كنز العرفان مع إفهام القرآن

The Clear CRITERION

A contemporary explanation of the Quran
based on authentic sources



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فَمَنْ اَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللّٰهِ وَكَذَّبَ بِالصِّدْقِ اِذْ جَآءَهٗ ؕ اَلَيْسَ فِيْ جَهَنَّمَ مَثْوًى لِّلْكٰفِرِيْنَ ﴿٣٢﴾

39:32 So who is a greater oppressor than he who ascribes a lie to Allah and rejects the truth① when it comes to him? Is there not an abode in Hell for the disbelievers?

وَالَّذِيْ جَآءَ بِالصِّدْقِ وَصَدَّقَ بِهٖٓ اُولٰٓئِكَ هُمُ الْمُتَّقُوْنَ ﴿٣٣﴾

39:33 He who brought the truth and he who confirms it, it is they who are pious.②

لَهُمْ مَّا يَشَآءُوْنَ عِنْدَ رَبِّهِمْ ؕ ذٰلِكَ جَزٰٓؤُا الْمُحْسِنِيْنَ ﴿٣٤﴾ۚ

39:34 For them there is whatever they will desire in the Court of their Lord; this is the recompense of the virtuous.

لِيُكَفِّرَ اللّٰهُ عَنْهُمْ اَسْوَاَ الَّذِيْ عَمِلُوْا وَيَجْزِيَهُمْ اَجْرَهُمْ بِاَحْسَنِ الَّذِيْ كَانُوْا يَعْمَلُوْنَ ﴿٣٥﴾

39:35 That Allah may erase from them the worst of what they did and He may grant them their reward for the best of what they used to do.

Topics

- A warning to the one who ascribes a lie to Allah Almighty and rejects the truth.
- Pious people.
- Glad tidings for the virtuous.
- The wisdom in recompensing the virtuous for their good actions.

Commentary

① Ascribing a partner or children to Allah Almighty, deeming as lawful what He declared as unlawful or vice-versa, and attributing unfounded statements or acts to Allah Almighty are all examples of ascribing lies to Him. Falsely ascribing words or actions to the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is a sin too, as the hadith states: "Whoever intentionally lies against me should take his place in Hell." *(Ṣaḥīḥ Al-Bukhārī: 1291)*

② "The truth" either refers to the Oneness of Allah Almighty or the Quran. "He who brought it" may refer to the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم or Jibrīl. "He who confirms it" is a reference to Sayyidunā Abū Bakr رَضِيَ اللّٰهُ عَنْهُ or all believers.

39:36 Is Allah not Sufficient for His chosen servant?① They try to scare you with those other than Him. And whomsoever Allah leaves to stray, there is no guide for him.

اَلَيْسَ اللّٰهُ بِكَافٍ عَبْدَهٗ ؕ وَيُخَوِّفُوْنَكَ بِالَّذِيْنَ مِنْ دُوْنِهٖ ؕ وَمَنْ يُّضْلِلِ اللّٰهُ فَمَا لَهٗ مِنْ هَادٍ ۚ﴿۳۶﴾

39:37 And whomsoever Allah guides, there is no one to misguide him.② Is Allah not Predominant, One who inflicts Retribution?

وَمَنْ يَّهْدِ اللّٰهُ فَمَا لَهٗ مِنْ مُّضِلٍّ ؕ اَلَيْسَ اللّٰهُ بِعَزِيْزٍ ذِى انْتِقَامٍ ﴿۳۷﴾

39:38 And were you to ask them, "Who created the heavens and the earth?" They will most definitely say, "Allah." Say, "Do reveal regarding those whom you worship other than Allah that if Allah intends to harm me, will they dispel His harm, or if He intends to bestow mercy upon me, can they impede His mercy?" Say, "Allah is sufficient for me. Those who trust place their trust in Him."③

وَلَئِنْ سَاَلْتَهُمْ مَّنْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ لَيَقُوْلُنَّ اللّٰهُ ؕ قُلْ اَفَرَءَيْتُمْ مَّا تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ اِنْ اَرَادَنِىَ اللّٰهُ بِضُرٍّ هَلْ هُنَّ كٰشِفٰتُ ضُرِّهٖۤ اَوْ اَرَادَنِىْ بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكٰتُ رَحْمَتِهٖ ؕ قُلْ حَسْبِىَ اللّٰهُ ؕ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُوْنَ ﴿۳۸﴾

Topics

- Allah Almighty is sufficient for the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.
- The foolish conduct of the Makkan disbelievers.
- A misguided individual void of guidance.
- A guided individual void of misguidance, and Divine supremacy.
- Acknowledgement of Allah Almighty as the Creator.

Commentary

① Here, "chosen one" refers to the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, and the meaning of the verse is that Allah Almighty is certainly sufficient for the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم just as He was sufficient for the previous messengers.

② Nobody can give guidance to the one whose actions result in Allah Almighty placing misguidance in him. And the one to whom Allah Almighty has granted the light of faith cannot be misguided.

③ Reliance, (*tawakkul*) means to entrust a matter to someone else. To have reliance on Allah Almighty means to entrust matters to Him, knowing that He is the ultimate disposer of affairs. A hadith states: "Whoever relies on Allah Almighty, Allah will be sufficient for him in every difficulty and grant him sustenance from a place he never thought of. And whoever relies upon the world, Allah Almighty will give him over to the world." *(Al-Mu'jam Al-Awsaṭ: 3359)*

قُلْ يٰقَوْمِ اعْمَلُوْا عَلٰى مَكَانَتِكُمْ اِنِّيْ عَامِلٌ ۚ فَسَوْفَ تَعْلَمُوْنَ ۙ﴿٣٩﴾

39:39 Say, "O my nation! Work according to your position, ˹and˺ I shall do my work. So soon you will come to know.

مَنْ يَّاْتِيْهِ عَذَابٌ يُّخْزِيْهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيْمٌ ﴿٤٠﴾

39:40 To whom there comes a punishment which humiliates him and upon whom descends eternal punishment."

اِنَّآ اَنْزَلْنَا عَلَيْكَ الْكِتٰبَ لِلنَّاسِ بِالْحَقِّ ۚ فَمَنِ اهْتَدٰى فَلِنَفْسِهٖ ۚ وَمَنْ ضَلَّ فَاِنَّمَا يَضِلُّ عَلَيْهَا ۚ وَمَآ اَنْتَ عَلَيْهِمْ بِوَكِيْلٍ ﴿٤١﴾ ع

39:41 We indeed revealed this Book to you for the guidance of the people with the truth. So whosoever attained guidance did so for himself. And whosoever went astray, he strayed against himself—and you are not answerable for them.①

اَللّٰهُ يَتَوَفَّى الْاَنْفُسَ حِيْنَ مَوْتِهَا وَالَّتِيْ لَمْ تَمُتْ فِيْ مَنَامِهَا ۚ فَيُمْسِكُ الَّتِيْ قَضٰى عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْاُخْرٰٓى اِلٰٓى اَجَلٍ مُّسَمًّى ۭ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّتَفَكَّرُوْنَ ﴿٤٢﴾

39:42 Allah takes away the souls at the time of their death and those that do not die ˹for now˺ during their sleep,② then He stops those for which He decrees death and He frees the others until a specified time. Indeed in this there are signs for the people who contemplate.

Topics

- Definitive speech directed at the disbelievers of Makkah.
- The benefit of guidance and harm of misguidance are for the individual.
- In reality it is Allah Almighty who grants death.

Commentary

① Consolation is offered to the Prophet ﷺ in this verse by informing him that this magnificent book, the Quran, has been revealed to him for the benefit and guidance of people. Therefore, whoever attains guidance will find its benefit, but whoever goes astray will only harm himself. It is not the Prophet's responsibility to compel someone to accept faith, rather it is upon the polytheists to decide whether or not they accept faith. The Prophet ﷺ will not be held accountable for their mistakes.

② Sleep is also a form of death, which is why upon sleeping and awakening, we should recite the supplications mentioned in the hadith. A hadith states: "When the Prophet ﷺ went to his bed at night, he would place his hand under his cheek and recite, "اَللّٰهُمَّ بِاسْمِكَ اَمُوْتُ وَاَحْيَا". And when he would wake up, he would recite "اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَحْيَانَا بَعْدَ مَآ اَمَاتَنَا وَاِلَيْهِ النُّشُوْرُ". *(Ṣaḥīḥ Al-Bukhārī: 6314)*

39:43 Have they taken intercessors opposing Allah? Say, "Even if they do not own anything nor have any intelligence?"	اَمِ اتَّخَذُوْا مِنْ دُوْنِ اللّٰهِ شُفَعَآءَ ؕ قُلْ اَوَلَوْ كَانُوْا لَا يَمْلِكُوْنَ شَيْـًٔا وَّلَا يَعْقِلُوْنَ ﴿۴۳﴾
39:44 Say, "Allah is the Master of all intercession.① To Him belongs the kingdom of the heavens and the earth. Then to Him alone you will be returned."	قُلْ لِّلّٰهِ الشَّفَاعَةُ جَمِيْعًا ؕ لَهٗ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ؕ ثُمَّ اِلَيْهِ تُرْجَعُوْنَ ﴿۴۴﴾
39:45 And when Allah alone is remembered, the hearts of those who do not believe in the Hereafter become averse. And when those other than Him are remembered, they are overjoyed.②	وَاِذَا ذُكِرَ اللّٰهُ وَحْدَهُ اشْمَاَزَّتْ قُلُوْبُ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ ۚ وَاِذَا ذُكِرَ الَّذِيْنَ مِنْ دُوْنِهٖۤ اِذَا هُمْ يَسْتَبْشِرُوْنَ ﴿۴۵﴾
39:46 Say, "O Allah! Creator of the heavens and the earth! Knower of the concealed and the apparent! You will judge between your people regarding that which they were disputing."	قُلِ اللّٰهُمَّ فَاطِرَ السَّمٰوٰتِ وَالْاَرْضِ عٰلِمَ الْغَيْبِ وَالشَّهَادَةِ اَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيْ مَا كَانُوْا فِيْهِ يَخْتَلِفُوْنَ ﴿۴۶﴾

Topics

- A refutation of false deities as intercessors.
- The sovereignty of Allah Almighty.
- Aversion to Allah Almighty held by deniers of the Hereafter.
- Informing the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم of a significant supplication.

Commentary

① Allah Almighty is the master of all intercession. Nobody has the ability to intercede for another until permission is granted by Allah Almighty.

② To have an aversion to the remembrance of Allah's Oneness and to be overjoyed by the remembrance of idols is ignorance and foolishness on the part of the disbelievers. This is because the remembrance of Allah Almighty is the greatest honour, the foundation of all goodness, and the source of tranquillity for the heart. Conversely, the remembrance of lifeless idols is futile.

وَلَوْ اَنَّ لِلَّذِيْنَ ظَلَمُوْا مَا فِي الْاَرْضِ جَمِيْعًا وَّمِثْلَهٗ مَعَهٗ لَافْتَدَوْا بِهٖ مِنْ سُوْٓءِ الْعَذَابِ يَوْمَ الْقِيٰمَةِ ؕ وَبَدَا لَهُمْ مِّنَ اللّٰهِ مَا لَمْ يَكُوْنُوْا يَحْتَسِبُوْنَ ﴿٤٧﴾

39:47 And if the oppressors had all that is in the earth and its equivalent with it, they would offer it as ransom from the terrible punishment of the Day of Judgement. And that which they had not considered will become apparent to them from Allah.①

وَبَدَا لَهُمْ سَيِّاٰتُ مَا كَسَبُوْا وَحَاقَ بِهِمْ مَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ﴿٤٨﴾

39:48 And the evils of that which they earned became apparent to them and that which they used to ridicule came upon them.②

فَاِذَا مَسَّ الْاِنْسَانَ ضُرٌّ دَعَانَا ۫ ثُمَّ اِذَا خَوَّلْنٰهُ نِعْمَةً مِّنَّا ۙ قَالَ اِنَّمَآ اُوْتِيْتُهٗ عَلٰى عِلْمٍ ؕ بَلْ هِيَ فِتْنَةٌ وَّلٰكِنَّ اَكْثَرَهُمْ لَا يَعْلَمُوْنَ ﴿٤٩﴾

39:49 So when an affliction befalls man, he calls upon Us, then when We grant him a blessing from Our Court, he says, "I have been given this based on some knowledge." Rather, it is a trial, however most of them do not know.

قَدْ قَالَهَا الَّذِيْنَ مِنْ قَبْلِهِمْ فَمَآ اَغْنٰى عَنْهُمْ مَّا كَانُوْا يَكْسِبُوْنَ ﴿٥٠﴾

39:50 Those who preceded them said the same,③ so whatever they earned did not benefit them.

Topics

- The fate of the disbelievers on the Day of Judgement.
- The state of the polytheists during ease and difficulty.
- An indication towards the state and fate of the preceding nations.

Commentary

① This refers to the unveiling of punishments for the polytheists that they never imagined. Alternatively, it could refer to the polytheists believing that they have good deeds, whereas their book of deeds will reveal wrongdoings.

② For the polytheists, the effects of the wrongdoings they committed in this world will be revealed to them. Moreover, the punishment which they used to mock when the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم informed them of it will be sent down upon them and engulf them.

③ "Those who preceded them" refers to Qārūn and his nation. He once said: "I have received this [treasure] due to the knowledge I have." And as his nation remained content with this absurdity of his, they too were classed as those who made this statement. Nevertheless, apart from Qārūn's nation, it is possible that this was said by people from other nations of the past.

فَاَصَابَهُمْ سَيِّاٰتُ مَا كَسَبُوْا ؕ وَالَّذِيْنَ ظَلَمُوْا مِنْ هٰٓؤُلَآءِ سَيُصِيْبُهُمْ سَيِّاٰتُ مَا كَسَبُوْا ۙ وَمَا هُمْ بِمُعْجِزِيْنَ ﴿٥١﴾

39:51 So the evils of that which they earned afflicted them. And those who oppressed among these, soon the evils of that which they earned will afflict them—they cannot overpower ˹Allah˺.

اَوَلَمْ يَعْلَمُوْٓا اَنَّ اللّٰهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَآءُ وَيَقْدِرُ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يُّؤْمِنُوْنَ ﴿٥٢﴾ ع

39:52 Do they not know that Allah increases and decreases the sustenance of whomsoever He wills? Surely, in this are signs for people of faith.

