كنز العرفان مع إفهام القرآن

The Clear CRITERION

A contemporary explanation of the Quran
based on authentic sources



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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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

تَبٰرَكَ الَّذِيْ بِيَدِهِ الْمُلْكُ ۖ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرُ ۙ﴿١﴾

67:1 The Possessor of Infinite Blessings is He in whose control is the Kingdom; and He has power over everything.

الَّذِيْ خَلَقَ الْمَوْتَ وَالْحَيٰوةَ لِيَبْلُوَكُمْ اَيُّكُمْ اَحْسَنُ عَمَلًا ۭ وَهُوَ الْعَزِيْزُ الْغَفُوْرُ ۙ﴿٢﴾

67:2 He Who created death and life① to test you as to which of you is better in virtue②—and He is the Most-Exalted, the Most-Forgiving.

الَّذِيْ خَلَقَ سَبْعَ سَمٰوٰتٍ طِبَاقًا ۭ مَا تَرٰى فِيْ خَلْقِ الرَّحْمٰنِ مِنْ تَفٰوُتٍ ۭ فَارْجِعِ الْبَصَرَ ۙ هَلْ تَرٰى مِنْ فُطُوْرٍ ﴿٣﴾

67:3 He who created seven heavens one above the other. You will not see any flaw in the creation of the Infinitely Gracious; so, look again, do you see a rift?

ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ اِلَيْكَ الْبَصَرُ خَاسِئًا وَّهُوَ حَسِيْرٌ ﴿٤﴾

67:4 Then look once again, your sight will return to you unsuccessful, weary.③

Topics

- Divine omnipotence.
- The purpose of life and death.
- The magnificent creation of the heavens: a manifestation of Divine power.

Commentary

① Death is the separation of the soul from the body and the cessation of the senses. Life, on the other hand, is the union between the soul and the body with the power of senses. To create refers to granting them existence.

② The wisdom in creating life and death is that Allah Almighty tests people through His commandments in the life of this world to see who is obedient to Him and performs good actions.

③ Allah Almighty created seven heavens, one above the other. They are firm, fine, equal, and proportionate. Even if people tried with significant effort, they would not be able to flaw them. This creation of the heavens is a perfect example of Divine power.

67:5 And We have indeed adorned the sky of the earth with lamps① and We have made them a means of driving away the devils, and We have prepared the punishment of the Blazing Fire for them.	وَلَقَدْ زَيَّنَّا السَّمَآءَ الدُّنْيَا بِمَصَابِيْحَ وَجَعَلْنٰهَا رُجُوْمًا لِّلشَّيٰطِيْنِ وَاَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيْرِ ۝٥
67:6 And for those who disbelieve in their Lord, there is the punishment of Hell; what an evil abode it is!	وَلِلَّذِيْنَ كَفَرُوْا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ ؕ وَبِئْسَ الْمَصِيْرُ ۝٦
67:7 When they will be cast therein, they will hear its bellow and it will be seething.②	اِذَآ اُلْقُوْا فِيْهَا سَمِعُوْا لَهَا شَهِيْقًا وَّهِيَ تَفُوْرُ ۙ۝٧
67:8 It seems it will explode with rage.③ Whenever a group will be cast therein, its keepers will ask them, "Did a warner not come to you?"	تَكَادُ تَمَيَّزُ مِنَ الْغَيْظِ ؕ كُلَّمَآ اُلْقِيَ فِيْهَا فَوْجٌ سَاَلَهُمْ خَزَنَتُهَآ اَلَمْ يَاْتِكُمْ نَذِيْرٌ ۝٨
67:9 They will say, "Of course, indeed a warner came to us, but we belied 'him' and said, 'Allah did not send down anything, you are in extreme misguidance.'"	قَالُوْا بَلٰى قَدْ جَآءَنَا نَذِيْرٌ ۙ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللّٰهُ مِنْ شَيْءٍ ۖ اِنْ اَنْتُمْ اِلَّا فِيْ ضَلٰلٍ كَبِيْرٍ ۝٩
67:10 They will say, "Had we listened or understood, we would not have been among the people of the Fire."	وَقَالُوْا لَوْ كُنَّا نَسْمَعُ اَوْ نَعْقِلُ مَا كُنَّا فِيْٓ اَصْحٰبِ السَّعِيْرِ ۝١٠

