كنز العرفان مع إفهام القرآن

The Clear CRITERION

A contemporary explanation of the Quran
based on authentic sources



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اِلَيْهِ يُرَدُّ عِلْمُ السَّاعَةِ ؕ وَمَا تَخْرُجُ مِنْ ثَمَرٰتٍ مِّنْ
اَكْمَامِهَا وَمَا تَحْمِلُ مِنْ اُنْثٰى وَلَا تَضَعُ اِلَّا بِعِلْمِهٖ ؕ وَيَوْمَ
يُنَادِيْهِمْ اَيْنَ شُرَكَآءِيْ ؕ قَالُوْٓا اٰذَنّٰكَ ۙ مَا مِنَّا مِنْ شَهِيْدٍ ۚ ﴿٤٧﴾

41:47 The knowledge of the Hour (Day of Judgement) is with Him ⌜alone⌝.① No fruit comes forth from its husk, nor does a woman conceive or give birth except with His knowledge. The Day ⌜when⌝ He will call out to them, "Where are My partners?" They will say, "We have already told you that there is no witness ⌜of polytheism⌝ among us."

وَضَلَّ عَنْهُمْ مَّا كَانُوْا يَدْعُوْنَ مِنْ قَبْلُ وَظَنُّوْا مَا لَهُمْ
مِّنْ مَّحِيْصٍ ﴿٤٨﴾

41:48 Those whom they used to worship before will have eluded them and they will perceive that there is no place of escape for them.

لَا يَسْـَٔمُ الْاِنْسَانُ مِنْ دُعَآءِ الْخَيْرِ ۫ وَاِنْ مَّسَّهُ الشَّرُّ فَيَـُٔوْسٌ
قَنُوْطٌ ﴿٤٩﴾

41:49 Man does not tire of seeking goodness and if evil befalls him, he becomes deeply despairing, most downhearted.

وَلَئِنْ اَذَقْنٰهُ رَحْمَةً مِّنَّا مِنْۢ بَعْدِ ضَرَّآءَ مَسَّتْهُ لَيَقُوْلَنَّ
هٰذَا لِيْ ۙ وَمَآ اَظُنُّ السَّاعَةَ قَآئِمَةً ۙ وَّلَئِنْ رُّجِعْتُ اِلٰى
رَبِّيْٓ اِنَّ لِيْ عِنْدَهٗ لَلْحُسْنٰى ۚ فَلَنُنَبِّئَنَّ الَّذِيْنَ كَفَرُوْا

41:50 If We make him taste mercy from Us after the harm which had befallen him, he will most definitely say, "This is my right, and I do not think the Hour will occur. Even if I am returned to my Lord, indeed I shall have

Topics

- The response to a question regarding the Day of Judgement.
- On Judgement Day, polytheists will turn away from their associate-gods.
- The disappointment of the polytheists on the Day of Judgement.
- The state of the disbeliever in seeking goodness and experiencing hardship.
- The detestable words of the disbeliever when given ease and a warning.

Commentary

① When someone is asked when the Day of Judgement will take place, he should respond by simply saying that only Allah Almighty knows. No one else can know its time, unless told by Allah Almighty. It is established through proofs that He informed the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم of the exact time of the Final Hour, although the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم did not reveal this as it is from the secrets of Allah Almighty.

بِمَا عَمِلُوْا ۚ وَلَنُذِيْقَنَّهُمْ مِّنْ عَذَابٍ غَلِيْظٍ ۝٥٠

goodness in His Court." So We shall most certainly relate to the disbelievers what they did, and We shall most definitely make them taste severe punishment.

وَاِذَآ اَنْعَمْنَا عَلَى الْاِنْسَانِ اَعْرَضَ وَنَاٰ بِجَانِبِهٖ ۚ وَاِذَا مَسَّهُ الشَّرُّ فَذُوْ دُعَآءٍ عَرِيْضٍ ۝٥١

41:51 When We bestow favour upon man, he turns away and distances himself, but when adversity befalls him, then he becomes one who expresses prolonged supplication.

قُلْ اَرَءَيْتُمْ اِنْ كَانَ مِنْ عِنْدِ اللّٰهِ ثُمَّ كَفَرْتُمْ بِهٖ مَنْ اَضَلُّ مِمَّنْ هُوَ فِيْ شِقَاقٍ بَعِيْدٍ ۝٥٢

41:52 Say, "Do reflect, if it (the Quran) is from Allah, and then you disbelieve in it, who is more misguided than one who is in far-fetched conflict?"

سَنُرِيْهِمْ اٰيٰتِنَا فِي الْاٰفَاقِ وَفِيْٓ اَنْفُسِهِمْ حَتّٰى يَتَبَيَّنَ لَهُمْ اَنَّهُ الْحَقُّ ۭ اَوَلَمْ يَكْفِ بِرَبِّكَ اَنَّهٗ عَلٰي كُلِّ شَيْءٍ شَهِيْدٌ ۝٥٣

41:53 Soon We shall show them Our signs in the horizons and within themselves until it is absolutely clear to them that it is the truth. Does it not suffice that your Lord is a Witness over everything?

اَلَآ اِنَّهُمْ فِيْ مِرْيَةٍ مِّنْ لِّقَاۗءِ رَبِّهِمْ ۭ اَلَآ اِنَّهٗ بِكُلِّ شَيْءٍ مُّحِيْطٌ ۝٥٤ ع

41:54 Pay heed, indeed they are in doubt about meeting their Lord. Pay heed, indeed He encompasses everything.①

ع ٦ ١٠ ١

Topics

- The conduct of the disbeliever in blessing and adversity.
- A question for those who reject the Quran.
- The signs of Allah Almighty inside people and on the horizons.
- The disbelievers' outlook on the Hereafter and a warning to them.

Commentary

① The knowledge and power of Allah Almighty encompass everything; nothing is outside the domain of His knowledge.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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

حٰمٓ ﴿١﴾

42:1 Ḥā Mīm.

عٓسٓقٓ ﴿٢﴾

42:2 ʿAyn Sīn Qāf.

كَذٰلِكَ يُوْحِيْٓ اِلَيْكَ وَاِلَى الَّذِيْنَ مِنْ قَبْلِكَ ۙ اللّٰهُ الْعَزِيْزُ الْحَكِيْمُ ﴿٣﴾

42:3 Thus Allah, the Most-Exalted, the Most-Wise sends revelation to you[1] and those who preceded you.

لَهٗ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۭ وَهُوَ الْعَلِيُّ الْعَظِيْمُ ﴿٤﴾

42:4 To Him belongs whatever is in the heavens and whatever is in the earth—and He is the Most-High, the Most-Great.

تَكَادُ السَّمٰوٰتُ يَتَفَطَّرْنَ مِنْ فَوْقِهِنَّ وَالْمَلٰۗىِٕكَةُ يُسَبِّحُوْنَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُوْنَ لِمَنْ فِي الْاَرْضِ ۭ اَلَآ اِنَّ

42:5 It is near that the heavens will burst from above them and the angels glorify with the praise of their Lord and they seek forgiveness[2]

Topics

- The consistency in the revelation to the Prophets عَلَيْهِمُ السَّلَام.
- The greatness of Allah Almighty.
- The angels' glorification of Allah Almighty and seeking of forgiveness for believers.

Commentary

[1] The wording of this verse suggests that there will be no other prophet after Prophet Muhammad صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Otherwise, it would have read, "We shall also send revelation to the forthcoming prophets." As for Prophet ʿĪsā عَلَيْهِ السَّلَام, he is a prophet from before the advent of Prophet Muhammad صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. So his return to the world near the end of time does not oppose this verse.

[2] "Those on the earth" refers to the people of true faith. The angels supplicate for their forgiveness but not for the disbelievers, because the latter are not worthy of such a blessing. However, it is possible that they supplicate for the disbelievers by asking Allah Almighty to grant them faith and then forgive them.

اللّٰهَ هُوَ الْغَفُوْرُ الرَّحِيْمُ ۝٥

for those on earth.[1] Pay heed! Indeed Allah is the Most-Forgiving, Most-Merciful.

وَالَّذِيْنَ اتَّخَذُوْا مِنْ دُوْنِهٖٓ اَوْلِيَآءَ اللّٰهُ حَفِيْظٌ عَلَيْهِمْ ۖ وَمَآ اَنْتَ عَلَيْهِمْ بِوَكِيْلٍ ۝٦

42:6 And those who have taken helpers other than Him, Allah watches over them; and you are not responsible for their actions.

وَكَذٰلِكَ اَوْحَيْنَآ اِلَيْكَ قُرْاٰنًا عَرَبِيًّا لِّتُنْذِرَ اُمَّ الْقُرٰى وَمَنْ حَوْلَهَا وَتُنْذِرَ يَوْمَ الْجَمْعِ لَا رَيْبَ فِيْهِ ۭ فَرِيْقٌ فِي الْجَنَّةِ وَفَرِيْقٌ فِي السَّعِيْرِ ۝٧

42:7 And thus, We have revealed an Arabic Quran to you, so you may warn the central city and everyone around it and warn of the Day of Gathering in which there is no doubt, ⌜when⌝ a group will be in Paradise and a group in the Blaze.

وَلَوْ شَاۗءَ اللّٰهُ لَجَعَلَهُمْ اُمَّةً وَّاحِدَةً وَّلٰكِنْ يُّدْخِلُ مَنْ يَّشَاۗءُ فِيْ رَحْمَتِهٖ ۭ وَالظّٰلِمُوْنَ مَا لَهُمْ مِّنْ وَّلِيٍّ وَّلَا نَصِيْرٍ ۝٨

42:8 And had Allah willed, He would certainly have made you a single nation. However, Allah causes whomsoever He wills to enter His mercy; and the oppressors will neither have an ally nor a helper.[2]

Topics

- A warning to the polytheists and reassurance for the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.
- The purpose of revealing the Quran in Arabic and two groups of people.
- The reason for not making everyone a single nation, and a warning.

Commentary

① The intercession of the angels is true. Even today, they intercede for the Muslims. So, if the angels are interceding, then how can there be any doubt in the intercession of the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم?

② This is in reference to the disbelievers. They will neither have an ally nor a helper. Nevertheless, those who wronged themselves by engaging in sins other than disbelief will potentially have helpers who will become a means of salvation for them, just as the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم stated: "My intercession is for those from my nation (*ummah*) who committed major sins." *(Sunan Al-Tirmidhī: 2443)*

أَمِ اتَّخَذُوا مِن دُونِهِۦٓ أَوْلِيَآءَ ۖ فَٱللَّهُ هُوَ ٱلْوَلِىُّ وَهُوَ يُحْىِ ٱلْمَوْتَىٰ ۖ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٩﴾ ع ١ ٩ ٢

42:9 Or have they taken helpers other than Him?[1] So Allah alone is the Helper and He gives life to the dead; and He has power over everything.

وَمَا ٱخْتَلَفْتُمْ فِيهِ مِن شَىْءٍ فَحُكْمُهُۥٓ إِلَى ٱللَّهِ ۚ ذَٰلِكُمُ ٱللَّهُ رَبِّى عَلَيْهِ تَوَكَّلْتُ ۖ وَإِلَيْهِ أُنِيبُ ﴿١٠﴾

42:10 And ˹O people!˺ the verdict of whatever matter you differ in is with Allah.[2] This is Allah, my Lord; I placed my trust in Him alone and to Him alone I turn.

فَاطِرُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ جَعَلَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَٰجًا وَمِنَ ٱلْأَنْعَٰمِ أَزْوَٰجًا ۖ يَذْرَؤُكُمْ فِيهِ ۚ لَيْسَ كَمِثْلِهِۦ شَىْءٌ ۖ وَهُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ﴿١١﴾

42:11 Creator of the heavens and the earth. He made for you pairs from among yourselves and pairs among the livestock. He multiplies you through it. There is nothing like Him; and He is the All-Hearing, the All-Seeing.

لَهُۥ مَقَالِيدُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ وَيَقْدِرُ ۚ إِنَّهُۥ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿١٢﴾

42:12 To Him belong the keys of the heavens and the earth; He increases sustenance for whomsoever He wills and He lessens ˹too˺. Indeed He knows everything.

Topics

- Allah Almighty is the Ultimate Helper.
- Advice on deferring to Allah Almighty the affair of those who dispute.
- Signs of Allah's Oneness.

Commentary

[1] The "helpers" referred to here are the disbelievers' idols, who they considered as their helpers other than Allah Almighty. None other than Allah Almighty is the ultimate helper. The help of His chosen people in reality is His help, as they help through the ability He granted them.

[2] In relation to religious disputes with disbelievers, Muslims are advised here to inform them that the verdict pertaining to them is with Allah Almighty; He will decide regarding them on the Day of Judgement.

شَرَعَ لَكُمْ مِّنَ الدِّيْنِ مَا وَصّٰى بِهٖ نُوْحًا وَّالَّذِيْٓ اَوْحَيْنَآ
اِلَيْكَ وَمَا وَصَّيْنَا بِهٖٓ اِبْرٰهِيْمَ وَمُوْسٰى وَعِيْسٰٓى اَنْ اَقِيْمُوا
الدِّيْنَ وَلَا تَتَفَرَّقُوْا فِيْهِ ؕ كَبُرَ عَلَى الْمُشْرِكِيْنَ مَا
تَدْعُوْهُمْ اِلَيْهِ ؕ اَللّٰهُ يَجْتَبِيْٓ اِلَيْهِ مَنْ يَّشَآءُ وَيَهْدِيْٓ اِلَيْهِ
مَنْ يُّنِيْبُ ﴿١٣﴾

42:13 He has specified for you the very same path of religion which He emphasized for Nūḥ, and which We revealed to you and emphasized for Ibrāhīm and Mūsā and ʿĪsā that establish the religion, and do not cause division therein.① Most burdensome to the polytheists is that to which you call them. Allah chooses for Himself whomsoever He wills and guides to Himself whosoever returns ⌜in obedience⌝.

وَمَا تَفَرَّقُوْٓا اِلَّا مِنْۢ بَعْدِ مَا جَآءَهُمُ الْعِلْمُ بَغْيًۢا بَيْنَهُمْ ؕ وَ
لَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَّبِّكَ اِلٰٓى اَجَلٍ مُّسَمًّى لَّقُضِيَ

42:14 And they only created division after knowledge had come to them due to jealousy between themselves.② Had a Word from your Lord until a specified time not preceded, judgement would certainly have passed

Topics

- The actual religion of all Prophets عَلَيْهِمُ السَّلَام is one.
- The call towards monotheism being burdensome for the polytheists.
- The Divine way of choosing and guiding people.
- The People of the Book rebuked due to their sectarianism.

Commentary

① *Deen* literally means "obedience", but in common usage, it refers to "religion", i.e., the universal truths and beliefs that were taught by all prophets عَلَيْهِمُ السَّلَام, such as the existence of Allah Almighty, His Oneness, the advent of prophets and messengers, divine revelation, angels, destiny, Judgement Day, and resurrection. The actual religion of all the prophets is one, although the laws of each differ. For example, obtaining spoils of war and praying in a place other than the masjid were not permitted in the law of Prophet Mūsā عَلَيْهِ السَّلَام, whereas obtaining spoils of war and praying anywhere on earth are permitted in the law of the Final Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

② The People of the Book knew that it was misguidance to differ on matters after their Prophets عَلَيْهِمُ السَّلَام and to become divided with some adhering to monotheism and some becoming disbelievers. In spite of this, they committed wrongdoings out of jealousy for one another, their inclination towards politics and unjust leadership, as well as egocentric prejudice. Another interpretation of this verse is that when the People of the Book received news of the Final Prophet's advent, they created divisions amongst themselves because of their envy for him.