ع ١٢

قُلْ يٰعِبَادِيَ الَّذِيْنَ اَسْرَفُوْا عَلٰٓى اَنْفُسِهِمْ لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ ؕ اِنَّ اللّٰهَ يَغْفِرُ الذُّنُوْبَ جَمِيْعًا ؕ اِنَّهٗ هُوَ الْغَفُوْرُ الرَّحِيْمُ ﴿٥٣﴾

39:53 Say, "O My people who have transgressed against themselves! Despair not of Allah's mercy. Indeed Allah forgives all sins. Indeed He is Most-Forgiving, Most-Merciful.①

وَاَنِيْبُوْٓا اِلٰى رَبِّكُمْ وَاَسْلِمُوْا لَهٗ مِنْ قَبْلِ اَنْ يَّاْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنْصَرُوْنَ ﴿٥٤﴾

39:54 And return to your Lord and submit to Him before punishment comes to you, then you will not be helped.

Topics

- Only Allah Almighty has the authority to increase and decrease sustenance.
- The instruction to sinners not to despair of Allah's Mercy.
- The command to return to Allah Almighty and submit to Him.

Commentary

① No sinful person should ever despair and lose sight of Allah's mercy. After all, His mercy is limitless. The door of repentance remains open until the last moments of life. Out of His grace and mercy, Allah Almighty accepts a person's sincere repentance and forgives all sins prior to this. Although this verse mentions not to despair of Divine mercy in matters of repentance and forgiveness, it is prohibited to despair and lose hope in Allah's mercy in any sense.

وَاتَّبِعُوْٓا اَحْسَنَ مَآ اُنْزِلَ اِلَيْكُمْ مِّنْ رَّبِّكُمْ مِّنْ قَبْلِ اَنْ يَّاْتِيَكُمُ الْعَذَابُ بَغْتَةً وَّاَنْتُمْ لَا تَشْعُرُوْنَ ﴿٥٥﴾

39:55 And follow the best of that which was revealed to you from your Lord before the punishment comes to you suddenly while you do not perceive."

اَنْ تَقُوْلَ نَفْسٌ يّٰحَسْرَتٰى عَلٰى مَا فَرَّطْتُّ فِيْ جَنْۢبِ اللّٰهِ وَاِنْ كُنْتُ لَمِنَ السّٰخِرِيْنَ ﴿٥٦﴾

39:56 Lest a soul should say, "Alas for my neglect of the commands of Allah and indeed I was among those who mocked."

اَوْ تَقُوْلَ لَوْ اَنَّ اللّٰهَ هَدٰىنِيْ لَكُنْتُ مِنَ الْمُتَّقِيْنَ ﴿٥٧﴾

39:57 Or lest it should say "If Allah had guided me, I would have been among the pious."

اَوْ تَقُوْلَ حِيْنَ تَرَى الْعَذَابَ لَوْ اَنَّ لِيْ كَرَّةً فَاَكُوْنَ مِنَ الْمُحْسِنِيْنَ ﴿٥٨﴾

39:58 Or lest it should say when it sees the punishment, "Were I to return just once, then I would be among the virtuous."①

بَلٰى قَدْ جَآءَتْكَ اٰيٰتِيْ فَكَذَّبْتَ بِهَا وَاسْتَكْبَرْتَ وَكُنْتَ

39:59 Of course!② My verses certainly came to

Topics

- The command to follow the Quran, and the regret on Judgement Day.
- A response to the regret of the disbelievers.

Commentary

① Shaykh Ibn Rajab al-Ḥanbalī رَحْمَةُ اللّٰهِ عَلَيْه states: "Humans always rest their hopes on life. This hope never ends in this world, and neither do humans distance their carnal self (*nafs*) from the pleasures, lust, and sins of this world. Satan continues to give humans hope of repenting in the last part of life. When a human becomes certain of death and loses hope in remaining alive, he breaks free from this delusion of worldly desires. Then, he feels remorseful and guilty about his shortcomings and requests to return to the world in order to repent and do good actions. However, at this point, his request is not answered, and the pangs of death overcome him. Allah has warned His people of this untimely remorse. Hence, they should repent now and continue to perform righteous deeds so that they are prepared before the arrival of Judgement Day." *(Laṭāif Al-Ma'ārif, p. 578, summarized)*

② These people will be informed of how the Quran reached them, how the paths of truth and falsehood were clearly delineated, and how they were given the choice to pursue the truth and guidance. Despite all of this, they still neglected the truth, showed arrogance in accepting it, pursued misguidance and opposed the commands that were given. Therefore, it is incorrect for someone to now claim that if Allah Almighty had guided him, he would have been amongst the God-fearing. All the excuses offered by these people are invalid.

you, but you belied them, acted arrogantly, and were among those who reject the truth.	مِنَ الْكٰفِرِيْنَ ﴿٥٩﴾
39:60 On the Day of Judgement, you will see those who ascribed lies to Allah with dull faces. Is there not an abode for the arrogant in Hell?	وَيَوْمَ الْقِيٰمَةِ تَرَى الَّذِيْنَ كَذَبُوْا عَلَى اللّٰهِ وُجُوْهُهُمْ مُّسْوَدَّةٌ ؕ اَلَيْسَ فِيْ جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِيْنَ ﴿٦٠﴾
39:61 Allah will save the pious through their place of salvation. Punishment will not befall them nor will they grieve.	وَيُنَجِّي اللّٰهُ الَّذِيْنَ اتَّقَوْا بِمَفَازَتِهِمْ ۫ لَا يَمَسُّهُمُ السُّوْٓءُ وَلَا هُمْ يَحْزَنُوْنَ ﴿٦١﴾
39:62 Allah is the Creator of everything, and He is a Guardian over everything.	اَللّٰهُ خَالِقُ كُلِّ شَيْءٍ ۫ وَّهُوَ عَلٰى كُلِّ شَيْءٍ وَّكِيْلٌ ﴿٦٢﴾
39:63 To Him belong the keys of the heavens and the earth.① And those who disbelieved in the verses of Allah, it is they who are the losers.	لَهٗ مَقَالِيْدُ السَّمٰوٰتِ وَالْاَرْضِ ؕ وَالَّذِيْنَ كَفَرُوْا بِاٰيٰتِ اللّٰهِ اُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ ﴿٦٣﴾ ع
39:64 Say, "Do you order me to worship something other than Allah, O ignorant folk?②	قُلْ اَفَغَيْرَ اللّٰهِ تَاْمُرُوْٓنِّيْٓ اَعْبُدُ اَيُّهَا الْجٰهِلُوْنَ ﴿٦٤﴾

ع ٦ ١ ٣

Topics

- The fate of those on Judgement Day who ascribed lies to Allah Almighty.
- Glad tidings for the pious.
- Allah Almighty is the Creator and Guardian of everything.
- The keys of the heavens and the earth belong to Allah Almighty.
- The fate of those who reject Divine verses.
- A response to those who command the worship of other than Allah Almighty.

Commentary

① Allah Almighty has the keys to the treasures of mercy, sustenance, and rain, for example. Several hadith confirm that the keys to the treasures of earth have also been given to the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. For example, the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, "I have been given the keys of the earth's treasures." *(Ṣaḥīḥ Al-Bukhārī: 1344)*

② The one true God possesses impeccable attributes, whereas idols are inanimate objects that neither benefit nor harm. Whoever turns his face away from worshipping the one true God and continues worshipping idols is extremely ignorant. Moreover, to invite a flagbearer of Allah's Oneness to also worship such false deities is ignorance of an even greater level, which is why such people have been referred to as ignorant here.

وَلَقَدْ اُوْحِیَ اِلَیْكَ وَ اِلَى الَّذِیْنَ مِنْ قَبْلِكَ ۚ لَىِٕنْ اَشْرَكْتَ لَیَحْبَطَنَّ عَمَلُكَ وَ لَتَكُوْنَنَّ مِنَ الْخٰسِرِیْنَ ﴿۶۵﴾

39:65 It was certainly revealed to you and those who preceded you: ˹O people!˺ if you ascribe partners to Allah, your deeds will most definitely become void, and you will be among the losers.①

بَلِ اللّٰهَ فَاعْبُدْ وَ كُنْ مِّنَ الشّٰكِرِیْنَ ﴿۶۶﴾

39:66 Rather, only worship Allah, and be among the grateful.

وَ مَا قَدَرُوا اللّٰهَ حَقَّ قَدْرِهٖ ۖ وَ الْاَرْضُ جَمِیْعًا قَبْضَتُهٗ یَوْمَ الْقِیٰمَةِ وَ السَّمٰوٰتُ مَطْوِیّٰتٌۢ بِیَمِیْنِهٖ ؕ سُبْحٰنَهٗ وَ تَعٰلٰى عَمَّا یُشْرِكُوْنَ ﴿۶۷﴾

39:67 And they did not honour Allah as He should be honoured. The whole earth will be in His control on the Day of Judgement, and the heavens will be folded by His Power. He is Pure and Exalted above what they ascribe ˹to Him˺ as partners.

وَ نُفِخَ فِی الصُّوْرِ فَصَعِقَ مَنْ فِی السَّمٰوٰتِ وَ مَنْ فِی الْاَرْضِ اِلَّا مَنْ شَآءَ اللّٰهُ ؕ ثُمَّ نُفِخَ فِیْهِ اُخْرٰى فَاِذَا هُمْ قِیَامٌ یَّنْظُرُوْنَ ﴿۶۸﴾

39:68 The Horn will be blown, then all ˹denizens˺ of the heavens and the earth will become unconscious, except those whom Allah wills.② Then the Horn will be blown again,③ and they will stand looking on.④

Topics

- A warning to the one engaged in polytheism of all actions becoming void.
- The command to worship Allah Almighty and be grateful.
- The polytheists' lack of appreciation, and Divine power at the Reckoning.
- The state of creation upon the first and second blowing of the Horn.

Commentary

① Although the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is addressed here, the message is aimed at those who are listening. Or it could be that here, something impossible has been made contingent upon another impossible thing: in other words, "Hypothetically, if you were to ascribe a partner to Allah Almighty, all of your actions would become void and you would be amongst those who incur loss."

② This part of the verse mentions the first blowing of the Horn. Its effect of causing people to fall unconscious will be such that the angels and the creation who will still be alive on earth will die.

③ Here, there is mention of the Horn being blown the second time, which will bring the dead back to life.

④ "They will stand looking on" either refers to such people being shocked and looking here and there like a dumbstruck individual, or it refers to them looking on to see how they will be treated.

وَ اَشْرَقَتِ الْاَرْضُ بِنُوْرِ رَبِّهَا وَ وُضِعَ الْكِتٰبُ وَ جِایْٓءَ بِالنَّبِیّٖنَ وَ الشُّهَدَآءِ وَ قُضِیَ بَیْنَهُمْ بِالْحَقِّ وَ هُمْ لَا یُظْلَمُوْنَ ﴿۶۹﴾

39:69 And the earth will gleam with the light of its Lord, the record will be placed, the prophets and witnesses will be brought forward, and judgement will be passed between all with fairness—and they will not be wronged.

وَ وُفِّیَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَ هُوَ اَعْلَمُ بِمَا یَفْعَلُوْنَ ﴿۷۰﴾ ع

39:70 And every soul will be recompensed fully for its deeds—and He knows best all that they have done.

ع ۷

وَ سِیْقَ الَّذِیْنَ كَفَرُوْٓا اِلٰى جَهَنَّمَ زُمَرًا ؕ حَتّٰٓى اِذَا جَآءُوْهَا فُتِحَتْ اَبْوَابُهَا وَ قَالَ لَهُمْ خَزَنَتُهَآ اَلَمْ یَاْتِكُمْ رُسُلٌ مِّنْكُمْ یَتْلُوْنَ عَلَیْكُمْ اٰیٰتِ رَبِّكُمْ وَ یُنْذِرُوْنَكُمْ لِقَآءَ یَوْمِكُمْ هٰذَا ؕ قَالُوْا بَلٰى وَ لٰكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكٰفِرِیْنَ ﴿۷۱﴾

39:71 The disbelievers will be driven towards Hell in crowds. Until when they reach it (Hell), its doors will be opened and its keepers will say to them, "Did Messengers not come to you from among you, reciting the verses of your Lord to you and warning you about meeting on this Day of yours?" They will say, "Of course." However, the decree of punishment has been established against the disbelievers.[1]

قِیْلَ ادْخُلُوْٓا اَبْوَابَ جَهَنَّمَ خٰلِدِیْنَ فِیْهَا ؕ فَبِئْسَ مَثْوَى الْمُتَكَبِّرِیْنَ ﴿۷۲﴾

39:72 It will be said, "Enter the gates of Hell to reside therein forever." So what an evil abode of the arrogant!

Topics

- Events of the Day of Judgement, and Divine Knowledge.
- The manner in which the disbelievers will enter Hell on the Day of Judgement.

Commentary

[1] The "word of punishment" refers to Allah's decision which He announced in response to Satan's challenge: "لَاَمْلَـَٔنَّ جَهَنَّمَ مِنْكَ وَمِمَّنْ تَبِعَكَ مِنْهُمْ اَجْمَعِیْنَ" "And I shall most definitely fill Hell with you and with all those who are your followers." *(Al-Quran, 38:85)*

وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا ۖ حَتَّىٰ إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ ﴿٧٣﴾

39:73 And those who fear their Lord will be ushered to Paradise in crowds. Until when they reach it (Paradise), its doors will ˹already˺ be open and its keepers will say to them, "Peace be upon you, you were pure, so enter it to reside forever."

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ وَأَوْرَثَنَا الْأَرْضَ نَتَبَوَّأُ مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ ۚ فَنِعْمَ أَجْرُ الْعَامِلِينَ ﴿٧٤﴾

39:74 And they will say, "All praise is for Allah who made His promise to us come true and made us inherit the earth, we shall reside in Paradise wherever we desire." What an excellent reward of those who strive![1]

وَتَرَى الْمَلَائِكَةَ حَافِّينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ ۚ وَقُضِيَ بَيْنَهُمْ بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٧٥﴾ ع ٥

39:75 And you will see the angels surrounding the Throne (*al-ʿArsh*) from all sides glorifying with the praise of their Lord. And judgement will be passed between them with the truth and it will be said, "All praise is for Allah, Lord of all the worlds."

