كنز العرفان مع إفهام القرآن

The Clear CRITERION

A contemporary explanation of the Quran
based on authentic sources



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36:22 And why should I not worship the One Who created me, and to Whom you will be returned?①	وَمَالِيَ لَآ اَعْبُدُ الَّذِيْ فَطَرَنِيْ وَاِلَيْهِ تُرْجَعُوْنَ ﴿٢٢﴾
36:23 Should I take gods other than Him whose intercession will not avail me at all, and who will not be able to save me② if the Infinitely Gracious wants to harm me?	ءَاَتَّخِذُ مِنْ دُوْنِهٖٓ اٰلِهَةً اِنْ يُّرِدْنِ الرَّحْمٰنُ بِضُرٍّ لَّا تُغْنِ عَنِّيْ شَفَاعَتُهُمْ شَيْـًٔا وَّلَا يُنْقِذُوْنِ ﴿٢٣﴾
36:24 Then I would be in clear misguidance.	اِنِّيْٓ اِذًا لَّفِيْ ضَلٰلٍ مُّبِيْنٍ ﴿٢٤﴾
36:25 Indeed I have believed in your Lord (Allah), so listen to me!"	اِنِّيْٓ اٰمَنْتُ بِرَبِّكُمْ فَاسْمَعُوْنِ ﴿٢٥﴾
36:26 It was said ˹to him˺, "Enter Paradise!" He said, "Would that my nation knew.	قِيْلَ ادْخُلِ الْجَنَّةَ ۗ قَالَ يٰلَيْتَ قَوْمِيْ يَعْلَمُوْنَ ﴿٢٦﴾
36:27 How my Lord granted me forgiveness and included me among the esteemed."③	بِمَا غَفَرَ لِيْ رَبِّيْ وَجَعَلَنِيْ مِنَ الْمُكْرَمِيْنَ ﴿٢٧﴾

Topics

- The believing man's advisory speech.
- The believing man's proclamation of faith.
- The honour conferred upon the believing man and his wish.

Commentary

① As a result of the nation objecting, the believing man said: "Why should I not worship He who created me, and to Him you shall be returned?" These wise words teach us that our approach to preaching should prompt people to reflect, not condemn the message.

② The false deities of the disbelievers—the idols—will not be able to intercede for anyone, whereas the pious people who have been permitted to intercede will certainly do so.

③ Subsequent to embracing true faith, it was said to him out of honour, "Enter Paradise." When he entered Paradise and saw the blessings therein, he wished that his nation came to know of how Allah Almighty forgave him and granted him great esteem. All believers, and in particular those who preach, should infer from this that they should not focus on the enmity and objections raised by people; rather they should try to benefit them in all circumstances and continue to pray for their reformation.

36:28 And We did not send down an army from the sky against his nation after him nor were we about to send down ⌜an army there⌝.	وَمَآ اَنْزَلْنَا عَلٰى قَوْمِهٖ مِنْۢ بَعْدِهٖ مِنْ جُنْدٍ مِّنَ السَّمَآءِ وَمَا كُنَّا مُنْزِلِيْنَ ﴿٢٨﴾
36:29 It was only a single ⌜piercing⌝ Cry, so they became extinguished.	اِنْ كَانَتْ اِلَّا صَيْحَةً وَّاحِدَةً فَاِذَا هُمْ خٰمِدُوْنَ ﴿٢٩﴾
36:30 ⌜And it was said:⌝ Alas[1] for the people! A messenger did not come to them except that they mocked him.	يٰحَسْرَةً عَلَى الْعِبَادِ ۚ مَا يَاْتِيْهِمْ مِّنْ رَّسُوْلٍ اِلَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ﴿٣٠﴾ وقف غفران
36:31 Did they not see how many nations We have destroyed before them; they will not return to them?	اَلَمْ يَرَوْا كَمْ اَهْلَكْنَا قَبْلَهُمْ مِّنَ الْقُرُوْنِ اَنَّهُمْ اِلَيْهِمْ لَا يَرْجِعُوْنَ ﴿٣١﴾
36:32 And all of them, every single one, will be presented in Our Court.[2]	وَاِنْ كُلٌّ لَّمَّا جَمِيْعٌ لَّدَيْنَا مُحْضَرُوْنَ ﴿٣٢﴾ ع ٢٠ ١
36:33 A sign for them is the dead land which We revived and brought forth grain from it so they eat from it.	وَاٰيَةٌ لَّهُمُ الْاَرْضُ الْمَيْتَةُ ۖ اَحْيَيْنٰهَا وَاَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَاْكُلُوْنَ ﴿٣٣﴾

Topics

- The nature of the punishment sent down upon the nation of the believing man.
- Pity for those who mocked the messengers.
- A warning to the Makkan disbelievers.
- All nations will be brought before the Divine Court.
- Reviving dead land as evidence of resurrection.

Commentary

① Either the angels said this or the believers did as an expression of grief or pity. It is also possible that this was the speech of Allah Almighty, in which case it would not be in its literal meaning, because expressing grief or pity is not befitting to the Majesty of Allah Almighty.

② After all nations are resurrected on the Day of Judgement, they will be brought before Allah Almighty to be held accountable and recompensed for their deeds and misdeeds.

36:34 And We made gardens of date palms and grapevines therein, and We caused springs to gush forth therein.	وَجَعَلْنَا فِيْهَا جَنّٰتٍ مِّنْ نَّخِيْلٍ وَّاَعْنَابٍ وَّفَجَّرْنَا فِيْهَا مِنَ الْعُيُوْنِ ۙ﴿٣٤﴾
36:35 ˹So˺ that they may eat its fruit and their hands did not make them. So will they not express gratitude?	لِيَاْكُلُوْا مِنْ ثَمَرِهٖ ۙ وَمَا عَمِلَتْهُ اَيْدِيْهِمْ ؕ اَفَلَا يَشْكُرُوْنَ ﴿٣٥﴾
36:36 Pure is He Who created all pairs from that which the earth brings forth, and from people themselves, and from that which they do not know.	سُبْحٰنَ الَّذِيْ خَلَقَ الْاَزْوَاجَ كُلَّهَا مِمَّا تُنْۢبِتُ الْاَرْضُ وَمِنْ اَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُوْنَ ﴿٣٦﴾
36:37 A sign for them is the night; We draw forth from it the day, hence they are left in darkness.	وَاٰيَةٌ لَّهُمُ الَّيْلُ ۖ نَسْلَخُ مِنْهُ النَّهَارَ فَاِذَا هُمْ مُّظْلِمُوْنَ ۙ﴿٣٧﴾
36:38 And the sun will travel its course;[1] this is the decree of the Almighty, the All-Knowing.	وَالشَّمْسُ تَجْرِيْ لِمُسْتَقَرٍّ لَّهَا ؕ ذٰلِكَ تَقْدِيْرُ الْعَزِيْزِ الْعَلِيْمِ ﴿٣٨﴾
36:39 And We have specified phases for the moon until it becomes like an old date stalk.[2]	وَالْقَمَرَ قَدَّرْنٰهُ مَنَازِلَ حَتّٰى عَادَ كَالْعُرْجُوْنِ الْقَدِيْمِ ﴿٣٩﴾

Topics

- Signs of Divine power and the demand to be grateful.
- The purity of the Creator.
- The night as evidence of Divine power and monotheism.
- Two signs of Divine power: the sun and the moon.

Commentary

① One meaning of this is that the sun will continue to travel its course until its specified time, which is the Day of Judgement. Another meaning is that the sun travels in its phases, and when it reaches the furthest point to the west, it begins a new orbit. This point is known as the end of its course.

② The moon has 28 phases. Each night is in one phase. From the time it appears up to the 28th date, it covers all the phases. If an Islamic month consists of 30 days, it remains invisible for two nights; and if the month consists of 29 days, it remains invisible for one night. Upon reaching its final phase, it appears to be like an old date stalk, which dries out and becomes curved and dull like a thin bow.

لَا الشَّمْسُ يَنْۢبَغِيْ لَهَآ اَنْ تُدْرِكَ الْقَمَرَ وَلَا الَّيْلُ سَابِقُ النَّهَارِ ؕ وَكُلٌّ فِيْ فَلَكٍ يَّسْبَحُوْنَ ﴿٤٠﴾

36:40 It does not befit the sun to reach the moon nor will the night surpass the day. And each of them is floating in an orbit.

وَاٰيَةٌ لَّهُمْ اَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلْكِ الْمَشْحُوْنِ ﴿٤١﴾ۙ

36:41 And a sign for them is that We made their offspring board a fully laden Ark.

وَخَلَقْنَا لَهُمْ مِّنْ مِّثْلِهٖ مَا يَرْكَبُوْنَ ﴿٤٢﴾

36:42 And We created for them ships like it which they board.

وَاِنْ نَّشَاْ نُغْرِقْهُمْ فَلَا صَرِيْخَ لَهُمْ وَلَا هُمْ يُنْقَذُوْنَ ﴿٤٣﴾ۙ

36:43 And if We want, We can cause them to drown; there would be no helper for them nor would they be saved.

اِلَّا رَحْمَةً مِّنَّا وَمَتَاعًا اِلٰى حِيْنٍ ﴿٤٤﴾

36:44 Except mercy from Us and taking benefit for some time.①

وَاِذَا قِيْلَ لَهُمُ اتَّقُوْا مَا بَيْنَ اَيْدِيْكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُوْنَ ﴿٤٥﴾

36:45 It is said to them, "Fear that which is in front of you and that which is behind you that you may receive mercy."

وَمَا تَاْتِيْهِمْ مِّنْ اٰيَةٍ مِّنْ اٰيٰتِ رَبِّهِمْ اِلَّا كَانُوْا عَنْهَا مُعْرِضِيْنَ ﴿٤٦﴾

36:46 And there does not come to them a sign from the signs of their Lord except that they turn away from it.

Topics

- An oceanic sign of Divine power.
- Two reasons that prevent drowning in the ocean.
- The behaviour of Makkan disbelievers after being warned of divine punishment.

Commentary

① If Allah Almighty wills, He can cause the people on ships to drown, in which case there will be no one to hear their plea and rescue them. After such a command from the Lord, it is not possible to save those who are drowning unless it be due to Divine mercy and there being some time remaining for these people to gain benefit from the world. There is a lesson in this for us to avoid arrogance which stems from the materialistic means we have to protect ourselves. Instead, we ought to adopt apparent means and then rely upon the mercy of Allah Almighty. One should also not be neglectful and unmindful of Allah Almighty when in a state of comfort and joy.

وَاِذَا قِيْلَ لَهُمْ اَنْفِقُوْا مِمَّا رَزَقَكُمُ اللّٰهُ ۙ قَالَ الَّذِيْنَ كَفَرُوْا لِلَّذِيْنَ اٰمَنُوْٓا اَنُطْعِمُ مَنْ لَّوْ يَشَآءُ اللّٰهُ اَطْعَمَهٗٓ ۖ اِنْ اَنْتُمْ اِلَّا فِيْ ضَلٰلٍ مُّبِيْنٍ ﴿٤٧﴾

36:47 And when it is said to them, "Spend ⌜in charity⌝ from that which Allah has provided you", the disbelievers say to the Muslims, "Should we feed the one whom, if Allah willed, He would have fed?[1] You are only in clear misguidance."

وَيَقُوْلُوْنَ مَتٰى هٰذَا الْوَعْدُ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿٤٨﴾

36:48 And they say, "When will this promise come to pass, if you are truthful?"

مَا يَنْظُرُوْنَ اِلَّا صَيْحَةً وَّاحِدَةً تَاْخُذُهُمْ وَهُمْ يَخِصِّمُوْنَ ﴿٤٩﴾

36:49 They are only waiting for a ⌜piercing⌝ Cry which will seize them while they are disputing.[2]

فَلَا يَسْتَطِيْعُوْنَ تَوْصِيَةً وَّلَآ اِلٰٓى اَهْلِهِمْ يَرْجِعُوْنَ ﴿٥٠﴾ ع ٣ ١٨ ٢

36:50 So they will not be able to make a will, nor return to their kin.[3]

Topics

- The response of Makkan disbelievers after being told to spend in the Way of Allah.
- The disbelievers of Makkah enquiring about the Divine punishment.

Commentary

① Out of sympathy, the Muslims said to the disbelievers of Quraysh that the wealth which they have put aside for the sake of Allah Almighty should be spent on the poor. They responded by asking why they should feed the one whom Allah would have fed if He willed. They believed that if Allah Almighty has decreed for certain people to remain poor, then to feed them would be contrary to His will. This is a poor excuse made by miserly people and is nothing but false. Allah Almighty has made some people rich and others poor, so that the rich can fulfil His command by spending on the poor, and so that the poor are patient upon their poverty. All of this is His wisdom and His will concerning His creation, and nobody has the right to object to it.

② This means that people will be engaged in their worldly matters and the Day of Judgement will arrive suddenly.

③ The Makkan disbelievers enquired about the Day of Judgement, but they were not informed of its time, as this is contrary to the wisdom of Allah Almighty. Therefore, instead of spending time in trying to discover when the Day of Judgement will take place and its date, people should spend time trying to prepare for it. In this short life, one should perform the actions that will lead to success on the Day of Judgement.

36:51 The Horn will be blown, then they will rise from their graves, rushing forth towards their Lord.

وَنُفِخَ فِي الصُّوْرِ فَاِذَا هُمْ مِّنَ الْاَجْدَاثِ اِلٰى رَبِّهِمْ يَنْسِلُوْنَ ﴿٥١﴾

36:52 They will say, "Woe to us! Who has awakened us from our sleep? This is what the Infinitely Gracious had promised us, and the Messengers had spoken the truth."

قَالُوْا يٰوَيْلَنَا مَنْۢ بَعَثَنَا مِنْ مَّرْقَدِنَا ۜ هٰذَا مَا وَعَدَ الرَّحْمٰنُ وَصَدَقَ الْمُرْسَلُوْنَ ﴿٥٢﴾

وقف منزل وقف غفران وقف لازم

36:53 It will only be a single 'piercing' Cry, then all of them shall be presented in Our Court.

اِنْ كَانَتْ اِلَّا صَيْحَةً وَّاحِدَةً فَاِذَا هُمْ جَمِيْعٌ لَّدَيْنَا مُحْضَرُوْنَ ﴿٥٣﴾

36:54 So this Day, no life shall be wronged and you will only be recompensed for your deeds.

فَالْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْـًٔا وَّلَا تُجْزَوْنَ اِلَّا مَا كُنْتُمْ تَعْمَلُوْنَ ﴿٥٤﴾

36:55 Indeed, this Day the people of Paradise will be enjoying pleasant experiences.

اِنَّ اَصْحٰبَ الْجَنَّةِ الْيَوْمَ فِيْ شُغُلٍ فٰكِهُوْنَ ﴿٥٥﴾ ج

36:56 They and their wives[1] shall be in the shade, reclining upon thrones.

هُمْ وَاَزْوَاجُهُمْ فِيْ ظِلٰلٍ عَلَى الْاَرَآئِكِ مُتَّكِـُٔوْنَ ﴿٥٦﴾

Topics

- The time of the disbelievers' resurrection.
- The disbelievers' regret upon seeing the punishment of Hell.
- The nature of the second blowing of the Horn and the state of people.
- No one will be wronged on the Day of Judgement.
- The differing states of the people of Paradise.

Commentary

[1] As well as heavenly maidens, these wives include the wives of this world. This alludes to how the heavenly maidens will be wives and not servants.

لَهُمْ فِيْهَا فَاكِهَةٌ وَّلَهُمْ مَّا يَدَّعُوْنَ ﴿٥٧﴾

36:57 There will be fruit for them therein, and they will have whatever they request.①

سَلٰمٌ ۚ قَوْلًا مِّنْ رَّبٍّ رَّحِيْمٍ ﴿٥٨﴾

36:58 Peace; a word from the Most-Merciful Lord.

وَامْتَازُوا الْيَوْمَ اَيُّهَا الْمُجْرِمُوْنَ ﴿٥٩﴾

36:59 Stand aside this day, O evildoers!②

اَلَمْ اَعْهَدْ اِلَيْكُمْ يٰبَنِيْٓ اٰدَمَ اَنْ لَّا تَعْبُدُوا الشَّيْطٰنَ ۚ اِنَّهٗ لَكُمْ عَدُوٌّ مُّبِيْنٌ ۙ﴿٦٠﴾

36:60 Did I not take an oath from you, O Children of Ādam, that do not worship Satan? Certainly, he is your open enemy.

وَّاَنِ اعْبُدُوْنِيْ ۭ هٰذَا صِرَاطٌ مُّسْتَقِيْمٌ ﴿٦١﴾

وقف غفران

36:61 And that you worship Me; this is the Straight Path.

وَلَقَدْ اَضَلَّ مِنْكُمْ جِبِلًّا كَثِيْرًا ۭ اَفَلَمْ تَكُوْنُوْا تَعْقِلُوْنَ ﴿٦٢﴾

36:62 He has led much of creation from among you astray; did you not understand?

Topics

- The evildoers being commanded to stand aside on the Day of Judgement.
- The evildoers being reprimanded on the Day of Judgement.

Commentary

① The people of Paradise will receive everything they ask for. As the carnal self, which incites one to do evil, will cease to exist in Paradise, no heavenly individual will desire anything bad or evil.

② One explanation of this is that when the believers will be sent to Paradise, the disbelievers will be instructed to stand aside and separate themselves from the believers. A second explanation of this is that the disbelievers will be ordered to enter their place in Hell in seclusion. A third explanation is that the evildoers will be separated from one another on the Day of Judgement; so misguided people of different religions, such as the Jews, Christians, fire-worshippers, star-worshippers, and Hindus will be separated from each other.

