كنز العرفان مع إفهام القرآن

The Clear CRITERION

A contemporary explanation of the Quran
based on authentic sources



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In the name of Allah, the Infinitely Gracious, the Most Merciful.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
46:1 Ḥā Mīm.	حٰمٓ ۚ ①
46:2 The Revelation of the Book is from Allah, the Most-Exalted, the Most-Wise.	تَنْزِيْلُ الْكِتٰبِ مِنَ اللّٰهِ الْعَزِيْزِ الْحَكِيْمِ ②
46:3 And We did not create the heavens, the earth, and all that lies between them except with the truth① and a specified duration.② Yet, the disbelievers③ turn away from that which they have been warned about.	مَا خَلَقْنَا السَّمٰوٰتِ وَالْاَرْضَ وَمَا بَيْنَهُمَآ اِلَّا بِالْحَقِّ وَاَجَلٍ مُّسَمًّى ؕ وَالَّذِيْنَ كَفَرُوْا عَمَّآ اُنْذِرُوْا مُعْرِضُوْنَ ③
46:4 Say, "Do reveal, those whom you worship other than Allah, show me what they have created of the earth or do they have a share in	قُلْ اَرَءَيْتُمْ مَّا تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ اَرُوْنِيْ مَاذَا خَلَقُوْا مِنَ الْاَرْضِ اَمْ لَهُمْ شِرْكٌ فِي السَّمٰوٰتِ ؕ اِيْتُوْنِيْ بِكِتٰبٍ

Topics

- The veracity of the Quran.
- The universe being created with purpose and for an appointed duration.
- A demand to the disbelievers to present a rational and transmitted proof for idolatry.

Commentary

① The heavens and the earth were created with a sound purpose and wisdom.

② The "specified duration" refers to the Day of Judgement when the heavens, the earth, and all that lies between them will perish.

③ They have been warned of punishment, or the horror of the Day of Judgement, or the Quran which describes the heart-trembling atmosphere on the Day of Judgement.

the heavens? Bring to me a book from before this or some remnants of knowledge if you are truthful." ①	مِّنْ قَبْلِ هٰذَآ اَوْ اَثٰرَةٍ مِّنْ عِلْمٍ اِنْ كُنْتُمْ صٰدِقِيْنَ ۝٤
46:5 And who is more misguided than one who, instead of Allah, worships those ˹idols˺ who will not answer him until the Day of Judgement, and they (the idols) are unaware of their worship? ②	وَمَنْ اَضَلُّ مِمَّنْ يَّدْعُوْا مِنْ دُوْنِ اللّٰهِ مَنْ لَّا يَسْتَجِيْبُ لَهٗٓ اِلٰى يَوْمِ الْقِيٰمَةِ وَهُمْ عَنْ دُعَآىِٕهِمْ غٰفِلُوْنَ ۝٥
46:6 And when the people will gather, they (the idols) will become enemies for them and they will deny their worship.	وَاِذَا حُشِرَ النَّاسُ كَانُوْا لَهُمْ اَعْدَآءً وَّكَانُوْا بِعِبَادَتِهِمْ كٰفِرِيْنَ ۝٦
46:7 When Our illuminating verses are recited to them, the disbelievers say of the truth when it comes to them, "This is clear sorcery." ③	وَاِذَا تُتْلٰى عَلَيْهِمْ اٰيٰتُنَا بَيِّنٰتٍ قَالَ الَّذِيْنَ كَفَرُوْا لِلْحَقِّ لَمَّا جَآءَهُمْ ۙ هٰذَا سِحْرٌ مُّبِيْنٌ ۝٧

Topics

- The misguidance of idolaters and the helplessness of the idols.
- The enmity of the idols for their worshippers on the Day of Judgement.
- The accusation of the disbelievers that the Quran is clear magic.

Commentary

① The Quran, and the previous heavenly books, confirmed the truth of monotheism and the falsehood of polytheism. Therefore, if you have any rational proof for the authenticity of idolatry, present any heavenly book prior to the Quran which permits polytheism. If you cannot, then at least bring a reliable statement reported from the predecessors in which the permission to worship idols has been mentioned.

② Idols can neither hear nor comprehend anything as they are inanimate objects. No one is more misguided than the one who worships them.

③ The disbelievers claimed that the Quran is sorcery. This allegation was proven false since the Quran is inimitable and no one has been able to bring forth anything like it.

اَمْ يَقُوْلُوْنَ افْتَرٰىهُ ؕ قُلْ اِنِ افْتَرَيْتُهٗ فَلَا تَمْلِكُوْنَ لِيْ
مِنَ اللّٰهِ شَيْـًٔا ؕ هُوَ اَعْلَمُ بِمَا تُفِيْضُوْنَ فِيْهِ ؕ كَفٰى بِهٖ
شَهِيْدًا بَيْنِيْ وَبَيْنَكُمْ ؕ وَهُوَ الْغَفُوْرُ الرَّحِيْمُ ۝٨

46:8 Rather, they say, "He has fabricated it." Say, "If I have fabricated it, then you do not own anything for me before Allah; He knows what you are engrossed in. He suffices as a Witness between me and you. And He is the Most-Forgiving, the Most-Merciful."①

قُلْ مَا كُنْتُ بِدْعًا مِّنَ الرُّسُلِ وَمَآ اَدْرِيْ مَا يُفْعَلُ بِيْ وَلَا
بِكُمْ ؕ اِنْ اَتَّبِعُ اِلَّا مَا يُوْحٰۤى اِلَيَّ وَمَآ اَنَا اِلَّا نَذِيْرٌ مُّبِيْنٌ ۝٩

46:9 Say, "I am not unusual among the Messengers and I do not know② what will be done with me or with you; I only follow that which is revealed to me and I am but a clear warner."

قُلْ اَرَءَيْتُمْ اِنْ كَانَ مِنْ عِنْدِ اللّٰهِ وَكَفَرْتُمْ بِهٖ وَشَهِدَ
شَاهِدٌ مِّنْۢ بَنِيْۤ اِسْرَآءِيْلَ عَلٰى مِثْلِهٖ فَاٰمَنَ وَاسْتَكْبَرْتُمْ ؕ
اِنَّ اللّٰهَ لَا يَهْدِي الْقَوْمَ الظّٰلِمِيْنَ ۝١٠ ع ١٠

46:10 Say, "Do observe, if it is from Allah and you disbelieve in it, and yet a witness from the Children of Israel has already testified to it, then he embraced faith while you resorted to arrogance.③ Indeed Allah does not guide oppressive people."

Topics

- The false accusation that the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم fabricated the Quran.
- Advice to the rejecters of messengership and negation of personal knowledge.
- A warning to the deniers of the Quran.

Commentary

① In this blessed verse, there is an answer for people of the modern era too who consider the Quran a book authored by the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Hypothetically, if the Noble Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم had fabricated the Quran and ascribed it to Allah Almighty, he would have been struck with divine punishment, and since there was no punishment, this is proof that the Quran is indeed the speech of Allah Almighty.

② The scholars have mentioned different reasons for this negation; two of them are as follows: 1. This statement of the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم was prior to Allah Almighty mentioning how great the matter of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم will be on the Day of Judgement; 2. The negation is for knowing personally, i.e., by oneself, and this negation is perpetual and eternal. However, this does not negate having knowledge of everything through the bestowal of Allah Almighty.

③ According to most exegetes, "the witness of the Children of Israel" refers to Sayyidunā ʿAbdullāh ibn Salām رَضِیَ اللّٰهُ عَنْهُ.

وَقَالَ الَّذِيْنَ كَفَرُوْا لِلَّذِيْنَ اٰمَنُوْا لَوْ كَانَ خَيْرًا مَّا سَبَقُوْنَآ اِلَيْهِ ؕ وَاِذْ لَمْ يَهْتَدُوْا بِهٖ فَسَيَقُوْلُوْنَ هٰذَآ اِفْكٌ قَدِيْمٌ ﴿١١﴾

46:11 And the disbelievers said to the believers, "Had there been goodness in it, they would not have preceded us to it." And as they did not attain guidance through it, so they will say, "This is an ancient fabrication."

وَمِنْ قَبْلِهٖ كِتٰبُ مُوْسٰٓى اِمَامًا وَّرَحْمَةً ؕ وَهٰذَا كِتٰبٌ مُّصَدِّقٌ لِّسَانًا عَرَبِيًّا لِّيُنْذِرَ الَّذِيْنَ ظَلَمُوْا ۖ وَبُشْرٰى لِلْمُحْسِنِيْنَ ﴿١٢﴾

46:12 And before it, the Book of Mūsā was a guide and mercy.[1] And this is a confirming Book in the Arabic tongue to warn the oppressors, and as glad tidings for the righteous.

اِنَّ الَّذِيْنَ قَالُوْا رَبُّنَا اللّٰهُ ثُمَّ اسْتَقَامُوْا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ﴿١٣﴾

46:13 Indeed, those who said, "Our Lord is Allah", and then remained steadfast,[2] they will neither have any fear nor will they grieve.

اُولٰٓئِكَ اَصْحٰبُ الْجَنَّةِ خٰلِدِيْنَ فِيْهَا ۚ جَزَآءًۢ بِمَا كَانُوْا يَعْمَلُوْنَ ﴿١٤﴾

46:14 They are the people of Paradise, they will reside therein forever. ⌜They will be⌝ recompensed for what they used to do.[3]

Topics

- The conceited speech of the disbelievers to the believers.
- The excellence of the Quran and Torah.
- The reward for faith in the oneness of Allah Almighty and messengership ⌜of the Prophet⌝.

Commentary

① This "book" refers to the Torah. It being a guide means that the Torah was followed in the religion and Shari'ah of Allah and the Torah being a mercy was for those people who embraced faith in it and acted upon its laws.

② The declaration that our Lord is Allah implies complete and correct faith in Allah Almighty, and believing in messengership is also included within correct faith. Having steadfastness upon this means to remain established upon it until death.

③ Pious deeds are an external cause of attaining Paradise, whereas the real reason for it is the grace of Allah Almighty. Hence, those verses which mention that Paradise will be attained through deeds state the external cause, and those verses which mention that Paradise will be attained due to the grace of Allah Almighty state the actual cause.

وَوَصَّيْنَا الْاِنْسَانَ بِوَالِدَيْهِ اِحْسٰنًا ؕ حَمَلَتْهُ اُمُّهٗ كُرْهًا
وَّوَضَعَتْهُ كُرْهًا ؕ وَحَمْلُهٗ وَفِصٰلُهٗ ثَلٰثُوْنَ شَهْرًا ؕ
حَتّٰۤى اِذَا بَلَغَ اَشُدَّهٗ وَبَلَغَ اَرْبَعِيْنَ سَنَةً ۙ قَالَ
رَبِّ اَوْزِعْنِيْۤ اَنْ اَشْكُرَ نِعْمَتَكَ الَّتِيْۤ اَنْعَمْتَ عَلَيَّ
وَعَلٰى وَالِدَيَّ وَاَنْ اَعْمَلَ صَالِحًا تَرْضٰىهُ وَاَصْلِحْ لِيْ
فِيْ ذُرِّيَّتِيْ ۚ اِنِّيْ تُبْتُ اِلَيْكَ وَاِنِّيْ مِنَ الْمُسْلِمِيْنَ ﴿١٥﴾

46:15 And We commanded man to be kind to his parents.[1] His mother carried him (in her womb) laboriously and gave birth to him laboriously,[2] and the carrying of the child and his weaning duration is thirty months; until when he reached his full strength and became forty years old. He said, "My Lord! Enable me to give thanks for Your blessing which You bestowed upon me and my parents and to perform righteous deeds which please You,[3] and place goodness for me in my offspring. I have turned to you ⌜in repentance⌝, and I am from the Muslims."

اُولٰٓئِكَ الَّذِيْنَ نَتَقَبَّلُ عَنْهُمْ اَحْسَنَ مَا عَمِلُوْا
وَنَتَجَاوَزُ عَنْ سَيِّاٰتِهِمْ فِيْۤ اَصْحٰبِ الْجَنَّةِ ؕ وَعْدَ الصِّدْقِ
الَّذِيْ كَانُوْا يُوْعَدُوْنَ ﴿١٦﴾

46:16 They are those from whom We shall accept the best of their deeds and We will pardon their sins, ⌜they will be⌝ among the people of Paradise. A true promise which they were promised.

Topics

- Emphatic instructions to show good conduct towards parents.
- The duration of pregnancy and suckling.
- The description of a son who shows good conduct to his parents.
- The promise to accept good deeds and forgive shortcomings.

Commentary

① Here, *waṣiyyah* refers to an emphatic command and *iḥsān* means showing good conduct. Included within showing good conduct to parents is serving and obeying them as well as respecting and honouring them.

② Allah Almighty first gave the command to show good conduct to both parents and then separately mentioned the mother specifically and the hardships and pains that she undergoes during pregnancy, childbirth, and two years of suckling. From this, we learn that the mother's rights over her offspring are superior to the rights of the father.

③ The ability to show gratitude for a blessing and to perform righteous acts which please Allah Almighty is only attained from the court of Allah Almighty. Therefore, we should continue supplicating for this ability.

وَالَّذِیْ قَالَ لِوَالِدَیْهِ اُفٍّ لَّكُمَآ اَتَعِدٰنِنِیْٓ اَنْ اُخْرَجَ
وَقَدْ خَلَتِ الْقُرُوْنُ مِنْ قَبْلِیْ ۚ وَهُمَا یَسْتَغِیْثٰنِ اللّٰهَ
وَیْلَكَ اٰمِنْ ۖ اِنَّ وَعْدَ اللّٰهِ حَقٌّ ۖ فَیَقُوْلُ مَا هٰذَآ
اِلَّآ اَسَاطِیْرُ الْاَوَّلِیْنَ ﴿١٧﴾

46:17 And he who said to his parents, "*Uff* to you both! Do you warn me that I will be brought forth ⌜after death⌝ even though generations have passed on before me?" They both call upon Allah, ⌜and warn their son,⌝ "Woe to you! Have faith! Indeed the promise of Allah is true." But he says, "These are merely fables of previous communities."①

اُولٰٓئِكَ الَّذِیْنَ حَقَّ عَلَیْهِمُ الْقَوْلُ فِیْٓ اُمَمٍ قَدْ خَلَتْ
مِنْ قَبْلِهِمْ مِّنَ الْجِنِّ وَالْاِنْسِ ؕ اِنَّهُمْ كَانُوْا خٰسِرِیْنَ ﴿١٨﴾

46:18 They are those against whom the Word has been established, ⌜included⌝ among communities of jinn and humans who have passed on before them. Surely, they were losers.

وَلِكُلٍّ دَرَجٰتٌ مِّمَّا عَمِلُوْا ۚ وَلِیُوَفِّیَهُمْ اَعْمَالَهُمْ وَهُمْ
لَا یُظْلَمُوْنَ ﴿١٩﴾

46:19 And there are ranks for all due to their deeds, and so that He may fully recompense them for their deeds and they will not be oppressed.

وَیَوْمَ یُعْرَضُ الَّذِیْنَ كَفَرُوْا عَلَى النَّارِ ؕ اَذْهَبْتُمْ طَیِّبٰتِكُمْ
فِیْ حَیَاتِكُمُ الدُّنْیَا وَاسْتَمْتَعْتُمْ بِهَا ۚ فَالْیَوْمَ تُجْزَوْنَ
عَذَابَ الْهُوْنِ بِمَا كُنْتُمْ تَسْتَكْبِرُوْنَ فِی الْاَرْضِ
بِغَیْرِ الْحَقِّ وَبِمَا كُنْتُمْ تَفْسُقُوْنَ ﴿٢٠﴾ ع ٢ ١٠ ٢

46:20 And the day the disbelievers will be presented to the Fire. ⌜It will be said,⌝ "You have used up your pure things in your worldly life and you have utilised them. So this Day, you will be recompensed with punishment of humiliation as you were arrogant in the earth without cause, and you used to transgress."