Topics

- The adornment of the earth's sky, and a purpose of the stars.
- The warning of the punishment of Hell to the disbelievers.
- The description of Hell upon the disbelievers entering it.
- A question from the keepers of Hell when the disbelievers enter Hell.

Commentary

① The "lamps" are the stars which adorn the earth's sky. These are used to drive away the devils who ascend towards the heavens, attempting to eavesdrop on the conversation of the angels.

② When the disbelievers are cast in Hell, they will hear its frightening bellow, which will sound like the braying of a donkey. At that point, Hell will be so fierce, like boiling water in a cooking pot.

③ Hell will be enraged at the disbelievers, seemingly about to explode out of anger.

67:11 So they confessed their sin. Deprivation ˹from Allah's mercy is˺ for the people of the Fire.	فَاعْتَرَفُوْا بِذَنْۢبِهِمْ ۚ فَسُحْقًا لِّاَصْحٰبِ السَّعِيْرِ ﴿١١﴾
67:12 Those who are in awe of their Lord without seeing ˹Him˺ will have forgiveness and great reward.	اِنَّ الَّذِيْنَ يَخْشَوْنَ رَبَّهُمْ بِالْغَيْبِ لَهُمْ مَّغْفِرَةٌ وَّاَجْرٌ كَبِيْرٌ ﴿١٢﴾
67:13 Whether you speak quietly or loudly, certainly, He knows well the ˹concealed˺ matters of the heart.	وَاَسِرُّوْا قَوْلَكُمْ اَوِ اجْهَرُوْا بِهٖ ۗ اِنَّهٗ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ﴿١٣﴾
67:14 Does He who created not know, whilst He is the Knower of every detail, the Most-Aware.	اَلَا يَعْلَمُ مَنْ خَلَقَ ۗ وَهُوَ اللَّطِيْفُ الْخَبِيْرُ ﴿١٤﴾ ع ١٤
67:15 It is He who made the earth yielding for you. So walk in its paths and eat from His provisions. And to Him alone is the resurrection.①	هُوَ الَّذِيْ جَعَلَ لَكُمُ الْاَرْضَ ذَلُوْلًا فَامْشُوْا فِيْ مَنَاكِبِهَا وَكُلُوْا مِنْ رِّزْقِهٖ ۗ وَاِلَيْهِ النُّشُوْرُ ﴿١٥﴾
67:16 Have you become unafraid of the One Whose kingdom is in the sky that He will not cause you to sink into the earth so it will suddenly quake?	ءَاَمِنْتُمْ مَّنْ فِي السَّمَآءِ اَنْ يَّخْسِفَ بِكُمُ الْاَرْضَ فَاِذَا هِيَ تَمُوْرُ ﴿١٦﴾

Topics

- The disbelievers' confession of sin in the Hereafter.
- Glad tidings to those who are in awe of Allah Almighty without having seen Him.
- Divine knowledge and its proof.
- A mention of the earth: a great blessing from Allah Almighty.
- Warning the disbelievers of Makkah of divine punishment.

Commentary

① The earth has been made "yielding", allowing us to benefit from what it contains. Had it been like a solid rock or iron, it would have been extremely hot in the summer and extremely cold in the winter, making it difficult to walk on. Likewise, it is not liquid like water, for had it been this way, nothing would sit firm on it and to live life on earth would have been exceedingly difficult. Contrary to that, the earth has been made habitable, making it possible to dig wells and springs, build houses and buildings, and cultivate land and gardens.

