior to it: the Torah and Gospel. This illustrates their ignorance, prejudice, and obstinacy.

وَقَالَ الَّذِيْنَ اسْتُضْعِفُوْا لِلَّذِيْنَ اسْتَكْبَرُوْا بَلْ مَكْرُ الَّيْلِ وَالنَّهَارِ اِذْ تَاْمُرُوْنَنَآ اَنْ نَّكْفُرَ بِاللّٰهِ وَنَجْعَلَ لَهٗٓ اَنْدَادًا ؕ وَاَسَرُّوا النَّدَامَةَ لَمَّا رَاَوُا الْعَذَابَ ؕ وَجَعَلْنَا الْاَغْلٰلَ فِيْٓ اَعْنَاقِ الَّذِيْنَ كَفَرُوْا ؕ هَلْ يُجْزَوْنَ اِلَّا مَا كَانُوْا يَعْمَلُوْنَ ﴿٣٣﴾

34:33 Those who had been compelled will say to those who had assumed authority, "Rather, ⌜your⌝ conspiring by night and day ⌜prevented us⌝ when you would command us to deny Allah and ascribe equals to Him." They will have inner remorse when they will see the punishment. And We shall place shackles around the necks of the disbelievers. They will only be recompensed for their deeds.

وَمَآ اَرْسَلْنَا فِيْ قَرْيَةٍ مِّنْ نَّذِيْرٍ اِلَّا قَالَ مُتْرَفُوْهَآ ۙ اِنَّا بِمَآ اُرْسِلْتُمْ بِهٖ كٰفِرُوْنَ ﴿٣٤﴾

34:34 And We did not send a warner to a city except its affluent folk said, "We deny that with which you have been sent."

وَقَالُوْا نَحْنُ اَكْثَرُ اَمْوَالًا وَّاَوْلَادًا ۙ وَّمَا نَحْنُ بِمُعَذَّبِيْنَ ﴿٣٥﴾

34:35 And they said, "We are greater in wealth and offspring, we will not be punished."

قُلْ اِنَّ رَبِّيْ يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَآءُ وَيَقْدِرُ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ﴿٣٦﴾ ع ٤ ٦ ١٠

34:36 Say, "My Lord increases sustenance for whomsoever He wills from His people and He lessens ⌜too⌝. However, most people do not know."

وَمَآ اَمْوَالُكُمْ وَلَآ اَوْلَادُكُمْ بِالَّتِيْ تُقَرِّبُكُمْ عِنْدَنَا زُلْفٰٓى اِلَّا مَنْ اٰمَنَ وَعَمِلَ صَالِحًا ۪ فَاُولٰٓئِكَ لَهُمْ جَزَآءُ

34:37 And it is neither your wealth nor your children that bring you closer to Us except he who embraced faith and did righteous deeds.

Topics

- The remorse of the disbelievers on the Day of Judgement.
- The disbelievers' conduct with the Prophets عَلَيْهِمُ السَّلَام.
- A misconception of the disbelievers and its refutation.
- The wealth and offspring of a pious believer; a means for nearness.

الضِّعْفِ بِمَا عَمِلُوْا وَهُمْ فِي الْغُرُفٰتِ اٰمِنُوْنَ ﴿٣٧﴾

For them there is multiplied reward for their deeds and they will be in heavenly chambers, safe and sound.①

وَالَّذِيْنَ يَسْعَوْنَ فِيْٓ اٰيٰتِنَا مُعٰجِزِيْنَ اُولٰٓئِكَ فِي الْعَذَابِ مُحْضَرُوْنَ ﴿٣٨﴾

34:38 And those who strive against Our verses, seeking to prevail, they will be brought to punishment.

قُلْ اِنَّ رَبِّيْ يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَآءُ مِنْ عِبَادِهٖ وَيَقْدِرُ لَهٗ ؕ وَمَآ اَنْفَقْتُمْ مِّنْ شَيْءٍ فَهُوَ يُخْلِفُهٗ ۚ وَهُوَ خَيْرُ الرّٰزِقِيْنَ ﴿٣٩﴾

34:39 Say, "My Lord increases sustenance for whomsoever He wills from His people, and He lessens for whomsoever He wills. Whatever you spend in the way of Allah, He will give more in return; He is the Best of Providers."

وَيَوْمَ يَحْشُرُهُمْ جَمِيْعًا ثُمَّ يَقُوْلُ لِلْمَلٰٓئِكَةِ اَهٰٓؤُلَآءِ اِيَّاكُمْ كَانُوْا يَعْبُدُوْنَ ﴿٤٠﴾

34:40 And the Day He will gather them all, then He will say to the angels, "Did these people worship you?"

Topics

- Admonition for those who reject the Lord's verses.
- Expansion and reduction in livelihood are subject to the will of Allah Almighty.
- Encouragement towards spending in the way of Allah Almighty.
- Angels announcing their disassociation from being worshipped.

Commentary

① The Makkan disbelievers exhibited pride in their wealth and children and thought that an abundance of these will bring them closer to Allah Almighty—this claim of theirs was refuted. Only the wealth that a believer spends in the way of Allah, and his religiously devout and learned offspring are means to become closer to Allah Almighty. Unfortunately, many Muslims today express conceit due to wealth and children. They hold the poor and those without children in contempt. They perceive having affluence and children as matters that will lead to attaining proximity to Allah. Instead of teaching their children about Islam and piety, they only focus on facilitating the attainment of non-religious education.

قَالُوْا سُبْحٰنَكَ اَنْتَ وَلِيُّنَا مِنْ دُوْنِهِمْ ۚ بَلْ كَانُوْا يَعْبُدُوْنَ الْجِنَّ ۚ اَكْثَرُهُمْ بِهِمْ مُّؤْمِنُوْنَ ﴿٤١﴾

34:41 They will say, "You are Pure, You are our Guardian, not them. Rather, they were worshipping jinn;① most of them believed in them (jinn)."

فَالْيَوْمَ لَا يَمْلِكُ بَعْضُكُمْ لِبَعْضٍ نَّفْعًا وَّلَا ضَرًّا ۭ وَنَقُوْلُ لِلَّذِيْنَ ظَلَمُوْا ذُوْقُوْا عَذَابَ النَّارِ الَّتِيْ كُنْتُمْ بِهَا تُكَذِّبُوْنَ ﴿٤٢﴾

34:42 So this day none of you will have the power to benefit or harm another.② And We shall say to the oppressors, "Taste the punishment of the Fire which you used to deny."

وَاِذَا تُتْلٰى عَلَيْهِمْ اٰيٰتُنَا بَيِّنٰتٍ قَالُوْا مَا هٰذَآ اِلَّا رَجُلٌ يُّرِيْدُ اَنْ يَّصُدَّكُمْ عَمَّا كَانَ يَعْبُدُ اٰبَاۗؤُكُمْ ۚ وَقَالُوْا مَا هٰذَآ اِلَّآ اِفْكٌ مُّفْتَرًى ۭ وَقَالَ الَّذِيْنَ كَفَرُوْا لِلْحَقِّ لَمَّا جَاۗءَهُمْ ۙ اِنْ هٰذَآ اِلَّا سِحْرٌ مُّبِيْنٌ ﴿٤٣﴾

34:43 And when Our clear verses are recited to them, they say,③ "This is only a man who intends to stop you from that which your forefathers used to worship." And they said, "This (Quran) is only fabricated slander." And the disbelievers said regarding the truth when it came to them, "This is only clear sorcery."

