كنز العرفان مع إفهام القرآن

The Clear CRITERION

A contemporary explanation of the Quran
based on authentic sources



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51:31 He (Ibrāhīm) said, "What is your objective, O you (angels) who have been sent?"	قَالَ فَمَا خَطْبُكُمْ اَيُّهَا الْمُرْسَلُوْنَ ﴿٣١﴾
51:32 They said, "Indeed we have been sent to a transgressing nation.①	قَالُوْٓا اِنَّآ اُرْسِلْنَآ اِلٰى قَوْمٍ مُّجْرِمِيْنَ ﴿٣٢﴾
51:33 That we may send down stones of clay upon them,	لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِّنْ طِيْنٍ ﴿٣٣﴾
51:34 marked in the Court of your Lord for the transgressors."②	مُّسَوَّمَةً عِنْدَ رَبِّكَ لِلْمُسْرِفِيْنَ ﴿٣٤﴾
51:35 So We took out those who were believers therein.	فَاَخْرَجْنَا مَنْ كَانَ فِيْهَا مِنَ الْمُؤْمِنِيْنَ ﴿٣٥﴾
51:36 So We found therein only one house of believers.③	فَمَا وَجَدْنَا فِيْهَا غَيْرَ بَيْتٍ مِّنَ الْمُسْلِمِيْنَ ﴿٣٦﴾
51:37 And We left a sign therein for those④ who fear painful punishment.⑤	وَتَرَكْنَا فِيْهَآ اٰيَةً لِّلَّذِيْنَ يَخَافُوْنَ الْعَذَابَ الْاَلِيْمَ ﴿٣٧﴾
51:38 And [a sign] in Mūsā when We sent him to Pharaoh with clear proof.	وَفِيْ مُوْسٰٓى اِذْ اَرْسَلْنٰهُ اِلٰى فِرْعَوْنَ بِسُلْطٰنٍ مُّبِيْنٍ ﴿٣٨﴾

Topics

- Asking why the angels came and the reply from the angels.
- How Allah treated the believers from the nation of Lūṭ.
- The admonitory sign in the dwellings of the nation of Lūṭ.
- The admonitory sign in the account of Prophet Mūsā عَلَيْهِ السَّلَام and Pharaoh.

Commentary

① Here, transgressing nation refers to the nation of Prophet Lūṭ عَلَيْهِ السَّلَام.

② There were such marks on these stones that made them distinguished from worldly stones and according to some exegetes, every stone had the name of the specific individual who was to be destroyed by it.

③ This was the house which was occupied by Prophet Lūṭ عَلَيْهِ السَّلَام, his two daughters and his followers.

④ This sign refers to those traces of punishment which were scattered in the cities of the nation of Lūṭ, and which remained in those cities for a lengthy period of time.

⑤ Men from the nation of Prophet Lūṭ عَلَيْهِ السَّلَام engaged in sodomy, pederasty and sexual relations with minors. Although warned, they did not desist from these acts. Consequently, they were destroyed and made an example for others.

فَتَوَلّٰى بِرُكْنِهٖ وَقَالَ سٰحِرٌ اَوْ مَجْنُوْنٌ ﴿٣٩﴾

51:39 So he (Pharaoh) turned away with his army and said, "ʿHe is' a sorcerer or a madman."

فَاَخَذْنٰهُ وَجُنُوْدَهٗ فَنَبَذْنٰهُمْ فِى الْيَمِّ وَهُوَ مُلِيْمٌ ﴿٤٠﴾

51:40 So We seized him and his army and cast them into the river while he was blaming himself.

وَفِىْ عَادٍ اِذْ اَرْسَلْنَا عَلَيْهِمُ الرِّيْحَ الْعَقِيْمَ ﴿٤١﴾

51:41 And in ʿĀd ʿthere is also a sign' when We sent a destructive wind upon them.

مَا تَذَرُ مِنْ شَىْءٍ اَتَتْ عَلَيْهِ اِلَّا جَعَلَتْهُ كَالرَّمِيْمِ ﴿٤٢﴾

51:42 It did not leave anything it passed over except that it caused it to become like something decayed.

وَفِىْ ثَمُوْدَ اِذْ قِيْلَ لَهُمْ تَمَتَّعُوْا حَتّٰى حِيْنٍ ﴿٤٣﴾

51:43 And in Thamūd ʿthere is a sign' when it was said to them, "Enjoy until a certain time."

فَعَتَوْا عَنْ اَمْرِ رَبِّهِمْ فَاَخَذَتْهُمُ الصّٰعِقَةُ وَهُمْ يَنْظُرُوْنَ ﴿٤٤﴾

51:44 So they rebelled against the command of their Lord, so a thunderbolt seized them while they were watching.

فَمَا اسْتَطَاعُوْا مِنْ قِيَامٍ وَّمَا كَانُوْا مُنْتَصِرِيْنَ ﴿٤٥﴾

51:45 So they were not able to stand ① and they could not retaliate.

ع ٢ ٢٣ ١

وَقَوْمَ نُوْحٍ مِّنْ قَبْلُ ؕ اِنَّهُمْ كَانُوْا قَوْمًا فٰسِقِيْنَ ﴿٤٦﴾

51:46 And the nation of Nūḥ ʿwere destroyed' before them, ʿfor' indeed they were a transgressing nation.

وَالسَّمَآءَ بَنَيْنٰهَا بِاَيْىدٍ وَّاِنَّا لَمُوْسِعُوْنَ ﴿٤٧﴾

51:47 As for the sky, We made it with ʿOur' Power, and indeed We are expanding ʿit'.

Topics

- The admonitory sign in the outcome of the nation of ʿĀd and Thamūd.
- A reference to the destruction of the nation of Nūḥ.
- Signs that indicate the Power and Oneness of Allah Almighty.

Commentary

① Not being able to stand means that when the punishment descended, the people of the nation of Thamūd were not able to stand and flee.

51:48 We spread the earth out; and how excellently We spread ˹it˺.①	وَالْاَرْضَ فَرَشْنٰهَا فَنِعْمَ الْمٰهِدُوْنَ ﴿۴۸﴾
51:49 And We created a pair for all things ˹so˺ that you may be mindful.	وَمِنْ كُلِّ شَیْءٍ خَلَقْنَا زَوْجَیْنِ لَعَلَّكُمْ تَذَكَّرُوْنَ ﴿۴۹﴾
51:50 So, ˹say, dear Beloved Prophet:˺ "Flee to Allah.② Certainly, I am a clear warner for you from Him.	فَفِرُّوْۤا اِلَى اللّٰهِ ؕ اِنِّیْ لَكُمْ مِّنْهُ نَذِیْرٌ مُّبِیْنٌ ۚ﴿۵۰﴾
51:51 And do not make another god alongside Allah. Indeed I am a clear warner for you from Him."	وَلَا تَجْعَلُوْا مَعَ اللّٰهِ اِلٰهًا اٰخَرَ ؕ اِنِّیْ لَكُمْ مِّنْهُ نَذِیْرٌ مُّبِیْنٌ ۚ﴿۵۱﴾
51:52 There did not come a messenger to those who preceded them except that they said, "˹He is˺ a sorcerer or a madman."③	كَذٰلِكَ مَاۤ اَتَى الَّذِیْنَ مِنْ قَبْلِهِمْ مِّنْ رَّسُوْلٍ اِلَّا قَالُوْا سَاحِرٌ اَوْ مَجْنُوْنٌ ۚ﴿۵۲﴾
51:53 Did they instruct one another with this? Rather they are a rebellious nation.	اَتَوَاصَوْا بِهٖ ۚ بَلْ هُمْ قَوْمٌ طَاغُوْنَ ۚ﴿۵۳﴾

Topics

- The command to hasten towards the obedience of Allah Almighty.
- The prohibition of associating a partner with Allah Almighty.
- Consolation for the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم after the ignorant statements of disbelievers.

Commentary

① Due to the vastness of the earth, despite it being spherical, it seems as if it is spread out like a floor. Furthermore, neither is it hard like metal such that walking around on it would become difficult, and nor is it so soft that the creation would sink into it. Rather, it is suitable for living and in exact accordance with the requirements of human needs.

② Fleeing to Allah Almighty means going towards faith from disbelief, to obedience from disobedience, and running towards the court of Allah Almighty by repenting.

③ The Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم has been comforted in this verse in that just as the disbelievers of Makkah denied him and called him a sorcerer and madman, likewise the disbelievers of the previous nations also referred to their Messengers as sorcerers and madmen. Hence, he should not grieve or be upset at their profanity and insults.

51:54 So, ˹dear Beloved Prophet,˺ turn away from them, you are not blameworthy.	فَتَوَلَّ عَنْهُمْ فَمَآ اَنْتَ بِمَلُوْمٍ ﴿٥٤﴾
51:55 And advise, as advising benefits the people of faith.①	وَّذَكِّرْ فَاِنَّ الذِّكْرٰى تَنْفَعُ الْمُؤْمِنِيْنَ ﴿٥٥﴾
51:56 And I did not create jinn and mankind but to worship Me. ②	وَمَا خَلَقْتُ الْجِنَّ وَالْاِنْسَ اِلَّا لِيَعْبُدُوْنِ ﴿٥٦﴾
51:57 I do not want sustenance from them nor do I want them to give Me food.③	مَآ اُرِيْدُ مِنْهُمْ مِّنْ رِّزْقٍ وَّمَآ اُرِيْدُ اَنْ يُّطْعِمُوْنِ ﴿٥٧﴾
51:58 Indeed, Allah is the Great Provider, the Possessor of Infinite Power, the Omnipotent.	اِنَّ اللّٰهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِيْنُ ﴿٥٨﴾
51:59 For the wrongdoers, there is a share ˹of punishment˺ like that of their predecessors. So they should not hastily seek ˹punishment˺ from Me.	فَاِنَّ لِلَّذِيْنَ ظَلَمُوْا ذَنُوْبًا مِّثْلَ ذَنُوْبِ اَصْحٰبِهِمْ فَلَا يَسْتَعْجِلُوْنِ ﴿٥٩﴾
ع ١٣ ٢ **51:60** So woe to the disbelievers from their Day which they are warned of.	فَوَيْلٌ لِّلَّذِيْنَ كَفَرُوْا مِنْ يَّوْمِهِمُ الَّذِيْ يُوْعَدُوْنَ ﴿٦٠﴾ ع

Topics

- Permission to turn away from the disbelievers.
- The instruction to continue advising.
- The purpose of creating jinn and humans.
- The independence of Allah Almighty.
- A caution to the disbelievers and a warning for them.

Commentary

① The "people of faith" were disbelievers whom Allah Almighty knew would eventually embrace faith. It may be a literal reference to people who had already accepted faith. In the latter case, the command to continue advising them was so that their faith could further strengthen and become firm.

② The fundamental purpose of creating jinn and humans is so that they worship Allah Almighty, come to know Him, and live in servitude to Him. This will bring success in both worlds. In a Divine hadith, Allah Almighty says: "O people! Become free for My worship, I will fill your heart with richness, and close the door of your dependency. If you do not do so, I will busy your hands with engagements and will not close the door of your dependency." *(Sunan Al-Tirmidhī: 2474)*

③ Allah Almighty is free from eating and taking sustenance from people to distribute among His creation.

In the name of Allah, the Infinitely Gracious, the Most Merciful.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
52:1 By Mount Sinai *(Al-Ṭūr)*.①	وَالطُّوْرِ ۙ﴿١﴾
52:2 By the inscribed Book②	وَكِتٰبٍ مَّسْطُوْرٍ ۙ﴿٢﴾
52:3 in open scrolls.	فِيْ رَقٍّ مَّنْشُوْرٍ ۙ﴿٣﴾
52:4 By The Inhabited House (*al-Bayt al-Maʿmūr*).③	وَّالْبَيْتِ الْمَعْمُوْرِ ۙ﴿٤﴾
52:5 By the elevated roof.④	وَالسَّقْفِ الْمَرْفُوْعِ ۙ﴿٥﴾
52:6 By the burning sea.	وَالْبَحْرِ الْمَسْجُوْرِ ۙ﴿٦﴾
52:7 The punishment of your Lord will certainly come to pass.	اِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ ۙ﴿٧﴾
52:8 None can avert it.	مَّا لَهٗ مِنْ دَافِعٍ ۙ﴿٨﴾

Topics

- A series of oaths followed by the declaration of the certainty of punishment.

Commentary

① Here, Tūr refers to the mountain upon which Allah Almighty blessed Prophet Mūsā عَلَيْهِ السَّلَام with the honour of listening to His speech.

② "Inscribed book" refers to the Torah, or the preserved tablet, or the book in which the recording angels write the deeds, or the Noble Quran.

③ *Bayt al-Maʿmūr* is in the seventh heaven directly above the Blessed Kaʿbah. It is the *qiblah* (direction of prayer) for the dwellers of the skies and every day, 70,000 new angels come to it to perform *ṭawāf* (circumambulation) and prayer.

④ This roof refers to the sky which is like a roof for the earth; or it refers to the Divine Throne which is the roof of Paradise.

52:9 The Day the sky will spin rapidly,	يَوْمَ تَمُوْرُ السَّمَآءُ مَوْرًا ۙ﴿٩﴾
52:10 and the mountains will move at speed.	وَّتَسِيْرُ الْجِبَالُ سَيْرًا ؕ﴿١٠﴾
52:11 So woe to the liars on that Day.	فَوَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ۙ﴿١١﴾
52:12 Those who are playing in falsehood.	الَّذِيْنَ هُمْ فِيْ خَوْضٍ يَّلْعَبُوْنَ ۘ﴿١٢﴾
52:13 The Day they will be thrust forcefully towards the fire of Hell.	يَوْمَ يُدَعُّوْنَ اِلٰى نَارِ جَهَنَّمَ دَعًّا ؕ﴿١٣﴾
52:14 This is the Fire which you were denying.①	هٰذِهِ النَّارُ الَّتِيْ كُنْتُمْ بِهَا تُكَذِّبُوْنَ ﴿١٤﴾
52:15 So is this sorcery or you do not see?	اَفَسِحْرٌ هٰذَآ اَمْ اَنْتُمْ لَا تُبْصِرُوْنَ ۚ﴿١٥﴾
52:16 Enter it, so whether you are patient or not patient, it is the same for you.② You are only being recompensed for what you used to do.	اِصْلَوْهَا فَاصْبِرُوْٓا اَوْ لَا تَصْبِرُوْا ۚ سَوَآءٌ عَلَيْكُمْ ؕ اِنَّمَا تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُوْنَ ﴿١٦﴾
52:17 Indeed, the pious will be in gardens and blessings.③	اِنَّ الْمُتَّقِيْنَ فِيْ جَنّٰتٍ وَّنَعِيْمٍ ۙ﴿١٧﴾

وقف لازم

Topics

- A depiction of the scene of Judgement Day and a warning to those who deny.
- The outcome of those who denied the Hereafter.
- The reward for the righteous in the Hereafter.

Commentary

① The disbelievers would deny the verses relating to divine retribution and would refer to them as sorcery. When they will be violently dragged towards Hell on the Day of Judgement, it will be said to them in a scolding manner: This is that Hellfire which you would deny, now look and state whether it is sorcery or are you still not able to see?

② Neither will the disbelievers be removed from Hell due to their wailing and nor will they gain salvation by being patient upon receiving punishment; rather they will remain eternally in Hellfire.

③ The righteous will receive the following rewards on the Day of Judgement: 1. They will be in gardens and blessings; 2. They will rejoice upon the bounties of their Lord; 3. They will remain protected from the fire of Hell; 4. They will be granted wonderful blessings to eat and drink; 5. They will be reclining on beautifully aligned thrones; 6. They will be married to fair maidens with large, beautiful eyes.

52:18 Rejoicing in what their Lord granted them. And their Lord saved them from the punishment of the Fire.	فٰكِهِيْنَ بِمَآ اٰتٰىهُمْ رَبُّهُمْ ۚ وَوَقٰىهُمْ رَبُّهُمْ عَذَابَ الْجَحِيْمِ ﴿١٨﴾
52:19 "Eat and drink joyfully ˹as recompense˺ for what you used to do."	كُلُوْا وَاشْرَبُوْا هَنِيْٓـًٔا ۢبِمَا كُنْتُمْ تَعْمَلُوْنَ ﴿١٩﴾
52:20 Reclining upon thrones aligned. And We have married them to fair maidens with ˹large,˺ beautiful eyes.	مُتَّكِـِٕيْنَ عَلٰى سُرُرٍ مَّصْفُوْفَةٍ ۚ وَزَوَّجْنٰهُمْ بِحُوْرٍ عِيْنٍ ﴿٢٠﴾
52:21 ˹As for˺ those who believed and their progeny followed them in faith, We have caused their progeny to join them;① and We did not decrease anything from their deeds. Every person bears ˹the burden of only˺ what they reaped.	وَالَّذِيْنَ اٰمَنُوْا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِاِيْمَانٍ اَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَآ اَلَتْنٰهُمْ مِّنْ عَمَلِهِمْ مِّنْ شَيْءٍ ۗ كُلُّ امْرِئٍۢ بِمَا كَسَبَ رَهِيْنٌ ﴿٢١﴾
52:22 And We will help them with fruit and meat from whatever they will desire.②	وَاَمْدَدْنٰهُمْ بِفَاكِهَةٍ وَّلَحْمٍ مِّمَّا يَشْتَهُوْنَ ﴿٢٢﴾
52:23 They will take cups ˹of heavenly wine˺ from each other therein which will neither have indecency nor sin in them.③	يَتَنَازَعُوْنَ فِيْهَا كَاْسًا لَّا لَغْوٌ فِيْهَا وَلَا تَاْثِيْمٌ ﴿٢٣﴾

Topics

- The intercession of parents will help their offspring in Paradise.
- Every person is a pledge in exchange for his deeds.
- The food of the dwellers of Paradise and their pleasure and delight.