Surah Al-Mu'min (The Believer)

(This Surah is Meccan, containing 9 sections and 85 verses)

٤٠ سُورَةُ الْمُؤْمِن مَكِّيَّةٌ ٦٠ | آياتها: ٨٥ | ركوعاتها: ٩

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

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

حٰمٓ ﴿١﴾

40:1 Ḥā Mīm.

Topics

- The manner in which the pious will enter Paradise.
- The pious praising Allah Almighty upon receiving reward.
- Glorification by a group of angels on the Day of Judgement.

Commentary

① The land referred to here is the land of Paradise. Because the pious will occupy Paradise without any restrictions, it is as though they are the inheritors of Paradise.

تَنْزِيلُ الْكِتٰبِ مِنَ اللّٰهِ الْعَزِيْزِ الْعَلِيْمِ ۙ﴿٢﴾

40:2 The revelation of the Book is from Allah, the Most-Exalted, the All-Knowing,

غَافِرِ الذَّنْۢبِ وَقَابِلِ التَّوْبِ شَدِيْدِ الْعِقَابِ ۙ ذِى الطَّوْلِ ؕ لَآ اِلٰهَ اِلَّا هُوَ ؕ اِلَيْهِ الْمَصِيْرُ ﴿٣﴾

40:3 ⌜the⌝ forgiver of sins, acceptor of repentance, severe in retribution,① ⌜and⌝ possessor of supreme favour: there is no god except Him, ⌜and⌝ to Him alone is the return.②

مَا يُجَادِلُ فِىْٓ اٰيٰتِ اللّٰهِ اِلَّا الَّذِيْنَ كَفَرُوْا فَلَا يَغْرُرْكَ تَقَلُّبُهُمْ فِى الْبِلَادِ ﴿٤﴾

40:4 None dispute about the verses of Allah except those③ who disbelieve, so do not let their roaming in the cities deceive you.

Topics

- The Quran's sublimity.
- Allah's blessed attributes.
- Those who dispute the verses of Allah Almighty.

Commentary

① Due to their disbelief, Allah Almighty will punish the disbelievers with severe retribution in Hell. Some sinful Muslims will also experience punishment in Hell due to their sins.

② After being resurrected on the Day of Judgement, irrespective of whether one proceeds willingly or is compelled to, everyone will be brought before the Divine Court to be held accountable for their deeds.

③ Disputing Quranic verses can take different forms, some of which are disbelief and others of which are close to disbelief and unlawful. For example, it is disbelief to deem the Quran as magic, poetry, soothsaying, or fables of the past. Manipulating the Quran to fit one's own agenda can potentially be disbelief. Likewise, to speak on the meaning of the Quran without the correct qualifications is unlawful, and to be adamant that one's personal interpretation is correct is *ḥarām* to a greater degree. This is not akin to distinguished commentators of the Quran and the expert mujtahids presenting their arguments to elaborate on the meanings and intricate details of difficult parts of the Quran—such arguments have nothing to do with the arguments posed by non-scholars. The differences of opinion amongst the commentators of the Quran and the expert jurists are not arguments per se, rather they are conclusions of qualified and valid research.

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوْحٍ وَّالْاَحْزَابُ مِنْۢ بَعْدِهِمْ ۖ وَهَمَّتْ كُلُّ اُمَّةٍۢ بِرَسُوْلِهِمْ لِيَاْخُذُوْهُ وَجٰدَلُوْا بِالْبَاطِلِ لِيُدْحِضُوْا بِهِ الْحَقَّ فَاَخَذْتُهُمْ ۫ فَكَيْفَ كَانَ عِقَابِ ۝٥

40:5 The nation of Nūḥ had rejected before them, and groups after them; every nation intended to seize their Messenger, and they disputed through falsehood to eradicate the truth with it, so I seized them. So how was My punishment?

وَكَذٰلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِيْنَ كَفَرُوْٓا اَنَّهُمْ اَصْحٰبُ النَّارِ ۝٦

40:6 And thus the Word of your Lord has been established against the disbelievers that they are the people of the Fire.①

وقف النبی صلی اللہ علیہ وسلم
وقف لازم

اَلَّذِيْنَ يَحْمِلُوْنَ الْعَرْشَ وَمَنْ حَوْلَهٗ يُسَبِّحُوْنَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُوْنَ بِهٖ وَيَسْتَغْفِرُوْنَ لِلَّذِيْنَ اٰمَنُوْا ۚ رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَّعِلْمًا فَاغْفِرْ لِلَّذِيْنَ تَابُوْا وَاتَّبَعُوْا سَبِيْلَكَ وَقِهِمْ عَذَابَ الْجَحِيْمِ ۝٧

40:7 Those who bear the Throne and those who surround it glorify ˹Allah˺ with the praise of their Lord, believe in Him, and seek forgiveness for the believers, ˹supplicating,˺② "Dear Lord of ours! You encompass everything with Your mercy and knowledge, so forgive those who repent and adhere to Your way and save them from the punishment of Hell.

Topics

- The consequence of the previous nations' misbehaviour with the prophets.
- The one who dies in a state of disbelief is undoubtedly destined for Hell.
- The glorification of the angels and supplications for the believers.

Commentary

① Here, "disbelievers" refers to those who died in a state of disbelief. Such disbelievers will always reside in Hell.

② The intercession of the angels is true. Even today, they supplicate for the forgiveness of the believers. Hence, to pray for Muslims in their absence and without greed for anything in return is the way of the angels and a way to please Allah Almighty. One should try to act upon this.

رَبَّنَا وَاَدْخِلْهُمْ جَنّٰتِ عَدْنِ ِالَّتِیْ وَعَدْتَّهُمْ وَمَنْ صَلَحَ مِنْ اٰبَآىِٕهِمْ وَاَزْوَاجِهِمْ وَذُرِّیّٰتِهِمْ ؕ اِنَّكَ اَنْتَ الْعَزِیْزُ الْحَكِیْمُ ۙ﴿۸﴾

40:8 O our Lord! And make them enter the everlasting Gardens which You promised them① and whosoever is virtuous from their forefathers and their wives and their offspring. Indeed you are the Most-Exalted, the Most-Wise.

وَقِهِمُ السَّیِّاٰتِ ؕ وَمَنْ تَقِ السَّیِّاٰتِ یَوْمَىِٕذٍ فَقَدْ رَحِمْتَهٗ ؕ وَذٰلِكَ هُوَ الْفَوْزُ الْعَظِیْمُ ﴿۹﴾ ع

40:9 And save them from the misfortune of sins. And whomsoever You save from the misfortune of sins on that Day, then You have certainly bestowed mercy on him; and this is supreme success."②

ع ١ ٩ ٦

اِنَّ الَّذِیْنَ كَفَرُوْا یُنَادَوْنَ لَمَقْتُ اللّٰهِ اَكْبَرُ مِنْ مَّقْتِكُمْ اَنْفُسَكُمْ اِذْ تُدْعَوْنَ اِلَى الْاِیْمَانِ فَتَكْفُرُوْنَ ﴿۱۰﴾

40:10 Indeed, the disbelievers will be addressed, "The displeasure of Allah is greater than your displeasure for yourselves,③ as when you were called to faith, you disbelieved."

Topics

- Allah's displeasure with the disbelievers on the Day of Judgement.

Commentary

① An individual's sincere repentance also benefits his parents, spouse, and children. It is narrated from Sayyidunā Sa'īd ibn Jubayr رَضِیَ اللّٰهُ عَنْهُ that when a believer will enter Paradise, he will ask: "Where is my father? Where is my mother? Where are my children? Where is my wife?" He will be informed that unlike him, they did not perform good actions, which is why they are not here. That heavenly individual will reply: "I used to perform [good] actions for myself and for them." Thereafter, the command will be given to admit them into Paradise as well. *(Tafsīr Al-Baghawī, under verse no.8 of Surah Al-Mu'min, vol. 4, p. 82)*

② True success is for one's sins to be forgiven on the Day of Judgement and to be saved from the punishment of Hell.

③ The displeasure of Allah Almighty referred to here is His displeasure with the disbelievers that will be manifested on the Day of Judgement.

قَالُوْا رَبَّنَآ اَمَتَّنَا اثْنَتَيْنِ وَاَحْيَيْتَنَا اثْنَتَيْنِ فَاعْتَرَفْنَا بِذُنُوْبِنَا فَهَلْ اِلٰى خُرُوْجٍ مِّنْ سَبِيْلٍ ﴿١١﴾

40:11 They will say, "O our Lord! You have caused us to die twice and You have granted us life twice,[1] so we confess to our sins; so is there a way to escape?"

ذٰلِكُمْ بِاَنَّهٗٓ اِذَا دُعِيَ اللّٰهُ وَحْدَهٗ كَفَرْتُمْ ۚ وَاِنْ يُّشْرَكْ بِهٖ تُؤْمِنُوْا ۭ فَالْحُكْمُ لِلّٰهِ الْعَلِيِّ الْكَبِيْرِ ﴿١٢﴾

40:12 This is because when Allah alone was called upon, you disbelieved. And if partners were ascribed to Him, you believed. So the command belongs to Allah, the Most-Superior, the Most-Great.

هُوَ الَّذِيْ يُرِيْكُمْ اٰيٰتِهٖ وَيُنَزِّلُ لَكُمْ مِّنَ السَّمَاۗءِ رِزْقًا ۭ وَمَا يَتَذَكَّرُ اِلَّا مَنْ يُّنِيْبُ ﴿١٣﴾

40:13 It is He who shows you His signs and He sends down sustenance for you from the sky. And none heed advice except he who returns ˹to Allah˺.

فَادْعُوا اللّٰهَ مُخْلِصِيْنَ لَهُ الدِّيْنَ وَلَوْ كَرِهَ الْكٰفِرُوْنَ ﴿١٤﴾

40:14 So worship Allah, devoting the religion solely to Him, even if the disbelievers disapprove.

رَفِيْعُ الدَّرَجٰتِ ذُو الْعَرْشِ ۚ يُلْقِي الرُّوْحَ مِنْ اَمْرِهٖ عَلٰي مَنْ يَّشَاۗءُ مِنْ عِبَادِهٖ لِيُنْذِرَ يَوْمَ التَّلَاقِ ﴿١٥﴾ۙ

40:15 One who grants elevated ranks, the Master of the Throne. He bestows the essence of faith, Revelation, upon whomsoever He wills among His people from His Command to warn of the Day of meeting.[2]

Topics

- The request of the disbelievers in the Divine Court.
- The cause for the disbelievers remaining in Hell.
- Signs of Divine Oneness, and the individual who heeds advice from them.
- The command to continuously worship Allah Almighty with sincerity.
- Divine attributes of greatness and eminence.

Commentary

① Dying twice and living twice refers to the initial form of the disbelievers as lifeless drops, their subsequent life in this world, then their death, and finally, their resurrection on the Day of Reckoning.

② Judgement Day is when those from the heavens and the earth and those who came before and after will meet. It is the day when the souls will meet the bodies and every individual will meet his action. This is the reason for Judgement Day being referred to as the "Day of Meeting".

يَوْمَ هُمْ بٰرِزُوْنَ ۚ لَا يَخْفٰى عَلَى اللّٰهِ مِنْهُمْ شَيْءٌ ۭ لِمَنِ الْمُلْكُ الْيَوْمَ ۭ لِلّٰهِ الْوَاحِدِ الْقَهَّارِ ﴿١٦﴾

40:16 The Day they will become clearly visible; nothing about them will be concealed from Allah.① For whom is the Kingdom this Day? For Allah, the One, the Predominant.

اَلْيَوْمَ تُجْزٰى كُلُّ نَفْسٍۢ بِمَا كَسَبَتْ ۭ لَا ظُلْمَ الْيَوْمَ ۭ اِنَّ اللّٰهَ سَرِيْعُ الْحِسَابِ ﴿١٧﴾

40:17 This Day every soul will be recompensed for what it earned. No injustice will take place on this Day. Indeed, Allah is Most-Swift in Reckoning.

وَاَنْذِرْهُمْ يَوْمَ الْاٰزِفَةِ اِذِ الْقُلُوْبُ لَدَى الْحَنَاجِرِ كٰظِمِيْنَ ۭ مَا لِلظّٰلِمِيْنَ مِنْ حَمِيْمٍ وَّلَا شَفِيْعٍ يُّطَاعُ ﴿١٨﴾

40:18 And warn them of the imminent Day of calamity when hearts will reach throats, full of grief. For the oppressors there will neither be a friend nor an intercessor who will be obeyed.②

يَعْلَمُ خَاۗىِٕنَةَ الْاَعْيُنِ وَمَا تُخْفِي الصُّدُوْرُ ﴿١٩﴾

40:19 He knows the deception of the eyes and that which the hearts conceal.③

Topics

- Certain events from the Day of Judgement.
- The command to warn the disbelievers of the calamities of Judgement Day.
- The greatness of Allah's knowledge.

Commentary

① It is possible that some disbelievers in the world thought that if they hid somewhere, Allah Almighty would not be able to see them and so their actions would remain hidden. However, they will not be able to even conceive of such a notion on Judgement Day, as there will be no screen or covering that people will be able to think to cover their state. They too will become certain on that day that nothing can be hidden from Allah Almighty.

② Here, the "oppressors" are the disbelievers. This verse does not apply to sinful Muslims, as they will have friends and intercessors on the Day of Judgement whose intercession will be accepted.

③ The "deception of the eyes" refers to secretly watching *non-maḥram* women and things that are forbidden. "That which the hearts conceal" refers to thinking about the beauty of a woman. Even if others do not know of all these things, Allah Almighty knows them.

ع ٢ ١١ ٧

وَاللّٰهُ يَقْضِيْ بِالْحَقِّ ؕ وَالَّذِيْنَ يَدْعُوْنَ مِنْ دُوْنِهٖ لَا يَقْضُوْنَ بِشَيْءٍ ؕ اِنَّ اللّٰهَ هُوَ السَّمِيْعُ الْبَصِيْرُ ﴿٢٠﴾

40:20 And Allah judges with fairness. And those whom they worship alongside Him, ˹they˺ do not judge any matter. Certainly, Allah alone is the All-Hearing, the All-Seeing.