Topics

- The disbelievers being deprived of intercession and their punishment.
- Objections of the disbelievers against the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم and the Quran.

Commentary

① The disbelievers would worship the angels, which the angels deemed as the worshipping of jinn. The jinn had presented angel-worship to the disbelievers in an appealing way and so, following them, the disbelievers also began to worship the angels. What seemed to be angel-worship was actually considered jinn-worship as it was done due to the evil jinn.

② On the Day of Judgement, the disbelievers and polytheists will not gain any benefit from what they used to worship nor will they be protected from any harm.

③ This verse mentions the conduct of the disbelievers. When the clear verses about the truth of monotheism and the falsehood of polytheism were recited, they would say, "He (the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم) is only a man who intends to stop us from worshipping the deities that our forefathers used to worship; the Quran is only fabricated speech; and its ascription to the Almighty is false."

وَمَآ اٰتَيْنٰهُمْ مِّنْ كُتُبٍ يَّدْرُسُوْنَهَا وَمَآ اَرْسَلْنَآ اِلَيْهِمْ قَبْلَكَ مِنْ نَّذِيْرٍ ؕ ﴿٤٤﴾

34:44 And We did not give them Books which they may read and We did not send a warner to them before you. ①

وَكَذَّبَ الَّذِيْنَ مِنْ قَبْلِهِمْ ۙ وَمَا بَلَغُوْا مِعْشَارَ مَآ اٰتَيْنٰهُمْ فَكَذَّبُوْا رُسُلِيْ ۫ فَكَيْفَ كَانَ نَكِيْرِ ﴿٤٥﴾ ع ١١

34:45 Those who preceded them denied ˹too,˺ and these people have not even reached a tenth of that which We had granted them, then they denied My messengers. So how was My rejection ˹of them˺?

قُلْ اِنَّمَآ اَعِظُكُمْ بِوَاحِدَةٍ ۚ اَنْ تَقُوْمُوْا لِلّٰهِ مَثْنٰى وَفُرَادٰى ثُمَّ تَتَفَكَّرُوْا ۫ مَا بِصَاحِبِكُمْ مِّنْ جِنَّةٍ ؕ اِنْ هُوَ اِلَّا نَذِيْرٌ لَّكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيْدٍ ﴿٤٦﴾

34:46 Say, "I advise you one thing only that you stand for Allah in twos and individually, then contemplate. Your companion is not insane. He is just a warner for you before a severe punishment." ②

Topics

- The objections of the disbelievers are baseless.
- A warning to the disbelievers of Quraysh.
- Advising the disbelievers to reflect regarding the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

Commentary

① The Final Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم was informed that the polytheists were not given a book before him which validated polytheism. Furthermore, neither was a messenger sent to them to whom they could ascribe their religion. Hence, the beliefs they uphold are unfounded and nothing but a deception of their egos.

② The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم was instructed to convey advice, which if embraced, would reveal the truth. The advice was to tell those being addressed to remove partiality and prejudice from their minds, stand in twos and advise each other. Alternatively, they should stand alone lest they feel anxious because of the crowd. Then, they should justly consider whether or not there is any truth in ascribing insanity to the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. They should think about whether or not they have seen anyone as intelligent, judicious, and virtuous as him. When their conscience accepts that he صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is unique, they should be certain that he has no trace of insanity in him. Rather, he is the Prophet of Allah, and a warner before the coming of a severe punishment.

قُلْ مَا سَاَلْتُكُمْ مِّنْ اَجْرٍ فَهُوَ لَكُمْ ؕ اِنْ اَجْرِیَ اِلَّا عَلَی اللّٰهِ ۚ وَهُوَ عَلٰی كُلِّ شَیْءٍ شَهِیْدٌ ﴿۴۷﴾

34:47 Say, "If I have asked you for any reward, it is yours. My reward is only with Allah—and He is a Witness over everything."

قُلْ اِنَّ رَبِّیْ یَقْذِفُ بِالْحَقِّ ۚ عَلَّامُ الْغُیُوْبِ ﴿۴۸﴾

34:48 Say, "Indeed my Lord reveals the truth, the Knower of all concealed things."

قُلْ جَآءَ الْحَقُّ وَمَا یُبْدِئُ الْبَاطِلُ وَمَا یُعِیْدُ ﴿۴۹﴾

34:49 Say, "The truth came and no trace of falsehood remains nor does it return."①

قُلْ اِنْ ضَلَلْتُ فَاِنَّمَاۤ اَضِلُّ عَلٰی نَفْسِیْ ۚ وَاِنِ اهْتَدَیْتُ فَبِمَا یُوْحِیْۤ اِلَیَّ رَبِّیْ ؕ اِنَّهٗ سَمِیْعٌ قَرِیْبٌ ﴿۵۰﴾

34:50 Say, "If I stray, I will only stray against myself. And if I attain guidance, it will be through that which my Lord reveals to me. Certainly,② He is All-Hearing, Near."

وَلَوْ تَرٰۤی اِذْ فَزِعُوْا فَلَا فَوْتَ وَاُخِذُوْا مِنْ مَّكَانٍ قَرِیْبٍ ﴿۵۱﴾ۙ

34:51 And if you could somehow see when they will be terrified, then there will be no escape and they will be seized from a nearby place.

Topics

- The sincerity of the Prophet's preaching.
- Revelation is from Allah Almighty.
- Coming of truth and the state of falsehood.
- The harm of misguidance, and a source of guidance.
- The disbelievers' repentance and acceptance at death is rejected.

Commentary

① The truth refers to the religion of Islam; falsehood refers to disbelief; and "no trace of polytheism being left" and it "not returning" refers to falsehood sometimes being (incorrectly) regarded as the truth, as was the case on occasions prior to Islam. After Islam, falsehood has lost this attribute, i.e., its fallaciousness has become clearer and will no longer be confused as being the truth, and this clarity will remain until the Day of Judgement.

② All Prophets عَلَيْهِمُ السَّلَام are infallible. Misguidance and sin do not emanate from them. The misguidance which the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم hypothetically ascribed to his lower self (*nafs*) in this verse was to make people aware that the source of misguidance is the lower self of the human being and that guidance is not the work of the lower self. Rather, it is attained through the mercy and bestowal of Allah Almighty.

وَّقَالُوْٓا اٰمَنَّا بِهٖ ۚ وَاَنّٰى لَهُمُ التَّنَاوُشُ مِنْ مَّكَانٍۢ بَعِيْدٍ ۚ ﴿٥٢﴾

34:52 And (after seeing punishment) they will say, "We believe in it." And how can they attain ˹faith˺ from a distant place? ①

وَّقَدْ كَفَرُوْا بِهٖ مِنْ قَبْلُ ۚ وَيَقْذِفُوْنَ بِالْغَيْبِ مِنْ مَّكَانٍۢ بَعِيْدٍ ﴿٥٣﴾

34:53 And yet they had disbelieved in it previously. And they would cast ˹assumptions˺ from a distant place, without even seeing. ②

وَحِيْلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُوْنَ كَمَا فُعِلَ بِاَشْيَاعِهِمْ مِّنْ قَبْلُ ۭ اِنَّهُمْ كَانُوْا فِيْ شَكٍّ مُّرِيْبٍ ﴿٥٤﴾ ع

34:54 And a barrier was placed between them and what they desired just as it was done with their previous groups—they were in deceptive doubt.