Commentary

① If the rank of parents is lofty in Paradise and the rank of their offspring is low, Allah Almighty will join the offspring with their parents in order to make the parents happy. It is proven from this that children will benefit from the intermediation of their parents in Paradise and it also proven that the intermediation of pious people is accepted in the court of Allah Almighty.

② The dwellers of Paradise "being helped with blessings" implies that their blessings will continually increase; they will never decrease.

③ This means that a person will be sinful for consuming alcohol in the world whereas in Paradise, a person will not incur a sin for drinking wine.

وَيَطُوْفُ عَلَيْهِمْ غِلْمَانٌ لَّهُمْ كَاَنَّهُمْ لُؤْلُؤٌ مَّكْنُوْنٌ ﴿٢٤﴾

52:24 And their servant youths will move around them as if they are hidden pearls.

وَاَقْبَلَ بَعْضُهُمْ عَلٰى بَعْضٍ يَّتَسَآءَلُوْنَ ﴿٢٥﴾

52:25 And some of them will face others, questioning one another. ①

قَالُوْٓا اِنَّا كُنَّا قَبْلُ فِيْٓ اَهْلِنَا مُشْفِقِيْنَ ﴿٢٦﴾

52:26 They will say, "Indeed we were afraid amongst our family before this.

فَمَنَّ اللّٰهُ عَلَيْنَا وَوَقٰىنَا عَذَابَ السَّمُوْمِ ﴿٢٧﴾

52:27 So Allah bestowed favour upon us and He saved us from the punishment of the scorching wind. ②

اِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوْهُ ؕ اِنَّهٗ هُوَ الْبَرُّ الرَّحِيْمُ ﴿٢٨﴾ ع

ع ١ ٢٨ ٣

52:28 Surely, we used to worship Him before this. He is the Supreme Benefactor, the Most-Merciful."

فَذَكِّرْ فَمَآ اَنْتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ وَّلَا مَجْنُوْنٍ ؕ ﴿٢٩﴾

52:29 So ˹dear Beloved Prophet,˺ advise, with the blessing of your Lord you are neither a sorcerer nor a madman. ③

Topics

- The description of the servant youths of the dwellers of Paradise.
- The dwellers of Paradise asking each other about their state.
- Comforting the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم and a directive to continue advising.

Commentary

① The dwellers of Paradise questioning one another is not for the purpose of knowledge, rather it is to acknowledge the blessing of Allah Almighty.

② It is mentioned in a hadith: "If Allah Almighty opens the punishment of scorching wind for the worldly people equivalent to a part (distal phalange) of a finger, the earth and everything upon it would burn." *(Al-Durr Al-Manthūr, Al-Ṭūr, under the verse, 27, vol. 7, p. 634)* May Allah Almighty grant us His refuge from the scorching wind of Hell.

③ The disbelievers of Makkah would call the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم a fortune-teller and a madman. So the Final Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم was told to not stop advising others because of these statements as, by the grace of his Lord, he is neither one who gives false reports of the unseen nor is he a madman. This provides a powerful lesson for all preachers. If people mock and ridicule them during their efforts to promote the Way of Allah Almighty, they should not become disheartened and leave the call to righteousness. Instead, they should be patient and tolerant and persevere.

52:30 Rather, they say, "[He is] a poet. We are waiting for his change of fortune."	اَمْ يَقُوْلُوْنَ شَاعِرٌ نَّتَرَبَّصُ بِهٖ رَيْبَ الْمَنُوْنِ ﴿٣٠﴾
52:31 Say, "Wait, I am waiting with you [too]."	قُلْ تَرَبَّصُوْا فَاِنِّيْ مَعَكُمْ مِّنَ الْمُتَرَبِّصِيْنَ ﴿٣١﴾
52:32 Do their intellects command them to do this or are they a rebellious nation?	اَمْ تَاْمُرُهُمْ اَحْلَامُهُمْ بِهٰذَآ اَمْ هُمْ قَوْمٌ طَاغُوْنَ ﴿٣٢﴾
52:33 Or, they say, "He has invented it." In fact, they do not believe.	اَمْ يَقُوْلُوْنَ تَقَوَّلَهٗ ۚ بَلْ لَّا يُؤْمِنُوْنَ ﴿٣٣﴾
52:34 So let them bring forth a statement like it if they are truthful.①	فَلْيَاْتُوْا بِحَدِيْثٍ مِّثْلِهٖٓ اِنْ كَانُوْا صٰدِقِيْنَ ﴿٣٤﴾
52:35 Were they created from nothing or are they the creators?②	اَمْ خُلِقُوْا مِنْ غَيْرِ شَيْءٍ اَمْ هُمُ الْخٰلِقُوْنَ ﴿٣٥﴾
52:36 Or have they created the heavens and the earth? In fact, they are not certain.	اَمْ خَلَقُوا السَّمٰوٰتِ وَالْاَرْضَ ۚ بَلْ لَّا يُوْقِنُوْنَ ﴿٣٦﴾
52:37 Or do they have the treasures of your Lord or are they supreme rulers?	اَمْ عِنْدَهُمْ خَزَآئِنُ رَبِّكَ اَمْ هُمُ الْمُصَيْطِرُوْنَ ﴿٣٧﴾

Topics

- The accusation against the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم of being a poet and its reply.
- The reason behind the opposition of the Makkan disbelievers is their transgression.
- The reply to the accusation of fabricating the Quran.
- Questions for the disbelievers who object.

Commentary

① This challenge is also for those people of today who consider the Quran a book authored by the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. If they are truthful in their claim, they should produce and present a book which is as excellent and brilliant as the Quran and which matches it in terms of eloquence and expression.

② Here, the disbelievers are warmly invited to ponder on these questions. The answer is that undoubtedly, Allah Almighty is their Creator and the Creator of the heavens and the earth. These disbelievers do not possess the treasures of Allah Almighty. Neither are they autonomous, nor do they have access to unseen reports. So despite all this, why do they not embrace faith in the Noble Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, become obedient and worship Allah Almighty?

52:38 Or do they possess a ladder by means of which they listen (to the angels)? Then let a listener among them bring forth a clear proof.	اَمْ لَهُمْ سُلَّمٌ يَّسْتَمِعُوْنَ فِيْهِ ۚ فَلْيَاْتِ مُسْتَمِعُهُمْ بِسُلْطٰنٍ مُّبِيْنٍ ﴿٣٨﴾
52:39 Does He have daughters while you have sons? ①	اَمْ لَهُ الْبَنٰتُ وَلَكُمُ الْبَنُوْنَ ﴿٣٩﴾
52:40 Or do you seek payment from them so they are burdened by debt?	اَمْ تَسْـَٔلُهُمْ اَجْرًا فَهُمْ مِّنْ مَّغْرَمٍ مُّثْقَلُوْنَ ﴿٤٠﴾
52:41 Or do they possess ⌜knowledge of⌝ the unseen, so they write ⌜judgements⌝? ②	اَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُوْنَ ﴿٤١﴾
52:42 Or do they intend deception? So those who disbelieve will fall prey to ⌜their very own⌝ deception. ③	اَمْ يُرِيْدُوْنَ كَيْدًا ؕ فَالَّذِيْنَ كَفَرُوْا هُمُ الْمَكِيْدُوْنَ ﴿٤٢﴾
52:43 Or do they have another god other than Allah? Allah is Pure from their polytheism.	اَمْ لَهُمْ اِلٰهٌ غَيْرُ اللّٰهِ ؕ سُبْحٰنَ اللّٰهِ عَمَّا يُشْرِكُوْنَ ﴿٤٣﴾
52:44 And were they to see a part of the sky falling, they would say, "⌜These are⌝ accumulated clouds."	وَاِنْ يَّرَوْا كِسْفًا مِّنَ السَّمَآءِ سَاقِطًا يَّقُوْلُوْا سَحَابٌ مَّرْكُوْمٌ ﴿٤٤﴾

Topics

- The aversion of the disbelievers of Quraysh to the truth.
- The outcome of those who plot against the truth.
- Allah Almighty is free from having a partner.
- The denial of the disbelievers upon seeing the punishment.

Commentary

① Allah Almighty is free from having offspring. Here, the Quran unravels the irrationality of the people who claimed that the angels are Allah's daughter: they prefer having male children—who are superior to girls in their worldview—but ascribe daughters to Allah Almighty—whom they deem inferior.

② Here, writing refers to the disbelievers deciding that they will not rise after death and that even if they would rise, they will not be punished.

③ This refers to that plot which the disbelievers prepared in Dar al-Nadwah to martyr the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. The evil of this plot befell them instead and in the Expedition of Badr, 70 disbelievers were killed.

فَذَرْهُمْ حَتّٰى يُلٰقُوْا يَوْمَهُمُ الَّذِيْ فِيْهِ يُصْعَقُوْنَ ۙ﴿٤٥﴾

52:45 So leave them until they face their Day in which they will become unconscious.①

يَوْمَ لَا يُغْنِيْ عَنْهُمْ كَيْدُهُمْ شَيْـًٔا وَّلَا هُمْ يُنْصَرُوْنَ ؕ﴿٤٦﴾

52:46 The Day when their deception will not avail them in any way and they will not be helped.

وَاِنَّ لِلَّذِيْنَ ظَلَمُوْا عَذَابًا دُوْنَ ذٰلِكَ وَلٰكِنَّ اَكْثَرَهُمْ لَا يَعْلَمُوْنَ ﴿٤٧﴾

52:47 And indeed, for those who oppressed there is a punishment before that,② however most of them do not know.

وَاصْبِرْ لِحُكْمِ رَبِّكَ فَاِنَّكَ بِاَعْيُنِنَا وَسَبِّحْ بِحَمْدِ رَبِّكَ حِيْنَ تَقُوْمُ ۙ﴿٤٨﴾

52:48 ˹Dear Beloved Prophet,˺ remain firm on the command of your Lord—for indeed you are under Our care—glorify your Lord with His praise when you stand ˹in worship˺,③

وَمِنَ الَّيْلِ فَسَبِّحْهُ وَاِدْبَارَ النُّجُوْمِ ﴿٤٩﴾ ع ٢ ٢١ ٤

52:49 and glorify Him in part of the night and after the setting of the stars.

Topics

- The directive to the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم relating to the scheming disbelievers.
- The promise of worldly punishment to the disbelievers of Quraysh.
- The command to the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم to remain patient and glorify Allah Almighty.

Commentary

① This day refers to the Day of Judgement, or the day when the first Horn will be blown, or the day when these disbelievers will die.

② This means that prior to the punishment of the Hereafter; there is a worldly punishment for those disbelievers too. The punishment before the Hereafter either refers to being slain in Badr, or the calamity of the seven year famine or the punishment of the grave.

③ This standing refers to standing for prayer, in which case, "praise" refers to reading سُبْحَانَكَ اللّٰهُمَّ after the first *takbīr*. Or it refers to waking up after sleeping; or it refers to standing up from any gathering.

In the name of Allah, the Infinitely Gracious, the Most Merciful.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
53:1 By the star when it descends.	وَالنَّجْمِ اِذَا هَوٰى ۙ﴿۱﴾
53:2 Your companion has neither strayed nor erred.①	مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوٰى ۚ﴿۲﴾
53:3 And he does not speak from his desire.	وَمَا يَنْطِقُ عَنِ الْهَوٰى ۚ﴿۳﴾
53:4 It is but Divine Revelation revealed to him.②	اِنْ هُوَ اِلَّا وَحْيٌ يُّوْحٰى ۙ﴿۴﴾
53:5 He was taught by the supremely powerful,	عَلَّمَهٗ شَدِيْدُ الْقُوٰى ۙ﴿۵﴾
53:6 possessor of might. Then he intended	ذُوْ مِرَّةٍ ؕ فَاسْتَوٰى ۙ﴿۶﴾
53:7 while he was at the highest peak of the heavens.	وَهُوَ بِالْاُفُقِ الْاَعْلٰى ؕ﴿۷﴾
53:8 Then the vision drew closer and then even closer.③	ثُمَّ دَنَا فَتَدَلّٰى ۙ﴿۸﴾

Topics

- Excellence and greatness of the Noble Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.
- The Quran is divine revelation.
- Attributes of the arch-angel Jibrīl.
- The proximity of the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم to Allah Almighty on the Night of Ascension.

Commentary

① "Companion" refers to the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم and the meaning of "neither strayed" is that the Noble Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم never deviated from the path of truth and guidance and always remained steadfast upon the creed of Divine Oneness and the worship of Allah Almighty; "nor erred" means that the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم was always positioned at the elevated station of guidance. Even the slightest doubt regarding corrupt belief did not ever occur to him.

② Here, it was said about the Quran that the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم does not say anything of it from himself, rather every statement of the Quran is through revelation which is revealed to him by Allah Almighty.

③ The Quranic commentators have many opinions regarding who gained closeness to whom here: 1. Sayyidunā Jibrīl عَلَيْهِ السَّلَام came close to the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم; 2. The Noble Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم was honoured with the closeness of Allah Almighty; 3. Allah Almighty came closer to the Noble Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم as it befits His Majesty.

53:9 So he was two bow-lengths away, rather nearer than that.①	فَكَانَ قَابَ قَوْسَيْنِ اَوْ اَدْنٰى ۚ﴿٩﴾
53:10 So He revealed to His chosen one what He revealed.	فَاَوْحٰۤى اِلٰى عَبْدِهٖ مَاۤ اَوْحٰى ؕ﴿١٠﴾
53:11 The heart did not deny what it (the eye) saw.②	مَا كَذَبَ الْفُؤَادُ مَا رَاٰى ﴿١١﴾
53:12 So do you dispute with him concerning what he saw?	اَفَتُمٰرُوْنَهٗ عَلٰى مَا يَرٰى ﴿١٢﴾
53:13 And indeed, he saw that vision a second time,③	وَ لَقَدْ رَاٰهُ نَزْلَةً اُخْرٰى ۙ﴿١٣﴾
53:14 at the Lote Tree of the furthest boundary (*Sidrah al-Muntahā*);	عِنْدَ سِدْرَةِ الْمُنْتَهٰى ﴿١٤﴾
53:15 the Paradise of 'Eternal' Residence (*Jannah al-Ma'wā*) is near it.	عِنْدَهَا جَنَّةُ الْمَاْوٰى ؕ﴿١٥﴾
53:16 When the Lote Tree was covered by that which covered.	اِذْ يَغْشَى السِّدْرَةَ مَا يَغْشٰى ۙ﴿١٦﴾
53:17 The eye did not waver nor did it exceed the limit.④	مَا زَاغَ الْبَصَرُ وَ مَا طَغٰى ﴿١٧﴾

Topics

- The Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم seeing Allah Almighty.

Commentary

① Mentioning this distance indicates great proximity; whatever closeness can be imagined reached its peak.

② The preferred opinion is that on the night of ascension, the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم saw Allah Almighty with his physical eyes.

③ On the night of ascension, the Final Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم saw Allah Almighty a second time in such a way that after fifty prayers were made obligatory, upon the request of Prophet Mūsā عَلَيْهِ السَّلَام, he repeatedly returned to the court of his Lord to have them reduced.

④ During this vision, his eyes neither wavered nor exceeded the limit of respect. This demonstrates the perfection of his strength as he remained steadfast in a state where minds are bewildered; and he was honoured to witness the light that he intended to see, he did not turn left or right, neither did he avert his eyes from the intended vision and nor did he fall unconscious like Prophet Mūsā عَلَيْهِ السَّلَام.