بَيْنَهُمْ ؕ وَاِنَّ الَّذِيْنَ اُوْرِثُوا الْكِتٰبَ مِنْۢ بَعْدِهِمْ لَفِيْ شَكٍّ مِّنْهُ مُرِيْبٍ ﴿١٤﴾

between them. Surely those who were made heirs of the Book after them are in deceptive doubt regarding it.

فَلِذٰلِكَ فَادْعُ ۚ وَاسْتَقِمْ كَمَاۤ اُمِرْتَ ۚ وَلَا تَتَّبِعْ اَهْوَآءَهُمْ ۚ وَقُلْ اٰمَنْتُ بِمَاۤ اَنْزَلَ اللّٰهُ مِنْ كِتٰبٍ ۚ وَاُمِرْتُ لِاَعْدِلَ بَيْنَكُمْ ؕ اَللّٰهُ رَبُّنَا وَرَبُّكُمْ ؕ لَنَاۤ اَعْمَالُنَا وَلَكُمْ اَعْمَالُكُمْ ؕ لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمْ ؕ اَللّٰهُ يَجْمَعُ بَيْنَنَا ۚ وَاِلَيْهِ الْمَصِيْرُ ﴿١٥﴾

42:15 So for this reason, invite and remain steadfast as you have been commanded. And do not follow their desires,① and say, "I believe in the Book which Allah revealed and I have been commanded to be just between you.② Allah is our Lord and your Lord. Our deeds are for us and your deeds are for you. There is no dispute between us and you. Allah will gather us all; and to Him alone is the return."

وَالَّذِيْنَ يُحَآجُّوْنَ فِي اللّٰهِ مِنْۢ بَعْدِ مَا اسْتُجِيْبَ لَهٗ حُجَّتُهُمْ دَاحِضَةٌ عِنْدَ رَبِّهِمْ وَعَلَيْهِمْ غَضَبٌ وَّلَهُمْ عَذَابٌ شَدِيْدٌ ﴿١٦﴾

42:16 And those who argue about ˹the religion of˺ Allah③ after it has been accepted, their evidence is baseless in the Court of their Lord, there is wrath upon them, and there is severe punishment for them.

Topics

- The stance of the People of the Book on the Quran.
- Some instructions for the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم regarding the disbelievers.
- A warning of punishment to those who argue about the religion of Allah Almighty.

Commentary

① The polytheists wanted the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم to respect their idols or at least desist from criticising them. As for the Jews and Christians, they wanted the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم to follow their direction of prayer and not abrogate the rulings of the Torah and the Gospel. Here, there is an emphasis on remaining steadfast and not acceding to their wrongful wishes. The desires of the lower self are usually contrary to divine commands; and so there is a great need to remain cautious of them. A hadith states: "The peril of faith is to act upon the desires of the lower self." *(Musnad al-Shihāb: 75)*

② The Beloved Prophet's justice was impeccable and acknowledged by even his worst enemies. According to Sayyidunā Rabīʿ ibn Khuthaym رَضِیَ اللّٰهُ عَنْهُ, the Makkans unanimously recognised the Final Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم as a highly trustworthy and just individual. Prior to the announcement of his prophethood, they would bring their cases and disputes to him to resolve. His decisions would be embraced with respect and without objection, and it would be said that this is the decision of the trustworthy one. *(Al-Shifa, p.134, Selected)*

③ This is in reference to the Jews.

اَللّٰهُ الَّذِیْۤ اَنْزَلَ الْكِتٰبَ بِالْحَقِّ وَالْمِیْزَانَ ؕ وَمَا یُدْرِیْكَ لَعَلَّ السَّاعَةَ قَرِیْبٌ ﴿۱۷﴾

42:17 Allah is He who sent down the Book with the truth and the scale ⌜of justice⌝.① And what do you know? Perhaps the Hour is near.②

یَسْتَعْجِلُ بِهَا الَّذِیْنَ لَا یُؤْمِنُوْنَ بِهَا ۚ وَالَّذِیْنَ اٰمَنُوْا مُشْفِقُوْنَ مِنْهَا ۙ وَیَعْلَمُوْنَ اَنَّهَا الْحَقُّ ؕ اَلَاۤ اِنَّ الَّذِیْنَ یُمَارُوْنَ فِی السَّاعَةِ لَفِیْ ضَلٰلٍۭ بَعِیْدٍ ﴿۱۸﴾

42:18 Those who do not believe in it seek it in haste. And those who believe are fearful of it, and they know it is the truth. Pay heed, indeed those who doubt the Hour are in extreme misguidance.

ع ۲ ۱۰ ۳

اَللّٰهُ لَطِیْفٌۢ بِعِبَادِهٖ یَرْزُقُ مَنْ یَّشَآءُ ۚ وَهُوَ الْقَوِیُّ الْعَزِیْزُ ﴿۱۹﴾ ع

42:19 Allah is Most-Kind to His people; He grants sustenance to whomsoever He wills, and He is the All-Powerful, the Most-Exalted.

مَنْ كَانَ یُرِیْدُ حَرْثَ الْاٰخِرَةِ نَزِدْ لَهٗ فِیْ حَرْثِهٖ ۚ وَمَنْ كَانَ یُرِیْدُ حَرْثَ الدُّنْیَا نُؤْتِهٖ مِنْهَا وَمَا لَهٗ فِی الْاٰخِرَةِ مِنْ نَّصِیْبٍ ﴿۲۰﴾

42:20 Whosoever seeks the harvest of the Hereafter, We increase his harvest for him, and whosoever seeks the harvest of this world, We grant him a part of it, but he has no share in the Hereafter.

Topics

- Two means of knowing Allah Almighty, and the nearness of the Day of Judgement.
- The disbelievers' negligence of the Day of Judgement, and the believers' fear.
- The misguidance of those who doubt the Day of Judgement.
- Four divine attributes.
- A constitution for those who perform actions for this world and the Hereafter.

Commentary

① "Scale" refers to the tool used for weighing items, or it could refer to justice itself, and the reason for referring to justice as a scale is because it is an instrument for justice and equality. Alternatively, it could refer to the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, because he is the standard against which right and wrong are measured.

② *Dirāyah*—which means to know by way of estimation and analogy—is negated here. The Prophet's knowledge of the Day of Judgement is not by way of estimation and analogy, rather it was granted by Allah Almighty.

أَمْ لَهُمْ شُرَكٰٓؤُا شَرَعُوْا لَهُمْ مِّنَ الدِّيْنِ مَا لَمْ يَأْذَنْۢ بِهِ اللّٰهُ ؕ وَلَوْلَا كَلِمَةُ الْفَصْلِ لَقُضِيَ بَيْنَهُمْ ؕ وَاِنَّ الظّٰلِمِيْنَ لَهُمْ عَذَابٌ اَلِيْمٌ ﴿٢١﴾

42:21 Rather, they have companions who have specified for them a way of religion for which Allah did not grant permission.[1] And had it not been for a Word of Decree, judgement would certainly have taken place between them.[2] Certainly, for the oppressors[3] there is painful punishment.

تَرَى الظّٰلِمِيْنَ مُشْفِقِيْنَ مِمَّا كَسَبُوْا وَهُوَ وَاقِعٌۢ بِهِمْ ؕ وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ فِيْ رَوْضٰتِ الْجَنّٰتِ ۚ لَهُمْ مَّا يَشَآءُوْنَ عِنْدَ رَبِّهِمْ ؕ ذٰلِكَ هُوَ الْفَضْلُ الْكَبِيْرُ ﴿٢٢﴾

42:22 You will see the oppressors afraid of that which they earned and it will befall them. And those who believe and perform righteous deeds will be in the flower gardens of Paradise. They will have whatever they desire in the Court of their Lord. This is supreme Grace.

ذٰلِكَ الَّذِيْ يُبَشِّرُ اللّٰهُ عِبَادَهُ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا

42:23 This is what Allah gives glad tidings of

Topics

- An expression of amazement at the polytheists' religion, and a warning.
- The sorry state of the disbelievers and the sound state of practising Muslims.
- Glad tidings for practising Muslims.

Commentary

[1] The misguidance and misfortune of the disbelievers is mentioned here because they have affiliates—like devils and others—who presented to them a religion from the false religions rooted in polytheism and denial of the Day of Judgement. The disbelievers accepted this religion, whereas such a religion opposes the religion given by Allah Almighty.

[2] The "word of decree" refers to the delaying of punishment and the decision that they would be punished on the Day of Judgement.

[3] "Oppressors" refers to the disbelievers.

الصّٰلِحٰتِ ؕ قُلْ لَّاۤ اَسْـَٔلُكُمْ عَلَيْهِ اَجْرًا اِلَّا الْمَوَدَّةَ فِي
الْقُرْبٰى ؕ وَمَنْ يَّقْتَرِفْ حَسَنَةً نَّزِدْ لَهٗ فِيْهَا حُسْنًا ؕ اِنَّ اللّٰهَ
غَفُوْرٌ شَكُوْرٌ ﴿٢٣﴾

to His people who believe and do righteous deeds. Say, "I do not ask you for any recompense for ⌜the message⌝, except love for ⌜our⌝ kinship."[1] Whosoever does a good deed, We shall increase it in goodness for him. Surely, Allah is Most-Forgiving, Most-Appreciative.

اَمْ يَقُوْلُوْنَ افْتَرٰى عَلَى اللّٰهِ كَذِبًا ۚ فَاِنْ يَّشَاِ اللّٰهُ يَخْتِمْ
عَلٰى قَلْبِكَ ؕ وَيَمْحُ اللّٰهُ الْبَاطِلَ وَيُحِقُّ الْحَقَّ بِكَلِمٰتِهٖ ؕ اِنَّهٗ
عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ﴿٢٤﴾

42:24 Rather they (the disbelievers) say, "He has fabricated a lie against Allah." If Allah wills, He will seal your heart ⌜with patience⌝.[2] And Allah eradicates falsehood and establishes the truth through His words. Certainly, He knows the matters of the heart.

وَهُوَ الَّذِيْ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهٖ وَيَعْفُوْا عَنِ
السَّيِّاٰتِ وَيَعْلَمُ مَا تَفْعَلُوْنَ ﴿٢٥﴾

42:25 And it is He who accepts repentance from His people, and forgives sins, and knows whatever you do.

Topics

- Asking the disbelievers of Quraysh to be mindful of kinship.
- The recompense of good deeds, and the greatness of divinity.
- An accusation of the Makkan disbelievers, and reassurance for the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.
- Encouraging the sinful to repent.

Commentary

[1] The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم was linked to the tribe of Quraysh. Through their various clans, the disbelievers of Makkah were also from the tribe of Quraysh. Here, they are being told that even if they do not accept faith, they should refrain from being oppressive, causing harm, and creating obstacles in the path of rightful preaching out of due regard for kinship.

[2] The disbelievers accused the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم of ascribing a lie to Allah Almighty, and this offended him. As a result, it was said to the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم that if Allah Almighty wants, He will bring him comfort by placing a seal of patience on his heart. This part of the verse can also mean that if the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم had hypothetically ascribed a lie to Allah Almighty, He certainly would have placed a seal on his heart, which would have resulted in the Quran being removed from it. Hence, as Allah Almighty has not placed such a seal on his heart, we know that the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم did not ascribe a lie to Him, and that this claim of the disbelievers itself is the worst of lies.

وَيَسْتَجِيْبُ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ وَيَزِيْدُهُمْ مِّنْ فَضْلِهٖ ؕ وَالْكٰفِرُوْنَ لَهُمْ عَذَابٌ شَدِيْدٌ ﴿٢٦﴾

42:26 And He accepts ˹the supplication of˺ those who believe and perform righteous deeds and He grants them more through His Grace. And there is severe punishment for the disbelievers.

وَلَوْ بَسَطَ اللّٰهُ الرِّزْقَ لِعِبَادِهٖ لَبَغَوْا فِي الْاَرْضِ وَلٰكِنْ يُّنَزِّلُ بِقَدَرٍ مَّا يَشَآءُ ؕ اِنَّهٗ بِعِبَادِهٖ خَبِيْرٌۢ بَصِيْرٌ ﴿٢٧﴾

42:27 And if Allah were to multiply sustenance for His people, they would certainly spread discord in the earth, however, Allah sends down in due measure whatever He wills. He is All-Aware, All-Seeing of His people.

وَهُوَ الَّذِيْ يُنَزِّلُ الْغَيْثَ مِنْۢ بَعْدِ مَا قَنَطُوْا وَيَنْشُرُ رَحْمَتَهٗ ؕ وَهُوَ الْوَلِيُّ الْحَمِيْدُ ﴿٢٨﴾

42:28 And it is He who sends down rain after they have lost all hope and He spreads His Mercy. He is the Facilitator, the Most-Praiseworthy.

وَمِنْ اٰيٰتِهٖ خَلْقُ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَثَّ فِيْهِمَا مِنْ دَآبَّةٍ ؕ وَهُوَ عَلٰى جَمْعِهِمْ اِذَا يَشَآءُ قَدِيْرٌ ﴿٢٩﴾ ع

42:29 And among His signs is the creation of the heavens and the earth and all the living things that He has spread therein. He has the power to gather them whenever He wills.

وَمَآ اَصَابَكُمْ مِّنْ مُّصِيْبَةٍ فَبِمَا كَسَبَتْ اَيْدِيْكُمْ وَيَعْفُوْا عَنْ كَثِيْرٍ ؕ ﴿٣٠﴾

42:30 And the calamity which befell you was due to what your hands have earned, and He forgives much.

وَمَآ اَنْتُمْ بِمُعْجِزِيْنَ فِي الْاَرْضِ ۖ وَمَا لَكُمْ مِّنْ دُوْنِ اللّٰهِ

42:31 And you cannot overpower ˹Allah˺ in the earth, and there is neither an ally nor a

Topics

- Glad tidings for the practising Muslims and a warning for the disbelievers.
- The wisdom of not making everyone wealthy.
- The sending of rain after the despair of the people.
- The wonders of Divine power.
- Calamities are due to sins.
- Protection from a calamity is impossible without the will of Allah Almighty.

helper for you against Allah.[1]	مِنْ وَّلِيٍّ وَّلَا نَصِيْرٍ ﴿٣١﴾
42:32 And among His signs are the mountain-like ships that sail in the sea.	وَمِنْ اٰيٰتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْاَعْلَامِ ﴿٣٢﴾
42:33 If He wills, He may stop the wind, then the ships would remain motionless upon the surface of the sea. Indeed in this are signs for every exceedingly patient, most grateful individual,[2]	اِنْ يَّشَاْ يُسْكِنِ الرِّيْحَ فَيَظْلَلْنَ رَوَاكِدَ عَلٰى ظَهْرِهٖ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّكُلِّ صَبَّارٍ شَكُوْرٍ ﴿٣٣﴾
42:34 or He may destroy the ships due to what the people have done and forgive much.	اَوْ يُوْبِقْهُنَّ بِمَا كَسَبُوْا وَيَعْفُ عَنْ كَثِيْرٍ ﴿٣٤﴾
42:35 And that those who argue about Our verses come to know that there is no place of escape for them.	وَّيَعْلَمَ الَّذِيْنَ يُجَادِلُوْنَ فِيْٓ اٰيٰتِنَا ؕ مَا لَهُمْ مِّنْ مَّحِيْصٍ ﴿٣٥﴾

Topics

- The sailing of ships in the sea: a manifestation of Divine power.
- Those who argue regarding the Quran and their disappointment.