ع ٦ ٩ ١٢

Surah Al-Fāṭir (The Creator)

(This Surah is Meccan, containing 5 sections and 45 verses)

٣٥ سُوْرَةُ فَاطِرٍ مَكِّيَّةٌ ٤٣ | اٰياتها:٤٥ ركوعاتها: ٥

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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

اَلْحَمْدُ لِلّٰهِ فَاطِرِ السَّمٰوٰتِ وَالْاَرْضِ جَاعِلِ الْمَلٰۗىِٕكَةِ رُسُلًا اُولِيْٓ اَجْنِحَةٍ مَّثْنٰى وَثُلٰثَ وَرُبٰعَ ۭ يَزِيْدُ فِي الْخَلْقِ مَا يَشَاۗءُ ۭ اِنَّ اللّٰهَ عَلٰي كُلِّ شَيْءٍ قَدِيْرٌ ①

35:1 All praise is for Allah, Creator of the heavens and the earth, Who appoints the angels as Messengers having two or three or four wings. ③ He increases in the creation whatever He wills—surely, Allah has power over everything.

Topics

- Praise of Allah Almighty and mention of the angels' wings.

Commentary

① "Distant place" refers to a place distant from the world, i.e., the Hereafter. In the Hereafter, it will not be possible to accept faith.

② "What they desired" refers to the desire of the disbelievers to repent and accept faith.

③ The angels' wings were not mentioned to specify their quantity and assert that they only have this many and cannot have more. There are some angels who have even more wings, as stated in *Ṣaḥīḥ Muslim* that the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم observed how the archangel Jibrīl عَلَيْهِ السَّلَام had six hundred wings.
(Ṣaḥīḥ Muslim: 280 (174))

مَا يَفْتَحِ اللّٰهُ لِلنَّاسِ مِنْ رَّحْمَةٍ فَلَا مُمْسِكَ لَهَا ۚ وَمَا يُمْسِكْ ۙ فَلَا مُرْسِلَ لَهٗ مِنْۢ بَعْدِهٖ ؕ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ۝٢

35:2 Whatever mercy Allah opens for people, none can withhold it, and that which He withholds, none can release it after His withholding. And He is the Almighty, the All-Wise.

يٰۤاَيُّهَا النَّاسُ اذْكُرُوْا نِعْمَتَ اللّٰهِ عَلَيْكُمْ ؕ هَلْ مِنْ خَالِقٍ غَيْرُ اللّٰهِ يَرْزُقُكُمْ مِّنَ السَّمَآءِ وَالْاَرْضِ ؕ لَاۤ اِلٰهَ اِلَّا هُوَ ۖ فَاَنّٰى تُؤْفَكُوْنَ ۝٣

35:3 O people! Remember the favour of Allah upon you. Is there a creator other than Allah who provides sustenance from the sky and the earth? ① There is none worthy of worship but Him, so where are you wandering?

وَاِنْ يُّكَذِّبُوْكَ فَقَدْ كُذِّبَتْ رُسُلٌ مِّنْ قَبْلِكَ ؕ وَاِلَى اللّٰهِ تُرْجَعُ الْاُمُوْرُ ۝٤

35:4 And if they deny you, then certainly Messengers before you were denied—and all matters are returned to Allah.

يٰۤاَيُّهَا النَّاسُ اِنَّ وَعْدَ اللّٰهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيٰوةُ الدُّنْيَا ۪ وَلَا يَغُرَّنَّكُمْ بِاللّٰهِ الْغَرُوْرُ ۝٥

35:5 O people! The promise of Allah is true, so ensure that the life of this world does not deceive you, and ensure that the arch-deceiver (Satan) does not deceive you regarding Allah.

اِنَّ الشَّيْطٰنَ لَكُمْ عَدُوٌّ فَاتَّخِذُوْهُ عَدُوًّا ؕ اِنَّمَا يَدْعُوْا حِزْبَهٗ لِيَكُوْنُوْا مِنْ اَصْحٰبِ السَّعِيْرِ ۝٦

35:6 Satan is your enemy so treat him as an enemy. He only calls his group so that they become among the people of the Fire.

Topics

- Creation's inability to open and withhold the Lord's mercy.
- A question regarding the True Creator and its answer.
- Consolation for the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم upon the disbelievers' denial.
- Emphasis on not falling prey to the deception of this worldly life.
- Advice regarding mankind's enemy, Satan.

Commentary

① Providing sustenance from the sky refers to the sending down of rain. Providing sustenance from the earth refers to the growth of grain, corn, fruits, and other produce.

ع ١ ١٣

اَلَّذِيْنَ كَفَرُوْا لَهُمْ عَذَابٌ شَدِيْدٌ ۬ؕ وَالَّذِيْنَ اٰمَنُوْا وَ
عَمِلُوا الصّٰلِحٰتِ لَهُمْ مَّغْفِرَةٌ وَّ اَجْرٌ كَبِيْرٌ ۝٧ ع

35:7 There is severe punishment for the disbelievers and there is forgiveness and great reward for those who believe and do righteous deeds.

اَفَمَنْ زُيِّنَ لَهٗ سُوْٓءُ عَمَلِهٖ فَرَاٰهُ حَسَنًا ؕ فَاِنَّ اللّٰهَ يُضِلُّ مَنْ
يَّشَآءُ وَ يَهْدِيْ مَنْ يَّشَآءُ ۫ فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ
حَسَرٰتٍ ؕ اِنَّ اللّٰهَ عَلِيْمٌۢ بِمَا يَصْنَعُوْنَ ۝٨

35:8 So is he for whom his evil deed was adorned so he considers it good (like the rightly guided one)? ① So Allah leaves to stray whomsoever He wills and guides whomsoever He wills. So do not destroy your life in sorrow for them—surely, Allah knows whatever they do.

وَ اللّٰهُ الَّذِيْٓ اَرْسَلَ الرِّيٰحَ فَتُثِيْرُ سَحَابًا فَسُقْنٰهُ اِلٰى بَلَدٍ
مَّيِّتٍ فَاَحْيَيْنَا بِهِ الْاَرْضَ بَعْدَ مَوْتِهَا ؕ كَذٰلِكَ النُّشُوْرُ ۝٩

35:9 And it is Allah who sent the winds so they raise a cloud, then We drive it towards a dead land, then with it We give life to the earth after its death. Thus will be the resurrection.

Topics

- Admonition for the disbelievers and glad tidings for the believers.
- The distinction between the misguided and the guided.
- Further consolation relating to the disbelievers.
- Growth of vegetation on barren land as evidence of Resurrection.

Commentary

① Can the individual whose evil deeds were adorned, and hence thought of by him as good, be like the one who is guided? Certainly not! The person who considers evil deeds as good is worse than the evildoer who at least deems his evil actions to be wrong, the truth to be the truth and falsehood to be false. Examples of this can be seen today when some people disrespect the prophets and saints in the name of monotheism, malign the Companions under the pretext of loving the Prophet's family, and kill innocent people under the guise of piety.