53:18 Indeed he saw many of the greatest signs of his Lord.	لَقَدْ رَاٰى مِنْ اٰيٰتِ رَبِّهِ الْكُبْرٰى ﴿١٨﴾
53:19 So, ˹O people,˺ did you see al-Lāt and al-ʿUzzā,	اَفَرَءَيْتُمُ اللّٰتَ وَالْعُزّٰى ﴿١٩﴾
53:20 and another, Manāt—the third one?	وَمَنٰوةَ الثَّالِثَةَ الْاُخْرٰى ﴿٢٠﴾
53:21 Is there a son for you and a daughter for Him?	اَلَكُمُ الذَّكَرُ وَلَهُ الْاُنْثٰى ﴿٢١﴾
53:22 Then, that is an unjust division.	تِلْكَ اِذًا قِسْمَةٌ ضِيْزٰى ﴿٢٢﴾
53:23 These are only names which you and your forefathers have named them. Allah has not sent down any endorsement for them.① They are only adhering to uncertain conjecture and what they themselves desire, even though guidance has certainly come to them from their Lord.	اِنْ هِىَ اِلَّاۤ اَسْمَآءٌ سَمَّيْتُمُوْهَاۤ اَنْتُمْ وَاٰبَآؤُكُمْ مَّاۤ اَنْزَلَ اللّٰهُ بِهَا مِنْ سُلْطٰنٍ ؕ اِنْ يَّتَّبِعُوْنَ اِلَّا الظَّنَّ وَمَا تَهْوَى الْاَنْفُسُ ۚ وَلَقَدْ جَآءَهُمْ مِّنْ رَّبِّهِمُ الْهُدٰى ﴿٢٣﴾
53:24 Or will man have whatever he desires?②	اَمْ لِلْاِنْسَانِ مَا تَمَنّٰى ﴿٢٤﴾
53:25 So Allah alone is the Master of the Hereafter and this world.	فَلِلّٰهِ الْاٰخِرَةُ وَالْاُوْلٰى ﴿٢٥﴾ ع ١ ٢٥ ٥
53:26 And how many angels are there in the	وَكَمْ مِّنْ مَّلَكٍ فِى السَّمٰوٰتِ لَا تُغْنِىْ شَفَاعَتُهُمْ شَيْـًٔا

Topics

- Observing the great signs of Allah Almighty.
- Rebuking the disbelievers of Quraysh for worshipping idols.
- The hopes that disbelievers have in the idols are baseless.
- The angels cannot intercede for anyone without the order and will of Allah Almighty.

Commentary

① Meaning, you and your forefathers incorrectly named those idols god (*ilāh*) and worship-worthy (*maʿbūd*). However, they are neither. Allah Almighty has not revealed any authorisation stating their truthfulness.

② "Human" refers to the polytheist and "his desire" means the intercession of the idols. The meaning of the verse is: the false hopes that the disbelievers have in the idols (that they will intercede or benefit them) are baseless.

heavens whose intercession does not benefit at all, except after Allah grants permission for whomsoever He wills and whomsoever He is pleased with.①	اِلَّا مِنْۢ بَعْدِ اَنْ يَّاْذَنَ اللّٰهُ لِمَنْ يَّشَآءُ وَيَرْضٰى ﴿٢٦﴾
53:27 Indeed those who do not believe in the Hereafter, they name the angels with female names.	اِنَّ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ لَيُسَمُّوْنَ الْمَلٰٓئِكَةَ تَسْمِيَةَ الْاُنْثٰى ﴿٢٧﴾
53:28 They have no knowledge ˹to support˺ this. They follow mere assumptions. And indeed assumptions cannot replace truth.②	وَمَا لَهُمْ بِهٖ مِنْ عِلْمٍ ؕ اِنْ يَّتَّبِعُوْنَ اِلَّا الظَّنَّ ۚ وَاِنَّ الظَّنَّ لَا يُغْنِيْ مِنَ الْحَقِّ شَيْـًٔا ﴿٢٨﴾
53:29 So turn away from the one who turned away from Our remembrance and only desired the life③ of this world.④	فَاَعْرِضْ عَنْ مَّنْ تَوَلّٰى ۙ عَنْ ذِكْرِنَا وَلَمْ يُرِدْ اِلَّا الْحَيٰوةَ الدُّنْيَا ﴿٢٩﴾

Topics

- The refutation of those who refer to the angels as daughters of Allah Almighty.
- The command to avoid those who turn away from guidance.

Commentary

① Despite having proximity and status in the Divine Court, the angels will only intercede for a person if Allah Almighty permits and wills. When this is the case of the angels in relation to intercession, being hopeful of the intercession of the idols is extreme ignorance and foolishness because neither do the idols have proximity to Allah Almighty and nor are the disbelievers worthy of intercession.

② Here, there is mention of that "assumption" which is in opposition to the statement of Allah Almighty and His Messenger صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم; it does not refer to that assumption which is in accordance to the statement of Allah Almighty and His Messenger صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Therefore, to consider the analogy of the Mujtahid scholars as incorrect based on this verse is falsehood.

③ Since the polytheists did not believe in the Hereafter, why would they prepare for it? Therefore, their every effort was for the world. Muslims do not deny the Hereafter. Rather they believe in it, but in this current era, they are generally extremely negligent of it and are only engaged in bettering their worldly life. May Allah Almighty grant them guidance and sound intellect.

④ This means that the disbelievers are so foolish and uninformed that they have given preference to the perishing world over the eternal afterlife. It could also mean that unfounded assumptions and doubts are the height of their knowledge.

ذٰلِكَ مَبْلَغُهُمْ مِّنَ الْعِلْمِ ؕ اِنَّ رَبَّكَ هُوَ اَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيْلِهٖ ۙ وَهُوَ اَعْلَمُ بِمَنِ اهْتَدٰى ﴿٣٠﴾

53:30 This is the extent of their knowledge. Indeed, your Lord is fully aware of the one who strayed from His path, and He is fully aware of the one who attained guidance.

وَلِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۙ لِيَجْزِيَ الَّذِيْنَ اَسَآءُوْا بِمَا عَمِلُوْا وَيَجْزِيَ الَّذِيْنَ اَحْسَنُوْا بِالْحُسْنٰى ﴿٣١﴾ ۚ

53:31 And to Allah belongs whatever is in the heavens and whatever is in the earth; that He may recompense those who do evil for what they did, and He may recompense those who perform righteous deeds with a most beautiful reward (Paradise).

اَلَّذِيْنَ يَجْتَنِبُوْنَ كَبٰٓئِرَ الْاِثْمِ وَالْفَوَاحِشَ اِلَّا اللَّمَمَ ؕ اِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ ؕ هُوَ اَعْلَمُ بِكُمْ اِذْ اَنْشَاَكُمْ مِّنَ الْاَرْضِ وَاِذْ اَنْتُمْ اَجِنَّةٌ فِيْ بُطُوْنِ اُمَّهٰتِكُمْ ۚ فَلَا تُزَكُّوْٓا اَنْفُسَكُمْ ؕ هُوَ اَعْلَمُ بِمَنِ اتَّقٰى ﴿٣٢﴾ ع

53:32 And those who refrain from major sins① and indecencies, except the approach to sin;② indeed the forgiveness of your Lord is vast. He knows you full well when He created you from the earth and when you were foetuses in your mothers' wombs. So do not declare purity for yourselves. He is fully aware of the one who adopted piety.③

ع ٢ ٦

Topics

- The extent of the disbelievers' knowledge and a warning for them.
- The kingdom of Allah Almighty and its necessary outcome.
- Attributes of pious people and the immense forgiveness of Allah Almighty.
- A warning for those who boastfully praise their own good actions.

Commentary

① A major sin is either a crime which is punishable by a *Ḥadd* (punishment legislated in scripture), such as murder, adultery, and theft, or an act which affords punishment in the Hereafter, such as backbiting, tale-bearing, and ostentation. *(Rūḥ Al-Ma'ānī, Al-Najm, under the verse 32, vol. 14, p. 88)*

② "Indecencies" generally include every vile statement, action, and all major and minor sins; however, "indecencies" in this place refers to those major sins whose evil and corruption is immense, e.g., adultery, murder and theft, etc.

③ Ostentation, showing off, and self-conceit are forbidden. However, if good deeds are mentioned to acknowledge the bounty of Allah Almighty, to express happiness upon obedience and worship or to show gratitude for the blessing, it is permissible.

53:33 So did you see the one who turned away? ①	اَفَرَءَيْتَ الَّذِىْ تَوَلّٰى ﴿٣٣﴾
53:34 And he gave little and withheld.	وَاَعْطٰى قَلِيْلًا وَّاَكْدٰى ﴿٣٤﴾
53:35 Does he have knowledge of the unseen that he sees?	اَعِنْدَهٗ عِلْمُ الْغَيْبِ فَهُوَ يَرٰى ﴿٣٥﴾
53:36 Or was he not informed of that which is in the Scriptures of Mūsā ②	اَمْ لَمْ يُنَبَّاْ بِمَا فِىْ صُحُفِ مُوْسٰى ﴿٣٦﴾
53:37 and Ibrāhīm who fulfilled ⌜all obligations⌝?	وَاِبْرٰهِيْمَ الَّذِىْ وَفّٰٓى ﴿٣٧﴾
53:38 ⌜And⌝ that no bearer of burdens will bear the burden of another,	اَلَّا تَزِرُ وَازِرَةٌ وِّزْرَ اُخْرٰى ﴿٣٨﴾
53:39 or that for man, there is only that for which he strives, ③	وَاَنْ لَّيْسَ لِلْاِنْسَانِ اِلَّا مَا سَعٰى ﴿٣٩﴾

Topics

- A warning for those who apostate from Islam.
- Reference to the scriptures of Prophet Mūsā and Prophet Ibrāhīm عَلَيْهِما السَّلَام.
- No one will be made to bear the burden of another person's sins.
- Every person will be recompensed for his actions.

Commentary

① Although Walīd ibn al-Mughīrah accepted Islam, when the polytheists humiliated and embarrassed him for this, he responded that he had only embraced faith out of fear of divine retribution. Those who ridiculed him said that they would take on the responsibility of divine punishment in exchange for some wealth if he left Islam, so he returned to polytheism. This verse was revealed about him.

② "Scriptures" either refers to the tablets of the Torah or those scriptures which were revealed before the Torah. Here, Prophet Mūsā عَلَيْهِ السَّلَام was mentioned first as his era was closer than the era of Prophet Ibrāhīm عَلَيْهِ السَّلَام to the time period of the disbelievers of Quraysh.

③ The scholars of the Ahl al-Sunnah are unanimous about the permissibility of conveying reward to others (*īṣāl al-thawāb*). The Quranic commentators have mentioned numerous meanings of this verse; one meaning is that the faith of a person will only benefit him on the Day of Judgement, a disbeliever will not benefit from the faith of another person. It could also mean that a person cannot gain the pious deeds of another by desiring them. However, if the other person himself wants to give the good deeds via *īṣāl al-thawāb*, he can do so.

53:40 and his endeavour will soon be seen—	وَاَنَّ سَعْيَهٗ سَوْفَ يُرٰى ۖ﴿٤٠﴾
53:41 then he will be granted a full reward—	ثُمَّ يُجْزٰىهُ الْجَزَآءَ الْاَوْفٰى ۙ﴿٤١﴾
53:42 and that the ultimate return is to your Lord.	وَاَنَّ اِلٰى رَبِّكَ الْمُنْتَهٰى ۙ﴿٤٢﴾
53:43 Moreover, that it is He who caused one to laugh and cry;	وَاَنَّهٗ هُوَ اَضْحَكَ وَاَبْكٰى ۙ﴿٤٣﴾
53:44 it is He who caused death and gave life;	وَاَنَّهٗ هُوَ اَمَاتَ وَاَحْيَا ۙ﴿٤٤﴾
53:45 and that ⌜it is⌝ He ⌜who⌝ created pairs, male and female,	وَاَنَّهٗ خَلَقَ الزَّوْجَيْنِ الذَّكَرَ وَالْاُنْثٰى ۙ﴿٤٥﴾
53:46 from a ⌜seminal⌝ droplet when it is discharged inside.	مِنْ نُّطْفَةٍ اِذَا تُمْنٰى ۖ﴿٤٦﴾
53:47 And that bringing to life again is upon Him.①	وَاَنَّ عَلَيْهِ النَّشْاَةَ الْاُخْرٰى ۙ﴿٤٧﴾
53:48 And that it is He who enriched and granted contentment;	وَاَنَّهٗ هُوَ اَغْنٰى وَاَقْنٰى ۙ﴿٤٨﴾
53:49 it is He who is the Lord of Sirius;②	وَاَنَّهٗ هُوَ رَبُّ الشِّعْرٰى ۙ﴿٤٩﴾
53:50 and it is He who destroyed the earlier ⌜nations of⌝ ʿĀd③	وَاَنَّهٗۤ اَهْلَكَ عَادَا ۨ الْاُوْلٰى ۙ﴿٥٠﴾

Topics

- The power of Allah Almighty and other excellences.
- The destruction of various nations.

Commentary

① The meaning of this verse is not that it is necessary upon Allah Almighty to resurrect people, rather it means that Allah Almighty has promised to raise the dead on the Day of Judgement and to fulfil His promise; He will definitely resurrect mankind after their death.

② Sirius is a star. In the summer, it emerges after Betelgeuse. The Khuzāʿah used to worship it. They have been informed in this verse that the Lord of the star you worship is indeed Allah Almighty. Hence, you must worship Him alone.

③ This refers to Prophet Hūd's nation. After the flood of Nūḥ, they were the first people to be destroyed by a severe storm. Therefore, they are called the first ʿĀd.

53:51 and Thamūd, not sparing ˹anyone˺.	وَثَمُوْدَا۟ فَمَآ اَبْقٰىۗ ﴿۵۱﴾
53:52 ˹He obliterated˺ the nation of Nūḥ before them. Indeed, they were more oppressive and rebellious.	وَقَوْمَ نُوْحٍ مِّنْ قَبْلُ ؕ اِنَّهُمْ كَانُوْا هُمْ اَظْلَمَ وَاَطْغٰىۗ ﴿۵۲﴾
53:53 And He cast down the overturned villages.	وَالْمُؤْتَفِكَةَ اَهْوٰىۙ ﴿۵۳﴾
53:54 So that which covered them then covered them.	فَغَشّٰىهَا مَا غَشّٰىۚ ﴿۵۴﴾
53:55 So which favours of your Lord will you doubt?	فَبِاَيِّ اٰلَآءِ رَبِّكَ تَتَمَارٰى ﴿۵۵﴾
53:56 This ˹Prophet˺ is a warner among the previous warners.	هٰذَا نَذِيْرٌ مِّنَ النُّذُرِ الْاُوْلٰى ﴿۵۶﴾
53:57 That which draws near (Resurrection) drew near.	اَزِفَتِ الْاٰزِفَةُۚ ﴿۵۷﴾
53:58 None other than Allah can disclose it.①	لَيْسَ لَهَا مِنْ دُوْنِ اللّٰهِ كَاشِفَةٌ ﴿۵۸﴾
53:59 So do you find this statement② strange?	اَفَمِنْ هٰذَا الْحَدِيْثِ تَعْجَبُوْنَۙ ﴿۵۹﴾
53:60 And you laugh, and you do not cry.	وَتَضْحَكُوْنَ وَلَا تَبْكُوْنَۙ ﴿۶۰﴾
53:61 And you are heedless.	وَاَنْتُمْ سٰمِدُوْنَ ﴿۶۱﴾

Topics

- The status of the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم as a warner.
- The nearness of Judgement Day and its manifestation.
- The conduct of those who reject the Quran and a command for them to prostrate and worship Allah Almighty.

Commentary

① The meaning of this is that when the time of establishing Judgement Day arrives, only Allah Almighty will make it apparent. Or, the meaning is that when the Day of Judgement will be established, no one beside Allah Almighty can remove its destructions and severities; and Allah Almighty will not remove them.

② This refers to the Quran being revealed to the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

ع ٣ ٧ السجدة ١٢

فَاسْجُدُوْا لِلّٰهِ وَاعْبُدُوْا ﴿٦٢﴾ السجدة

53:62 So **prostrate** to Allah and worship ˹Him˺.①

Surah Al-Qamar (The Moon)

(This Surah is Meccan, containing 3 sections and 55 verses)

٥٤ سُوْرَةُ الْقَمَرِ مَكِّيَّةٌ ٣٧ | اٰياتها: ٥٥ | ركوعاتها: ٣

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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

اِقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ ﴿١﴾

54:1 The Hour drew near and the moon was split.②

وَاِنْ يَّرَوْا اٰيَةً يُّعْرِضُوْا وَيَقُوْلُوْا سِحْرٌ مُّسْتَمِرٌّ ﴿٢﴾

54:2 And if they see a sign, they turn away and they say, "˹This is˺ lasting sorcery."③

وَكَذَّبُوْا وَاتَّبَعُوْٓا اَهْوَآءَهُمْ وَكُلُّ اَمْرٍ مُّسْتَقِرٌّ ﴿٣﴾

54:3 And they denied, and they followed their desires, and every matter has been established.④

وَلَقَدْ جَآءَهُمْ مِّنَ الْاَنْۢبَآءِ مَا فِيْهِ مُزْدَجَرٌ ﴿٤﴾

54:4 And indeed accounts have come to them in which there is admonition.⑤

Topics

- The nearness of Judgement Day and a manifestation of one of its signs.
- The attitude of the Makkan disbelievers upon seeing the sign of true prophethood.
- The rejection of the disbelievers of Makkah and following of desires.
- The Makkan disbelievers not learning from the outcome of the previous nations.

Commentary

① This verse is from the verses of prostration; it is necessary upon the one reading or listening to it to perform prostration.

② The moon being split into two is a manifest miracle of the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم and a sign of the nearness of Judgement Day which has appeared.

③ A habit of the disbelievers of Makkah has been mentioned in this verse. When they saw a sign of divine power, demonstrating the truthfulness of Prophethood, such as the miraculous splitting of the moon, they would completely disregard it and deem it as sorcery.

④ This means that every work has an appointed time and when it arrives, none can thwart it. Therefore, even though the religion of the Noble Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is not dominant right now, it will definitely become dominant at its appointed time.

⑤ To learn about the state of those who were destroyed for disobeying and disbelieving in Allah Almighty is very beneficial in gaining advice and admonition.