Commentary

① There is no ally or helper who can avert calamities and troubles from you against or without the will of Allah Almighty. This verse does not apply to supplications, as supplications only bear fruit with the will of Allah Almighty. Rather, they have an effect in accordance with His will. Likewise, it is the same for those who are beloved to Allah, as Allah Almighty changes fate and averts calamities because of their supplications. A hadith states: "Only supplication changes fate. And only good deeds increase ˹one's˺ lifespan." *(Sunan Al-Tirmidhī: 2146)*

② The patient and grateful individual is the sincere believer who remains patient in the face of calamity and grateful during times of prosperity. The believer must never be blind to the signs that draw one closer to Allah Almighty, but recognise them in every situation, difficulty, and blessing. A hadith states: "The case of the believer is amazing: his whole matter consists of goodness. This is not the case for anyone except the believer; if prosperity reaches him, he is grateful, and so it is better for him. And if difficulty reaches him, he is patient; and so, it is better for him." *(Ṣaḥīḥ Muslim: 64 (2999))*

فَمَآ اُوْتِيْتُمْ مِّنْ شَيْءٍ فَمَتَاعُ الْحَيٰوةِ الدُّنْيَا ۚ وَمَا عِنْدَ اللّٰهِ خَيْرٌ وَّاَبْقٰى لِلَّذِيْنَ اٰمَنُوْا وَعَلٰى رَبِّهِمْ يَتَوَكَّلُوْنَ ۚ﴿٣٦﴾

42:36 So whatever you have been given is provision of the life of this world; and that which is with Allah is better and more lasting for those who believe and place their trust in their Lord.

وَالَّذِيْنَ يَجْتَنِبُوْنَ كَبٰٓئِرَ الْاِثْمِ وَالْفَوَاحِشَ وَاِذَا مَا غَضِبُوْا هُمْ يَغْفِرُوْنَ ۚ﴿٣٧﴾

42:37 And those who refrain from major sins and indecencies and forgive when they are angry.

وَالَّذِيْنَ اسْتَجَابُوْا لِرَبِّهِمْ وَاَقَامُوا الصَّلٰوةَ ۪ وَاَمْرُهُمْ شُوْرٰى بَيْنَهُمْ ۪ وَمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ۚ﴿٣٨﴾

42:38 And those who obeyed their Lord and established the prayer, and their matter is with consultation between themselves, and they spend ˹in Our Way˺ some of the sustenance We have provided them.

وَالَّذِيْنَ اِذَآ اَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُوْنَ ﴿٣٩﴾

42:39 And those who, when transgression reaches them, take just retribution.

وَجَزٰٓؤُا سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا ۚ فَمَنْ عَفَا وَاَصْلَحَ فَاَجْرُهٗ عَلَى اللّٰهِ ؕ اِنَّهٗ لَا يُحِبُّ الظّٰلِمِيْنَ ﴿٤٠﴾

42:40 And the recompense of evil is evil equal to it.[1] So whosoever pardons and rectifies, then his reward is with Allah; indeed He does not like the oppressors.

Topics

- The reward of the Hereafter is better than worldly blessings.
- Those entitled to reward in the Hereafter.
- Permissibility of proportionate retribution, and the better choice to forgive.

Commentary

[1] This means that retribution should be equal to the crime and not in excess of it. Retribution is metaphorically referred to as evil due to its apparent similarity, as the one subjected to it considers it evil.

وَلَمَنِ انْتَصَرَ بَعْدَ ظُلْمِهٖ فَاُولٰٓئِكَ مَا عَلَيْهِمْ مِّنْ سَبِيْلٍ ﴿٤١﴾

42:41 And whosoever takes revenge after his oppression, then there is no way of blame against them.①

اِنَّمَا السَّبِيْلُ عَلَى الَّذِيْنَ يَظْلِمُوْنَ النَّاسَ وَيَبْغُوْنَ فِي الْاَرْضِ بِغَيْرِ الْحَقِّ ؕ اُولٰٓئِكَ لَهُمْ عَذَابٌ اَلِيْمٌ ﴿٤٢﴾

42:42 The way of blame is only against those who oppress the people and unjustly spread discord in the earth. There will be painful punishment for them.

ع ١٤ ٥

وَلَمَنْ صَبَرَ وَغَفَرَ اِنَّ ذٰلِكَ لَمِنْ عَزْمِ الْاُمُوْرِ ﴿٤٣﴾ ع

42:43 Undoubtedly, whosoever was patient and forgiving, this is among the deeds of great resolve.②

وَمَنْ يُّضْلِلِ اللّٰهُ فَمَا لَهٗ مِنْ وَّلِيٍّ مِّنْۢ بَعْدِهٖ ؕ وَتَرَى الظّٰلِمِيْنَ لَمَّا رَاَوُا الْعَذَابَ يَقُوْلُوْنَ هَلْ اِلٰى مَرَدٍّ مِّنْ سَبِيْلٍ ﴿٤٤﴾ ج

42:44 And whomsoever Allah leaves to stray, for him there is no helper after Him.③ You will observe the oppressors when they will see the punishment, they will say, "Is there a way back?"

Topics

- An individual who is wronged and takes retribution is not to be censured.
- The oppressors and those who spread discord are worthy of being censured.
- The greatness of showing patience and forgiving.
- The individual who is deprived of any helper, and the state of the disbelievers.

Commentary

① It is not oppression for the oppressed to take revenge from the oppressor, and neither is the former to be punished for this. However, the forms of punishment that only an Islamic ruler is authorised to punish for cannot be carried out by other individuals themselves.

② Forgiveness is more virtuous and rewarding than taking revenge, because to forgive someone who has wronged you, you must battle the carnal self (*nafs*) which wants nothing but revenge. A hadith states: "When the one who is wronged shows patience, Allah increases him in respect." *(Sunan Al-Tirmidhī: 2332)*

③ The person who has misguidance placed in his heart by Allah Almighty due to his wrongdoings has no helper who can save him from punishment.

وَتَرٰىهُمْ يُعْرَضُوْنَ عَلَيْهَا خٰشِعِيْنَ مِنَ الذُّلِّ يَنْظُرُوْنَ
مِنْ طَرْفٍ خَفِيٍّ ؕ وَقَالَ الَّذِيْنَ اٰمَنُوْٓا اِنَّ الْخٰسِرِيْنَ
الَّذِيْنَ خَسِرُوْٓا اَنْفُسَهُمْ وَاَهْلِيْهِمْ يَوْمَ الْقِيٰمَةِ ؕ اَلَآ اِنَّ
الظّٰلِمِيْنَ فِيْ عَذَابٍ مُّقِيْمٍ ﴿٤٥﴾

42:45 And you will see them brought forth to it (the Fire), submissive due to humiliation, observing with a concealed glance. Those who believe will say, "Indeed the losers are those who have put themselves and their kin in loss on the Day of Judgement." Pay heed! The oppressors are in everlasting punishment.

وَمَا كَانَ لَهُمْ مِّنْ اَوْلِيَآءَ يَنْصُرُوْنَهُمْ مِّنْ دُوْنِ اللّٰهِ ؕ وَمَنْ
يُّضْلِلِ اللّٰهُ فَمَا لَهٗ مِنْ سَبِيْلٍ ﴿٤٦﴾ ؕ

42:46 And there will be no friends for them to help them against Allah. And whomsoever Allah misguides, there is no way ⌜of salvation⌝ for him.①

اِسْتَجِيْبُوْا لِرَبِّكُمْ مِّنْ قَبْلِ اَنْ يَّاْتِيَ يَوْمٌ لَّا مَرَدَّ لَهٗ
مِنَ اللّٰهِ ؕ مَا لَكُمْ مِّنْ مَّلْجَاٍ يَّوْمَئِذٍ وَّمَا لَكُمْ مِّنْ نَّكِيْرٍ ﴿٤٧﴾

42:47 And obey your Lord before the arrival the Day②which will not be averted by Allah. On that Day, there will neither be any salvation for you, nor will you be able to deny.

فَاِنْ اَعْرَضُوْا فَمَآ اَرْسَلْنٰكَ عَلَيْهِمْ حَفِيْظًا ؕ اِنْ عَلَيْكَ
اِلَّا الْبَلٰغُ ؕ وَاِنَّآ اِذَآ اَذَقْنَا الْاِنْسَانَ مِنَّا رَحْمَةً فَرِحَ بِهَا ۚ
وَاِنْ تُصِبْهُمْ سَيِّئَةٌ ۢ بِمَا قَدَّمَتْ اَيْدِيْهِمْ فَاِنَّ الْاِنْسَانَ

42:48 Then if they turn their faces away, so We have not sent you as a guardian over them. You are only obligated to preach. And when We give mankind the taste of mercy from Us, they rejoice with it. If evil befalls

Topics

- The statement of the believers upon seeing the disbelievers' state.
- The negation of the disbelievers having any helpers on Judgement Day.
- Emphatic instructions to obey Allah Almighty before the arrival of death.
- Consolation to the Prophet upon the disbelievers turning away.
- A disbeliever's state in ease and difficulty.

Commentary

① For the one who Allah Almighty diverts away from the rightful path in this world, there is no path leading to the truth in this world or to Paradise in the Hereafter. This is because none besides Allah Almighty has the authority to guide someone or leave them to stray.

② This refers to death or the Day of Judgement.

كَفُوْرٌ ﴿٤٨﴾

them due to what their hands sent forth, then man is deeply ungrateful.

لِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ؕ يَخْلُقُ مَا يَشَآءُ ؕ يَهَبُ لِمَنْ يَّشَآءُ اِنَاثًا وَّيَهَبُ لِمَنْ يَّشَآءُ الذُّكُوْرَ ﴿٤٩﴾

42:49 To Allah belongs the kingdom of the heavens and the earth. He creates whatever He wills; He grants daughters to whomsoever He wills and He grants sons to whomsoever He wills.

اَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَّاِنَاثًا ۚ وَيَجْعَلُ مَنْ يَّشَآءُ عَقِيْمًا ؕ اِنَّهٗ عَلِيْمٌ قَدِيْرٌ ﴿٥٠﴾

42:50 Or He grants both sons and daughters; and He makes barren whomsoever He wills;① He is All-Knowing, All-Powerful.

وَمَا كَانَ لِبَشَرٍ اَنْ يُّكَلِّمَهُ اللّٰهُ اِلَّا وَحْيًا اَوْ مِنْ وَّرَآئِ حِجَابٍ اَوْ يُرْسِلَ رَسُوْلًا فَيُوْحِيَ بِاِذْنِهٖ مَا يَشَآءُ ؕ اِنَّهٗ عَلِيٌّ حَكِيْمٌ ﴿٥١﴾

42:51 And it is not for a human that Allah should speak to him except through revelation or ˹such that the human is˺ behind a veil ˹of majesty˺ or by sending an angel who reveals with His permission whatever Allah wills.② Indeed He is Most-High, Most-Wise.

Topics

- Allah Almighty is the Ultimate Master of the universe.
- The authority to grant or not grant sons and daughters lies with Allah Almighty.
- Three forms of revelations to the prophets.

Commentary

① Allah Almighty has mentioned various forms of granting people the blessing of offspring. He grants only sons to whomever He wills; He grants only daughters to whomever He wills; He grants both sons and daughters to whomever He wills; and He makes barren whomever He wills. Only Allah Almighty has the authority and power over these matters. A woman has no control over the gender of her child. Ignoring this reality and being cruel to a woman because she is childless or gives birth to a girl is the heinous practice of oppressors and disbelievers. Muslims must refrain from such cruelty.

② In this verse, Allah Almighty has mentioned three forms of revelation and speaking to the Prophets عَلَيْهِمُ السَّلَام: 1. Through revelation—where Allah Almighty directly places something in the heart of a Prophet or inspires a Prophet in his dream or whilst awake; 2. For the person to be behind a veil of majesty—where a messenger listens to the speech of Allah Almighty from behind a veil. Here, being behind a veil refers to the listener being incapable of seeing Allah Almighty in this world; 3. Allah Almighty sends an angel who conveys whatever He wills.

وَكَذٰلِكَ اَوْحَيْنَآ اِلَيْكَ رُوْحًا مِّنْ اَمْرِنَا ؕ مَا كُنْتَ تَدْرِىْ مَا الْكِتٰبُ وَلَا الْاِيْمَانُ وَلٰكِنْ جَعَلْنٰهُ نُوْرًا نَّهْدِىْ بِهٖ مَنْ نَّشَآءُ مِنْ عِبَادِنَا ؕ وَاِنَّكَ لَتَهْدِىْٓ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ۙ﴿۵۲﴾

42:52 And thus, We revealed the essence of life (the Quran) to you with Our command. ˹Prior to this,˺ you did not know of the Book nor the details of the Shari'ah, however We made it a light with which We guide whomsoever We will from Our people. You guide to the Straight Path,①

صِرَاطِ اللّٰهِ الَّذِىْ لَهٗ مَا فِى السَّمٰوٰتِ وَمَا فِى الْاَرْضِ ؕ اَلَآ اِلَى اللّٰهِ تَصِيْرُ الْاُمُوْرُ ﴿۵۳﴾ ع ۵

42:53 the path of Allah to Whom belongs all that is in the heavens and all that is in the earth. Pay heed, all matters return to Allah alone.

ع ۵ ۶

Surah Al-Zukhruf (The Ornaments of Gold)

(This Surah is Meccan, containing 7 sections and 89 verses)

٤٣ سُوْرَةُ الزُّخْرُف مَكِّيَّةٌ ٦٣ | اٰياتها:٨٩ | ركوعاتها: ٧

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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

حٰمٓ ﴿۱﴾

43:1 Ḥā Mīm.

وَالْكِتٰبِ الْمُبِيْنِ ۙ﴿۲﴾ مع ۱۱

43:2 By the clear Book.

اِنَّا جَعَلْنٰهُ قُرْءٰنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُوْنَ ۚ﴿۳﴾

43:3 We made it an Arabic Quran that you may understand.

Topics

- The knowledge of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم before revelation of the Quran.
- Those who receive guidance from the Quran.
- The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم grants guidance.
- Identifying the Straight Path.
- One wisdom of revealing the Quran in Arabic.

Commentary

① This alludes to the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم granting guidance by the will of Allah Almighty.

43:4 And it is with Us in the Original Book, exalted, full of wisdom.[1]	وَاِنَّهٗ فِيْٓ اُمِّ الْكِتٰبِ لَدَيْنَا لَعَلِيٌّ حَكِيْمٌ ۝٤
43:5 Shall We withdraw the revelation of this Remembrance (the Quran) from you as you are transgressing people?[2]	اَفَنَضْرِبُ عَنْكُمُ الذِّكْرَ صَفْحًا اَنْ كُنْتُمْ قَوْمًا مُّسْرِفِيْنَ ۝٥
43:6 And We sent many Prophets among the earlier people.	وَكَمْ اَرْسَلْنَا مِنْ نَّبِيٍّ فِي الْاَوَّلِيْنَ ۝٦
43:7 And no Prophet came to them except that they mocked him.	وَمَا يَاْتِيْهِمْ مِّنْ نَّبِيٍّ اِلَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ۝٧
43:8 So We destroyed stronger people than them and the example of the earlier people has already passed.	فَاَهْلَكْنَآ اَشَدَّ مِنْهُمْ بَطْشًا وَّمَضٰى مَثَلُ الْاَوَّلِيْنَ ۝٨
43:9 And were you to ask them, "Who created the heavens and the earth?" They will most definitely say, "The Most-Exalted, the All-Knowing created them."	وَلَئِنْ سَاَلْتَهُمْ مَّنْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ لَيَقُوْلُنَّ خَلَقَهُنَّ الْعَزِيْزُ الْعَلِيْمُ ۝٩

Topics

- The esteemed status of the Quran.
- Quranic Revelation would never discontinue due to the Makkan disbelievers.
- Reassurance for the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم upon the mockery of the disbelievers.
- Disbelievers being questioned about the Creator of the heavens and the earth.