مَنْ كَانَ يُرِيْدُ الْعِزَّةَ فَلِلّٰهِ الْعِزَّةُ جَمِيْعًا ؕ اِلَيْهِ يَصْعَدُ الْكَلِمُ
الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهٗ ؕ وَالَّذِيْنَ يَمْكُرُوْنَ
السَّيِّاٰتِ لَهُمْ عَذَابٌ شَدِيْدٌ ؕ وَمَكْرُ اُولٰٓئِكَ هُوَ يَبُوْرُ ⑩

35:10 Whosoever desires honour, then all honour is with Allah. Pure speech ascends to His Court① and He elevates righteous deeds.② And those who plot evil, there is severe punishment for them—and their plotting will perish.③

وَاللّٰهُ خَلَقَكُمْ مِّنْ تُرَابٍ ثُمَّ مِنْ نُّطْفَةٍ ثُمَّ جَعَلَكُمْ اَزْوَاجًا ؕ
وَمَا تَحْمِلُ مِنْ اُنْثٰى وَلَا تَضَعُ اِلَّا بِعِلْمِهٖ ؕ وَمَا يُعَمَّرُ مِنْ
مُّعَمَّرٍ وَّلَا يُنْقَصُ مِنْ عُمُرِهٖٓ اِلَّا فِيْ كِتٰبٍ ؕ اِنَّ ذٰلِكَ
عَلَى اللّٰهِ يَسِيْرٌ ⑪

35:11 And Allah created you from dust, then a droplet, then He made you pairs. And a female neither conceives nor gives birth without His knowledge. And no elderly individual is granted life nor is any life lessened except that it is stated in a Book; this is very easy for Allah.④

Topics

- All honour belongs to Allah Almighty.
- The elevation of pure speech and good action.
- A warning to those who plot evil.
- Allah's Power and Knowledge, and the implementation of His will.

Commentary

① *"Pure speech"* refers to the Testimony of Faith, the praise and glorification of Allah Almighty, and other sacred discourse. The ascension of these refers to their acceptance in His court.

② "Righteous deeds" refers to the actions and worship performed with sincerity. Various meanings have been given for this part of the verse, such as: 1. the declaration of faith elevates actions, because actions are not accepted without monotheism and correct belief; 2. Allah Almighty grants elevation to righteous deeds; 3. Righteous deeds increase the rank of the one who performs them. Hence, whoever desires honour is obliged to perform righteous deeds.

③ "And those who plot evil" refers to the people of Quraysh who convened in Dār al-Nadwah to discuss the capturing, assassination, or exile of the Final Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

④ This demonstrative pronoun could refer to the creation of humans from dust as being very easy for Allah Almighty. Alternatively, it may refer to it being very easy for Allah Almighty to know the future of the foetus in the womb. It could also refer to it being very easy for Allah Almighty to grant someone a short or long life. In reality, all things are easy for Allah Almighty.

وَمَا يَسْتَوِي الْبَحْرٰنِ ۖ هٰذَا عَذْبٌ فُرَاتٌ سَآئِغٌ شَرَابُهٗ وَ
هٰذَا مِلْحٌ اُجَاجٌ ؕ وَمِنْ كُلٍّ تَاْكُلُوْنَ لَحْمًا طَرِيًّا وَّ
تَسْتَخْرِجُوْنَ حِلْيَةً تَلْبَسُوْنَهَا ۚ وَتَرَى الْفُلْكَ فِيْهِ مَوَاخِرَ
لِتَبْتَغُوْا مِنْ فَضْلِهٖ وَلَعَلَّكُمْ تَشْكُرُوْنَ ﴿١٢﴾

35:12 And the two seas are not equal; this is exceedingly sweet, its water is refreshing, and this (other sea) is salty, extremely bitter. And you consume fresh fish from each one and you extract ornaments which you wear.① And you will see ships therein, cleaving (the water) that you may seek His Grace and so that you express gratitude.

يُوْلِجُ الَّيْلَ فِي النَّهَارِ وَيُوْلِجُ النَّهَارَ فِي الَّيْلِ ۙ وَسَخَّرَ
الشَّمْسَ وَالْقَمَرَ ۖ كُلٌّ يَّجْرِيْ لِاَجَلٍ مُّسَمًّى ؕ ذٰلِكُمُ اللّٰهُ
رَبُّكُمْ لَهُ الْمُلْكُ ؕ وَالَّذِيْنَ تَدْعُوْنَ مِنْ دُوْنِهٖ مَا يَمْلِكُوْنَ
مِنْ قِطْمِيْرٍ ﴿١٣﴾ ؕ

35:13 He 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. This Allah is your Lord, the Kingdom belongs to Him alone. Those whom you worship alongside Him do not even own the ˹thin˺ membrane on a date-stone.

اِنْ تَدْعُوْهُمْ لَا يَسْمَعُوْا دُعَآءَكُمْ ۚ وَلَوْ سَمِعُوْا مَا

35:14 If you call upon them, they will not hear your call.② Even if they hear, they cannot

Topics

- The manifestations of Divine Power in the sea.
- Inferring the Oneness of God from the order of the universe.
- The powerlessness of idols in this world and the Hereafter.

Commentary

① Although it is women who wear jewellery, its benefit has been ascribed to both men and women as the latter wear it for the former. It is permissible for men to wear pearls etc. as per Shariʿah so long as they do not resemble women. Wearing gold and silver is generally unlawful (*ḥarām*) for men. The only exception is that a man may wear a silver ring with one stone so long as the silver weighs less than approx. 4.374 grams.

② The disbelievers would consider gaining closeness to idols, viewing them, and presenting their needs to them as a means of gaining honour. In refutation, they were told, "The idols that you worship cannot hear you; they are lifeless inanimate objects. Even if they supposedly could hear, they are incapable of fulfilling your needs as they do not have the power to do so. On the Day of Judgement, the idols will reject your polytheism. And O mankind! Nobody else can give news of the matters of this world and the hereafter, and the consequences of idolatry in the way that Allah Almighty does."

اسْتَجَابُوْا لَكُمْ ۘ وَيَوْمَ الْقِيٰمَةِ يَكْفُرُوْنَ بِشِرْكِكُمْ ۭ وَلَا يُنَبِّئُكَ مِثْلُ خَبِيْرٍ ۝١٤ ع

answer your supplication. On the Day of Judgement, they will reject your polytheism—and none will inform you like the Most-Aware (Allah).

يٰٓاَيُّهَا النَّاسُ اَنْتُمُ الْفُقَرَاۗءُ اِلَى اللّٰهِ ۚ وَاللّٰهُ هُوَ الْغَنِيُّ الْحَمِيْدُ ۝١٥

35:15 O people! All of you are dependent upon Allah.[1] And Allah is the Infinitely Independent, the Most-Praiseworthy.

اِنْ يَّشَاْ يُذْهِبْكُمْ وَيَاْتِ بِخَلْقٍ جَدِيْدٍ ۝١٦ ۙ

35:16 If He wills, He can take you away and bring forth a new creation.

وَمَا ذٰلِكَ عَلَي اللّٰهِ بِعَزِيْزٍ ۝١٧

35:17 And this is not difficult for Allah.

وَلَا تَزِرُ وَازِرَةٌ وِّزْرَ اُخْرٰى ۭ وَاِنْ تَدْعُ مُثْقَلَةٌ اِلٰى حِمْلِهَا لَا يُحْمَلْ مِنْهُ شَيْءٌ وَّلَوْ كَانَ ذَا قُرْبٰى ۭ اِنَّمَا تُنْذِرُ الَّذِيْنَ يَخْشَوْنَ رَبَّهُمْ بِالْغَيْبِ وَاَقَامُوا الصَّلٰوةَ ۭ وَمَنْ

35:18 And no bearer of burdens will bear the burden of another;[2] and if any burdened soul calls another to carry its burden, no part of it will be carried even if it is a close relative.[3] ˹Dear Beloved Prophet,˺ you only warn those who fear their Lord without seeing and

Topics

- The dependence of people and the Independence of Allah Almighty.
- Everyone will carry their own burden on the Day of Judgement.
- People who adopt purity.

Commentary

① All creation is dependent on Allah Almighty. Humans have been specifically mentioned here, as it is only humans who claim to be wealthy and ascribe this to themselves.