36:63 This is the Hell which you were warned about.	هٰذِهٖ جَهَنَّمُ الَّتِيْ كُنْتُمْ تُوْعَدُوْنَ ﴿٦٣﴾
36:64 Enter it this Day due to your disbelief.	اِصْلَوْهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُوْنَ ﴿٦٤﴾
36:65 This Day We shall seal their mouths, and their hands will speak to Us, and their feet will bear witness to their deeds.①	اَلْيَوْمَ نَخْتِمُ عَلٰٓى اَفْوَاهِهِمْ وَتُكَلِّمُنَآ اَيْدِيْهِمْ وَتَشْهَدُ اَرْجُلُهُمْ بِمَا كَانُوْا يَكْسِبُوْنَ ﴿٦٥﴾
36:66 Had We willed, We would have erased their eyes, then they would hasten towards the path, so how would they see?②	وَلَوْ نَشَآءُ لَطَمَسْنَا عَلٰٓى اَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَاَنّٰى يُبْصِرُوْنَ ﴿٦٦﴾
36:67 And had We willed, We would have changed their faces in their abodes, so they would neither be able to proceed nor return.	وَلَوْ نَشَآءُ لَمَسَخْنٰهُمْ عَلٰى مَكَانَتِهِمْ فَمَا اسْتَطَاعُوْا مُضِيًّا وَّلَا يَرْجِعُوْنَ ﴿٦٧﴾ ع ٤ ١٧ ٣
36:68 To whomsoever We grant a long life, We reverse him in form. Do they not understand?	وَمَنْ نُّعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ ؕ اَفَلَا يَعْقِلُوْنَ ﴿٦٨﴾

Topics

- Addressing the wrongdoers when they enter Hell.
- The disbelievers' limbs bearing testimony on the Day of Judgement.
- Allah Almighty has the power to deliver His punishment in this world too.

Commentary

① In the initial stages, the disbelievers will speak and deny their disbelief and rejection of faith. Allah Almighty will then seal their mouths, stopping them from speaking. Then, their limbs will speak, testifying to what they did. Then the seal will be removed from their mouths.

② Out of grace and mercy, Allah Almighty has delayed the punishment to the Hereafter and allowed them countless opportunities to repent in this life. Otherwise, had Allah Almighty willed, they would be left blind in this world as a punishment for their disbelief. Therefore, they should be grateful instead of disbelieving.

وَمَا عَلَّمْنٰهُ الشِّعْرَ وَمَا يَنْۢبَغِيْ لَهٗ ؕ اِنْ هُوَ اِلَّا ذِكْرٌ وَّ قُرْاٰنٌ مُّبِيْنٌ ۙ﴿۶۹﴾

36:69 And We did not teach him poetry[1] nor does it befit him. It is only advice and an illuminating Book.

لِّيُنْذِرَ مَنْ كَانَ حَيًّا وَّيَحِقَّ الْقَوْلُ عَلَى الْكٰفِرِيْنَ ﴿۷۰﴾

36:70 That he may warn every living individual[2] and the Word may be established against the disbelievers.

اَوَ لَمْ يَرَوْا اَنَّا خَلَقْنَا لَهُمْ مِّمَّا عَمِلَتْ اَيْدِيْنَاۤ اَنْعَامًا فَهُمْ لَهَا مٰلِكُوْنَ ﴿۷۱﴾

36:71 Did they not see that We created livestock for them with Our hands,[3] so they are their owners?

وَ ذَلَّلْنٰهَا لَهُمْ فَمِنْهَا رَكُوْبُهُمْ وَ مِنْهَا يَاْكُلُوْنَ ﴿۷۲﴾

36:72 So We made them submissive for them, so some are their conveyances and some they eat.

وَ لَهُمْ فِيْهَا مَنَافِعُ وَ مَشَارِبُ ؕ اَفَلَا يَشْكُرُوْنَ ﴿۷۳﴾

36:73 And for them there are benefits therein and drinks. Will they not show gratitude?

Topics

- Negation of the Final Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم being a poet.
- The purpose of the Quran as advice and an illuminating book.
- Creating of livestock and the understanding of monotheism from their benefit.

Commentary

① The disbelievers of Quraysh would refer to the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم as a poet and to the Quran as poetry. By this, they meant that just as poetry is composed of fabrications and exaggerations, so too—we seek the refuge of Allah—is the Quran a fabrication. It is this point that is refuted here, for the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم did not possess the attribute of uttering false expressions, and neither does this book consist of lies.

② The act of warning is either attributed to the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم or the Quran. The "living individual" refers to the person who, as known by Allah Almighty, will accept faith. Such a person's acceptance of faith is just how life is for the body, as faith is a means to attain eternal life.

③ "Hand" is a figure of speech and refers to Allah's power. It cannot be taken literally as Allah Almighty does not have a physical hand or any other limb.

36:74 And they have taken gods other than Allah that perhaps they may be helped.	وَاتَّخَذُوْا مِنْ دُوْنِ اللّٰهِ اٰلِهَةً لَّعَلَّهُمْ يُنْصَرُوْنَ ﴿٧٤﴾
36:75 Those gods are not able to help them and the people themselves are troops in attendance for them.[1]	لَا يَسْتَطِيْعُوْنَ نَصْرَهُمْ وَهُمْ لَهُمْ جُنْدٌ مُّحْضَرُوْنَ ﴿٧٥﴾
36:76 So do not let their statement grieve you. Surely, We know that which they conceal and that which they reveal.	فَلَا يَحْزُنْكَ قَوْلُهُمْ ۘ اِنَّا نَعْلَمُ مَا يُسِرُّوْنَ وَمَا يُعْلِنُوْنَ ﴿٧٦﴾ وقف لازم
36:77 And did man not see that We created him from a droplet, then he became openly defiant?	اَوَلَمْ يَرَ الْاِنْسَانُ اَنَّا خَلَقْنٰهُ مِنْ نُّطْفَةٍ فَاِذَا هُوَ خَصِيْمٌ مُّبِيْنٌ ﴿٧٧﴾
36:78 And he states an example for Us and has forgotten his creation. He said, "Who gives life to bones when they have disintegrated?"	وَضَرَبَ لَنَا مَثَلًا وَّنَسِيَ خَلْقَهٗ ؕ قَالَ مَنْ يُّحْيِ الْعِظَامَ وَهِيَ رَمِيْمٌ ﴿٧٨﴾
36:79 Say, "He will give them life Who created them the very first time; and He knows every creation."	قُلْ يُحْيِيْهَا الَّذِيْٓ اَنْشَاَهَآ اَوَّلَ مَرَّةٍ ؕ وَهُوَ بِكُلِّ خَلْقٍ عَلِيْمُ ﴿٧٩﴾

Topics

- The extreme misguidance of Makkan disbelievers.
- The state of the idols and their worshippers.
- Reassuring the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم after the disbelievers opposed him.
- The response to the one who argues about being brought back to life after death.

Commentary

[1] The deities of the polytheists cannot help them or avert punishment from them, as they are lifeless, powerless, and senseless, inanimate objects. Strangely, it is the idol-worshippers who assemble to protect their deities and serve them.

36:80 It is He who made fire for you from a green tree, hence you kindle ⌜your fire⌝ from it.①	الَّذِيْ جَعَلَ لَكُمْ مِّنَ الشَّجَرِ الْاَخْضَرِ نَارًا فَاِذَآ اَنْتُمْ مِّنْهُ تُوْقِدُوْنَ ﴿٨٠﴾
36:81 Is He, who created the heavens and the earth, not able to create their equivalent? Why not? And He is the Supreme Creator, the All-Knowing.②	اَوَلَيْسَ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ بِقٰدِرٍ عَلٰٓى اَنْ يَّخْلُقَ مِثْلَهُمْ ؕ بَلٰى ۗ وَهُوَ الْخَلّٰقُ الْعَلِيْمُ ﴿٨١﴾
36:82 His Decree is only this that when He intends a matter, He says to it, "Be!" And it is.③	اِنَّمَآ اَمْرُهٗٓ اِذَآ اَرَادَ شَيْـًٔا اَنْ يَّقُوْلَ لَهٗ كُنْ فَيَكُوْنُ ﴿٨٢﴾
36:83 So Pure is He in Whose Hand is the control of all things, and to Him you shall be returned.	فَسُبْحٰنَ الَّذِيْ بِيَدِهٖ مَلَكُوْتُ كُلِّ شَيْءٍ وَّاِلَيْهِ تُرْجَعُوْنَ ﴿٨٣﴾ ع

وقف غفران

ع ٥ ١٦ ٤

Topics

- A masterpiece of Divine Power; the fire-yielding trees of Arabia.
- Proof of the Divine Power to resurrect.
- The might of Divine Decree.
- Allah's Magnificence and Purity.

Commentary

① Two types of trees were found in the Arabian forests: one was called *markh* and the other *afār*. When their branches were rubbed together, it created a spark even if they were moist. This illustrates the wonders of Divine Power because fire and water are opposites, and yet they are both found in these branches. The moisture does not extinguish the fire, nor does the fire burn the branch. When this is the greatness of the Omnipotent Lord of creation, then for Him to bring the dead back to life should not be considered as something far-fetched. After observing the signs of His might, only an ignorant and rebellious individual would deem resurrection to be impossible.

② Is the Lord Almighty who created something as significant as the heavens and the earth not capable of forming something much smaller in the Hereafter, i.e., a human? Of course, He is! The sound intellect concludes that the one who created something as significant as the heavens and earth is definitely capable of forming human life again.

③ Creation's existence is subject to the Divine Decree of Allah Almighty. Unlike creation, when Allah commands something to come into existence, He is not dependent on anything for it to become a reality.

In the name of Allah, the Infinitely Gracious, the Most Merciful.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
37:1 By those who have made orderly rows.①	وَالصّٰٓفّٰتِ صَفًّا ۙ﴿۱﴾
37:2 Then by those who impel with force.②	فَالزّٰجِرٰتِ زَجْرًا ۙ﴿۲﴾
37:3 Then by those who recite the Quran.	فَالتّٰلِيٰتِ ذِكْرًا ۙ﴿۳﴾
37:4 Indeed, your Lord is One.	اِنَّ اِلٰهَكُمْ لَوَاحِدٌ ؕ﴿۴﴾
37:5 Lord of the heavens and the earth and all that lies between them and Lord of the points of sunrise.	رَبُّ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشَارِقِ ؕ﴿۵﴾
37:6 Indeed, We adorned the lowest heaven with stars.③	اِنَّا زَيَّنَّا السَّمَآءَ الدُّنْيَا بِزِيْنَةِ ِۨالْكَوَاكِبِ ۙ﴿۶﴾

Topics

- An oath by various groups and a declaration of monotheism.
- The all-encompassing Lordship of Allah Almighty.
- Two benefits of stars.

Commentary

① "Those who have made orderly rows" refers to the angels who make rows like those in prayer and await the command of their Lord. Alternatively, it could refer to the scholars and pious people who make rows for prayer and remain occupied in worship. It could also refer to warriors who form rows in the way of Allah Almighty and engage with hostile forces.

② "Those who impel with force" refers to angels appointed to manage the movement of the clouds. It could also refer to the scholars who, in accordance with the nature of the topic, sometimes speak vehemently when preaching to people and guiding them to the religious path. Alternatively, it could refer to the warriors who, whilst galloping on horses, ride into the battlefield.

③ Adorning the lowest heaven with stars has many benefits, two of which are as follows: 1. For purposes of adornment, as illumination is pleasing to the eye. The sky looks resplendent when it is lit up with the stars scattered across it. The stars appear like beads spread on a shawl; 2. To repel the rebellious devils who eavesdrop on the angels' conversations.

37:7 And to protect from every rebellious devil.	وَحِفْظًا مِّنْ كُلِّ شَيْطٰنٍ مَّارِدٍ ۚ ﴿٧﴾
37:8 They cannot listen to the ˹matters discussed in˺ the Highest Realm and they are struck from every direction.	لَا يَسَّمَّعُوْنَ اِلَى الْمَلَاِ الْاَعْلٰى وَيُقْذَفُوْنَ مِنْ كُلِّ جَانِبٍ ۖ ﴿٨﴾
37:9 To drive them away and there is eternal torment for them.①	دُحُوْرًا وَّلَهُمْ عَذَابٌ وَّاصِبٌ ۙ ﴿٩﴾
37:10 Except whosoever steals away (some speech) on occasion, then a bright flame pursues him.	اِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَاَتْبَعَهٗ شِهَابٌ ثَاقِبٌ ﴿١٠﴾
37:11 So ask them, "Is their creation more difficult or Our ˹other˺ creation?" Indeed We have created them from sticky clay.	فَاسْتَفْتِهِمْ اَهُمْ اَشَدُّ خَلْقًا اَمْ مَّنْ خَلَقْنَا ؕ اِنَّا خَلَقْنٰهُمْ مِّنْ طِيْنٍ لَّازِبٍ ﴿١١﴾
37:12 Rather, you expressed surprise while they are mocking.	بَلْ عَجِبْتَ وَيَسْخَرُوْنَ ۖ ﴿١٢﴾
37:13 And when they are advised, they do not heed advice.	وَاِذَا ذُكِّرُوْا لَا يَذْكُرُوْنَ ۖ ﴿١٣﴾

Topics

- The devils cannot listen to the conversations of the heavenly angels.
- A question to the disbelievers of Makkah.
- The Prophet's state and the behaviour of Makkan disbelievers.

Commentary

① The devils would go near the heavens and sometimes listen to the conversation of the angels. They would then inform soothsayers, who would exploit this to assert that they knew matters of the unseen. Allah Almighty sends shooting stars to prevent devils from reaching the heavens.

37:14 And when they see a sign, they ridicule it.	وَاِذَا رَاَوْا اٰيَةً يَّسْتَسْخِرُوْنَ ۙ﴿١٤﴾
37:15 And they say, "This is only clear sorcery."①	وَقَالُوْٓا اِنْ هٰذَآ اِلَّا سِحْرٌ مُّبِيْنٌ ۚ﴿١٥﴾
37:16 "When we have died and become dust and bones, will we (then) be raised?	ءَاِذَا مِتْنَا وَكُنَّا تُرَابًا وَّعِظَامًا ءَاِنَّا لَمَبْعُوْثُوْنَ ۙ﴿١٦﴾
37:17 And our forefathers too?"	اَوَاٰبَآؤُنَا الْاَوَّلُوْنَ ؕ﴿١٧﴾
37:18 Say, "Yes, and you shall be humiliated."	قُلْ نَعَمْ وَاَنْتُمْ دٰخِرُوْنَ ۚ﴿١٨﴾
37:19 So it will be a single scolding, then they will begin to see.	فَاِنَّمَا هِيَ زَجْرَةٌ وَّاحِدَةٌ فَاِذَا هُمْ يَنْظُرُوْنَ ﴿١٩﴾
37:20 And they will say, "Alas, our ruin! This is the Day of Recompense."	وَقَالُوْا يٰوَيْلَنَا هٰذَا يَوْمُ الدِّيْنِ ﴿٢٠﴾
37:21 This is the Day of Verdict which you used to deny.	هٰذَا يَوْمُ الْفَصْلِ الَّذِيْ كُنْتُمْ بِهٖ تُكَذِّبُوْنَ ۘ﴿٢١﴾ ع ١ ٥

Topics

- A question of the Makkan disbelievers pertaining to resurrection.
- The manner of resurrection on the Day of Judgement.
- The remorse of the disbelievers on the Day of Judgement and the response.

Commentary

① The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is being addressed here, "O Beloved! You are astonished that the disbelievers have rejected Islam in spite of the clear signs alluding to your messengership as well as resurrection after death. However, the disbelievers ridicule you and your astonishment at this, or they ridicule the concept of resurrection after death. They are advised through various channels, yet they do not heed the advice. When they see a miracle, such as the splitting of the moon, they mock it and deem it as magic."

37:22 Gather the oppressors and their comrades and that which they were worshipping	اُحْشُرُوا الَّذِيْنَ ظَلَمُوْا وَاَزْوَاجَهُمْ وَمَا كَانُوْا يَعْبُدُوْنَ ۙ﴿٢٢﴾
37:23 other than Allah, then show them the way to Hell.	مِنْ دُوْنِ اللّٰهِ فَاهْدُوْهُمْ اِلٰى صِرَاطِ الْجَحِيْمِ ۗ﴿٢٣﴾
37:24 And stop them, indeed they shall be questioned.	وَقِفُوْهُمْ اِنَّهُمْ مَّسْـُٔوْلُوْنَ ۙ﴿٢٤﴾
37:25 "What is the matter with you? Why do you not help each other?"①	مَا لَكُمْ لَا تَنَاصَرُوْنَ ﴿٢٥﴾
37:26 Rather, this day they will be submissively present.	بَلْ هُمُ الْيَوْمَ مُسْتَسْلِمُوْنَ ﴿٢٦﴾
37:27 Some will turn to others questioning one another.	وَاَقْبَلَ بَعْضُهُمْ عَلٰى بَعْضٍ يَّتَسَآءَلُوْنَ ﴿٢٧﴾
37:28 They will say, "You used to come to us with power."	قَالُوْٓا اِنَّكُمْ كُنْتُمْ تَاْتُوْنَنَا عَنِ الْيَمِيْنِ ﴿٢٨﴾

Topics

- The command to gather the disbelievers and show them the way to Hell.
- The command to stop the disbelievers at the Bridge (al-ṣirāṭ) for questioning.
- The gatekeepers of Hell scolding the disbelievers.
- The humiliation of the disbelievers on the Day of Judgement.
- The conversation between the disbelievers on the Day of Judgement.