Topics

- The attitude of a disbelieving son and the state of believing parents.
- The outcome of those who deny the afterlife.
- On the Day of Judgement, all will be given ranks according to their actions.
- The censure of the disbelievers when they are presented to the Fire.

Commentary

① The previous verses described a disobedient and ungrateful son. He arrogantly rejected his parents' plea when they invited him to the true faith and asked him to believe in the Day of Judgement. He belied them: "There is no reality to what you call the promise of Allah; these are mere ancient fables."

وَاذْكُرْ اَخَا عَادٍ ؕ اِذْ اَنْذَرَ قَوْمَهٗ بِالْاَحْقَافِ وَقَدْ خَلَتِ
النُّذُرُ مِنْۢ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهٖۤ اَلَّا تَعْبُدُوْۤا اِلَّا اللّٰهَ ؕ
اِنِّيْۤ اَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيْمٍ ﴿٢١﴾

46:21 And remember the tribesman of ʿĀd;[1] when he warned his nation in the land of Aḥqāf,[2] and many warners passed before him and after him, ⌜saying,⌝ "Worship none except Allah. Indeed I fear for you the punishment of a momentous day."

قَالُوْۤا اَجِئْتَنَا لِتَاْفِكَنَا عَنْ اٰلِهَتِنَا ۚ فَاْتِنَا بِمَا تَعِدُنَاۤ
اِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ ﴿٢٢﴾

46:22 They said, "Have you come to us to turn us away from our gods? So bring upon us what you warn us of if you are truthful."

قَالَ اِنَّمَا الْعِلْمُ عِنْدَ اللّٰهِ ۫ وَاُبَلِّغُكُمْ مَّاۤ اُرْسِلْتُ بِهٖ
وَلٰكِنِّيْۤ اَرٰىكُمْ قَوْمًا تَجْهَلُوْنَ ﴿٢٣﴾

46:23 He said, "Knowledge is only with Allah, and I convey to you that with which I have been sent, however I consider you to be an ignorant nation."[3]

فَلَمَّا رَاَوْهُ عَارِضًا مُّسْتَقْبِلَ اَوْدِيَتِهِمْ ۙ قَالُوْا هٰذَا

46:24 So when they saw it spread out like a

Topics

- The propagation and advice of Prophet Hūd عَلَيْهِ السَّلَام to his nation in the land of Aḥqāf.
- The reply of the nation and their demand for punishment.
- The response of Prophet Hūd عَلَيْهِ السَّلَام to the demand for punishment.
- Divine retribution in the form of a cloud and the outcome of the nation.

Commentary

① Here, "tribesman of ʿĀd" refers to an individual from the nation or tribe of ʿĀd, i.e., Prophet Hūd عَلَيْهِ السَّلَام. His full name is ʿAbdullāh ibn Rabāḥ ibn al-Khulūd ibn ʿĀd.

② The desert villages of ʿĀd are called Aḥqāf. This place is thought to be on the seashore between Oman and Aden, with another opinion saying that it is a valley near Hadhramaut in Yemen.

③ In ignorance, the nation of ʿĀd demanded Prophet Hūd عَلَيْهِ السَّلَام to unleash punishment on them, even though this was not even under his control. It was also their ignorance that on one hand, they rejected Allah's Oneness and on the other hand, they asked for Divine punishment.

عَارِضٌ مُّمْطِرُنَا ؕ بَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِهٖ ؕ رِيْحٌ فِيْهَا عَذَابٌ اَلِيْمٌ ﴿٢٤﴾

cloud advancing towards their valleys,[1] they said, "This is a cloud providing rain for us." Rather, it is what you sought in haste. A wind in which there is painful punishment.

تُدَمِّرُ كُلَّ شَيْءٍۭ بِاَمْرِ رَبِّهَا فَاَصْبَحُوْا لَا يُرٰٓى اِلَّا مَسٰكِنُهُمْ ؕ كَذٰلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِيْنَ ﴿٢٥﴾

46:25 It destroys everything with the command of its Lord; so by morning, nothing was seen except their empty abodes. Thus, We recompense the transgressing people.[2]

وَلَقَدْ مَكَّنّٰهُمْ فِيْمَآ اِنْ مَّكَّنّٰكُمْ فِيْهِ وَجَعَلْنَا لَهُمْ سَمْعًا وَّاَبْصَارًا وَّاَفْـِٕدَةً ۖ فَمَآ اَغْنٰى عَنْهُمْ سَمْعُهُمْ وَلَآ اَبْصَارُهُمْ وَلَآ اَفْـِٕدَتُهُمْ مِّنْ شَيْءٍ اِذْ كَانُوْا يَجْحَدُوْنَ بِاٰيٰتِ اللّٰهِ وَحَاقَ بِهِمْ مَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ﴿٢٦﴾ ع

46:26 We certainly granted them competence in that which We did not grant competence to you (O people of Makkah!), and We made ears and eyes and hearts for them yet their ears and their eyes and their hearts did not benefit them at all as they rejected the verses of Allah; and they were beset by that which they were mocking.[3]

ع ٢ ٢ ٣

Topics

- The state and outcome of the nation of ʿĀd and a warning to the Makkan disbelievers.

Commentary

① This nation suffered drought as a consequence of their polytheism and obstinate rejection of the truth. One day, they witnessed that a cloud which was extending in a part of the skies was coming towards their valleys and out of joy they said: "This is a cloud which will give us rain." Prophet Hūd عَلَيْهِ السَّلَام replied: "This is not a cloud that showers rain, but it is that punishment which you sought in haste. There is a storm in this cloud consisting of a painful punishment." Hence, as soon as the cloud arrived, a punishment in the form of a storm came which destroyed everyone and everything.

② The storm which afflicted them destroyed all their men, women, young and elderly. Their assets and riches were hurled by the powerful wind, leaving no trace of the belongings or the owners. Only their empty houses remained. May Allah Almighty protect us from His punishment. In relation to storms, a blessed hadith states: "A storm is from the signs of the mercy of Allah; it brings mercy and punishment too. Do not criticize it; seek its goodness from Allah and seek refuge in Allah from its evil." *(Sunan Abī Dawūd: 5097)*

③ The purpose of this entire verse is to inform the people of Makkah that the nation of ʿĀd were greater in strength, leadership, and wealth than them. Yet despite this, their strength, wealth, and riches could not save them from Divine Retribution. The people of Makkah were told that they were not even equal to them, so how will they gain salvation from Divine Retribution?

وَلَقَدْ اَهْلَكْنَا مَا حَوْلَكُمْ مِّنَ الْقُرٰى وَصَرَّفْنَا الْاٰيٰتِ لَعَلَّهُمْ يَرْجِعُوْنَ ﴿٢٧﴾

46:27 And ⌜O people of Makkah!⌝ We certainly destroyed settlements around you and We repeatedly brought Our signs that they may refrain.

فَلَوْلَا نَصَرَهُمُ الَّذِيْنَ اتَّخَذُوْا مِنْ دُوْنِ اللّٰهِ قُرْبَانًا اٰلِهَةً ؕ بَلْ ضَلُّوْا عَنْهُمْ ۚ وَذٰلِكَ اِفْكُهُمْ وَمَا كَانُوْا يَفْتَرُوْنَ ﴿٢٨﴾

46:28 So why did those ⌜idols⌝ whom they had taken as gods other than Allah for nearness ⌜to Him⌝ not help them?① Rather, they disappeared from them; and that was their slander and what they used to fabricate.

وَاِذْ صَرَفْنَآ اِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُوْنَ الْقُرْاٰنَ ۚ فَلَمَّا حَضَرُوْهُ قَالُوْٓا اَنْصِتُوْا ۚ فَلَمَّا قُضِيَ وَلَّوْا اِلٰى قَوْمِهِمْ مُّنْذِرِيْنَ ﴿٢٩﴾

46:29 And ⌜remember, dear Beloved Prophet,⌝ when We turned② a group among the jinn③ towards you who listened to the Quran attentively. Then when they arrived in the presence of the Prophet, they said (among themselves), "Be silent (and listen)!" So when it ended, they returned to their nation as warners.

Topics

- The cause of destruction for previous nations and a warning to the Makkan disbelievers.
- The incident of the jinn embracing faith.

Commentary

① It is disbelief to consider idols as intercessors, helpers, and a means to gain the proximity of Allah Almighty; whereas, by the bestowal of Allah Almighty, to consider the beloved servants of Allah Almighty as intercessors and helpers and a means of attaining proximity to Allah is the essence of faith. To disregard this huge difference and instead apply this verse to any prophet عَلَيْهِ السَّلَام or saint, and to use it as proof of them not being intercessors and helpers with the bestowal of Allah is incorrect.

② The research scholars are unanimous that all jinn are legally bound by Shari'ah.

③ According to the well-known opinion, the word *nafar* refers to three to ten individuals and the group of jinn that were sent to the court of the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم consisted of seven to nine jinn.

قَالُوْا يٰقَوْمَنَآ اِنَّا سَمِعْنَا كِتٰبًا اُنْزِلَ مِنْۢ بَعْدِ مُوْسٰى مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِيْٓ اِلَى الْحَقِّ وَاِلٰى طَرِيْقٍ مُّسْتَقِيْمٍ ﴿٣٠﴾

46:30 They said, "O our nation! Indeed we have heard a Book which has been revealed after Mūsā[1] confirming the earlier Revelations, guiding to the truth and towards the straight path.

يٰقَوْمَنَآ اَجِيْبُوْا دَاعِيَ اللّٰهِ وَاٰمِنُوْا بِهٖ يَغْفِرْ لَكُمْ مِّنْ ذُنُوْبِكُمْ وَيُجِرْكُمْ مِّنْ عَذَابٍ اَلِيْمٍ ﴿٣١﴾

46:31 O our nation! Respond to the caller of Allah and believe in him, He will forgive your sins[2] and grant you salvation from painful punishment.

وَمَنْ لَّا يُجِبْ دَاعِيَ اللّٰهِ فَلَيْسَ بِمُعْجِزٍ فِي الْاَرْضِ وَلَيْسَ لَهٗ مِنْ دُوْنِهٖٓ اَوْلِيَآءُ ۭ اُولٰۗىِٕكَ فِيْ ضَلٰلٍ مُّبِيْنٍ ﴿٣٢﴾

46:32 And whosoever does not answer Allah's caller, then he is not one who can escape in the earth, and he has no helper other than Him. They are in clear misguidance."

اَوَلَمْ يَرَوْا اَنَّ اللّٰهَ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ وَلَمْ يَعْيَ بِخَلْقِهِنَّ بِقٰدِرٍ عَلٰٓي اَنْ يُّحْيِۦَ الْمَوْتٰى ۭ بَلٰٓى اِنَّهٗ عَلٰي كُلِّ شَيْءٍ قَدِيْرٌ ﴿٣٣﴾

46:33 Did they not see that Allah, Who created the heavens and the earth and did not tire from their creation, has the power to give life to the dead? Of course, indeed He has power over everything.[3]

وَيَوْمَ يُعْرَضُ الَّذِيْنَ كَفَرُوْا عَلَي النَّارِ ۭ اَلَيْسَ هٰذَا

46:34 And the day the disbelievers will be

Topics

- The refutation of those who deny resurrection after death.
- The reality of punishment when being brought to the fire.

Commentary

① The Noble Quran was revealed after Prophet ʿĪsā عَلَيْهِ السَّلَام, but instead of mentioning him, the jinn mentioned the name of Prophet Mūsā عَلَيْهِ السَّلَام, possibly because they were Jewish.

② The sins of infringing on Allah's rights are forgiven upon embracing Islam. As for the sins of infringing on the rights of other people, such as theft, they require repentance and compensation, as embracing faith alone does not atone for such transgression.

③ Allah Almighty is capable of resurrecting the dead. Firstly, from nothingness, He originated the heavens and earth. So the powerful Lord who can create such a magnificent universe out of nothing, He is more than capable of resurrecting the dead. Secondly, Allah Almighty is Omnipotent who initially gave life by creating souls and bodies and linking them together—as such, renewing that link and giving life again is certainly within His power.

بِالْحَقِّ ؕ قَالُوْا بَلٰى وَرَبِّنَا ؕ قَالَ فَذُوْقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُوْنَ ﴿٣٤﴾

brought forth to the fire. ˹It will be said,˺ "Is this not the truth?" They will say, "Of course, by Our Lord," He will say, "Then taste punishment due to your disbelief."

فَاصْبِرْ كَمَا صَبَرَ اُولُوا الْعَزْمِ مِنَ الرُّسُلِ وَلَا تَسْتَعْجِلْ لَّهُمْ ؕ كَاَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوْعَدُوْنَ ۙ لَمْ يَلْبَثُوْٓا اِلَّا سَاعَةً مِّنْ نَّهَارٍ ؕ بَلٰغٌ ۚ فَهَلْ يُهْلَكُ اِلَّا الْقَوْمُ الْفٰسِقُوْنَ ﴿٣٥﴾ ع

46:35 So, ˹dear Beloved Prophet,˺ be patient just as the resolute Messengers① were patient and do not seek ˹punishment˺ for them in haste. The day they will see what they have been promised, ˹they will think˺ it is though they only resided in the world for a moment of the day. This is preaching. So it is only disobedient people who are destroyed?

Surah Muhammad (Muhammad)

(This Surah is Medinan, containing 4 sections and 38 verses)

٤٧ سُوْرَةُ مُحَمَّدٍ مَدَنِيَّةٌ ٩٥ | اٰياتها: ٣٨ | ركوعاتها: ٤

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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

اَلَّذِيْنَ كَفَرُوْا وَصَدُّوْا عَنْ سَبِيْلِ اللّٰهِ اَضَلَّ اَعْمَالَهُمْ ﴿١﴾

47:1 Those who disbelieved and prevented from the way of Allah, He has destroyed their deeds.②

Topics

- Advice to the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم to remain patient upon the persecution of disbelievers.
- A warning for those who disbelieved and prevented from the path of Allah Almighty.

Commentary

① Even though all the prophets and messengers عَلَيْهِمُ السَّلَام are highly resolute and patient, there are five whose patience and striving in the path of truth was more than the others. Hence, they are specifically referred to as the Resolute Arch-Prophets (*Ulu al-ʿAzm*) and they are our master Muhammad صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, Prophet Ibrāhīm عَلَيْهِ السَّلَام, Prophet Mūsā عَلَيْهِ السَّلَام, Prophet ʿĪsā عَلَيْهِ السَّلَام, and Prophet Nūḥ عَلَيْهِ السَّلَام.

② The deeds performed in a state of disbelief will not be rewarded at all in the Hereafter because no action is accepted without faith. Similarly, the good deeds performed in a believing state will go to waste if disbelief was committed. Therefore, to attain the reward of good deeds in the Hereafter, it is absolutely necessary to have sound faith and perform good deeds as well as to remain steadfast upon faith. Both are indispensable.

وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ وَاٰمَنُوْا بِمَا نُزِّلَ عَلٰى مُحَمَّدٍ وَّهُوَ الْحَقُّ مِنْ رَّبِّهِمْ ۙ كَفَّرَ عَنْهُمْ سَيِّاٰتِهِمْ وَاَصْلَحَ بَالَهُمْ ۝٢

47:2 And those who believed and performed righteous deeds and believed in that which was revealed to Muhammad, and it is the truth from their Lord,① He has erased their sins and rectified their condition.

ذٰلِكَ بِاَنَّ الَّذِيْنَ كَفَرُوا اتَّبَعُوا الْبَاطِلَ وَاَنَّ الَّذِيْنَ اٰمَنُوا اتَّبَعُوا الْحَقَّ مِنْ رَّبِّهِمْ ؕ كَذٰلِكَ يَضْرِبُ اللّٰهُ لِلنَّاسِ اَمْثَالَهُمْ ۝٣

47:3 This is because the disbelievers followed falsehood② and the believers followed the truth from their Lord.③ Thus Allah states their examples to people.