اَوَلَمْ يَسِيْرُوْا فِي الْاَرْضِ فَيَنْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ الَّذِيْنَ كَانُوْا مِنْ قَبْلِهِمْ ؕ كَانُوْا هُمْ اَشَدَّ مِنْهُمْ قُوَّةً وَّاٰثَارًا فِي الْاَرْضِ فَاَخَذَهُمُ اللّٰهُ بِذُنُوْبِهِمْ ؕ وَمَا كَانَ لَهُمْ مِّنَ اللّٰهِ مِنْ وَّاقٍ ﴿٢١﴾

40:21 Did they not travel in the earth so they would see what became of those who preceded them? They were greater than them in terms of strength and in terms of signs that they left in the earth,① then Allah seized them due to their sins;② and there was no helper for them against Allah.

ذٰلِكَ بِاَنَّهُمْ كَانَتْ تَّاْتِيْهِمْ رُسُلُهُمْ بِالْبَيِّنٰتِ فَكَفَرُوْا فَاَخَذَهُمُ اللّٰهُ ؕ اِنَّهٗ قَوِيٌّ شَدِيْدُ الْعِقَابِ ﴿٢٢﴾

40:22 That is because their Messengers brought clear signs to them, then they disbelieved so Allah seized them—Allah is All-Powerful, severe in retribution.

وَلَقَدْ اَرْسَلْنَا مُوْسٰى بِاٰيٰتِنَا وَسُلْطٰنٍ مُّبِيْنٍ ۙ﴿٢٣﴾

40:23 And We certainly sent Mūsā with Our signs and clear proof.

اِلٰى فِرْعَوْنَ وَهَامٰنَ وَقَارُوْنَ فَقَالُوْا سٰحِرٌ كَذَّابٌ ﴿٢٤﴾

40:24 To Pharaoh and Hāmān and Qārūn, then they said, "A sorcerer, a liar."③

Topics

- The greatness of Allah Almighty, and the state of Idols.
- The state of the previous nations and a warning to Makkan disbelievers.
- Prophet Mūsā عَلَيْهِ السَّلَام being sent to Pharaoh, Hāmān and Qārūn.

Commentary

① The signs that were left behind include fortresses, palaces, rivers, springs, and monumental buildings.

② As a result of their sins, the fate that befell the previous nations holds a great lesson for Muslims too, for they should distance themselves from sin and endeavour to do righteous actions.

③ Pharaoh and Hāmān would declare Prophet Mūsā عَلَيْهِ السَّلَام a sorcerer and liar. However, this statement has also been attributed to Qārūn in terms of his final state: he accepted faith in the beginning, but then he became a hypocrite afterwards—thus, it is as though he is also with Pharaoh and Hāmān in falsely accusing Prophet Mūsā عَلَيْهِ السَّلَام of being a liar.

فَلَمَّا جَآءَهُمْ بِالْحَقِّ مِنْ عِنْدِنَا قَالُوا اقْتُلُوْٓا اَبْنَآءَ الَّذِيْنَ اٰمَنُوْا مَعَهٗ وَاسْتَحْيُوْا نِسَآءَهُمْ ؕ وَمَا كَيْدُ الْكٰفِرِيْنَ اِلَّا فِيْ ضَلٰلٍ ﴿٢٥﴾

40:25 So when he brought the truth to them from Us, they said, "Slay the sons of those who believe with him and spare their women." The conspiring of the disbelievers is only in misguidance.[1]

وَقَالَ فِرْعَوْنُ ذَرُوْنِيْٓ اَقْتُلْ مُوْسٰى وَلْيَدْعُ رَبَّهٗ ۚ اِنِّيْٓ اَخَافُ اَنْ يُّبَدِّلَ دِيْنَكُمْ اَوْ اَنْ يُّظْهِرَ فِي الْاَرْضِ الْفَسَادَ ﴿٢٦﴾

40:26 And Pharaoh said, "Leave me to kill Mūsā,[2] and let him call upon his Lord. Indeed I fear that he will change your religion or that he will cause discord to emerge in the earth."

وَقَالَ مُوْسٰٓى اِنِّيْ عُذْتُ بِرَبِّيْ وَرَبِّكُمْ مِّنْ كُلِّ مُتَكَبِّرٍ لَّا يُؤْمِنُ بِيَوْمِ الْحِسَابِ ﴿٢٧﴾ ع ٣ ٨

40:27 And Mūsā said, "I take the refuge of my Lord and your Lord from every arrogant individual who does not believe in the Day of Reckoning."

وَقَالَ رَجُلٌ مُّؤْمِنٌ ۚ مِّنْ اٰلِ فِرْعَوْنَ يَكْتُمُ اِيْمَانَهٗٓ اَتَقْتُلُوْنَ رَجُلًا اَنْ يَّقُوْلَ رَبِّيَ اللّٰهُ وَقَدْ جَآءَكُمْ

40:28 And a believer from the People of Pharaoh who used to conceal his faith[3] said, "Will you kill a man because he says, 'My Lord

Topics

- Pharaoh's command to slay the boys of the Israelites and spare their girls.
- Pharaoh's threats.
- The response to Pharaoh.
- The advice of a believer from Pharaoh's people, and Pharaoh's response.

Commentary

① Fearing Prophet Mūsā's عَلَيْهِ السَّلَام predominance, Pharaoh and his people planned to slay the believers' sons and spare their girls. However, this plan proved futile.

② For Pharaoh to claim that this was nothing more than a threat was because he knew that Prophet Mūsā عَلَيْهِ السَّلَام was indeed a Prophet and that his miracles were not sorcery. Had Pharaoh thought otherwise, he would not have delayed killing Prophet Mūsā عَلَيْهِ السَّلَام, as he was a bloodthirsty, cruel, and oppressive individual who would slay thousands of people over trivial matters.

③ This believer was the paternal cousin of Pharaoh. He believed in Prophet Mūsā عَلَيْهِ السَّلَام but would conceal his faith from Pharaoh and his people because he feared for his life. He is the same person who attained salvation alongside Prophet Mūsā عَلَيْهِ السَّلَام. According to another narration, this individual was an Israelite who concealed his faith from Pharaoh and his people.

بِالْبَيِّنٰتِ مِنْ رَّبِّكُمْ ؕ وَاِنْ يَّكُ كَاذِبًا فَعَلَيْهِ كَذِبُهٗ ۚ وَاِنْ يَّكُ صَادِقًا يُّصِبْكُمْ بَعْضُ الَّذِيْ يَعِدُكُمْ ؕ اِنَّ اللّٰهَ لَا يَهْدِيْ مَنْ هُوَ مُسْرِفٌ كَذَّابٌ ﴿٢٨﴾

is Allah', and he has brought clear signs to you from your Lord? And if he is mistaken in speech, then the calamity of his ⌜supposed⌝ mistake is upon him; and if he is truthful, you will be afflicted with part of that ⌜punishment⌝ which he promises you. Indeed Allah does not guide one who is a transgressor, an excessive liar.

يٰقَوْمِ لَكُمُ الْمُلْكُ الْيَوْمَ ظٰهِرِيْنَ فِي الْاَرْضِ ۫ فَمَنْ يَّنْصُرُنَا مِنْۢ بَاْسِ اللّٰهِ اِنْ جَآءَنَا ؕ قَالَ فِرْعَوْنُ مَآ اُرِيْكُمْ اِلَّا مَآ اَرٰى وَمَآ اَهْدِيْكُمْ اِلَّا سَبِيْلَ الرَّشَادِ ﴿٢٩﴾

40:29 My nation! This day the kingdom is yours with ascendancy in the earth. So who will save us from the punishment of Allah if it comes upon us?" Pharaoh said, "I only show you that which I see myself. I do not guide you except to the path of virtue."

وَقَالَ الَّذِيْٓ اٰمَنَ يٰقَوْمِ اِنِّيْٓ اَخَافُ عَلَيْكُمْ مِّثْلَ يَوْمِ الْاَحْزَابِ ﴿٣٠﴾ۙ

40:30 And he who believed said, "O my nation! Indeed, I fear for you a day like that of previous communities.

مِثْلَ دَاْبِ قَوْمِ نُوْحٍ وَّعَادٍ وَّثَمُوْدَ وَالَّذِيْنَ مِنْۢ بَعْدِهِمْ ؕ وَمَا اللّٰهُ يُرِيْدُ ظُلْمًا لِّلْعِبَادِ ﴿٣١﴾

40:31 Like the way of the nation of Nūḥ, and ʿĀd, and Thamūd, and those who came after them. And Allah does not intend oppression for the people.

وَيٰقَوْمِ اِنِّيْٓ اَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ ﴿٣٢﴾ۙ

40:32 And O my nation! I fear for you the day of summoning.①

Topics

- The believing man's warning of punishment in this world.
- The believing man's warning of punishment in the Hereafter.

Commentary

① The Day of Judgement has been referred to as the Day of Summoning (يَوْمُ التَّنَاد), because summoning will take place in various forms. For instance, a call will be made that so and so has become fortunate and will never become unfortunate, and so-and-so has become unfortunate and will never become fortunate.

يَوْمَ تُوَلُّوْنَ مُدْبِرِيْنَ ۚ مَا لَكُمْ مِّنَ اللّٰهِ مِنْ عَاصِمٍ ۚ وَمَنْ يُّضْلِلِ اللّٰهُ فَمَا لَهٗ مِنْ هَادٍ ﴿٣٣﴾

40:33 The day you will turn your backs, retreating. There is no one to save you from Allah. Whomsoever Allah leaves to stray, there is no guide for him.

وَلَقَدْ جَآءَكُمْ يُوْسُفُ مِنْ قَبْلُ بِالْبَيِّنٰتِ فَمَا زِلْتُمْ فِيْ شَكٍّ مِّمَّا جَآءَكُمْ بِهٖ ؕ حَتّٰۤى اِذَا هَلَكَ قُلْتُمْ لَنْ يَّبْعَثَ اللّٰهُ مِنْۢ بَعْدِهٖ رَسُوْلًا ؕ كَذٰلِكَ يُضِلُّ اللّٰهُ مَنْ هُوَ مُسْرِفٌ مُّرْتَابُ ۖ ﴿٣٤﴾

40:34 Certainly Yūsuf brought clear signs to you previously,① but you remained in doubt concerning that which he brought to you. Until when he passed on, you said, "Now Allah will certainly not send a messenger after him." Thus Allah leaves to stray the transgressor ˹and˺ sceptic.

اَلَّذِيْنَ يُجَادِلُوْنَ فِيْۤ اٰيٰتِ اللّٰهِ بِغَيْرِ سُلْطٰنٍ اَتٰىهُمْ ؕ كَبُرَ مَقْتًا عِنْدَ اللّٰهِ وَعِنْدَ الَّذِيْنَ اٰمَنُوْا ؕ كَذٰلِكَ يَطْبَعُ اللّٰهُ عَلٰى كُلِّ قَلْبِ مُتَكَبِّرٍ جَبَّارٍ ﴿٣٥﴾

40:35 Those who argue about the verses of Allah② without any evidence which may have come to them; most evil it is to Allah and to the believers. Thus, Allah seals the heart of every arrogant, most transgressing individual."③

Topics

- The misguidance of the forefathers of Pharaoh's people.
- The state of those who argue against the truth without any evidence.

Commentary

① Although Pharaoh and his people are addressed here, this point refers to their forefathers, because Prophet Yūsuf عَلَيْهِ السَّلَام was sent as a messenger to the latter, not the former.

② The people who transgress and doubt are those who argue by denying the signs of Allah Almighty and objecting to them. Their arguments are not based on evidence from Allah Almighty. Instead, it is based on their blind conformity to their ancestral dogmas and uninformed scepticism. This arguing is extremely displeasing to Allah Almighty and the believers. And just as Allah Almighty has sealed the hearts of these people who argue, so too has He sealed the heart of every arrogant, rebellious individual in a way that such people no longer have the capacity in their heart to accept guidance.

③ There are two main causes for the heart of an arrogant and rebellious individual to be sealed. To "seal" refers to such a person's inability to escape from the misguidance, hypocrisy and disbelief that is in the heart, and the inability of guidance, sincerity, and faith to enter it. This is a severe punishment from Allah Almighty. Therefore, every intelligent mind should pursue matters which render the heart open to the truth and refrain from matters which seal it.

وَقَالَ فِرْعَوْنُ يٰهَامٰنُ ابْنِ لِيْ صَرْحًا لَّعَلِّيْٓ اَبْلُغُ الْاَسْبَابَ ﴿٣٦﴾

40:36 And Pharaoh said, "O Hāmān! Erect a towering palace for me that I may reach the paths.

اَسْبَابَ السَّمٰوٰتِ فَاَطَّلِعَ اِلٰٓى اِلٰهِ مُوْسٰى وَاِنِّيْ لَاَظُنُّهٗ كَاذِبًا ؕ وَكَذٰلِكَ زُيِّنَ لِفِرْعَوْنَ سُوْٓءُ عَمَلِهٖ وَصُدَّ عَنِ السَّبِيْلِ ؕ وَمَا كَيْدُ فِرْعَوْنَ اِلَّا فِيْ تَبَابٍ ﴿٣٧﴾ ع ١٠

40:37 The paths of the heavens, then I will look upon the God of Mūsā and indeed I consider him to be a liar." And thus, for Pharaoh the evil of his deeds were beautified and he was impeded from the path, and the plotting of Pharaoh only led to destruction.

وَقَالَ الَّذِيْٓ اٰمَنَ يٰقَوْمِ اتَّبِعُوْنِ اَهْدِكُمْ سَبِيْلَ الرَّشَادِ ﴿٣٨﴾

40:38 And the believer said, "My nation! Follow me; I will guide you to the path of virtue.[1]

يٰقَوْمِ اِنَّمَا هٰذِهِ الْحَيٰوةُ الدُّنْيَا مَتَاعٌ ۫ وَّاِنَّ الْاٰخِرَةَ هِيَ دَارُ الْقَرَارِ ﴿٣٩﴾

40:39 O my nation! This worldly life is but little enjoyment and indeed the Hereafter is the everlasting abode.

مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزٰٓى اِلَّا مِثْلَهَا ۚ وَمَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ اَوْ اُنْثٰى وَهُوَ مُؤْمِنٌ فَاُولٰٓئِكَ يَدْخُلُوْنَ الْجَنَّةَ

40:40 Whosoever commits an evil deed, then he will only be recompensed with its equivalent; and whosoever performs a

Topics

- Hāmān being commanded to build a tower and Pharaoh's objective.
- The believing man's repeated advice to the nation.
- The reality of this world and the Hereafter stated before the nation.
- The consequences of good and bad actions explained before the nation.