67:17 Or have you become unafraid of the One Whose kingdom is in the sky that He will not send a storm of stones upon you? So soon you will come to know how (grave) My warning was.

اَمْ اَمِنْتُمْ مَّنْ فِي السَّمَآءِ اَنْ يُّرْسِلَ عَلَيْكُمْ حَاصِبًا ؕ فَسَتَعْلَمُوْنَ كَيْفَ نَذِيْرِ ﴿١٧﴾

67:18 And indeed, those before them denied, so how was My denial?

وَلَقَدْ كَذَّبَ الَّذِيْنَ مِنْ قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيْرِ ﴿١٨﴾

67:19 Did they not see birds above them spreading and folding in their wings? None keeps them aloft except the Infinitely Gracious.① Indeed, He sees everything.

اَوَلَمْ يَرَوْا اِلَى الطَّيْرِ فَوْقَهُمْ صٰٓفّٰتٍ وَّيَقْبِضْنَ ؕ مَا يُمْسِكُهُنَّ اِلَّا الرَّحْمٰنُ ؕ اِنَّهٗ بِكُلِّ شَيْءٍۭ بَصِيْرٌ ﴿١٩﴾

وقف لازم اختلافي
وقف منزل
وقف غفران

67:20 Or which army of yours will help you against Allah? The disbelievers are only in deception.

اَمَّنْ هٰذَا الَّذِيْ هُوَ جُنْدٌ لَّكُمْ يَنْصُرُكُمْ مِّنْ دُوْنِ الرَّحْمٰنِ ؕ اِنِ الْكٰفِرُوْنَ اِلَّا فِيْ غُرُوْرٍ ۚ ﴿٢٠﴾

67:21 Or who is the one to give you sustenance if He stops His sustenance?② Rather, they have become staunch in rebellion and hatred.

اَمَّنْ هٰذَا الَّذِيْ يَرْزُقُكُمْ اِنْ اَمْسَكَ رِزْقَهٗ ۚ بَلْ لَّجُّوْا فِيْ عُتُوٍّ وَّنُفُوْرٍ ﴿٢١﴾

67:22 So is he who walks upon his face ⌜inverted⌝ more guided or he who walks

اَفَمَنْ يَّمْشِيْ مُكِبًّا عَلٰى وَجْهِهٖٓ اَهْدٰٓى اَمَّنْ يَّمْشِيْ سَوِيًّا

Topics

- A reminder of the fate of previous generations who denied.
- Birds flying: a sign of Divine power.
- A warning to the Makkan disbelievers.
- Allah Almighty alone is the real provider of sustenance.
- An example of a believer and a disbeliever.

Commentary

① We learn from this that in reality, it is not the wings of a bird that [act as the ultimate cause to] allow it to remain in the air, rather, it is Allah Almighty that is the ultimate cause. Similarly, in the present era, it is not merely an engine that prevents an aeroplane from falling. Rather, it is Allah Almighty who allows it to remain in the air—He is the ultimate cause—which is why when He wills, an aeroplane can fall despite having an engine and all its other parts.

② Allah Almighty alone sustains the creation; this is a blessing of His. Only the one who has bestowed creation with such a great blessing is worthy of worship.