فَاِذَا لَقِيْتُمُ الَّذِيْنَ كَفَرُوْا فَضَرْبَ الرِّقَابِ ؕ حَتّٰۤى اِذَاۤ اَثْخَنْتُمُوْهُمْ فَشُدُّوا الْوَثَاقَ ۙ فَاِمَّا مَنًّۢا بَعْدُ وَاِمَّا فِدَآءً حَتّٰى تَضَعَ الْحَرْبُ اَوْزَارَهَا ۚ ذٰلِكَ ؕ وَلَوْ يَشَآءُ اللّٰهُ لَانْتَصَرَ

47:4 So when you meet the disbelievers ⌜in battle⌝, strike their necks until when you have killed many of them,④ then bind them (the prisoners) tightly; then after that, either release them in good will or take a ransom until war

وقد يبتدا بقوله ذلك ولكن حسن اتصاله بما قبله ويوقف على ذلك ط ١٢
مع ١٣

Topics

- Glad tidings for practicing Muslims.
- The destruction of the actions of disbelievers and the success of the believers.
- The ruling regarding disbelievers during battle.
- The wisdom behind commanding Jihad and the virtues of martyrs.

Commentary

① In regard to faith, it is necessary to believe in all those things that the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم brought from Allah Almighty. If someone rejects even one thing from them, he will become a disbeliever.

② Here, falsehood refers either to Satan, the inciting ego or evil leaders.

③ Here, truth refers to the Book of Allah Almighty and the Sunnah of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Since the consensus of the nation (*ummah*) and the analogy of the mujtahids is connected to the Sunnah, hence they are also included within the truth. Or truth refers to the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم because every noble saying and action of his is true.

④ The limit of neutralising combatant disbelievers in theatres of war is relative to securing the lives and borders of the Muslims.

مِنْهُمْ ۭ وَلٰكِنْ لِّيَبْلُوَا بَعْضَكُمْ بِبَعْضٍ ۭ وَالَّذِيْنَ قُتِلُوْا فِيْ سَبِيْلِ اللّٰهِ فَلَنْ يُّضِلَّ اَعْمَالَهُمْ ۝۴

lays down its burden.[1] This ˹is the command˺. And had Allah willed, He would certainly have taken retribution from them, however, (this command was given) so that He may test some of you through others.[2] And those who are killed in the way of Allah, He will never annul their deeds.

سَيَهْدِيْهِمْ وَيُصْلِحُ بَالَهُمْ ۝۵

47:5 Soon He will guide them and rectify their condition.

وَيُدْخِلُهُمُ الْجَنَّةَ عَرَّفَهَا لَهُمْ ۝۶

47:6 And He will make them enter Paradise which He has made known to them.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنْ تَنْصُرُوا اللّٰهَ يَنْصُرْكُمْ وَيُثَبِّتْ اَقْدَامَكُمْ ۝۷

47:7 O you who believe! If you help ˹the religion of˺ Allah, He will help you and grant you steadfastness.[3]

Topics

- Glad tidings for those who aid the religion of Allah Almighty.

Commentary

① The ruling of fighting and imprisoning is until the combatants lay down their weapons and the battle finishes in such a way that the enemy either agrees to obey the Muslims or embrace Islam.

② Here, the testing of Allah Almighty most definitely does not imply that He was initially unaware and only came to know through this testing. Rather, it means that Allah Almighty deals with people the way an examiner deals with them so that the matter becomes manifest to the angels, jinn, and humans, and so that proof is also established against them.

③ Allah Almighty is independent and self-sufficient. He is not in need of people at all to disseminate and spread His religion and to make it dominant. What is mentioned here regarding people helping the religion of Allah Almighty, in reality, is solely for their personal benefit because in doing so, they will attain the help of Allah Almighty and steadfastness upon faith from His court. Furthermore, this verse establishes that seeking help from the servants of Allah Almighty is not polytheism, because when the Lord Almighty, Who is Independent and Self-Sufficient from the aid of people, has commanded people to aid His religion, then why would it be polytheism for normal people to seek help from someone?

وَالَّذِيْنَ كَفَرُوْا فَتَعْسًا لَّهُمْ وَاَضَلَّ اَعْمَالَهُمْ ⑧

47:8 And those who disbelieved, so there is destruction for them and He annulled their deeds.

ذٰلِكَ بِاَنَّهُمْ كَرِهُوْا مَآ اَنْزَلَ اللّٰهُ فَاَحْبَطَ اَعْمَالَهُمْ ⑨

47:9 This is because they were averse to that which Allah revealed, so He destroyed their deeds.

اَفَلَمْ يَسِيْرُوْا فِي الْاَرْضِ فَيَنْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ الَّذِيْنَ مِنْ قَبْلِهِمْ ؕ دَمَّرَ اللّٰهُ عَلَيْهِمْ ۫ وَلِلْكٰفِرِيْنَ اَمْثَالُهَا ⑩

47:10 So did they not explore the earth, so they would see what became of those who preceded them? Allah destroyed them and there are similar consequences for the disbelievers.

ذٰلِكَ بِاَنَّ اللّٰهَ مَوْلَى الَّذِيْنَ اٰمَنُوْا وَاَنَّ الْكٰفِرِيْنَ لَا مَوْلٰى لَهُمْ ⑪ ع

47:11 This is because Allah is the Helper of the believers, and the disbelievers have no helper.[1]

ع ١١ ٥

اِنَّ اللّٰهَ يُدْخِلُ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ؕ وَالَّذِيْنَ كَفَرُوْا يَتَمَتَّعُوْنَ وَيَاْكُلُوْنَ كَمَا تَاْكُلُ الْاَنْعَامُ وَالنَّارُ مَثْوًى لَّهُمْ ⑫

47:12 Allah will make those who believe and do righteous deeds enter Gardens beneath which rivers are flowing. And those who disbelieve are enjoying and consuming just as animals consume, and the Fire is their abode.[2]

Topics

- The punishment of disbelievers and its cause.
- The outcome of previous nations and a warning to the Makkan disbelievers.
- The reason behind Muslims being given assistance and wrath for disbelievers.
- The state in the Afterlife of practicing Muslims and disbelievers.

Commentary

① There is no such helper for the disbelievers who may repel Divine Retribution from them, to the extent that even their own fabricated idols cannot help them seeing as they themselves are lifeless, helpless, and powerless. How can they ever help someone else!

② Animals cannot discern where or what to eat. So they begin to eat food wherever they find it. Similarly, at the time of eating, animals remain heedless of the fact that they will be slaughtered afterwards. Such is the state of the disbelievers too; they eat and drink without distinguishing lawful from unlawful, they are engaged in seeking the world in a state of negligence and in trying to benefit from its luxury and pleasure, and they are not even mindful of imminent afflictions, even though Hell is their abode.

وَكَاَيِّنْ مِّنْ قَرْيَةٍ هِيَ اَشَدُّ قُوَّةً مِّنْ قَرْيَتِكَ الَّتِيْٓ اَخْرَجَتْكَ ۚ اَهْلَكْنٰهُمْ فَلَا نَاصِرَ لَهُمْ ﴿١٣﴾

47:13 And how many cities were more powerful than your city which expelled you; We have destroyed them and there was no helper for them.

اَفَمَنْ كَانَ عَلٰى بَيِّنَةٍ مِّنْ رَّبِّهٖ كَمَنْ زُيِّنَ لَهٗ سُوْٓءُ عَمَلِهٖ وَاتَّبَعُوْٓا اَهْوَآءَهُمْ ﴿١٤﴾

47:14 So is he who is upon clear evidence from his Lord equal to those whose evil deeds are beautified ˹for them˺ and they follow their desires?

مَثَلُ الْجَنَّةِ الَّتِيْ وُعِدَ الْمُتَّقُوْنَ ۭ فِيْهَآ اَنْهٰرٌ مِّنْ مَّاۗءٍ غَيْرِ اٰسِنٍ ۚ وَاَنْهٰرٌ مِّنْ لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهٗ ۚ وَاَنْهٰرٌ مِّنْ خَمْرٍ لَّذَّةٍ لِّلشّٰرِبِيْنَ ۚ وَاَنْهٰرٌ مِّنْ عَسَلٍ مُّصَفًّى ۭ وَلَهُمْ فِيْهَا مِنْ كُلِّ الثَّمَرٰتِ وَمَغْفِرَةٌ مِّنْ رَّبِّهِمْ ۭ كَمَنْ هُوَ خَالِدٌ فِي النَّارِ وَسُقُوْا مَاۗءً حَمِيْمًا فَقَطَّعَ اَمْعَاۗءَهُمْ ﴿١٥﴾

47:15 The state of the Garden which has been promised to the pious ˹is that˺ in it are rivers of fresh water, rivers of milk that will not change in taste, rivers of wine, delightful for those who drink,① and rivers of pure honey. In it, they will ˹also˺ have all kinds of fruit and forgiveness from their Lord. ˹Are they˺ like those who reside in the Fire forever and will be made to drink boiling water which severs their insides?②

Topics

- Comforting the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم on the occasion of the migration.
- The difference between a believer and a disbeliever.
- Descriptions of paradise and the difference between dwellers of paradise and Hell.

Commentary

① Worldly alcohol can have a bad taste and be adulterated with foul substances during fermentation. It impairs the senses and causes dizziness, hangovers, and headaches. The wine of paradise is free from all these defects, exceptionally mouth-watering, soothing and tasty.

② The state of the believers and the disbelievers will differ significantly in the Hereafter. The believers will bask in lush gardens, palaces, and other heavenly luxuries. In contrast, the disbelievers will burn in the flames of Hell and drink boiling water that will sever their insides.

وَمِنْهُمْ مَّنْ يَّسْتَمِعُ اِلَيْكَ ۚ حَتّٰٓى اِذَا خَرَجُوْا مِنْ عِنْدِكَ
قَالُوْا لِلَّذِيْنَ اُوْتُوا الْعِلْمَ مَاذَا قَالَ اٰنِفًا ؕ اُولٰٓئِكَ الَّذِيْنَ
طَبَعَ اللّٰهُ عَلٰى قُلُوْبِهِمْ وَاتَّبَعُوْٓا اَهْوَآءَهُمْ ﴿١٦﴾

47:16 And among them are those who listen to you attentively; until when they depart from your presence, they say to the possessors of knowledge, "What did he say just now?" They are those whose hearts Allah has sealed and they follow their desires.

وَالَّذِيْنَ اهْتَدَوْا زَادَهُمْ هُدًى وَّاٰتٰىهُمْ تَقْوٰىهُمْ ﴿١٧﴾

47:17 And those who attained guidance, so He increased their guidance and endowed them with their piety.

فَهَلْ يَنْظُرُوْنَ اِلَّا السَّاعَةَ اَنْ تَاْتِيَهُمْ بَغْتَةً ۚ فَقَدْ
جَآءَ اَشْرَاطُهَا ۚ فَاَنّٰى لَهُمْ اِذَا جَآءَتْهُمْ ذِكْرٰىهُمْ ﴿١٨﴾

47:18 So are they only waiting for the Hour to come upon them suddenly? So certainly, many of its signs have already come. Then when it will come upon them, how will their acceptance of counsel benefit them?

فَاعْلَمْ اَنَّهٗ لَآ اِلٰهَ اِلَّا اللّٰهُ وَاسْتَغْفِرْ لِذَنْۢبِكَ وَلِلْمُؤْمِنِيْنَ
وَالْمُؤْمِنٰتِ ؕ وَاللّٰهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوٰىكُمْ ﴿١٩﴾ ع ٢ ٨ ٦

47:19 So know that there is no god but Allah,[1] and ˹dear Beloved Prophet,˺ seek forgiveness for the sins of your close ones and the believing men and women.[2] And ˹O people!˺ Allah knows of your activities by day and your resting by night.

Topics

- The practice of a group of hypocrites and its outcome.
- The reward of guidance.
- An opportunity for the disbelievers to benefit from advice.
- Divine Oneness and the command to seek forgiveness.

Commentary

① Here, knowing does not refer to knowing for the first time; rather it refers to remaining steadfast upon the knowledge and certainty you have regarding the Oneness of Allah Almighty.

② Suppose the address in this verse is towards the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. In that case, it does not mean that the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم committed a sin which now affords repentance, because he is infallible. Rather, this command is issued for the nation (*ummah*) to follow him in seeking Allah's forgiveness. Alternatively, the address is ostensibly towards the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. However, it refers to his household and elite followers. So the meaning of the verse is—seek forgiveness for the sins of your household and elite followers.

وَيَقُوْلُ الَّذِيْنَ اٰمَنُوْا لَوْلَا نُزِّلَتْ سُوْرَةٌ ۚ فَاِذَآ اُنْزِلَتْ سُوْرَةٌ
مُّحْكَمَةٌ وَّذُكِرَ فِيْهَا الْقِتَالُ ۙ رَاَيْتَ الَّذِيْنَ فِيْ قُلُوْبِهِمْ مَّرَضٌ
يَّنْظُرُوْنَ اِلَيْكَ نَظَرَ الْمَغْشِيِّ عَلَيْهِ مِنَ الْمَوْتِ ۭ فَاَوْلٰى لَهُمْ ۝٢٠

47:20 And the Muslims said, "Why was a Surah not revealed?" So when a clear Surah is revealed in which Jihad is prescribed, you will see those in whose hearts is disease looking at you as one overwhelmed by death; so better for them was ①

طَاعَةٌ وَّقَوْلٌ مَّعْرُوْفٌ ۭ فَاِذَا عَزَمَ الْاَمْرُ ۣ فَلَوْ صَدَقُوا
اللّٰهَ لَكَانَ خَيْرًا لَّهُمْ ۝٢١

47:21 obedience and a kind word. So when the command ˹of Jihad˺ became definitive, had they remained truthful to Allah, it would certainly have been better for them.

فَهَلْ عَسَيْتُمْ اِنْ تَوَلَّيْتُمْ اَنْ تُفْسِدُوْا فِي الْاَرْضِ
وَتُقَطِّعُوْٓا اَرْحَامَكُمْ ۝٢٢

47:22 So are you near to this that if you are given sovereignty, you will wreak havoc in the earth and sever your relations? ②

Topics

- The state of the hypocrites after the revelation of a Surah commanding Jihad.
- The requirements of having faith in Allah Almighty.
- A reply to those who consider Jihad as a source of discord.

Commentary

① Eager to perform Jihad in the way of Allah, the believers would say, "Why doesn't such a surah descend which contains the command for Jihad so that we may perform it." The hypocrites would also say the same thing. However, when a surah with a definitive order to perform Jihad was revealed, the hypocrites showed fear and cowardice, attempting to find some loophole to evade the command. This is the context of the verse.

② When the hypocrites were commanded to perform Jihad against the polytheists, they said, "How can we perform Jihad against the polytheists, since killing humans is like spreading discord in the land? Furthermore, the Arabs are our relatives, so to fight them and kill them is like severing ties with relatives and this is not something good." This verse was revealed in refutation of them. In the current era, the enemies of Islam make similar objections against Islamic Jihad, but their objections are nothing but enmity towards Islam.