Commentary

① The "Original Book" refers to the Preserved Tablet which contains the record of all matters.

② In this verse, the Makkan disbelievers are being asked that due to their transgression in disbelief, should they be left idle? Should Quranic revelation be withdrawn from them, with no command or prohibition being given to them? They are mistaken [if they think this is the case], as this will never happen. Sayyidunā Qatādah رَضِیَ اللّٰهُ عَنْهُ stated: "By Allah! If the Quran was withdrawn at the time when the earlier people of this nation turned away from it, all of them would have been destroyed. However, Allah continue to reveal the Quran out of His mercy and grace." *(Tafsīr Al-Khāzin, Surah Al-Zukhruf, under the verse 5, p. vol. 4, p. 101)*

الَّذِیْ جَعَلَ لَكُمُ الْاَرْضَ مَهْدًا وَّ جَعَلَ لَكُمْ فِیْهَا سُبُلًا لَّعَلَّكُمْ تَهْتَدُوْنَ ۙ﴿۱۰﴾

43:10 ˹It is˺ He who made the earth a cradle for you and made paths for you therein that you may attain guidance.①

وَ الَّذِیْ نَزَّلَ مِنَ السَّمَآءِ مَآءًۢ بِقَدَرٍ ۚ فَاَنْشَرْنَا بِهٖ بَلْدَةً مَّیْتًا ۚ كَذٰلِكَ تُخْرَجُوْنَ ﴿۱۱﴾

43:11 And ˹it is˺ He who sent down water from the sky with a specific measure; then, with it We gave life to a dead city.② Thus, you will be brought forth.

وَ الَّذِیْ خَلَقَ الْاَزْوَاجَ كُلَّهَا وَ جَعَلَ لَكُمْ مِّنَ الْفُلْكِ وَ الْاَنْعَامِ مَا تَرْكَبُوْنَ ﴿۱۲﴾

43:12 And ˹it is˺ He who created all pairs③ and He made for you ships and beasts which you ride,

لِتَسْتَوٗا عَلٰى ظُهُوْرِهٖ ثُمَّ تَذْكُرُوْا نِعْمَةَ رَبِّكُمْ اِذَا اسْتَوَیْتُمْ عَلَیْهِ وَ تَقُوْلُوْا سُبْحٰنَ الَّذِیْ سَخَّرَ لَنَا هٰذَا وَ مَا كُنَّا لَهٗ مُقْرِنِیْنَ ﴿۱۳﴾

43:13 so that you may mount their backs. Then, when you are steady upon it, you remember the favour of your Lord and say, "Pure is He who granted us control over this; We were unable to control it,

وَ اِنَّاۤ اِلٰى رَبِّنَا لَمُنْقَلِبُوْنَ ﴿۱۴﴾

43:14 and we shall return to Our Lord."

Topics

- Existence of Allah Almighty is manifested by creation of the universe.
- The right of the blessing of conveyances, and the supplication for travel.

Commentary

① The earth is like bedding in terms of how it is spread and settled. It is the mercy of Allah Almighty that land is level and stationery under our feet. Had He willed, He would have decreed it to be in motion underneath us, in which case, nothing would be able to settle upon it, and it would have been impossible to benefit from it.

② "Specific measure" refers to the water not being so little so that people's needs are not fulfilled, and not so much so that people are destroyed, as was the case with Prophet Nūḥ's people.

③ The reference to making all pairs refers to making pairs for all types of creation. Alternatively, it could refer to making pairs for all categories, such as sweet and salty, black and white, male and female.

ع ١٥ ٧

وَجَعَلُوْا لَهٗ مِنْ عِبَادِهٖ جُزْءًا ؕ اِنَّ الْاِنْسَانَ لَكَفُوْرٌ مُّبِيْنٌ ﴿١٥﴾

43:15 Yet, they (the disbelievers) made some of His people a part (offspring) for Him. Indeed, humans are openly ungrateful.①

اَمِ اتَّخَذَ مِمَّا يَخْلُقُ بَنٰتٍ وَّاَصْفٰىكُمْ بِالْبَنِيْنَ ﴿١٦﴾

43:16 Or has He taken daughters from His creation and specified you with sons?

وَاِذَا بُشِّرَ اَحَدُهُمْ بِمَا ضَرَبَ لِلرَّحْمٰنِ مَثَلًا ظَلَّ وَجْهُهٗ مُسْوَدًّا وَّهُوَ كَظِيْمٌ ﴿١٧﴾

43:17 And when one of them is given glad tidings of that which he has ascribed to the Infinitely Merciful, his face becomes gloomy, and he is filled with rage.

اَوَمَنْ يُّنَشَّؤُا فِي الْحِلْيَةِ وَهُوَ فِي الْخِصَامِ غَيْرُ مُبِيْنٍ ﴿١٨﴾

43:18 And is one who is raised in jewellery and is unclear in debate ⌜ascribed to Him⌝?

وَجَعَلُوا الْمَلٰٓئِكَةَ الَّذِيْنَ هُمْ عِبٰدُ الرَّحْمٰنِ اِنَاثًا ؕ اَشَهِدُوْا خَلْقَهُمْ ؕ سَتُكْتَبُ شَهَادَتُهُمْ وَيُسْـَٔلُوْنَ ﴿١٩﴾

43:19 And they made the Angels, who are servants of the Infinitely Merciful, women. Were they present during their creation? Now their testimony will be recorded and they will be questioned.

وَقَالُوْا لَوْ شَآءَ الرَّحْمٰنُ مَا عَبَدْنٰهُمْ ؕ مَا لَهُمْ بِذٰلِكَ مِنْ

43:20 And they said, "Had the Infinitely Merciful willed, we would not have worshipped

Topics

- The refutation of those who believe that Allah Almighty has a child.
- The state of the disbelievers upon the birth of a daughter.
- Two traits commonly found in women.
- The refutation of the angels being the daughters of Allah Almighty.
- The polytheists' proof for worshipping angels, and its refutation.

Commentary

① For the disbelievers to claim that angels are the daughters of Allah Almighty is to make them a part of Him, because an individual's offspring is a part of that individual. To claim that Allah Almighty has offspring is disbelief (*kufr*), and disbelief is the greatest form of ungratefulness.

them." They have no knowledge of that. They are only lying.①	عِلْمٍ ۚ اِنْ هُمْ اِلَّا يَخْرُصُوْنَ ﴿٢٠﴾
43:21 Or have We given them a Book before this (Quran) to which they are holding fast?	اَمْ اٰتَيْنٰهُمْ كِتٰبًا مِّنْ قَبْلِهٖ فَهُمْ بِهٖ مُسْتَمْسِكُوْنَ ﴿٢١﴾
43:22 Rather, they said, "Indeed we found our forefathers upon a religion and indeed we have attained guidance in their footsteps."	بَلْ قَالُوْٓا اِنَّا وَجَدْنَآ اٰبَآءَنَا عَلٰٓى اُمَّةٍ وَّاِنَّا عَلٰٓى اٰثٰرِهِمْ مُّهْتَدُوْنَ ﴿٢٢﴾
43:23 And thus, We did not send before you a warner to a city except its affluent people said, "Indeed we found our forefathers upon a religion and we are following in their footsteps."	وَكَذٰلِكَ مَآ اَرْسَلْنَا مِنْ قَبْلِكَ فِيْ قَرْيَةٍ مِّنْ نَّذِيْرٍ اِلَّا قَالَ مُتْرَفُوْهَآ ۙ اِنَّا وَجَدْنَآ اٰبَآءَنَا عَلٰٓى اُمَّةٍ وَّاِنَّا عَلٰٓى اٰثٰرِهِمْ مُّقْتَدُوْنَ ﴿٢٣﴾
43:24 He (the Prophet) said, "Even if I bring to you better guidance than that upon which you found your forefathers?" They said, "Indeed we disbelieve in that which you have been sent with."②	قٰلَ اَوَلَوْ جِئْتُكُمْ بِاَهْدٰى مِمَّا وَجَدْتُّمْ عَلَيْهِ اٰبَآءَكُمْ ؕ قَالُوْٓا اِنَّا بِمَآ اُرْسِلْتُمْ بِهٖ كٰفِرُوْنَ ﴿٢٤﴾

Topics

- The disbelievers of Quraysh blindly following in matters of religion.
- The similarity between the conduct of the disbelievers of Quraysh and previous disbelievers.

Commentary

① The disbelievers stated: "Had the Infinitely Merciful willed, we would not have worshipped them." By saying this, they intended to imply that Allah Almighty is pleased with them worshipping the angels. Their basis for this belief was that had Allah Almighty not been pleased with this, He would not have allowed them to do this, rather He would have forced them to stop. Hence, as He had not stopped them, they thought this proved that He was pleased with them. They were refuted for this, for they had no knowledge of Allah Almighty being pleased and they were just lying. Their justification was also flawed on the basis that giving someone the ability to carry out an act cannot be evidence for being pleased with it. Had this been the case, then this would necessitate that Allah Almighty is pleased with all the crimes taking place in the world, which certainly does not befit His majesty.

② We learn from the conduct of the affluent people mentioned in these verses that an abundance of wealth and the luxury of the world are causes for people to become negligent of their Hereafter. The importance of Allah's pious people and the significance of what they have said diminishes in the eyes of such people.

النصف ٢ ع ٨

فَانْتَقَمْنَا مِنْهُمْ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِيْنَ ﴿٢٥﴾ ع

43:25 Then We took retribution from them, so see what became of those who denied.

وَاِذْ قَالَ اِبْرٰهِيْمُ لِاَبِيْهِ وَقَوْمِهٖٓ اِنَّنِيْ بَرَآءٌ مِّمَّا تَعْبُدُوْنَ ﴿٢٦﴾

43:26 And when Ibrāhīm said to his father① (uncle) and his nation, "Indeed I am free from that which you worship.

اِلَّا الَّذِيْ فَطَرَنِيْ فَاِنَّهٗ سَيَهْدِيْنِ ﴿٢٧﴾

43:27 Except He who created me, so indeed He will soon guide me."

وَجَعَلَهَا كَلِمَةًۢ بَاقِيَةً فِيْ عَقِبِهٖ لَعَلَّهُمْ يَرْجِعُوْنَ ﴿٢٨﴾

43:28 And he made it a lasting word in his progeny② that they may return.

بَلْ مَتَّعْتُ هٰٓؤُلَآءِ وَاٰبَآءَهُمْ حَتّٰى جَآءَهُمُ الْحَقُّ وَرَسُوْلٌ مُّبِيْنٌ ﴿٢٩﴾

43:29 In fact, I granted them and their forefathers worldly benefits, until the truth came to them along with a messenger who clarifies.

وَلَمَّا جَآءَهُمُ الْحَقُّ قَالُوْا هٰذَا سِحْرٌ وَّاِنَّا بِهٖ كٰفِرُوْنَ ﴿٣٠﴾

43:30 But when the truth came to them, they said, "This is sorcery, and we reject it."

Topics

- The fate of previous disbelievers.
- Prophet Ibrāhīm's proclamation of dissociation from the false deities.
- The proclamation of disassociation [from false deities] being upheld.
- Allah's blessings upon the disbelievers of Quraysh and their approach.

Commentary

① Here, the word "father" refers to Prophet Ibrāhīm's paternal uncle and not his actual father.

② Making the declaration of faith (there is no God but Allah) a "lasting word" means that until the Day of Judgement, there will certainly be people in Prophet Ibrāhīm's progeny who will remain steadfast in their belief in monotheism and call towards it. And the reason for making this a lasting word is so that whoever commits polytheism from his progeny heeds the call of the one inviting towards monotheism, forsakes polytheism, returns towards the article of faith, and accepts the true religion.

وَقَالُوْا لَوْلَا نُزِّلَ هٰذَا الْقُرْاٰنُ عَلٰى رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيْمٍ ﴿٣١﴾

43:31 And they said, "Why was this Quran not sent down upon a prominent man from the two illustrious cities?"①

اَهُمْ يَقْسِمُوْنَ رَحْمَتَ رَبِّكَ ؕ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَّعِيْشَتَهُمْ فِي الْحَيٰوةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجٰتٍ لِّيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُخْرِيًّا ؕ وَرَحْمَتُ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُوْنَ ﴿٣٢﴾

43:32 Do they distribute the mercy of your Lord?② We have distributed their sustenance between them in the life of this world and We have elevated some of them over others by many ranks that some of them may take others in employment. And the mercy of your Lord is better than what they amass.③

وَلَوْلَآ اَنْ يَّكُوْنَ النَّاسُ اُمَّةً وَّاحِدَةً لَّجَعَلْنَا لِمَنْ يَّكْفُرُ بِالرَّحْمٰنِ لِبُيُوْتِهِمْ سُقُفًا مِّنْ فِضَّةٍ وَّمَعَارِجَ عَلَيْهَا يَظْهَرُوْنَ ﴿٣٣﴾ۙ

43:33 And had it not been for this that the people would become one group ⌜of disbelievers⌝,④ We would certainly have made for those who disbelieve in the Infinitely Merciful silver roofs for their houses and stairs upon which they would ascend.

Topics

- An objection of the Makkan disbelievers and the response.
- The wisdom in the differing ranks between people.
- The lowliness of worldly goods.

Commentary

① Makkah and Taif are the two cities referred to, and the prominent man refers to Walīd ibn Mughīrah in Makkah and ʿUrwah ibn Masʿūd al-Thaqafī in Taif.

② Here, the Lord's mercy referred to is in reference to prophethood. Only Allah Almighty has the authority to grant prophethood, and He made the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم the Final Prophet and also announced this in the Quran. Therefore, no other person can become a prophet after this.

③ Here, the Lord's mercy refers to Paradise, which is undoubtedly better than the wealth the disbelievers have gathered.

④ Were it not for the potential of people inclining towards disbelief, as a result of seeing the disbelievers' wealth, luxury, and ease, Allah Almighty would have made the disbelievers' homes and furniture out of gold and silver. The truth of these verses is visible today. Some Muslims have left Islam and others are discontent with it due to being influenced by the disbelievers' wealth, provisions, luxury, and ease.

وَلِبُيُوْتِهِمْ اَبْوَابًا وَّسُرُرًا عَلَيْهَا يَتَّكِـُٔوْنَ ﴿٣٤﴾

43:34 And doors ˹of silver˺ and thrones for their houses upon which they would recline.

وَزُخْرُفًا ؕ وَاِنْ كُلُّ ذٰلِكَ لَمَّا مَتَاعُ الْحَيٰوةِ الدُّنْيَا ؕ وَالْاٰخِرَةُ عِنْدَ رَبِّكَ لِلْمُتَّقِيْنَ ﴿٣٥﴾ ع

ع ٢ ٩

43:35 And ˹We would make this all˺ gold ˹too˺. And all this is merely the enjoyment of the life of this world. And the Hereafter, with your Lord, is for the pious.

وَمَنْ يَّعْشُ عَنْ ذِكْرِ الرَّحْمٰنِ نُقَيِّضْ لَهٗ شَيْطٰنًا فَهُوَ لَهٗ قَرِيْنٌ ﴿٣٦﴾

43:36 Whosoever turns away from the remembrance of the Infinitely Merciful,[1] We appoint a devil for him who is his companion.

وَاِنَّهُمْ لَيَصُدُّوْنَهُمْ عَنِ السَّبِيْلِ وَيَحْسَبُوْنَ اَنَّهُمْ مُّهْتَدُوْنَ ﴿٣٧﴾

43:37 And indeed they (the devils) prevent them from the Way, and they (the misguided) consider themselves to be rightly guided.

حَتّٰۤى اِذَا جَآءَنَا قَالَ يٰلَيْتَ بَيْنِيْ وَبَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ فَبِئْسَ الْقَرِيْنُ ﴿٣٨﴾

43:38 Until when he (the disbeliever) will come to Us, he will say, ˹addressing his devil companion,˺ "Alas, would that there were, between me and you, the distance from East to West, what an evil companion you are!"