② On the Day of Judgement, each person will only bear the burden of his own sins—no one will be accounted for the misdeeds of another. However, the misguided groups who misled others will carry the burden of their own misguidance and that of the people who they misguided.

③ On the Day of Judgement, if a sinful person calls upon another to carry a part of his sins, the latter will certainly not do this even if he is a close relative—such as a father or son—of the one who called him.

establish the prayer. Whosoever adopts purity, he has adopted it only for himself—and to Allah alone is the return.

تَزَكّٰى فَاِنَّمَا يَتَزَكّٰى لِنَفْسِهٖ ؕ وَاِلَى اللّٰهِ الْمَصِيْرُ ﴿١٨﴾

35:19 The blind and the sighted are not equal.①

وَمَا يَسْتَوِي الْاَعْمٰى وَالْبَصِيْرُ ﴿١٩﴾

35:20 Nor are darkness and light.②

وَلَا الظُّلُمٰتُ وَلَا النُّوْرُ ﴿٢٠﴾

35:21 And nor are shade and scorching heat.③

وَلَا الظِّلُّ وَلَا الْحَرُوْرُ ﴿٢١﴾

35:22 And the living and the dead are not equal.④Indeed, Allah causes whomsoever He wills to hear⑤—and you cannot make those who are in the graves hear.⑥

وَمَا يَسْتَوِي الْاَحْيَآءُ وَلَا الْاَمْوَاتُ ؕ اِنَّ اللّٰهَ يُسْمِعُ مَنْ يَّشَآءُ ۚ وَمَآ اَنْتَ بِمُسْمِعٍ مَّنْ فِي الْقُبُوْرِ ﴿٢٢﴾

Topics

- Examples of the difference between a believer and a disbeliever.
- Ill-fated disbelievers are deprived of accepting advice.

Commentary

① Using the analogy of someone who can see and a blind person, Allah Almighty has mentioned the difference between a believer and a disbeliever in this verse. Just as the blind person and the sighted are not the same, so too is the case with a disbeliever and a believer.

② Here, Allah Almighty has mentioned the difference between the attributes of a disbeliever and a believer. Just as darkness and light are not the same, disbelief and faith are opposing states too.

③ In this verse, Allah Almighty has differentiated between the home of a disbeliever and a believer on the Day of Judgement. The abode of the believer, Paradise, is like shade while the abode of the disbeliever, Hell, is like scorching heat. These two are not the same. Some exegetes have said that "shade" refers to the truth, whereas "scorching heat" refers to falsehood.

④ "The living" either refers to believers or saints, and "the dead" either refers to disbelievers or the ignorant; they are not the same.

⑤ "Indeed, Allah causes whomever He wills to hear" means that one whose guidance is intended, he is given the ability by Allah Almighty to accept faith.

⑥ This part of the verse draws a resemblance between disbelievers and people of the grave. Moreover, hearing here refers to doing so in a way that engenders the benefit of guidance. In summary, just as the deceased cannot gain benefit or accept guidance from hearing, the disbelievers who are ill-fated cannot either.

35:23 You are but a warner.	اِنْ اَنْتَ اِلَّا نَذِيْرٌ ﴿٢٣﴾
35:24 Indeed, We sent you with the truth as a bearer of glad tidings and a warner—and there is not a nation but a warner has passed among them. ①	اِنَّآ اَرْسَلْنٰكَ بِالْحَقِّ بَشِيْرًا وَّنَذِيْرًا ۭ وَاِنْ مِّنْ اُمَّةٍ اِلَّا خَلَا فِيْهَا نَذِيْرٌ ﴿٢٤﴾
35:25 And if they deny you, so certainly those who preceded them had denied too. Their Messengers came to them with clear signs and Scriptures and the illuminating Book.	وَاِنْ يُّكَذِّبُوْكَ فَقَدْ كَذَّبَ الَّذِيْنَ مِنْ قَبْلِهِمْ ۚ جَاۗءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنٰتِ وَبِالزُّبُرِ وَبِالْكِتٰبِ الْمُنِيْرِ ﴿٢٥﴾
35:26 Then I seized the disbelievers, so how was My rejection of them?	ثُمَّ اَخَذْتُ الَّذِيْنَ كَفَرُوْا ۡ فَكَيْفَ كَانَ نَكِيْرِ ﴿٢٦﴾ ع ٣ ١٢ ١٥
35:27 Did you not see that Allah sent down water from the sky, then We brought forth with it fruits of various colours? And among the mountains there are white and red paths of various shades, and some are dark black.	اَلَمْ تَرَ اَنَّ اللّٰهَ اَنْزَلَ مِنَ السَّمَاۗءِ مَاۗءً ۚ فَاَخْرَجْنَا بِهٖ ثَمَرٰتٍ مُّخْتَلِفًا اَلْوَانُهَا ۭ وَمِنَ الْجِبَالِ جُدَدٌۢ بِيْضٌ وَّحُمْرٌ مُّخْتَلِفٌ اَلْوَانُهَا وَغَرَابِيْبُ سُوْدٌ ﴿٢٧﴾
35:28 Just as people, animals, and livestock are of various colours. From His people, only the	وَمِنَ النَّاسِ وَالدَّوَاۗبِّ وَالْاَنْعَامِ مُخْتَلِفٌ اَلْوَانُهٗ

Topics

- The Prophetic role as a warner and bearer of glad tidings.
- Consolation for the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.
- Signs of Divine Power.
- Fearing Allah Almighty is a virtue of the truly learned.

Commentary

① A warner has passed by in every nation, whether it be a prophet, or a scholar representing a prophet, to instil the fear of Allah in His creation.

كَذٰلِكَ ؕ اِنَّمَا يَخْشَى اللّٰهَ مِنْ عِبَادِهِ الْعُلَمٰٓؤُا ؕ اِنَّ اللّٰهَ عَزِيْزٌ غَفُوْرٌ ﴿٢٨﴾

learned ˹are truly˺ in awe of Allah.[1] Indeed Allah is Most-Exalted, Most-Forgiving.

اِنَّ الَّذِيْنَ يَتْلُوْنَ كِتٰبَ اللّٰهِ وَ اَقَامُوا الصَّلٰوةَ وَ اَنْفَقُوْا مِمَّا رَزَقْنٰهُمْ سِرًّا وَّ عَلَانِيَةً يَّرْجُوْنَ تِجَارَةً لَّنْ تَبُوْرَ ﴿٢٩﴾

35:29 Indeed, those who recite the Book of Allah and establish the prayer and they spend secretly and publicly from the sustenance We have provided them hoping for a business that will certainly not perish.

لِيُوَفِّيَهُمْ اُجُوْرَهُمْ وَ يَزِيْدَهُمْ مِّنْ فَضْلِهٖ ؕ اِنَّهٗ غَفُوْرٌ شَكُوْرٌ ﴿٣٠﴾

35:30 That He may grant them their full recompense and endow them with even more from His Grace;[2] He is Most-Forgiving, Most-Appreciative.

وَ الَّذِيْٓ اَوْحَيْنَآ اِلَيْكَ مِنَ الْكِتٰبِ هُوَ الْحَقُّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ ؕ اِنَّ اللّٰهَ بِعِبَادِهٖ لَخَبِيْرٌۢ بَصِيْرٌ ﴿٣١﴾

35:31 And the Book which We revealed to you is the truth, confirming that which was (revealed) before it; Allah is Most-Aware, All-Seeing concerning His people.

Topics

- Glad tidings of immense reward for those who perform righteous deeds.
- The magnificence of the Quran.