47:23 They are those whom Allah has deprived of mercy, so He made them deaf and blinded their eyes.	اُولٰٓئِكَ الَّذِيْنَ لَعَنَهُمُ اللّٰهُ فَاَصَمَّهُمْ وَاَعْمٰٓى اَبْصَارَهُمْ ﴿٢٣﴾
47:24 Do they not reflect upon the Quran? Or are there locks upon their hearts?①	اَفَلَا يَتَدَبَّرُوْنَ الْقُرْاٰنَ اَمْ عَلٰى قُلُوْبٍ اَقْفَالُهَا ﴿٢٤﴾
47:25 Indeed, those who retreated upon their backs after guidance had become clear② for them, Satan has deceived them,③ and incited long hopes in them.	اِنَّ الَّذِيْنَ ارْتَدُّوْا عَلٰٓى اَدْبَارِهِمْ مِّنْۢ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَى ۙ الشَّيْطٰنُ سَوَّلَ لَهُمْ ؕ وَاَمْلٰى لَهُمْ ﴿٢٥﴾
47:26 That is because they said to those who were averse to what Allah has revealed, "We shall obey you in part of the cause." And Allah knows their secrets.	ذٰلِكَ بِاَنَّهُمْ قَالُوْا لِلَّذِيْنَ كَرِهُوْا مَا نَزَّلَ اللّٰهُ سَنُطِيْعُكُمْ فِيْ بَعْضِ الْاَمْرِ ۖ وَاللّٰهُ يَعْلَمُ اِسْرَارَهُمْ ﴿٢٦﴾
47:27 So how will it be when the Angels will take their souls, striking their faces and their backs?	فَكَيْفَ اِذَا تَوَفَّتْهُمُ الْمَلٰٓئِكَةُ يَضْرِبُوْنَ وُجُوْهَهُمْ وَاَدْبَارَهُمْ ﴿٢٧﴾

Topics

- Deprivation from Divine mercy for the hypocrites and its effect.
- The hypocrites cannot reflect on the Quran.
- Those who depart from faith towards disbelief have fallen prey to satanic deception.
- The reason for hypocrites turning away from faith and going towards disbelief.
- The devastating state of the hypocrites at the time of death and its cause.

Commentary

① Having "locks upon their hearts" refers to their hearts becoming hard and unresponsive, which results in the hearts not accepting advice at all.

② In this verse, the state of those disbelievers from the People of the Book has been mentioned who recognised the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, saw his praise and description in their Book, but despite recognising and knowing, they still adopted disbelief. One opinion is that this is in reference to the hypocrites who turned towards disbelief after embracing faith.

③ The trick of Satan was that he adorned their bad deeds in such a way that they began considering them as good.

ذٰلِكَ بِاَنَّهُمُ اتَّبَعُوْا مَآ اَسْخَطَ اللّٰهَ وَكَرِهُوْا رِضْوَانَهٗ فَاَحْبَطَ اَعْمَالَهُمْ ﴿٢٨﴾

47:28 That is because they adhered to that which displeased Allah[1] and were averse to His pleasure,[2] so He annulled their deeds.

ع ٣ ٩ ٧

اَمْ حَسِبَ الَّذِيْنَ فِيْ قُلُوْبِهِمْ مَّرَضٌ اَنْ لَّنْ يُّخْرِجَ اللّٰهُ اَضْغَانَهُمْ ﴿٢٩﴾

47:29 Or do those in whose hearts is disease think that Allah will not disclose their concealed enmities?

وَلَوْ نَشَآءُ لَاَرَيْنٰكَهُمْ فَلَعَرَفْتَهُمْ بِسِيْمٰهُمْ ؕ وَلَتَعْرِفَنَّهُمْ فِيْ لَحْنِ الْقَوْلِ ؕ وَاللّٰهُ يَعْلَمُ اَعْمَالَكُمْ ﴿٣٠﴾

47:30 And had We willed, We would certainly have shown them to you, then you would recognise them through their appearance. You will most definitely identify them by their tone of speech[3]—Allah knows ˹of˺ your deeds.

وَلَنَبْلُوَنَّكُمْ حَتّٰى نَعْلَمَ الْمُجٰهِدِيْنَ مِنْكُمْ وَالصّٰبِرِيْنَ ۙ وَنَبْلُوَاَخْبَارَكُمْ ﴿٣١﴾

47:31 And We shall most certainly test you until We see those who perform Jihad among you and the patient,[4] and We will test your assertions.

Topics

- The haughtiness of the hypocrites and the will of Allah Almighty.
- The test of the believers by means of the command of Jihad.

Commentary

① The statement that displeased Allah Almighty refers to people preventing others from participating in Jihad with the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم and aiding the disbelievers. Or, that statement refers to concealing the contents of the Torah in which the praise of the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم was mentioned.

② Here, the pleasure of Allah Almighty means faith and obedience, helping the believers and participating in Jihad with the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

③ The Noble Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم would recognise hypocrites through their appearances, statements, and manner of speech, and this is just one type of knowledge from the numerous forms of knowledge granted to the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

④ Allah Almighty has always known the deeds and actions of every individual; here, knowledge refers to manifestation. In other words, for that which was in the knowledge of Allah Almighty from before to be revealed in front of others.

47:32 Those who disbelieved and prevented from the way of Allah and opposed the Messenger after guidance had become clear to them, they will do Allah no harm at all. And very soon He will annul their deeds.

اِنَّ الَّذِيْنَ كَفَرُوْا وَصَدُّوْا عَنْ سَبِيْلِ اللّٰهِ وَشَآقُّوا
الرَّسُوْلَ مِنْۢ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدٰى ۙ لَنْ يَّضُرُّوا اللّٰهَ
شَيْـًٔا ؕ وَسَيُحْبِطُ اَعْمَالَهُمْ ﴿۳۲﴾

47:33 O you who believe! Obey Allah and obey the Messenger and do not nullify your deeds.①

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اَطِيْعُوا اللّٰهَ وَاَطِيْعُوا الرَّسُوْلَ
وَلَا تُبْطِلُوْۤا اَعْمَالَكُمْ ﴿۳۳﴾

47:34 Those who disbelieved and prevented from the way of Allah, then died as disbelievers, Allah will never forgive them.②

اِنَّ الَّذِيْنَ كَفَرُوْا وَصَدُّوْا عَنْ سَبِيْلِ اللّٰهِ ثُمَّ مَاتُوْا
وَهُمْ كُفَّارٌ فَلَنْ يَّغْفِرَ اللّٰهُ لَهُمْ ﴿۳۴﴾

47:35 So do not be indolent and do not call towards reconciliation yourselves,③ and you will be predominant. Allah is with you and He will never cause you loss in your deeds.

فَلَا تَهِنُوْا وَتَدْعُوْۤا اِلَى السَّلْمِ ۖۚ وَاَنْتُمُ الْاَعْلَوْنَ ۗ وَاللّٰهُ
مَعَكُمْ وَلَنْ يَّتِرَكُمْ اَعْمَالَكُمْ ﴿۳۵﴾

Topics

- A warning to the hypocrites and the disbelievers.
- The command to obey the Messenger and the prohibition of invalidating actions.
- The deprivation of the one dying upon disbelief.
- The prohibition of showing cowardice when confronting the disbelievers.

Commentary

① It is necessary to save oneself from all those actions which invalidate deeds. For example, committing disbelief and polytheism, apostasy, adopting hypocrisy, performing an action for other than the pleasure of Allah Almighty, and invalidating an act deliberately after beginning it.

② For salvation in the Hereafter, it is necessary to die upon faith; whosoever dies upon disbelief will not be forgiven in any case. Despite spending every moment in righteous acts, our pious predecessors would deeply reflect upon passing away with faith. We too should adopt this form of contemplation.

③ Although the Companions رَضِيَ اللّٰهُ عَنْهُم are being addressed, the guidance provided applies to all believers: they should neither be lazy in battling with the enemies of Islam nor show weakness or unjustifiably call for reconciliation, as this contains an element of disgrace.

47:36 The life of this world is merely play and amusement. If you believe and adopt piety, He will grant you your reward, and He will not ask you for your wealth.①

اِنَّمَا الْحَيٰوةُ الدُّنْيَا لَعِبٌ وَّ لَهْوٌ ؕ وَ اِنْ تُؤْمِنُوْا وَ تَتَّقُوْا يُؤْتِكُمْ اُجُوْرَكُمْ وَ لَا يَسْـَٔلْكُمْ اَمْوَالَكُمْ ﴿۳۶﴾

47:37 And were He to ask you for it and ask for more, you would be miserly and He would expose your malice.

اِنْ يَّسْـَٔلْكُمُوْهَا فَيُحْفِكُمْ تَبْخَلُوْا وَ يُخْرِجْ اَضْغَانَكُمْ ﴿۳۷﴾

47:38 Yes, it is you who are called upon to spend in the way of Allah. So some among you are miserly and whosoever is miserly is only miserly, against himself.② Allah is the Infinitely Independent while you are all dependent. And if you turn away, He will replace you with other people, then they will not be like you.③

هٰۤاَنْتُمْ هٰۤؤُلَآءِ تُدْعَوْنَ لِتُنْفِقُوْا فِيْ سَبِيْلِ اللّٰهِ ۚ فَمِنْكُمْ مَّنْ يَّبْخَلُ ۚ وَ مَنْ يَّبْخَلْ فَاِنَّمَا يَبْخَلُ عَنْ نَّفْسِهٖ ؕ وَ اللّٰهُ الْغَنِيُّ وَ اَنْتُمُ الْفُقَرَآءُ ۚ وَ اِنْ تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ۙ ثُمَّ لَا يَكُوْنُوْۤا اَمْثَالَكُمْ ﴿۳۸﴾ ع ۴ ۱۰ ۸

Topics

- The transient world and the virtue of faith and piety.
- Divine grace in the test of a believer.
- The censure of those who are miserly when giving in the Way of Allah Almighty.

Commentary

① This means that Allah Almighty will not demand your entire wealth from you, or it means that Allah Almighty will not demand wealth from you for Himself as He is Independent and Self-Sufficient. The ruling of spending wealth for zakat and alms only benefits the people as they will obtain reward for it.

② The literal meaning of stinginess is "being miserly" and technically, it refers to not spending wherever a person should spend from the perspective of Shari'ah, custom and good conduct. There are many worldly and religious harms of stinginess which the miserly person himself will face, e.g., a miser cannot be a complete believer and neither can he attain the reward of spending wealth. Likewise, stinginess is an evil trait and a means of reprimand and humiliation, a cause of fighting and discord, and a cause of destruction and ruin.

③ If the address in this verse is towards the Companions رَضِیَ اللّٰہُ عَنْہُم, then this change has in reality not taken place because no one from those who came after the Companions رَضِیَ اللّٰہُ عَنْہُم is superior to them; it is not necessary for a condition that it must be fulfilled. Alternatively, if this address is towards the hypocrites, then this change has actually occurred as such people came after them who were not like them.

In the name of Allah, the Infinitely Gracious, the Most Merciful.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
48:1 Certainly, We have decreed for you a clear victory.①	اِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِيْنًا ۙ﴿۱﴾
48:2 ˹So˺ that He may forgive, ˹for your sake,˺ the past and future sins ˹of your people˺;② perfect His bestowal upon you, and show you the Straight Path.	لِّيَغْفِرَ لَكَ اللّٰهُ مَا تَقَدَّمَ مِنْ ذَنْۢبِكَ وَمَا تَاَخَّرَ وَيُتِمَّ نِعْمَتَهٗ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا مُّسْتَقِيْمًا ۙ﴿۲﴾
48:3 And ˹so˺ that Allah may help you in an exceptional manner.	وَّيَنْصُرَكَ اللّٰهُ نَصْرًا عَزِيْزًا ﴿۳﴾
48:4 It is He who sent down tranquillity into the hearts of the believers, increasing their conviction with ˹even more˺ certainty.③ To	هُوَ الَّذِيْٓ اَنْزَلَ السَّكِيْنَةَ فِيْ قُلُوْبِ الْمُؤْمِنِيْنَ لِيَزْدَادُوْٓا اِيْمَانًا مَّعَ اِيْمَانِهِمْ ؕ وَلِلّٰهِ جُنُوْدُ السَّمٰوٰتِ

Topics

- Glad tidings of decreeing a clear victory and other tidings.
- Helping the Muslims via tranquillity of the hearts and other wisdoms.

Commentary

① According to the majority of the Quranic commentators, clear victory refers to the treaty of Hudaybiyyah, whereas some of them opine that it refers to all conquests in general, e.g., those of Makkah, Khaybar, Ḥunayn, Ṭā'if, Persia, and Rome. Since these conquests were certain, hence they were mentioned in the past tense form (even though they had not yet happened).

② Here, *dhanb* is apparently ascribed to the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم but it actually refers to the previous and future sins of his close ones.

③ The previous verse was about helping. This verse elaborates the form of helping. Allah alone placed tranquillity in the hearts of those who believe through reconciliation and peace so that their conviction is enhanced and their souls attain satisfaction. These factors underpin their steadfastness during war.

وَالْاَرْضِ ؕ وَكَانَ اللّٰهُ عَلِيْمًا حَكِيْمًا ۙ﴿۴﴾

Allah belong the armies of the heavens and the earth, and Allah is All-Knowing, All-Wise.

لِّيُدْخِلَ الْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا وَيُكَفِّرَ عَنْهُمْ سَيِّاٰتِهِمْ ؕ وَكَانَ ذٰلِكَ عِنْدَ اللّٰهِ فَوْزًا عَظِيْمًا ۙ﴿۵﴾

48:5 ˹So˺ He may admit the believing men and the believing women into the Gardens beneath which rivers flow, to reside therein forever, and forgive their sins. This is the supreme achievement in the sight of Allah.

وَّيُعَذِّبَ الْمُنٰفِقِيْنَ وَالْمُنٰفِقٰتِ وَالْمُشْرِكِيْنَ وَالْمُشْرِكٰتِ الظَّآنِّيْنَ بِاللّٰهِ ظَنَّ السَّوْءِ ؕ عَلَيْهِمْ دَآئِرَةُ السَّوْءِ ۚ وَغَضِبَ اللّٰهُ عَلَيْهِمْ وَلَعَنَهُمْ وَاَعَدَّ لَهُمْ جَهَنَّمَ ؕ وَسَآءَتْ مَصِيْرًا ۙ﴿۶﴾

48:6 And so that He may punish the hypocritical men, the hypocritical women, the polytheistic men, and the polytheistic women who hold evil assumptions about Allah;[1] they are beset by misfortune,[2] and the Wrath of Allah is upon them. He has deprived them of mercy and has prepared Hell for them—what an evil place it is!

وَلِلّٰهِ جُنُوْدُ السَّمٰوٰتِ وَالْاَرْضِ ؕ وَكَانَ اللّٰهُ عَزِيْزًا حَكِيْمًا ۙ﴿۷﴾

48:7 To Allah belong the armies of the heavens and the earth, and Allah is Most-Exalted, Most-Wise.

Topics

- Divine greatness and excellence.

Commentary

① The assumption of the hypocrites in relation to Allah Almighty was that He will not help His Beloved Messenger and the believers, and that they will not return safely from Makkah to Madinah. Having an ill assumption regarding Allah is the way of the hypocrites and an unlawful act. Muslims must save themselves from such thoughts and rely upon Allah in every state whilst maintaining a positive assumption regarding Him.

② This means that they themselves will be afflicted with the outcome of their evil assumption in the form of punishment and destruction.

إِنَّآ أَرْسَلْنَٰكَ شَٰهِدًا وَمُبَشِّرًا وَنَذِيرًا ۝٨

48:8 We sent you as a witness and a bearer of glad tidings and a warner.①

لِّتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِۦ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ ۚ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ۝٩

48:9 ⌜So⌝ that you ⌜people⌝ may believe in Allah and His Messenger, support him (the Messenger), revere him,② and glorify Him (Allah) morning and evening.

إِنَّ ٱلَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ ٱللَّهَ ۚ يَدُ ٱللَّهِ فَوْقَ أَيْدِيهِمْ ۚ فَمَن نَّكَثَ فَإِنَّمَا يَنكُثُ عَلَىٰ نَفْسِهِۦ ۖ وَمَنْ أَوْفَىٰ بِمَا عَٰهَدَ عَلَيْهُ ٱللَّهَ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا ۝١٠ ع ١٠

48:10 Those who pledge allegiance to you are actually pledging allegiance to Allah. The Hand of Allah is above their hands. So whosoever breaks his pledge only breaks it against himself, but whosoever fulfils his pledge with Allah, He will grant him ⌜the⌝ supreme reward.

سَيَقُولُ لَكَ ٱلْمُخَلَّفُونَ مِنَ ٱلْأَعْرَابِ شَغَلَتْنَآ

48:11 Now those who remained behind

Topics

- The status and rank of the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.
- Three purposes of sending the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.
- The excellence and responsibility of those who pledged allegiance of Riḍwān at the tree.
- Unseen news about the hypocrites and a reply to them.