Commentary

[1] In this is an indication that guidance has been placed in obedience to the Prophets عَلَيْهِمُ السَّلَام and the saints, and just as the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم shows his nation the path of guidance, so too do the saints and the pious whilst remaining obedient to him.

righteous deed, whether male or female, and is a believer, then they will enter Paradise; they will be granted sustenance therein without measure.①

يُرْزَقُوْنَ فِيْهَا بِغَيْرِ حِسَابٍ ﴿٤٠﴾

النصف

40:41 My nation! How is it that I call you to salvation, while you call me to the Fire?②

وَيٰقَوْمِ مَا لِيْٓ اَدْعُوْكُمْ اِلَى النَّجٰوةِ وَتَدْعُوْنَنِيْٓ اِلَى النَّارِ ﴿٤١﴾

40:42 You call me to disbelieve in Allah and ascribe a partner to Him which I have no knowledge of, and I call you to the Most-Exalted, the Most-Forgiving.

تَدْعُوْنَنِيْ لِاَكْفُرَ بِاللّٰهِ وَاُشْرِكَ بِهٖ مَا لَيْسَ لِيْ بِهٖ عِلْمٌ ۖ وَّاَنَا اَدْعُوْكُمْ اِلَى الْعَزِيْزِ الْغَفَّارِ ﴿٤٢﴾

40:43 It is established that that which you call me to is neither a beneficial call in this world nor in the Hereafter, and our return will be to Allah; and those who exceed the limit, they are the People of the Fire.

لَا جَرَمَ اَنَّمَا تَدْعُوْنَنِيْٓ اِلَيْهِ لَيْسَ لَهٗ دَعْوَةٌ فِي الدُّنْيَا وَلَا فِي الْاٰخِرَةِ وَاَنَّ مَرَدَّنَآ اِلَى اللّٰهِ وَاَنَّ الْمُسْرِفِيْنَ هُمْ اَصْحٰبُ النَّارِ ﴿٤٣﴾

40:44 So soon you will remember that which I

فَسَتَذْكُرُوْنَ مَآ اَقُوْلُ لَكُمْ ۭ وَاُفَوِّضُ اَمْرِيْٓ اِلَى اللّٰهِ ۭ

Topics

- The believing man mentioning the nation's conduct and his own state.
- The response of the believing man to the nation's threats.

Commentary

① Faith and good actions are both important. It is not possible to enter Paradise without faith, and if good actions are not performed for the pleasure of Allah Almighty, then one might be bereft of His grace and mercy and the intercession of the pious on the Day of Judgement, as well as having to incur the punishment of Hell for a specific duration.

② When the believing man felt that people were surprised at what he was saying and calling him to their false religion instead of heeding his advice, he reprimanded them for being so nonsensical. He did so because he was calling them towards faith and obedience as a way to Paradise. In contrast, they were calling him towards disbelief and polytheism as a way to Hell.

say to you. I defer my affair to Allah;[1] surely Allah sees the people."	إِنَّ اللَّهَ بَصِيرٌۢ بِالْعِبَادِ ﴿٤٤﴾
40:45 So Allah saved him from the evils of that which they had plotted and the People of Pharaoh were surrounded by severe punishment.	فَوَقٰىهُ اللَّهُ سَيِّاٰتِ مَا مَكَرُوْا وَحَاقَ بِاٰلِ فِرْعَوْنَ سُوْٓءُ الْعَذَابِ ﴿٤٥﴾
40:46 The Fire, they are brought before it morning and evening. And on the Day when judgement will come to pass, ˹it will be said,˺ "Make the People of Pharaoh enter the most intense punishment."[2]	اَلنَّارُ يُعْرَضُوْنَ عَلَيْهَا غُدُوًّا وَّعَشِيًّا ۚ وَيَوْمَ تَقُوْمُ السَّاعَةُ ۫ اَدْخِلُوْٓا اٰلَ فِرْعَوْنَ اَشَدَّ الْعَذَابِ ﴿٤٦﴾

Topics

- Salvation for the believing man and punishment upon the people of Pharaoh.
- The people of Pharaoh in the Isthmus Realm (*barzakh*) and the Hereafter.

Commentary

[1] "*Tafwīḍ*" means to defer matters to Allah Almighty. It also means to leave the consequences of other people's affairs to Allah Almighty. Therefore, although we should strive to help and reform those involved in sin, we must recognise that the consequences of that person's choice to reform or not are not within our control. Instead, the outcomes of that person's actions should be left to Allah Almighty—He knows best how to deal with His creation.

[2] Here, bringing the people of Pharaoh before the fire in the morning and evening has been mentioned first. Then, there is mention of them incurring an intense punishment on the Day of Judgement. This illustrates that they will also be punished before the Day of Judgement by being brought before the fire: this is in reference to the punishment of the grave. Many hadith substantiate the punishment of the grave. One hadith states: "When one of you dies, his abode is shown to him in the morning and the evening. If he is from the people of Paradise, he is shown his place in Paradise. If he is from the people of the Fire, Hell is shown to him. Then, he is informed: 'This is your abode until Allah resurrects you on the Day of Judgement.'" *(Ṣaḥīḥ Al-Bukhārī: 1379)*

وَإِذْ يَتَحَآجُّونَ فِي النَّارِ فَيَقُولُ الضُّعَفَٰٓؤُا لِلَّذِينَ اسْتَكْبَرُوٓا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنتُم مُّغْنُونَ عَنَّا نَصِيبًا مِّنَ النَّارِ ﴿٤٧﴾

40:47 And when they will quarrel with one another in the Fire, the weak will say to those who were arrogant, "Indeed we were your followers, so will you rid us of part of the Fire?"

قَالَ الَّذِينَ اسْتَكْبَرُوٓا إِنَّا كُلٌّ فِيهَآ إِنَّ اللَّهَ قَدْ حَكَمَ بَيْنَ الْعِبَادِ ﴿٤٨﴾

40:48 Those who were arrogant will say, "Indeed we are all in it. Indeed, Allah has passed judgement between the people."

وَقَالَ الَّذِينَ فِي النَّارِ لِخَزَنَةِ جَهَنَّمَ ادْعُوا رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِّنَ الْعَذَابِ ﴿٤٩﴾

40:49 And those who are in the Fire will say to the keepers of Hell, "Pray to your Lord that He lessens some punishment for us for a day."

قَالُوٓا أَوَلَمْ تَكُ تَأْتِيكُمْ رُسُلُكُم بِالْبَيِّنَٰتِ ۖ قَالُوا بَلَىٰ ۖ قَالُوا فَادْعُوا ۗ وَمَا دُعَٰٓؤُا الْكَٰفِرِينَ إِلَّا فِي ضَلَٰلٍ ﴿٥٠﴾ ع ١٣ ١٠

40:50 They will say, "Did your Messengers not use to bring signs to you?" They (the disbelievers) will say, "Of course." They (the keepers) will say, "So supplicate!" And the supplication of the disbelievers is only in vain.

إِنَّا لَنَنصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَوٰةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَٰدُ ﴿٥١﴾

40:51 We will surely help Our messengers and the believers in the life of this world and on the day when witnesses will stand.

يَوْمَ لَا يَنفَعُ الظَّٰلِمِينَ مَعْذِرَتُهُمْ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوٓءُ الدَّارِ ﴿٥٢﴾

40:52 The day the excuses of the oppressors will not benefit them, and for them there is deprivation from mercy, and for them there is the evil abode.

Topics

- The quarrel in Hellfire between the disbelieving leaders and the weak disbelievers.
- The request of the weak disbelievers to the keepers of Hell and their response.
- The glad tidings to the Messengers and believers of help in both worlds.
- The fate of the disbelievers on the Day of Judgement.

40:53 And We certainly endowed Mūsā with guidance[1] and made the Children of Israel inheritors of the Book.[2]	وَلَقَدْ اٰتَيْنَا مُوْسَى الْهُدٰى وَاَوْرَثْنَا بَنِيْٓ اِسْرَآءِيْلَ الْكِتٰبَ ۙ﴿٥٣﴾
40:54 Guidance and counsel for the possessors of insight.[3]	هُدًى وَّذِكْرٰى لِاُولِي الْاَلْبَابِ ﴿٥٤﴾
40:55 So be patient, indeed the promise of Allah is true, and seek forgiveness for the sins of your people,[4] and glorify with the praise of your Lord evening and morning.	فَاصْبِرْ اِنَّ وَعْدَ اللّٰهِ حَقٌّ وَّاسْتَغْفِرْ لِذَنْۢبِكَ وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعَشِيِّ وَالْاِبْكَارِ ﴿٥٥﴾
40:56 Those who argue about the verses of Allah without any proof which may have come to them, there is nothing in their hearts	اِنَّ الَّذِيْنَ يُجَادِلُوْنَ فِيْٓ اٰيٰتِ اللّٰهِ بِغَيْرِ سُلْطٰنٍ اَتٰىهُمْ ۙ اِنْ فِيْ صُدُوْرِهِمْ اِلَّا كِبْرٌ مَّا هُمْ بِبَالِغِيْهِ ۚ فَاسْتَعِذْ

Topics

- The Israelites as inheritors of the Torah.
- A description of the Torah.
- Instructions for the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.
- The state of those who argue about the verses of Allah Almighty without any proof.

Commentary

① Here, "guidance" refers to the Torah and the miracles granted to Prophet Mūsā عَلَيْهِ السَّلَام, which were a means of attaining guidance for his people. Moreover, it could also refer to the many types of knowledge granted to Prophet Mūsā عَلَيْهِ السَّلَام, which were beneficial in this world and the Hereafter.

② This "book" referred to is the Torah.

③ Only intelligent people benefit from the guidance and advice of the book, which is why they have been specifically mentioned here.

④ It is not specified if it is the Final Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم who is being addressed in this verse, although it is possible, in which case the verse would mean: "O Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم! Seek forgiveness for the sins of your own people." It is also possible that every listener is being addressed in this verse, in which case the meaning would be: "O listener! Seek forgiveness for your sins."

except a desire for superiority which they will not attain.[1] So seek refuge with Allah; He alone is All-Hearing, All-Seeing.	بِاللّٰهِ ؕ اِنَّهٗ هُوَ السَّمِيْعُ الْبَصِيْرُ ﴿٥٦﴾
40:57 Certainly the creation of the heavens and the earth is greater than the creation of mankind, however most people do not know.[2]	لَخَلْقُ السَّمٰوٰتِ وَالْاَرْضِ اَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ﴿٥٧﴾
40:58 And the blind and the sighted are not equal, nor are those who believe and do righteous deeds and the evildoer. You heed very little advice.	وَمَا يَسْتَوِى الْاَعْمٰى وَالْبَصِيْرُ ۙ وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ وَلَا الْمُسِيْٓءُ ؕ قَلِيْلًا مَّا تَتَذَكَّرُوْنَ ﴿٥٨﴾
40:59 Indeed the Hour is coming, there is no doubt in it, however most people do not believe.	اِنَّ السَّاعَةَ لَاٰتِيَةٌ لَّا رَيْبَ فِيْهَا وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يُؤْمِنُوْنَ ﴿٥٩﴾

Topics

- The refutation of those who deny resurrection.
- An ignorant person and a knowledgeable person are not equal.
- The certainty about the occurrence of Judgement Day.

Commentary

① "Those who argue" refers to the disbelieving Quraysh. They had a desire for superiority, which is why they rejected the verses of Allah Almighty and opposed the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. It has been stated in relation to them that they will not obtain the thing which they desire, and they will not acquire superiority. In actual fact, their antagonism and rejection of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم are a cause for their humiliation and disgrace.

② "Most people" refers to the disbelievers. They denied the resurrection out of sheer ignorance. These people believe that Allah Almighty is capable of creating the heavens and the earth, but they do not infer from this that such a Mighty Being is also capable of bringing people back to life.

وَقَالَ رَبُّكُمُ ادْعُوْنِيْٓ اَسْتَجِبْ لَكُمْ ؕ اِنَّ الَّذِيْنَ يَسْتَكْبِرُوْنَ عَنْ عِبَادَتِيْ سَيَدْخُلُوْنَ جَهَنَّمَ دٰخِرِيْنَ ﴿٦٠﴾ ع ١١

40:60 And your Lord has said, "Call upon Me, I shall answer your prayer.① Certainly, those who become arrogant with regard to worshipping Me, soon they will enter Hell, humiliated."②

اَللّٰهُ الَّذِيْ جَعَلَ لَكُمُ الَّيْلَ لِتَسْكُنُوْا فِيْهِ وَالنَّهَارَ مُبْصِرًا ؕ اِنَّ اللّٰهَ لَذُوْ فَضْلٍ عَلَى النَّاسِ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَشْكُرُوْنَ ﴿٦١﴾

40:61 Allah is He who made the night for you that you may rest therein, and the day an awakener. Indeed Allah is Most Gracious to the people, however most people do not show gratitude.

ذٰلِكُمُ اللّٰهُ رَبُّكُمْ خَالِقُ كُلِّ شَيْءٍ ۖ لَآ اِلٰهَ اِلَّا هُوَ ۚ فَاَنّٰى تُؤْفَكُوْنَ ﴿٦٢﴾ وقف لازم

40:62 That is Allah your Lord, Creator of everything. There is none worthy of worship except Him; so where are you wandering?

كَذٰلِكَ يُؤْفَكُ الَّذِيْنَ كَانُوْا بِاٰيٰتِ اللّٰهِ يَجْحَدُوْنَ ﴿٦٣﴾

40:63 Thus wander those who deny the verses of Allah.

Topics

- Supplication and a warning to those who do not supplicate due to arrogance.
- A proof for Allah's existence.
- Allah's grace upon people, and their ungratefulness.
- Allah Almighty alone is the one true God.
- The state of those who deny Divine verses.

Commentary

① There is great virtue in supplicating. A hadith states: "Supplication gives benefit in relation to the difficulties that have descended and those that have not descended yet. And so, O people! It is necessary upon you to supplicate." *(Al-Mustadrak: 1858)*

② According to one narration, "worship" here refers to supplicating. The verses and hadith that specify Hell or Divine wrath for neglecting supplications are aimed at people who do so whilst considering supplications to be meaningless. They are adamant on not supplicating no matter what, or—Allah forbid—they neglect supplicating, believing that they are not in need of Allah Almighty, which unequivocally amounts to disbelief and is a cause for incurring Allah's wrath forever.