Commentary

① Scolding the polytheists, the gatekeeper of Hell will say: "What is the matter with you today? Why do you not help each other today? You were very proud about helping each other in the world." On the Day of Judgement, the polytheists will not be able to assist one another, whereas the Prophets, saints and pious people will intercede for the people of faith and help them with the permission of Allah. Having said that, it is completely inappropriate for people to rest their hopes on such an intercession and consequently be neglectful of obeying Allah Almighty, fearing Him, and refraining from sin.

37:29 They will say, "Rather, you disbelieved yourselves.	قَالُوْا بَلْ لَّمْ تَكُوْنُوْا مُؤْمِنِيْنَ ۚ﴿٢٩﴾
37:30 And We had no power over you, rather, you were rebellious people.	وَمَا كَانَ لَنَا عَلَيْكُمْ مِّنْ سُلْطٰنٍ ۚ بَلْ كُنْتُمْ قَوْمًا طٰغِيْنَ ﴿٣٠﴾
37:31 So the Word of Our Lord was established against us ⌜that⌝ We shall indeed taste ⌜punishment⌝.	فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَا ۖ اِنَّا لَذَآئِقُوْنَ ﴿٣١﴾
37:32 So we led you astray, indeed we ourselves were misguided."	فَاَغْوَيْنٰكُمْ اِنَّا كُنَّا غٰوِيْنَ ﴿٣٢﴾
37:33 So on that Day, they will all share the punishment.	فَاِنَّهُمْ يَوْمَىِٕذٍ فِي الْعَذَابِ مُشْتَرِكُوْنَ ﴿٣٣﴾
37:34 Thus, We deal with the wrongdoers.	اِنَّا كَذٰلِكَ نَفْعَلُ بِالْمُجْرِمِيْنَ ﴿٣٤﴾
37:35 When it was said to them, "There is no God except Allah," they would resort to arrogance.	اِنَّهُمْ كَانُوْٓا اِذَا قِيْلَ لَهُمْ لَآ اِلٰهَ اِلَّا اللّٰهُ ۙ يَسْتَكْبِرُوْنَ ۙ﴿٣٥﴾
37:36 And they would say, "Should we forsake our gods for an insane poet?"	وَيَقُوْلُوْنَ اَىِٕنَّا لَتَارِكُوْٓا اٰلِهَتِنَا لِشَاعِرٍ مَّجْنُوْنٍ ۭ﴿٣٦﴾
37:37 Rather, he brought the truth① and he confirmed the Messengers.	بَلْ جَآءَ بِالْحَقِّ وَصَدَّقَ الْمُرْسَلِيْنَ ﴿٣٧﴾

Topics

- Torment for the misguided and those who misguided others.
- The cause for the disbelievers being inflicted with punishment.
- The Beloved Prophet's truthfulness.

Commentary

① In refuting the claims of the disbelievers that the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is an insane poet, Allah Almighty stated that he صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is not as they claimed; rather, the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم has negated a partner for Allah Almighty and has brought the truth and affirmed the religious and monotheistic doctrine of the previous Messengers عَلَيْهِمُ السَّلَام.

37:38 Indeed you will taste painful punishment.	اِنَّكُمْ لَذَآئِقُوا الْعَذَابِ الْاَلِيْمِ ۚ﴿٣٨﴾
37:39 And you will only be recompensed for your deeds.	وَمَا تُجْزَوْنَ اِلَّا مَا كُنْتُمْ تَعْمَلُوْنَ ۙ﴿٣٩﴾
37:40 Except the chosen people of Allah.①	اِلَّا عِبَادَ اللّٰهِ الْمُخْلَصِيْنَ ﴿٤٠﴾
37:41 For them there will be known sustenance.②	اُولٰٓئِكَ لَهُمْ رِزْقٌ مَّعْلُوْمٌ ۙ﴿٤١﴾
37:42 Fruits, and they will be honoured	فَوَاكِهُ ۚ وَهُمْ مُّكْرَمُوْنَ ۙ﴿٤٢﴾
37:43 In Gardens of Comfort	فِيْ جَنّٰتِ النَّعِيْمِ ۙ﴿٤٣﴾
37:44 upon thrones facing one another.	عَلٰى سُرُرٍ مُّتَقٰبِلِيْنَ ﴿٤٤﴾
37:45 Cups of pure ˹heavenly˺ wine will be presented to them.	يُطَافُ عَلَيْهِمْ بِكَاْسٍ مِّنْ مَّعِيْنٍ ۙ﴿٤٥﴾
37:46 White, delightful to those who drink.	بَيْضَآءَ لَذَّةٍ لِّلشّٰرِبِيْنَ ۚ﴿٤٦﴾

Topics

- A warning to those who referred to the Final Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم as an insane poet.
- Those exempt from punishment.
- The nature of the reward granted to sincere believers.
- A description of the heavenly wine for the sincere believers.

Commentary

① The "chosen people" refers to the sincere people of faith—they will not face the painful punishment. Moreover, they will not be questioned regarding their deeds. If they had committed a wrongdoing, it will be pardoned. In return for each good deed, they will be rewarded 10 to 700-fold or even more as Allah Almighty wills.

② This either refers to the heavenly sustenance that is known through the Quran or the sustenance that is in the knowledge of Allah Almighty.

37:47 There will be no loss of judgement due to it nor will they be intoxicated.①	لَا فِيْهَا غَوْلٌ وَّلَا هُمْ عَنْهَا يُنْزَفُوْنَ ﴿٤٧﴾
37:48 And with them will be maidens who lower their gaze, having large ˹beautiful˺ eyes.	وَعِنْدَهُمْ قٰصِرٰتُ الطَّرْفِ عِيْنٌ ﴿٤٨﴾
37:49 As if they are preserved eggs.②	كَاَنَّهُنَّ بَيْضٌ مَّكْنُوْنٌ ﴿٤٩﴾
37:50 Then some of them (the people of Paradise) will face others, questioning one another.	فَاَقْبَلَ بَعْضُهُمْ عَلٰى بَعْضٍ يَّتَسَآءَلُوْنَ ﴿٥٠﴾
37:51 A speaker among them will say, "Indeed I ˹once˺ had a companion	قَالَ قَآئِلٌ مِّنْهُمْ اِنِّيْ كَانَ لِيْ قَرِيْنٌ ﴿٥١﴾
37:52 who would say, 'Are you among those who attest?	يَّقُوْلُ اَئِنَّكَ لَمِنَ الْمُصَدِّقِيْنَ ﴿٥٢﴾
37:53 When we have died and become dust and bones, will we (then) be recompensed?'"	ءَاِذَا مِتْنَا وَكُنَّا تُرَابًا وَّعِظَامًا ءَاِنَّا لَمَدِيْنُوْنَ ﴿٥٣﴾
37:54 He (the first speaker) will say, "Will you take a look ˹into the Fire˺?"	قَالَ هَلْ اَنْتُمْ مُّطَّلِعُوْنَ ﴿٥٤﴾
37:55 So he will look, then he will see his companion in the middle of the blazing Fire.	فَاطَّلَعَ فَرَاٰهُ فِيْ سَوَآءِ الْجَحِيْمِ ﴿٥٥﴾

Topics

- A description of the heavenly maidens awaiting the sincere believers.
- The conversation between the people of Paradise.

Commentary

① Heavenly wine is not intoxicating and does not impair the senses, unlike the wine of this world, which causes countless illnesses and deaths.

② The heavenly maids will not turn their glance away from their spouse, for they will consider him as handsome. They will have large, beautiful eyes and will be untainted and pure as though they are preserved eggs.

37:56 He will say, "By Allah! You almost destroyed me.	قَالَ تَاللّٰهِ اِنْ كِدْتَّ لَتُرْدِيْنِ ﴿٥٦﴾
37:57 And had it not been for the favour of my Lord, I would certainly have been seized and arraigned."	وَلَوْلَا نِعْمَةُ رَبِّيْ لَكُنْتُ مِنَ الْمُحْضَرِيْنَ ﴿٥٧﴾
37:58 "So will we not die,	اَفَمَا نَحْنُ بِمَيِّتِيْنَ ﴿٥٨﴾
37:59 except for our first death and we will not be punished?	اِلَّا مَوْتَتَنَا الْاُوْلٰى وَمَا نَحْنُ بِمُعَذَّبِيْنَ ﴿٥٩﴾
37:60 Indeed, this is supreme success."①	اِنَّ هٰذَا لَهُوَ الْفَوْزُ الْعَظِيْمُ ﴿٦٠﴾
37:61 Those who work should work for such success.②	لِمِثْلِ هٰذَا فَلْيَعْمَلِ الْعٰمِلُوْنَ ﴿٦١﴾
37:62 Is this hospitality better or the tree of *Zaqqūm*?	اَذٰلِكَ خَيْرٌ نُّزُلًا اَمْ شَجَرَةُ الزَّقُّوْمِ ﴿٦٢﴾

Topics

- Angels being questioned by the people of Paradise after the slaughtering of death.
- Entry to Paradise is supreme success.
- Encouragement to perform actions for success in the Hereafter.
- A comparison between heavenly hospitality and the food of Hell (*Zaqqūm*).

Commentary

① When death is slaughtered, the people of Paradise will ask the angels: "Having experienced death in the world, will we not die again? Will we not be punished?" The angels will reply in the negative, to which the people of Paradise will say: "Indeed, this is a great success that we have attained." The people of Paradise will ask these questions to take pleasure in the mercy of Allah Almighty. They will also ask so that they can commemorate Allah's given blessings of eternal life and protection from punishment. This commemoration will bring them intense joy.

② Ultimate success is to be saved from the punishment of Hell and to enter Paradise. Hence, great effort should be made to obtain this success.

37:63 We have made it a trial for the oppressors.[1]	اِنَّا جَعَلْنٰهَا فِتْنَةً لِّلظّٰلِمِيْنَ ﴿٦٣﴾
37:64 It is a tree which comes forth from the depth of Hell.	اِنَّهَا شَجَرَةٌ تَخْرُجُ فِيْٓ اَصْلِ الْجَحِيْمِ ﴿٦٤﴾
37:65 Its buds are like the heads of devils.	طَلْعُهَا كَاَنَّهٗ رُءُوْسُ الشَّيٰطِيْنِ ﴿٦٥﴾
37:66 Then they shall eat from it, so they will fill their stomachs with it.	فَاِنَّهُمْ لَاٰكِلُوْنَ مِنْهَا فَمَالِـُٔوْنَ مِنْهَا الْبُطُوْنَ ﴿٦٦﴾
37:67 Then indeed on top of that, there is a blend of boiling water for them.	ثُمَّ اِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِّنْ حَمِيْمٍ ﴿٦٧﴾
37:68 Then certainly their return is to the 'blazing' Fire.	ثُمَّ اِنَّ مَرْجِعَهُمْ لَاِلَى الْجَحِيْمِ ﴿٦٨﴾
37:69 They found their forefathers astray.	اِنَّهُمْ اَلْفَوْا اٰبَآءَهُمْ ضَآلِّيْنَ ﴿٦٩﴾
37:70 So they hasten in their footsteps.[2]	فَهُمْ عَلٰٓى اٰثٰرِهِمْ يُهْرَعُوْنَ ﴿٧٠﴾

Topics

- The tree of *Zaqqūm*: a trial for the disbelievers.
- Details of the tree of *Zaqqūm*.
- Description of the food and drink of the disbelievers in Hell.
- The place of return in Hell for the disbelievers.
- The reason for the disbelievers being worthy of punishment.

Commentary

① The disbelievers reacted to the news about the tree of Hell with obstinate rejection and denial. They began to criticize the Quran and the station of prophethood by asking how it was possible for a tree to be in fire as fire consumes trees. Due to their ignorance, these people did not realise that the Omnipotent Lord can create a creature that not only survives burning, but takes comfort in fire, and Allah has the power to make a tree grow in fire without it being consumed by the flames.

② Here, the reason for the disbelievers deserving punishment is mentioned: they would hasten in the footsteps of their forefathers and emulate them despite finding them to be astray. Moreover, they would also turn a blind eye to the clear signs of truth. This is indicative of how following the misguided is a cause for ruin. Those who practice impermissible traditions and attempt to justify them by saying that they were the customs of their forefathers should take heed from this.

37:71 And surely, before them many predecessors went astray.	وَلَقَدْ ضَلَّ قَبْلَهُمْ اَكْثَرُ الْاَوَّلِيْنَ ۙ﴿٧١﴾
37:72 And We certainly sent warners among them.	وَلَقَدْ اَرْسَلْنَا فِيْهِمْ مُّنْذِرِيْنَ ﴿٧٢﴾
37:73 So see what became of the warned.	فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنْذَرِيْنَ ۙ﴿٧٣﴾
37:74 Except the chosen people of Allah.	اِلَّا عِبَادَ اللّٰهِ الْمُخْلَصِيْنَ ﴿٧٤﴾ ع ٢ ٥٣ ٦
37:75 Certainly Nūḥ called upon Us, so what excellent Responders We are!	وَلَقَدْ نَادٰىنَا نُوْحٌ فَلَنِعْمَ الْمُجِيْبُوْنَ ﴿٧٥﴾
37:76 We granted him and his family salvation from the great calamity.	وَنَجَّيْنٰهُ وَاَهْلَهٗ مِنَ الْكَرْبِ الْعَظِيْمِ ﴿٧٦﴾
37:77 And We only preserved his progeny.[1]	وَجَعَلْنَا ذُرِّيَّتَهٗ هُمُ الْبٰقِيْنَ ﴿٧٧﴾
37:78 And We maintained his praise among the later generations.[2]	وَتَرَكْنَا عَلَيْهِ فِي الْاٰخِرِيْنَ ﴿٧٨﴾

Topics

- An indication towards the fate of the previous misguided people.
- The call of Prophet Nūḥ عَلَيْهِ السَّلَام and Allah's grace upon him.
- Divine blessings upon Prophet Nūḥ عَلَيْهِ السَّلَام and his greatness.

Commentary

① After Prophet Nūḥ عَلَيْهِ السَّلَام disembarked from the Ark, everyone except His offspring and wives died without progeny. Allah Almighty preserved his offspring, and generations continued from their lineage. All the humans that are alive today are from the lineage of Prophet Nūḥ عَلَيْهِ السَّلَام.

② Prophet Nūḥ عَلَيْهِ السَّلَام was eulogised by the Prophets عَلَيْهِمُ السَّلَام and their nations that came after him. This demonstrates how being remembered favourably in this world after one's death is the mercy of Allah Almighty.

37:79 Peace be upon Nūḥ among all the inhabitants of the worlds.	سَلٰمٌ عَلٰى نُوْحٍ فِي الْعٰلَمِيْنَ ﴿٧٩﴾
37:80 Indeed, thus We recompense the virtuous.	اِنَّا كَذٰلِكَ نَجْزِي الْمُحْسِنِيْنَ ﴿٨٠﴾
37:81 Certainly, he is from Our people who have the highest level of perfect faith.	اِنَّهٗ مِنْ عِبَادِنَا الْمُؤْمِنِيْنَ ﴿٨١﴾
37:82 Then We drowned the others.	ثُمَّ اَغْرَقْنَا الْاٰخَرِيْنَ ﴿٨٢﴾
37:83 And certainly, Ibrāhīm is from his group.	وَاِنَّ مِنْ شِيْعَتِهٖ لَاِبْرٰهِيْمَ ﴿٨٣﴾ وقف لازم
37:84 When he came to His Lord with a pure heart.①	اِذْ جَآءَ رَبَّهٗ بِقَلْبٍ سَلِيْمٍ ﴿٨٤﴾
37:85 When he said to his father (uncle)② and his nation, "What do you worship?	اِذْ قَالَ لِاَبِيْهِ وَقَوْمِهٖ مَاذَا تَعْبُدُوْنَ ﴿٨٥﴾ ج
37:86 Do you seek gods other than Allah through fabrication?	اَئِفْكًا اٰلِهَةً دُوْنَ اللّٰهِ تُرِيْدُوْنَ ﴿٨٦﴾ ط
37:87 So what do you think of the Lord of all the worlds?"	فَمَا ظَنُّكُمْ بِرَبِّ الْعٰلَمِيْنَ ﴿٨٧﴾

Topics

- The fate of Prophet Nūḥ's عَلَيْهِ السَّلَام nation.
- The magnificence of Prophet Ibrāhīm عَلَيْهِ السَّلَام.
- Prophet Ibrāhīm عَلَيْهِ السَّلَام preaching to his paternal uncle and nation.

Commentary

① As always, when Prophet Ibrāhīm عَلَيْهِ السَّلَام called his nation towards the Oneness and worship of Allah Almighty, he had sincerity in his heart for Allah Almighty and had removed every worldly thing from it.

② This refers to Prophet Ibrāhīm's paternal uncle and not his actual father.