Commentary

① Allah Almighty has made the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم a witness (*shahīd*) and an observer. He صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم will give evidence in relation to the actions and states of his followers and the religious propagation of the Prophets on the Day of Judgement. Allah Almighty also granted the Noble Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم the gift of observing the actions and states of his nation (*ummah*) just as he himself mentioned: "Indeed Allah Almighty folded the world for me, so I am witnessing it and whatever will take place in it until the Day of Judgement just like I am seeing this palm of mine." *(Kanz Al-'Ummal: 31968)*

② According to most exegetes of the Quran, the command to respect and venerate is about the Honourable Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

اَمْوَالُنَا وَاَهْلُوْنَا فَاسْتَغْفِرْ لَنَا ۚ يَقُوْلُوْنَ بِاَلْسِنَتِهِمْ مَّا لَيْسَ فِيْ قُلُوْبِهِمْ ؕ قُلْ فَمَنْ يَّمْلِكُ لَكُمْ مِّنَ اللّٰهِ شَيْـًٔا اِنْ اَرَادَ بِكُمْ ضَرًّا اَوْ اَرَادَ بِكُمْ نَفْعًا ؕ بَلْ كَانَ اللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرًا ﴿۱۱﴾

among the Bedouin will say to you,[1] "Our wealth and our kin kept us occupied, so seek forgiveness for us." They will utter with their tongues that which is not in their hearts. Say, "Who has any authority over anything for you against Allah if He wills to harm you or if He wills to benefit you?[2] Rather, Allah is aware of all that you do.

بَلْ ظَنَنْتُمْ اَنْ لَّنْ يَّنْقَلِبَ الرَّسُوْلُ وَالْمُؤْمِنُوْنَ اِلٰۤى اَهْلِيْهِمْ اَبَدًا وَّزُيِّنَ ذٰلِكَ فِيْ قُلُوْبِكُمْ وَظَنَنْتُمْ ظَنَّ السَّوْءِ ۖۚ وَكُنْتُمْ قَوْمًۢا بُوْرًا ﴿۱۲﴾

48:12 Rather you thought that the Messenger and the believers would surely never return to their families[3] and this was beautified in your hearts, and you had made an evil assumption, and you were a destroyed nation.

وَمَنْ لَّمْ يُؤْمِنْۢ بِاللّٰهِ وَرَسُوْلِهٖ فَاِنَّاۤ اَعْتَدْنَا لِلْكٰفِرِيْنَ سَعِيْرًا ﴿۱۳﴾

48:13 And whosoever does not believe in Allah and His Messenger, We indeed have prepared a blazing fire for the disbelievers.

Topics

- Warning against the denial of Allah Almighty and the messengership of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

Commentary

① When the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم intended to go to Makkah in the year of Hudaybiyyah to perform Umrah, the residents of the nearby towns and villages did not accompany him, claiming that they were busy. In reality, they feared the power of Quraysh and assumed that the Muslims would not return from them safely. With the grace and bounty of Allah Almighty, the matter transpired in complete opposition to their assumption. In this verse, unseen news regarding the excuse of those people was given, which was accurately fulfilled.

② Real authority to harm or benefit someone only belongs to Allah Almighty, none can save the one He wants to harm and no one can harm the one He wants to benefit. In the matter of obeying Allah and His Messenger صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, we should keep their command in mind. We should not be fearful of worldly benefit or harm.

③ Allah Almighty referred to all those who travelled with the Final Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم on this journey of Umrah as 'believers', so the faith of these Companions is established through the testimony of Allah Himself.

وَلِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ؕ يَغْفِرُ لِمَنْ يَّشَآءُ
وَيُعَذِّبُ مَنْ يَّشَآءُ ؕ وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ﴿١٤﴾

48:14 To Allah belongs the kingdom of the heavens and the earth. He forgives whomsoever He wills, and He punishes whomsoever He wills.① And Allah is Most-Forgiving, Most-Merciful.

سَيَقُوْلُ الْمُخَلَّفُوْنَ اِذَا انْطَلَقْتُمْ اِلٰى مَغَانِمَ لِتَاْخُذُوْهَا
ذَرُوْنَا نَتَّبِعْكُمْ ۚ يُرِيْدُوْنَ اَنْ يُّبَدِّلُوْا كَلٰمَ اللّٰهِ ؕ قُلْ
لَّنْ تَتَّبِعُوْنَا كَذٰلِكُمْ قَالَ اللّٰهُ مِنْ قَبْلُ ۚ فَسَيَقُوْلُوْنَ
بَلْ تَحْسُدُوْنَنَا ؕ بَلْ كَانُوْا لَا يَفْقَهُوْنَ اِلَّا قَلِيْلًا ﴿١٥﴾

48:15 When you will advance towards the spoils of war to collect them, those who remained behind will say, "Let us follow you too." They desire to change the Word of Allah.② Say, "You will certainly not follow us, thus Allah has decreed previously." So now they will say, "Rather you are jealous of us." Rather they (the hypocrites) understand very little.

قُلْ لِّلْمُخَلَّفِيْنَ مِنَ الْاَعْرَابِ سَتُدْعَوْنَ اِلٰى قَوْمٍ
اُولِيْ بَاْسٍ شَدِيْدٍ تُقَاتِلُوْنَهُمْ اَوْ يُسْلِمُوْنَ ۚ فَاِنْ
تُطِيْعُوْا يُؤْتِكُمُ اللّٰهُ اَجْرًا حَسَنًا ۚ وَاِنْ تَتَوَلَّوْا كَمَا
تَوَلَّيْتُمْ مِّنْ قَبْلُ يُعَذِّبْكُمْ عَذَابًا اَلِيْمًا ﴿١٦﴾

48:16 Say to those who remained behind among the Bedouin, "Soon you will be called towards a ferociously violent nation. You will fight them or they will embrace Islam. So if you obey, Allah will grant you an excellent reward; and if you turn away as you had turned away before, He will punish you with a painful punishment.

Topics

- The grandeur of the ownership of Allah Almighty.
- Unseen news regarding the hypocrites just before the Expedition of Khaybar.
- A standard to test the hypocrites.

Commentary

① Forgiving a sinful Muslim is the bounty of Allah Almighty and punishing him is His justice. No one has the right to object to Him.

② Here, the implication of changing the speech of Allah Almighty is that He sent a revelation to the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم stating that the spoils of Khaybar are for those who were in Hudaybiyyah; the hypocrites want to change the speech of Allah Almighty by gaining the war spoils of Khaybar without having been there.

لَيْسَ عَلَى الْاَعْمٰى حَرَجٌ وَّلَا عَلَى الْاَعْرَجِ حَرَجٌ وَّلَا عَلَى الْمَرِيْضِ حَرَجٌ ؕ وَمَنْ يُّطِعِ اللّٰهَ وَرَسُوْلَهٗ يُدْخِلْهُ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ۚ وَمَنْ يَّتَوَلَّ يُعَذِّبْهُ عَذَابًا اَلِيْمًا ۙ﴿۱۷﴾

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48:17 There is no blame upon the blind, and there is no blame upon the crippled, and there is no blame upon the sick.① And whosoever obeys Allah and His Messenger, He will make him enter gardens beneath which rivers flow; and whosoever deviates, He will punish him with a painful punishment.

لَقَدْ رَضِيَ اللّٰهُ عَنِ الْمُؤْمِنِيْنَ اِذْ يُبَايِعُوْنَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِيْ قُلُوْبِهِمْ فَاَنْزَلَ السَّكِيْنَةَ عَلَيْهِمْ وَاَثَابَهُمْ فَتْحًا قَرِيْبًا ۙ﴿۱۸﴾

48:18 Allah was pleased with the believers when they were pledging allegiance to you beneath the tree,② so Allah knew what was in their hearts, then He caused tranquillity to descend upon them and rewarded them with an imminent victory③

وَّمَغَانِمَ كَثِيْرَةً يَّاْخُذُوْنَهَا ؕ وَكَانَ اللّٰهُ عَزِيْزًا حَكِيْمًا ﴿۱۹﴾

48:19 and many spoils of war which they will take; and Allah is Most-Exalted, Most-Wise.

Topics

- An exemption for the physically impaired from participating in Jihad.
- The virtue of obeying the Messenger and a warning regarding disobedience.
- The excellences of the Noble Companions رَضِیَ اللّٰہُ عَنْہُم at the pledge of Riḍwān.

Commentary

① When the previous verse was revealed, the disabled and crippled people said: "Dear Messenger of Allah صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم, what will become of us now?" Thereafter, this blessed verse was revealed and it was said: There is no blame upon the blind, and there is no blame upon the crippled, and there is no blame upon the sick for remaining behind during the occurrence of war as their exemption is clear. It is permissible for them to not participate in Jihad as they do not have the strength to attack the enemy or save themselves from attack or retreat. The elderly, the feeble and the sick who have difficulty in walking and moving around are also included within this rule.

② This pledge of allegiance refers to the pledge of Riḍwān which took place at Hudaybiyyah. The participants of the pledge of Riḍwān were declared as believers without any specification, and they were given the glad tidings of divine contentment. From this, we learn that all the participants of the pledge of Riḍwān were sincere believers and Allah is especially pleased with them all.

③ Imminent victory refers to the victory of Khaybar.

وَعَدَكُمُ اللّٰهُ مَغَانِمَ كَثِيْرَةً تَاْخُذُوْنَهَا فَعَجَّلَ لَكُمْ هٰذِهٖ وَكَفَّ اَيْدِيَ النَّاسِ عَنْكُمْ ۚ وَلِتَكُوْنَ اٰيَةً لِّلْمُؤْمِنِيْنَ وَيَهْدِيَكُمْ صِرَاطًا مُّسْتَقِيْمًا ۙ﴿٢٠﴾

48:20 Allah has promised you many spoils of war which you will attain, so He granted you this swiftly and restrained the hands of people from you.[1] And that it may be a sign for the believers and He may guide you to the Straight Path.

وَّاُخْرٰى لَمْ تَقْدِرُوْا عَلَيْهَا قَدْ اَحَاطَ اللّٰهُ بِهَا ؕ وَكَانَ اللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرًا ﴿٢١﴾

48:21 And others which you do not have power over,[2] Allah has encompassed them. And Allah has power over everything.

وَلَوْ قَاتَلَكُمُ الَّذِيْنَ كَفَرُوْا لَوَلَّوُا الْاَدْبَارَ ثُمَّ لَا يَجِدُوْنَ وَلِيًّا وَّلَا نَصِيْرًا ﴿٢٢﴾

48:22 And if the disbelievers fight you, then indeed they will turn ˹their˺ backs ˹in retreat˺, then they will neither find a supporter nor a helper.

سُنَّةَ اللّٰهِ الَّتِيْ قَدْ خَلَتْ مِنْ قَبْلُ ۚۖ وَلَنْ تَجِدَ لِسُنَّةِ اللّٰهِ تَبْدِيْلًا ﴿٢٣﴾

48:23 The Way of Allah which has passed among the predecessors; and you will certainly not find change in the Way of Allah.

Topics

- The Divine promise for the Blessed Companions رَضِيَ اللّٰهُ عَنْهُم concerning the spoils of war.
- Definitive news about the defeat of the Makkan disbelievers in war.
- Helping the believers and punishing the disbelievers is the Way of Allah Almighty.

Commentary

[1] Restraining the hands of people means that the hands of the people of Khaybar have been restrained from the believers as Allah Almighty placed awe in their hearts. So despite having more manpower and military strength, they still could not gain victory over the Muslims. It could mean that the hands of people have been restrained from the family and relatives of the Muslims; they became fearful and were not able to harm them.

[2] This refers to the victory of Persia and Rome. The Arabs were not capable of going to war against them. After the acceptance of Islam, Allah Almighty granted them the strength to battle the Persians and the Romans. Or, it refers to the conquest of Makkah.

وَهُوَ الَّذِیْ كَفَّ اَیْدِیَهُمْ عَنْكُمْ وَاَیْدِیَكُمْ عَنْهُمْ بِبَطْنِ
مَكَّةَ مِنْۢ بَعْدِ اَنْ اَظْفَرَكُمْ عَلَیْهِمْ ؕ وَكَانَ اللّٰهُ بِمَا
تَعْمَلُوْنَ بَصِیْرًا ﴿۲۴﴾

48:24 And it is He who restrained their hands from you and your hands from them in the Valley of Makkah after He had given you power over them. And Allah sees all that you do.

هُمُ الَّذِیْنَ كَفَرُوْا وَصَدُّوْكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ
وَالْهَدْیَ مَعْكُوْفًا اَنْ یَّبْلُغَ مَحِلَّهٗ ؕ وَلَوْلَا رِجَالٌ
مُّؤْمِنُوْنَ وَنِسَآءٌ مُّؤْمِنٰتٌ لَّمْ تَعْلَمُوْهُمْ اَنْ تَطَـُٔوْهُمْ
فَتُصِیْبَكُمْ مِّنْهُمْ مَّعَرَّةٌۢ بِغَیْرِ عِلْمٍ ۚ لِیُدْخِلَ اللّٰهُ
فِیْ رَحْمَتِهٖ مَنْ یَّشَآءُ ۚ لَوْ تَزَیَّلُوْا لَعَذَّبْنَا الَّذِیْنَ
كَفَرُوْا مِنْهُمْ عَذَابًا اَلِیْمًا ﴿۲۵﴾

48:25 They ⌜are those⌝ who disbelieved and stopped you from entering the Sacred House (*Al-Masjid Al-Ḥarām*), preventing the sacrificial animal from reaching its destination. Had it not been for the believing men and women ⌜in Makkah⌝ whom you did not know, ⌜We would have allowed you to overrun Makkah⌝. You might have trampled them and been afflicted with guilt for what you did to them unknowingly. ⌜They were protected⌝ so that Allah may admit into His mercy whomsoever He wills. Had they (the Muslims) left ⌜from there⌝, We would certainly ⌜have⌝ punished the disbelievers among them with a painful punishment.

اِذْ جَعَلَ الَّذِیْنَ كَفَرُوْا فِیْ قُلُوْبِهِمُ الْحَمِیَّةَ حَمِیَّةَ
الْجَاهِلِیَّةِ فَاَنْزَلَ اللّٰهُ سَكِیْنَتَهٗ عَلٰی رَسُوْلِهٖ وَعَلَی

48:26 ⌜Dear Beloved Prophet, remember⌝ when the disbelievers harboured obstinacy in their hearts like the obstinacy of the ⌜Age of⌝ Ignorance,① ⌜but⌝ then Allah sent His

Topics

- The bounty of Allah in Hudaybiyyah.
- The wisdom of not granting permission to fight the Makkan disbelievers in Hudaybiyyah.
- The stubbornness of the Makkan disbelievers and Allah's grace upon the Muslims.

Commentary

① The obstinacy of the disbelievers of Makkah was that they prevented the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم and the Noble Companions رَضِیَ اللّٰهُ عَنْهُم from entering Makkah and performing *ṭawāf* (circumambulation) of the Holy Kaʿbah.

ع ٣ ١١

الْمُؤْمِنِيْنَ وَاَلْزَمَهُمْ كَلِمَةَ التَّقْوٰى وَكَانُوْٓا اَحَقَّ بِهَا وَاَهْلَهَا ؕ وَكَانَ اللّٰهُ بِكُلِّ شَيْءٍ عَلِيْمًا ﴿٢٦﴾

tranquillity upon His Messenger and the believers, ⌜empowering them to⌝ uphold the testimony of faith upon them,① for they had more right to it and were more deserving of it. And Allah knows everything.