وَلَنْ يَّنْفَعَكُمُ الْيَوْمَ اِذْ ظَّلَمْتُمْ اَنَّكُمْ فِى الْعَذَابِ مُشْتَرِكُوْنَ ﴿٣٩﴾

43:39 And this Day, sharing in the punishment will not benefit you since you all did wrong.

Topics

- The appointment of a devil over the one who turns away from Allah Almighty.
- The state of the devils and those who turn away from the remembrance of Allah Almighty.
- The wish, on the Day of Judgement, of the one who turned away from Allah Almighty.
- The remorse of the disbelievers on the Day of Judgement.

Commentary

[1] Here, "remembrance of the Infinitely Merciful" refers to the Quran, and to be negligent of it would be for one to not heed Quranic advice and not gain benefit from it. The "remembrance of the Infinitely Merciful" could also refer to being mindful of Allah Almighty, and to be negligent would be for one to not fear being seized by Him.

43:40 So will you make the deaf hear or show the path to the blind and those who are in clear misguidance?①	اَفَاَنْتَ تُسْمِعُ الصُّمَّ اَوْ تَهْدِى الْعُمْىَ وَمَنْ كَانَ فِىْ ضَلٰلٍ مُّبِيْنٍ ﴿٤٠﴾
43:41 So if We take you, then We will certainly take retribution from them.	فَاِمَّا نَذْهَبَنَّ بِكَ فَاِنَّا مِنْهُمْ مُّنْتَقِمُوْنَ ﴿٤١﴾
43:42 Or We shall show you that which We have promised them, so We have great power over them.	اَوْ نُرِيَنَّكَ الَّذِىْ وَعَدْنٰهُمْ فَاِنَّا عَلَيْهِمْ مُّقْتَدِرُوْنَ ﴿٤٢﴾
43:43 So hold fast onto that which was revealed to you. Indeed you are upon the Straight Path.	فَاسْتَمْسِكْ بِالَّذِىْٓ اُوْحِىَ اِلَيْكَ ۚ اِنَّكَ عَلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿٤٣﴾
43:44 ˹Dear Beloved Prophet,˺ indeed this Remembrance (Quran) is an honour for you and your nation.② Soon ˹O people˺, you will be questioned.	وَاِنَّهٗ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ ۚ وَسَوْفَ تُسْـَٔلُوْنَ ﴿٤٤﴾

Topics

- Reassurance for the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم upon the disbelievers' obstinacy.
- Emphatic instruction to hold fast onto the Quran.
- The Quran is a cause for greatness and honour.

Commentary

① The reference to deaf people here refers to those who are deaf at heart, and those who are blind refers to those who are blind at heart. Moreover, the reference to those in open misguidance refers to the disbelievers who are destined never to accept faith. The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم cannot make the one who is deaf at heart listen because the ears of such a person will not listen to the Quran and accept it. Furthermore, he صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم cannot show the path of guidance to the blind at heart because such a person is bereft of eyes that see the truth. As for the one who is in open error, he صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم cannot make him hear or see because such a person has been deprived of accepting faith due to remaining firm in disbelief. In all of this, the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is being consoled due to the denial of disbelievers.

② The Quran for the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم in particular, and for the whole nation in general, is a means of respect and honour. The way this happens is by acting upon its rulings and teachings. In the first era of Islam, the reason for the respect and honour of Muslims throughout the world was due to the blessings of compliance with the Quran and Sunnah. Today, a significant cause for Muslims being humiliated is their negligence in adhering to the Quran and Sunnah.

ع ١٠

وَسْـَٔلْ مَنْ اَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُّسُلِنَآ اَجَعَلْنَا مِنْ دُوْنِ الرَّحْمٰنِ اٰلِهَةً يُّعْبَدُوْنَ ﴿٤٥﴾

43:45 And ask those whom We sent before you among the Messengers as to whether We have appointed any gods to be worshipped other than the Infinitely Merciful?①

وَلَقَدْ اَرْسَلْنَا مُوْسٰى بِاٰيٰتِنَآ اِلٰى فِرْعَوْنَ وَمَلَا۟ئِهٖ فَقَالَ اِنِّيْ رَسُوْلُ رَبِّ الْعٰلَمِيْنَ ﴿٤٦﴾

43:46 And We certainly sent Mūsā with Our signs to Pharaoh and his chiefs, so he said, "Indeed I am the Messenger of the Lord of all the worlds."

فَلَمَّا جَآءَهُمْ بِاٰيٰتِنَآ اِذَا هُمْ مِّنْهَا يَضْحَكُوْنَ ﴿٤٧﴾

43:47 So when he brought Our signs to them, they then laughed at them.

وَمَا نُرِيْهِمْ مِّنْ اٰيَةٍ اِلَّا هِيَ اَكْبَرُ مِنْ اُخْتِهَا ۫ وَاَخَذْنٰهُمْ بِالْعَذَابِ لَعَلَّهُمْ يَرْجِعُوْنَ ﴿٤٨﴾

43:48 And We do not show them a sign except it is greater than one like (before) it,② and We seized them with adversity that they may refrain.

وَقَالُوْا يٰٓاَيُّهَ السّٰحِرُ ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ ۚ اِنَّنَا لَمُهْتَدُوْنَ ﴿٤٩﴾

43:49 And they said, "O sorcerer! Supplicate to your Lord for us through that which He promised you, indeed we shall become rightly guided."

Topics

- Refuting idolatry.
- The incident of Prophet Mūsā عَلَيْهِ السَّلَام and Pharaoh.
- The reaction of Pharaoh's people upon seeing the signs.
- The nature of the signs and calamities befalling the people of Pharaoh.
- The request of Pharaoh's people to Prophet Mūsā عَلَيْهِ السَّلَام to supplicate.

Commentary

① "Messengers" refers to the religions of the messengers. This verse is instructing one to look into the Messengers' religions and investigate whether idol-worship was permitted in any of them. Alternatively, "messengers" could refer to the People of the Book who accepted faith, in which case the verse commands one to ask those who accepted faith from amongst the People of the Book if any Messenger permitted worshipping other than Allah Almighty.

② Each sign was greater than its preceding one.

43:50 So when We removed the calamity from them, they then broke their promise.	فَلَمَّا كَشَفْنَا عَنْهُمُ الْعَذَابَ اِذَا هُمْ يَنْكُثُوْنَ ﴿٥٠﴾
43:51 And Pharaoh announced to his people, he said, "O my nation! Is the kingdom of Egypt not mine, and these rivers which flow beneath me? Do you not see?	وَنَادٰى فِرْعَوْنُ فِيْ قَوْمِهٖ قَالَ يٰقَوْمِ اَلَيْسَ لِيْ مُلْكُ مِصْرَ وَهٰذِهِ الْاَنْهٰرُ تَجْرِيْ مِنْ تَحْتِيْ ۚ اَفَلَا تُبْصِرُوْنَ ﴿٥١﴾
43:52 Or I am not better than this man who is inferior and can hardly even speak clearly?	اَمْ اَنَا خَيْرٌ مِّنْ هٰذَا الَّذِيْ هُوَ مَهِيْنٌ ۙ وَّلَا يَكَادُ يُبِيْنُ ﴿٥٢﴾
43:53 'If he is a messenger,' why were golden bracelets not placed on him or why have rows of angels not come following him?"	فَلَوْلَآ اُلْقِيَ عَلَيْهِ اَسْوِرَةٌ مِّنْ ذَهَبٍ اَوْ جَآءَ مَعَهُ الْمَلٰٓئِكَةُ مُقْتَرِنِيْنَ ﴿٥٣﴾
43:54 So he fooled his people, then they obeyed him. Indeed, they were disobedient people.	فَاسْتَخَفَّ قَوْمَهٗ فَاَطَاعُوْهُ ۭ اِنَّهُمْ كَانُوْا قَوْمًا فٰسِقِيْنَ ﴿٥٤﴾
43:55 So when they displeased Us, We took retribution from them, so We drowned them all.	فَلَمَّآ اٰسَفُوْنَا انْتَقَمْنَا مِنْهُمْ فَاَغْرَقْنٰهُمْ اَجْمَعِيْنَ ﴿٥٥﴾ ۙ
43:56 So We made them accounts of the past and an example for later generations.	فَجَعَلْنٰهُمْ سَلَفًا وَّمَثَلًا لِّلْاٰخِرِيْنَ ﴿٥٦﴾ ع ١١ ١١

Topics

- Pharaoh's people breaching their promise upon the calamity being removed.
- Pharaoh's claim of superiority.
- Pharaoh's people fooled by his speech.
- The fate of Pharaoh's people.

وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا اِذَا قَوْمُكَ مِنْهُ يَصِدُّوْنَ ﴿٥٧﴾

43:57 And when the example of the son of Maryam is related, your people ridicule it.①

وَقَالُوْٓا ءَاٰلِهَتُنَا خَيْرٌ اَمْ هُوَ ؕ مَا ضَرَبُوْهُ لَكَ اِلَّا جَدَلًا ؕ بَلْ هُمْ قَوْمٌ خَصِمُوْنَ ﴿٥٨﴾

43:58 And they say, "Are our gods better or is he (ʿĪsā)?" They did not relate it to you except to argue. In fact, they are quarrelsome people.

اِنْ هُوَ اِلَّا عَبْدٌ اَنْعَمْنَا عَلَيْهِ وَجَعَلْنٰهُ مَثَلًا لِّبَنِيْٓ اِسْرَآءِيْلَ ﴿٥٩﴾ ؕ

43:59 He is but a person upon whom We have bestowed favour② and We made him an astonishing example for the Children of Israel.③

وَلَوْ نَشَآءُ لَجَعَلْنَا مِنْكُمْ مَّلٰٓئِكَةً فِى الْاَرْضِ يَخْلُفُوْنَ ﴿٦٠﴾

43:60 And had We willed, We would certainly have made Angels reside in the earth instead of you.

Topics

- A detestable act of the evil disbelievers of Quraysh.
- The greatness of Prophet ʿĪsā عَلَيْهِ السَّلَام.
- The independence of Allah Almighty.

Commentary

① ʿAbdullāh ibn al-Zabʿarī came to the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم and stated: "The verse "اِنَّكُمْ وَمَا تَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ حَصَبُ جَهَنَّمَ" 'Indeed you ˹O Polytheists!˺ and that which you worship other than Allah are all the fuel of Hell' has been revealed to you. The sun, moon, angels, Prophet ʿUzayr عَلَيْهِ السَّلَام and Prophet ʿĪsā عَلَيْهِ السَّلَام have been worshipped. So all of these will also (معاذ الله) be in Hell with our deities." Upon hearing this, the disbelievers of Quraysh began laughing, which is when this verse was revealed.

② The favour referred to is the granting of prophethood. This is a refutation of the Jews who deny the prophethood of Prophet ʿĪsā عَلَيْهِ السَّلَام.

③ "An astonishing example" is in reference to Allah Almighty creating Prophet ʿĪsā عَلَيْهِ السَّلَام without a father and making him a fine example of His power for the Israelites.

وَ اِنَّهٗ لَعِلْمٌ لِّلسَّاعَةِ فَلَا تَمْتَرُنَّ بِهَا وَ اتَّبِعُوْنِ ؕ هٰذَا صِرَاطٌ مُّسْتَقِيْمٌ ﴿٦١﴾

43:61 And ˹say˺, "Indeed he is news of the Hour,[1] so never doubt it and follow me. This is the Straight Path.

وَ لَا يَصُدَّنَّكُمُ الشَّيْطٰنُ ۚ اِنَّهٗ لَكُمْ عَدُوٌّ مُّبِيْنٌ ﴿٦٢﴾

43:62 And let not Satan divert you, ˹for˺ he is your open enemy."

وَ لَمَّا جَآءَ عِيْسٰى بِالْبَيِّنٰتِ قَالَ قَدْ جِئْتُكُمْ بِالْحِكْمَةِ وَ لِاُبَيِّنَ لَكُمْ بَعْضَ الَّذِيْ تَخْتَلِفُوْنَ فِيْهِ ۚ فَاتَّقُوا اللّٰهَ وَ اَطِيْعُوْنِ ﴿٦٣﴾

43:63 And when ʿĪsā brought the signs, he said, "I have certainly brought wisdom to you, and ˹I have come˺ to clarify for you some of the matters which you are disputing; so fear Allah and obey me.

اِنَّ اللّٰهَ هُوَ رَبِّيْ وَ رَبُّكُمْ فَاعْبُدُوْهُ ؕ هٰذَا صِرَاطٌ مُّسْتَقِيْمٌ ﴿٦٤﴾

43:64 Allah is my Lord and your Lord, so worship Him. This is the Straight Path."

فَاخْتَلَفَ الْاَحْزَابُ مِنْۢ بَيْنِهِمْ ۚ فَوَيْلٌ لِّلَّذِيْنَ ظَلَمُوْا مِنْ عَذَابِ يَوْمٍ اَلِيْمٍ ﴿٦٥﴾

43:65 Then the groups became divided between themselves. So woe to those who oppressed from the punishment of a painful day.

هَلْ يَنْظُرُوْنَ اِلَّا السَّاعَةَ اَنْ تَاْتِيَهُمْ بَغْتَةً وَّ هُمْ لَا يَشْعُرُوْنَ ﴿٦٦﴾

43:66 They are only waiting for the Hour to come upon them suddenly while they do not perceive.

Topics

- The prohibition of doubting the Day of Judgement.
- Guidance regarding Satan.
- The arrival of Prophet ʿĪsā عَلَيْهِ السَّلَام and the purpose of his advent.
- Prophet ʿĪsā's call towards monotheism.
- The dispute amongst the Christians and a stern warning to the disbelievers.
- The attitude of the disbelievers.

Commentary

[1] For Prophet ʿĪsā عَلَيْهِ السَّلَام to arrive on earth again from the heavens is from the signs of Judgement Day. This arrival of his will not be in terms of arriving as a Prophet for the final nation (*ummah*), but rather it will be as a member of this nation.

ع ٦ ١١ ١٢

43:67 On that day, close friends shall become enemies for one another except the pious.[1]	اَلْاَخِلَّآءُ يَوْمَئِذٍۢ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ اِلَّا الْمُتَّقِيْنَ ﴿٦٧﴾
43:68 O my people! This Day there is no fear upon you nor will you grieve.	يٰعِبَادِ لَا خَوْفٌ عَلَيْكُمُ الْيَوْمَ وَلَآ اَنْتُمْ تَحْزَنُوْنَ ﴿٦٨﴾
43:69 Those who believed in Our verses and they were obedient.	اَلَّذِيْنَ اٰمَنُوْا بِاٰيٰتِنَا وَكَانُوْا مُسْلِمِيْنَ ﴿٦٩﴾
43:70 Enter Paradise—you and your wives; you will be made happy.	اُدْخُلُوا الْجَنَّةَ اَنْتُمْ وَاَزْوَاجُكُمْ تُحْبَرُوْنَ ﴿٧٠﴾
43:71 Trays and goblets of gold shall be presented to them. And therein shall be whatever the souls will desire and eyes will find pleasing; and you will reside therein forever.	يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِّنْ ذَهَبٍ وَّاَكْوَابٍ ۚ وَفِيْهَا مَا تَشْتَهِيْهِ الْاَنْفُسُ وَتَلَذُّ الْاَعْيُنُ ۚ وَاَنْتُمْ فِيْهَا خٰلِدُوْنَ ﴿٧١﴾

Topics

- Close friends will become enemies on the Day of Judgement except for the pious.
- Glad tidings of salvation from fear and troubles for the true servants of Allah Almighty.
- Heavenly blessings for the people of Paradise.