37:88 Then he looked once at the stars.	فَنَظَرَ نَظْرَةً فِي النُّجُومِ ﴿٨٨﴾
37:89 So he said, "I am about to become ill."	فَقَالَ إِنِّي سَقِيمٌ ﴿٨٩﴾
37:90 So they withdrew from him turning their backs.	فَتَوَلَّوْا عَنْهُ مُدْبِرِينَ ﴿٩٠﴾
37:91 Then he proceeded secretly towards their gods, so he said, "Do you not eat?	فَرَاغَ إِلَىٰ آلِهَتِهِمْ فَقَالَ أَلَا تَأْكُلُونَ ﴿٩١﴾
37:92 What is the matter with you that you do not speak?"	مَا لَكُمْ لَا تَنْطِقُونَ ﴿٩٢﴾
37:93 So he began to strike them① with his right hand secretly.	فَرَاغَ عَلَيْهِمْ ضَرْبًا بِالْيَمِينِ ﴿٩٣﴾
37:94 Then they came to him, rushing.	فَأَقْبَلُوا إِلَيْهِ يَزِفُّونَ ﴿٩٤﴾
37:95 He said, "Do you worship that which you (yourselves) carve?	قَالَ أَتَعْبُدُونَ مَا تَنْحِتُونَ ﴿٩٥﴾
37:96 And Allah created you and your deeds."	وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴿٩٦﴾
37:97 They said, "Erect for him a structure, then cast him into the blazing fire."	قَالُوا ابْنُوا لَهُ بُنْيَانًا فَأَلْقُوهُ فِي الْجَحِيمِ ﴿٩٧﴾

Topics

- Prophet Ibrāhīm عَلَيْهِ السَّلَام informing of his sickness after looking at the stars.
- Prophet Ibrāhīm عَلَيْهِ السَّلَام striking the idols.
- Prophet Ibrahim's advice to the nation upon their arrival.
- The decision made by the nation to cast Prophet Ibrāhīm عَلَيْهِ السَّلَام into fire.

Commentary

① Prophet Ibrāhīm عَلَيْهِ السَّلَام questioned the idols to display his dislike of them and to belittle them. When the idols gave no reply to his questions, he عَلَيْهِ السَّلَام picked up an axe in his right hand when nobody else was present and began to strike them until he shattered them into pieces.

37:98 So they wanted to deceive him,[1] so We made them the lowest.	فَاَرَادُوْا بِهٖ كَيْدًا فَجَعَلْنٰهُمُ الْاَسْفَلِيْنَ ﴿٩٨﴾
37:99 And he said, "Indeed I am going to my Lord,[2] so He will guide me.	وَقَالَ اِنِّيْ ذَاهِبٌ اِلٰى رَبِّيْ سَيَهْدِيْنِ ﴿٩٩﴾
37:100 O my Lord! Grant me a pious child."[3]	رَبِّ هَبْ لِيْ مِنَ الصّٰلِحِيْنَ ﴿١٠٠﴾
37:101 So We gave him glad tidings of a forbearing boy.[4]	فَبَشَّرْنٰهُ بِغُلٰمٍ حَلِيْمٍ ﴿١٠١﴾
37:102 When he reached the age of striving in his company, he said, "O my son! I have seen in a dream that I am sacrificing you, so consider; what is your opinion?" He said, "O my father! Do what you have been commanded to do. If Allah wills, you shall soon find me to be among the patient."	فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يٰبُنَيَّ اِنِّيْٓ اَرٰى فِي الْمَنَامِ اَنِّيْٓ اَذْبَحُكَ فَانْظُرْ مَاذَا تَرٰى ؕ قَالَ يٰٓاَبَتِ افْعَلْ مَا تُؤْمَرُ ۫ سَتَجِدُنِيْٓ اِنْ شَآءَ اللّٰهُ مِنَ الصّٰبِرِيْنَ ﴿١٠٢﴾

Topics

- The abasement of the nation of Prophet Ibrāhīm عَلَيْهِ السَّلَام.
- Prophet Ibrāhīm's decision to emigrate.
- Prophet Ibrāhīm's supplication for pious offspring.
- The incident of Prophet Ismāʿīl's sacrifice.

Commentary

① "Deception" here refers to the disbelievers' intention to cast Prophet Ibrāhīm عَلَيْهِ السَّلَام into the fire.

② This alludes to him emigrating from this land of disbelief to wherever his Lord commands.

③ Pious children are a great blessing of Allah Almighty. Hence, whenever one prays to Allah Almighty for offspring, he should pray for pious offspring.

④ Prophet Ibrāhīm's supplication was answered with the promise of a son who will be intelligent and forbearing. To inform of the birth of a son prior to its occurrence is from the knowledge of the unseen; in actual fact, the Quran mentions it specifically in relation to the five things known by Allah Almighty. This is evident of how Allah Almighty informs his chosen people of news from the five particular matters.

37:103 So when both submitted and he (Ibrāhīm) laid him (his son) down upon his forehead.	فَلَمَّآ اَسْلَمَا وَتَلَّهٗ لِلْجَبِيْنِ ﴿١٠٣﴾
37:104 And We called out to him, "O Ibrāhīm!	وَنَادَيْنٰهُ اَنْ يّٰٓاِبْرٰهِيْمُ ﴿١٠٤﴾
37:105 You have certainly fulfilled the dream; thus We reward the virtuous."	قَدْ صَدَّقْتَ الرُّءْيَا ۚ اِنَّا كَذٰلِكَ نَجْزِي الْمُحْسِنِيْنَ ﴿١٠٥﴾
37:106 Indeed, this was a clear trial.①	اِنَّ هٰذَا لَهُوَ الْبَلٰٓؤُا الْمُبِيْنُ ﴿١٠٦﴾
37:107 And We ransomed him with a great sacrifice.②	وَفَدَيْنٰهُ بِذِبْحٍ عَظِيْمٍ ﴿١٠٧﴾
37:108 And We maintained his praise among the later generations.	وَتَرَكْنَا عَلَيْهِ فِي الْاٰخِرِيْنَ ﴿١٠٨﴾
37:109 Peace be upon Ibrāhīm.	سَلٰمٌ عَلٰٓى اِبْرٰهِيْمَ ﴿١٠٩﴾
37:110 Thus, We recompense the virtuous.	كَذٰلِكَ نَجْزِي الْمُحْسِنِيْنَ ﴿١١٠﴾
37:111 He is from Our people who have the highest level of perfect faith.	اِنَّهٗ مِنْ عِبَادِنَا الْمُؤْمِنِيْنَ ﴿١١١﴾

Topics

- Prophet Ibrahim's elevated rank and divine blessings.

Commentary

① Prophet Ibrāhīm عَلَيْهِ السَّلَام had already sacrificed his wealth and had left his country, and now he also presented his son to be sacrificed upon the command of Allah Almighty. Furthermore, it was the very same son that was granted to him in his final years after much supplication; this son, who he brought up himself, was the joy of the house and the comfort of his eyes. Indeed, this was a significant trial.

② This sacrifice was referred to as a great sacrifice due to the nature of its importance, which is the fact that this was the sacrificing of the Prophet عَلَيْهِ السَّلَام whose lineage the Final Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم belonged to. *(Tafsīr Al-Bayḍāwī, Al-Ṣāffāt, under the verse 107, vol. 5, p. 22)*

وَبَشَّرْنٰهُ بِاِسْحٰقَ نَبِيًّا مِّنَ الصّٰلِحِيْنَ ﴿١١٢﴾

37:112 And We gave him glad tidings of Isḥāq who is a Prophet among the righteous elite.

وَبٰرَكْنَا عَلَيْهِ وَعَلٰٓى اِسْحٰقَ ؕ وَمِنْ ذُرِّيَّتِهِمَا مُحْسِنٌ وَّظَالِمٌ لِّنَفْسِهٖ مُبِيْنٌ ﴿١١٣﴾ ع ٣٩ ٧

37:113 And We blessed him and Isḥāq;① and from their offspring, some are virtuous and some clearly wrong themselves.②

وَلَقَدْ مَنَنَّا عَلٰى مُوْسٰى وَهٰرُوْنَ ﴿١١٤﴾ ج

37:114 And We certainly bestowed favour upon Mūsā and Hārūn.

وَنَجَّيْنٰهُمَا وَقَوْمَهُمَا مِنَ الْكَرْبِ الْعَظِيْمِ ﴿١١٥﴾ ج

37:115 And We granted them and their nation salvation from a great calamity.

وَنَصَرْنٰهُمْ فَكَانُوْا هُمُ الْغٰلِبِيْنَ ﴿١١٦﴾ ج

37:116 And We helped them so they prevailed.

وَاٰتَيْنٰهُمَا الْكِتٰبَ الْمُسْتَبِيْنَ ﴿١١٧﴾ ج

37:117 And We granted them the illuminating Book.③

Topics

- Glad tidings of Prophet Isḥāq عَلَيْهِ السَّلَام and his virtues.
- Blessings descending upon Prophet Ibrāhīm and Isḥāq عَلَيْهِمَا السَّلَام.
- Divine favours upon Prophet Mūsā and Hārūn عَلَيْهِمَا السَّلَام.

Commentary

① Every type of religious and worldly blessing was bestowed upon Prophet Ibrāhīm and Prophet Isḥāq عَلَيْهِمَا السَّلَام. One noticeable blessing is abundance in the offspring of Prophet Ibrāhīm عَلَيْهِ السَّلَام; many Prophets عَلَيْهِمُ السَّلَام were sent amongst them between the time of Prophet Ya'qūb عَلَيْهِ السَّلَام and Prophet 'Īsā عَلَيْهِ السَّلَام.

② From the offspring of these two are those who do good by accepting faith and those who wrong themselves by disbelieving. This points to how just because someone's father has many virtues, it is not necessarily the case that the son will also be the same. It is the will of Allah Almighty that sometimes a pious person is born to pious parents, at times an evil person to evil parents and sometimes a pious person to an evil person. This is in order to establish that children not being virtuous is not a flaw of the forefathers, and forefathers not being virtuous is not a cause for shame for their offspring.

③ The "*illuminating book*" refers to the Torah. It was granted directly to Prophet Mūsā عَلَيْهِ السَّلَام and indirectly to Prophet Hārūn عَلَيْهِ السَّلَام through Prophet Mūsā عَلَيْهِ السَّلَام.

37:118 And We showed them the Straight Path.	وَهَدَيْنٰهُمَا الصِّرَاطَ الْمُسْتَقِيْمَ ﴿١١٨﴾
37:119 And We maintained their praise among the later generations.①	وَتَرَكْنَا عَلَيْهِمَا فِي الْاٰخِرِيْنَ ﴿١١٩﴾
37:120 Peace be upon Mūsā and Hārūn.	سَلٰمٌ عَلٰى مُوْسٰى وَهٰرُوْنَ ﴿١٢٠﴾
37:121 Thus, We recompense the virtuous.	اِنَّا كَذٰلِكَ نَجْزِي الْمُحْسِنِيْنَ ﴿١٢١﴾
37:122 Indeed, they are from Our people who have the highest level of perfect faith.	اِنَّهُمَا مِنْ عِبَادِنَا الْمُؤْمِنِيْنَ ﴿١٢٢﴾
37:123 And indeed, Ilyās is among the Messengers.②	وَاِنَّ اِلْيَاسَ لَمِنَ الْمُرْسَلِيْنَ ﴿١٢٣﴾
37:124 When he said to his nation, "Do you not fear?	اِذْ قَالَ لِقَوْمِهٖٓ اَلَا تَتَّقُوْنَ ﴿١٢٤﴾
37:125 Do you worship *Ba'al* (Baal)③ leaving the Best of creators?	اَتَدْعُوْنَ بَعْلًا وَّتَذَرُوْنَ اَحْسَنَ الْخَالِقِيْنَ ﴿١٢٥﴾

Topics

- The nobility of Prophet Mūsā and Hārūn عَلَيْهِمَا السَّلَام.
- The incident of Prophet Ilyās عَلَيْهِ السَّلَام and his nation.

Commentary

① "*Later generations*" refers to the nation of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, and "*praise*" refers to them being described, commended and eulogised.

② Prophet Ilyās عَلَيْهِ السَّلَام is from the lineage of Prophet Hārūn عَلَيْهِ السَّلَام. He was sent to Ba'labakk and its neighbouring areas long after Prophet Mūsā عَلَيْهِ السَّلَام. Prophet Ilyās عَلَيْهِ السَّلَام is from among the four Prophets who are still alive. He will pass away near the Day of Judgement. Some pious predecessors have even met him.

③ "*Ba'al*" refers to a sixty-foot-high gold idol that these people used to worship.

37:126 Allah is your Lord and the Lord of your forefathers.	اللّٰهَ رَبَّكُمْ وَرَبَّ اٰبَآئِكُمُ الْاَوَّلِيْنَ ﴿١٢٦﴾
37:127 Then they denied him, so they will certainly be arraigned.	فَكَذَّبُوْهُ فَاِنَّهُمْ لَمُحْضَرُوْنَ ﴿١٢٧﴾
37:128 Except the chosen people of Allah.	اِلَّا عِبَادَ اللّٰهِ الْمُخْلَصِيْنَ ﴿١٢٨﴾
37:129 And We maintained his praise among later generations.	وَتَرَكْنَا عَلَيْهِ فِي الْاٰخِرِيْنَ ﴿١٢٩﴾
37:130 Peace be upon Ilyās.[1]	سَلٰمٌ عَلٰٓى اِلْ يَاسِيْنَ ﴿١٣٠﴾
37:131 Thus, We recompense the virtuous.	اِنَّا كَذٰلِكَ نَجْزِي الْمُحْسِنِيْنَ ﴿١٣١﴾
37:132 Indeed, he is from Our people who have the highest level of perfect faith.	اِنَّهٗ مِنْ عِبَادِنَا الْمُؤْمِنِيْنَ ﴿١٣٢﴾
37:133 Certainly, Lūṭ is from the Messengers.	وَاِنَّ لُوْطًا لَّمِنَ الْمُرْسَلِيْنَ ﴿١٣٣﴾
37:134 When We granted him and his whole family salvation,	اِذْ نَجَّيْنٰهُ وَاَهْلَهٗٓ اَجْمَعِيْنَ ﴿١٣٤﴾
37:135 except an old woman among those who remained behind.[2]	اِلَّا عَجُوْزًا فِي الْغٰبِرِيْنَ ﴿١٣٥﴾

Topics

- The excellence of Prophet Ilyās عَلَيْهِ السَّلَام.
- The incident of Prophet Lūṭ عَلَيْهِ السَّلَام and his nation.

Commentary

[1] Ilyāsīn is another word for Ilyās and refers to the same person, just as *Sīnā* and *Sīnīn* are both names of Mount Sinai.

[2] This old woman was the wife of the Prophet Nūḥ عَلَيْهِ السَّلَام, Wāhilah, who was treacherous and resorted to disbelief.

37:136 Then We destroyed the others.	ثُمَّ دَمَّرْنَا الْاٰخَرِيْنَ ﴿١٣٦﴾
37:137 And indeed, you pass by them in the morning	وَاِنَّكُمْ لَتَمُرُّوْنَ عَلَيْهِمْ مُّصْبِحِيْنَ ﴿١٣٧﴾ لا
37:138 and at night; do you not understand?	وَبِالَّيْلِ ؕ اَفَلَا تَعْقِلُوْنَ ﴿١٣٨﴾ ع ٢٥ ٨
37:139 And indeed Yūnus① is among the Messengers.	وَاِنَّ يُوْنُسَ لَمِنَ الْمُرْسَلِيْنَ ﴿١٣٩﴾ ؕ
37:140 When he went forth towards a fully laden ship.	اِذْ اَبَقَ اِلَى الْفُلْكِ الْمَشْحُوْنِ ﴿١٤٠﴾ لا
37:141 So he (the shipmaster) cast lots, then he (Yūnus) became among those who were pushed away.	فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِيْنَ ﴿١٤١﴾ ج
37:142 Then he was swallowed by a fish and he was blaming himself.	فَالْتَقَمَهُ الْحُوْتُ وَهُوَ مُلِيْمٌ ﴿١٤٢﴾
37:143 So had he not been among those who glorify (Allah),②	فَلَوْلَاۤ اَنَّهٗ كَانَ مِنَ الْمُسَبِّحِيْنَ ﴿١٤٣﴾ لا
النصف **37:144** he would certainly have stayed in its belly until the Day of Resurrection.	لَلَبِثَ فِيْ بَطْنِهٖۤ اِلٰى يَوْمِ يُبْعَثُوْنَ ﴿١٤٤﴾ النصف ج

Topics

- Makkan disbelievers being reprimanded for not learning from the People of Lūṭ.
- The incident of Prophet Yūnus and the fish.

Commentary

① Prophet Yūnus عَلَيْهِ السَّلَام was from the progeny of Prophet Hūd عَلَيْهِ السَّلَام. His titles are *Dhū al-Nūn* and *Ṣāḥib al-Ḥūt*. He was sent to Nineveh, which is in Mosul (Iraq), near the river Tigris.