لَقَدْ صَدَقَ اللّٰهُ رَسُوْلَهُ الرُّءْيَا بِالْحَقِّ ۚ لَتَدْخُلُنَّ الْمَسْجِدَ الْحَرَامَ اِنْ شَآءَ اللّٰهُ اٰمِنِيْنَ ۙ مُحَلِّقِيْنَ رُءُوْسَكُمْ وَمُقَصِّرِيْنَ ۙ لَا تَخَافُوْنَ ؕ فَعَلِمَ مَا لَمْ تَعْلَمُوْا فَجَعَلَ مِنْ دُوْنِ ذٰلِكَ فَتْحًا قَرِيْبًا ﴿٢٧﴾

48:27 Allah certainly fulfilled the true vision of the Messenger.② You will most certainly enter the Sacred House, if Allah wills, safe and sound, shaving your heads and cutting ⌜your⌝ hair; you will not fear anyone. He knows that which you do not know. So He decreed, before that (entry into Makkah), an imminent victory.

هُوَ الَّذِيْٓ اَرْسَلَ رَسُوْلَهٗ بِالْهُدٰى وَدِيْنِ الْحَقِّ لِيُظْهِرَهٗ عَلَى الدِّيْنِ كُلِّهٖ ؕ وَكَفٰى بِاللّٰهِ شَهِيْدًا ﴿٢٨﴾

48:28 It is He Who sent His Messenger with guidance and the religion of truth that He may cause it to prevail over all other religions; and Allah is Sufficient as a witness.

Topics

- The truthfulness of the Prophet's dream.
- The dominance of Islam is one significant purpose of sending the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

Commentary

① The meaning of "word of piety" is "لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰه". It was ascribed to piety because it is the means of attaining piety. From the word of piety being incumbent, we learn that faith and sincerity cannot separate from the Companions of Hudaybiyyah. This entails definitive news about their excellent ending, i.e., piety cannot separate from those Noble Companions رَضِیَ اللّٰهُ عَنْهُم in the world, at the time of death, in the grave, and on the day of resurrection.

② Before intending to go towards Hudaybiyyah, the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم saw a dream in Madinah in which he and his Companions safely entered Makkah. Some of the Companions had shaved their heads whilst others had cut some of their hair. He mentioned the dream to them, so they became happy. They assumed that they would enter Makkah in that very year. When the Muslims returned from Hudaybiyyah after the treaty without entering Makkah, the hypocrites taunted and mocked them, saying: "What happened with that dream?" Consequently, this verse was revealed, and confirmation was given that the dream would come true. Hence, it came true in the following year.

مُحَمَّدٌ رَّسُوْلُ اللّٰهِ ؕ وَالَّذِيْنَ مَعَهٗۤ اَشِدَّآءُ عَلَى
الْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ تَرٰىهُمْ رُكَّعًا سُجَّدًا يَّبْتَغُوْنَ
فَضْلًا مِّنَ اللّٰهِ وَرِضْوَانًا ۫ سِيْمَاهُمْ فِيْ وُجُوْهِهِمْ مِّنْ
اَثَرِ السُّجُوْدِ ؕ ذٰلِكَ مَثَلُهُمْ فِي التَّوْرٰىةِ ۚۛ وَمَثَلُهُمْ
فِي الْاِنْجِيْلِ ۚۛ كَزَرْعٍ اَخْرَجَ شَطْـَٔهٗ فَاٰزَرَهٗ فَاسْتَغْلَظَ
فَاسْتَوٰى عَلٰى سُوْقِهٖ يُعْجِبُ الزُّرَّاعَ لِيَغِيْظَ بِهِمُ
الْكُفَّارَ ؕ وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ
مِنْهُمْ مَّغْفِرَةً وَّاَجْرًا عَظِيْمًا ﴿٢٩﴾ ع ٣ ١٢

معانقة ١٥

48:29 Muhammad is the Messenger of Allah; and those who are with him are severe against the disbelievers, merciful to one another. You will see them bowing, prostrating, and seeking grace and acceptance from Allah. Their sign is on their faces from the effect of prostration; that is their description in the Taurāt (Torah) and their description in the Injīl (Gospel).① Like a field which sent forth its shoot, then strengthened it so became firm, then it stood straight upon its stem; pleasing to planters. In this way, ⌜Allah has elevated the Muslims⌝ to dismay the disbelievers.② Allah has promised those who believe and perform righteous deeds among them forgiveness and great reward.③

Topics

- The attributes of the Noble Companions رَضِیَ اللّٰہُ عَنْہُم and their description.

Commentary

① Numerous attributes of the Noble Companions رَضِیَ اللّٰہُ عَنْہُم as well as their excellence and greatness were mentioned in this verse: 1. They are stern towards the disbelievers; 2. They are gentle hearted amongst themselves and compassionate towards one another; 3. They offer prayers in abundance and punctually; 4. They desire the grace of Allah and His contentment; 5. The sign of their worship is apparent on their faces through the mark of their prostrations; 6. Their attributes are even mentioned in the Torah and the Gospel; 7. There are glad tidings of forgiveness and great reward for them.

② The rank of the Noble Companions رَضِیَ اللّٰہُ عَنْہُم in the court of Allah Almighty is very elevated and He Himself has mentioned their excellences and attributes by which He enraged the hearts of the disbelievers. To mention the excellence of the Companions is the Sunnah of Allah Almighty and to become infuriated with the Companions رَضِیَ اللّٰہُ عَنْہُم is the way of the disbelievers.

③ All the Noble Companions رَضِیَ اللّٰہُ عَنْہُم are bearers of faith and those who perform righteous actions. Hence, this promise of forgiveness and great reward is for all the Prophetic Companions رَضِیَ اللّٰہُ عَنْہُم.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُقَدِّمُوْا بَيْنَ يَدَيِ اللّٰهِ وَرَسُوْلِهٖ وَاتَّقُوا اللّٰهَ ؕ اِنَّ اللّٰهَ سَمِيْعٌ عَلِيْمٌ ۝١

49:1 O you who believe! Do not proceed before[1] Allah and His Messenger;[2] and fear Allah—Allah is All-Hearing, All-Knowing.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَرْفَعُوْۤا اَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوْا لَهٗ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ اَنْ تَحْبَطَ اَعْمَالُكُمْ وَاَنْتُمْ لَا تَشْعُرُوْنَ ۝٢

49:2 O you who believe! Do not raise your voices above the voice of the Prophet, and neither speak loudly to him the way you speak loudly to one another lest your deeds should become void while you do not perceive.[3]

اِنَّ الَّذِيْنَ يَغُضُّوْنَ اَصْوَاتَهُمْ عِنْدَ رَسُوْلِ اللّٰهِ اُولٰٓئِكَ

49:3 Those who lower their voices before the Messenger of Allah, it is they whose hearts Allah

Topics

- The prohibition of bad etiquette in the Prophetic Court.
- The prohibition of raising the voice in the Prophetic Court.
- Praise of those who lower their voices in the Prophet's presence.

Commentary

① Some people would begin to fast one day before Ramadan. This verse was revealed about them and the order to not precede the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم was given. Even though the cause of revelation for this verse is specific, yet the command to not precede is general, i.e. it is prohibited to precede the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم in any speech or any act. However, to precede with permission as a servant of the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم or based on any necessity is not part of this prohibition.

② It is impossible to precede Allah Almighty, so the purpose of this prohibition of preceding Allah Almighty is to inform that preceding the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is akin to preceding Allah Almighty.

③ It is prohibited to raise one's voice in the court of the Noble Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم in such a way that goes against his respect and reverence and becomes disrespect; and if by doing so, a person intends disrespect and insult, it is disbelief.

الَّذِيْنَ امْتَحَنَ اللّٰهُ قُلُوْبَهُمْ لِلتَّقْوٰى ؕ لَهُمْ مَّغْفِرَةٌ وَّ اَجْرٌ عَظِيْمٌ ۝٣

has tested for piety; for them there is forgiveness and great reward.①

اِنَّ الَّذِيْنَ يُنَادُوْنَكَ مِنْ وَّرَآءِ الْحُجُرٰتِ اَكْثَرُهُمْ لَا يَعْقِلُوْنَ ۝٤

49:4 Those who call out to you from beyond your chambers, most of them have no sense.②

وَ لَوْ اَنَّهُمْ صَبَرُوْا حَتّٰى تَخْرُجَ اِلَيْهِمْ لَكَانَ خَيْرًا لَّهُمْ ؕ وَ اللّٰهُ غَفُوْرٌ رَّحِيْمٌ ۝٥

49:5 And had they been patient until you came to them, it would have been better for them. And Allah is Most-Forgiving, Most-Merciful.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اِنْ جَآءَكُمْ فَاسِقٌۢ بِنَبَاٍ فَتَبَيَّنُوْۤا اَنْ تُصِيْبُوْا قَوْمًۢا بِجَهَالَةٍ فَتُصْبِحُوْا عَلٰى مَا فَعَلْتُمْ نٰدِمِيْنَ ۝٦

49:6 O you who believe! When a transgressor brings news to you, verify it, lest you should offend a people unknowingly, then you become regretful for what you have done.③

وَ اعْلَمُوْۤا اَنَّ فِيْكُمْ رَسُوْلَ اللّٰهِ ؕ لَوْ يُطِيْعُكُمْ فِيْ كَثِيْرٍ

49:7 And know that the Messenger of Allah is among you; were he to comply with many of

Topics

- The command of respect for those who shout from outside the chambers.
- Emphasis on verifying a report before accepting it and the wisdom behind this.
- The command to obey the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم and divine grace upon the Companions.

Commentary

① The hearts which contain perfect reverence for the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم have been chosen for piety by Allah Almighty.

② A few people from Banū Tamīm reached the court of the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم in the afternoon and he صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم was resting at that time. They began calling out to him from outside his residence, so he صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم came out. This verse was revealed about them and it was stated that calling out like this in the Prophetic court is ignorance and foolishness.

③ If a transgressor complains about a person or a nation, one should not believe him without verifying his claims. If this principle is implemented, our society can become a cradle of peace even today, because one cause for the disputes and discords in our society is responding angrily to hearsay without verifying it and then spending the rest of one's life in distress. This cause is also prevalent in divorce cases.

مِّنَ الْاَمْرِ لَعَنِتُّمْ وَلٰكِنَّ اللّٰهَ حَبَّبَ اِلَيْكُمُ الْاِيْمَانَ وَزَيَّنَهٗ فِيْ قُلُوْبِكُمْ وَكَرَّهَ اِلَيْكُمُ الْكُفْرَ وَالْفُسُوْقَ وَالْعِصْيَانَ ؕ اُولٰٓئِكَ هُمُ الرّٰشِدُوْنَ ۙ﴿۷﴾

your matters, you would most certainly suffer,[1] however, Allah has made faith dear to you and beautified it in your hearts; and He made you averse to disbelief, and transgression and disobedience. Such are they who are rightly guided[2]

فَضْلًا مِّنَ اللّٰهِ وَنِعْمَةً ؕ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ﴿۸﴾

49:8 through Allah's Grace and Blessing. And Allah is All-Knowing, All-Wise.

وَاِنْ طَآئِفَتٰنِ مِنَ الْمُؤْمِنِيْنَ اقْتَتَلُوْا فَاَصْلِحُوْا بَيْنَهُمَا ۚ فَاِنْۢ بَغَتْ اِحْدٰىهُمَا عَلَى الْاُخْرٰى فَقَاتِلُوا الَّتِيْ تَبْغِيْ حَتّٰى تَفِيْٓءَ اِلٰٓى اَمْرِ اللّٰهِ ۚ فَاِنْ فَآءَتْ فَاَصْلِحُوْا بَيْنَهُمَا بِالْعَدْلِ وَاَقْسِطُوْا ؕ اِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِيْنَ ﴿۹﴾

49:9 And if two Muslim groups fight one another,[3] then make peace between them.[4] So if one of them transgresses against the other, fight the transgressors until they return to the Command of Allah. Then if they return, make peace between them equitably and be just. Indeed Allah loves the just.

Topics

- Guidelines on reconciling between Muslims.

Commentary

① Meaning, if the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم were to act upon every report without verifying it, you would fall into great hardship.

② The Noble Companions رَضِیَ اللّٰهُ عَنْهُ who were trained through the honourable company of the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم are wholeheartedly averse to disbelief, hypocrisy, and sin. Their hearts are brimming with faith, piety, and guidance just as a rose is full of colour and fragrance.

③ Fighting is a sin, but here both groups have been referred to as believers which proves that a believer does not lose his faith by committing a major sin.

④ Reconciling between Muslims is a Sunnah of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم and an elevated form of worship. However, it is only permissible to perform such a reconciliation which is within the boundaries of Shari'ah, whereas carrying out such a reconciliation which renders an unlawful act as lawful and vice versa is impermissible.

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ
وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٠﴾ ع ١٠ ١٣

49:10 Only Muslims are brothers to each other, so make peace between your two brothers and fear Allah that you may receive mercy.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَسَىٰ
أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ
أَن يَكُنَّ خَيْرًا مِّنْهُنَّ ۚ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا
بِالْأَلْقَابِ ۖ بِئْسَ الِاسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ ۚ
وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿١١﴾

49:11 O you who believe! No nation should ridicule another nation,① it may be that they are better than those who ridicule, and no women should ridicule other women, it may be that they (the latter) are better than those who ridicule. And do not defame one another② nor offend one another with nicknames. What an evil name it is, being called an evildoer after faith. And whosoever does not repent, so they are the oppressors.③

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ
بَعْضَ الظَّنِّ إِثْمٌ ۖ وَلَا تَجَسَّسُوا وَلَا يَغْتَب بَّعْضُكُم

49:12 O you who believe! Refrain from excessive speculation—⌜for⌝ some speculation is sinful—and do not spy on each other nor

Topics

- Muslims are brothers to one another.
- Some societal laws: prohibition of mocking, taunting, and using offensive nicknames.
- The prohibition of ill assumption, finding faults and backbiting.

Commentary

① Using the tongue or gestures to insult or mock a believer in any other way is unlawful and a sin. However, such humour which is free from sin and which makes a person happy and is referred to as light-heartedness is permissible; rather at times to be pleasantly amusing is a Sunnah.

② Finding defects in your own selves means ascribing a defect to one another because believers are like one body. When a defect is pointed out in another person, it is as though the defect is being attributed to oneself.

③ Giving bad names to one another refers to when a person repents from an evil act but is still shamed for committing it (even) after his repentance. According to some scholars, giving bad names refers to calling a Muslim a dog, a donkey, or a pig etc.

backbite one another.[1] Would anyone among you like to consume the flesh of his dead brother? So you would loathe it. And fear Allah; indeed Allah is Most Accepting of repentance, Most-Merciful.

بَعْضًا ؕ اَيُحِبُّ اَحَدُكُمْ اَنْ يَّاْكُلَ لَحْمَ اَخِيْهِ مَيْتًا
فَكَرِهْتُمُوْهُ ؕ وَاتَّقُوا اللّٰهَ ؕ اِنَّ اللّٰهَ تَوَّابٌ رَّحِيْمٌ ﴿١٢﴾

49:13 O people! Indeed We created you from a man and a woman and We made you factions and tribes that you may recognise one another. Indeed the most honourable of you in the Court of Allah is the most pious one among you. Indeed Allah is All-Knowing, Most-Aware.

يٰۤاَيُّهَا النَّاسُ اِنَّا خَلَقْنٰكُمْ مِّنْ ذَكَرٍ وَّاُنْثٰى وَجَعَلْنٰكُمْ
شُعُوْبًا وَّقَبَآئِلَ لِتَعَارَفُوْا ؕ اِنَّ اَكْرَمَكُمْ عِنْدَ اللّٰهِ
اَتْقٰىكُمْ ؕ اِنَّ اللّٰهَ عَلِيْمٌ خَبِيْرٌ ﴿١٣﴾

49:14 The Bedouin said, "We believe." Say, "You have not believed, rather say we have submitted[2] and faith has not yet entered your hearts." And if you obey Allah and His Messenger, He will not lessen anything from your deeds. Surely, Allah is Most-Forgiving, Most-Merciful.