Commentary

[1] The "learned" refers to those who have knowledge of Islam, possess sound beliefs and perform good actions. Here, their greatness is described in terms of their mindfulness of Allah Almighty. Hence, the scholars should ensure that they fear Allah Almighty more than the common folk and that they encourage others to fear Allah Almighty too. Sayyidunā ʿAlī رَضِیَ اللّٰہُ عَنْہُ states: "A jurist (*faqīh*), in the truest sense, is someone who does not make people lose hope in the mercy of Allah; he does not encourage people to disobey Allah Almighty; he does not make them fearless of His punishment; and nothing can draw his attention except the Quran." *(Tafsīr Al-Qurṭubi, Fāṭir, under the verse 28, vol. 7, p. 250)*

[2] The book referred to here is the Quran. Its magnificence is such that there is no trace of falsehood or doubt in it. The Quran affirms the doctrine, principles and rulings of the books that were revealed prior to it.

ثُمَّ اَوْرَثْنَا الْكِتٰبَ الَّذِيْنَ اصْطَفَيْنَا مِنْ عِبَادِنَا ۚ فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهٖ ۚ وَمِنْهُمْ مُّقْتَصِدٌ ۚ وَمِنْهُمْ سَابِقٌۢ بِالْخَيْرٰتِ بِاِذْنِ اللّٰهِ ؕ ذٰلِكَ هُوَ الْفَضْلُ الْكَبِيْرُ ؕ﴿۳۲﴾

35:32 Then We made Our chosen people inherit the Book;① so among them is he who wrongs himself and among them is he who is moderate. And among them is he who surpasses in righteousness with the command of Allah.② This is the great Grace.

جَنّٰتُ عَدْنٍ يَّدْخُلُوْنَهَا يُحَلَّوْنَ فِيْهَا مِنْ اَسَاوِرَ مِنْ ذَهَبٍ وَّلُؤْلُؤًا ۚ وَلِبَاسُهُمْ فِيْهَا حَرِيْرٌ ﴿۳۳﴾

35:33 Gardens of Residence which they will enter, they will be made to wear bracelets of gold and pearls therein—and their attire will be silk therein.

وَقَالُوا الْحَمْدُ لِلّٰهِ الَّذِيْٓ اَذْهَبَ عَنَّا الْحَزَنَ ؕ اِنَّ رَبَّنَا لَغَفُوْرٌ شَكُوْرُ ۙ﴿۳۴﴾

35:34 And they will say, "All praise is for Allah who removed sorrow from us. Our Lord is Most-Forgiving, Most-Appreciative.

Topics

- Three groups of people in the Muslim nation.
- The reward of the Muslims in the Hereafter.
- Glorification and praise of Allah Almighty by heavenly people.

Commentary

① Sayyidunā ʿAbdullāh ibn ʿAbbās رَضِیَ اللّٰہُ عَنْہُمَا states: "The 'chosen people' refers to the nation of the Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم, as Allah has granted them superiority over all nations and honoured them with the honour of serving the Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم." *(Tafsīr Al-Khāzin, Fāṭir, under the verse 32, vol. 3, p.535)*

② This part of the verse refers to the three levels of people in Muslim nation: 1. Among them is he who wrongs himself; 2. Among them is he who is moderate; 3. Among them is he who surpasses in righteousness with the command of Allah Almighty. There are various statements of the Quranic commentators regarding whom these three categories apply to. Sayyidatunā ʿĀ'ishah رَضِیَ اللّٰہُ عَنْہَا stated, "Those who surpassed in righteousness refers to the sincere people from the Prophetic era to whom the Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم had given the glad tidings of sustenance and Paradise. Those who are moderate refers to the people who continued to practice the way of the Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم, and those who wronged themselves are people such as me and you." *(al-Maṭālib al-ʿĀliyah: 3700)* For the noble ʿĀ'ishah رَضِیَ اللّٰہُ عَنْہَا to categorise herself amongst those from the third category was due to her humility.

الَّذِيْٓ اَحَلَّنَا دَارَ الْمُقَامَةِ مِنْ فَضْلِهٖ ۚ لَا يَمَسُّنَا فِيْهَا نَصَبٌ وَّلَا يَمَسُّنَا فِيْهَا لُغُوْبٌ ﴿٣٥﴾

35:35 He who made us reside in the everlasting abode through His Grace.① Affliction will not befall us therein and fatigue will not affect us therein."

وَالَّذِيْنَ كَفَرُوْا لَهُمْ نَارُ جَهَنَّمَ ۚ لَا يُقْضٰى عَلَيْهِمْ فَيَمُوْتُوْا وَلَا يُخَفَّفُ عَنْهُمْ مِّنْ عَذَابِهَا ۭ كَذٰلِكَ نَجْزِيْ كُلَّ كَفُوْرٍ ﴿٣٦﴾ ج

35:36 And those who disbelieved, there is the Fire of Hell for them. It will not be decreed for them that they die, and its punishment will not be lessened for them. Thus, We punish every deeply ungrateful person.

وَهُمْ يَصْطَرِخُوْنَ فِيْهَا ۚ رَبَّنَآ اَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِيْ كُنَّا نَعْمَلُ ۭ اَوَلَمْ نُعَمِّرْكُمْ مَّا يَتَذَكَّرُ فِيْهِ مَنْ تَذَكَّرَ وَجَاۗءَكُمُ النَّذِيْرُ ۭ فَذُوْقُوْا فَمَا لِلظّٰلِمِيْنَ مِنْ نَّصِيْرٍ ﴿٣٧﴾ ع

35:37 They will scream therein. "O Our Lord! Remove us that We may do righteous deeds as opposed to what we used to do." "Did We not grant you such age in which one who understands would have understood, and a warner came to you? So now taste retribution, there is no helper for the oppressors."

ع ١١ ١٢

اِنَّ اللّٰهَ عٰلِمُ غَيْبِ السَّمٰوٰتِ وَالْاَرْضِ ۭ اِنَّهٗ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ﴿٣٨﴾

35:38 Certainly, Allah is the Knower of the unseen in the heavens and the earth—⌜and⌝ He knows the ⌜hidden⌝ matters of the heart.

Topics

- Severe punishment in the Hereafter for the disbelievers.
- The plea of the disbelievers in Hell and the response given to them.
- The magnificence of Divine Knowledge.

Commentary

① Admission into Paradise will not merely be due to actions, it will only be due to the grace of Allah Almighty. Actions, nevertheless, are a means to attain the Divine Favour and elevation of rank in Paradise. A hadith states: "Nobody's action will make him enter paradise." They (the Companions) said: "Not even you, dear Messenger of Allah?" He replied: "Not even me, unless Allah covers me with His Grace." *(Ṣaḥīḥ Al-Bukhārī: 5673)*

هُوَ الَّذِیْ جَعَلَكُمْ خَلٰٓىِٕفَ فِی الْاَرْضِ ؕ فَمَنْ كَفَرَ فَعَلَیْهِ كُفْرُهٗ ؕ وَ لَا یَزِیْدُ الْكٰفِرِیْنَ كُفْرُهُمْ عِنْدَ رَبِّهِمْ اِلَّا مَقْتًا ۚ وَ لَا یَزِیْدُ الْكٰفِرِیْنَ كُفْرُهُمْ اِلَّا خَسَارًا ﴿۳۹﴾

35:39 It is He who made you successors in the earth. So whosoever disbelieves, the evil of his disbelief is upon him. The disbelief of the disbelievers only increases wrath in the Court of their Lord. And the disbelief of the disbelievers only increases loss.