② A hadith states: "Prophet Yūnus عَلَيْهِ السَّلَام made this supplication when in the fish's belly:" "لَآ اِلٰهَ اِلَّآ اَنْتَ سُبْحٰنَكَ اِنِّيْ كُنْتُ مِنَ الظّٰلِمِيْنَ". A Muslim who supplicates to Allah Almighty with these words, his supplication will be accepted." *(Tārīkh ibn ʿAsākir, vol. 45, p. 38)*

37:145 Then We placed him ashore while he was sick.	فَنَبَذْنٰهُ بِالْعَرَآءِ وَهُوَ سَقِيْمٌ ﴿١٤٥﴾
37:146 And We caused a gourd tree to grow over him.①	وَاَنْۢبَتْنَا عَلَيْهِ شَجَرَةً مِّنْ يَّقْطِيْنٍ ﴿١٤٦﴾
37:147 And We sent him to a hundred thousand people, in fact even more.	وَاَرْسَلْنٰهُ اِلٰى مِائَةِ اَلْفٍ اَوْ يَزِيْدُوْنَ ﴿١٤٧﴾
37:148 Then they believed, so We granted them provision for a specified time.	فَاٰمَنُوْا فَمَتَّعْنٰهُمْ اِلٰى حِيْنٍ ﴿١٤٨﴾
37:149 So ask them, "Are there daughters for your Lord and sons for them?	فَاسْتَفْتِهِمْ اَلِرَبِّكَ الْبَنٰتُ وَلَهُمُ الْبَنُوْنَ ﴿١٤٩﴾
37:150 Or did We make angels female and they were present?"	اَمْ خَلَقْنَا الْمَلٰٓئِكَةَ اِنَاثًا وَّهُمْ شٰهِدُوْنَ ﴿١٥٠﴾
37:151 Pay heed, indeed they speak from their slander.	اَلَآ اِنَّهُمْ مِّنْ اِفْكِهِمْ لَيَقُوْلُوْنَ ﴿١٥١﴾
37:152 That "Allah has children." And indeed they are liars.	وَلَدَ اللّٰهُ ۙ وَاِنَّهُمْ لَكٰذِبُوْنَ ﴿١٥٢﴾
37:153 Has He chosen daughters over sons?	اَصْطَفَى الْبَنٰتِ عَلَى الْبَنِيْنَ ﴿١٥٣﴾
37:154 What is the matter with you? How do you judge?	مَا لَكُمْ ۟ كَيْفَ تَحْكُمُوْنَ ﴿١٥٤﴾
37:155 Do you not reflect?	اَفَلَا تَذَكَّرُوْنَ ﴿١٥٥﴾

Topics

- Prophet Yūnus عَلَيْهِ السَّلَام being sent and his nation's acceptance of faith.
- Refutation of those who ascribed daughters to Allah Almighty.

Commentary

① Gourd is a creeper that is grown on ground cover. However, it was the miracle of Prophet Yūnus عَلَيْهِ السَّلَام that this particular gourd plant had branches like a tall tree. He would rest under the shade of its large leaves. Note that the Final Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم liked to eat gourd. *(Sunan Ibn Mājah: 3302)*

37:156 Or do you have a clear proof?	اَمْ لَكُمْ سُلْطٰنٌ مُّبِيْنٌ ۙ﴿١٥٦﴾
37:157 So bring forth your Book if you are truthful.	فَاْتُوْا بِكِتٰبِكُمْ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿١٥٧﴾
37:158 And they alleged a bond of lineage between Him and the jinn; and the ˹evil˺ jinn certainly know that indeed they shall be arraigned.①	وَجَعَلُوْا بَيْنَهٗ وَبَيْنَ الْجِنَّةِ نَسَبًا ؕ وَلَقَدْ عَلِمَتِ الْجِنَّةُ اِنَّهُمْ لَمُحْضَرُوْنَ ۙ﴿١٥٨﴾
37:159 Allah is Pure from that which they ascribe.	سُبْحٰنَ اللّٰهِ عَمَّا يَصِفُوْنَ ۙ﴿١٥٩﴾
37:160 Except the chosen people of Allah.	اِلَّا عِبَادَ اللّٰهِ الْمُخْلَصِيْنَ ﴿١٦٠﴾
37:161 So you and that which you worship (other than Allah)	فَاِنَّكُمْ وَمَا تَعْبُدُوْنَ ۙ﴿١٦١﴾
37:162 you cannot incite (anyone) against Him.	مَاۤ اَنْتُمْ عَلَيْهِ بِفٰتِنِيْنَ ۙ﴿١٦٢﴾
37:163 Except he who will enter the blazing fire.	اِلَّا مَنْ هُوَ صَالِ الْجَحِيْمِ ﴿١٦٣﴾
37:164 ˹The angels say,˺ "There is none among us except he has a known station.	وَمَا مِنَّاۤ اِلَّا لَهٗ مَقَامٌ مَّعْلُوْمٌ ۙ﴿١٦٤﴾

Topics

- Refutation of those who alleged a bond between Allah Almighty and the jinn.
- Disbelievers are able to mislead those who are destined for Hell.
- Angelic declarations.

Commentary

① Some polytheists claimed that Allah Almighty married a jinn from whom the angels were then born, معاذاللّٰه. In this verse, their false notion is condemned as a severe form of disbelief. The jinn are aware that those who made this absurd claim will definitely be cast into Hell.

37:165 And indeed, we are standing in rows.	وَّ اِنَّا لَنَحْنُ الصَّآفُّوْنَ ﴿۱۶۵﴾
37:166 And we glorify ˹Him˺.”	وَ اِنَّا لَنَحْنُ الْمُسَبِّحُوْنَ ﴿۱۶۶﴾
37:167 And indeed they (the disbelievers) used to say,	وَ اِنْ كَانُوْا لَيَقُوْلُوْنَ ﴿۱۶۷﴾
37:168 “If we had some advice of the predecessors,	لَوْ اَنَّ عِنْدَنَا ذِكْرًا مِّنَ الْاَوَّلِيْنَ ﴿۱۶۸﴾
37:169 we would certainly have been among the chosen people of Allah.”	لَكُنَّا عِبَادَ اللّٰهِ الْمُخْلَصِيْنَ ﴿۱۶۹﴾
37:170 Then they denied it, so soon they shall come to know.①	فَكَفَرُوْا بِهٖ فَسَوْفَ يَعْلَمُوْنَ ﴿۱۷۰﴾
37:171 And Our Word has already gone forth for Our people, the Messengers.	وَ لَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِيْنَ ﴿۱۷۱﴾
37:172 ˹That˺ surely, they will be helped.	اِنَّهُمْ لَهُمُ الْمَنْصُوْرُوْنَ ﴿۱۷۲﴾
37:173 Our army will be victorious.	وَ اِنَّ جُنْدَنَا لَهُمُ الْغٰلِبُوْنَ ﴿۱۷۳﴾
37:174 So turn away from them until a specified time.	فَتَوَلَّ عَنْهُمْ حَتّٰى حِيْنٍ ﴿۱۷۴﴾

Topics

- The way of the Makkan disbelievers prior and subsequent to Revelation.
- Glad tidings of help and victory for the people of Allah Almighty.
- Advice to the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم concerning the disbelievers of Makkah.

Commentary

① Prior to the arrival of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, the disbelievers of Makkah would claim that they certainly would have been the chosen people of Allah Almighty had they also received a book like the Torah or the Gospel. Not only this, but they asserted that they would have obeyed Allah and worshipped Him with sincerity, and that they would have refrained from rejecting and opposing Him like the previous nations. However, when they received the most noble and inimitable book, i.e., the glorious Quran, these very people rejected it. Soon, they will come to know the consequence of their disbelief.

37:175 And observe them, then soon they shall see.	وَّاَبْصِرْهُمْ فَسَوْفَ يُبْصِرُوْنَ ﴿١٧٥﴾
37:176 So do they seek Our punishment in haste?	اَفَبِعَذَابِنَا يَسْتَعْجِلُوْنَ ﴿١٧٦﴾
37:177 So when it shall descend upon their courtyard, how terrible will be the morning of the warned.	فَاِذَا نَزَلَ بِسَاحَتِهِمْ فَسَآءَ صَبَاحُ الْمُنْذَرِيْنَ ﴿١٧٧﴾
37:178 So turn away from them until a specified time.①	وَتَوَلَّ عَنْهُمْ حَتّٰى حِيْنٍ ﴿١٧٨﴾
37:179 And observe them, then soon they shall see.	وَّاَبْصِرْ فَسَوْفَ يُبْصِرُوْنَ ﴿١٧٩﴾
37:180 Your Lord, the Exalted, is Pure from that which they ascribe.	سُبْحٰنَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُوْنَ ﴿١٨٠﴾
37:181 And Peace be upon the Messengers.	وَسَلٰمٌ عَلَى الْمُرْسَلِيْنَ ﴿١٨١﴾
37:182 And all praise is for Allah, the Lord of all the worlds.	وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ﴿١٨٢﴾

ع ٥ ٤٤ ٩

Topics

- Warning to the disbelievers who mock punishment.
- Further guidance regarding the Makkan disbelievers.
- Purity of Allah Almighty, peace upon the messengers, and praise of Allah Almighty.

Commentary

① This speech was repeated here to emphasise the warning of punishment. It has also been said that verses 174 and 175 relate to the worldly state of the disbelievers, and here their state in the hereafter is referred to. According to this opinion, the verses would not be considered a repetition of each other.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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

صٓ وَالْقُرْاٰنِ ذِي الذِّكْرِ ۝١

38:1 Ṣād, by the Quran which consists of advice.

بَلِ الَّذِيْنَ كَفَرُوْا فِيْ عِزَّةٍ وَّشِقَاقٍ ۝٢

38:2 But the disbelievers are in arrogance and conflict.

كَمْ اَهْلَكْنَا مِنْ قَبْلِهِمْ مِّنْ قَرْنٍ فَنَادَوْا وَّلَاتَ حِيْنَ مَنَاصٍ ۝٣

38:3 So many generations have We destroyed; they called out even though there was no time to escape.①

وَعَجِبُوْٓا اَنْ جَآءَهُمْ مُّنْذِرٌ مِّنْهُمْ ۫ وَقَالَ الْكٰفِرُوْنَ هٰذَا سٰحِرٌ كَذَّابٌ ۝٤

38:4 And they were surprised by this that a warner came to them from among them and the disbelievers said, "This is a sorcerer, a great liar.

Topics

- Mention of the arrogance and opposition of the disbelievers.
- An indication towards ruin of previous nations.
- The disbelievers' astonishment and rejection.

Commentary

① In the previous verse, there was mention of the arrogance of the disbelievers of Makkah and their opposition to the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Here, the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is being informed of how it was due to this very arrogance and opposition to the prophets عَلَيْهِمُ السَّلَام that Allah Almighty destroyed many previous nations. When the time for punishment for those nations would arrive, they would plea for help and repent seeking salvation from the punishment, even though it was too late to be protected, and their plea for help at that time was futile. However, the disbelievers of Makkah did not learn from their fate.

38:5 Has he made many gods one God? This is a very strange matter."①	اَجَعَلَ الْاٰلِهَةَ اِلٰهًا وَّاحِدًا ۚ اِنَّ هٰذَا لَشَيْءٌ عُجَابٌ ۝٥
38:6 And the chiefs among them walked away ˹saying˺, "˹O people!˺ You walk away too and be firm upon believing in your gods. In this matter, there is certainly something intended.	وَانْطَلَقَ الْمَلَاُ مِنْهُمْ اَنِ امْشُوْا وَاصْبِرُوْا عَلٰٓى اٰلِهَتِكُمْ ۚ اِنَّ هٰذَا لَشَيْءٌ يُّرَادُ ۝٦
38:7 We did not hear of this in the last religion (Christianity); this is only a fabrication.	مَا سَمِعْنَا بِهٰذَا فِي الْمِلَّةِ الْاٰخِرَةِ ۚ اِنْ هٰذَآ اِلَّا اخْتِلَاقٌ ۝٧
38:8 Has the Remembrance (Quran) been sent down upon him among us?" Rather, they are in doubt concerning My Book. In fact, they have not yet tasted My punishment.	ءَاُنْزِلَ عَلَيْهِ الذِّكْرُ مِنْۢ بَيْنِنَا ۭ بَلْ هُمْ فِيْ شَكٍّ مِّنْ ذِكْرِيْ ۚ بَلْ لَّمَّا يَذُوْقُوْا عَذَابِ ۝٨
38:9 Do they have the treasures of the mercy of your Most-Exalted, Most-Bestowing Lord?②	اَمْ عِنْدَهُمْ خَزَاۗىِٕنُ رَحْمَةِ رَبِّكَ الْعَزِيْزِ الْوَهَّابِ ۝٩

Topics

- The disbelievers' rejection of monotheism, and their idol-worship.
- The disbelievers' objections and a warning to them.

Commentary

① In the presence of Abū Ṭālib, the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم asked the disbelievers of Makkah if they would accept a phrase that would result in them being the rulers of the Arabs and non-Arabs. Abū Jahl said: "Let alone one, we will accept 10 such phrases!" The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said: "Say "لَآ اِلٰهَ اِلَّا اللّٰهُ"." Upon hearing this, the people got up and asked if the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم had made many gods into one God, and how one God could suffice all of creation. They perceived the statement to be very strange, because it was contrary to the unanimous belief of their forefathers.

② Prophethood is a special conferral of Allah Almighty; He bestows it to whomever He wills from His people. However, nobody can receive prophethood after the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, as Allah Almighty ended the chain of prophethood with him. A hadith states: "Soon, there will be 30 liars in my nation. Each one of them will claim that he is a prophet, but I am the Final Prophet, and there is no Prophet after me." *(Sunan Abī Dawūd: 4252)*

38:10 Or do they have the Kingdom of the Heavens and the earth and all that lies between them? Then let them ascend with ropes.	اَمْ لَهُمْ مُّلْكُ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا فَلْيَرْتَقُوْا فِي الْاَسْبَابِ ﴿١٠﴾
38:11 A humiliated army among groups that shall be defeated here.	جُنْدٌ مَّا هُنَالِكَ مَهْزُوْمٌ مِّنَ الْاَحْزَابِ ﴿١١﴾
38:12 The nation of Nūḥ denied before them and (so did) ʿĀd, and Pharaoh,[1] the possessor of spikes.	كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوْحٍ وَّعَادٌ وَّفِرْعَوْنُ ذُو الْاَوْتَادِ ﴿١٢﴾
38:13 And Thamūd and the nation of Lūṭ and the People of *Aykah*; these are the groups.	وَثَمُوْدُ وَقَوْمُ لُوْطٍ وَّاَصْحٰبُ لْـَٔيْكَةِ ؕ اُولٰٓئِكَ الْاَحْزَابُ ﴿١٣﴾
38:14 All of them denied the Messengers, so My retribution became necessary.	اِنْ كُلٌّ اِلَّا كَذَّبَ الرُّسُلَ فَحَقَّ عِقَابِ ﴿١٤﴾ ع ١٤ ١٠
38:15 And these people are waiting for a ⌜piercing⌝ Cry for which there is no deferral.	وَمَا يَنْظُرُ هٰٓؤُلَآءِ اِلَّا صَيْحَةً وَّاحِدَةً مَّا لَهَا مِنْ فَوَاقٍ ﴿١٥﴾
38:16 And they said, "O our Lord! Grant us our share quickly before the Day of Reckoning."	وَقَالُوْا رَبَّنَا عَجِّلْ لَّنَا قِطَّنَا قَبْلَ يَوْمِ الْحِسَابِ ﴿١٦﴾

Topics

- News of the defeat of Makkan disbelievers.
- The fate of the previous nations.
- The punishment of the disbelievers of Makkah.
- The supplication of the Makkan disbelievers for punishment to be hastened.

Commentary

① Pharaoh is referred to as the owner of spikes, because when he would become angry with someone, he would lay them on the ground, stretch out their arms and legs and tie them to spikes; he would then have them beaten and inflict various kinds of punishment on them.

اِصْبِرْ عَلٰى مَا يَقُوْلُوْنَ وَاذْكُرْ عَبْدَنَا دَاوٗدَ ذَا الْاَيْدِ ۚ اِنَّهٗۤ اَوَّابٌ ﴿١٧﴾

38:17 Bear with patience what they say and remember Our chosen one, Dāwūd, the possessor of blessings, indeed he is one who often returns ⌜to Us⌝.①

اِنَّا سَخَّرْنَا الْجِبَالَ مَعَهٗ يُسَبِّحْنَ بِالْعَشِيِّ وَالْاِشْرَاقِ ﴿١٨﴾ۙ

38:18 We made the mountains submit with him; they glorify ⌜Allah⌝ by evening and sunrise.

وَالطَّيْرَ مَحْشُوْرَةً ؕ كُلٌّ لَّهٗۤ اَوَّابٌ ﴿١٩﴾

38:19 And the birds, gathered; all were obedient to him.②

وَشَدَدْنَا مُلْكَهٗ وَاٰتَيْنٰهُ الْحِكْمَةَ وَفَصْلَ الْخِطَابِ ﴿٢٠﴾

38:20 And We strengthened his kingdom and We endowed him with wisdom and decisive judgement.③

وَقف لازم

وَهَلْ اَتٰىكَ نَبَؤُا الْخَصْمِ ۘ اِذْ تَسَوَّرُوا الْمِحْرَابَ ﴿٢١﴾ۙ

38:21 And did news come to you of the claimants when they climbed over ⌜the wall⌝ and entered the prayer chamber?④

Topics

- Emphasizing patience for the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم; the mention of Prophet Dāwūd عَلَيْهِ السَّلَام.
- The obedience of the mountains and birds to Prophet Dāwūd عَلَيْهِ السَّلَام.
- The Divine blessings upon Prophet Dāwūd عَلَيْهِ السَّلَام.
- Prophet Dāwūd عَلَيْهِ السَّلَام being tested through two claimants.

Commentary

① The remembrance of a Prophet of elevated status is commanded to consolidate conviction in the mercy of Allah Almighty; He bestows His grace and mercy upon His chosen people.

② Both the mountains and the birds were obedient to Prophet Dāwūd عَلَيْهِ السَّلَام. It is narrated that when he عَلَيْهِ السَّلَام would glorify Allah Almighty, the mountains would also do so, as would the birds after gathering near him.

③ "Wisdom" here refers to prophethood or acting justly. "Decisive judgement" refers to the knowledge of administering justice, which differentiates the truth from falsehood.

④ According to the widely accepted opinion, these were angels who came to test Prophet Dāwūd عَلَيْهِ السَّلَام.