54:5 ⌜This Quran is⌝ complete wisdom, yet warnings do not benefit ⌜them⌝.①	حِكْمَةٌۢ بَالِغَةٌ فَمَا تُغْنِ النُّذُرُ ۙ﴿٥﴾
54:6 So turn away from them, the Day a caller will call towards a severe, unknown thing.	فَتَوَلَّ عَنْهُمْ ۘ يَوْمَ يَدْعُ الدَّاعِ اِلٰى شَيْءٍ نُّكُرٍ ۙ﴿٦﴾
54:7 So with their downcast eyes they will come forth from their graves like they are scattered locusts.	خُشَّعًا اَبْصَارُهُمْ يَخْرُجُوْنَ مِنَ الْاَجْدَاثِ كَاَنَّهُمْ جَرَادٌ مُّنْتَشِرٌ ۙ﴿٧﴾
54:8 Hastening towards the caller; the disbelievers will say, "This is a severe day."	مُّهْطِعِيْنَ اِلَى الدَّاعِ ؕ يَقُوْلُ الْكٰفِرُوْنَ هٰذَا يَوْمٌ عَسِرٌ ﴿٨﴾
54:9 The nation of Nūḥ denied before them, so they denied Our chosen one and said, "He is insane." And he (Nūḥ) was scolded ⌜by them⌝.②	كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوْحٍ فَكَذَّبُوْا عَبْدَنَا وَقَالُوْا مَجْنُوْنٌ وَّازْدُجِرَ ﴿٩﴾
54:10 So he prayed to His Lord, "Indeed I am overwhelmed, so avenge me."③	فَدَعَا رَبَّهٗۤ اَنِّيْ مَغْلُوْبٌ فَانْتَصِرْ ﴿١٠﴾
54:11 So We opened the doors of the sky with a torrential downpour.	فَفَتَحْنَاۤ اَبْوَابَ السَّمَآءِ بِمَآءٍ مُّنْهَمِرٍ ﴿١١﴾

Topics

- An initial command about the obstinate disbelievers and blowing of the Horn.
- The scene of emerging from the grave after the blowing of the Horn.
- Divine retribution upon the nation of Nūḥ.

Commentary

① There is Divine wisdom in sending messengers to admonish people and in the Quranic accounts of previous nations. However, if the disbelievers choose to ignore the messengers, be indifferent to the punishment in the Hereafter, and disregard the fall of previous nations, they will be at loss as these matters engender understanding but do not compel them to believe. Accepting or not accepting is the personal choice of people.

② Through this verse, Allah Almighty mentioned the accounts of the previous Prophets عَلَيْهِمُ السَّلَام so that the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم would gain assurance by listening to their states.

③ Prophet Nūḥ عَلَيْهِ السَّلَام preached to his nation for many centuries and remained patient upon their persecution. When they did not refrain from their stubbornness and obstinacy and did not accept faith, he عَلَيْهِ السَّلَام made this supplication against them.

54:12 And We transformed the earth into overflowing springs, so the water reached the amount which had been predestined.	وَّفَجَّرْنَا الْاَرْضَ عُيُوْنًا فَالْتَقَى الْمَآءُ عَلٰٓى اَمْرٍ قَدْ قُدِرَ ۚ﴿١٢﴾
54:13 And We carried him upon a thing made of planks and nails ˹the Ark˺,	وَحَمَلْنٰهُ عَلٰى ذَاتِ اَلْوَاحٍ وَّدُسُرٍ ۙ﴿١٣﴾
54:14 floating before Our sight; as reward for the one who was denied.①	تَجْرِيْ بِاَعْيُنِنَا ۚ جَزَآءً لِّمَنْ كَانَ كُفِرَ ﴿١٤﴾
54:15 And We② left it as a sign, so is there anyone who may attain advice?	وَلَقَدْ تَّرَكْنٰهَآ اٰيَةً فَهَلْ مِنْ مُّدَّكِرٍ ﴿١٥﴾
54:16 So how was My punishment, and My warnings?	فَكَيْفَ كَانَ عَذَابِيْ وَنُذُرِ ﴿١٦﴾
54:17 And indeed We have made the Quran easy to remember (or for advice), so is there any memoriser (or one who would attain advice)?③	وَلَقَدْ يَسَّرْنَا الْقُرْاٰنَ لِلذِّكْرِ فَهَلْ مِنْ مُّدَّكِرٍ ﴿١٧﴾
54:18 ʿĀd denied, so how was My punishment, and My warnings?	كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِيْ وَنُذُرِ ﴿١٨﴾
54:19 Indeed We sent upon them a severe wind on a day of lasting misfortune.④	اِنَّآ اَرْسَلْنَا عَلَيْهِمْ رِيْحًا صَرْصَرًا فِيْ يَوْمِ نَحْسٍ مُّسْتَمِرٍّ ۙ﴿١٩﴾

Topics

- Encouragement to take advice from the admonitory outcome of the nation of Nūḥ.
- The Quran is easy to gain advice from and to memorise.
- The outcome of the nation of ʿĀd.

Commentary

① This means that granting salvation to Prophet Nūḥ عَلَيْهِ السَّلَام and drowning his disbelieving nation was a recompense for the Beloved Prophet Nūḥ عَلَيْهِ السَّلَام who was denied.

② Here, the pronoun refers to Prophet Nūḥ عَلَيْهِ السَّلَام and the incident of his nation, or it refers to his ark. Allah Almighty preserved this incident or his ark as a sign of admonition so that the upcoming nations would learn from it.

③ *Dhikr* means to memorise or to take advice; it is correct to take either meaning here and in the contextual translation, both translations have been mentioned.

④ This means that the day in which punishment descended upon the nation of ʿĀd remained condemned for them because the punishment of that day became connected with the punishment of the Isthmus Realm (*barzakh*) which in turn became inseparably connected to the punishment of Judgement Day. This punishment descended upon the nation of ʿĀd on the last Wednesday of the month; based on this, some people consider the last Wednesday of the month as ill-omened. This statement of theirs is incorrect because the misfortune of that Wednesday was only for the nation of ʿĀd.

54:20 It hurled the people as if they were dry trunks of uprooted date-palms.	تَنْزِعُ النَّاسَ ۙ كَاَنَّهُمْ اَعْجَازُ نَخْلٍ مُّنْقَعِرٍ ﴿٢٠﴾
54:21 So how was My punishment, and My warnings?	فَكَيْفَ كَانَ عَذَابِيْ وَنُذُرِ ﴿٢١﴾
54:22 And indeed We have made the Quran easy to remember (or for advice), so is there any memoriser (or one who would attain advice)? ①	وَلَقَدْ يَسَّرْنَا الْقُرْاٰنَ لِلذِّكْرِ فَهَلْ مِنْ مُّدَّكِرٍ ﴿٢٢﴾ ع ٨
54:23 Thamūd denied the warners (Messengers).	كَذَّبَتْ ثَمُوْدُ بِالنُّذُرِ ﴿٢٣﴾
54:24 So they said, "Shall we follow one man from among us? Indeed, we would then fall into misguidance and insanity.	فَقَالُوْٓا اَبَشَرًا مِّنَّا وَاحِدًا نَّتَّبِعُهٗ ۙ اِنَّآ اِذًا لَّفِيْ ضَلٰلٍ وَّسُعُرٍ ﴿٢٤﴾
54:25 Was Divine Revelation (only) bestowed upon him from among us? Rather, he is a conceited liar."	ءَاُلْقِيَ الذِّكْرُ عَلَيْهِ مِنْۢ بَيْنِنَا بَلْ هُوَ كَذَّابٌ اَشِرٌ ﴿٢٥﴾
54:26 Tomorrow they will come to know who the conceited liar is.	سَيَعْلَمُوْنَ غَدًا مَّنِ الْكَذَّابُ الْاَشِرُ ﴿٢٦﴾
54:27 We are sending the she-camel as a trial for them, so wait for them and be patient.	اِنَّا مُرْسِلُوا النَّاقَةِ فِتْنَةً لَّهُمْ فَارْتَقِبْهُمْ وَاصْطَبِرْ ﴿٢٧﴾
54:28 And inform them that the water is divided between them; every drinking is attended in turn.	وَنَبِّئْهُمْ اَنَّ الْمَآءَ قِسْمَةٌۢ بَيْنَهُمْ ۚ كُلُّ شِرْبٍ مُّحْتَضَرٌ ﴿٢٨﴾

Topics

- The Quran is easy to gain advice from and to memorise.
- The state of the nation of Thamūd and their outcome.

Commentary

① Previously revealed heavenly scriptures were only memorised by the Prophets عَلَيْهِمُ السَّلَام whilst the people of the nation were only able to recite by looking, whereas the nation of the Final Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم were given this exclusivity that numerous people from them, i.e. elderly and young have memorised the Quran.

54:29 So they called their companion,[1] then he seized (the she-camel) and hamstrung her.	فَنَادَوْا صَاحِبَهُمْ فَتَعَاطٰى فَعَقَرَ ﴿٢٩﴾
54:30 So how was My punishment, and My warnings?	فَكَيْفَ كَانَ عَذَابِيْ وَنُذُرِ ﴿٣٠﴾
54:31 We sent a single piercing cry upon them, so they became like the left-over, trampled (dry) straw of one who makes an enclosure.	اِنَّآ اَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَّاحِدَةً فَكَانُوْا كَهَشِيْمِ الْمُحْتَظِرِ ﴿٣١﴾
54:32 And surely, We have made the Quran easy to remember (or for advice), so is there any memoriser (or one who would attain advice)?[2]	وَلَقَدْ يَسَّرْنَا الْقُرْاٰنَ لِلذِّكْرِ فَهَلْ مِنْ مُّدَّكِرٍ ﴿٣٢﴾
54:33 The nation of Lūṭ denied the warners.[3]	كَذَّبَتْ قَوْمُ لُوْطٍۭ بِالنُّذُرِ ﴿٣٣﴾
54:34 Indeed, We sent a storm of stones upon them except the family of Lūṭ; We saved them in the final part of the night	اِنَّآ اَرْسَلْنَا عَلَيْهِمْ حَاصِبًا اِلَّآ اٰلَ لُوْطٍ ؕ نَجَّيْنٰهُمْ بِسَحَرٍ ۙ﴿٣٤﴾
54:35 as a blessing from Us; thus We recompense the grateful.	نِّعْمَةً مِّنْ عِنْدِنَا ؕ كَذٰلِكَ نَجْزِيْ مَنْ شَكَرَ ﴿٣٥﴾
54:36 And indeed he warned them of Our seizing, then they doubted the warnings.	وَلَقَدْ اَنْذَرَهُمْ بَطْشَتَنَا فَتَمَارَوْا بِالنُّذُرِ ﴿٣٦﴾

Topics

- The Quran is easy to gain advice from and to memorise.
- The destruction of the nation of Lūṭ.

Commentary

[1] The name of this man is Qadār ibn Sālif. He seized the she-camel and hamstrung it with a sharp sword, killing it.

[2] It is an individual obligation *(fard ʿayn)* upon every legally bound Muslim to memorise one verse of the Holy Quran and to memorise the entire Quran is a communal obligation *(fard kifāyah)*. It is an individual necessity (*wājib ʿayn*) to memorise surah al-Fātiḥah and another short surah or something similar to it, e.g. three short verses or one long verse.

[3] Even though the nation only rejected Prophet Lūṭ عَلَيْهِ السَّلَام, but as the denial of one Prophet is considered denial of all the Prophets, the plural word form "اَلنُّذُرُ" was mentioned.

54:37 They wanted to lure him away from his guests. So We obliterated their eyes ˹and said˺, "taste My punishment and My warnings!" ①	وَلَقَدْ رَٰوَدُوهُ عَن ضَيْفِهِۦ فَطَمَسْنَآ أَعْيُنَهُمْ فَذُوقُوا۟ عَذَابِى وَنُذُرِ ﴿٣٧﴾
54:38 And indeed, the lasting punishment came to them early in the morning. ②	وَلَقَدْ صَبَّحَهُم بُكْرَةً عَذَابٌ مُّسْتَقِرٌّ ﴿٣٨﴾
54:39 "So taste My punishment and My warnings!"	فَذُوقُوا۟ عَذَابِى وَنُذُرِ ﴿٣٩﴾
54:40 We have made the Quran easy to remember. So is there anyone to memorise ˹it˺. ③	وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ﴿٤٠﴾
54:41 And indeed, warners (messengers) came to the People of Pharaoh.	وَلَقَدْ جَآءَ ءَالَ فِرْعَوْنَ ٱلنُّذُرُ ﴿٤١﴾
54:42 ˹But˺ they denied all Our signs, so We seized them with a ˹powerful˺ grip of the One Most-Exalted, Most-Powerful. ④	كَذَّبُوا۟ بِـَٔايَٰتِنَا كُلِّهَا فَأَخَذْنَٰهُمْ أَخْذَ عَزِيزٍ مُّقْتَدِرٍ ﴿٤٢﴾

Topics

- The Quran is easy to gain advice from and to memorise.
- A reference to the outcome of the nation of Pharaoh.

Commentary

① The background of this account is that angels in the guise of handsome youths came as guests to Prophet Lūṭ عَلَيْهِ السَّلَام. The nation became aware that some handsome youths had arrived, so they came to the house of Prophet Lūṭ عَلَيْهِ السَّلَام and wanted to take the youths away with an evil intention. Then, as soon as they entered the house, the archangel Jibrīl عَلَيْهِ السَّلَام waved his wing due to which Allah Almighty obliterated their eyes; their faces showed no mark or hollow of eyes as if their eyes had vanished.

② This means that worldly punishment is connected to the punishment of the Isthmus Realm (*al-Barzakh*), and the punishment of *Barzakh* is connected to the punishment of the Hereafter which will never end.

③ The virtue of memorising the Quran is mentioned in a Hadith: "Whoever recited the Quran and memorised it, he considered its *ḥalāl* as permissible and its *ḥarām* as forbidden, Allah Almighty will accept his intercession on behalf of ten such family members upon whom Hellfire had become necessary (*wājib*)." *(Sunan Al-Tirmidhī: 2914)*

④ The purpose of relaying accounts of the previous nations being destroyed and ruined is to warn the people of this nation that if they do actions similar to them, if they ignore the sayings of Allah and His Messenger, they too may be seized.

54:43 ˹O People of Makkah!˺ Are your disbelievers better than those others? Or is there salvation for you in the Scriptures?	اَكُفَّارُكُمْ خَيْرٌ مِّنْ اُولٰٓئِكُمْ اَمْ لَكُمْ بَرَآءَةٌ فِي الزُّبُرِ ﴿٤٣﴾
54:44 Or they say, "We shall all take revenge."	اَمْ يَقُوْلُوْنَ نَحْنُ جَمِيْعٌ مُّنْتَصِرٌ ﴿٤٤﴾
54:45 Soon all will be repelled and they will turn their backs.①	سَيُهْزَمُ الْجَمْعُ وَيُوَلُّوْنَ الدُّبُرَ ﴿٤٥﴾
54:46 Rather, the Hour is their promise and the Hour is most severe, and most bitter.②	بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ اَدْهٰى وَاَمَرُّ ﴿٤٦﴾
54:47 Certainly, the wrongdoers are in misguidance and insanity.③	اِنَّ الْمُجْرِمِيْنَ فِيْ ضَلٰلٍ وَّسُعُرٍ ﴿٤٧﴾
54:48 The Day they will be dragged upon their faces in the Fire. "Taste the touch of Hell."	يَوْمَ يُسْحَبُوْنَ فِي النَّارِ عَلٰى وُجُوْهِهِمْ ؕ ذُوْقُوْا مَسَّ سَقَرَ ﴿٤٨﴾
54:49 We indeed have created everything with specific measure.	اِنَّا كُلَّ شَيْءٍ خَلَقْنٰهُ بِقَدَرٍ ﴿٤٩﴾

وقف لازم

Topics

- A warning for the disbelievers of Quraysh.
- The worldly punishment for the disbelievers of Quraysh and warning about punishment.
- The state of sinners and outcome in the Hereafter.
- Everything has been created with a specific measure.

Commentary

① Sayyiduna Abdullah ibn ʿAbbās رَضِيَ اللّٰهُ عَنْهُما narrates that on the day of the battle of Badr, the disbelievers of Quraysh said that we will all unite to gain revenge. This verse was subsequently revealed. *(Muṣannaf ibn Abī Shaybah: 10)* And in it, there is mention of them being repelled and unseen news about them turning their backs, and it so transpired. The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم attained victory and the disbelievers were defeated.

② The defeat at Badr is not the entire punishment of the disbelievers, rather after this punishment, they have been promised the actual punishment of Judgement Day, and (punishment of) Day of Judgement is the most harsh as in comparison to worldly punishment, it is much more severe.

③ Here,"sinners" refers to the polytheists.