straight upon the Straight Path? ①	عَلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿٢٢﴾
67:23 Say, "It is He who created you and made ears, and eyes, and hearts for you; you express very little gratitude." ②	قُلْ هُوَ الَّذِيْٓ اَنْشَاَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْاَبْصَارَ وَالْاَفْـِٕدَةَ ؕ قَلِيْلًا مَّا تَشْكُرُوْنَ ﴿٢٣﴾
67:24 Say, "It is He who spread you out in the earth and to Him alone you will be gathered."	قُلْ هُوَ الَّذِيْ ذَرَاَكُمْ فِي الْاَرْضِ وَاِلَيْهِ تُحْشَرُوْنَ ﴿٢٤﴾
67:25 And they say, "When will this promise come to pass, if you are truthful?"	وَيَقُوْلُوْنَ مَتٰى هٰذَا الْوَعْدُ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿٢٥﴾
67:26 Say, "This knowledge is with Allah alone ③ and I am but a clear warner."	قُلْ اِنَّمَا الْعِلْمُ عِنْدَ اللّٰهِ ۖ وَاِنَّمَآ اَنَا نَذِيْرٌ مُّبِيْنٌ ﴿٢٦﴾
67:27 So when they will see it close, the faces	فَلَمَّا رَاَوْهُ زُلْفَةً سِيْٓـَٔتْ وُجُوْهُ الَّذِيْنَ كَفَرُوْا وَقِيْلَ

Topics

- Allah's blessings in the human body, and the lack of gratitude shown by people.
- Creation and the Day of Judgement.
- A question from the disbelievers and its answer.
- The disbelievers' state upon seeing the punishment which they sought.

Commentary

① Allah Almighty has given an example of a believer and disbeliever in this verse. The purpose of this is to illustrate how a disbeliever wanders confused in misguidance, such that he does not know his destination and path. Conversely, a believer recognises the path of guidance and walks upon it.

② Although the disbelievers are addressed in this verse, there is also guidance in this for Muslims in that they should use the blessings that Allah Almighty has granted them—ears, eyes, and the heart—for their intended purpose.

③ Only Allah Almighty knows when the Day of Judgement will occur without anyone having informed Him of it, and nobody can know of it without Him informing of it. This is the meaning of this verse, as the reality is that the Final Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم was granted knowledge of the Day of Judgement by Allah Almighty. To understand the vastness of the Prophet's knowledge, reflect on the following Hadith: Sayyidunā ʿUmar رَضِیَ اللّٰهُ عَنْهُ states: "The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم stood amongst us and informed us about the beginning of creation until he mentioned the state of those who will enter Paradise and those who will enter Hell." *(Ṣaḥīḥ Al-Bukhārī: 3192)*

هٰذَا الَّذِیْ كُنْتُمْ بِهٖ تَدَّعُوْنَ ﴿۲۷﴾

of those who disbelieve will become disfigured and it will be said, "This is that (punishment) which you would seek."

قُلْ اَرَءَیْتُمْ اِنْ اَهْلَكَنِیَ اللّٰهُ وَمَنْ مَّعِیَ اَوْ رَحِمَنَا ۙ فَمَنْ یُّجِیْرُ الْكٰفِرِیْنَ مِنْ عَذَابٍ اَلِیْمٍ ﴿۲۸﴾

67:28 Say, "Consider, if Allah destroys me and those who are with me or bestows mercy on us, so who will save the disbelievers from painful punishment?" ①

قُلْ هُوَ الرَّحْمٰنُ اٰمَنَّا بِهٖ وَعَلَیْهِ تَوَكَّلْنَا ۚ فَسَتَعْلَمُوْنَ مَنْ هُوَ فِیْ ضَلٰلٍ مُّبِیْنٍ ﴿۲۹﴾

67:29 Say, "He is the Infinitely Gracious, we believe in Him and we place our trust in Him. So soon you will come to know who is in clear misguidance."

قُلْ اَرَءَیْتُمْ اِنْ اَصْبَحَ مَآؤُكُمْ غَوْرًا فَمَنْ یَّاْتِیْكُمْ بِمَآءٍ مَّعِیْنٍ ﴿۳۰﴾ ع ۲

67:30 Say, "Consider, if your water sinks into the ground by morning, then who will bring you water flowing before your eyes?"

Topics

- Advice to the disbelievers who were awaiting misfortune to befall the Muslims.
- Belief and trust in the Infinitely Gracious, and a warning to the disbelievers.
- A simple example of Divine power.