اِذْ دَخَلُوْا عَلٰى دَاوٗدَ فَفَزِعَ مِنْهُمْ قَالُوْا لَا تَخَفْ ۚ خَصْمٰنِ بَغٰى بَعْضُنَا عَلٰى بَعْضٍ فَاحْكُمْ بَيْنَنَا بِالْحَقِّ وَلَا تُشْطِطْ وَاهْدِنَآ اِلٰى سَوَآءِ الصِّرَاطِ ﴿٢٢﴾

38:22 When they approached Dāwūd, he was in awe of them,[1] they said, "Fear not. We are two claimants, one of us has transgressed against the other, so judge between us with the truth and do not oppose the truth, and guide us to the straight path.

اِنَّ هٰذَآ اَخِيْ ۫ لَهٗ تِسْعٌ وَّتِسْعُوْنَ نَعْجَةً وَّلِيَ نَعْجَةٌ وَّاحِدَةٌ ۫ فَقَالَ اَكْفِلْنِيْهَا وَعَزَّنِيْ فِي الْخِطَابِ ﴿٢٣﴾

38:23 Indeed, this is my brother; he has ninety-nine ewes[2] and I have a single ewe. Now he says, 'Give it to me.' And he has compelled me through speech."

قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعْجَتِكَ اِلٰى نِعَاجِهٖ ؕ وَاِنَّ كَثِيْرًا مِّنَ الْخُلَطَآءِ لَيَبْغِيْ بَعْضُهُمْ عَلٰى بَعْضٍ اِلَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ وَقَلِيْلٌ مَّا هُمْ ؕ وَظَنَّ دَاوٗدُ اَنَّمَا فَتَنّٰهُ فَاسْتَغْفَرَ رَبَّهٗ وَخَرَّ رَاكِعًا وَّاَنَابَ ﴿٢٤﴾ السجدة

38:24 He said, "He has certainly transgressed against you by asking to join your ewe with his ewes. Surely, many partners wrong each other except the believers and those who do virtuous deeds, and they are very few." And Dāwūd understood that We had tested him, so he sought forgiveness from his Lord and fell **prostrate** and returned.[3]

فَغَفَرْنَا لَهٗ ذٰلِكَ ؕ وَاِنَّ لَهٗ عِنْدَنَا لَزُلْفٰى وَحُسْنَ مَاٰبٍ ﴿٢٥﴾

38:25 So We forgave him (for) that. In Our Court, there is certainly nearness and an excellent abode for him.[4]

Topics

- The acceptance of Prophet Dāwūd's repentance and mention of his greatness.

Commentary

[1] It was natural for Prophet Dāwūd عَلَيْهِ السَّلَام to be shocked when he saw people leaping over the wall. Those who unexpectedly enter usually come with ill intentions, and so instinctively being shocked is not incompatible with prophethood.

[2] See *Tafsīr Ṣirāṭ Al-Jinān. vol. 8, p. 382* for the details of this incident.

[3] This verse is from the verses of prostration; if it is recited or listened to, prostration becomes necessary.

[4] The prophets have a lofty rank in the court of Allah Almighty. This is why if an act occurs from them that is unbefitting to their status, Allah Almighty immediately corrects them, and they express great humility before Allah Almighty. This is a matter between Him and His chosen people. Ordinary people do not have the right to criticise the prophets or to question their infallibility because of such occurrences. Doing so is more detrimental to faith than deadly poison.

ع ١٢ ١١

يٰدَاوٗدُ اِنَّا جَعَلْنٰكَ خَلِيْفَةً فِي الْاَرْضِ فَاحْكُمْ بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوٰى فَيُضِلَّكَ عَنْ سَبِيْلِ اللّٰهِ ؕ اِنَّ الَّذِيْنَ يَضِلُّوْنَ عَنْ سَبِيْلِ اللّٰهِ لَهُمْ عَذَابٌ شَدِيْدٌۢ بِمَا نَسُوْا يَوْمَ الْحِسَابِ ﴿٢٦﴾

38:26 O Dāwūd! We have made you a vicegerent (*khalīfah*) in the earth, so judge between the people with the truth and do not follow desires lest it should cause you to deviate from the Way of Allah. Those who deviate from the way of Allah, there is severe punishment for them as they forgot the Day of Reckoning.

وَمَا خَلَقْنَا السَّمَآءَ وَالْاَرْضَ وَمَا بَيْنَهُمَا بَاطِلًا ؕ ذٰلِكَ ظَنُّ الَّذِيْنَ كَفَرُوْا ۚ فَوَيْلٌ لِّلَّذِيْنَ كَفَرُوْا مِنَ النَّارِ ﴿٢٧﴾

38:27 We did not create the sky and the earth and all that lies between them without purpose. This is the thinking of the disbelievers. So woe to the disbelievers from the Fire.

اَمْ نَجْعَلُ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ كَالْمُفْسِدِيْنَ فِي الْاَرْضِ ۫ اَمْ نَجْعَلُ الْمُتَّقِيْنَ كَالْفُجَّارِ ﴿٢٨﴾

38:28 Will We make those who believe and do righteous deeds like those who spread discord in the earth; will We make the pious like the disobedient?

كِتٰبٌ اَنْزَلْنٰهُ اِلَيْكَ مُبٰرَكٌ لِّيَدَّبَّرُوْٓا اٰيٰتِهٖ وَلِيَتَذَكَّرَ اُولُوا الْاَلْبَابِ ﴿٢٩﴾

38:29 An auspicious Book which We have sent down to you that people may reflect upon its verses① and the intelligent may attain advice.②

Topics

- The vicegerency (khilāfah) of Prophet Dāwūd عَلَيْهِ السَّلَام and an instruction.
- The creation of the universe is not without purpose.
- The dissimilarity between a practising believer and a disbeliever.
- Two purposes for revelation of the Quran.

Commentary

① Merely reciting the Arabic text is not sufficient to act upon the purpose of Quranic revelation. An effort should also be made to understand its verses to allow one to contemplate, seek guidance and act upon its rulings.

② Although everyone can seek guidance from Quranic verses, not everyone can derive rulings from them. In actual fact, only expert Islamic scholars, in particular the mujtahids (those who derive religious laws from source texts) qualify for this role. Instead of deriving rules from the Quran and Hadith themselves, common folk should consult scholars for rulings lest they make mistakes.

وَوَهَبْنَا لِدَاوٗدَ سُلَيْمٰنَ ؕ نِعْمَ الْعَبْدُ ؕ اِنَّهٗۤ اَوَّابٌ ۝٣٠

38:30 And We gave Sulaymān to Dāwūd. What an excellent individual he is! He is one who often returns ˹to Us˺.

اِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصّٰفِنٰتُ الْجِيَادُ ۙ ۝٣١

38:31 When such horses were presented to him in the evening that stood upon three legs and touched the ground with the edge of the fourth hoof, exceptionally swift.

فَقَالَ اِنِّيْۤ اَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّيْ ۚ حَتّٰى تَوَارَتْ بِالْحِجَابِ ۝٣٢

38:32 Then he (Sulaymān) said, "Indeed I have preferred the love of horses for the remembrance of my Lord." (Then he commanded them to go) until they disappeared from sight behind a veil.

رُدُّوْهَا عَلَيَّ ؕ فَطَفِقَ مَسْحًۢا بِالسُّوْقِ وَالْاَعْنَاقِ ۝٣٣

38:33 ˹Then he commanded,˺ "Bring them back to me." Then he began to stroke their shins and necks.①

وَلَقَدْ فَتَنَّا سُلَيْمٰنَ وَاَلْقَيْنَا عَلٰى كُرْسِيِّهٖ جَسَدًا ثُمَّ اَنَابَ ۝٣٤

38:34 And We certainly tested Sulaymān and We placed a lifeless body upon his throne, then he returned ˹to Us˺.②

Topics

- The bestowal of a son to Prophet Dāwūd عَلَيْهِ السَّلَام and his attributes.
- The description of the horses presented to Prophet Sulaymān.
- The reason for loving horses and the command given about them.
- Prophet Sulaymān عَلَيْهِ السَّلَام being tested by means of a lifeless body.

Commentary

① When the horses returned, Prophet Sulaymān عَلَيْهِ السَّلَام began stroking their shins and necks, demonstrating the honour given to horses, for they are useful in many situations. Prophet Sulaymān supervised the affairs of the kingdom himself so that all departments remained alert. Moreover, he had expertise in matters relating to horses: their conditions, illnesses, and defects. He stroked them to check their condition.

② This verse does not mention what the test was and neither does it mention who the lifeless body refers to.

قَالَ رَبِّ اغْفِرْ لِيْ وَهَبْ لِيْ مُلْكًا لَّا يَنْۢبَغِيْ لِاَحَدٍ مِّنْۢ بَعْدِيْ ۚ اِنَّكَ اَنْتَ الْوَهَّابُ ﴿٣٥﴾

38:35 He said, "O my Lord! Forgive me[1] and grant me a kingdom that does not befit anyone after me. Indeed you are the Most-Bestowing."

فَسَخَّرْنَا لَهُ الرِّيْحَ تَجْرِيْ بِاَمْرِهٖ رُخَآءً حَيْثُ اَصَابَ ﴿٣٦﴾

38:36 So We granted him control over the wind, it would travel gently with his command wherever he wanted it to reach.

وَالشَّيٰطِيْنَ كُلَّ بَنَّآءٍ وَّغَوَّاصٍ ﴿٣٧﴾

38:37 And the jinn; every builder and diver.

وَّاٰخَرِيْنَ مُقَرَّنِيْنَ فِي الْاَصْفَادِ ﴿٣٨﴾

38:38 And the others bound in shackles.

هٰذَا عَطَآؤُنَا فَامْنُنْ اَوْ اَمْسِكْ بِغَيْرِ حِسَابٍ ﴿٣٩﴾

38:39 "This is Our Bestowal, so bestow favour or withhold, without accountability ⌜upon you⌝."[2]

وَاِنَّ لَهٗ عِنْدَنَا لَزُلْفٰى وَحُسْنَ مَاٰبٍ ﴿٤٠﴾ ع ١٤ ٢ ١٢

38:40 In Our Court, there is nearness and an excellent abode for him.

Topics

- The supplication of Prophet Sulaymān عَلَيْهِ السَّلَام.
- Subjugation of the wind and jinn to Prophet Sulaymān عَلَيْهِ السَّلَام.
- The authority granted to Prophet Sulaymān عَلَيْهِ السَّلَام.
- Blessings of the Hereafter for Prophet Sulaymān عَلَيْهِ السَّلَام.

Commentary

① Illustrating humility in the court of Allah Almighty by asking for forgiveness even when supererogatory acts are left out is an elevated etiquette shown by the prophets عَلَيْهِمُ السَّلَام and the pious. This increases their status.

② Prophet Sulaymān عَلَيْهِ السَّلَام was given the authority to bestow or withhold. This is indicative of how Allah Almighty gives to the Prophets عَلَيْهِمُ السَّلَام who then distribute to His creation. The Final Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم also stated: "Allah gives and I distribute." *(Ṣaḥīḥ Al-Bukhārī: 71)*

وَاذْكُرْ عَبْدَنَآ اَيُّوْبَ ۘ اِذْ نَادٰى رَبَّهٗٓ اَنِّيْ مَسَّنِيَ الشَّيْطٰنُ بِنُصْبٍ وَّعَذَابٍ ؕ ﴿٤١﴾

38:41 And remember Our chosen one Ayyūb. When he called upon his Lord, "Satan has afflicted me with pain and torment."①

اُرْكُضْ بِرِجْلِكَ ۚ هٰذَا مُغْتَسَلٌۢ بَارِدٌ وَّشَرَابٌ ﴿٤٢﴾

38:42 ˹We said,˺ "Strike the ground with your foot; this is a cool spring for bathing and drinking."

وَوَهَبْنَا لَهٗٓ اَهْلَهٗ وَمِثْلَهُمْ مَّعَهُمْ رَحْمَةً مِّنَّا وَذِكْرٰى لِاُولِي الْاَلْبَابِ ﴿٤٣﴾

38:43 And We granted him his family (again) and their equivalent with them as mercy from Us and advice for the people of intelligence.②

وَخُذْ بِيَدِكَ ضِغْثًا فَاضْرِبْ بِّهٖ وَلَا تَحْنَثْ ؕ اِنَّا وَجَدْنٰهُ صَابِرًا ؕ نِعْمَ الْعَبْدُ ؕ اِنَّهٗٓ اَوَّابٌ ﴿٤٤﴾

38:44 "And hold a broom in your hand then strike with it and do not break the oath."③ We found him to be patient. What an excellent individual he is! He is one who often returns ˹to Us˺.

Topics

- Prophet Ayyūb عَلَيْهِ السَّلَام and his supplication.
- The acceptance of Prophet Ayyūb's supplication.
- Divine mercy on Prophet Ayyūb عَلَيْهِ السَّلَام in relation to his family.
- Commanding Prophet Ayyūb عَلَيْهِ السَّلَام regarding an oath.

Commentary

① "Pain and torment" either refer to the illness and its severity which he عَلَيْهِ السَّلَام experienced or the satanic whispers—that were of no avail—which he was exposed to during his trial of illness.

② Prophet Ayyūb عَلَيْهِ السَّلَام was patient when tested and expressed thankfulness when the test ended. There is a lesson in this for intelligent people: they should show patience when afflicted with difficulty and thank Allah Almighty after it has ended.

③ When he was ill, Prophet Ayyūb عَلَيْهِ السَّلَام had taken an oath to give his wife a hundred lashes due to some reason. After recovering, he was issued the Divine command to strike her with a broom and not break his oath. Therefore, he took a broom with a hundred bristles and struck his wife with it just once.

38:45 Remember Our people Ibrāhīm, Isḥāq, and Yaʿqūb, possessors of might and insight.	وَاذْكُرْ عِبٰدَنَآ اِبْرٰهِيْمَ وَاِسْحٰقَ وَيَعْقُوْبَ اُولِي الْاَيْدِيْ وَالْاَبْصَارِ ﴿٤٥﴾
38:46 We specified them through a pure word, it is the remembrance of the abode ⌜in the Hereafter⌝.	اِنَّآ اَخْلَصْنٰهُمْ بِخَالِصَةٍ ذِكْرَى الدَّارِ ﴿٤٦﴾ ج
38:47 And indeed, to Us, they are certainly among the exceptional, chosen ones.	وَاِنَّهُمْ عِنْدَنَا لَمِنَ الْمُصْطَفَيْنَ الْاَخْيَارِ ﴿٤٧﴾ ط
38:48 Remember Ismāʿīl, al-Yasaʿ, and Dhu al-Kifl;[1] and all are exceptional individuals.	وَاذْكُرْ اِسْمٰعِيْلَ وَالْيَسَعَ وَذَا الْكِفْلِ ط وَكُلٌّ مِّنَ الْاَخْيَارِ ﴿٤٨﴾ ط
38:49 This is advice. There is an excellent abode for the pious.	هٰذَا ذِكْرٌ ط وَاِنَّ لِلْمُتَّقِيْنَ لَحُسْنَ مَاٰبٍ ﴿٤٩﴾ لا
38:50 Gardens of residence, all doors of which are opened for them.	جَنّٰتِ عَدْنٍ مُّفَتَّحَةً لَّهُمُ الْاَبْوَابُ ﴿٥٠﴾ ج
38:51 Reclining therein and asking for many fruits and drinks.	مُتَّكِـِٕيْنَ فِيْهَا يَدْعُوْنَ فِيْهَا بِفَاكِهَةٍ كَثِيْرَةٍ وَّشَرَابٍ ﴿٥١﴾
38:52 And they will have wives who look upon none other than their husband, of the same age.	وَعِنْدَهُمْ قٰصِرٰتُ الطَّرْفِ اَتْرَابٌ ﴿٥٢﴾
38:53 This is that which you are promised for the Day of Reckoning.	هٰذَا مَا تُوْعَدُوْنَ لِيَوْمِ الْحِسَابِ ﴿٥٣﴾ الثلثة

Topics

- Mention of some prophets عَلَيْهِمُ السَّلَام and their virtues.
- Glad tidings of an excellent abode for the pious.
- Heavenly blessings.

Commentary

[1] Sayyidunā al-Yasaʿ عَلَيْهِ السَّلَام was from among the Prophets of the Israelites. Prophet Ilyās عَلَيْهِ السَّلَام appointed him as his representative to overlook the Children of Israel. He was conferred with prophethood afterwards. Although disputed, the reliable opinion is that Sayyidunā Dhu al-Kifl عَلَيْهِ السَّلَام is a prophet.

38:54 This is Our sustenance, there is no depletion for it.	إِنَّ هَٰذَا لَرِزْقُنَا مَا لَهُ مِن نَّفَادٍ ﴿٥٤﴾
38:55 This. And there is a terrible abode for the transgressors.	هَٰذَا ۚ وَإِنَّ لِلطَّاغِينَ لَشَرَّ مَآبٍ ﴿٥٥﴾
38:56 Hell; they will enter it. So what an evil resting-place it is!	جَهَنَّمَ يَصْلَوْنَهَا ۖ فَبِئْسَ الْمِهَادُ ﴿٥٦﴾
38:57 This, let them taste it, boiling water and pus.①	هَٰذَا فَلْيَذُوقُوهُ حَمِيمٌ وَغَسَّاقٌ ﴿٥٧﴾
38:58 And other punishments of a similar nature.	وَآخَرُ مِن شَكْلِهِ أَزْوَاجٌ ﴿٥٨﴾
38:59 (The leaders shall be told) "This is another army sinking with you." ˹The leaders will say,˺ "There is no welcome for them. They are entering the Fire."	هَٰذَا فَوْجٌ مُّقْتَحِمٌ مَّعَكُمْ ۖ لَا مَرْحَبًا بِهِمْ ۚ إِنَّهُمْ صَالُو النَّارِ ﴿٥٩﴾
38:60 They (the followers) will say, "Rather, there is no welcome for you. You have brought this calamity upon us. So what an evil abode it is!"②	قَالُوا بَلْ أَنتُمْ لَا مَرْحَبًا بِكُمْ ۖ أَنتُمْ قَدَّمْتُمُوهُ لَنَا ۖ فَبِئْسَ الْقَرَارُ ﴿٦٠﴾

Topics

- The punishment for the transgressors.
- The dispute of the disbelievers in Hell.