54:50 And Our decree is but one, like the blinking of an eye.①	وَمَآ اَمْرُنَآ اِلَّا وَاحِدَةٌ كَلَمْحٍۭ بِالْبَصَرِ ﴿٥٠﴾
54:51 Surely, We have destroyed ˹many˺ groups like you, so is there anyone who may attain advice?	وَلَقَدْ اَهْلَكْنَآ اَشْيَاعَكُمْ فَهَلْ مِنْ مُّدَّكِرٍ ﴿٥١﴾
54:52 Everything they did is in the books,②	وَكُلُّ شَيْءٍ فَعَلُوْهُ فِي الزُّبُرِ ﴿٥٢﴾
54:53 and every small and great ˹deed˺ is recorded.③	وَكُلُّ صَغِيْرٍ وَّكَبِيْرٍ مُّسْتَطَرٌ ﴿٥٣﴾
54:54 The pious will be ˹amid˺ gardens and rivers,	اِنَّ الْمُتَّقِيْنَ فِيْ جَنّٰتٍ وَّنَهَرٍ ﴿٥٤﴾
54:55 in a gathering of honour, in ˹the presence of˺ the Most-Powerful King. ع ١٥ ١٠ ٣	فِيْ مَقْعَدِ صِدْقٍ عِنْدَ مَلِيْكٍ مُّقْتَدِرٍ ﴿٥٥﴾ ع

Surah Al-Raḥmān (The Infinitely Gracious)

(This Surah is Meccan, containing 3 sections and 78 verses)

٥٥ سُوْرَةُ الرَّحْمٰن مَكِّيَّةٌ ٩٧ | اٰياتها: ٧٨ | ركوعاتها: ٣

In the name of Allah, the Infinitely Gracious, the Most Merciful.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
55:1 The Infinitely Gracious.④	اَلرَّحْمٰنُ ﴿١﴾

Topics

- The manner in which divine decree is manifested.
- Lessons should be learnt from destroyed nations.
- Actions of people are in their book of deeds and written on the preserved tablet.
- The reward in the Hereafter for the pious.
- Allah Almighty taught the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم the Quran.

Commentary

① In this verse, Allah Almighty has mentioned His power that whatever He wills to create, it takes only a single command to create it in such a (short) time similar to anyone of you blinking an eye. In reality, this is just an example to help us understand.

② These books refer to people's book of deeds.

③ Meaning, small and big actions are all written on the preserved tablet.

④ Outwardly, the Quran came to the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم via Sayyiduna Jibrīl عَلَيْهِ السَّلَام, however in reality, Allah Almighty taught him the entire Quran.

55:2 He taught the Quran,	عَلَّمَ الْقُرْاٰنَ ۝٢
55:3 created man,①	خَلَقَ الْاِنْسَانَ ۝٣
55:4 and taught him articulation.	عَلَّمَهُ الْبَيَانَ ۝٤
55:5 The sun and the moon have specific orbits.	اَلشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ ۝٥
55:6 The plants and the trees prostrate.②	وَّالنَّجْمُ وَالشَّجَرُ يَسْجُدٰنِ ۝٦
55:7 He raised the sky and set the scales,	وَالسَّمَآءَ رَفَعَهَا وَوَضَعَ الْمِيْزَانَ ۝٧
55:8 ⌜so⌝ do not transgress in weighing.	اَلَّا تَطْغَوْا فِي الْمِيْزَانِ ۝٨
55:9 ⌜Rather,⌝ weigh accurately, and do not give short measure.③	وَاَقِيْمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيْزَانَ ۝٩

Topics

- The creation of man and divine blessing upon him.
- Two heavenly blessings: the sun and moon.
- The prostrations of plants and trees.
- The heavens and the scale.
- The wisdom behind placing the scale.
- The order to measure and weigh justly.

Commentary

① Here, man refers to the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم and "articulation" in the following verse implies knowledge of "مَاكَانَ وَمَايَكُوْنُ", i.e. whatever has occurred and whatever will occur. Or, man refers to Prophet Ādam عَلَيْهِ السَّلَام and "articulation" refers to the names of all things and all languages. Or, man here refers to the species of man and "articulation" refers to the ability of speaking, by means of which man is distinguished from all other animals.

② Plants and trees prostrating refers to their shadows prostrating. Or it means that they are obedient to the command of Allah.

③ Being just when measuring and weighing and instructing fairness is one of the important teachings of Islam. The significance of this can be understood from the fact that being unjust when measuring and weighing leads to quarrels, discords and mutual enmities in the society and this destroys peace in the community.

55:10 And He has established the earth for the creation.	وَالْاَرْضَ وَضَعَهَا لِلْاَنَامِ ۙ﴿١٠﴾
55:11 There are fruits therein, and date-palms with encased clusters.	فِيْهَا فَاكِهَةٌ ۙ وَّالنَّخْلُ ذَاتُ الْاَكْمَامِ ۖ﴿١١﴾
55:12 And grain upon stalks and fragrant flowers.	وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ ۚ﴿١٢﴾
55:13 So, ˹O jinn and mankind,˺ which of your Lord's favours will you deny?	فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿١٣﴾
55:14 He created man from reverberating, dry clay like ceramic.①	خَلَقَ الْاِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ ۙ﴿١٤﴾
55:15 And He created the jinn from the pure flame of smokeless fire.②	وَخَلَقَ الْجَآنَّ مِنْ مَّارِجٍ مِّنْ نَّارٍ ۚ﴿١٥﴾
55:16 So which of your Lord's favours will you deny?	فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿١٦﴾
55:17 Lord of the two easts and the two wests.③	رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ ۚ﴿١٧﴾
55:18 So which of your Lord's favours will you deny?	فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿١٨﴾
55:19 He caused two seas to flow, seemingly meeting.④	مَرَجَ الْبَحْرَيْنِ يَلْتَقِيٰنِ ۙ﴿١٩﴾

Topics

- The wonders of the earth and addressing jinn and humans.
- The origin of the creation of jinn and man.
- Allah is the Lord of the east and west.
- The two seas, and the phenomenon of Divine Power within them.

Commentary

① Here, man refers to Prophet Ādam عَلَيْهِ السَّلَام and in this verse, Allah Almighty mentioned the manner in which he عَلَيْهِ السَّلَام was created.

② Here, jinn refers to Satan.

③ The two easts and two wests refer to the two locations where the sun rises and sets in the summer and winter season.

④ These refer to two seas which are sweet and bitter. They have been made to flow in such a way that upon observation, it seems as if they are joined together because outwardly, there is nothing in between them to separate them.

55:20 There is a barrier between them, they cannot exceed one another.①	بَيْنَهُمَا بَرْزَخٌ لَّا يَبْغِيٰنِ ۚ﴿٢٠﴾
55:21 So which of your Lord's favours will you deny?	فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٢١﴾
55:22 Pearls and precious corals come forth from both.	يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ ۚ﴿٢٢﴾
55:23 So which of your Lord's favours will you deny?	فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٢٣﴾
55:24 And to Him belong the ships elevated in the sea like mountains.②	وَلَهُ الْجَوَارِ الْمُنْشَـَٔاتُ فِي الْبَحْرِ كَالْاَعْلَامِ ۚ﴿٢٤﴾
55:25 So which of your Lord's favours will you deny?	فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٢٥﴾ ع ١١ النصف
55:26 All residing upon it will perish.	كُلُّ مَنْ عَلَيْهَا فَانٍ ۚ﴿٢٦﴾
55:27 And ˹only˺ your Lord's Being, possessing Supremacy and Honour, will remain.	وَّيَبْقٰى وَجْهُ رَبِّكَ ذُو الْجَلٰلِ وَالْاِكْرَامِ ۚ﴿٢٧﴾
55:28 So which of your Lord's favours will you deny?	فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٢٨﴾
55:29 All in the heavens and the earth implore Him; every day He manifests a matter.③	يَسْـَٔلُهٗ مَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ ؕ كُلَّ يَوْمٍ هُوَ فِيْ شَاْنٍ ۚ﴿٢٩﴾

Topics

- The blessings found in the seas.
- The blessing of large sailing ships.
- Everything will perish besides Allah who is Eternal.
- The dependency of creation, and the Greatness of Allah.

Commentary

① By the power of Allah, there is a barrier between them due to which they cannot exceed one another. Rather, each of them remains within its boundary and the taste of both does not change.

② This implies that the materials from which those ships were constructed, even they were created by Allah; that and the intellect used to join them together, to make the ships and the skill used is also created by Allah. The travelling and sailing of those ships in the seas is all by the power of Allah.

③ The meaning of this verse is that Allah manifests the signs of His power at all times; He grants sustenance to some, He gives death to others, He grants life to some and He grants honour or disgraces others, He makes some wealthy and others poor, He pardons some and removes the difficulty of others. Remember, the words busy (*maṣrūf*) and occupied (*mashgūl*) cannot be used for Allah as He is free from such attributes.

55:30 So which of your Lord's favours will you deny?	فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٣٠﴾
55:31 Soon We shall take you to account, O jinn and mankind.①	سَنَفْرُغُ لَكُمْ اَيُّهَ الثَّقَلٰنِ ﴿٣١﴾
55:32 So which of your Lord's favours will you deny?	فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٣٢﴾
55:33 O company of jinn and mankind! If you are able to go beyond the boundaries of the heavens and the earth, then go ahead. Wherever you will go, you will find His Sovereignty.	يٰمَعْشَرَ الْجِنِّ وَالْاِنْسِ اِنِ اسْتَطَعْتُمْ اَنْ تَنْفُذُوْا مِنْ اَقْطَارِ السَّمٰوٰتِ وَالْاَرْضِ فَانْفُذُوْا ؕ لَا تَنْفُذُوْنَ اِلَّا بِسُلْطٰنٍ ﴿٣٣﴾
55:34 So which of your Lord's favours will you deny?	فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٣٤﴾
55:35 A smokeless, pure flame of fire and a flameless, black smoke will be sent against you both, so you will not be able to help one another.	يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِّنْ نَّارٍ ۙ وَّنُحَاسٌ فَلَا تَنْتَصِرٰنِ ﴿٣٥﴾
55:36 So which of your Lord's favours will you deny?	فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٣٦﴾
55:37 So when the sky will split open, then it will become rose-coloured like red leather.	فَاِذَا انْشَقَّتِ السَّمَآءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ ﴿٣٧﴾

Topics

- A warning about accountability of actions.
- The incapability of creation.
- The state of disbelievers when they are resurrected from the graves.
- A terrifying scene of Judgement Day.

Commentary

① Here, "سَنَفْرُغُ" does not refer to the literal meaning of "to become free", rather it refers to the metaphorical meaning "to intend". The word "فارغ" cannot be used for Allah as He is pure from the connotation of becoming free from being occupied. Furthermore, there is advice for all humans in this verse that they may spend their lives as they wish in this world, however after death, they will have to give account for their actions in the court of Allah and then they will be recompensed according to their deeds.

55:38 So which of your Lord's favours will you deny?	فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٣٨﴾
55:39 So on that Day, neither man nor jinn will be questioned about his sin.①	فَيَوْمَئِذٍ لَّا يُسْـَٔلُ عَنْ ذَنْۢبِهٖٓ اِنْسٌ وَّلَا جَآنٌّ ﴿٣٩﴾
55:40 So which of your Lord's favours will you deny?	فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٤٠﴾
55:41 The wrongdoers will be recognised by their faces, so they will be seized from the foreheads and the feet.	يُعْرَفُ الْمُجْرِمُوْنَ بِسِيْمٰهُمْ فَيُؤْخَذُ بِالنَّوَاصِيْ وَالْاَقْدَامِ ﴿٤١﴾
55:42 So which of your Lord's favours will you deny?	فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٤٢﴾
55:43 This is Hell which the wrongdoers denied.②	هٰذِهٖ جَهَنَّمُ الَّتِيْ يُكَذِّبُ بِهَا الْمُجْرِمُوْنَ ﴿٤٣﴾
55:44 They will make rounds between it and scalding hot water.	يَطُوْفُوْنَ بَيْنَهَا وَبَيْنَ حَمِيْمٍ اٰنٍ ﴿٤٤﴾
55:45 So which of your Lord's favours will you deny?	فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٤٥﴾

وقف لازم

ع ٢ ٢٠ ١٢

Topics

- The news of sinners not being questioned on the Day of Judgement.
- The seizing of sinners on Judgement Day.
- The state people in Hell.

Commentary

① Jinn and humans will be questioned on the Day of Judgement; the negation of questioning in this verse has been interpreted in many ways by the scholars with one interpretation being that when people will be resurrected from the graves and the heavens will split, on that day the angels will not question the sinners, but instead they will recognise them by looking at their appearances. They will be questioned at another time when people will gather at the place of accountability.

② The meaning of this verse is that the Hell which the sinners denied is not distant from them, rather it is close. Another meaning is that when the disbelievers will approach Hell, the gatekeeper of Hell will say to them: This is the Hell which you used to deny in the world.

55:46 And there are two paradises for the one who fears standing before His Lord.①	وَلِمَنْ خَافَ مَقَامَ رَبِّهٖ جَنَّتٰنِ ۚ﴿٤٦﴾
55:47 So which of your Lord's favours will you deny?	فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ۙ﴿٤٧﴾
55:48 Possessing branches.	ذَوَاتَآ اَفْنَانٍ ۚ﴿٤٨﴾
55:49 So which of your Lord's favours will you deny?	فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٤٩﴾
55:50 There are two springs flowing within each of them.	فِيْهِمَا عَيْنٰنِ تَجْرِيٰنِ ۚ﴿٥٠﴾
55:51 So which of your Lord's favours will you deny?	فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٥١﴾
55:52 There are two kinds of fruit within each of them.②	فِيْهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجٰنِ ۚ﴿٥٢﴾
55:53 So which of your Lord's favours will you deny?	فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٥٣﴾
55:54 Reclining upon beds, the inner parts of which are ˹lined with˺ silk brocade. And the fruits of both paradises will be within reach.③	مُتَّكِـِٕيْنَ عَلٰى فُرُشٍۭ بَطَآئِنُهَا مِنْ اِسْتَبْرَقٍ ؕ وَجَنَا الْجَنَّتَيْنِ دَانٍ ۚ﴿٥٤﴾

Topics

- Glad tidings of two Paradises for those who fear Allah.
- The description of two Paradises and their blessings.

Commentary

① The meaning of this verse is that whoever in the world fears standing for accountability in the court of Allah on Judgment Day and leaves sins and fulfils the obligations, he will have two Paradises in the Hereafter.

② "Two types" means that some fruits were seen in the world whilst other fruits are so amazing and wondrous that they have never been seen before. Or, it implies that some fruits are dry and others are fresh. Or, it means that some fruits are completely sweet and others are mixed with flavoursome tanginess.

③ Meaning, the fruits of these two Paradises will be so close that a person will be able to pluck them in a standing, sitting or lying position. Worldly fruits do not have this distinction.

55:55 So which of your Lord's favours will you deny?	فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٥٥﴾
55:56 Therein are maidens who only look upon their husbands,[1] they were not touched by any man or jinn before them.[2]	فِيْهِنَّ قٰصِرٰتُ الطَّرْفِ ۙ لَمْ يَطْمِثْهُنَّ اِنْسٌ قَبْلَهُمْ وَلَا جَآنٌّ ﴿٥٦﴾
55:57 So which of your Lord's favours will you deny?	فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٥٧﴾
55:58 As if they are rubies and precious corals.	كَاَنَّهُنَّ الْيَاقُوْتُ وَالْمَرْجَانُ ﴿٥٨﴾
55:59 So which of your Lord's favours will you deny?	فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٥٩﴾
55:60 Is the reward of virtue anything but virtue?	هَلْ جَزَآءُ الْاِحْسَانِ اِلَّا الْاِحْسَانُ ﴿٦٠﴾
55:61 So which of your Lord's favours will you deny?	فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٦١﴾
55:62 And besides these two, there are two (other) Heavens.[3]	وَمِنْ دُوْنِهِمَا جَنَّتٰنِ ﴿٦٢﴾
55:63 So which of your Lord's favours will you deny?	فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٦٣﴾
55:64 Seemingly black due to extremely dark green trees.[4]	مُدْهَآمَّتٰنِ ﴿٦٤﴾

Topics

- The reward for pious deeds.
- Two more Paradises; their descriptions and bounties.

Commentary

① Piety and modesty are exceptional qualities in a woman and great attributes of heavenly women.

② These wives refer to "حورِ عین" because they have been created in Paradise, this is why no one will have touched them and only their husbands will touch them. One opinion is that they refer to worldly women; they will be recreated as virgins and after this, no one will have touched them.

③ Meaning, two Paradises were mentioned above; and there are two Paradises besides these as well but they are less in rank, status and virtue than the aforementioned Paradises.