اَللّٰهُ الَّذِیْ جَعَلَ لَكُمُ الْاَرْضَ قَرَارًا وَّالسَّمَآءَ بِنَآءً وَّصَوَّرَكُمْ فَاَحْسَنَ صُوَرَكُمْ وَرَزَقَكُمْ مِّنَ الطَّیِّبٰتِ ؕ ذٰلِكُمُ اللّٰهُ رَبُّكُمْ ۚ فَتَبٰرَكَ اللّٰهُ رَبُّ الْعٰلَمِیْنَ ﴿۶۴﴾

40:64 Allah is He who made the earth an abode for you, and the sky a canopy, and made your forms, so He made your forms beautiful① and He granted you sustenance of pure things. That is Allah, your Lord. Allah is the Possessor of infinite blessings, Lord of all the worlds.

هُوَ الْحَیُّ لَاۤ اِلٰهَ اِلَّا هُوَ فَادْعُوْهُ مُخْلِصِیْنَ لَهُ الدِّیْنَ ؕ اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِیْنَ ﴿۶۵﴾

40:65 He is the Self-Existing,② there is none worthy of worship except Him, so call upon Him devoting religion solely to Him. All praise is for Allah, Lord of all the worlds.

قُلْ اِنِّیْ نُهِیْتُ اَنْ اَعْبُدَ الَّذِیْنَ تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ لَمَّا جَآءَنِیَ الْبَیِّنٰتُ مِنْ رَّبِّیْ ۫ وَاُمِرْتُ اَنْ اُسْلِمَ لِرَبِّ الْعٰلَمِیْنَ ﴿۶۶﴾

40:66 Say, "Indeed I have been forbidden to worship those whom you worship other than Allah when illuminating proofs have come to me from my Lord. And I have been commanded to submit before the Lord of the worlds."③

Topics

- Further proofs for the existence of Allah Almighty.
- The greatness of Allah Almighty, and the command to worship Him with sincerity.
- The response to those who invite towards idolatry.

Commentary

① Out of all creation, the human form is the finest, because Allah Almighty has made it upright, beautiful, and proportionate. Furthermore, he bestowed humans with intellect, foresight, and understanding.

② Essentially, only Allah Almighty is Self-Existing. Death and non-existence are impossible for Him.

③ Out of ignorance and misguidance, the disbelievers invited the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم towards their false religion and requested him to worship idols. It was at this point that this verse was revealed, and the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم was told to inform the disbelievers that he صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم has been forbidden from worshipping idols, that the illuminating proof from his Lord denoting His Oneness has come to him, that he صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم has been commanded to submit himself before the Lord of the worlds, and that he صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم must remain steadfast on His religion with sincerity.

هُوَ الَّذِیْ خَلَقَكُمْ مِّنْ تُرَابٍ ثُمَّ مِنْ نُّطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ یُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوْۤا اَشُدَّكُمْ ثُمَّ لِتَكُوْنُوْا شُیُوْخًا ۚ وَ مِنْكُمْ مَّنْ یُّتَوَفّٰى مِنْ قَبْلُ وَ لِتَبْلُغُوْۤا اَجَلًا مُّسَمًّى وَّ لَعَلَّكُمْ تَعْقِلُوْنَ ﴿۶۷﴾

40:67 It is He who created you from dust,[1] then a droplet, then from congealed blood, then He brings you forth as a child, then ˹He sustains you˺ that you reach maturity, then so that you ˹in time˺ become old; and among you some are given death earlier, and that you may complete a specified term, and so that you may understand.

هُوَ الَّذِیْ یُحْیٖ وَ یُمِیْتُ ۚ فَاِذَا قَضٰۤى اَمْرًا فَاِنَّمَا یَقُوْلُ لَهٗ كُنْ فَیَكُوْنُ ﴿۶۸﴾ ع ۸ ۱۲

40:68 It is He who gives life and causes death; then when He decides a matter, He only says to it, "Be!" And it is.[2]

اَلَمْ تَرَ اِلَى الَّذِیْنَ یُجَادِلُوْنَ فِیْۤ اٰیٰتِ اللّٰهِ ؕ اَنّٰى یُصْرَفُوْنَ ﴿۶۹﴾ ۚۖ

40:69 Did you not see those who argue about the verses of Allah;[3] where are they turned away?

Topics

- Various stages of human life and their wisdom.
- Manifestations of Divine power.
- Expressing astonishment at those who argue about the verses of Allah Almighty.

Commentary

① This refers to the forefather of mankind—Prophet Ādam عَلَيْهِ السَّلَام—being created from dust.

② It is Allah Almighty whose greatness is such that in reality, it is He who brings the dead to life and gives death to the living. The perfection of His might is such that He does not have to undergo any difficulty in bringing something into existence, nor is He in need of any substance for this, rather the existence of things is subject to His will. As soon as He wills for something, it comes into existence in accordance with the Divine command.

③ There are four instances in this chapter where there is mention of those who argue about the Quranic verses. One possible reason for this is that each instance refers to a different set of people who argue. Another possible reason is that the verses that were argued about were different. It is also possible that they were repeatedly mentioned to emphasise the gravity of this matter.

معانقة ١٣

الَّذِيْنَ كَذَّبُوْا بِالْكِتٰبِ وَبِمَآ اَرْسَلْنَا بِهٖ رُسُلَنَا ۚ فَسَوْفَ يَعْلَمُوْنَ ۙ﴿٧٠﴾	**40:70** Those who rejected the Book and that with which We sent Our messengers.① So soon they will come to know.
اِذِ الْاَغْلٰلُ فِيْٓ اَعْنَاقِهِمْ وَالسَّلٰسِلُ ۭ يُسْحَبُوْنَ ۙ﴿٧١﴾	**40:71** When the iron collars and chains will be around their necks, they will be dragged.
فِي الْحَمِيْمِ ۙ ثُمَّ فِي النَّارِ يُسْجَرُوْنَ ۚ﴿٧٢﴾	**40:72** In boiling water, then they will be burnt in the Fire.
ثُمَّ قِيْلَ لَهُمْ اَيْنَ مَا كُنْتُمْ تُشْرِكُوْنَ ۙ﴿٧٣﴾	**40:73** Then it will be said to them, "Where are those whom you ascribed as partners
مِنْ دُوْنِ اللّٰهِ ۭ قَالُوْا ضَلُّوْا عَنَّا بَلْ لَّمْ نَكُنْ نَّدْعُوْا مِنْ قَبْلُ شَيْـــًٔا ۭ كَذٰلِكَ يُضِلُّ اللّٰهُ الْكٰفِرِيْنَ ﴿٧٤﴾	**40:74** other than Allah?" They will say, "They have eluded us. Rather, we did not worship anything previously." Thus, Allah leaves the disbelievers to stray.
ذٰلِكُمْ بِمَا كُنْتُمْ تَفْرَحُوْنَ فِي الْاَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنْتُمْ تَمْرَحُوْنَ ۚ﴿٧٥﴾	**40:75** This is because you used to rejoice in the earth with falsehood② and because you used to be arrogant.
اُدْخُلُوْٓا اَبْوَابَ جَهَنَّمَ خٰلِدِيْنَ فِيْهَا ۚ فَبِئْسَ مَثْوَى الْمُتَكَبِّرِيْنَ ﴿٧٦﴾	**40:76** Enter the gates of Hell to reside③ therein forever. Alas, how terrible is the abode of the arrogant!

Topics

- A warning to those who reject the Book and the messengers.

Commentary

① "That with which We sent our Messengers" either refers to the books that the previous Messengers brought or the truthful doctrines that all the Prophets عَلَيْهِمُ السَّلَام conveyed, such as the Oneness of Allah Almighty and the concept of resurrection.

② Rejoicing with falsehood is in reference to rejoicing upon polytheism, idolatry, and other sins, as well as rejoicing upon the rejection of resurrection.

③ There are seven parts to Hell, and each part has a gate. Every disbeliever has been allocated to one part of Hell according to his level of disbelief, and he will enter through the appropriate gate.

فَاصْبِرْ اِنَّ وَعْدَ اللّٰهِ حَقٌّ ۚ فَاِمَّا نُرِيَنَّكَ بَعْضَ الَّذِيْ
نَعِدُهُمْ اَوْ نَتَوَفَّيَنَّكَ فَاِلَيْنَا يُرْجَعُوْنَ ﴿٧٧﴾

40:77 So be patient; the promise of Allah is true. If We show you part of that 'punishment' which We promise them, or We cause you to pass away, in any case, they will be returned to Us alone.

وَلَقَدْ اَرْسَلْنَا رُسُلًا مِّنْ قَبْلِكَ مِنْهُمْ مَّنْ قَصَصْنَا
عَلَيْكَ وَمِنْهُمْ مَّنْ لَّمْ نَقْصُصْ عَلَيْكَ ؕ وَمَا كَانَ
لِرَسُوْلٍ اَنْ يَّاْتِيَ بِاٰيَةٍ اِلَّا بِاِذْنِ اللّٰهِ ۚ فَاِذَا جَآءَ اَمْرُ اللّٰهِ
قُضِيَ بِالْحَقِّ وَخَسِرَ هُنَالِكَ الْمُبْطِلُوْنَ ﴿٧٨﴾ ع ١٣

40:78 And We certainly sent messengers before you, among them are those about whom We related news to you and among them are those about whom We did not relate news to you.① And it is not for a Messenger to bring a sign except with the permission of Allah. So when the decree of Allah will come, judgement will be passed with the truth and there the people of falsehood will incur loss.

اَللّٰهُ الَّذِيْ جَعَلَ لَكُمُ الْاَنْعَامَ لِتَرْكَبُوْا مِنْهَا وَمِنْهَا
تَاْكُلُوْنَ ﴿٧٩﴾

40:79 Allah is He who made livestock for you so that you may ride upon some and some you may consume.

وَلَكُمْ فِيْهَا مَنَافِعُ وَلِتَبْلُغُوْا عَلَيْهَا حَاجَةً فِيْ صُدُوْرِكُمْ
وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُوْنَ ﴿٨٠﴾

40:80 And in them there are many benefits for you, and so that you may reach your hearts' desires upon their backs, and you are carried upon them and upon ships.

Topics

- Instructing the Final Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم to be patient.
- A reference to previous Messengers as a consolation to the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.
- Things illustrating Divine power and monotheism.

Commentary

① Prior to the advent of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, Allah Almighty sent numerous messengers to various nations. The accounts of some of them have been mentioned in the Quran. Their accounts offered consolation to the Final Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, as the previous prophets عَلَيْهِمُ السَّلَام also faced similar resistance from their people. He صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم was thus instructed to be patient like the previous prophets عَلَيْهِمُ السَّلَام.

وَيُرِيْكُمْ اٰيٰتِهٖ ۗ فَاَيَّ اٰيٰتِ اللّٰهِ تُنْكِرُوْنَ ﴿٨١﴾

40:81 He shows you His signs, so which of Allah's signs will you deny?

اَفَلَمْ يَسِيْرُوْا فِي الْاَرْضِ فَيَنْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ الَّذِيْنَ مِنْ قَبْلِهِمْ ۗ كَانُوْٓا اَكْثَرَ مِنْهُمْ وَاَشَدَّ قُوَّةً وَّاٰثَارًا فِي الْاَرْضِ فَمَآ اَغْنٰى عَنْهُمْ مَّا كَانُوْا يَكْسِبُوْنَ ﴿٨٢﴾

40:82 Did they not travel in the earth so they would see what became of those who preceded them? They were greater than them in number and greater in terms of strength and in terms of signs ⌜that they left⌝ in the earth, so what good did that which they earned do? ①

فَلَمَّا جَآءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنٰتِ فَرِحُوْا بِمَا عِنْدَهُمْ مِّنَ الْعِلْمِ وَحَاقَ بِهِمْ مَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ﴿٨٣﴾

40:83 So when their messengers brought clear signs to them, they rejoiced due to the knowledge they had ⌜of the world⌝, ② and they were beset by that which they were mocking.

فَلَمَّا رَاَوْا بَاْسَنَا قَالُوْٓا اٰمَنَّا بِاللّٰهِ وَحْدَهٗ وَكَفَرْنَا بِمَا كُنَّا بِهٖ مُشْرِكِيْنَ ﴿٨٤﴾

40:84 So when they saw Our punishment, they said, "We believe in Allah, He is One, and we reject that which we ascribed as partners to Him."

Topics

- Those who denied Divine signs being questioned.
- The mention of the condition and fate of previous nations as a warning.

Commentary

① When the Makkan disbelievers would travel from Makkah to the Levant or from Makkah to Yemen, they would pass the ruins of the dwellings of ʿĀd and Thamūd. Did they not learn a lesson from these previous nations, who in contrast to the disbelievers of Makkah were greater in number, physically stronger and had established magnificent edifices? Despite this, when Divine punishment befell these people as a result of their disbelief, they could not attain protection from their polytheism, or denial of the Messengers, or their significant numbers, or strength, or wealth.

② The knowledge of the disbelievers referred to here is their worldly knowledge, such as their knowledge of trade, craftsmanship, and astrology. Alternatively, it could refer to their corrupt beliefs and false doubts, such as their claim that resurrection and the Day of Judgement will not occur. In reality, this is not knowledge. Instead, it is ignorance, and applying the term "knowledge" for this is from the perspective of the disbelievers who incorrectly perceived it to be as such. It is clear from this that considering religious knowledge inferior to knowledge of the world and arrogantly hailing it is as sufficient, as opposed to religious knowledge, is a way loved by the disbelievers but unacceptable to Allah Almighty.

فَلَمْ يَكُ يَنْفَعُهُمْ اِيْمَانُهُمْ لَمَّا رَاَوْا بَاْسَنَا ؕ سُنَّتَ اللّٰهِ الَّتِيْ قَدْ خَلَتْ فِيْ عِبَادِهٖ ۚ وَ خَسِرَ هُنَالِكَ الْكٰفِرُوْنَ ﴿۸۵﴾ ع ۹ ۱۴

40:85 So their faith did not avail them when they saw Our punishment. This is the Way of Allah which has passed among His people—and there the disbelievers incurred loss.