Commentary

[1] The friendship built upon disbelief and sin in this world will change into enmity on the Day of Judgement. However, friendship rooted in faith, belief and love for Allah's sake will not disintegrate into enmity, but will remain and benefit the believers. A hadith states that a man asked the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم: "When is the Day of Judgement?" The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said: "What have you prepared for it?" He replied: "Nothing except that I love Allah and His Messenger صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم." So, the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said: "You will be with those whom you love." Sayyidunā Anas رَضِیَ اللّٰهُ عَنْهُ said, "After Islam, nothing made us as happy as the Prophet's statement, 'You will be with those whom you love.'" *(Ṣaḥīḥ Al-Bukhārī: 3688)*

43:72 And this is the Paradise which you have been made to inherit[1] by virtue of your deeds.[2]	وَتِلْكَ الْجَنَّةُ الَّتِيْٓ اُوْرِثْتُمُوْهَا بِمَا كُنْتُمْ تَعْمَلُوْنَ ﴿٧٢﴾
43:73 There shall be many fruits for you therein from which you will eat.	لَكُمْ فِيْهَا فَاكِهَةٌ كَثِيْرَةٌ مِّنْهَا تَاْكُلُوْنَ ﴿٧٣﴾
43:74 Indeed, the wrongdoers shall stay in the punishment of Hell forever.[3]	اِنَّ الْمُجْرِمِيْنَ فِيْ عَذَابِ جَهَنَّمَ خٰلِدُوْنَ ﴿٧٤﴾ ج
43:75 It will never be lessened for them and they will stay therein despairing.	لَا يُفَتَّرُ عَنْهُمْ وَهُمْ فِيْهِ مُبْلِسُوْنَ ﴿٧٥﴾ ج
43:76 And We did not oppress them, however they themselves were the oppressors.	وَمَا ظَلَمْنٰهُمْ وَلٰكِنْ كَانُوْا هُمُ الظّٰلِمِيْنَ ﴿٧٦﴾

Topics

- The ostensible cause for inheriting Paradise.
- Heavenly fruit.
- Everlasting punishment of Hell for the disbelievers.

Commentary

① Through the grace and mercy of Allah Almighty, people will reach Paradise. Good words are the key to acquiring this grace and mercy. Similarly, people will be assigned to different levels in Paradise based on good deeds.

② In relation to being made an inheritor of Paradise, a Hadith states: "Each one of you has a home in Paradise and a home in Hell. In Hell, a disbeliever inherits the house of a believer. In Paradise, a believer inherits the house of a disbeliever. This is the meaning of this statement of Allah." *(Ibn Abi Ḥātim, Surah Al-Zukhruf, under the verse 72, vol. 10, p. 3286)*

③ Here, "wrongdoers" refers to the disbelievers. Muslims should also heed warning from the punishments that the Quran has mentioned for the disbelievers. After all, being Muslims now is not a guarantee that we will die with faith. Just as many disbelievers are fortunate to become Muslim, it is also a real possibility for many unfortunate Muslims to turn away from their faith. Muslims should also fear such punishments and remain concerned about protecting their faith.

43:77 And they will call out, "O Mālik! Let your Lord finish us." He will say, "You are to stay."	وَنَادَوْا يٰمٰلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ ؕ قَالَ اِنَّكُمْ مّٰكِثُوْنَ ﴿٧٧﴾
43:78 We certainly brought the truth to you, however most of you were averse to the truth.①	لَقَدْ جِئْنٰكُمْ بِالْحَقِّ وَلٰكِنَّ اَكْثَرَكُمْ لِلْحَقِّ كٰرِهُوْنَ ﴿٧٨﴾
43:79 Have they determined a plan? Indeed, We are conclusively planning.	اَمْ اَبْرَمُوْۤا اَمْرًا فَاِنَّا مُبْرِمُوْنَ ﴿٧٩﴾
43:80 Do they think that We do not hear their secret and their concealed consultation? Of course, and Our Messengers (angels) are with them, recording.	اَمْ يَحْسَبُوْنَ اَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوٰىهُمْ ؕ بَلٰى وَرُسُلُنَا لَدَيْهِمْ يَكْتُبُوْنَ ﴿٨٠﴾
43:81 Say, "If the Infinitely Merciful had a son, I would be the first of the worshippers."	قُلْ اِنْ كَانَ لِلرَّحْمٰنِ وَلَدٌ ۖ فَاَنَا اَوَّلُ الْعٰبِدِيْنَ ﴿٨١﴾
43:82 The Lord of the heavens and the earth, Lord of the Throne is Pure from that which they ascribe.	سُبْحٰنَ رَبِّ السَّمٰوٰتِ وَالْاَرْضِ رَبِّ الْعَرْشِ عَمَّا يَصِفُوْنَ ﴿٨٢﴾
43:83 So leave them to speak offensively and play until they meet that day of theirs which they are being promised.	فَذَرْهُمْ يَخُوْضُوْا وَيَلْعَبُوْا حَتّٰى يُلٰقُوْا يَوْمَهُمُ الَّذِيْ يُوْعَدُوْنَ ﴿٨٣﴾

Topics

- The disbelievers' request to the guardian of Hell, and his response.
- A warning to the disbelievers of Quraysh, and a refutation of their presumption.
- Decisive speech directed at those who ascribe a child to Allah Almighty.
- Allah Almighty being pure from the polytheistic statements of the disbelievers.
- Advice regarding the disbelievers.

Commentary

① Being averse to matters of religion is the way of the disbelievers. Despite being called Muslim, those who dislike aspects of Islam, mock those who act upon Islamic rulings and discourage such adherence should learn from this.

وَهُوَ الَّذِیْ فِی السَّمَآءِ اِلٰهٌ وَّ فِی الْاَرْضِ اِلٰهٌ ؕ وَ هُوَ الْحَكِیْمُ الْعَلِیْمُ ﴿۸۴﴾

43:84 And it is He who is the God of those in the heavens and the God of those on earth. And He is the Most-Wise, the All-Knowing.

وَ تَبٰرَكَ الَّذِیْ لَهٗ مُلْكُ السَّمٰوٰتِ وَ الْاَرْضِ وَ مَا بَیْنَهُمَا ۚ وَ عِنْدَهٗ عِلْمُ السَّاعَةِ ۚ وَ اِلَیْهِ تُرْجَعُوْنَ ﴿۸۵﴾

43:85 And the Possessor of Infinite Blessings is He to whom belongs the Kingdom of the heavens and the earth and all that lies between them. And knowledge of the Hour is with Him; and you shall be returned to Him.

وَ لَا یَمْلِكُ الَّذِیْنَ یَدْعُوْنَ مِنْ دُوْنِهِ الشَّفَاعَةَ اِلَّا مَنْ شَهِدَ بِالْحَقِّ وَ هُمْ یَعْلَمُوْنَ ﴿۸۶﴾

43:86 And those whom they worship other than Allah have no power of intercession, however those who testify to the truth and possess knowledge do.①

وَ لَىِٕنْ سَاَلْتَهُمْ مَّنْ خَلَقَهُمْ لَیَقُوْلُنَّ اللّٰهُ ۫ فَاَنّٰى یُؤْفَكُوْنَ ﴿۸۷﴾

43:87 And if you ask them who created them, they will most definitely say, "Allah." So where are they wandering?

وَ قِیْلِهٖ یٰرَبِّ اِنَّ هٰۤؤُلَآءِ قَوْمٌ لَّا یُؤْمِنُوْنَ ﴿۸۸﴾

43:88 And by his statement, "O my Lord! These people do not believe."②

وقف لازم

فَاصْفَحْ عَنْهُمْ وَ قُلْ سَلٰمٌ ؕ فَسَوْفَ یَعْلَمُوْنَ ﴿۸۹﴾ ع ۳۲/۴

43:89 So pardon them and say, "Peace." Then soon they shall come to know.

Topics

- Allah Almighty is the one true God of those on earth and those in the heavens.
- The disbelievers' false deities do not have power of intercession.
- Astonishment at the state of the polytheists.
- An oath by prophetic speech.
- Further advice regarding the disbelievers.

Commentary

① The idols that the disbelievers worship instead of Allah Almighty do not have the power to intercede for anyone before Allah Almighty. The chosen people who testify to the oneness of Allah Almighty and believe in their heart that He is their Lord will intercede for the believers.

② In this verse, Allah Almighty takes an oath of the Prophet's statement, which illustrates his stature.

In the name of Allah, the Infinitely Gracious, the Most Merciful.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
44:1 Ḥā Mīm.	حٰمٓ ۚ ①
مع ١٢ **44:2** By the illuminating Book.	وَالْكِتٰبِ الْمُبِيْنِ ۙ ②
44:3 Certainly, We sent it down on a blessed night,① ⌜for⌝ We always warn.	اِنَّآ اَنْزَلْنٰهُ فِيْ لَيْلَةٍ مُّبٰرَكَةٍ اِنَّا كُنَّا مُنْذِرِيْنَ ③
44:4 Every wise matter is distributed therein.②	فِيْهَا يُفْرَقُ كُلُّ اَمْرٍ حَكِيْمٍ ۙ ④
44:5 As a command from Us; indeed We are those who send.	اَمْرًا مِّنْ عِنْدِنَا ۭ اِنَّا كُنَّا مُرْسِلِيْنَ ۚ ⑤
44:6 Mercy from your Lord; He is the All-Hearing, the All-Knowing,	رَحْمَةً مِّنْ رَّبِّكَ ۭ اِنَّهٗ هُوَ السَّمِيْعُ الْعَلِيْمُ ۙ ⑥
وقف لازم **44:7** Lord of the heavens and the earth and all that lies between them. If you are people of certainty.	رَبِّ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا ۭ اِنْ كُنْتُمْ مُّوْقِنِيْنَ ⑦

Topics

- Special arrangements for the revelation of the Quran.
- The distribution of wise matters on the blessed night.
- Advice to the disbelieving Quraysh.

Commentary

① Most Quranic commentators say it is the night of Power (*al-Qadr*), and some have said it is the 15th night of Shaʿbān.

② According to some hadith, decisions are made on 15 Shaʿbān regarding the affairs of people. The reconciliation between these hadith and this verse lies in the understanding that decisions are made on 15 Shaʿbān. On the Night of Power (*Laylah al-Qadr*), these matters are then entrusted unto the angels who are to act according to them.

44:8 There is no god except Him, He gives life and causes death. Your Lord and the Lord of your forefathers of old.	لَآ اِلٰهَ اِلَّا هُوَ يُحْيٖ وَيُمِيْتُ ؕ رَبُّكُمْ وَرَبُّ اٰبَآئِكُمُ الْاَوَّلِيْنَ ۝٨
44:9 Rather, they are in doubt, playing.①	بَلْ هُمْ فِيْ شَكٍّ يَّلْعَبُوْنَ ۝٩
44:10 So wait for the day when the sky will bring forth visible smoke②	فَارْتَقِبْ يَوْمَ تَاْتِي السَّمَآءُ بِدُخَانٍ مُّبِيْنٍ ۙ ۝١٠
44:11 which will cover the people; this is a painful punishment.	يَّغْشَى النَّاسَ ؕ هٰذَا عَذَابٌ اَلِيْمٌ ۝١١
44:12 ⌜They will say,⌝ "O our Lord! Relieve us of the punishment; we embrace faith."	رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ اِنَّا مُؤْمِنُوْنَ ۝١٢
44:13 How will they heed advice when the clarifying Messenger has already come to them?	اَنّٰى لَهُمُ الذِّكْرٰى وَقَدْ جَآءَهُمْ رَسُوْلٌ مُّبِيْنٌ ۙ ۝١٣
44:14 Then they turned away and said, "⌜He is⌝ taught, insane."	ثُمَّ تَوَلَّوْا عَنْهُ وَقَالُوْا مُعَلَّمٌ مَّجْنُوْنٌ ۘ ۝١٤ وقف لازم

Topics

- The real reason for rejecting the Quran.
- A warning of punishment for the disbelieving Quraysh.
- The disbelievers' supplication and promise of faith after observing calamity.
- The disbelieving Quraysh turning away from the promise to accept faith.

Commentary

① The proofs presented for the oneness of Allah Almighty warranted that the disbelievers believe in it, but they still did not. Instead, they fell into doubt regarding it, became engaged in play in the world and are not concerned about the Hereafter.

② This smoke refers to the darkness that appears before one's eyes due to intense hunger. The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم supplicated against the disbelievers when they continued to act rebelliously. This resulted in a famine, leading them to experience hunger to such an extent that they could only see smoke when they looked towards the sky. Alternatively, the smoke could refer to the smoke that is a precursor to Judgement Day.

وقف لازم

44:15 We shall remove punishment for a few days, then you will return ˹to your ways˺.①	اِنَّا كَاشِفُوا الْعَذَابِ قَلِيْلًا اِنَّكُمْ عَآئِدُوْنَ ۘ﴿١٥﴾
44:16 The day We shall seize with the severest seizing, indeed We will take Retribution.	يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرٰى ۚ اِنَّا مُنْتَقِمُوْنَ ﴿١٦﴾
44:17 And We certainly tested the people of Pharaoh before them and an honourable Messenger came to them.	وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ وَجَآءَهُمْ رَسُوْلٌ كَرِيْمٌ ۙ﴿١٧﴾
44:18 ˹Mūsā said,˺ "Deliver the servants of Allah to me. I am a trustworthy messenger for you.	اَنْ اَدُّوْٓا اِلَيَّ عِبَادَ اللّٰهِ ؕ اِنِّيْ لَكُمْ رَسُوْلٌ اَمِيْنٌ ۙ﴿١٨﴾
44:19 And do not rebel against Allah. I bring clear evidence to you.	وَّاَنْ لَّا تَعْلُوْا عَلَى اللّٰهِ ۚ اِنِّيْٓ اٰتِيْكُمْ بِسُلْطٰنٍ مُّبِيْنٍ ۚ﴿١٩﴾
44:20 And I have sought refuge with my Lord and your Lord lest you stone me.	وَاِنِّيْ عُذْتُ بِرَبِّيْ وَرَبِّكُمْ اَنْ تَرْجُمُوْنِ ﴿٢٠﴾
44:21 And if you do not believe me, then stay away from me."	وَاِنْ لَّمْ تُؤْمِنُوْا لِيْ فَاعْتَزِلُوْنِ ﴿٢١﴾

Topics

- The response to the disbelieving Quraysh's supplication.
- A reminder of the seizing on the Day of Judgement.
- The similarity between the disbelieving Quraysh and Pharaoh's nation.
- Prophet Mūsā's request for the Israelites to be returned to him.
- Prophet Mūsā's response to Pharaoh's threat.

Commentary

① The purpose of this information is to bring attention to the fact that these people will not fulfil their promise, because they supplicate before Allah Almighty with humility upon a calamity befalling them, but then they return to disbelief and blind follow their ancestors after the calamity is removed. Furthermore, this is what transpired: after the calamity was lifted due to the blessings of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, these people did not accept faith and remained firm in polytheism and disbelief.