Commentary

① A hadith states: "If a bucket containing the pus of the hell-dwellers were to be spilled out in the world, all the inhabitants of the world would ˹begin to˺ have a foul stench." *(Sunan Al-Tirmidhī: 2593)*

② When the leaders of the disbelievers will enter Hell with their followers, the Gatekeeper of Hell will say: "This is an army of your followers who will be cast into Hell with you." Whilst supplicating against them, the disbelieving leaders will say: "May these followers not receive ease, respite, and joy! They are certainly being cast into the Fire just like us." The followers, whilst supplicating against them, will reply: "Rather, may you not receive ease, respite, and joy. It is you who have brought this calamity upon us. First you embraced disbelief and then led us onto this path! So Hell is a most evil place."

38:61 They (the followers) will say, "O Our Lord! Whosoever brought this calamity upon us, double his punishment in the Fire."	قَالُوْا رَبَّنَا مَنْ قَدَّمَ لَنَا هٰذَا فَزِدْهُ عَذَابًا ضِعْفًا فِي النَّارِ ﴿٦١﴾
38:62 And they (the disbelievers) will say, "What is the matter with us that we do not see the men whom we had considered to be among the wicked?	وَقَالُوْا مَا لَنَا لَا نَرٰى رِجَالًا كُنَّا نَعُدُّهُمْ مِّنَ الْاَشْرَارِ ﴿٦٢﴾
38:63 Did we take them in mockery or have eyes swerved away from them?"①	اَتَّخَذْنٰهُمْ سِخْرِيًّا اَمْ زَاغَتْ عَنْهُمُ الْاَبْصَارُ ﴿٦٣﴾
38:64 This mutual disputing of the people of the Fire is true.	اِنَّ ذٰلِكَ لَحَقٌّ تَخَاصُمُ اَهْلِ النَّارِ ﴿٦٤﴾ ع ٤ ٢٤ ١٣
38:65 Say, "I am only a warner and there is no god but Allah, the One, the Predominant.②	قُلْ اِنَّمَآ اَنَا مُنْذِرٌ ۖ وَّمَا مِنْ اِلٰهٍ اِلَّا اللّٰهُ الْوَاحِدُ الْقَهَّارُ ﴿٦٥﴾ ج
38:66 Lord of the heavens and the earth and all that lies between them, the Most-Exalted, the Most-Forgiving."	رَبُّ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا الْعَزِيْزُ الْغَفَّارُ ﴿٦٦﴾

Topics

- The cursing levelled at leaders by their followers in Hell.
- The disbelievers' speech in Hell upon not seeing the poor believers.
- The imminence of the mutual dispute between the dwellers of Hell.
- The role of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم and Oneness of Allah Almighty.
- The significance of Allah's Sovereignty and two of His attributes.

Commentary

① Not seeing the poor believers in Hell, the leaders of the disbelievers will say: "Why can we not see the poor believers, those who we considered in the world amongst the bad, those who we deemed as evil due to them opposing our faith, those we perceived as inferior because they were poor?" They will then say: "Did we not make a mockery of them, whereas in reality they were not like this, and they are not in Hell? Our mockery of them was therefore false and wrong. Our eyes swerved away from them, which is why we did not see them."

② Whoever recites "يَاقَهَّارُ" one thousand times daily will have the fear of creation removed from his heart.

38:67 Say, "It is a great message.[1]	قُلْ هُوَ نَبَؤٌا عَظِيْمٌ ﴿٦٧﴾
38:68 You have turned away from it.	اَنْتُمْ عَنْهُ مُعْرِضُوْنَ ﴿٦٨﴾
38:69 I had no knowledge of the Highest Realm[2] when they were disputing.[3]	مَا كَانَ لِيَ مِنْ عِلْمٍ بِالْمَلَاِ الْاَعْلٰٓى اِذْ يَخْتَصِمُوْنَ ﴿٦٩﴾
38:70 It is only revealed to me that I am but a clear warner."	اِنْ يُّوْحٰٓى اِلَيَّ اِلَّآ اَنَّمَآ اَنَا نَذِيْرٌ مُّبِيْنٌ ﴿٧٠﴾
38:71 When your Lord said to the angels, "I am about to make a human being from clay.[4]	اِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّيْ خَالِقٌۢ بَشَرًا مِّنْ طِيْنٍ ﴿٧١﴾
38:72 So when I have formed him completely and blown into him a special soul of Mine, then fall into prostration to him."	فَاِذَا سَوَّيْتُهٗ وَنَفَخْتُ فِيْهِ مِنْ رُّوْحِيْ فَقَعُوْا لَهٗ سٰجِدِيْنَ ﴿٧٢﴾
38:73 So all the angels prostrated, together.	فَسَجَدَ الْمَلٰٓئِكَةُ كُلُّهُمْ اَجْمَعُوْنَ ﴿٧٣﴾

Topics

- The greatness of the Quran and the negligence of the disbelievers.
- The negation of knowing the discussion of angels in the highest realm.
- The role of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.
- The creation of Prophet Ādam عَلَيْهِ السَّلَام and Satan's refusal to prostrate.

Commentary

① The Quran and everything mentioned in it, such as monotheism, prophethood, and other doctrines, are great messages.

② This is one proof for the authenticity of the Prophet's prophethood. It is as though he صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is saying: "If I were not a prophet, I would not have known the questions and answers of the angels of the highest realm concerning Prophet Ādam عَلَيْهِ السَّلَام. To inform of this is proof of my prophethood and the revelation sent to me."

③ The ones discussing were the angels who were conversing regarding the creation of Prophet Ādam عَلَيْهِ السَّلَام. It could also be that this refers to the angels who were discussing which actions become an expiation for sin.

④ As the Makkan disbelievers would argue with the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم out of conceit and jealousy, Prophet Ādam's creation and Satan's refusal to prostrate have been mentioned here so that the disbelievers of Makkah heed advice and refrain from being jealous and arrogant.

38:74 Except Iblīs (Satan). He resorted to arrogance and became among the disbelievers.	اِلَّاۤ اِبْلِيْسَ ؕ اِسْتَكْبَرَ وَ كَانَ مِنَ الْكٰفِرِيْنَ ﴿۷۴﴾
38:75 He (Allah) said, "O Iblīs! What has prevented you from prostrating before that which I created with My hands? Have you resorted to arrogance or were you always among the conceited?"	قَالَ يٰۤاِبْلِيْسُ مَا مَنَعَكَ اَنْ تَسْجُدَ لِمَا خَلَقْتُ بِيَدَيَّ ؕ اَسْتَكْبَرْتَ اَمْ كُنْتَ مِنَ الْعَالِيْنَ ﴿۷۵﴾
38:76 He said, "I am better than him. You created me from fire and You created him from clay."	قَالَ اَنَا خَيْرٌ مِّنْهُ ؕ خَلَقْتَنِيْ مِنْ نَّارٍ وَّ خَلَقْتَهٗ مِنْ طِيْنٍ ﴿۷۶﴾
38:77 He said, "Be gone from it (Paradise), indeed you are accursed.	قَالَ فَاخْرُجْ مِنْهَا فَاِنَّكَ رَجِيْمٌ ۖ﴿۷۷﴾
38:78 My curse is upon you until the Day of Judgement."	وَّ اِنَّ عَلَيْكَ لَعْنَتِيْۤ اِلٰى يَوْمِ الدِّيْنِ ﴿۷۸﴾
38:79 He said, "O my Lord! Grant me respite until the Day they shall be raised.①	قَالَ رَبِّ فَاَنْظِرْنِيْۤ اِلٰى يَوْمِ يُبْعَثُوْنَ ﴿۷۹﴾
38:80 He (Allah) said, "Indeed you are among those granted respite.	قَالَ فَاِنَّكَ مِنَ الْمُنْظَرِيْنَ ۙ﴿۸۰﴾
38:81 Until the Day of a specified time."②	اِلٰى يَوْمِ الْوَقْتِ الْمَعْلُوْمِ ﴿۸۱﴾

Topics

- Satan being questioned upon not prostrating and his arrogant response.
- The banishment of Satan and its worldly consequence.
- Satan's request for respite and it being granted until a specified time.

Commentary

① By this, Satan meant for him to be given the freedom to mislead people, to express his enmity to them, and to avoid dying, as there is no death after resurrection.

② "Specified time" refers to the time until the first blowing of the Horn, which has been specified for the annihilation of creation.

38:82 He said, "By Your Honour, I shall most definitely misguide them all.	قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٨٢﴾
38:83 Except those among them who are Your chosen ones."	إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ ﴿٨٣﴾
38:84 He (Allah) said, "So the truth (is from Me), and I only state the truth.	قَالَ فَالْحَقُّ وَالْحَقَّ أَقُولُ ﴿٨٤﴾
38:85 And I shall most definitely fill Hell with you and with all those who are your followers from them.	لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّنْ تَبِعَكَ مِنْهُمْ أَجْمَعِينَ ﴿٨٥﴾
38:86 Say, "I do not ask you for any recompense for it and I am not among the fabricators.①	قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ ﴿٨٦﴾
38:87 This is only advice for the inhabitants of the worlds.	إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٨٧﴾
38:88 And you shall most definitely come to know its news after a while."②	وَلَتَعْلَمُنَّ نَبَأَهُ بَعْدَ حِينٍ ﴿٨٨﴾ ع ١٤ ٥ ٢٤

Topics

- Satan's determination to misguide people.
- The response to Satan from the Divine Court.
- The Prophet's sincerity in preaching.
- The significance of the Quran.
- A warning to the Makkan disbelievers.

Commentary

① The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is stating that he has not claimed prophethood out of his own accord, and nor has he made the Quran himself. Hence, he is not from those who fabricate lies. If a scholar does not know the answer to a question, he should remain silent and not forge an answer, for this is also a form of fabricating. In one of his sermons, Sayyidunā Abū Mūsā al-Ashʿarī رَضِیَ اللّٰهُ عَنْهُ stated: "A person should teach others the knowledge that he has. And he should refrain from saying that which he has no knowledge of, otherwise he will leave the religion and be of those who fabricate." *(Sunan Al-Dārimī: 174)*

② This either refers to the time after death or the time after the transpiring of Judgement Day.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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

تَنْزِيْلُ الْكِتٰبِ مِنَ اللّٰهِ الْعَزِيْزِ الْحَكِيْمِ ①

39:1 The revelation of the Book is from Allah, the Most-Exalted, the Most-Wise.

اِنَّاۤ اَنْزَلْنَاۤ اِلَيْكَ الْكِتٰبَ بِالْحَقِّ فَاعْبُدِ اللّٰهَ مُخْلِصًا لَّهُ الدِّيْنَ ②

39:2 Indeed We have revealed the Book to you with the truth so worship Allah, devoting religion solely to Him.

اَلَا لِلّٰهِ الدِّيْنُ الْخَالِصُ ؕ وَالَّذِيْنَ اتَّخَذُوْا مِنْ دُوْنِهٖۤ اَوْلِيَآءَ ۘ مَا نَعْبُدُهُمْ اِلَّا لِيُقَرِّبُوْنَاۤ اِلَى اللّٰهِ زُلْفٰى ؕ اِنَّ اللّٰهَ يَحْكُمُ بَيْنَهُمْ فِيْ مَا هُمْ فِيْهِ يَخْتَلِفُوْنَ ؕ اِنَّ اللّٰهَ لَا يَهْدِيْ مَنْ هُوَ كٰذِبٌ كَفَّارٌ ③

وقف لازم

39:3 Pay heed, worship is purely for Allah. And those who have taken helpers other than Him (they say), "We only worship them (idols) so that they may bring us closer to Allah."① Surely, Allah will judge between them regarding that which they are disputing—Allah does not guide one who is a liar, deeply ungrateful.

Topics

- The Quran is the speech of the Most-Exalted and Most-Wise.
- Emphasis on worshipping Allah Almighty with sincerity.
- The disbelievers' stance on worshipping idols and a warning to them.

Commentary

① Perceiving someone as a means to Allah's proximity is not polytheism because the Quran itself has expressed this command. However, considering the means to be a deity or to worship the means is unquestionably polytheism. The doctrine of intercession held by true Muslims is not polytheism. They do not consider the prophets عَلَيْهِمُ السَّلَام and the saints رَحِمَهُمُ اللّٰه worthy of worship, nor do they worship them. Instead, they consider only Allah worthy of worship and only worship Him. The Prophets عَلَيْهِمُ السَّلَام and saints رَحِمَهُمُ اللّٰه are considered to be Allah's chosen people, and a means to Him.

لَوْ اَرَادَ اللّٰهُ اَنْ يَّتَّخِذَ وَلَدًا لَّاصْطَفٰى مِمَّا يَخْلُقُ مَا يَشَآءُ ۙ سُبْحٰنَهٗ ؕ هُوَ اللّٰهُ الْوَاحِدُ الْقَهَّارُ ۝٤

39:4 Had Allah wanted to take a child ˹for Himself˺, He would have chosen anyone He willed from His creation, He is Pure. He is the One, the Predominant.

خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ بِالْحَقِّ ۚ يُكَوِّرُ الَّيْلَ عَلَى النَّهَارِ وَيُكَوِّرُ النَّهَارَ عَلَى الَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ ؕ كُلٌّ يَّجْرِيْ لِاَجَلٍ مُّسَمًّى ؕ اَلَا هُوَ الْعَزِيْزُ الْغَفَّارُ ۝٥

39:5 He created the heavens and the earth with the truth; He folds the night over the day and He folds the day over the night[1] and He set the sun and the moon in motion, each shall orbit for a specified term. Pay heed, He is the Most-Exalted, the Most-Forgiving.

خَلَقَكُمْ مِّنْ نَّفْسٍ وَّاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَاَنْزَلَ لَكُمْ مِّنَ الْاَنْعَامِ ثَمٰنِيَةَ اَزْوَاجٍ ؕ يَخْلُقُكُمْ فِيْ بُطُوْنِ اُمَّهٰتِكُمْ خَلْقًا مِّنْۢ بَعْدِ خَلْقٍ فِيْ ظُلُمٰتٍ ثَلٰثٍ ؕ ذٰلِكُمُ اللّٰهُ رَبُّكُمْ لَهُ الْمُلْكُ ؕ لَاۤ اِلٰهَ اِلَّا هُوَ ۚ فَاَنّٰى تُصْرَفُوْنَ ۝٦

39:6 He created you from one life, then made from him his wife,[2] and He made eight pairs of beasts for you. He creates you in the wombs of your mothers in three stages of darkness, one state followed by another. This Allah is your Lord, the kingdom belongs to Him, alone; there is none worthy of worship except Him, so where are you turned away?

Topics

- Allah Almighty has no children.
- Celestial signs of Divine Oneness and Power.
- Terrestrial signs of Divine Oneness and Power.

Commentary

[1] This refers to sometimes reducing daytime and increasing the night in length, and at other times, reducing the night and increasing daytime. In this manner, the one that is reduced is gradually reduced by many hours, and the one that is increased is gradually increased by many hours.

[2] "*One life*" refers to Prophet Ādam عَلَيْهِ السَّلَام, and "*his wife*" refers to the noble Ḥawwā رَضِيَ اللّٰهُ عَنْهَا.

إِن تَكْفُرُوا۟ فَإِنَّ ٱللَّهَ غَنِىٌّ عَنكُمْ ۖ وَلَا يَرْضَىٰ لِعِبَادِهِ
ٱلْكُفْرَ ۖ وَإِن تَشْكُرُوا۟ يَرْضَهُ لَكُمْ ۗ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ
أُخْرَىٰ ۗ ثُمَّ إِلَىٰ رَبِّكُم مَّرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ
تَعْمَلُونَ ۗ إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿٧﴾

39:7 And if you are ungrateful, then indeed Allah is Infinitely Independent of you, and He is not pleased with ungratefulness for His people. And if you express gratitude, He will like it for you.[1] And no bearer of burdens shall bear the burden of another.[2] Then to your Lord will be your return, so He will relate to you what you were doing—He knows the matters of the heart.

وَإِذَا مَسَّ ٱلْإِنسَٰنَ ضُرٌّ دَعَا رَبَّهُۥ مُنِيبًا إِلَيْهِ ثُمَّ إِذَا
خَوَّلَهُۥ نِعْمَةً مِّنْهُ نَسِىَ مَا كَانَ يَدْعُوٓا۟ إِلَيْهِ مِن قَبْلُ
وَجَعَلَ لِلَّهِ أَندَادًا لِّيُضِلَّ عَن سَبِيلِهِۦ ۗ قُلْ تَمَتَّعْ
بِكُفْرِكَ قَلِيلًا ۖ إِنَّكَ مِنْ أَصْحَٰبِ ٱلنَّارِ ﴿٨﴾

39:8 And when an affliction befalls man, he calls upon his Lord, inclined to Him, then when He endows him with a blessing from His Court, he forgets that ⌜affliction⌝ which he was calling towards previously,[3] and he begins to ascribe partners ⌜to Allah⌝ that he may misguide from His path. Say, "Take benefit with your disbelief for a short while, indeed you are among the people of the Fire."