Surah Ḥā Mīm Sajdah

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

٤١ سُوْرَةُ حٰمٓ السَّجْدَة مَكِّيَّةٌ ٦١ اٰياتها: ٥٤ ركوعاتها: ٦

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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

حٰمٓ ﴿۱﴾

41:1 Ḥā Mīm.

تَنْزِيْلٌ مِّنَ الرَّحْمٰنِ الرَّحِيْمِ ﴿۲﴾

41:2 ˹This Quran is˺ revelation from the Infinitely Gracious, the Most Merciful.

كِتٰبٌ فُصِّلَتْ اٰيٰتُهٗ قُرْاٰنًا عَرَبِيًّا لِّقَوْمٍ يَّعْلَمُوْنَ ﴿۳﴾ لا

41:3 This Arabic Quran is a book whose verses have been stated in detail for the people of knowledge.

بَشِيْرًا وَّنَذِيْرًا ۚ فَاَعْرَضَ اَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُوْنَ ﴿۴﴾

41:4 A bearer of glad tidings and a warner, then most of them turned away so they do not even hear.

وَ قَالُوْا قُلُوْبُنَا فِيْٓ اَكِنَّةٍ مِّمَّا تَدْعُوْنَآ اِلَيْهِ وَ فِيْٓ اٰذَانِنَا وَقْرٌ وَّ مِنْۢ بَيْنِنَا وَ بَيْنِكَ حِجَابٌ فَاعْمَلْ اِنَّنَا عٰمِلُوْنَ ﴿۵﴾ ثث

41:5 And they said, "Our hearts are veiled from that which you call us to and there is a burden in our ears and a veil between us and you, so work, we are working too.①

Topics

- The description of the Quran and the conduct of many Makkan disbelievers.
- The reaction of Makkan disbelievers upon being invited towards true faith.

Commentary

① By this, the polytheists indicated that there should not be any hope in them accepting faith and monotheism. In regards to accepting faith, they have described themselves as people who neither understand nor listen.

41:6 Say, "I am but a human like you.[1] 'However,' the revelation has come to me that your God is One God. So take the Straight Path to Him and seek forgiveness from Him. Woe to the polytheists;

قُلْ اِنَّمَآ اَنَا بَشَرٌ مِّثْلُكُمْ يُوْحٰٓى اِلَيَّ اَنَّمَآ اِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ فَاسْتَقِيْمُوْٓا اِلَيْهِ وَاسْتَغْفِرُوْهُ ۗ وَوَيْلٌ لِّلْمُشْرِكِيْنَ ۙ﴿٦﴾

41:7 those who do not give zakat[2] and disbelieve in the Hereafter.

الَّذِيْنَ لَا يُؤْتُوْنَ الزَّكٰوةَ وَهُمْ بِالْاٰخِرَةِ هُمْ كٰفِرُوْنَ ﴿٧﴾

ع ١٥ ١

41:8 Indeed those who believe and perform righteous deeds, there is everlasting reward for them.

اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ لَهُمْ اَجْرٌ غَيْرُ مَمْنُوْنٍ ﴿٨﴾ ع

41:9 Say, "Do you disbelieve in He who created the earth in two days,[3] and you ascribe partners to Him? That is the Lord of all the worlds.

قُلْ اَئِنَّكُمْ لَتَكْفُرُوْنَ بِالَّذِيْ خَلَقَ الْاَرْضَ فِيْ يَوْمَيْنِ وَتَجْعَلُوْنَ لَهٗٓ اَنْدَادًا ۗ ذٰلِكَ رَبُّ الْعٰلَمِيْنَ ۚ﴿٩﴾

Topics

- The response to the disbelievers of Makkah.
- Two failings of the disbelievers: not giving zakat and rejecting the Hereafter.
- The glad tidings of everlasting reward for the practicing believers.
- Reasoning with the polytheists.

Commentary

① The Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم stated this out of humility. Words that are said out of humility are indicative of the high status of the one who uttered them. For others of a lower rank to use these words for that individual or use them to endorse equality or parity is against correct etiquette.

② According to some commentators of the Quran, zakat does not refer to its common meaning here; rather, it refers to belief in monotheism and saying "لَآ اِلٰهَ اِلَّا اللّٰه". In this case, the verse would mean that the polytheists are those who do not acknowledge monotheism, and thus prevent themselves from committing polytheism. According to other commentators, the reference here to not giving zakat refers to the polytheists who did not believe in its obligation. Other exegetes understood zakat here as a reference to refinement of the inner self. Meaning, the polytheists are those who do not refine their actions by accepting faith and thus ridding their actions of polytheism.

③ Creating the earth in two days was due to wisdom, because had Allah Almighty willed, He could have created all of the earth in less than a single moment.

وَجَعَلَ فِيْهَا رَوَاسِيَ مِنْ فَوْقِهَا وَبٰرَكَ فِيْهَا وَقَدَّرَ فِيْهَآ
اَقْوَاتَهَا فِيْٓ اَرْبَعَةِ اَيَّامٍ ؕ سَوَآءً لِّلسَّآئِلِيْنَ ۝١٠

41:10 And He made mountains therein above it and He placed blessings therein and specified the sustenance of its inhabitants ˹all˺ in four days."[1] An appropriate response for those who ask.

ثُمَّ اسْتَوٰٓى اِلَى السَّمَآءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْاَرْضِ
ائْتِيَا طَوْعًا اَوْ كَرْهًا ؕ قَالَتَآ اَتَيْنَا طَآئِعِيْنَ ۝١١

41:11 Then He performed *Istiwā'* towards the sky[2] as befits His Greatness while it was smoke,[3] so He said to it and the earth, "Come forth willingly or unwillingly." They said, "We come forth willingly."[4]

فَقَضٰىهُنَّ سَبْعَ سَمٰوَاتٍ فِيْ يَوْمَيْنِ وَاَوْحٰى فِيْ كُلِّ
سَمَآءٍ اَمْرَهَا ؕ وَزَيَّنَّا السَّمَآءَ الدُّنْيَا بِمَصَابِيْحَ ۖ
وَحِفْظًا ؕ ذٰلِكَ تَقْدِيْرُ الْعَزِيْزِ الْعَلِيْمِ ۝١٢

41:12 So He made them seven heavens in two days and sent in every heaven its command. And We adorned the lowest sky with lamps and ˹for˺ protection. This is the decree of the Predominant, the All-Knowing.

Topics

- Signs of Divine power in the creation of the heavens and the earth.
- Further detail on the creation of the heavens.

Commentary

① These four days include the two days specified for the earth's creation. Hence, the earth was created in two days, and the mountains and other things were created in two days, amounting to four days in total.

② The heavens were created after the creation of the earth and its matter. Thereafter, the earth was spread out and made level. Hence, this verse does not contradict the verse of Surah Al-Nāziʿāt in which there is mention of the earth being formed after the heavens.

③ This smoke refers to vapour, which later formed the heavens.

④ Sayyidunā ʿAbdullāh ibn ʿAbbās رَضِيَ اللّٰهُ عَنْهُمَا states in the commentary of this verse: "Allah ordered the heavens to make its sun, moon and stars rise, and to set its winds and clouds in motion. And He ordered the earth to make its streams flow and to bring forth its trees and fruits. The heavens and the earth were commanded to do this willingly or unwillingly, to which they responded that they would do so willingly." *(Tafsīr Al-Qurṭubī, Surah Ḥā Mīm Sajdah, under the verse 11, vol. 8, p. 249)*

فَاِنْ اَعْرَضُوْا فَقُلْ اَنْذَرْتُكُمْ صٰعِقَةً مِّثْلَ صٰعِقَةِ عَادٍ وَّثَمُوْدَ ﴿١٣﴾

41:13 So if they turn away, then say, "I warn you of a thunderbolt, like the thunderbolt of ʿĀd and Thamūd."

اِذْ جَآءَتْهُمُ الرُّسُلُ مِنْۢ بَيْنِ اَيْدِيْهِمْ وَمِنْ خَلْفِهِمْ اَلَّا تَعْبُدُوْٓا اِلَّا اللّٰهَ ؕ قَالُوْا لَوْ شَآءَ رَبُّنَا لَاَنْزَلَ مَلٰٓئِكَةً فَاِنَّا بِمَآ اُرْسِلْتُمْ بِهٖ كٰفِرُوْنَ ﴿١٤﴾

41:14 When messengers came to them from all directions, ⌜saying,⌝ "Worship none but Allah", they responded, "Had Our Lord willed, He would certainly have sent down angels, so indeed we deny that which you have been sent with."

فَاَمَّا عَادٌ فَاسْتَكْبَرُوْا فِى الْاَرْضِ بِغَيْرِ الْحَقِّ وَقَالُوْا مَنْ اَشَدُّ مِنَّا قُوَّةً ؕ اَوَلَمْ يَرَوْا اَنَّ اللّٰهَ الَّذِىْ خَلَقَهُمْ هُوَ اَشَدُّ مِنْهُمْ قُوَّةً ؕ وَكَانُوْا بِاٰيٰتِنَا يَجْحَدُوْنَ ﴿١٥﴾

41:15 As for ʿĀd, they resorted to arrogance in the earth without cause and they said, "Who is more powerful than us?" And did they not see that Allah, who created them, He is more powerful than them? And they rejected Our verses.

فَاَرْسَلْنَا عَلَيْهِمْ رِيْحًا صَرْصَرًا فِىْٓ اَيَّامٍ نَّحِسَاتٍ لِّنُذِيْقَهُمْ عَذَابَ الْخِزْىِ فِى الْحَيٰوةِ الدُّنْيَا ؕ وَلَعَذَابُ الْاٰخِرَةِ اَخْزٰى وَهُمْ لَا يُنْصَرُوْنَ ﴿١٦﴾

41:16 So We sent a howling wind upon them during the days of misfortune ⌜for them⌝ that We may make them taste the punishment of humiliation in the life of this world. Undoubtedly, the punishment of the Hereafter is ⌜far⌝ more humiliating; and they will not be helped.

وَاَمَّا ثَمُوْدُ فَهَدَيْنٰهُمْ فَاسْتَحَبُّوا الْعَمٰى عَلَى الْهُدٰى

41:17 And as for Thamūd, so We guided them, then they preferred blindness over

Topics

- Warning the disbelievers of the punishments incurred by previous nations.
- The conduct of the nation of ʿĀd and their fate.
- The conduct of the nation of Thamūd and their fate.

guidance, so the lightning of humiliating punishment seized them due to what they earned.①

فَاَخَذَتْهُمْ صٰعِقَةُ الْعَذَابِ الْهُوْنِ بِمَا كَانُوْا يَكْسِبُوْنَ ﴿١٧﴾

41:18 And We granted salvation to those who believed and were pious.

وَنَجَّيْنَا الَّذِيْنَ اٰمَنُوْا وَكَانُوْا يَتَّقُوْنَ ﴿١٨﴾ ع ١٦ ٢

41:19 And the Day the enemies of Allah will be driven towards the Fire, so their earlier crowds will be restrained ˹until the others join them˺.

وَيَوْمَ يُحْشَرُ اَعْدَآءُ اللّٰهِ اِلَى النَّارِ فَهُمْ يُوْزَعُوْنَ ﴿١٩﴾

41:20 Until when they come to the Fire, their ears, and their eyes, and their skins will testify against them about their deeds.②

حَتّٰٓى اِذَا مَا جَآءُوْهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَاَبْصَارُهُمْ وَجُلُوْدُهُمْ بِمَا كَانُوْا يَعْمَلُوْنَ ﴿٢٠﴾

41:21 And they will say to their skins, "Why did you testify against us?" They will say, "Allah, who granted everything the ability to speak, made us speak, and He created you the first time, and to Him you will be returned."

وَقَالُوْا لِجُلُوْدِهِمْ لِمَ شَهِدْتُّمْ عَلَيْنَا ؕ قَالُوْٓا اَنْطَقَنَا اللّٰهُ الَّذِيْٓ اَنْطَقَ كُلَّ شَيْءٍ وَّهُوَ خَلَقَكُمْ اَوَّلَ مَرَّةٍ وَّاِلَيْهِ تُرْجَعُوْنَ ﴿٢١﴾

Topics

- The salvation of the pious people from the nation of Thamūd.
- The testimony of the disbelievers' limbs on the Day of Judgement.
- The disbelievers conversing with their own skin.

Commentary

① Three different types of punishment that befell the nation of Thamūd have been mentioned in the Quran: 1. They were seized by an earthquake; 2. They were seized by the sound of a piercing cry; 3. They were seized by a humiliating punishment of lightning. All three transpired, which is why the destruction of Thamūd's nation can be attributed to any of these.

② On the Day of Judgement, all the disbelievers will be driven towards Hell in humiliating fashion. Then, those who reach the edge of Hell will be made to stop so that those left behind may also reach them. Once all of the disbelievers have been gathered, their ears, eyes, and skin will speak by the command of Allah Almighty and attest to the actions they committed with these limbs.

وَمَا كُنْتُمْ تَسْتَتِرُوْنَ اَنْ يَّشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَآ اَبْصَارُكُمْ وَلَا جُلُوْدُكُمْ وَلٰكِنْ ظَنَنْتُمْ اَنَّ اللّٰهَ لَا يَعْلَمُ كَثِيْرًا مِّمَّا تَعْمَلُوْنَ ﴿٢٢﴾

41:22 And you could not hide from your ears and your eyes and your skins testifying against you, however you had thought that Allah did not know many of your deeds.

وَذٰلِكُمْ ظَنُّكُمُ الَّذِيْ ظَنَنْتُمْ بِرَبِّكُمْ اَرْدٰىكُمْ فَاَصْبَحْتُمْ مِّنَ الْخٰسِرِيْنَ ﴿٢٣﴾

41:23 And that was your assumption which you believed about your Lord, it ruined you, so you became among the losers.①

فَاِنْ يَّصْبِرُوْا فَالنَّارُ مَثْوًى لَّهُمْ ۚ وَاِنْ يَّسْتَعْتِبُوْا فَمَا هُمْ مِّنَ الْمُعْتَبِيْنَ ﴿٢٤﴾

41:24 ⌜Even⌝ if they endure ⌜the Fire⌝ patiently, the Fire will ⌜always⌝ be their abode. And if they seek the pleasure of Allah, they will not be among those with whom Allah is pleased.