④ The colour green is very eye-catching and greatly beneficial for the eyes. A Hadith states: "Looking at the colour green strengthens the eyesight." *(Musnad Al-Shihāb: 289)*

55:65 So which of your Lord's favours will you deny?	فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٦٥﴾
55:66 There are two gushing springs in both of them.	فِيْهِمَا عَيْنٰنِ نَضَّاخَتٰنِ ﴿٦٦﴾
55:67 So which of your Lord's favours will you deny?	فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٦٧﴾
55:68 There are fruits and date-palms and pomegranates in both of them.	فِيْهِمَا فَاكِهَةٌ وَّنَخْلٌ وَّرُمَّانٌ ﴿٦٨﴾
55:69 So which of your Lord's favours will you deny?	فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٦٩﴾
55:70 There are courteous, beautiful maidens therein.①	فِيْهِنَّ خَيْرٰتٌ حِسَانٌ ﴿٧٠﴾
55:71 So which of your Lord's favours will you deny?	فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٧١﴾
55:72 Veiled maidens in private pavilions.	حُوْرٌ مَّقْصُوْرٰتٌ فِي الْخِيَامِ ﴿٧٢﴾
55:73 So which of your Lord's favours will you deny?	فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٧٣﴾
55:74 They were not touched by any man or jinn before them (their husbands).②	لَمْ يَطْمِثْهُنَّ اِنْسٌ قَبْلَهُمْ وَلَا جَآنٌّ ﴿٧٤﴾
55:75 So which of your Lord's favours will you deny?	فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٧٥﴾

Commentary

① In Paradise, there are well mannered, beautiful women of good character. Here, Allah Almighty mentioned goodness of character first; we learn from this that good character is superior to a beautiful appearance. Hence, when choosing a woman for marriage, preference should be given to her good conduct, good character, religiosity and her good habits over her beauty.

② Meaning, just as the maidens of the aforementioned two Paradises were protected from being touched by other than their husbands, likewise the maidens of the presently mentioned two Paradises are also protected.

مُتَّكِـِٕيْنَ عَلٰى رَفْرَفٍ خُضْرٍ وَّعَبْقَرِيٍّ حِسَانٍ ﴿٧٦﴾ ج

55:76 Reclining upon green cushions and beautiful carpets.①

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٧٧﴾

55:77 So which of your Lord's favours will you deny?

تَبٰرَكَ اسْمُ رَبِّكَ ذِى الْجَلٰلِ وَالْاِكْرَامِ ﴿٧٨﴾ ع

55:78 Blessed is the name of your Lord, Possessor of Greatness and Majesty.②

ع ٢ ٣٣ ١٣

Surah al-Wāqiʿah (The Imminent Event)

(This Surah is Meccan, containing 3 sections and 96 verses)

٥٦ سُوْرَةُ الْوَاقِعَةِ مَكِّيَّةٌ ٩٦ اٰياتها: ٣ ركوعاتها

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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

اِذَا وَقَعَتِ الْوَاقِعَةُ ﴿١﴾ لا

56:1 When the imminent event will occur,③

لَيْسَ لِوَقْعَتِهَا كَاذِبَةٌ ﴿٢﴾

56:2 there will be no ⌜scope for⌝ denial of its occurrence.

وقف لازم

خَافِضَةٌ رَّافِعَةٌ ﴿٣﴾ لا

56:3 Lowering ⌜some⌝,④elevating ⌜others⌝.⑤

Topics

- The name of the Majestic and Praiseworthy Lord is Blessed.
- None will be able to deny the Day of Judgement when it occurs.
- Two attributes of Judgement Day.

Commentary

① The apparent state of the heavenly bedding of those who will be granted two Paradises due to the fear of standing before their Lord has not been mentioned because the state of those beddings is extraordinary; their apparent state cannot be comprehended by the intellect whereas the bedding that will be granted to the dwellers of the other two heavens has been mentioned here, i.e. they will be green and embroidered. This shows a clear and obvious difference between the beddings.

② These words "يَا ذَا الْجَلَالِ وَالْاِكْرَام" should be included in supplications as they lead to the quick acceptance of prayer (*Duʿā*).

③ The "imminent event" refers to Judgement Day, and since it will definitely occur, it has been called "واقعه".

④ This means that this Day of Judgement will cast the transgressors into Hell due to their actions and lower them, or it means that those who would act arrogantly in the world, it will make them inferior and disgrace them.

⑤ This means that Judgement Day will admit the righteous into Paradise due to their actions and give them lofty ranks. Or, it means that it will elevate those who would adopt humbleness in the world.

56:4 When the earth will be shaken vigorously.	اِذَا رُجَّتِ الْاَرْضُ رَجًّا ۙ﴿٤﴾
56:5 And the mountains will be completely crushed into dust.	وَّبُسَّتِ الْجِبَالُ بَسًّا ۙ﴿٥﴾
56:6 So they will become like scattered particles in the air.	فَكَانَتْ هَبَآءً مُّنْۢبَثًّا ۙ﴿٦﴾
56:7 And you will become three groups.	وَّكُنْتُمْ اَزْوَاجًا ثَلٰثَةً ؕ﴿٧﴾
56:8 So the people of the right,① how ⌜excellent⌝ are the people of the right?	فَاَصْحٰبُ الْمَيْمَنَةِ ۙ مَآ اَصْحٰبُ الْمَيْمَنَةِ ؕ﴿٨﴾
56:9 And the people of the left,② how ⌜wretched⌝ are the people of the left?	وَاَصْحٰبُ الْمَشْئَمَةِ ۙ مَآ اَصْحٰبُ الْمَشْئَمَةِ ؕ﴿٩﴾
56:10 And those who surpass are ⌜simply⌝ those who surpass.③	وَالسّٰبِقُوْنَ السّٰبِقُوْنَ ۙ﴿١٠﴾
56:11 They are those who are granted nearness.	اُولٰٓئِكَ الْمُقَرَّبُوْنَ ۚ﴿١١﴾
56:12 In the Gardens of Bounties.	فِيْ جَنّٰتِ النَّعِيْمِ ﴿١٢﴾
56:13 A multitude from the earlier generations.④	ثُلَّةٌ مِّنَ الْاَوَّلِيْنَ ۙ﴿١٣﴾

Topics

- The terrifying scenes at the onset of Judgement Day.
- People will be divided into three groups on the Day of Judgement.
- Details of the three groups.
- The reward for those who surpass.
- The number of those who surpass.

Commentary

① "The people of the right" refers to those who will be given their book of deeds in their right hand or it refers to those who will be stationed on the right side of the Throne on Judgement Day.

② "The people of the left" refers to those who will be given their book of deeds in their left hand or it refers to those who will be stationed on the left side of the Throne.

③ "Those who surpass" refers to those who excel in good deeds or it refers to those who surpassed in migrating or embracing Islam.

④ According to the correct opinion, "earlier generations" refers to those individuals from the nation of the Final Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم who were the foremost to embrace Islam from the *Muhājirūn* and *Anṣār*.

56:14 And few from the later generations.①	وَقَلِيْلٌ مِّنَ الْاٰخِرِيْنَ ﴿١٤﴾
56:15 Upon studded thrones.	عَلٰى سُرُرٍ مَّوْضُوْنَةٍ ﴿١٥﴾
56:16 Reclining upon them facing one another.	مُّتَّكِـِٕيْنَ عَلَيْهَا مُتَقٰبِلِيْنَ ﴿١٦﴾
56:17 Immortal youths will move around them.	يَطُوْفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُوْنَ ﴿١٧﴾
56:18 With cups and pitchers and glasses filled from wine that flows before their eyes.	بِاَكْوَابٍ وَّاَبَارِيْقَ ۙ وَكَاْسٍ مِّنْ مَّعِيْنٍ ﴿١٨﴾
56:19 They will not suffer from a headache due to it, and they will not lose their senses.	لَّا يُصَدَّعُوْنَ عَنْهَا وَلَا يُنْزِفُوْنَ ﴿١٩﴾
56:20 And fruits from whatever they will choose.	وَفَاكِهَةٍ مِّمَّا يَتَخَيَّرُوْنَ ﴿٢٠﴾
56:21 And the meat of birds from whatever they will desire.②	وَلَحْمِ طَيْرٍ مِّمَّا يَشْتَهُوْنَ ﴿٢١﴾
56:22 And fair maidens with ˹large˺ beautiful eyes.	وَحُوْرٌ عِيْنٌ ﴿٢٢﴾
56:23 Like concealed pearls.	كَاَمْثَالِ اللُّؤْلُؤِ الْمَكْنُوْنِ ﴿٢٣﴾

Topics

- The state of those who are given nearness in Paradise.
- The special blessings for those who are given nearness in Paradise.
- The description of the heavenly maidens of those granted nearness.

Commentary

① "Later generations" refers to those Companions from the *Muhājirūn* and *Anṣār* who came after the foremost believers.

② Serving youths who present fruits and meat to the dwellers of Paradise will be to provide a special service to them, otherwise, the fruits on the heavenly trees will be close to them to such an extent that they will be able to pluck them whilst standing, sitting, lying and in all states; and whatever bird they will desire to eat, it will be cooked and present before them, as is stated in a Hadith: "Indeed you will see a flying bird in Paradise and you will have a heartfelt desire to eat it, so it will be instantly presented cooked before you." *(Rasā'il ibn Abī al-Dunyā: 103)*

56:24 Recompense for what they used to do.	جَزَآءًۢ بِمَا كَانُوْا يَعْمَلُوْنَ ﴿٢٤﴾
56:25 They will not hear any futile speech therein and no sinful dialogue.	لَا يَسْمَعُوْنَ فِيْهَا لَغْوًا وَّلَا تَاْثِيْمًا ﴿٢٥﴾
56:26 Except the greeting of "*Salām, Salām*!"	اِلَّا قِيْلًا سَلٰمًا سَلٰمًا ﴿٢٦﴾
56:27 And the people of the right, how ⌜excellent⌝ are the people of the right?	وَاَصْحٰبُ الْيَمِيْنِ ۙ مَآ اَصْحٰبُ الْيَمِيْنِ ﴿٢٧﴾
56:28 Among thornless lote-trees.①	فِيْ سِدْرٍ مَّخْضُوْدٍ ﴿٢٨﴾
56:29 And clusters of (heavily laden) banana-trees.	وَّطَلْحٍ مَّنْضُوْدٍ ﴿٢٩﴾
56:30 And ever-extending shade.②	وَّظِلٍّ مَّمْدُوْدٍ ﴿٣٠﴾
56:31 And ever-flowing water.	وَّمَآءٍ مَّسْكُوْبٍ ﴿٣١﴾
56:32 And many fruits.	وَّفَاكِهَةٍ كَثِيْرَةٍ ﴿٣٢﴾
56:33 Never-ending nor prohibited.	لَّا مَقْطُوْعَةٍ وَّلَا مَمْنُوْعَةٍ ﴿٣٣﴾
56:34 And elevated cushions.③	وَّفُرُشٍ مَّرْفُوْعَةٍ ﴿٣٤﴾

Topics

- Pious deeds are a means of acquiring blessings of Paradise.
- Further blessings in Paradise for those granted nearness.
- The reward for the people of the right.

Commentary

① The worldly lote-tree has thorns, but this will not be the case with the tree of Paradise. A Hadith states: "Allah Almighty will remove its thorns and will create a flower in place of every thorn, therefore, that tree will bear fruits (instead of thorns) and there will be 72 colours in its fruits and no colour will resemble another." *(Al-Mustadrak: 3830)*

② In regard to shade in Paradise, some Quranic commentators state that despite there being no sun in Paradise, there will still be shade and some Quranic commentators state that there will be no shade; in this verse, the meaning of shade is metaphorical, i.e. relaxation and comfort.

③ The meaning of this verse is that the people of the right will be in Paradise on relaxing couches which will be spread upon elevated thrones ornamented with jewels.

56:35 Indeed, We have created them (heavenly women) in a special way.	اِنَّاۤ اَنْشَاْنٰهُنَّ اِنْشَآءً ۙ﴿۳۵﴾
56:36 So We made them virgins.	فَجَعَلْنٰهُنَّ اَبْكَارًا ۙ﴿۳۶﴾
56:37 Affectionate, of equal age.	عُرُبًا اَتْرَابًا ۙ﴿۳۷﴾
56:38 For the people of the right.	لِّاَصْحٰبِ الْيَمِيْنِ ؕ﴿۳۸﴾ ع ١ ٢٨ ١٤
56:39 A multitude from the earlier generations.①	ثُلَّةٌ مِّنَ الْاَوَّلِيْنَ ۙ﴿۳۹﴾
56:40 And a multitude from the later generations.②	وَ ثُلَّةٌ مِّنَ الْاٰخِرِيْنَ ؕ﴿۴۰﴾
56:41 And the people of the left, how ⌜wretched⌝ are the people of the left?	وَ اَصْحٰبُ الشِّمَالِ ۙ مَاۤ اَصْحٰبُ الشِّمَالِ ؕ﴿۴۱﴾
56:42 In scorching wind and boiling water.	فِيْ سَمُوْمٍ وَّ حَمِيْمٍ ۙ﴿۴۲﴾
56:43 And in the shadow of intensely black smoke.	وَّ ظِلٍّ مِّنْ يَّحْمُوْمٍ ۙ﴿۴۳﴾
56:44 Neither cool nor comfortable.	لَّا بَارِدٍ وَّ لَا كَرِيْمٍ ﴿۴۴﴾
56:45 Indeed, they were affluent before this,	اِنَّهُمْ كَانُوْا قَبْلَ ذٰلِكَ مُتْرَفِيْنَ ۚ﴿۴۵﴾
56:46 persevering with the major sin,③	وَ كَانُوْا يُصِرُّوْنَ عَلَى الْحِنْثِ الْعَظِيْمِ ۚ﴿۴۶﴾

Topics

- The attributes of the heavenly maidens created for the people of the right.
- The number of the people of the right.
- The punishments for the people of the left.
- The misdeeds of the people of the left.

Commentary

① The early generations refer to the Noble Companions رَضِیَ اللّٰہُ عَنْہُم.

② The later generations refer to those who will come until Judgement Day after the companions رَضِیَ اللّٰہُ عَنْہُم.

③ Persevering upon the major sin means being persistent upon polytheism. Polytheists will primarily enter Hellfire eternally due to their persistent major sin of polytheism and dying in this state. Remaining persistent upon a major sin is such a dangerous matter for a Muslim too, the outcome of which can manifest in the removal of faith and dying upon disbelief. *Rūḥ Al-Bayān* states: "Being persistent upon sins leads many sinful Muslims to die upon disbelief." *(Rūḥ Al-Bayān, Al-An'ām, under the verse 70, vol. 3, p. 51)*

56:47 and they used to say, "When we have died and become dust and bones, will we (then) be resurrected?	وَكَانُوْا يَقُوْلُوْنَ ۚ اَئِذَا مِتْنَا وَكُنَّا تُرَابًا وَّعِظَامًا ءَاِنَّا لَمَبْعُوْثُوْنَ ۙ﴿٤٧﴾
56:48 And our forefathers too?"	اَوَاٰبَآؤُنَا الْاَوَّلُوْنَ ﴿٤٨﴾
56:49 Say, "Indeed the earlier and later generations	قُلْ اِنَّ الْاَوَّلِيْنَ وَالْاٰخِرِيْنَ ۙ﴿٤٩﴾
56:50 will certainly be gathered at an appointed time on a known day.	لَمَجْمُوْعُوْنَ ۙ اِلٰى مِيْقَاتِ يَوْمٍ مَّعْلُوْمٍ ﴿٥٠﴾
56:51 Then indeed you, O misguided people, deniers,	ثُمَّ اِنَّكُمْ اَيُّهَا الضَّآلُّوْنَ الْمُكَذِّبُوْنَ ۙ﴿٥١﴾
56:52 you will eat from the tree of *Zaqqūm*.	لَاٰكِلُوْنَ مِنْ شَجَرٍ مِّنْ زَقُّوْمٍ ۙ﴿٥٢﴾
56:53 So you will fill your bellies with it.	فَمَالِـُٔوْنَ مِنْهَا الْبُطُوْنَ ۚ﴿٥٣﴾
56:54 Then on top of that, you will drink boiling water.	فَشٰرِبُوْنَ عَلَيْهِ مِنَ الْحَمِيْمِ ۚ﴿٥٤﴾
56:55 So you will drink like thirsty camels."	فَشٰرِبُوْنَ شُرْبَ الْهِيْمِ ؕ﴿٥٥﴾
56:56 This is their hospitality on the Day of Judgement.	هٰذَا نُزُلُهُمْ يَوْمَ الدِّيْنِ ؕ﴿٥٦﴾
56:57 We have created you, so why do you not accept the truth?	نَحْنُ خَلَقْنٰكُمْ فَلَوْلَا تُصَدِّقُوْنَ ﴿٥٧﴾
56:58 So do reveal, that ˹seminal fluid˺ which you discharge,	اَفَرَءَيْتُمْ مَّا تُمْنُوْنَ ؕ﴿٥٨﴾
56:59 so do you give it (human) form or do We create it?	ءَاَنْتُمْ تَخْلُقُوْنَهٗۤ اَمْ نَحْنُ الْخٰلِقُوْنَ ﴿٥٩﴾

Topics

- A warning for the disbelievers of Quraysh.
- Proof of Divine Power from the initial creation of humans.