Commentary

① The disbelievers of Makkah wished death for the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم and his Companions رَضِیَ اللّٰهُ عَنْهُم. So Allah Almighty instructed the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم to tell the disbelievers that whether Allah Almighty grants them death, according to the wish of the disbelievers, or He helps them against the disbelievers, it is beneficial for the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم and his Companions. In the first instance, they will enter Paradise, and in the second instance, it will be Allah's great mercy for Him to aid them. In any situation, the disbelievers should instead wonder who will save them from Allah's painful punishment. Regardless, the disbelievers will be punished due to their disbelief.

In the name of Allah, the Infinitely Gracious, the Most Merciful.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
68:1 Nūn, by the Pen and what they write.①	نٓ وَالْقَلَمِ وَمَا يَسْطُرُوْنَ ۙ﴿١﴾
68:2 By the Grace of your Lord, you are certainly not insane.②	مَآ اَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُوْنٍ ۚ﴿٢﴾
68:3 Surely, there is everlasting reward for you,	وَاِنَّ لَكَ لَاَجْرًا غَيْرَ مَمْنُوْنٍ ۚ﴿٣﴾
68:4 and you possess an impeccable character.③	وَاِنَّكَ لَعَلٰى خُلُقٍ عَظِيْمٍ ﴿٤﴾
68:5 So, soon you will see and they will see too,	فَسَتُبْصِرُ وَيُبْصِرُوْنَ ۙ﴿٥﴾
68:6 which of you was insane.	بِاَيِّىكُمُ الْمَفْتُوْنُ ﴿٦﴾
68:7 Your Lord knows best the one who strayed from His path. He knows best those who are guided.	اِنَّ رَبَّكَ هُوَ اَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيْلِهٖ ۖ وَهُوَ اَعْلَمُ بِالْمُهْتَدِيْنَ ﴿٧﴾
68:8 So do not comply with the deniers.④	فَلَا تُطِعِ الْمُكَذِّبِيْنَ ﴿٨﴾

Topics

- Refutation of the claim that the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is insane.
- Glad tidings to the Final Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم of everlasting reward.
- Prophetic character.
- Reassurance for the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم due to the false claim that he is insane.

Commentary

① The "pen" refers to the pen with which people write, and "what they write" refers to religious scripture. Alternatively, the former could refer to the pen that was used to write on the Preserved Tablet, and the latter could refer to that which is written upon it.

② The disbelievers called the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم insane—Allah forbid. So Allah Almighty took an oath, refuted their slander and stated: "Dear beloved صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم! I take an oath by the pen and what they have written, you are not insane, as the grace and mercy of your Lord is with you."

③ The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم was the paradigm of all lofty characteristics, such as forgiveness, forbearance, mercy, generosity, justice, courage, patience, contentment, gentleness, empathy, and modesty.

④ Here, the Noble Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is told to remain steadfast like before when he would ignore the statements of those who rejected him.

68:9 They desired that you somehow show leniency so they can show leniency too.①	وَدُّوْا لَوْ تُدْهِنُ فَيُدْهِنُوْنَ ۝٩
68:10 And do not obey every individual who is excessive in swearing oaths,② humiliated,	وَلَا تُطِعْ كُلَّ حَلَّافٍ مَّهِيْنٍ ۝١٠
68:11 openly taunting, frequently going back and forth as a slanderer,	هَمَّازٍ مَّشَّآءٍۭ بِنَمِيْمٍ ۝١١
68:12 an ardent preventer of righteousness, a transgressor, a major sinner,	مَّنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ اَثِيْمٍ ۝١٢
68:13 harsh, and above all, illegitimate.	عُتُلٍّۭ بَعْدَ ذٰلِكَ زَنِيْمٍ ۝١٣
68:14 ˹Do not obey because he˺ has wealth and sons.	اَنْ كَانَ ذَا مَالٍ وَّبَنِيْنَ ۝١٤
68:15 When Our verses are recited to him, he says, "Tales of previous communities."	اِذَا تُتْلٰى عَلَيْهِ اٰيٰتُنَا قَالَ اَسَاطِيْرُ الْاَوَّلِيْنَ ۝١٥
68:16 Soon We shall brand him on his pig-like snout.	سَنَسِمُهٗ عَلَى الْخُرْطُوْمِ ۝١٦
68:17 Indeed, We tested them just as We had tested the people of the garden; when they swore that they would certainly harvest it in the morning.	اِنَّا بَلَوْنٰهُمْ كَمَا بَلَوْنَآ اَصْحٰبَ الْجَنَّةِ ۚ اِذْ اَقْسَمُوْا لَيَصْرِمُنَّهَا مُصْبِحِيْنَ ۝١٧