Topics

- Allah Almighty's Independence and His pleasure.
- Warning people regarding the Hereafter.
- The state of a disbeliever during ease and difficulty, and a warning to him.

Commentary

① Allah Almighty is independent of people's disbelief, ungratefulness, faith, and gratefulness; none of these benefit or harm Him. However, Allah does not like the disbelief and ungratefulness of His people; rather He is pleased with faith and gratitude from His creation.

② No one will be seized due to the sins of another person, albeit those who misguided others will carry their own burden and the burden of those who they misguided.

③ During times of difficulty, the disbelievers would call Allah Almighty, and during times of ease, they would forget Him; Muslims should refrain from this, continue to remember Allah Almighty in all circumstances and supplicate to Him. A hadith states: "Whoever desires for Allah to accept his supplication during difficulties should abundantly supplicate to Him during days of ease." *(Sunan Al-Tirmidhī: 3393)*

أَمَّنْ هُوَ قَانِتٌ آنَاءَ الَّيْلِ سَاجِدًا وَّقَآئِمًا يَّحْذَرُ الْاٰخِرَةَ
وَيَرْجُوْا رَحْمَةَ رَبِّهٖ ؕ قُلْ هَلْ يَسْتَوِي الَّذِيْنَ يَعْلَمُوْنَ
وَالَّذِيْنَ لَا يَعْلَمُوْنَ ؕ اِنَّمَا يَتَذَكَّرُ اُولُوا الْاَلْبَابِ ۝٩ ع ١ ٩ ١٥

39:9 Is he who spends the hours of the night in obedience, prostrating and standing ⌜in prayer⌝, fears the Hereafter and has hope in the mercy of his Lord① ⌜equal to the disobedient⌝? Say, "Are those who know and those who do not know equal?"② Only the possessors of insight accept advice.

قُلْ يٰعِبَادِ الَّذِيْنَ اٰمَنُوا اتَّقُوْا رَبَّكُمْ ؕ لِلَّذِيْنَ اَحْسَنُوْا
فِيْ هٰذِهِ الدُّنْيَا حَسَنَةٌ ؕ وَاَرْضُ اللّٰهِ وَاسِعَةٌ ؕ اِنَّمَا
يُوَفَّى الصّٰبِرُوْنَ اَجْرَهُمْ بِغَيْرِ حِسَابٍ ۝١٠

39:10 Say, "O My believing people! Fear your Lord. There is goodness in this world for those who did good. And the land of Allah is vast. The patient will be granted their reward fully, without measure."③

Topics

- The dissimilarity between the worshippers and the disobedient.
- The command to the people of faith to pursue piety and worship.

Commentary

① The believer must be in a state of moderation between hope and fear. Looking at his own shortcomings, he should fear Divine punishment while remaining hopeful of Divine mercy. To become either completely fearless or lose all hope in the mercy of Allah Almighty are the ways of the disbelievers in this world.

② The significance of knowledge and the scholars is understood from this. A hadith states: "The superiority of a scholar over a worshipper is like my superiority over the lowest of you." Then, the Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said: "Allah, His angels, and the inhabitants of the heavens and the earth—to the extent that even an ant in its hole and the fish—send blessings upon the one who teaches people knowledge." *(Sunan Al-Tirmidhī: 2694)*

③ Those who are patient are very fortunate, because they shall be granted reward without measure on the Day of Judgement. A hadith states: "Those who remained in difficulties will be brought forward on Judgement Day. The scales ⌜for weighing deeds⌝ will not be set up for them, nor will their record ⌜of deeds⌝ be opened. So much abundant reward will descend upon them that those who lived with ease in this world will see them and hope: 'If only ⌜we had been amongst those who experienced difficulties in the world⌝, and our bodies had been cut by scissors ⌜so that today we would also receive this reward for patience⌝.'" *(Al-Mu'jam Al-Kabīr: 12829)*

39:11 Say, "Indeed I have been commanded to worship Allah devoting the religion solely to Him.	قُلْ اِنِّيْٓ اُمِرْتُ اَنْ اَعْبُدَ اللّٰهَ مُخْلِصًا لَّهُ الدِّيْنَ ۙ﴿۱۱﴾
39:12 And I have been commanded to be the first Muslim."①	وَاُمِرْتُ لِاَنْ اَكُوْنَ اَوَّلَ الْمُسْلِمِيْنَ ﴿۱۲﴾
39:13 Say, "Indeed I fear the punishment of a momentous day were I to disobey my Lord."	قُلْ اِنِّيْٓ اَخَافُ اِنْ عَصَيْتُ رَبِّيْ عَذَابَ يَوْمٍ عَظِيْمٍ ﴿۱۳﴾
39:14 Say, "I only worship Allah devoting my religion solely to Him.	قُلِ اللّٰهَ اَعْبُدُ مُخْلِصًا لَّهٗ دِيْنِيْ ۙ﴿۱۴﴾
39:15 So worship whatever you desire other than Him." Say,② "Indeed the losers are those who have ruined themselves and their kin on the Day of Judgement. Pay heed; that is the clear loss."	فَاعْبُدُوْا مَا شِئْتُمْ مِّنْ دُوْنِهٖ ؕ قُلْ اِنَّ الْخٰسِرِيْنَ الَّذِيْنَ خَسِرُوْٓا اَنْفُسَهُمْ وَاَهْلِيْهِمْ يَوْمَ الْقِيٰمَةِ ؕ اَلَا ذٰلِكَ هُوَ الْخُسْرَانُ الْمُبِيْنُ ﴿۱۵﴾
39:16 For them there will be mountains of fire above them and mountains (of fire) below them; Allah instils fear into His people with it. "O my people! So fear Me."	لَهُمْ مِّنْ فَوْقِهِمْ ظُلَلٌ مِّنَ النَّارِ وَمِنْ تَحْتِهِمْ ظُلَلٌ ؕ ذٰلِكَ يُخَوِّفُ اللّٰهُ بِهٖ عِبَادَهٗ ؕ يٰعِبَادِ فَاتَّقُوْنِ ﴿۱۶﴾

Topics

- Commands given to the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.
- The Prophet's mindfulness of Allah عَزَّوَجَلَّ.
- Discontentment shown towards the disbelievers.
- One form of punishment for the disbelievers.
- The command to be mindful of Allah Almighty.

Commentary

① Allah Almighty first gave the command to be sincere, which is an act of the heart; then he gave the command of obedience, which is an act of the limbs. And because religious legal rulings are obtained from messengers, it is they who are the first to enact them. By giving this command to the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, Allah has made people aware that to act upon it is very important for other people. It was to encourage others that this command was given to the Final Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

② The text "*worship whatever you desire other than Him*" does not entail permission to engage in polytheism, rather it is an expression of utmost discontentment.

39:17 And those who refrained from the worship of idols and turned to Allah, there is good news for them; so give glad tidings to My people.

وَالَّذِيْنَ اجْتَنَبُوا الطَّاغُوْتَ اَنْ يَّعْبُدُوْهَا وَاَنَابُوْٓا
اِلَى اللّٰهِ لَهُمُ الْبُشْرٰى ۚ فَبَشِّرْ عِبَادِ ۙ﴿١٧﴾

39:18 Those who listen attentively to the word and follow its best part.① It is they whom Allah guided and it is they who are the possessors of insight.

الَّذِيْنَ يَسْتَمِعُوْنَ الْقَوْلَ فَيَتَّبِعُوْنَ اَحْسَنَهٗ ؕ اُولٰٓئِكَ
الَّذِيْنَ هَدٰىهُمُ اللّٰهُ وَاُولٰٓئِكَ هُمْ اُولُوا الْاَلْبَابِ ﴿١٨﴾

39:19 So is the one against whom the decree of punishment has been established ˹equal to those who were granted salvation˺? So will you save one who is deserving of the Fire?②

اَفَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ الْعَذَابِ ؕ اَفَاَنْتَ تُنْقِذُ مَنْ
فِى النَّارِ ﴿١٩﴾

39:20 However, for those who fear their Lord, there are palaces above which there are more elevated palaces; rivers flow beneath them. This is the promise of Allah. Allah does not go against His promise.

لٰكِنِ الَّذِيْنَ اتَّقَوْا رَبَّهُمْ لَهُمْ غُرَفٌ مِّنْ فَوْقِهَا غُرَفٌ
مَّبْنِيَّةٌ ۙ تَجْرِىْ مِنْ تَحْتِهَا الْاَنْهٰرُ ؕ وَعْدَ اللّٰهِ ؕ لَا يُخْلِفُ
اللّٰهُ الْمِيْعَادَ ﴿٢٠﴾

Topics

- People who are deserving of glad tidings in this world and the Hereafter.
- Those who are worthy of punishment and those who attain salvation are not equal.
- Nobody can save the perpetually unfortunate one from punishment.
- A reward in the Hereafter for the pious.

Commentary

① The reward for acting upon the rulings mentioned in the Quran and hadith varies. Some actions are better than others. For example, giving respite to a debtor in financial hardship until his circumstances improve or to wipe out his debt are both acts of goodness, but the latter is better. Similarly, to avenge someone in a way that is commensurate with the harm caused to you or to be patient are both permissible, but the latter is greater than taking vengeance. People who carry out permissible acts do not deserve to be reprimanded, and those who perform good actions deserve praise. However, those who perform more good actions are entitled to greater reward and deserving of greater praise.

② This verse means that one certainly cannot grant guidance to and save the individual who is perpetually unfortunate and who, in the knowledge of Allah Almighty, is known to be worthy of entering Hell due to his evil actions. This is because salvation is for those who believe in the Prophet as opposed to those who reject.

اَلَمْ تَرَ اَنَّ اللّٰهَ اَنْزَلَ مِنَ السَّمَآءِ مَآءً فَسَلَكَهٗ يَنَابِيْعَ فِي الْاَرْضِ ثُمَّ يُخْرِجُ بِهٖ زَرْعًا مُّخْتَلِفًا اَلْوَانُهٗ ثُمَّ يَهِيْجُ فَتَرٰىهُ مُصْفَرًّا ثُمَّ يَجْعَلُهٗ حُطَامًا ؕ اِنَّ فِيْ ذٰلِكَ لَذِكْرٰى لِاُولِي الْاَلْبَابِ ﴿٢١﴾

39:21 Did you not see that Allah sent down water from the sky? Then He caused it to enter springs within the earth, then He brings forth different coloured crops with it, then it (the crop) dries out so you see that it becomes yellow, then Allah makes it into scattered pieces. In this is advice for the possessors of insight.

ع ٢ ١٢ ١٦

اَفَمَنْ شَرَحَ اللّٰهُ صَدْرَهٗ لِلْاِسْلَامِ فَهُوَ عَلٰى نُوْرٍ مِّنْ رَّبِّهٖ ؕ فَوَيْلٌ لِّلْقٰسِيَةِ قُلُوْبُهُمْ مِّنْ ذِكْرِ اللّٰهِ ؕ اُولٰٓئِكَ فِيْ ضَلٰلٍ مُّبِيْنٍ ﴿٢٢﴾

39:22 So is he whose chest Allah opened for Islam, so he is upon light from his Lord ˹be equal to the stone-hearted one˺? So woe to those whose hearts are hardened against the remembrance of Allah.① They are in clear misguidance.

اَللّٰهُ نَزَّلَ اَحْسَنَ الْحَدِيْثِ كِتٰبًا مُّتَشَابِهًا مَّثَانِيَ ۖ تَقْشَعِرُّ مِنْهُ جُلُوْدُ الَّذِيْنَ يَخْشَوْنَ رَبَّهُمْ ۚ ثُمَّ تَلِيْنُ جُلُوْدُهُمْ وَقُلُوْبُهُمْ اِلٰى ذِكْرِ اللّٰهِ ؕ ذٰلِكَ هُدَى اللّٰهِ يَهْدِيْ بِهٖ

39:23 Allah sent down the best Book, similar and repeatedly recited②; the skins of those who fear their Lord tremble due to it. Then their skins and their hearts soften for the remembrance of Allah. This is the guidance of

Topics

- The nature of crops contains signs for people of insight.
- An individual with certainty in faith is not equal to the stone-hearted one.
- The state of those whose heart is hardened against Divine remembrance.
- Attributes of the Quran.

Commentary

① There is loss for those who feel at unease and whose hearts are hardened when the remembrance of Allah Almighty takes place or when His verses are recited. A hadith states that one should not talk too much without remembering Allah, because excessive speech without remembering Him creates hardness of the heart. And the furthest of people from Allah Almighty is the one who is hard-hearted. *(Sunan Al-Tirmidhī: 2419)*

② One meaning of this is that it contains two types of meaning: promise and admonition, command and prohibition, information and rulings. Another meaning is that it is repeatedly recited.

Allah, He guides, with it, whomsoever He wills. And whomsoever He leaves to stray, so there is no guide for him.[1]	مَنْ يَّشَآءُ ؕ وَمَنْ يُّضْلِلِ اللّٰهُ فَمَا لَهٗ مِنْ هَادٍ ﴿٢٣﴾
39:24 Is he who will try to prevent the terrible punishment of the Day of Judgement with his face ˹equal to those who were granted salvation˺?[2] And it will be said to the oppressors, "Taste that which you earned."	اَفَمَنْ يَّتَّقِيْ بِوَجْهِهٖ سُوْٓءَ الْعَذَابِ يَوْمَ الْقِيٰمَةِ ؕ وَقِيْلَ لِلظّٰلِمِيْنَ ذُوْقُوْا مَا كُنْتُمْ تَكْسِبُوْنَ ﴿٢٤﴾
39:25 Those before them rejected, so punishment came upon them from where they did not perceive.	كَذَّبَ الَّذِيْنَ مِنْ قَبْلِهِمْ فَاَتٰىهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُوْنَ ﴿٢٥﴾
39:26 And Allah made them taste humiliation in the life of this world; and the punishment of the Hereafter is the severest, if only they knew.	فَاَذَاقَهُمُ اللّٰهُ الْخِزْيَ فِي الْحَيٰوةِ الدُّنْيَا ۚ وَلَعَذَابُ الْاٰخِرَةِ اَكْبَرُ ۘ لَوْ كَانُوْا يَعْلَمُوْنَ ﴿٢٦﴾ وقف لازم
39:27 And We have certainly stated every kind of example in this Quran for the people that they may attain advice.[3]	وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِيْ هٰذَا الْقُرْاٰنِ مِنْ كُلِّ مَثَلٍ لَّعَلَّهُمْ يَتَذَكَّرُوْنَ ﴿٢٧﴾ ج

Topics

- Those punished are not like those who attained salvation.
- The state of previous nations and their outcome in this world and the Hereafter.
- The wisdom in stating examples in the Quran.

Commentary

[1] Nobody can show the path of guidance to the one in whom Allah Almighty has placed misguidance as a result of his actions.

[2] This may refer to the individual whose heart is hardened against the remembrance of Allah Almighty. Alternatively, it could refer to the disbeliever whose hands will be tied to his neck and whose neck will have a burning mountain of sulphur placed on it that roasts his face. In this state, he will be thrown face-down into the flames of fire.

[3] The Quran provides sufficient examples for truly reflective people to embrace guidance. Proofs, examples, glad tidings, warnings, love for Allah Almighty, and prophetic praise are all mentioned in the Quran. This is because the Quran has been sent for the whole world, and the nature of people from different regions also differ: some of them accept the Quran through proofs, some through fear, some due to personal interests and some due to love, which is why the Quran caters for everyone's needs.

قُرْاٰنًا عَرَبِيًّا غَيْرَ ذِيْ عِوَجٍ لَّعَلَّهُمْ يَتَّقُوْنَ ﴿٢٨﴾

39:28 An Arabic Quran without deviation that they may fear ˹Allah˺.

ضَرَبَ اللّٰهُ مَثَلًا رَّجُلًا فِيْهِ شُرَكَآءُ مُتَشٰكِسُوْنَ وَرَجُلًا سَلَمًا لِّرَجُلٍ ؕ هَلْ يَسْتَوِيٰنِ مَثَلًا ؕ اَلْحَمْدُ لِلّٰهِ ؕ بَلْ اَكْثَرُهُمْ لَا يَعْلَمُوْنَ ﴿٢٩﴾

39:29 Allah stated the example of a slave owned by many ill-mannered masters and a slave belonging solely to a single man. Are both the same in terms of their state? All praise is for Allah. However, most of them do not know.

اِنَّكَ مَيِّتٌ وَّاِنَّهُمْ مَّيِّتُوْنَ ﴿٣٠﴾

39:30 ˹Dear Beloved Prophet!˺ Indeed you will taste death and they too will die.①

ثُمَّ اِنَّكُمْ يَوْمَ الْقِيٰمَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُوْنَ ﴿٣١﴾ ع

39:31 Then ˹O people!˺ indeed you will dispute before your Lord on the Day of Judgement.

ع ٣ ١٠ ١٧

Topics

- The Quran's magnificence and a purpose for its revelation.
- An example of a comparison between a believer and disbeliever.
- The refutation of the disbelievers awaiting the passing of the Prophet.
- The news of people disputing on the Day of Judgement.

Commentary

① This verse is a refutation of those disbelievers who were awaiting the Prophet's passing away. They were informed that it is foolishness to await the death of another when they themselves will die too. The prophets عَلَيْهِمُ السَّلَام momentarily experience death before they are granted life again. A hadith states: "Indeed Allah has forbidden the earth to consume the bodies of the Prophets. So the prophet of Allah is alive ˹and˺ is granted sustenance." *(Sunan Ibn Mājah: 1637)*