قَالَتِ الْاَعْرَابُ اٰمَنَّا ؕ قُلْ لَّمْ تُؤْمِنُوْا وَلٰكِنْ قُوْلُوْۤا
اَسْلَمْنَا وَلَمَّا يَدْخُلِ الْاِيْمَانُ فِيْ قُلُوْبِكُمْ ؕ وَاِنْ
تُطِيْعُوا اللّٰهَ وَرَسُوْلَهٗ لَا يَلِتْكُمْ مِّنْ اَعْمَالِكُمْ شَيْـًٔا ؕ
اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿١٤﴾

Topics

- The wisdom behind people being divided into nations and tribes.
- The real standard of honour and excellence.
- Negating the Bedouin claim of faith and advice to them.

Commentary

[1] In this verse, Muslims have been given three commands: 1. Do not have too many assumptions as some assumptions are a sin. Therefore, the cautious approach is to avoid abundant assumptions; 2. Do not seek the hidden faults of Muslims and do not mention them either; 3. Do not backbite one another. Backbiting means sharing a private defect of another person, intending to disparage him without any just reason. If that defect does not exist in him, this will not be classed as backbiting, instead, it will be a false accusation.

[2] Here, the literal meaning of Islam, i.e., obedience and submission, is meant; it does not refer to the applied meaning in Shari'ah. The applied meaning of Islam and Iman is the same, there is no difference between them whatsoever.

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ ۚ أُولَٰئِكَ هُمُ الصَّادِقُونَ ﴿١٥﴾

49:15 The believers are only those who believed in Allah and His Messenger, then they did not doubt and performed Jihad with their wealth and their lives in the way of Allah. It is they who are the truthful.

قُلْ أَتُعَلِّمُونَ اللَّهَ بِدِينِكُمْ ۚ وَاللَّهُ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٦﴾

49:16 Say, "Do you relate your religion to Allah while Allah knows whatever is in the heavens and whatever is in the earth?" And Allah is All-knowing of everything.①

يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُوا ۖ قُلْ لَا تَمُنُّوا عَلَيَّ إِسْلَامَكُمْ ۖ بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٧﴾

49:17 ˹Dear Beloved Prophet,˺ they express it as a favour upon you that they have become Muslim. Say, "Do not express your ˹acceptance of˺ Islam as a favour upon me. Rather, Allah has bestowed favour upon you that He has guided you to Islam, if you are truthful."②

Topics

- The attributes of true believers.
- A warning for the hypocrites who claimed to be sincere.
- A warning for those who express accepting faith as a favour.

Commentary

① When the previous two verses were revealed, the Bedouin Arabs said whilst taking oaths: "We are sincere believers." This verse was subsequently revealed instructing the Final Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم to state that do they relate their religion to Allah while Allah knows whatever is in the heavens and whatever is in the earth? Nothing is hidden from Him and it is the greatness of the Almighty that he knows everything. He knows the faith of a believer and the hypocrisy of a hypocrite. There is no need for them to inform.

② It was declared: "O people! Do not express your embracing of Islam as a favour you have done upon me, because this is not a favour of yours at all. Rather, it is a favour of Allah Almighty upon you that He granted you the blessings of the world and the hereafter through the means of His Messenger صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم."

إِنَّ اللَّهَ يَعْلَمُ غَيْبَ السَّمٰوٰتِ وَالْأَرْضِ ۖ وَاللَّهُ بَصِيرٌ بِمَا تَعْمَلُونَ ﴿١٨﴾ ع

49:18 Allah knows the unseen of the heavens and the earth; and Allah sees all that you do.①

ع ١٨

Surah Qāf (Qāf)

(This Surah is Meccan, containing 3 sections and 45 verses)

٥٠ سُوْرَةُ قٓ مَكِّيَّةٌ ٣٤ | اٰياتها: ٤٥ | ركوعاتها: ٣

اَلْمَنْزِلُ السَّابِع 7

بِسْمِ اللَّهِ الرَّحْمٰنِ الرَّحِيمِ

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

قٓ ۚ وَالْقُرْآنِ الْمَجِيدِ ﴿١﴾ ج

50:1 Qāf, by the Glorious Quran.②

بَلْ عَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ فَقَالَ الْكَافِرُونَ هٰذَا شَيْءٌ عَجِيبٌ ﴿٢﴾ ج

50:2 Rather, they were astonished that a warner came to them from among them, so the disbelievers said, "This is a strange matter.

ءَإِذَا مِتْنَا وَكُنَّا تُرَابًا ۚ ذٰلِكَ رَجْعٌ بَعِيدٌ ﴿٣﴾

50:3 When we shall die and become dust, (will we be resurrected?); this is a far-fetched return."

Topics

- The greatness of divine knowledge.
- The astonishment of Makkan disbelievers at the messengership of the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.
- The bewilderment of Makkan disbelievers regarding resurrection.

Commentary

① Allah Almighty is aware of all the unseen of the heavens and the earth, so how will the inner states of the hypocrites be concealed from Him! Therefore, it is futile for the hypocrites to attempt to reveal their faith. When a Muslim reveals his faith, it is to acknowledge the favour of Allah Almighty and His Messenger صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

② The Majestic Quran is honourable in this world as it is superior to all other speech and it is honourable in the Hereafter too as it will intercede for its reciters on the Day of Judgement and its intercession will be accepted.

50:4 We know what the earth consumes from them;[1] and We have a Preserving Book.[2]	قَدْ عَلِمْنَا مَا تَنْقُصُ الْاَرْضُ مِنْهُمْ ۚ وَعِنْدَنَا كِتٰبٌ حَفِيْظٌ ۝٤
50:5 Rather, they denied the truth[3] when it came to them, so they are in a confused state.[4]	بَلْ كَذَّبُوْا بِالْحَقِّ لَمَّا جَآءَهُمْ فَهُمْ فِيْٓ اَمْرٍ مَّرِيْجٍ ۝٥
50:6 So did they not look towards the sky above them how We created it and adorned it and there are no rifts therein.	اَفَلَمْ يَنْظُرُوْٓا اِلَى السَّمَآءِ فَوْقَهُمْ كَيْفَ بَنَيْنٰهَا وَزَيَّنّٰهَا وَمَا لَهَا مِنْ فُرُوْجٍ ۝٦
50:7 And We spread the earth and anchored it with mountains and We brought forth every beautiful pair therein.	وَالْاَرْضَ مَدَدْنٰهَا وَاَلْقَيْنَا فِيْهَا رَوَاسِيَ وَاَنْۢبَتْنَا فِيْهَا مِنْ كُلِّ زَوْجٍۢ بَهِيْجٍ ۝٧
50:8 Insight and counsel for every returning individual.[5]	تَبْصِرَةً وَّذِكْرٰى لِكُلِّ عَبْدٍ مُّنِيْبٍ ۝٨

Topics

- Divine knowledge.
- The disbelievers of Makkah denying the truth.
- Proofs of Divine power in relation to resurrection.
- The person who derives benefit from the proofs of Divine power.

Commentary

① The earth reducing the humans refers to its decomposing of their bodies.

② This book refers to the Preserved Tablet. It does not exist so that Allah Almighty can know through it, but to bestow certain elite servants of Allah Almighty with knowledge.

③ Truth here refers to either Prophethood or the Holy Quran.

④ That "state" refers to the disbelievers sometimes calling the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم a poet, sometimes a sorcerer, and at times, a fortune teller. Likewise, they would sometimes call the Quran poetry, or sorcery, or fortune telling. They would not remain upon one opinion.

⑤ Meaning, the heavens and the earth and everything related about them are a means of insight and advice for every such individual who reflects on all the unique things and wondrous creations of Allah Almighty and then returns to Allah Almighty.

50:9 And We sent down blessed water from the sky, then We brought forth with it gardens and crops which are harvested.	وَنَزَّلْنَا مِنَ السَّمَآءِ مَآءً مُّبٰرَكًا فَاَنْۢبَتْنَا بِهٖ جَنّٰتٍ وَّحَبَّ الْحَصِيْدِ ۙ﴿۹﴾
50:10 And tall date palms which have layered clusters.	وَالنَّخْلَ بٰسِقٰتٍ لَّهَا طَلْعٌ نَّضِيْدٌ ۙ﴿۱۰﴾
50:11 Sustenance for people and through it, We gave life to a dead city. Thus will be the emergence ⌜from your graves⌝.	رِّزْقًا لِّلْعِبَادِ ۙ وَاَحْيَيْنَا بِهٖ بَلْدَةً مَّيْتًا ؕ كَذٰلِكَ الْخُرُوْجُ ﴿۱۱﴾
50:12 Before them the nation of Nūḥ, the People of Rass, and ⌜the people of⌝ Thamūd rejected,	كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوْحٍ وَّاَصْحٰبُ الرَّسِّ وَثَمُوْدُ ۙ﴿۱۲﴾
50:13 and ʿĀd, Pharaoh, and the tribesmen of Lūṭ.	وَعَادٌ وَّفِرْعَوْنُ وَاِخْوَانُ لُوْطٍ ۙ﴿۱۳﴾
50:14 And the People of *Aykah* and the nation of *Tubbaʿ*. All denied the Messengers, so My promise ⌜of retribution⌝ came to pass.	وَّاَصْحٰبُ الْاَيْكَةِ وَقَوْمُ تُبَّعٍ ؕ كُلٌّ كَذَّبَ الرُّسُلَ فَحَقَّ وَعِيْدِ ﴿۱۴﴾
50:15 So did We tire due to the first creation? Rather, they are in doubt regarding a new creation.①	اَفَعَيِيْنَا بِالْخَلْقِ الْاَوَّلِ ؕ بَلْ هُمْ فِيْ لَبْسٍ مِّنْ خَلْقٍ جَدِيْدٍ ﴿۱۵﴾ ع ۱ ۱۵

Topics

- Another proof for Divine power.
- An indication towards the state and outcome of previous nations.
- A reply to those who reject resurrection.

Commentary

① Despite believing in Allah Almighty as their Lord, the disbelievers of Makkah considered it impossible for Allah Almighty to resurrect the dead. This was extremely irrational of them because in comparison to creating, recreating something is considerably easier, although both acts are equally easy for Allah Almighty. These people believed in the power to create but rejected the power to do that which is even easier.

50:16 We created man and We know what his soul whispers to him, and We are closer to Him than his jugular vein.①	وَلَقَدْ خَلَقْنَا الْاِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهٖ نَفْسُهٗ ۚ وَنَحْنُ اَقْرَبُ اِلَيْهِ مِنْ حَبْلِ الْوَرِيْدِ ﴿١٦﴾
50:17 When the two scribe angels record; one seated to the right and one to the left.	اِذْ يَتَلَقَّى الْمُتَلَقِّيٰنِ عَنِ الْيَمِيْنِ وَعَنِ الشِّمَالِ قَعِيْدٌ ﴿١٧﴾
50:18 He does not utter a word except that there is a guardian angel ready near him.②	مَا يَلْفِظُ مِنْ قَوْلٍ اِلَّا لَدَيْهِ رَقِيْبٌ عَتِيْدٌ ﴿١٨﴾
50:19 And the severity of death came with the truth;③ this is that which you were running away from.④	وَجَآءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ؕ ذٰلِكَ مَا كُنْتَ مِنْهُ تَحِيْدُ ﴿١٩﴾
50:20 And the Horn will be blown; this is a Day of promised retribution.	وَنُفِخَ فِي الصُّوْرِ ؕ ذٰلِكَ يَوْمُ الْوَعِيْدِ ﴿٢٠﴾

Topics

- Divine omnipotence and omniscience.
- The arrangement for the writing of people's statements and actions.
- The pangs of death.
- The occurrence of the Day of Judgement.

Commentary

① Here, nearness in knowledge and power is implied, not physical proximity.

② Allah Almighty is independent of the angels' writing because nothing is hidden from Him, He is even aware of the inner whispers of the lower self. However, the wisdom behind the writing of the angels is that on the Day of Judgement, every person will be given his book of deeds in his hands.

③ It is not possible to flee from death, rather it will arrive in any case. To remain negligent of death, to not ponder about the pangs that will be experienced at the agony of death and to not make any preparations for the life of the Isthmus Realm (*barzakh*) and resurrection is foolishness.

④ Truth here refers to the actual arrival of death or it refers to the matter of the Hereafter which a person observes himself. Or it refers to the outcome, felicity or misfortune.

50:21 And every soul will come forth with an enforcing angel and a witness.①	وَجَآءَتْ كُلُّ نَفْسٍ مَّعَهَا سَآئِقٌ وَّشَهِيْدٌ ﴿٢١﴾
50:22 You were oblivious to this, so We removed your veil from you so this day your sight is sharp.	لَقَدْ كُنْتَ فِيْ غَفْلَةٍ مِّنْ هٰذَا فَكَشَفْنَا عَنْكَ غِطَآءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيْدٌ ﴿٢٢﴾
50:23 And his companion (angel) will say, "This is what I have with me prepared."	وَقَالَ قَرِيْنُهٗ هٰذَا مَا لَدَيَّ عَتِيْدٌ ﴿٢٣﴾
50:24 "˹O Angels!˺ Cast every deeply ungrateful, obstinate individual into Hell (*Jahannam*),	اَلْقِيَا فِيْ جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيْدٍ ﴿٢٤﴾
50:25 one who excessively prevents good, a transgressor, a doubter,	مَّنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ مُّرِيْبِ ﴿٢٥﴾
50:26 who has made another god with Allah, so ˹O Angels˺, cast him into severe punishment."	الَّذِيْ جَعَلَ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ فَاَلْقِيٰهُ فِي الْعَذَابِ الشَّدِيْدِ ﴿٢٦﴾
50:27 And his companion (devil) will say, "O our Lord! I did not make him transgress. However, he was in extreme misguidance."②	قَالَ قَرِيْنُهٗ رَبَّنَا مَآ اَطْغَيْتُهٗ وَلٰكِنْ كَانَ فِيْ ضَلٰلٍ بَعِيْدٍ ﴿٢٧﴾

Topics

- The state when being arraigned on the Day of Judgement and a warning.
- The speech of a disbeliever's accompanying angel.
- The divine command to the angels and people deserving of Hell.
- The reply of Satan to the accusation of leading people astray.

Commentary

① The enforcing one will be an angel and the witness will either be his own ego, or his limbs, or the angel.

② On the Day of Judgement, when the order will be given to throw the disbelievers into Hellfire, one of them will say: "Our Lord! Satan deceived me and never allowed me to travel on the right path, hence I am blameless." The devil that was appointed to him in the world will respond: "O our Lord! I never compelled him to transgress. Rather I would only make suggestions for him, but he continued to act upon it till he fell into the deep valleys of misguidance. Therefore, I am not responsible for him."

50:28 He (Allah) will say, "Do not quarrel in My Court, I had already sent the warning of punishment to you.	قَالَ لَا تَخْتَصِمُوْا لَدَيَّ وَقَدْ قَدَّمْتُ اِلَيْكُمْ بِالْوَعِيْدِ ﴿٢٨﴾
50:29 In My Court, the Decree is not changed and I am not unjust to people." ع ٢ ١٤ ١٦	مَا يُبَدَّلُ الْقَوْلُ لَدَيَّ وَمَآ اَنَا بِظَلَّامٍ لِّلْعَبِيْدِ ﴿٢٩﴾ ع
50:30 The Day We shall say to Hell, "Are you full?" And it will say, "Are there any more?"	يَوْمَ نَقُوْلُ لِجَهَنَّمَ هَلِ امْتَلَاْتِ وَتَقُوْلُ هَلْ مِنْ مَّزِيْدٍ ﴿٣٠﴾
50:31 And Paradise will be brought close to the pious, it will not be far.	وَاُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِيْنَ غَيْرَ بَعِيْدٍ ﴿٣١﴾
50:32 "This is what you were promised. ˹It is˺ for every person who often returns (to Allah) and protects,①	هٰذَا مَا تُوْعَدُوْنَ لِكُلِّ اَوَّابٍ حَفِيْظٍ ﴿٣٢﴾ ج
50:33 who fears the Infinitely Gracious unseen and comes with a penitent heart.②	مَنْ خَشِيَ الرَّحْمٰنَ بِالْغَيْبِ وَجَآءَ بِقَلْبٍ مُّنِيْبٍ ﴿٣٣﴾ لا

Topics

- The quarrelling of disbelievers and Satan on the Day of Judgement is fruitless.
- The question for Hell on the Day of Judgement and its reply.
- The honour for the righteous on the Day of Judgement.
- The people worthy of Paradise and their honourable entry into it.