Topics

- Advice about the disbelievers.
- Condemnable traits of the disbeliever who disrespected the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.
- A test from Allah Almighty.

Commentary

① Unjustified leniency in matters of religion for the sake of worldly profit is impermissible and unlawful. The disbelievers expressed their desire for this—as a result, this verse was revealed.

② *Ḥallāf* refers to the individual who is excessive in taking oaths in both right and wrong matters. This is an attribute of the disbeliever; a believer should refrain from this.

68:18 And they were not saying, "*In shā Allah* (Allah willing)."①	وَلَا يَسْتَثْنُوْنَ ﴿١٨﴾
68:19 So a torment from your Lord struck while they were sleeping,②	فَطَافَ عَلَيْهَا طَآئِفٌ مِّنْ رَّبِّكَ وَهُمْ نَآئِمُوْنَ ﴿١٩﴾
68:20 reducing it to ˹ashes, as dark as˺ the ˹black˺ night.	فَاَصْبَحَتْ كَالصَّرِيْمِ ۙ﴿٢٠﴾
68:21 They called out to each other in the morning:	فَتَنَادَوْا مُصْبِحِيْنَ ۙ﴿٢١﴾
68:22 "Go to your crop early in the morning if you want to harvest."	اَنِ اغْدُوْا عَلٰى حَرْثِكُمْ اِنْ كُنْتُمْ صٰرِمِيْنَ ﴿٢٢﴾
68:23 So they set off whilst whispering to one another,	فَانْطَلَقُوْا وَهُمْ يَتَخَافَتُوْنَ ۙ﴿٢٣﴾
68:24 "Surely, do not allow any destitute person to enter it today in your presence."	اَنْ لَّا يَدْخُلَنَّهَا الْيَوْمَ عَلَيْكُمْ مِّسْكِيْنٌ ۙ﴿٢٤﴾
68:25 And they set off early in the morning thinking they are capable.	وَّغَدَوْا عَلٰى حَرْدٍ قٰدِرِيْنَ ﴿٢٥﴾

Commentary

① This garden was called Ḍardān. It was situated six miles on the way to the Yemeni city of Sanaa. Its owner was a pious man who would distribute the fruits of the garden to the poor. After his death, his three sons inherited it. They discussed amongst themselves that the estate was little and that the family members were many, and so if they also continued to give in charity like their father, they would become poor. Hence, they swore that they would visit the garden early in the morning before people wake up and harvest it lest the poor find out. However, they forgot to say "اِنْ شَآءَ اللّٰه".

② This is in reference to the fire that was sent by the command of Allah Almighty in the night due to the sons' ill-intentions; it devoured the garden. The garden continued to burn till morning, until it was nothing more than ashes as dark as a moonless night. The sons were completely unaware of this. When they woke up early in the morning, they began to say to each other that if you wish to harvest the garden, then go to it before the daybreak. Therefore, they went towards the garden and were whispering to one another that no poor person should enter the garden today. Believing that they could actualise this, they left early in the morning.