وَقَيَّضْنَا لَهُمْ قُرَنَآءَ فَزَيَّنُوْا لَهُمْ مَّا بَيْنَ اَيْدِيْهِمْ وَمَا خَلْفَهُمْ وَحَقَّ عَلَيْهِمُ الْقَوْلُ فِيْٓ اُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِّنَ الْجِنِّ وَالْاِنْسِ ۚ اِنَّهُمْ كَانُوْا خٰسِرِيْنَ ﴿٢٥﴾ ع

41:25 And We appointed some companions for them, so they beautified for them that which was before them and that which was after them; and the Word has been established against them, they are among the groups of jinn and humans who passed before them. Certainly they were the losers.

ع ٣ ١٧

Topics

- The disbelievers reprimanded on the Day of Judgement.
- Nothing will be of use to the disbelievers on the Day of Judgement.
- The appointing of satanic companions for the disbelievers.

Commentary

① Holding a negative assumption about Allah Almighty is the way of the disbelievers. The one who holds this negative assumption will be amongst those who are ruined and incur a loss. An example of a negative assumption is to repent sincerely yet still think that Allah Almighty will not forgive the sins. An example of an optimistic assumption is for a person to repent sincerely and think that Allah Almighty will accept his repentance and forgive his sins. Although it is necessary to maintain an optimistic opinion about Allah Almighty, one must still be mindful of Divine punishment.

وَقَالَ الَّذِيْنَ كَفَرُوْا لَا تَسْمَعُوْا لِهٰذَا الْقُرْاٰنِ وَالْغَوْا فِيْهِ لَعَلَّكُمْ تَغْلِبُوْنَ ﴿٢٦﴾

41:26 And the disbelievers said, "Do not listen to this Quran, and create commotion① therein that you may prevail."

فَلَنُذِيْقَنَّ الَّذِيْنَ كَفَرُوْا عَذَابًا شَدِيْدًا ۙ وَّلَنَجْزِيَنَّهُمْ اَسْوَاَ الَّذِيْ كَانُوْا يَعْمَلُوْنَ ﴿٢٧﴾

41:27 So We shall most definitely make the disbelievers taste severe punishment and We shall most certainly recompense them for the evil deeds they used to do.

ذٰلِكَ جَزَآءُ اَعْدَآءِ اللّٰهِ النَّارُ ۚ لَهُمْ فِيْهَا دَارُ الْخُلْدِ ؕ جَزَآءًۢ بِمَا كَانُوْا بِاٰيٰتِنَا يَجْحَدُوْنَ ﴿٢٨﴾

41:28 This is the recompense of the enemies of Allah, the Fire;② there is an everlasting abode for them therein③ ⌜as⌝ recompense, for they used to reject Our verses.

وَقَالَ الَّذِيْنَ كَفَرُوْا رَبَّنَآ اَرِنَا الَّذَيْنِ اَضَلّٰنَا مِنَ الْجِنِّ وَالْاِنْسِ نَجْعَلْهُمَا تَحْتَ اَقْدَامِنَا لِيَكُوْنَا مِنَ الْاَسْفَلِيْنَ ﴿٢٩﴾

41:29 And the disbelievers will say, "O Our Lord! Show us the two groups that misguided us among the jinn and humans that We may trample them underfoot, so that they may become among the lowest ⌜in Hell⌝."

Topics

- The behaviour of the disbelievers upon the Quran being recited.
- The promise of punishment for the Makkan disbelievers.
- A request of the disbelievers in Hell.

Commentary

① When the Quran was recited, the disbelieving Quraysh would begin whistling and making noise. Their only purpose was to prevent people from listening to the Quranic recitation, as they feared that if they listened attentively, they would accept faith in Islam.

② Allah Almighty declared the disbelievers who attempted to halt the Prophet's recitation of the Quran as His enemies. This illustrates that the enemy of the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم and the Quran is the enemy of Allah Almighty.

③ The disbelievers will be punished in Hell perpetually. Sinful Muslims in Hell will remain there temporarily before being admitted to Paradise.

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ ﴿٣٠﴾

41:30 Those who said, "Allah is Our Lord", then remained steadfast,① angels descend upon them, ⌜saying,⌝ "Fear not nor grieve, and rejoice in the good news of Paradise which you have been promised.

نَحْنُ أَوْلِيَاؤُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ۖ وَلَكُمْ فِيهَا مَا تَشْتَهِي أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ ﴿٣١﴾

41:31 We are your friends in the life of this world and in the Hereafter; and for you there is whatever your souls desire therein, and for you there is whatever you seek therein.

نُزُلًا مِنْ غَفُورٍ رَحِيمٍ ﴿٣٢﴾ ع ٤ ١٨

41:32 Hospitality from the Most-Forgiving, the Most-Merciful."

وَمَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ ﴿٣٣﴾

41:33 And who is better in speech than he who calls to Allah② and performs righteous deeds and says, "Indeed I am among the Muslims"?③

وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ۚ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴿٣٤﴾

41:34 And goodness and evil cannot be equal. Repel evil with what is best; then he, between whom and you there is enmity, will become as though he is a close friend.

Topics

- The glad tidings from the angels for those who remained steadfast in faith.
- Calling towards the true religion is the best speech.
- Goodness and evil are not equal.
- Repelling evil with what is best.

Commentary

① Alongside testifying to the Oneness of Allah Almighty, steadfastness in monotheism is for one to continually do good actions with sincerity.

② "The one calling towards Allah" either refers to the Final Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم or the believers who accepted his call and call others towards righteousness. Sayyidatunā ʿĀ'ishah رَضِيَ اللّٰهُ عَنْهَا states: "In my view, this verse was revealed regarding the muazzin (the one who calls Muslims to prayer)." According to another narration, this verse applies to anyone who calls towards Allah Almighty in any way.

③ This should not be merely uttered; rather one ought to say this with a firm belief of Islam in the heart that he is a Muslim, as this is what is deemed as true belief.

وَمَا يُلَقّٰىهَآ اِلَّا الَّذِيْنَ صَبَرُوْا ۚ وَمَا يُلَقّٰىهَآ اِلَّا ذُوْ حَظٍّ عَظِيْمٍ ﴿٣٥﴾

41:35 And only those who are patient attain this; and only the possessor of great fortune attains this.

وَاِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطٰنِ نَزْغٌ فَاسْتَعِذْ بِاللّٰهِ ؕ اِنَّهٗ هُوَ السَّمِيْعُ الْعَلِيْمُ ﴿٣٦﴾

41:36 And if a whisper reaches you from Satan, then seek refuge with Allah; He is the All-Hearing, the All-Knowing.

وَمِنْ اٰيٰتِهِ الَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ ؕ لَا تَسْجُدُوْا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوْا لِلّٰهِ الَّذِيْ خَلَقَهُنَّ اِنْ كُنْتُمْ اِيَّاهُ تَعْبُدُوْنَ ﴿٣٧﴾

41:37 And among His signs are the night and the day, and the sun and the moon. Do not prostrate to the sun nor the moon, but **prostrate** to Allah who created them if you ˹truly˺ worship Him.

فَاِنِ اسْتَكْبَرُوْا فَالَّذِيْنَ عِنْدَ رَبِّكَ يُسَبِّحُوْنَ لَهٗ بِالَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْـَٔمُوْنَ ﴿٣٨﴾ السجدة

41:38 And if they resort to arrogance, then those who are with your Lord glorify Him night and day, and they do not tire.①

وَمِنْ اٰيٰتِهٖٓ اَنَّكَ تَرَى الْاَرْضَ خَاشِعَةً فَاِذَآ اَنْزَلْنَا عَلَيْهَا الْمَآءَ اهْتَزَّتْ وَرَبَتْ ؕ اِنَّ الَّذِيْٓ اَحْيَاهَا لَمُحْيِ الْمَوْتٰى ؕ اِنَّهٗ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿٣٩﴾

41:39 And among His signs is this that you see the earth barren,② then when We send down water upon it, it flourishes and grows. He who gave it life will certainly give life to the dead. Indeed He has power over everything.

Topics

- Those worthy of receiving the great honour of repelling evil with good.
- The command to seek refuge with Allah Almighty from satanic whispers.
- Celestial signs of Divine power.
- The state of the disbelievers and an attribute of the angels.
- The flourishing and growing of barren land as proof of resurrection.

Commentary

① This is a verse of prostration; the one who recites it or listens to it must prostrate.

② This refers to land becoming dry and barren.

إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا لَا يَخْفَوْنَ عَلَيْنَا ۗ أَفَمَن يُلْقَىٰ فِي النَّارِ خَيْرٌ أَم مَّن يَأْتِي آمِنًا يَوْمَ الْقِيَامَةِ ۚ اعْمَلُوا مَا شِئْتُمْ ۖ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤٠﴾

41:40 Those who deviate regarding Our verses,① they are not concealed from Us. So is he who is cast into the Fire better or he who comes forth in peace on the Day of Judgement? Do what you want; He sees all that you do.

إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَهُمْ ۖ وَإِنَّهُ لَكِتَابٌ عَزِيزٌ ﴿٤١﴾

41:41 Those who disbelieved in the Remembrance (the Quran) when it came to them ⌜woe is to them⌝, ⌜for⌝ it is a revered Book.②

لَّا يَأْتِيهِ الْبَاطِلُ مِن بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ ۖ تَنزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ ﴿٤٢﴾

41:42 Falsehood cannot come to it from in front of it nor from behind it;③ ⌜the Quran is⌝ revelation from One Most-Wise, Most-Praiseworthy.

Topics

- A warning to those who deviate from Divine verses.
- The greatness of the Quran.

Commentary

① "*Ilḥād*" means to incline to one side; to deviate. To deviate from the truth and turn towards falsehood is understood as *ilḥād* in common expression. Deviating from the verses of Allah Almighty has various forms, such as objecting to them; denying them; declaring them to be false, sorcery or poetry; making noise upon hearing them; misinterpreting their meanings as false meanings. There is a great lesson in this for those who interpret the verses of the Quran as they wish without due regard for the authentic and correct meanings.

② "*ʿAzīz*" has two meanings: 1. Predominant; 2. Inimitable. The Quran, in terms of its proofs, predominates everything. It is also inimitable, because even if all of creation came together to form a chapter like any of its chapters, they would not be able to do so.

③ The Quran is far from the reach of falsehood; falsehood cannot find a way to it through any means whatsoever. The Quran is free from any discrepancy, alteration, decrease and increase. Satan does not have the ability to tamper with it. Whatever the Quran deems to be the truth cannot be declared as false. And whatever the Quran deems to be false, it cannot be declared as the truth.

مَا يُقَالُ لَكَ اِلَّا مَا قَدْ قِيْلَ لِلرُّسُلِ مِنْ قَبْلِكَ ؕ اِنَّ
رَبَّكَ لَذُوْ مَغْفِرَةٍ وَّذُوْ عِقَابٍ اَلِيْمٍ ﴿٤٣﴾

41:43 ˹Dear Beloved Prophet,˺ you were only told that which messengers before you were told. Indeed your Lord is the Possessor of forgiveness and the Possessor of painful retribution.

وَلَوْ جَعَلْنٰهُ قُرْاٰنًا اَعْجَمِيًّا لَّقَالُوْا لَوْلَا فُصِّلَتْ اٰيٰتُهٗ ؕ
ءَاَعْجَمِيٌّ وَّعَرَبِيٌّ ؕ قُلْ هُوَ لِلَّذِيْنَ اٰمَنُوْا هُدًى
وَّشِفَآءٌ ؕ وَالَّذِيْنَ لَا يُؤْمِنُوْنَ فِيْٓ اٰذَانِهِمْ وَقْرٌ وَّهُوَ
عَلَيْهِمْ عَمًى ؕ اُولٰٓئِكَ يُنَادَوْنَ مِنْ مَّكَانٍۢ بَعِيْدٍ ﴿٤٤﴾ ع

41:44 And had We made it a non-Arabic Quran, they would certainly have said, "Why were its verses not made clear.[1] Is the Book in a non-Arabic tongue and the Prophet is an Arab?" Say, "It is guidance and healing for the people of faith. There is a burden in the ears of those who do not believe and it is blindness for them;[2] ˹as though˺ they are called from a distant place."

وَلَقَدْ اٰتَيْنَا مُوْسَى الْكِتٰبَ فَاخْتُلِفَ فِيْهِ ؕ وَلَوْلَا كَلِمَةٌ
سَبَقَتْ مِنْ رَّبِّكَ لَقُضِيَ بَيْنَهُمْ ؕ وَاِنَّهُمْ لَفِيْ شَكٍّ مِّنْهُ
مُرِيْبٍ ﴿٤٥﴾

41:45 And We certainly granted Mūsā the Book, so dispute arose about it. And had the Word from your Lord not come to pass, judgement would have taken place between them. Indeed they are in deceptive doubt regarding it.

قرء حفص بتسهيل الهمزة الثانية ١٢
ع ١٢ ١٩

Topics

- Reassurance for the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم due to the ignorance of disbelievers.
- The response to the disbelievers' objection to the Quran.
- A warning to those who dispute the Quran.

Commentary

① This verse responds to the objection of the disbelievers as to why the Quran was not revealed in a non-Arabic language, the purport of which is that if the Quran had been revealed in a non-Arabic language, the disbelievers still would have objected to it, and they are still objecting to it now in its Arabic form. In reality, their objection is an excuse for them not to believe, as it is not befitting for someone who is seeking the truth to make such objections.

② This denotes that these disbelievers are bereft of the blessing of listening to the Quran in the manner that that it warrants. "It is blindness for them" refers to them wandering in the darkness of doubt.

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهٖ ۚ وَمَنْ اَسَآءَ فَعَلَيْهَا ؕ وَمَا رَبُّكَ بِظَلَّامٍ لِّلْعَبِيْدِ ﴿٤٦﴾

41:46 Whosoever does good, so it is for himself; and whosoever commits evil, so it is against himself—and your Lord does not oppress people.①

Topics

- The benefit of a good action and the harm of a bad action are for its doer.

Commentary

① Allah Almighty does not wrong people an atom's worth; He treats them in the manner that they deserve or is gracious to them. A Divine hadith states: "O My servants! Indeed, I have forbidden oppression for Myself, and I have forbidden it amongst you. Therefore, do not oppress one another." *(Ṣaḥīḥ Muslim: 55, (2577))*