Commentary

① "The person who often returns" may refer to that individual who abandons sin and disobedience and adopts obedience or the individual who, after repenting, falls into the same sin again. "The one who protects" refers to the person who observes the command of Allah Almighty or the one who protects himself from sins and seeks forgiveness for them. It may also refer to the one who protects the entrustments and rights of Allah Almighty.

② Meaning, those who fear Divine Retribution without seeing it, obey Allah Almighty and bring hearts full of sincerity, obedience and correct belief, will be told on the Day of Judgement: Enter Paradise without fear and worry and with peace and safety, neither will you be punished nor will your blessings be removed; from this day forth, you will remain eternally in Paradise and now there is no perishing nor death.

50:34 Enter it (Paradise) in peace. This is the day of eternal life."	اُدْخُلُوْهَا بِسَلٰمٍ ؕ ذٰلِكَ يَوْمُ الْخُلُوْدِ ﴿٣٤﴾
50:35 They will have whatever they desire therein and We have more.①	لَهُمْ مَّا يَشَآءُوْنَ فِيْهَا وَلَدَيْنَا مَزِيْدٌ ﴿٣٥﴾
50:36 And how many nations have We destroyed before them who were more powerful than them, so they searched in the cities, ˹crying out,˺ "Is there a place of escape?"	وَكَمْ اَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ هُمْ اَشَدُّ مِنْهُمْ بَطْشًا فَنَقَّبُوْا فِى الْبِلَادِ ؕ هَلْ مِنْ مَّحِيْصٍ ﴿٣٦﴾
50:37 In this there is counsel for one who has a heart or lends his ears while he is attentive.②	اِنَّ فِىْ ذٰلِكَ لَذِكْرٰى لِمَنْ كَانَ لَهٗ قَلْبٌ اَوْ اَلْقَى السَّمْعَ وَهُوَ شَهِيْدٌ ﴿٣٧﴾
50:38 And We created the heavens and the earth and whatever is between them in six days and no fatigue affected Us in any way.③	وَلَقَدْ خَلَقْنَا السَّمٰوٰتِ وَالْاَرْضَ وَمَا بَيْنَهُمَا فِىْ سِتَّةِ اَيَّامٍ ۖ وَّمَا مَسَّنَا مِنْ لُّغُوْبٍ ﴿٣٨﴾

Topics

- Divine blessing upon the denizens of Paradise.
- An indication towards the destruction of the previous nations.
- The people who take heed from admonitory incidents.
- The creation of the universe in six days.

Commentary

① "More" refers to the beatific vision of Allah Almighty and His manifestation through which those people will be honoured every Friday in the abode of bliss.

② One can only gain benefit from counsel and advice if his heart is receptive to advice and he listens carefully.

③ Allah Almighty is free from fatigue and He has the power to create the whole world in a single moment, but because He creates everything according to the requirements of wisdom, hence He created the universe in six days. Furthermore, there is a lesson for people in this that Allah Almighty does not hasten even though He has power, but despite your weakness, why do you still act hastily?

50:39 So bear with patience what they say and glorify with the praise of your Lord before sunrise and before sunset.	فَاصْبِرْ عَلٰى مَا يَقُوْلُوْنَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوْعِ الشَّمْسِ وَقَبْلَ الْغُرُوْبِ ﴿٣٩﴾
50:40 And glorify Him in part of the night and after the prayers.	وَمِنَ الَّيْلِ فَسَبِّحْهُ وَاَدْبَارَ السُّجُوْدِ ﴿٤٠﴾
50:41 And listen attentively, the day a caller will call out from a near place.①	وَاسْتَمِعْ يَوْمَ يُنَادِ الْمُنَادِ مِنْ مَّكَانٍ قَرِيْبٍ ﴿٤١﴾
50:42 The day they will hear a piercing Cry with the truth.② This will be the Day of emerging ⌜from graves⌝.	يَّوْمَ يَسْمَعُوْنَ الصَّيْحَةَ بِالْحَقِّ ؕ ذٰلِكَ يَوْمُ الْخُرُوْجِ ﴿٤٢﴾
50:43 We grant life and We cause death and to Us alone will be the return.	اِنَّا نَحْنُ نُحْيٖ وَنُمِيْتُ وَاِلَيْنَا الْمَصِيْرُ ﴿٤٣﴾
50:44 The Day the earth will split open above them as they hasten forth; this gathering is easy for Us.	يَوْمَ تَشَقَّقُ الْاَرْضُ عَنْهُمْ سِرَاعًا ؕ ذٰلِكَ حَشْرٌ عَلَيْنَا يَسِيْرٌ ﴿٤٤﴾

Topics

- Instructions for the Noble Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم to remain patient and glorify Allah Almighty.
- The states of the Day of Judgement.
- Granting life and death is under the authority of Allah Almighty.
- The scene of people rising from graves on the Day of Judgement.

Commentary

① "Near place" refers to the rock of Bayt al-Maqdis. The "caller" refers to angel Isrāfīl عَلَيْهِ السَّلَام and his call will be: "O decomposed bones! O scattered joints! O putrefied flesh! O dishevelled hair! Allah Almighty gives you the command to gather for judgement."

② This piercing cry refers to the second blow.

نَحْنُ اَعْلَمُ بِمَا يَقُوْلُوْنَ وَمَآ اَنْتَ عَلَيْهِمْ بِجَبَّارٍ ۣ فَذَكِّرْ بِالْقُرْاٰنِ مَنْ يَّخَافُ وَعِيْدِ ﴿٤٥﴾ ع ٣ ١٦ ١٧

50:45 We know best what they say and you are not an enforcer over them. So advise the one who fears My warning through the Quran.①

Surah Al-Dhāriyāt (The Scattering Winds)

(This Surah is Meccan, containing 3 sections and 60 verses)

٥١ سُوْرَةُ الذّٰرِيٰتِ مَكِّيَّةٌ ٦٧ | اٰياتها: ٦٠ ركوعاتها: ٣

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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

وَالذّٰرِيٰتِ ذَرْوًا ﴿١﴾

51:1 By the scattering winds.

فَالْحٰمِلٰتِ وِقْرًا ﴿٢﴾

51:2 Then by the load-bearing clouds.

فَالْجٰرِيٰتِ يُسْرًا ﴿٣﴾

51:3 Then by the boats that float with ease.

فَالْمُقَسِّمٰتِ اَمْرًا ﴿٤﴾

51:4 Then by the distributors of matters (angels).

اِنَّمَا تُوْعَدُوْنَ لَصَادِقٌ ﴿٥﴾

51:5 That which you are warned of is true.②

وَّاِنَّ الدِّيْنَ لَوَاقِعٌ ﴿٦﴾

51:6 And indeed, recompense will be given.

Topics

- Oaths by the winds, clouds, ships and angels regarding the Day of Judgement.
- The mutual dispute of the disbelievers of Quraysh and their deprivation.

Commentary

① Meaning, "O Beloved! The Qurayshī disbelievers' rejection of you, denial of Judgement Day, and doubting My power is not hidden from Me. We shall punish all of them for this, and you are not an enforcer over them, i.e., one who will make them enter Islam with force. Rather, your responsibility is to invite them and explain matters to them. Therefore, by means of the Quran, you should warn the disbelievers of My chastisement, the heedless of My punishment, and the obedient of My censure."

② "Indeed that which you are warned of" refers to being resurrected and accountability of deeds. And it being true refers to the fact that this will occur in all cases.

51:7 By the sky full of paths.	وَالسَّمَآءِ ذَاتِ الْحُبُكِ ۙ﴿٧﴾
51:8 Indeed, you have differing opinions.[1]	اِنَّكُمْ لَفِيْ قَوْلٍ مُّخْتَلِفٍ ۙ﴿٨﴾
51:9 Turned away from it (the Quran) is one who was turned away ˹by Divine Decree˺.	يُّؤْفَكُ عَنْهُ مَنْ اُفِكَ ؕ﴿٩﴾
51:10 May those who speculate falsely be killed,[2]	قُتِلَ الْخَرّٰصُوْنَ ۙ﴿١٠﴾
51:11 those who are heedless ˹of the Hereafter˺ in intoxication.	الَّذِيْنَ هُمْ فِيْ غَمْرَةٍ سَاهُوْنَ ۙ﴿١١﴾
51:12 They ask, "When is the Day of Recompense?"	يَسْـَٔلُوْنَ اَيَّانَ يَوْمُ الدِّيْنِ ؕ﴿١٢﴾
51:13 ˹This will be˺ the Day when they are burnt over the Fire.	يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُوْنَ ﴿١٣﴾
51:14 "Taste your punishment, this is that which you were seeking in haste."	ذُوْقُوْا فِتْنَتَكُمْ ؕ هٰذَا الَّذِيْ كُنْتُمْ بِهٖ تَسْتَعْجِلُوْنَ ﴿١٤﴾
51:15 The pious will be in gardens and springs.	اِنَّ الْمُتَّقِيْنَ فِيْ جَنّٰتٍ وَّعُيُوْنٍ ۙ﴿١٥﴾
51:16 Taking what their Lord granted them. Indeed they were virtuous before this.	اٰخِذِيْنَ مَآ اٰتٰىهُمْ رَبُّهُمْ ؕ اِنَّهُمْ كَانُوْا قَبْلَ ذٰلِكَ مُحْسِنِيْنَ ؕ﴿١٦﴾

Topics

- Comfort for the Noble Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم and his responsibility.
- The strong reply from Allah Almighty to the insulters of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.
- The reward of the righteous.

Commentary

① This refers to the disbelievers of Makkah calling the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم a poet, or a sorcerer at times, or a fortune teller and at times an insane person. Likewise, it refers to calling the Quran poetry, or sorcery, or divination and at times tales of those who passed.

② This refers to those people who had differing views about the Final Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم and the Quran.

51:17 And little did they sleep at night.	كَانُوْا قَلِيْلًا مِّنَ الَّيْلِ مَا يَهْجَعُوْنَ ﴿١٧﴾
51:18 They would seek forgiveness in the last part of the night.①	وَبِالْاَسْحَارِ هُمْ يَسْتَغْفِرُوْنَ ﴿١٨﴾
51:19 And in their wealth, there was a rightful share for the poor and deprived.②	وَفِيْٓ اَمْوَالِهِمْ حَقٌّ لِّلسَّآئِلِ وَالْمَحْرُوْمِ ﴿١٩﴾
51:20 In the earth, there are signs for the people of conviction ⌜in faith⌝,	وَفِي الْاَرْضِ اٰيٰتٌ لِّلْمُوْقِنِيْنَ ﴿٢٠﴾
51:21 as there are within yourselves. Do you not observe?	وَفِيْٓ اَنْفُسِكُمْ ؕ اَفَلَا تُبْصِرُوْنَ ﴿٢١﴾
51:22 In the heaven, your sustenance and what you are promised.③	وَفِي السَّمَآءِ رِزْقُكُمْ وَمَا تُوْعَدُوْنَ ﴿٢٢﴾

Topics

- The attributes of the pious: Worshipping at night and spending in the Way of Allah Almighty.
- An indication towards the signs of Divine power.

Commentary

① The last part of the night is very suitable for seeking forgiveness and supplicating. A hadith states: "Our Lord manifests His glory every night on the worldly skies at such a time where there is only a third of the night left and He says, 'Is there anyone to supplicate to Me so that I may accept his supplication, is there anyone to ask from Me so that I may grant him, is there anyone to seek forgiveness from Me so that I may pardon him.'" *(Ṣaḥīḥ Al-Bukhārī: 1145)*

② "The poor" refers to the one who asks people in order to fulfil a need and "the deprived" refers to the person who is needy but does not ask out of modesty.

③ Sustenance refers to rain and snow etc., and it being "in the heavens" refers to its descent from the heavens; or sustenance being in the heavens means that whatever sustenance has been decreed for you is written in the heavens. Furthermore, the reward and punishment of the Hereafter which is promised to you in the world is also written in the heavens.

فَوَرَبِّ السَّمَآءِ وَالْاَرْضِ اِنَّهٗ لَحَقٌّ مِّثْلَ مَآ اَنَّكُمْ تَنْطِقُوْنَ ﴿٢٣﴾ ع ١ ٢٣ ١٨

51:23 So by the Lord of the heavens and the earth! Indeed this is the truth[1] just as that which you speak.

هَلْ اَتٰىكَ حَدِيْثُ ضَيْفِ اِبْرٰهِيْمَ الْمُكْرَمِيْنَ ﴿٢٤﴾ وقف لازم

51:24 ˹Dear Beloved Prophet,˺ has the account of Ibrāhīm's honourable guests reached you?[2]

اِذْ دَخَلُوْا عَلَيْهِ فَقَالُوْا سَلٰمًا ؕ قَالَ سَلٰمٌ ۚ قَوْمٌ مُّنْكَرُوْنَ ﴿٢٥﴾

51:25 When they entered his presence, then said, "Salām (Peace)." He (Ibrāhīm) said, "Salām." Unknown people ˹he thought˺.

فَرَاغَ اِلٰٓى اَهْلِهٖ فَجَآءَ بِعِجْلٍ سَمِيْنٍ ﴿٢٦﴾ ۙ

51:26 Then he went towards his family and brought a fattened, ˹roasted˺ calf.

فَقَرَّبَهٗٓ اِلَيْهِمْ قَالَ اَلَا تَاْكُلُوْنَ ﴿٢٧﴾ ۚ

51:27 So he placed it near them, saying, "Will you not eat?"

فَاَوْجَسَ مِنْهُمْ خِيْفَةً ؕ قَالُوْا لَا تَخَفْ ؕ وَبَشَّرُوْهُ بِغُلٰمٍ عَلِيْمٍ ﴿٢٨﴾

51:28 So he felt fear from them in his heart; they (the angels) said, "Fear not." And they gave him glad tidings of a learned son.

Topics

- The truthfulness of the Quran.
- Introducing the account of the honourable guests of Prophet Ibrāhīm عَلَيْهِ السَّلَام.
- The arrival of the honourable guests in the court of Prophet Ibrāhīm عَلَيْهِ السَّلَام.
- A calf being presented before the guests and questioning them.
- Reassurance given by the guests after the feeling of fear and glad tidings of a son.

Commentary

[1] This refers to the noble Quran, or sustenance being in the heavens, or the promise of reward and punishment in the Hereafter.

[2] "Honourable guests" refers to those angels who presented themselves as honourable guests in the court of Prophet Ibrāhīm عَلَيْهِ السَّلَام.

فَاَقْبَلَتِ امْرَاَتُهٗ فِيْ صَرَّةٍ فَصَكَّتْ وَجْهَهَا وَقَالَتْ عَجُوْزٌ عَقِيْمٌ ﴿٢٩﴾

51:29 So his wife (Sārah) came crying out, then she struck her face and said, "An old, barren woman ⌜will bear a child⌝?"①

قَالُوْا كَذٰلِكِ ۙ قَالَ رَبُّكِ ؕ اِنَّهٗ هُوَ الْحَكِيْمُ الْعَلِيْمُ ﴿٣٠﴾

51:30 They said, "Thus your Lord has said. Indeed, He is the Most-Wise, the All-Knowing."

Topics

- The expression of amazement by the wife of Prophet Ibrāhīm عَلَيْهِ السَّلَام.

Commentary

① When the angels gave glad tidings to Prophet Ibrāhīm عَلَيْهِ السَّلَام of a knowledgeable son, his wife Lady Sārah رَضِيَ اللّٰهُ عَنْهَا also heard this. Thereafter, she came out screaming and whilst striking her face out of astonishment, she said: "Will an old, barren woman bear a child?" By this, she meant that having a child in such a state is an astonishing feat.