56:60 We have decreed death among you① and We are not prevented	نَحْنُ قَدَّرْنَا بَيْنَكُمُ الْمَوْتَ وَمَا نَحْنُ بِمَسْبُوقِيْنَ ﴿٦٠﴾
56:61 from this that We replace you with others like you and We make you into that which you do not know.	عَلٰٓى اَنْ نُّبَدِّلَ اَمْثَالَكُمْ وَنُنْشِئَكُمْ فِيْ مَا لَا تَعْلَمُوْنَ ﴿٦١﴾
56:62 And you have certainly come to know of the first creation, so why do you not attain advice?	وَلَقَدْ عَلِمْتُمُ النَّشْاَةَ الْاُوْلٰى فَلَوْلَا تَذَكَّرُوْنَ ﴿٦٢﴾
56:63 So do reveal, whatever you sow;	اَفَرَءَيْتُمْ مَّا تَحْرُثُوْنَ ﴿٦٣﴾
56:64 do you make it grow or do We cause it to grow?	ءَاَنْتُمْ تَزْرَعُوْنَهٗٓ اَمْ نَحْنُ الزّٰرِعُوْنَ ﴿٦٤﴾
56:65 Had We willed, We would certainly have turned it into fragments of straw, then you would remain speculating.	لَوْ نَشَآءُ لَجَعَلْنٰهُ حُطَامًا فَظَلْتُمْ تَفَكَّهُوْنَ ﴿٦٥﴾
56:66 "We have incurred a penalty.	اِنَّا لَمُغْرَمُوْنَ ﴿٦٦﴾
56:67 Rather, we are deprived."	بَلْ نَحْنُ مَحْرُوْمُوْنَ ﴿٦٧﴾
56:68 So do reveal, the water you drink;	اَفَرَءَيْتُمُ الْمَآءَ الَّذِيْ تَشْرَبُوْنَ ﴿٦٨﴾
56:69 did you send it down from the clouds or do We send it down?	ءَاَنْتُمْ اَنْزَلْتُمُوْهُ مِنَ الْمُزْنِ اَمْ نَحْنُ الْمُنْزِلُوْنَ ﴿٦٩﴾

Topics

- Death being appointed and Divine Power.
- Divine favours and a warning to the disbelievers.

Commentary

① Allah Almighty has appointed the death of people according to His wisdom and will, and has kept their ages different. This is why some people pass away in childhood, some as adults, some in middle age, and some in old age. Moreover, death can occur at any place, at any time; it is inescapable. Therefore, the Muslim should remain engaged in good actions, not rely on his expected age, and never be heedless in preparing for the afterlife.

56:70 Had We willed, We would have made it unbearably salty, so why do you not show gratitude?	لَوْ نَشَآءُ جَعَلْنٰهُ اُجَاجًا فَلَوْ لَا تَشْكُرُوْنَ ﴿٧٠﴾
56:71 So do reveal, the fire which you kindle;	اَفَرَءَيْتُمُ النَّارَ الَّتِيْ تُوْرُوْنَ ﴿٧١﴾
56:72 did you create its tree or do We create? ①	ءَاَنْتُمْ اَنْشَاْتُمْ شَجَرَتَهَآ اَمْ نَحْنُ الْمُنْشِـُٔوْنَ ﴿٧٢﴾
56:73 We made it a reminder and a benefit for the travellers of the wilderness. ②	نَحْنُ جَعَلْنٰهَا تَذْكِرَةً وَّمَتَاعًا لِّلْمُقْوِيْنَ ﴿٧٣﴾
56:74 So, ˹Dear Beloved Prophet,˺ glorify with the name of your Lord, the Supreme.	فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيْمِ ﴿٧٤﴾ السجدة ع ٢ ٣٦ ١٥ الثلثة
56:75 So I swear by the setting places of the stars.	فَلَآ اُقْسِمُ بِمَوٰقِعِ النُّجُوْمِ ﴿٧٥﴾
56:76 And this is certainly a great oath if you understand.	وَاِنَّهٗ لَقَسَمٌ لَّوْ تَعْلَمُوْنَ عَظِيْمٌ ﴿٧٦﴾
56:77 Indeed, this is the Glorious Quran.	اِنَّهٗ لَقُرْاٰنٌ كَرِيْمٌ ﴿٧٧﴾
56:78 In a concealed Book, ③	فِيْ كِتٰبٍ مَّكْنُوْنٍ ﴿٧٨﴾
56:79 none touch it except the pure. ④	لَّا يَمَسُّهٗٓ اِلَّا الْمُطَهَّرُوْنَ ﴿٧٩﴾

Topics

- Two benefits of fire.
- The command to glorify Allah.
- The greatness of the Quran and a warning to the deniers of the Quran.

Commentary

① The Arabs of the time used wooden fire ploughs to make fire. Today, we have modern and more efficient means to produce fire. In all cases, Allah Almighty has provided these bounties for us, and we should be thankful to Him.

② Here, two benefits of fire were mentioned: 1. This fire reminds one about the fire of Hell; so when a person looks at this fire, he should remember the great fire of Hell and fear Allah Almighty and His punishment; 2. Fire has been made beneficial for those travelling in the wilderness, i.e. they take benefit from it by lighting torches, cooking food and saving themselves from the cold.

③ Concealed book refers to the preserved tablet.

④ It is obligatory to do Wudu in order to touch the Quran and it is prohibited for a person without wudu to touch the Quran or any verse from it. However, without wudu, it is permitted to recite the Quran from memory or by looking at it without touching it.

56:80 A Revelation from the Lord of all the worlds.	تَنْزِيْلٌ مِّنْ رَّبِّ الْعٰلَمِيْنَ ﴿٨٠﴾
56:81 So are you trivialising this matter?	اَفَبِهٰذَا الْحَدِيْثِ اَنْتُمْ مُّدْهِنُوْنَ ﴿٨١﴾
56:82 And you make your share this that you deny.	وَتَجْعَلُوْنَ رِزْقَكُمْ اَنَّكُمْ تُكَذِّبُوْنَ ﴿٨٢﴾
56:83 Then why not, when it (the soul) reaches the throat	فَلَوْلَآ اِذَا بَلَغَتِ الْحُلْقُوْمَ ﴿٨٣﴾
56:84 while you will be watching.	وَاَنْتُمْ حِيْنَئِذٍ تَنْظُرُوْنَ ﴿٨٤﴾
56:85 And We are closer to him than you but you do not see.①	وَنَحْنُ اَقْرَبُ اِلَيْهِ مِنْكُمْ وَلٰكِنْ لَّا تُبْصِرُوْنَ ﴿٨٥﴾
56:86 If you will not be recompensed, why do you not	فَلَوْلَآ اِنْ كُنْتُمْ غَيْرَ مَدِيْنِيْنَ ﴿٨٦﴾
56:87 return it (the soul) if you are truthful.	تَرْجِعُوْنَهَآ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿٨٧﴾
56:88 So if he is among those who are granted nearness,	فَاَمَّآ اِنْ كَانَ مِنَ الْمُقَرَّبِيْنَ ﴿٨٨﴾
56:89 then there is comfort and fragrant flowers, and a Garden of bounties.	فَرَوْحٌ وَّرَيْحَانٌ ۙ وَّجَنَّتُ نَعِيْمٍ ﴿٨٩﴾
56:90 And if he is from the people of the right,	وَاَمَّآ اِنْ كَانَ مِنْ اَصْحٰبِ الْيَمِيْنِ ﴿٩٠﴾
56:91 then ˹dear Beloved Prophet,˺ Salām for you from the people of the right.	فَسَلٰمٌ لَّكَ مِنْ اَصْحٰبِ الْيَمِيْنِ ﴿٩١﴾
56:92 And if he is among the deniers, the misguided people,	وَاَمَّآ اِنْ كَانَ مِنَ الْمُكَذِّبِيْنَ الضَّآلِّيْنَ ﴿٩٢﴾
56:93 then the hospitality of boiling water	فَنُزُلٌ مِّنْ حَمِيْمٍ ﴿٩٣﴾

Topics

- The helplessness of the disbelievers.
- Three groups of the deceased and their recompense.

Commentary

① Being closer means in terms of power and knowledge.

56:94 and being cast into the blazing Fire. وَّتَصْلِيَةُ جَحِيْمٍ ﴿٩٤﴾

56:95 Indeed, this is an absolute certainty.① اِنَّ هٰذَا لَهُوَ حَقُّ الْيَقِيْنِ ﴿٩٥﴾

56:96 So ˹O Beloved Prophet˺, glorify with the name of your Lord, the Supreme. فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيْمِ ﴿٩٦﴾ ع ٣ ٢٢ ١٦

Surah Al-Ḥadīd (Iron)

(This Surah is Medinan, containing 4 sections and 29 verses)

٥٧ سُوْرَةُ الْحَدِيْد مَدَنِيَّةٌ ٩٣ | اٰياتها: ٢٩ | ركوعاتها: ٤

In the name of Allah, the Infinitely Gracious, the Most Merciful. بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

57:1 All that is in the heavens and the earth glorifies Allah;②and He is the Most-Exalted, the Most-Wise. سَبَّحَ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ ۚ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ﴿١﴾

57:2 To Him belongs the kingdom of the heavens and the earth. He gives life and causes death. And He has power over everything. لَهٗ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ۚ يُحْيٖ وَيُمِيْتُ ۚ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿٢﴾

57:3 He is the First,③the Last,④The Apparent⑤ هُوَ الْاَوَّلُ وَالْاٰخِرُ وَالظَّاهِرُ وَالْبَاطِنُ ۚ وَهُوَ بِكُلِّ

Topics

- The command to glorify.
- Everything in the universe glorifies Allah Almighty.
- The attributes of Allah Almighty.

Commentary

① Meaning, the topics of this surah, e.g., the prepared blessings for the pious and the prepared punishment for the disbelievers and the proofs for the Oneness of Allah are all statements of elevated levels of certainty and there is no room for doubt in them.

② Whatever is in the heavens and the earth, be they animate or inanimate beings, they all proclaim through their state that Allah Almighty is free from all defects in His being, attributes, Divine acts, and commands. Furthermore, they acknowledge Him as the Lord and are certain in His obedience.

③ This means that Allah Almighty existed with His being and attributes before everything, as He existed even when there was nothing else in existence; He has no beginning.

④ This means that Allah Almighty will remain after everything has perished; everything will perish and He will remain. Furthermore, real and personal continuity is only for Allah Almighty.

⑤ This means that the proofs and evidence for Allah's existence are so manifest that there are proofs for His existence in every atom.

and the Hidden,① and He knows everything.

شَيْءٍ عَلِيْمٌ ۝٣

57:4 It is He who created the heavens and the earth in six days, then He performed *Istiwā'* upon the Throne ⌜as befits His Greatness⌝. He knows all that enters the earth, and all that comes forth from it, and all that descends from the sky, and all that ascends therein. He is with you wherever you are,② and Allah sees all that you do.

هُوَ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ فِيْ سِتَّةِ اَيَّامٍ ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ ؕ يَعْلَمُ مَا يَلِجُ فِي الْاَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَآءِ وَمَا يَعْرُجُ فِيْهَا ؕ وَهُوَ مَعَكُمْ اَيْنَ مَا كُنْتُمْ ؕ وَاللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ۝٤

57:5 To Him belongs the kingdom of the heavens and the earth; and all matters are returned to Allah alone.

لَهٗ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ؕ وَاِلَى اللّٰهِ تُرْجَعُ الْاُمُوْرُ ۝٥

57:6 He merges the night into the day and merges the day into the night, and He knows the matters of the heart.

يُوْلِجُ الَّيْلَ فِي النَّهَارِ وَيُوْلِجُ النَّهَارَ فِي الَّيْلِ ؕ وَهُوَ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ۝٦

57:7 Believe in Allah and His Messenger and spend ⌜in the way of Allah⌝ from that ⌜wealth⌝③ in which He has made you inheritors.④ ⌜As for⌝ those from you who believed and spent ⌜in His way⌝, there is great reward for them.

اٰمِنُوْا بِاللّٰهِ وَرَسُوْلِهٖ وَاَنْفِقُوْا مِمَّا جَعَلَكُمْ مُّسْتَخْلَفِيْنَ فِيْهِ ؕ فَالَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَاَنْفَقُوْا لَهُمْ اَجْرٌ كَبِيْرٌ ۝٧

Topics

- More detail regarding Divine power and knowledge.
- Glad tidings of great reward for those who embrace faith and give charity.

Commentary

① This means that the senses are incapable of comprehending Allah; His Divine Being is so hidden that the intellect cannot fathom it and this concealment is in both worlds.

② This means that Allah Almighty is with you with His knowledge and power in general, and with His grace and bounty in particular.

③ Here, oneness and messengership have been mentioned first and good deeds afterwards. It is understood from this that before good deeds, it is necessary to rectify belief.

④ "Making an inheritor" means to make one an inheritor of others' wealth in terms of inheritance, or it means that Allah Almighty is the real owner of the wealth you have in your possession and you are like a deputy and a representative.

وَمَا لَكُمْ لَا تُؤْمِنُوْنَ بِاللّٰهِ ۚ وَالرَّسُوْلُ يَدْعُوْكُمْ لِتُؤْمِنُوْا بِرَبِّكُمْ وَقَدْ اَخَذَ مِيْثَاقَكُمْ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ۝٨

57:8 And what is the matter with you that you do not believe in Allah, while the Messenger calls you to believe in your Lord? And Allah has already taken a pledge from you ① if you believe.

هُوَ الَّذِيْ يُنَزِّلُ عَلٰى عَبْدِهٖٓ اٰيٰتٍۢ بَيِّنٰتٍ لِّيُخْرِجَكُمْ مِّنَ الظُّلُمٰتِ اِلَى النُّوْرِ ۭ وَاِنَّ اللّٰهَ بِكُمْ لَرَءُوْفٌ رَّحِيْمٌ ۝٩

57:9 It is He who reveals clear verses to His chosen one that he may bring you out of darkness towards the light. Allah is Most-Compassionate, Most-Merciful to you.

وَمَا لَكُمْ اَلَّا تُنْفِقُوْا فِيْ سَبِيْلِ اللّٰهِ وَلِلّٰهِ مِيْرَاثُ السَّمٰوٰتِ وَالْاَرْضِ ۭ لَا يَسْتَوِيْ مِنْكُمْ مَّنْ اَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقٰتَلَ ۭ اُولٰۗىِٕكَ اَعْظَمُ دَرَجَةً مِّنَ الَّذِيْنَ اَنْفَقُوْا مِنْۢ بَعْدُ وَقٰتَلُوْا ۭ وَكُلًّا وَّعَدَ اللّٰهُ الْحُسْنٰى ۭ وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ۝١٠ ع ١٠ ١٧

57:10 What is the matter with you that you do not spend in the way of Allah even though the inheritance of the heavens and the earth belongs to Allah? ② Those, among you, who spent before the victory and fought are not equal; they are greater in rank than those who spent and fought afterwards. ③ Allah has promised them all the most beautiful reward (Paradise), and Allah is aware of all that you do.

Topics

- Rebuking the disbelievers for not embracing faith despite making a pledge.
- The Quran removes one from darkness.
- A warning for those not spending in the way of Allah Almighty.
- The excellence of those companions who spent prior to the conquest of Makkah.

Commentary

① This could also refer to that pledge which was taken regarding Allah Almighty after gathering all the souls and which is present in the Quran with the words "اَلَسْتُ بِرَبِّكُمْ". It could also refer to that pledge which was taken from the previous Prophets عَلَيْهِمُ السَّلَام and their nations in regard to believing in the Final Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم and assisting him.

② Here, Allah Almighty being an inheritor means that even though Allah Almighty is the Real Owner of everything in the universe, however, out of His grace, He has granted apparent ownership of some things to people and in the end, their ownership will also finish and return to Allah Almighty.

③ The Companions رَضِيَ اللّٰهُ عَنْهُم who accepted Islam before the conquest of Makkah and spent in the way of Allah have a much greater rank than the other companions. Our masters Abū Bakr, ʿUmar, ʿUthmān, and ʿAlī رَضِيَ اللّٰهُ عَنْهُم are also amongst them, and their excellence is being attested to by Allah Almighty in the Quran.

مَنْ ذَا الَّذِيْ يُقْرِضُ اللّٰهَ قَرْضًا حَسَنًا فَيُضٰعِفَهٗ لَهٗ وَلَهٗۤ اَجْرٌ كَرِيْمٌ ﴿١١﴾

57:11 Who is he that will give a good loan to Allah so that He may multiply it for him and there is a noble reward for him?

يَوْمَ تَرَى الْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ يَسْعٰى نُوْرُهُمْ بَيْنَ اَيْدِيْهِمْ وَبِاَيْمَانِهِمْ بُشْرٰىكُمُ الْيَوْمَ جَنّٰتٌ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا ؕ ذٰلِكَ هُوَ الْفَوْزُ الْعَظِيْمُ ﴿١٢﴾

57:12 The Day you will see the believing men and the believing women that their light will emanate in front of them and to their right,① ˹and it will be said,˺ "Glad tidings for you this Day, Gardens beneath which rivers are flowing, you will reside therein forever. That is supreme success."

يَوْمَ يَقُوْلُ الْمُنٰفِقُوْنَ وَالْمُنٰفِقٰتُ لِلَّذِيْنَ اٰمَنُوا انْظُرُوْنَا نَقْتَبِسْ مِنْ نُّوْرِكُمْ ۚ قِيْلَ ارْجِعُوْا وَرَآءَكُمْ فَالْتَمِسُوْا نُوْرًا ؕ فَضُرِبَ بَيْنَهُمْ بِسُوْرٍ لَّهٗ بَابٌ ؕ بَاطِنُهٗ فِيْهِ الرَّحْمَةُ وَظَاهِرُهٗ مِنْ قِبَلِهِ الْعَذَابُ ﴿١٣﴾

57:13 The Day the hypocrites, men, and women, will say to the believers, "Look to us that we may attain from your light." It will be said, "Turn back and seek a light!" Then a wall will be placed between them② which will have a gate; its interior will have mercy③ and it will have punishment towards its exterior.