68:26 So when they saw it, they said, "Indeed we have strayed.	فَلَمَّا رَاَوْهَا قَالُوْٓا اِنَّا لَضَآلُّوْنَ ۙ﴿٢٦﴾
68:27 Rather, we are deprived." ①	بَلْ نَحْنُ مَحْرُوْمُوْنَ ﴿٢٧﴾
68:28 The most reasonable among them said, "Did I not say to you, why do you not glorify Allah?"	قَالَ اَوْسَطُهُمْ اَلَمْ اَقُلْ لَّكُمْ لَوْلَا تُسَبِّحُوْنَ ﴿٢٨﴾
68:29 They said, "Pure is our Lord, indeed we were oppressors."	قَالُوْا سُبْحٰنَ رَبِّنَآ اِنَّا كُنَّا ظٰلِمِيْنَ ﴿٢٩﴾
68:30 So they turned to one another, mutually blaming.	فَاَقْبَلَ بَعْضُهُمْ عَلٰى بَعْضٍ يَّتَلَاوَمُوْنَ ﴿٣٠﴾
68:31 They said, "Woe to us, indeed we were rebellious.	قَالُوْا يٰوَيْلَنَآ اِنَّا كُنَّا طٰغِيْنَ ﴿٣١﴾
68:32 Perhaps our Lord will grant us something better than it, indeed we now turn to our Lord."	عَسٰى رَبُّنَآ اَنْ يُّبْدِلَنَا خَيْرًا مِّنْهَآ اِنَّآ اِلٰى رَبِّنَا رٰغِبُوْنَ ﴿٣٢﴾
68:33 Thus is the punishment. Certainly, the punishment of the Hereafter is more severe. If only they knew.	كَذٰلِكَ الْعَذَابُ ؕ وَلَعَذَابُ الْاٰخِرَةِ اَكْبَرُ ۘ لَوْ كَانُوْا يَعْلَمُوْنَ ﴿٣٣﴾ ع
68:34 Indeed, for the pious there are gardens of contentment with their Lord.	اِنَّ لِلْمُتَّقِيْنَ عِنْدَ رَبِّهِمْ جَنّٰتِ النَّعِيْمِ ﴿٣٤﴾

وقف لازم

Topics

- Reward for the pious.

Commentary

① When these people reached the garden and saw that it had been burnt and was empty of fruits, they said: "We have surely arrived at a different garden, as our garden is full of fruits." Upon contemplating and looking at its surroundings, they realised that this was indeed their garden, and they said: "We have not forgotten the way. Rather, by intending to prevent genuinely poor people from taking its fruits, we have deprived ourselves of its fruits." From this, we learn that depriving people of what they are entitled to is a cause for significant loss. Therefore, everyone who is entitled to something should be given their right, and one ought to refrain from violating other people's rights.

68:35 So should We make (treat) the Muslims like the wrongdoers?	اَفَنَجْعَلُ الْمُسْلِمِيْنَ كَالْمُجْرِمِيْنَ ﴿٣٥﴾
68:36 What is the matter with you? How do you judge?	مَا لَكُمْ ۖ كَيْفَ تَحْكُمُوْنَ ﴿٣٦﴾ ج
68:37 Do you have a book in which you read this?	اَمْ لَكُمْ كِتٰبٌ فِيْهِ تَدْرُسُوْنَ ﴿٣٧﴾
68:38 That indeed there is for you whatever you choose on the Day of Judgement.	اِنَّ لَكُمْ فِيْهِ لَمَا تَخَيَّرُوْنَ ﴿٣٨﴾ ج
68:39 Or you have oaths obligating Us reaching the Day of Judgement that whatever you judge ⌜to be your right⌝ is yours?	اَمْ لَكُمْ اَيْمَانٌ عَلَيْنَا بَالِغَةٌ اِلٰى يَوْمِ الْقِيٰمَةِ ۙ اِنَّ لَكُمْ لَمَا تَحْكُمُوْنَ ﴿٣٩﴾ ج
68:40 Ask them, which of them is the guarantor of this?	سَلْهُمْ اَيُّهُمْ بِذٰلِكَ زَعِيْمٌ ﴿٤٠﴾ ج
68:41 Or do they have partners? So let them bring their partners if they are truthful.	اَمْ لَهُمْ شُرَكَآءُ ۚ فَلْيَاْتُوْا بِشُرَكَآئِهِمْ اِنْ كَانُوْا صٰدِقِيْنَ ﴿٤١﴾
68:42 The Day the matter will become most severe① and they will be called to prostration, so they will not have the power to comply.②	يَوْمَ يُكْشَفُ عَنْ سَاقٍ وَّيُدْعَوْنَ اِلَى السُّجُوْدِ فَلَا يَسْتَطِيْعُوْنَ ﴿٤٢﴾