قُلْ اَرَءَیْتُمْ شُرَكَآءَكُمُ الَّذِیْنَ تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ ؕ اَرُوْنِیْ مَاذَا خَلَقُوْا مِنَ الْاَرْضِ اَمْ لَهُمْ شِرْكٌ فِی السَّمٰوٰتِ ۚ اَمْ اٰتَیْنٰهُمْ كِتٰبًا فَهُمْ عَلٰی بَیِّنَتٍ مِّنْهُ ۚ بَلْ اِنْ یَّعِدُ الظّٰلِمُوْنَ بَعْضُهُمْ بَعْضًا اِلَّا غُرُوْرًا ﴿۴۰﴾

35:40 Say, "Do reveal those partners of yours whom you worship besides Allah. Show me what they have created of the earth or do they have partnership in the heavens? Or did We grant them a Book so they are upon its clear evidence?" Rather, the oppressors do not promise each other anything but deceit.

اِنَّ اللّٰهَ یُمْسِكُ السَّمٰوٰتِ وَ الْاَرْضَ اَنْ تَزُوْلَا ۚ وَ لَئِنْ زَالَتَاۤ اِنْ اَمْسَكَهُمَا مِنْ اَحَدٍ مِّنْۢ بَعْدِهٖ ؕ اِنَّهٗ كَانَ حَلِیْمًا غَفُوْرًا ﴿۴۱﴾

35:41 Indeed, Allah stops the heavens and the earth lest they move. And were they to move away, none would stop them other than Him; He is Most-Forbearing, Most-Forgiving.

وَ اَقْسَمُوْا بِاللّٰهِ جَهْدَ اَیْمَانِهِمْ لَئِنْ جَآءَهُمْ نَذِیْرٌ لَّیَكُوْنُنَّ اَهْدٰی مِنْ اِحْدَی الْاُمَمِ ۚ فَلَمَّا جَآءَهُمْ نَذِیْرٌ مَّا زَادَهُمْ اِلَّا نُفُوْرًا ﴿۴۲﴾

35:42 And exhausting all efforts in their oaths, they swore by Allah that were a warner to come to them, they would most definitely be more guided than every single nation. So when a warner came to them, it only increased hatred in them

Topics

- The burden of disbelief upon the disbelievers and its harm.
- Refutation of polytheism and ascribing partners to Allah Almighty.
- The settling of the heavens and the earth.
- The states of the disbelievers of Quraysh.

اسْتِكْبَارًا فِي الْاَرْضِ وَمَكْرَ السَّيِّئِ ؕ وَلَا يَحِيْقُ الْمَكْرُ
السَّيِّئُ اِلَّا بِاَهْلِهٖ ؕ فَهَلْ يَنْظُرُوْنَ اِلَّا سُنَّتَ الْاَوَّلِيْنَ ۚ
فَلَنْ تَجِدَ لِسُنَّتِ اللّٰهِ تَبْدِيْلًا ۚ وَلَنْ تَجِدَ لِسُنَّتِ اللّٰهِ
تَحْوِيْلًا ﴿٤٣﴾

35:43 due to seeking superiority in the earth and evil plotting.① And evil plotting only falls upon its conspirators.② So they are only waiting for the way of the earlier people. You will never find change for the Way of Allah—and you will never find deferral for the Decree of Allah.

اَوَلَمْ يَسِيْرُوْا فِي الْاَرْضِ فَيَنْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ
الَّذِيْنَ مِنْ قَبْلِهِمْ وَكَانُوْٓا اَشَدَّ مِنْهُمْ قُوَّةً ؕ وَمَا كَانَ
اللّٰهُ لِيُعْجِزَهٗ مِنْ شَيْءٍ فِي السَّمٰوٰتِ وَلَا فِي الْاَرْضِ ؕ
اِنَّهٗ كَانَ عَلِيْمًا قَدِيْرًا ﴿٤٤﴾

35:44 Did they not travel the earth that they may see what became of those who preceded them and were stronger than them? And it does not befit the Greatness of Allah that anything from the heavens or in the earth should overpower Him; He is All-Knowing, All-Powerful.

وَلَوْ يُؤَاخِذُ اللّٰهُ النَّاسَ بِمَا كَسَبُوْا مَا تَرَكَ عَلٰى ظَهْرِهَا مِنْ
دَآبَّةٍ وَّلٰكِنْ يُّؤَخِّرُهُمْ اِلٰٓى اَجَلٍ مُّسَمًّى ۚ فَاِذَا جَآءَ
اَجَلُهُمْ فَاِنَّ اللّٰهَ كَانَ بِعِبَادِهٖ بَصِيْرًا ﴿٤٥﴾ ع

ع ١٧ ٥

35:45 And were Allah to seize the people due to what they had done, He would not have left a single living creature upon the face of the earth, however He grants them respite until a specified term. So when their specified term will come to pass, then surely Allah sees all His people.

Topics

- The reason for the disbelievers of Quraysh not accepting faith and a warning.
- An invitation to learn a lesson from the consequences of previous nations.
- The Divine Way in relation to seizing sinful people.

Commentary

① "Evil plotting" either refers to polytheism and disbelief or conspiring and acting deceitfully with the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

② The consequences of conspiring are often evil. There is a lesson in this for those people who plot against one another or aid others who do so. A Hadith states: "Those who conspire and deceive are in Hell." *(Musnad Al-Firdaus: 6658)*

In the name of Allah, the Infinitely Gracious, the Most Merciful.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
36:1 Yā Sīn. ①	يٰسٓ ۚ ①
36:2 By the Wise Quran.	وَالْقُرْاٰنِ الْحَكِيْمِ ۙ ②
36:3 Undoubtedly, you are from the messengers,	اِنَّكَ لَمِنَ الْمُرْسَلِيْنَ ۙ ③
36:4 upon the Straight Path.	عَلٰى صِرَاطٍ مُّسْتَقِيْمٍ ؕ ④
36:5 ⌜This is⌝ revelation from the Most-Exalted, the Most-Merciful.	تَنْزِيْلَ الْعَزِيْزِ الرَّحِيْمِ ۙ ⑤

Topics

- The Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم being on the right path.
- One significant objective of revealing the Quran.

Commentary

① These are letters from the "separated letters" (*ḥurūf muqaṭṭaʿāt*). Allah Almighty knows their meaning. Nevertheless, according to some scholars, it is not permitted to name someone *Yā Sīn* or *Ṭā Hā*, as there is an opinion that these are names of Allah Almighty whose meanings are not known. It is possible that their meanings are such that they cannot be applied to anyone other than God. According to some scholars, these are names of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم whose meanings are not known. It is possible that their meaning is specifically for the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. For these reasons, it is important to refrain from giving these names to anyone. People named *Yā Sīn* should write and disclose their name as *Ghulām Yā Sīn*—others should also refer to them in this way.

لِتُنْذِرَ قَوْمًا مَّآ اُنْذِرَ اٰبَآؤُهُمْ فَهُمْ غٰفِلُوْنَ ۝٦

36:6 That you may warn the nation① whose forefathers were not warned② due to which they are in heedlessness.

لَقَدْ حَقَّ الْقَوْلُ عَلٰٓى اَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُوْنَ ۝٧

36:7 Certainly, the decree has been established for most of them, so they will not embrace faith.

اِنَّا جَعَلْنَا فِيْٓ اَعْنَاقِهِمْ اَغْلٰلًا فَهِيَ اِلَى الْاَذْقَانِ فَهُمْ مُّقْمَحُوْنَ ۝٨

36:8 We have placed shackles around their necks reaching the chins, so their heads are raised.