فَدَعَا رَبَّهٗۤ اَنَّ هٰۤؤُلَآءِ قَوْمٌ مُّجْرِمُوْنَ ﴿۲۲﴾ الثلثة	**44:22** So he supplicated to his Lord, "Indeed these people are wrongdoers."
فَاَسْرِ بِعِبَادِیْ لَیْلًا اِنَّكُمْ مُّتَّبَعُوْنَ ﴿۲۳﴾ۙ	**44:23** ˹We said,˺ "So take My servants by night, indeed you will be pursued.
وَاتْرُكِ الْبَحْرَ رَهْوًا ؕ اِنَّهُمْ جُنْدٌ مُّغْرَقُوْنَ ﴿۲۴﴾	**44:24** And leave the river divided. The army will be drowned."①
كَمْ تَرَكُوْا مِنْ جَنّٰتٍ وَّعُیُوْنٍ ﴿۲۵﴾ۙ	**44:25** How many gardens and springs have they left behind?
وَّزُرُوْعٍ وَّمَقَامٍ كَرِیْمٍ ﴿۲۶﴾ۙ	**44:26** And fields and magnificent abodes.
وَّنَعْمَةٍ كَانُوْا فِیْهَا فٰكِهِیْنَ ﴿۲۷﴾ۙ	**44:27** And blessings in which they were revelling.
كَذٰلِكَ ۫ وَاَوْرَثْنٰهَا قَوْمًا اٰخَرِیْنَ ﴿۲۸﴾	**44:28** Thus it was, We made another nation inherit them.
فَمَا بَكَتْ عَلَیْهِمُ السَّمَآءُ وَالْاَرْضُ وَمَا كَانُوْا مُنْظَرِیْنَ ﴿۲۹﴾ ع ۱۴/۲۹	**44:29** So the sky and earth did not weep over them, and they were not granted respite.

Topics

- Prophet Mūsā's plea before Allah Almighty and the divine command.
- Pharaoh's remaining wealth and belongings.
- The sky and earth did not weep upon Pharaoh's people being destroyed.

Commentary

① After crossing the river, Prophet Mūsā عَلَيْهِ السَّلَام wished to strike it again using his staff so that it became one lest Pharaoh and his people pass through. He was commanded to leave the river with various passages for passing through so that Pharaoh's people would enter them and drown. It is clear that Allah Almighty informed Prophet Mūsā عَلَيْهِ السَّلَام of the time, place, and state in which Pharaoh's people would die. These matters are from the five matters whose knowledge is with Allah Almighty. Hence, it is proven that Allah Almighty also grants His chosen people knowledge of the five hidden matters.

44:30 And We certainly granted the Children of Israel salvation from humiliating punishment①	وَلَقَدْ نَجَّيْنَا بَنِيٓ إِسْرَٰٓءِيلَ مِنَ ٱلْعَذَابِ ٱلْمُهِينِ ﴿٣٠﴾
44:31 from Pharaoh; indeed he was conceited, among those who exceed the limit.	مِن فِرْعَوْنَ ۚ إِنَّهُۥ كَانَ عَالِيًا مِّنَ ٱلْمُسْرِفِينَ ﴿٣١﴾
44:32 And indeed, We knowingly chose them over the people of that era.	وَلَقَدِ ٱخْتَرْنَٰهُمْ عَلَىٰ عِلْمٍ عَلَى ٱلْعَٰلَمِينَ ﴿٣٢﴾
44:33 And We granted them the signs in which there was a clear favour.	وَءَاتَيْنَٰهُم مِّنَ ٱلْـَٔايَٰتِ مَا فِيهِ بَلَٰٓؤٌا۟ مُّبِينٌ ﴿٣٣﴾
44:34 Indeed these (disbelievers) say,	إِنَّ هَٰٓؤُلَآءِ لَيَقُولُونَ ﴿٣٤﴾
44:35 "It is only our first death and We shall not be resurrected.	إِنْ هِىَ إِلَّا مَوْتَتُنَا ٱلْأُولَىٰ وَمَا نَحْنُ بِمُنشَرِينَ ﴿٣٥﴾
44:36 So bring forth our forefathers if you are truthful."②	فَأْتُوا۟ بِـَٔابَآئِنَآ إِن كُنتُمْ صَٰدِقِينَ ﴿٣٦﴾

Topics

- The Israelites being granted salvation from a humiliating punishment.
- The Israelites being selected from the people of that era.
- Signs consisting of clear bounties given to the Israelites.
- The claim of the Makkan disbelievers regarding Judgement Day and their request.

Commentary

① "Humiliating punishment" refers to slavery, burdensome labour, and the slaying of their children.

② The disbelievers of Makkah stated, "If it is possible to resurrect someone after their death, then bring Quṣayi ibn Kilāb back to life." They spoke from ignorance, because for a thing to not come into existence before its specified time is not evidence of its impossibility, and neither is the denial of such a thing valid.

44:37 Are they better or the nation of *Tubbaʿ* ① and those who preceded them? We destroyed them, ˹for˺ they were wrongdoers.	أَهُمْ خَيْرٌ أَمْ قَوْمُ تُبَّعٍ ۙ وَالَّذِينَ مِن قَبْلِهِمْ ۖ أَهْلَكْنَاهُمْ ۖ إِنَّهُمْ كَانُوا مُجْرِمِينَ ﴿٣٧﴾
44:38 And We did not create the heavens and the earth and all that lies between them as amusement.	وَمَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَاعِبِينَ ﴿٣٨﴾
44:39 We did not create them except with the truth, however most of them do not know.	مَا خَلَقْنَاهُمَا إِلَّا بِالْحَقِّ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٩﴾
44:40 The Day of the verdict is the appointed time for all of them.	إِنَّ يَوْمَ الْفَصْلِ مِيقَاتُهُمْ أَجْمَعِينَ ﴿٤٠﴾
44:41 The Day when no friend shall avail another friend at all and they will not be helped, ②	يَوْمَ لَا يُغْنِي مَوْلًى عَن مَّوْلًى شَيْئًا وَلَا هُمْ يُنصَرُونَ ﴿٤١﴾
44:42 except the one upon whom Allah bestows mercy; He is the Most-Exalted, the Most-Merciful.	إِلَّا مَن رَّحِمَ اللَّهُ ۚ إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ ﴿٤٢﴾ ع ٢ ١٣ ١٥

Topics

- The response to the request of Makkah's disbelievers.
- The creation of the universe is not without purpose.
- Judgement Day.
- Apart from the believers, nobody will be of help to another on Judgement Day.

Commentary

① Tubbaʿ Ḥimyarī was a believing king in Yemen. However, his nation were disbelievers. It is this Tubbaʿ who inhabited Madinah. He wrote a letter for the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم in advance and entrusted it to people stating that when the Final Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم arrives, his letter should be presented to him.

② On the Day of Judgement, no disbeliever's friend will be able to help him, and neither will any aid be given to him. Conversely, the believers will intercede for one another with the permission of Allah Almighty, and they will be helped.

معانقة ١٣

44:43 The tree of *Zaqqūm*	اِنَّ شَجَرَتَ الزَّقُّوْمِ ﴿٤٣﴾
44:44 ˹is the˺ food of the evildoers.	طَعَامُ الْاَثِيْمِ ﴿٤٤﴾
44:45 Like molten copper, it will boil in the bellies.	كَالْمُهْلِ ۚ يَغْلِيْ فِي الْبُطُوْنِ ﴿٤٥﴾
44:46 Like boiling water.	كَغَلْيِ الْحَمِيْمِ ﴿٤٦﴾
44:47 "Seize him and drag him towards the midst of the blazing Fire.	خُذُوْهُ فَاعْتِلُوْهُ اِلٰى سَوَآءِ الْجَحِيْمِ ﴿٤٧﴾
44:48 Then pour boiling water over his head as punishment."	ثُمَّ صُبُّوْا فَوْقَ رَاْسِهٖ مِنْ عَذَابِ الْحَمِيْمِ ﴿٤٨﴾
44:49 "Taste! You are exalted, noble.[1]	ذُقْ ۚ اِنَّكَ اَنْتَ الْعَزِيْزُ الْكَرِيْمُ ﴿٤٩﴾
44:50 This is that which you used to doubt."	اِنَّ هٰذَا مَا كُنْتُمْ بِهٖ تَمْتَرُوْنَ ﴿٥٠﴾
44:51 The pious are in a safe haven.[2]	اِنَّ الْمُتَّقِيْنَ فِيْ مَقَامٍ اَمِيْنٍ ﴿٥١﴾
44:52 In gardens and springs.	فِيْ جَنّٰتٍ وَّعُيُوْنٍ ﴿٥٢﴾

Topics

- A description of *Zaqqūm*: the food for disbelievers in Hell.
- A command given to the angels appointed over Hell regarding the disbelievers.
- The disbelievers being reprimanded at the time of being punished.
- A great reward for the pious.

Commentary

① The exegetes state that Abū Jahl said to the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم: "Nobody is more respected and noble than me between these two mountains of Makkah. I take an oath of the Lord that you and your Lord cannot do anything to me." This verse was revealed regarding him as a warning of punishment, and this taunt will be repeated to him at the time of punishment.

② In the Hereafter, the pious people will be in a place where its inhabitants will remain safe from calamities and harm.

44:53 They will wear fine and thick silk, facing one another.	يَّلْبَسُوْنَ مِنْ سُنْدُسٍ وَّاِسْتَبْرَقٍ مُّتَقٰبِلِيْنَ ۚ﴿٥٣﴾
44:54 Thus, it will be. We have married them to fair maidens with ˹large˺ beautiful eyes.	كَذٰلِكَ ۗ وَزَوَّجْنٰهُمْ بِحُوْرٍ عِيْنٍ ؕ﴿٥٤﴾
44:55 Safe and sound, they shall seek therein every fruit.	يَدْعُوْنَ فِيْهَا بِكُلِّ فَاكِهَةٍ اٰمِنِيْنَ ۙ﴿٥٥﴾
44:56 They will not taste death therein except the very first death.[1] And He saved them from the punishment of the Fire.	لَا يَذُوْقُوْنَ فِيْهَا الْمَوْتَ اِلَّا الْمَوْتَةَ الْاُوْلٰى ۚ وَوَقٰىهُمْ عَذَابَ الْجَحِيْمِ ۙ﴿٥٦﴾
44:57 Grace from your Lord. This is supreme success.	فَضْلًا مِّنْ رَّبِّكَ ؕ ذٰلِكَ هُوَ الْفَوْزُ الْعَظِيْمُ ؕ﴿٥٧﴾
44:58 So We made it (the Quran) easy upon your tongue that they may attain advice.	فَاِنَّمَا يَسَّرْنٰهُ بِلِسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُوْنَ ﴿٥٨﴾
44:59 So wait, indeed they are waiting too.	فَارْتَقِبْ اِنَّهُمْ مُّرْتَقِبُوْنَ ﴿٥٩﴾ ع ٣ ١٧ ١٦

Topics

- One aspect of the Quran being easy.
- The instruction to wait regarding the disbelievers.

Commentary

[1] This refers to the death that transpired in this world, as there is no death in Paradise. A hadith states that when people enter their respective abodes in Paradise or Hell, death will be brought forward in the form of a piebald ram. The people of Paradise and Hell will be told what it is, after which the command will be given for it to be slaughtered. Thereafter, it will be said: "O people of Paradise! There is eternity and no death. O people of Hell! There is eternity and no death." *(Ṣaḥīḥ Al-Bukhārī:4730)*

In the name of Allah, the Infinitely Gracious, the Most Merciful.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
45:1 Ḥā Mīm.	حٰمٓ ۚ ﴿١﴾
45:2 The Revelation of the Book is from Allah, the Most-Exalted, the Most-Wise.	تَنْزِيْلُ الْكِتٰبِ مِنَ اللّٰهِ الْعَزِيْزِ الْحَكِيْمِ ﴿٢﴾
45:3 Surely, in the heavens and the earth are signs for the people of faith.①	اِنَّ فِي السَّمٰوٰتِ وَالْاَرْضِ لَاٰيٰتٍ لِّلْمُؤْمِنِيْنَ ﴿٣﴾
45:4 And in your creation and the beasts which He spreads are signs for the people who are certain.	وَفِيْ خَلْقِكُمْ وَمَا يَبُثُّ مِنْ دَآبَّةٍ اٰيٰتٌ لِّقَوْمٍ يُّوْقِنُوْنَ ﴿٤﴾
45:5 And ˹in˺ the alternation of the night and the day, and the means of sustenance (water) which Allah sent down from the sky, so He brought the earth to life with it after its death,	وَاخْتِلَافِ الَّيْلِ وَالنَّهَارِ وَمَآ اَنْزَلَ اللّٰهُ مِنَ السَّمَآءِ مِنْ رِّزْقٍ فَاَحْيَا بِهِ الْاَرْضَ بَعْدَ مَوْتِهَا وَتَصْرِيْفِ الرِّيٰحِ

Topics

- The significance of the Quran.
- Signs of Allah's Oneness and those who benefit from them.

Commentary

① After mentioning various signs of Divine power, Allah Almighty states: "Signs for the people of faith", "signs for the people who are certain", and "signs for the people of intelligence". Apart from denoting these different methods, there could also be a sign that only those who accept faith can completely benefit from these signs. There could also be an indication that these signs are beneficial for those who, although not believers yet, are certain in their hearts of Allah's Oneness. Someday, this certainty can be the cause for their faith. Similarly, people who have sound reasoning and contemplate these signs with understanding but are not yet believers and do not have certainty in the Oneness of Allah Almighty may also benefit. They will accept faith with sound reasoning and contemplating these signs with understanding.

and ˹in˺ the motions of the winds there are signs for the people of intelligence.[1]	اٰيٰتٌ لِّقَوْمٍ يَّعْقِلُوْنَ ۝٥
45:6 These are the signs of Allah which We recite to you with the truth. So which statement will you believe in other than Allah and His signs?[2]	تِلْكَ اٰيٰتُ اللّٰهِ نَتْلُوْهَا عَلَيْكَ بِالْحَقِّ ۚ فَبِاَيِّ حَدِيْثٍۢ بَعْدَ اللّٰهِ وَاٰيٰتِهٖ يُؤْمِنُوْنَ ۝٦
45:7 Woe to every major slanderer and most sinful individual.	وَيْلٌ لِّكُلِّ اَفَّاكٍ اَثِيْمٍ ۝٧
45:8 ˹He˺ who hears the verses of Allah which are recited to him, then he persists in arrogance as if he did not even hear them; give him glad tidings of a painful punishment.	يَّسْمَعُ اٰيٰتِ اللّٰهِ تُتْلٰى عَلَيْهِ ثُمَّ يُصِرُّ مُسْتَكْبِرًا كَاَنْ لَّمْ يَسْمَعْهَا ۚ فَبَشِّرْهُ بِعَذَابٍ اَلِيْمٍ ۝٨
45:9 And when he comes to know anything from Our verses, he makes a mockery of it. There is humiliating punishment for them.	وَاِذَا عَلِمَ مِنْ اٰيٰتِنَا شَيْـًٔا ۨ اتَّخَذَهَا هُزُوًا ؕ اُولٰٓئِكَ لَهُمْ عَذَابٌ مُّهِيْنٌ ۝٩
45:10 Hell is behind them; and what they earned will not avail them at all nor will those whom they have taken as helpers other than Allah. And there is great punishment for them.	مِنْ وَّرَآئِهِمْ جَهَنَّمُ ۚ وَلَا يُغْنِيْ عَنْهُمْ مَّا كَسَبُوْا شَيْـًٔا وَّلَا مَا اتَّخَذُوْا مِنْ دُوْنِ اللّٰهِ اَوْلِيَآءَ ۚ وَلَهُمْ عَذَابٌ عَظِيْمٌ ۝١٠

Topics

- Reassurance for the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم and reprimand for the disbelievers.
- Some condemnable attributes of a disbeliever and a warning of punishment.

Commentary

[1] If maths and science are studied with the intention to understand the signs of Allah's Power or with any other good intention, then this is an act of worship and something rewardable.

[2] "Hadith" does not refer to the statements of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم in this context, but to disbelievers' statements. It cannot refer to the Prophetic statements because it has been commanded to obey the Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. In this instance, it would be ignorance to understand the word hadith—which is used here in its literal meaning of "statement"—to mean hadith as it is understood in its technical meaning in the field of Hadith.