يُنَادُوْنَهُمْ اَلَمْ نَكُنْ مَّعَكُمْ ؕ قَالُوْا بَلٰى وَلٰكِنَّكُمْ

57:14 They will call out to them, "Were we not with you?" They will say, "Of course, however

Topics

- The excellence of spending in the Way of Allah Almighty.
- The bestowal of light to the believers on the bridge of *Ṣirāṭ*.
- The deprivation of light on the bridge of *Ṣirāṭ* for the hypocrites.
- The plea to the believers by the hypocrites and their reply.

Commentary

① The "light" is the light of their faith and worship which will be ahead of them and on their right side on the bridge of *Ṣirāṭ*. Sayyidunā ʿAbdullāh ibn Masʿūd رَضِيَ اللّٰهُ عَنْهُ states: "The people of faith will be granted light in accordance to their actions; they will traverse the bridge of *Ṣirāṭ* in its radiance to the extent that some believers will have light the size of mountains, and the least amount of light will be given to a person whose light will be present on his thumb; at times it will be bright and at times it will go out." *(Muṣannaf ibn Abī Shaybah: 43)*

② The exegetes are divided about the identity of this door. A commonly accepted opinion is that it is a reference to *al-Aʿrāf*.

③ It will face towards the believers from the interior, whilst the exterior refers to the side facing the disbelievers. Mercy refers to Paradise and punishment refers to Hellfire.

فَتَنْتُمْ اَنْفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّتْكُمُ الْاَمَانِيُّ حَتّٰى جَآءَ اَمْرُ اللّٰهِ وَغَرَّكُمْ بِاللّٰهِ الْغَرُوْرُ ﴿١٤﴾

you caused yourselves to fall into temptation and you remained waiting ˹for the loss of the Muslims˺, and you were in doubt, and false desires deceived you until the decree of Allah came to pass, and the arch-deceiver ˹Satan˺ deceived you regarding Allah.①

فَالْيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَّلَا مِنَ الَّذِيْنَ كَفَرُوْا ؕ مَاْوٰىكُمُ النَّارُ ؕ هِيَ مَوْلٰىكُمْ ؕ وَبِئْسَ الْمَصِيْرُ ﴿١٥﴾

57:15 So this Day, a ransom will not be taken from you nor from those who disbelieved.② Your abode is the Fire; it is your companion. And what an evil abode it is!"

اَلَمْ يَاْنِ لِلَّذِيْنَ اٰمَنُوْۤا اَنْ تَخْشَعَ قُلُوْبُهُمْ لِذِكْرِ اللّٰهِ وَمَا نَزَلَ مِنَ الْحَقِّ ۙ وَلَا يَكُوْنُوْا كَالَّذِيْنَ اُوْتُوا الْكِتٰبَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْاَمَدُ فَقَسَتْ قُلُوْبُهُمْ ؕ وَكَثِيْرٌ مِّنْهُمْ فٰسِقُوْنَ ﴿١٦﴾

57:16 Has the time not come for those who believe that their hearts submit to the remembrance of Allah and the truth which was sent down?③ They should not be like those who were given the Book previously, then a prolonged term passed upon them so their hearts became hard; and many of them are evildoers.

اِعْلَمُوْۤا اَنَّ اللّٰهَ يُحْيِ الْاَرْضَ بَعْدَ مَوْتِهَا ؕ قَدْ بَيَّنَّا لَكُمُ الْاٰيٰتِ لَعَلَّكُمْ تَعْقِلُوْنَ ﴿١٧﴾

57:17 Know that Allah gives life to the earth after its death. We have indeed made the signs clear for you that you may understand.

Topics

- Advice for the believers.

Commentary

① The following evil traits of the disbelievers have been mentioned in this verse: 1. placing themselves in trial by adopting hypocrisy and disbelief; 2. awaiting the loss of the believers; 3. remaining doubtful about the veracity of Islam; 4. remaining in the deception of false desires.
Keeping these traits in mind, we too should ponder as to whether any of these traits exist within us. If they do, we must make instant efforts to save ourselves from them.

② On the Day of Judgement, the hypocrites and disbelievers will not have anything, and hypothetically speaking, if they did and presented it as ransom, it would still not be accepted.

③ "Submitting the heart for the remembrance of Allah" refers to the heart becoming soft, accepting advice and counsel, and being obedient to Allah Almighty. Submission for the Quran entails that a person acts upon its commandments and avoids its prohibitions and does not allow any form of laziness to become an obstacle in acting upon it.

إِنَّ الْمُصَّدِّقِينَ وَالْمُصَّدِّقَاتِ وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يُضَاعَفُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ ﴿١٨﴾

57:18 Indeed, the charitable men and the charitable women and those who gave Allah a good loan, it will be multiplied for them, and there is a noble reward for them.①

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَٰئِكَ هُمُ الصِّدِّيقُونَ ۖ وَالشُّهَدَاءُ عِندَ رَبِّهِمْ ۖ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ ۖ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿١٩﴾ ع ٢

57:19 And those who believe in Allah and all His Messengers, they are the exceptionally truthful and are witnesses in the Court of their Lord.②They have their reward and their light. And those who disbelieved and denied Our verses, they are people of Hell.

ع ٢ ١٨

اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ ۖ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَامًا ۖ وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ ۙ وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ ۖ وَمَا الْحَيَاةُ الدُّنْيَا

57:20 Know that the life of this world is merely play and amusement, and adornment, and mutual arrogance among you, and the desire of exceeding each other with more wealth and children; like the rain whose crop pleased the farmers, then it withers so you see it turned yellow, then it becomes fragments of straw. And there is severe punishment in the Hereafter and ⌜also⌝ forgiveness and Divine

Topics

- Glad tidings for those who give charity.
- Glad tidings for the believers and a warning for the disbelievers.
- The reality of this worldly life.

Commentary

① A hadith states: "Allah accepts charity and nurtures it (i.e., increases it) for anyone from you as anyone of you nurtures his foal until one morsel becomes like Mt. Uhud." *(Sunan Al-Tirmidhī: 662)*

② There are six types of truthfulness: 1. truthfulness of the tongue; 2. truthfulness of intention; 3. truthfulness of determination; 4. truthfulness of fulfilling this determination; 5. not doing anything until one is attributed with its characteristic; 6. wholeheartedly desiring inner growth by perfecting the Muhammadan characteristics, such as asceticism, reliance on Allah Almighty, and patience. *(Kīmiyā-i-Sa'ādat, vol. 2, p. 880-882)* Until these traits are not found in a person, he cannot be a perfected believer.

إِلَّا مَتَاعُ الْغُرُورِ ﴿٢٠﴾

Acceptance. And the life of this world is but a provision of deceit.①

سَابِقُوٓا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَآءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِۦ ۚ ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَآءُ ۚ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٢١﴾

57:21 Surpass one another towards the forgiveness of your Lord and Paradise,② the width of which is like the vastness of the sky and the earth, it has been prepared for those who believe in Allah and His Messengers.③ That is the Grace of Allah, He grants it to whomsoever He wills. And Allah is the Possessor of Supreme Grace.

مَآ أَصَابَ مِن مُّصِيبَةٍ فِى الْأَرْضِ وَلَا فِىٓ أَنفُسِكُمْ إِلَّا فِى

57:22 No calamity strikes in the earth or in your lives except it is in a Book④ before We

Topics

- The command to excel in attaining forgiveness and Paradise.
- Destiny.

Commentary

① In this verse, Allah Almighty reveals six truths about the world: 1-2. the life of the world is just play and amusement which is the work of children, and to strive and make efforts to attain only it is nothing but wastage of time; 3. The life of this world is adornment and comfort which perishes quickly; 4-5. the life of this world is mutual arrogance and desiring to surpass each other in wealth and children; 6. the example of the life of this world is like that crop which pleases the farmers, then it withers and turns yellow and in the end, it becomes fragments of straw.

After this, the Hereafter was mentioned; a person will definitely face one of two states; either he will face severe punishment or he will gain forgiveness and mercy from Allah Almighty. So it is up to a person whether he engages in the perishing world and turns his afterlife into punishment, or he busies himself in actions that will better his afterlife instead of attaching his heart to the world and making continuous efforts for it.

② This part of the verse means to make efforts in surpassing one another in those actions which are a means of attaining forgiveness and Paradise from Allah Almighty.

③ It is understood from this that Paradise has already been created as the past tense has been used here.

④ Although calamities can only befall us by the will of Allah Almighty, there are a variety of reasons why people face them. Often, calamities cleanse the believer by expiating his sins and elevating his spiritual rank. Therefore, whoever is afflicted with any calamity, he should have certainty that it was written in his destiny and he should ponder whether he was afflicted due to a sin he committed. Furthermore, he should have hope in Allah Almighty that He will forgive his sin due to the calamity and raise his ranks. By doing so, he will attain peace of mind and it will become easier to remain patient.

كِتٰبٍ مِّنْ قَبْلِ اَنْ نَّبْرَاَهَا ؕ اِنَّ ذٰلِكَ عَلَى اللّٰهِ يَسِيْرٌ ۚ﴿٢٢﴾

bring it into existence. Indeed, this is easy for Allah.

لِّكَيْلَا تَاْسَوْا عَلٰى مَا فَاتَكُمْ وَلَا تَفْرَحُوْا بِمَآ اٰتٰىكُمْ ؕ وَاللّٰهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُوْرِ ۙ﴿٢٣﴾

57:23 That you do not grieve for what you have lost and you do not boast with what He has granted you.① Allah does not like every arrogant, conceited individual.

الَّذِيْنَ يَبْخَلُوْنَ وَيَاْمُرُوْنَ النَّاسَ بِالْبُخْلِ ؕ وَمَنْ يَّتَوَلَّ فَاِنَّ اللّٰهَ هُوَ الْغَنِيُّ الْحَمِيْدُ ﴿٢٤﴾

57:24 Those who are miserly and urge people to be miserly;② and whosoever turns away, then indeed Allah is the Infinitely Independent, the Most-Praiseworthy.

لَقَدْ اَرْسَلْنَا رُسُلَنَا بِالْبَيِّنٰتِ وَاَنْزَلْنَا مَعَهُمُ الْكِتٰبَ وَالْمِيْزَانَ لِيَقُوْمَ النَّاسُ بِالْقِسْطِ ۚ وَاَنْزَلْنَا الْحَدِيْدَ فِيْهِ بَاْسٌ شَدِيْدٌ وَّمَنَافِعُ لِلنَّاسِ وَلِيَعْلَمَ اللّٰهُ مَنْ يَّنْصُرُهٗ وَرُسُلَهٗ بِالْغَيْبِ ؕ اِنَّ اللّٰهَ قَوِيٌّ

57:25 Indeed, We have sent Our Messengers with clear proofs and We sent down, with them, the Book and the Scales that people would stand with justice.③ And We sent down iron in which there is extreme strength and benefits for people that Allah may see who helps ˹the religion of˺ Allah and helps His

Topics

- Censure of arrogance and stinginess.
- Two main purposes of sending messengers.

Commentary

① "Grief" refers to the human state of impatience, lack of contentment with the decree of Allah Almighty, or no desire of attaining reward. "Boasting" refers to expressing conceit in such a way that a person becomes so overjoyed that he is heedless of showing gratitude; such grief and happiness is blameworthy and prohibited, whereas that grief and distress which inclines a person to Allah Almighty and leads him to becoming content with His will and similarly that happiness which makes one grateful to Allah Almighty is not prohibited.

② Stinginess is a very reprehensible act; it should definitely be avoided. A hadith states: "Two traits cannot ever gather in a believer: stinginess and bad character." *(Sunan Al-Tirmidhī: 1929)*

③ "Scales" is a metaphor for justice while "sending down the scales" is a reference to the command of being just. One opinion is that "scales" refers to the actual instrument, and "sending it down" refers to sending down its causes and giving the command to create it so that people remain firm on justice when mutually weighing in transactions so that no one violates the rights of another.

عَزِيْزٌ ﴿٢٥﴾ ع

Messengers without seeing.[1] Certainly, Allah is All-Powerful, Predominant.

ع ٣ ٢ ١٩

وَلَقَدْ اَرْسَلْنَا نُوْحًا وَّاِبْرٰهِيْمَ وَجَعَلْنَا فِيْ ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتٰبَ فَمِنْهُمْ مُّهْتَدٍ ۚ وَكَثِيْرٌ مِّنْهُمْ فٰسِقُوْنَ ﴿٢٦﴾

57:26 Indeed, We sent Nūḥ and Ibrāhīm and We placed within their progeny Prophethood and the Book so some of them are rightly guided; and many of them are transgressors.

ثُمَّ قَفَّيْنَا عَلٰٓى اٰثَارِهِمْ بِرُسُلِنَا وَقَفَّيْنَا بِعِيْسَى ابْنِ مَرْيَمَ وَاٰتَيْنٰهُ الْاِنْجِيْلَ ۙ وَجَعَلْنَا فِيْ قُلُوْبِ الَّذِيْنَ اتَّبَعُوْهُ رَاْفَةً وَّرَحْمَةً ؕ وَرَهْبَانِيَّةَ ۟ اِبْتَدَعُوْهَا مَا كَتَبْنٰهَا عَلَيْهِمْ اِلَّا ابْتِغَآءَ رِضْوَانِ اللّٰهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا ۚ فَاٰتَيْنَا الَّذِيْنَ اٰمَنُوْا مِنْهُمْ اَجْرَهُمْ ۚ وَكَثِيْرٌ مِّنْهُمْ فٰسِقُوْنَ ﴿٢٧﴾

57:27 Then We sent Our Messengers after them in their footsteps and We sent ʿĪsā, son of Maryam, and We granted him the *Injīl* (Gospel), and We placed compassion and mercy in the hearts of those who followed him. And monastic asceticism; they invented it, We did not make it incumbent upon them, however, they only invented it seeking Allah's acceptance, then they did not observe it with the right of its observance. So We granted the believers among them their reward, and many of them are disobedient.[2]

Topics

- A reference to the history of the prophets.
- The sending of Prophet ʿĪsā عَلَيْهِ السَّلَام and the state of Christians.

Commentary

[1] Allah Almighty is Independent and Self-Sufficient. He does not require the help of anyone; here "helping Allah" is a figure of speech for "helping His religion". This command of helping is only for the benefit of people themselves. In our day and age, the religion of Islam has to confront new tribulations constantly and today people are busy in tarnishing the face of Islam, sometimes even in the name of Islam itself. We too should ponder over whether we are the helpers of the religion of Allah or have we neglected this important duty.

[2] "Monastic asceticism" entails celibacy, giving up permissible pleasures, and living in self-imposed isolation. Here, asceticism itself has not been censured but extremism in it. There are many types of innovation (*bidʿah*) in the religion. If it is good and the intention is to please Allah, then it is good act worthy of reward and it should be continued. This is referred to as a good innovation (*bidʿah ḥasanah*). However, it is prohibited and impermissible to invent a bad innovation (*bidʿah sayyiʾah*) in Islam which undermines the teachings of Islam and contradicts the Quran or Sunnah.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَاٰمِنُوْا بِرَسُوْلِهٖ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَّحْمَتِهٖ وَيَجْعَلْ لَّكُمْ نُوْرًا تَمْشُوْنَ بِهٖ وَيَغْفِرْ لَكُمْ ۭ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ۝۲۸

57:28 O you who believe![1] Fear Allah and believe in His Messenger; He will grant you two parts of His mercy and He will create a light for you through which you will walk and He will forgive you. And Allah is Most Forgiving, the Most Merciful.

لِّئَلَّا يَعْلَمَ اَهْلُ الْكِتٰبِ اَلَّا يَقْدِرُوْنَ عَلٰي شَيْءٍ مِّنْ فَضْلِ اللّٰهِ وَاَنَّ الْفَضْلَ بِيَدِ اللّٰهِ يُؤْتِيْهِ مَنْ يَّشَاۗءُ ۭ وَاللّٰهُ ذُو الْفَضْلِ الْعَظِيْمِ ۝۲۹ ع

57:29 So that the People of the Book come to know that they have no power over anything from the Grace of Allah and that ˹all˺ grace is in the Power of Allah, He grants it to whomsoever He wills—and Allah is the Possessor of Supreme Grace.[2]

ع ٢٠

Topics

- The command to People of the Book to adopt piety and faith.

Commentary

[1] Here, "people of faith" refers to those who embraced faith in Prophet ʿĪsā عَلَيْهِ السَّلَام or it refers to those who believed in the previous prophets and scriptures.

[2] When the abovementioned verse was revealed in which the believers from the People of the Book were promised double reward if they embraced faith in the Final Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, the disbelievers from the People of the Book said: "If we believe in the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, a double reward will be given, but if we do not, we will still receive one reward." This verse was subsequently revealed and it was said that Allah Almighty commanded the People of the Book to believe in the Final Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم so that they may become aware that without believing in him, they cannot attain anything from the grace of Allah Almighty, i.e., double reward, light, and forgiveness.