وَجَعَلْنَا مِنْۢ بَيْنِ اَيْدِيْهِمْ سَدًّا وَّمِنْ خَلْفِهِمْ سَدًّا فَاَغْشَيْنٰهُمْ فَهُمْ لَا يُبْصِرُوْنَ ۝٩

36:9 And We made a barrier in front of them and a barrier behind them, then We covered them ˹from above˺, so they do not see anything.③

Topics

- The ill-fated disbelievers deprived of accepting faith.
- The example of the firmness in disbelief held by the ill-fated disbelievers.
- The example of the path of belief being closed for the ill-fated disbelievers.

Commentary

① Here, there is a specific instruction to warn the disbelievers of the Quraysh. Generally speaking, the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم warned the Arabs, the People of the Book, and others too, as he is a Messenger to all.

② Prior to the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, no messenger had come to the Quraysh. Moreover, no messenger was sent to the Arabs in the time between Prophet Ismāʿīl عَلَيْهِ السَّلَام and the Final Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. As for the People of the Book, no messenger had been sent to them between the time of Prophet ʿĪsā عَلَيْهِ السَّلَام and the Final Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

③ The disbelievers are like those who are trapped in an enclosure and cannot reach their intended destination. The path of faith has been closed for the disbelievers; before them is the wall of worldly arrogance; behind them is the wall of rejecting the Hereafter. They are imprisoned in a cell of ignorance, which deprives them of reflecting upon verses and evidence. Closing the path of guidance and faith for ill-fated disbelievers does not mean that they have been coerced to reject faith, rather this is a punishment for their persistence in disbelief, conceit, obstinacy, and rebellion.

وَسَوَآءٌ عَلَيْهِمْ ءَاَنْذَرْتَهُمْ اَمْ لَمْ تُنْذِرْهُمْ لَا يُؤْمِنُوْنَ ﴿١٠﴾

36:10 And it is the same to them whether you warn them or do not warn them, they will not believe.

اِنَّمَا تُنْذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمٰنَ بِالْغَيْبِ ۚ فَبَشِّرْهُ بِمَغْفِرَةٍ وَّاَجْرٍ كَرِيْمٍ ﴿١١﴾

36:11 You only warn one who follows advice and fears the Infinitely Gracious without seeing. So give him glad tidings of forgiveness and a noble reward.

اِنَّا نَحْنُ نُحْيِ الْمَوْتٰى وَنَكْتُبُ مَا قَدَّمُوْا وَاٰثَارَهُمْ ۗ وَكُلَّ شَيْءٍ اَحْصَيْنٰهُ فِيْٓ اِمَامٍ مُّبِيْنٍ ﴿١٢﴾ ع ١٨

36:12 We will resurrect the dead and We record that which they have sent forth and the traces they have left behind① —and We have counted everything in a Clear Record.

وقف لازم

وَاضْرِبْ لَهُمْ مَّثَلًا اَصْحٰبَ الْقَرْيَةِ ۘ اِذْ جَآءَهَا الْمُرْسَلُوْنَ ﴿١٣﴾

36:13 And relate to them the example of the city folk. When the Messengers came to them②

اِذْ اَرْسَلْنَآ اِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوْهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوْٓا اِنَّآ اِلَيْكُمْ مُّرْسَلُوْنَ ﴿١٤﴾

36:14 When We sent two Messengers to them, then they denied them, so We strengthened them with a third, then they said, "Indeed We have been sent to you."

Topics

- To warn or not warn the ill-fated disbelievers is the same.
- The attributes of the one who heeds advice and glad tidings for him.
- The detail of resurrecting the dead and recording people's deeds.
- The command to mention the incident of a city to the disbelievers of Quraysh.
- The advent of Messengers among the city dwellers.

Commentary

① The signs and practices that people have left behind have been written down. These practices can be good or bad—the ruling for both is different. Hence, the good practices that are devised are good innovations, and those who devised them and acted upon them will receive reward. On the other hand, the bad practices that are devised are known as evil innovations, and those who devised them and acted upon them are sinful.

② For a detailed account of the incident mentioned in this verse, refer to *Tafsīr Ṣirāṭ Al-Jinān*.

36:15 They said, "You are only humans like us,① and the Infinitely Gracious did not reveal anything, you are only lying."	قَالُوْا مَآ اَنْتُمْ اِلَّا بَشَرٌ مِّثْلُنَا ۙ وَمَآ اَنْزَلَ الرَّحْمٰنُ مِنْ شَيْءٍ ۙ اِنْ اَنْتُمْ اِلَّا تَكْذِبُوْنَ ﴿١٥﴾
36:16 They (the messengers) said, "Our Lord knows that indeed we have certainly been sent to you.	قَالُوْا رَبُّنَا يَعْلَمُ اِنَّآ اِلَيْكُمْ لَمُرْسَلُوْنَ ﴿١٦﴾
36:17 And it is only incumbent upon us to convey clearly."	وَمَا عَلَيْنَآ اِلَّا الْبَلٰغُ الْمُبِيْنُ ﴿١٧﴾
36:18 They said, "We consider you to be ill-fated,② if you do not refrain, we shall most definitely stone you and you will most certainly suffer excruciating torture from us."	قَالُوْٓا اِنَّا تَطَيَّرْنَا بِكُمْ ۚ لَئِنْ لَّمْ تَنْتَهُوْا لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُمْ مِّنَّا عَذَابٌ اَلِيْمٌ ﴿١٨﴾
36:19 They (the messengers) said, "Your misfortune is with you. Is it because you have been given counsel? Rather, you are people who exceed the limit."	قَالُوْا طٰٓئِرُكُمْ مَّعَكُمْ ۭ اَئِنْ ذُكِّرْتُمْ ۭ بَلْ اَنْتُمْ قَوْمٌ مُّسْرِفُوْنَ ﴿١٩﴾

Topics

- The objection of the city dwellers to the Messengers.
- The response of the Messengers.
- A further objection of the city dwellers and their threat.
- The response of the Messengers.

Commentary

① This alludes to how it has always been the way of the disbelievers to refer to the Prophets عَلَيْهِمُ السَّلَام as mere humans just like them.

② Considering the pious people of Allah Almighty to be ill-omened and threatening to cause them harm is the way of the disbelievers. Furthermore, people have the habit of considering something to be blessed for them if their heart is inclined to it and they have a natural tendency to embrace it. Conversely, they deem something as ill-omened if they dislike it. This is why if they face adversity, argue, fight, or break familial relations, they assert that this was due to the ill-omen of a person, even though the actual cause was something else. It is important to remember that in Islam, no person, place, or time is ill-omened. There is no such concept in Islam, as it is nothing but superstition. However, sin and disbelief are examples which incur great misfortune.

36:20 And a man came running from the outskirts of the city, he said, "O my nation! Follow these messengers.

وَجَآءَ مِنْ اَقْصَا الْمَدِيْنَةِ رَجُلٌ يَّسْعٰى قَالَ يٰقَوْمِ اتَّبِعُوا الْمُرْسَلِيْنَ ۙ﴿٢٠﴾

36:21 Follow those who do not seek reward from you and are rightly guided.

اتَّبِعُوْا مَنْ لَّا يَسْـَٔلُكُمْ اَجْرًا وَّهُمْ مُّهْتَدُوْنَ ﴿٢١﴾

Topics

- The arrival of a believing man and his advice to the nation.