ع ١١ ١٧

هٰذَا هُدًى ۚ وَالَّذِيْنَ كَفَرُوْا بِاٰيٰتِ رَبِّهِمْ لَهُمْ عَذَابٌ مِّنْ رِّجْزٍ اَلِيْمٌ ﴿١١﴾

45:11 This is guidance; and those who disbelieved in the verses of their Lord, there is severe punishment for them from painful torment.

اَللّٰهُ الَّذِيْ سَخَّرَ لَكُمُ الْبَحْرَ لِتَجْرِيَ الْفُلْكُ فِيْهِ بِاَمْرِهٖ وَلِتَبْتَغُوْا مِنْ فَضْلِهٖ وَلَعَلَّكُمْ تَشْكُرُوْنَ ﴿١٢﴾ ۚ

45:12 Allah is He who granted you control over the sea that ships may sail therein with His command and so that you may seek His Grace,① and that you may be grateful.

وَسَخَّرَ لَكُمْ مَّا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ جَمِيْعًا مِّنْهُ ۭ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّتَفَكَّرُوْنَ ﴿١٣﴾

45:13 And He made everything that is in the heavens and whatever is in the earth subservient to you from Himself. In this are signs for people who contemplate.

قُلْ لِّلَّذِيْنَ اٰمَنُوْا يَغْفِرُوْا لِلَّذِيْنَ لَا يَرْجُوْنَ اَيَّامَ اللّٰهِ لِيَجْزِيَ قَوْمًۢا بِمَا كَانُوْا يَكْسِبُوْنَ ﴿١٤﴾

45:14 Say to those who believe to forgive those who do not hope for the days of Allah,② that He may recompense a nation for what they used to earn.

Topics

- The magnificence of the Quran and a warning to those who reject it.
- Evidence for the power and oneness of Allah Almighty.
- Encouragement to pardon harm caused by the disbelievers.

Commentary

① Seeking grace is used to refer to trying to earn a livelihood. Here, it could also refer to travelling by sea for business purposes and gaining benefit from what is found in it. It is clear from the latest research that the sea contains far more minerals than dry land. An individual or country-led effort to procure these can result in great benefit.

② The "days of Allah" are the days that Allah Almighty has specified to help the believers. Alternatively, it could refer to the occasions when He seizes His enemies. It is the disbelievers who do not hope for these days.

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهٖ ۚ وَمَنْ اَسَآءَ فَعَلَيْهَا ۗ ثُمَّ اِلٰى رَبِّكُمْ تُرْجَعُوْنَ ﴿١٥﴾

45:15 Whosoever performs a righteous deed, then that is for himself, and whosoever commits an evil deed, then that is against himself. Then you will be returned to your Lord.

وَلَقَدْ اٰتَيْنَا بَنِيْٓ اِسْرَآءِيْلَ الْكِتٰبَ وَالْحُكْمَ وَالنُّبُوَّةَ وَرَزَقْنٰهُمْ مِّنَ الطَّيِّبٰتِ وَفَضَّلْنٰهُمْ عَلَى الْعٰلَمِيْنَ ۚ ﴿١٦﴾

45:16 And We certainly gave the Book and the kingdom and Prophethood to the Children of Israel and We endowed them with pure sustenance, and We granted them excellence over the people of their era.①

وَاٰتَيْنٰهُمْ بَيِّنٰتٍ مِّنَ الْاَمْرِ ۚ فَمَا اخْتَلَفُوْٓا اِلَّا مِنْۢ بَعْدِ مَا جَآءَهُمُ الْعِلْمُ ۙ بَغْيًۢا بَيْنَهُمْ ۭ اِنَّ رَبَّكَ يَقْضِيْ بَيْنَهُمْ يَوْمَ الْقِيٰمَةِ فِيْمَا كَانُوْا فِيْهِ يَخْتَلِفُوْنَ ﴿١٧﴾

45:17 And We gave them clear evidence of the Law. So they only disputed after knowledge had come to them, out of jealousy among themselves.② Your Lord will judge between them on the Day of Judgement about that which they were disputing.

ثُمَّ جَعَلْنٰكَ عَلٰي شَرِيْعَةٍ مِّنَ الْاَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ اَهْوَاۗءَ الَّذِيْنَ لَا يَعْلَمُوْنَ ﴿١٨﴾

45:18 Then We placed you upon the exceptional way of the Law, so adhere to it and do not pursue the desires of those who do not know.

Topics

- The benefit of a good action and the harm of a bad action are for its doer.
- The Divine blessings upon the Israelites.
- The ungratefulness of the Israelites and consolation for the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.
- Instruction to the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم to remain steadfast on the religion.

Commentary

① This excellence was given to the Israelites during their era. They do not have excellence over the Final Prophet's nation.

② In light of the signs mentioned in the Torah, the Israelite scholars knew very well of the Prophet's prophethood. Despite this, they disputed it and envied the Final Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, fearing the loss of their status. If envy exists between scholars, it increases their disputes instead of resolving them. Hence, they must be wary of a dangerous illness like jealousy so that they remain united and do not fall into dispute, causing disunity. In the current era, there is an even greater need for this.

إِنَّهُمْ لَن يُغْنُوا عَنكَ مِنَ اللَّهِ شَيْئًا ۖ وَإِنَّ الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۖ وَاللَّهُ وَلِيُّ الْمُتَّقِينَ ﴿١٩﴾

45:19 They will not avail you in any way against Allah. And the oppressors are friends for one another; and Allah is the friend of the pious.

هَٰذَا بَصَائِرُ لِلنَّاسِ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُوقِنُونَ ﴿٢٠﴾

45:20 These are illuminating signs for mankind, and guidance and mercy for the people who are certain.

أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَن نَّجْعَلَهُمْ كَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً مَّحْيَاهُمْ وَمَمَاتُهُمْ ۚ سَاءَ مَا يَحْكُمُونَ ﴿٢١﴾ ع ٢

45:21 Do those who committed sins think that We will make them like those who believed and performed righteous deeds? ˹Is˺ their living and their dying equal? What an evil judgement they make!

ع ١٠ ١٨

وَخَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ وَلِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٢﴾

45:22 And Allah created the heavens and the earth with the truth① and so that every soul is recompensed for what it earned and they shall not be oppressed.②

Topics

- The magnificence of Quranic verses.
- The disbeliever and a practising believer will be treated differently.
- The creation of the heavens and the earth is with purpose.

Commentary

① Creating the heavens and the earth with the truth refers to them not being created without purpose, rather they are made with purpose so that this creation can act as clear proof of the Power and Oneness of Allah Almighty.

② On the Day of Judgement, people will not be wronged by having their reward reduced and their punishment increased. Instead, everyone will be dealt with in a just and fair manner. However, for Allah Almighty to forgive some wrongdoers and reward some obedient people more than their actions is from His mercy. Some people's actions becoming void will be due to their own doing, and not due to any form of oppression from Allah Almighty, as He is pure from injustice.

أَفَرَءَيْتَ مَنِ اتَّخَذَ إِلَٰهَهُۥ هَوَىٰهُ وَأَضَلَّهُ ٱللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِۦ وَقَلْبِهِۦ وَجَعَلَ عَلَىٰ بَصَرِهِۦ غِشَٰوَةً فَمَن يَهْدِيهِ مِنۢ بَعْدِ ٱللَّهِ ۚ أَفَلَا تَذَكَّرُونَ ﴿٢٣﴾

45:23 Do observe, he who made his desire his god, and Allah left him to stray knowingly, and placed a seal upon his ears and his heart and placed a veil over his eyes. So who will guide him after Allah? Do you not heed advice?

وَقَالُوا۟ مَا هِىَ إِلَّا حَيَاتُنَا ٱلدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَآ إِلَّا ٱلدَّهْرُ ۚ وَمَا لَهُم بِذَٰلِكَ مِنْ عِلْمٍ ۚ إِنْ هُمْ إِلَّا يَظُنُّونَ ﴿٢٤﴾

45:24 And they said, "There is only our life in this world, we die and we live, and only time destroys us." And they have no knowledge of that; they only speculate.①

وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَٰتُنَا بَيِّنَٰتٍ مَّا كَانَ حُجَّتَهُمْ إِلَّآ أَن قَالُوا۟ ٱئْتُوا۟ بِـَٔابَآئِنَآ إِن كُنتُمْ صَٰدِقِينَ ﴿٢٥﴾

45:25 And when Our clear verses are recited to them, their only argument is this that they say, "Bring forth our forefathers if you are truthful."

قُلِ ٱللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ لَا رَيْبَ فِيهِ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٢٦﴾ ع ٣ ٥ ١٩

45:26 Say, "Allah gives you life, then He will cause you to die, then He shall gather you on the Day of Judgement in which there is no doubt, however most people do not know.

Topics

- Those who worship their desires.
- A statement of those who do not believe in the Day of Judgement, and the response to them.
- The single proof given against Quranic proofs by those who reject Judgement Day.

Commentary

① The disbelievers considered time to be the cause of death and rejected belief in the angel of death عَلَيْهِ السَّلَام and the idea of souls being removed by the command of Allah Almighty. They would attribute every calamity to time. Today's atheists hold similar views, although they are unable to adequately explain the origins of the universe without recourse to a Creator. They will never be able to state the reason for the creation of the universe for as long as they do not accept the existence of the True Creator.
Note: To attribute calamities and difficulties to time and to curse time upon experiencing difficulties is forbidden. In a Divine hadith, Allah Almighty says: "The children of Ādam swear at time, whereas I am [the Creator of] time. Night and day are in My control." *(Ṣaḥīḥ Al-Bukhārī: 6181)*

وَلِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ؕ وَيَوْمَ تَقُوْمُ السَّاعَةُ يَوْمَئِذٍ يَّخْسَرُ الْمُبْطِلُوْنَ ﴿٢٧﴾

45:27 And to Allah belongs the Kingdom of the heavens and the earth; and the day the Hour shall come to pass, on that day the people of falsehood will be in loss.

وَتَرٰى كُلَّ اُمَّةٍ جَاثِيَةً ۚ كُلُّ اُمَّةٍ تُدْعٰۤى اِلٰى كِتٰبِهَا ؕ اَلْيَوْمَ تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُوْنَ ﴿٢٨﴾

45:28 And you shall see every nation fallen upon its knees,① every nation will be called towards its record of deeds, "This Day you shall be recompensed for what you used to do.

هٰذَا كِتٰبُنَا يَنْطِقُ عَلَيْكُمْ بِالْحَقِّ ؕ اِنَّا كُنَّا نَسْتَنْسِخُ مَا كُنْتُمْ تَعْمَلُوْنَ ﴿٢٩﴾

45:29 This is Our Book② which relates the truth to you. We were writing all that you used to do."

فَاَمَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ فَيُدْخِلُهُمْ رَبُّهُمْ فِيْ رَحْمَتِهٖ ؕ ذٰلِكَ هُوَ الْفَوْزُ الْمُبِيْنُ ﴿٣٠﴾

45:30 As for those who believed and performed righteous deeds, so their Lord shall make them enter His mercy. This is clear success.

Topics

- The loss for wrongdoers on the Day of Judgement.
- The state of people on the Day of Judgement and the book of deeds.
- The praiseworthy destiny of practising Muslims.

Commentary

① People will be fearful on the Day of Judgement. They will be restless due to being questioned about their actions and being held to account, which is why they will be upon their knees.

② This refers to the book of deeds, which Allah Almighty commanded the angels to write. Because the angels wrote due to the command of Allah Almighty, it is as though He wrote it. We come to learn from this that some actions of creation can be attributed to Allah Almighty.

وَاَمَّا الَّذِيْنَ كَفَرُوْا ۗ اَفَلَمْ تَكُنْ اٰيٰتِيْ تُتْلٰى عَلَيْكُمْ فَاسْتَكْبَرْتُمْ وَكُنْتُمْ قَوْمًا مُّجْرِمِيْنَ ﴿٣١﴾

45:31 And as for those who disbelieved, ⌜it will be said to them,⌝ "Were My verses not recited to you, then you resorted to arrogance and you were transgressing people?"①

وَاِذَا قِيْلَ اِنَّ وَعْدَ اللّٰهِ حَقٌّ وَّالسَّاعَةُ لَا رَيْبَ فِيْهَا قُلْتُمْ مَّا نَدْرِيْ مَا السَّاعَةُ ۙ اِنْ نَّظُنُّ اِلَّا ظَنًّا وَّمَا نَحْنُ بِمُسْتَيْقِنِيْنَ ﴿٣٢﴾

45:32 And when it was said, "Indeed the promise of Allah is true and there is no doubt about the Hour", you said, "We do not know what the Hour is. We only assume it is speculation and we are not certain."②

وَبَدَا لَهُمْ سَيِّاٰتُ مَا عَمِلُوْا وَحَاقَ بِهِمْ مَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ﴿٣٣﴾

45:33 And the evils of their deeds shall become obvious to them③ and they will be beset by that which they were mocking.

وَقِيْلَ الْيَوْمَ نَنْسٰىكُمْ كَمَا نَسِيْتُمْ لِقَآءَ يَوْمِكُمْ هٰذَا وَمَاْوٰىكُمُ النَّارُ وَمَا لَكُمْ مِّنْ نّٰصِرِيْنَ ﴿٣٤﴾

45:34 And it shall be said, "This day We will forsake you just as you forgot the meeting of this day of yours, and the Fire is your abode, and you have no helpers.

Topics

- The disbelievers being reminded of their evil actions on the Day of Judgement.
- The consequences of the disbelievers' evil actions.
- The disbelievers being informed on the Day of Judgement of their fate.

Commentary

① This verse describes the disbelievers who encountered and rejected prophetic teachings. However, for people who lived in a time in which no prophet was sent, holding the basic belief of Allah's oneness was sufficient for their salvation. Sunni theologians are divided about the ultimate fate of those who did not believe in Allah's oneness.

② Remaining uncertain in matters of doctrine is catastrophic. It is essential to protect yourself from this and remain firm in your belief.

③ The evil of their deeds becoming obvious to them refers to the disbelievers' evil actions appearing before them in the Hereafter in an extremely dreadful form.

ذٰلِكُمْ بِاَنَّكُمُ اتَّخَذْتُمْ اٰيٰتِ اللّٰهِ هُزُوًا وَّ غَرَّتْكُمُ الْحَيٰوةُ الدُّنْيَا ۚ فَالْيَوْمَ لَا يُخْرَجُوْنَ مِنْهَا وَلَا هُمْ يُسْتَعْتَبُوْنَ ﴿٣٥﴾

45:35 This is because you made a mockery of the verses of Allah, and the life of this world deceived you." So this day, they shall not be taken out of it (the Fire) and they will not be asked to please Allah.

فَلِلّٰهِ الْحَمْدُ رَبِّ السَّمٰوٰتِ وَ رَبِّ الْاَرْضِ رَبِّ الْعٰلَمِيْنَ ﴿٣٦﴾

45:36 So to Allah belongs all excellence, Lord of the heavens and Lord of the earth, Lord of all the worlds.

وَ لَهُ الْكِبْرِيَآءُ فِي السَّمٰوٰتِ وَ الْاَرْضِ ۚ وَ هُوَ الْعَزِيْزُ الْحَكِيْمُ ﴿٣٧﴾ ع

45:37 And supremacy in the heavens and the earth belongs to Him;① and He is the Most-Exalted, the Most-Wise.

ع ١١ ٢٠

Topics

- Glorification and supremacy are for Allah Almighty alone.

Commentary

① "Supremacy in the heavens and the earth" refers to the signs of His greatness, power, sovereignty, and supremacy being manifest in the heavens and the earth; thus, glorify Allah Almighty.