ع ١٥

Topics

- Refutation of the polytheists who claim that they will be in a good state.
- Mention of being bereft of prostrating on the Day of Judgement and the cause for this.

Commentary

① According to most scholars, revealing the "*sāq*" here refers to severe difficulty that one will have to endure on the Day of Judgement when being accounted. According to some exegetes, this verse is from the *mutashābihāt* verses whose true meaning is deferred to Allah Almighty.

② On the Day of Judgement, as a test of their faith and as admonishment for not having prostrated in the world, the disbelievers and hypocrites will be called to prostrate whilst being rebuked. However, they will not be able to prostrate because their backs will be straight like [the backrest of] a throne made of copper. The reason for this punishment will be their refusal to prostrate before their Lord when they were called to do so in this world.

خَاشِعَةً اَبْصَارُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ؕ وَقَدْ كَانُوْا يُدْعَوْنَ اِلَى السُّجُوْدِ وَهُمْ سٰلِمُوْنَ ﴿٤٣﴾

68:43 Their eyes will be lowered, overcome with disgrace. They were called to prostrate ˹in the world˺ while they were healthy.①

فَذَرْنِيْ وَمَنْ يُّكَذِّبُ بِهٰذَا الْحَدِيْثِ ؕ سَنَسْتَدْرِجُهُمْ مِّنْ حَيْثُ لَا يَعْلَمُوْنَ ﴿٤٤﴾

68:44 Whosoever denies this word, so leave him to Me. Soon We shall gradually take them from② where they do not know.

وَاُمْلِيْ لَهُمْ ؕ اِنَّ كَيْدِيْ مَتِيْنٌ ﴿٤٥﴾

68:45 I shall give them respite. Indeed My ˹secret˺ plan is most firm.

اَمْ تَسْـَٔلُهُمْ اَجْرًا فَهُمْ مِّنْ مَّغْرَمٍ مُّثْقَلُوْنَ ﴿٤٦﴾

68:46 Or do you ask them for recompense so they are burdened by a penalty?

اَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُوْنَ ﴿٤٧﴾

68:47 Or do they have knowledge of the unseen, so they are writing it down?

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُنْ كَصَاحِبِ الْحُوْتِ ۘ اِذْ نَادٰى وَهُوَ مَكْظُوْمٌ ؕ ﴿٤٨﴾

وقف لازم

68:48 So be patient until the command of your Lord and be not like the companion of the fish,③ when he called out while he was overcome with sorrow.

لَوْلَاۤ اَنْ تَدٰرَكَهٗ نِعْمَةٌ مِّنْ رَّبِّهٖ لَنُبِذَ بِالْعَرَآءِ وَهُوَ

68:49 Had the Blessing from His Lord not found him, he would certainly have been cast

Topics

- Consolation to the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم regarding those who reject the Quran.
- Advice to the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم to be patient and refrain from being hasty.

Commentary

① Although the warning of being incapable of prostrating is directed to the disbelievers and the hypocrites, the moral is also applicable to Muslims who do not pray. A hadith states: "Whoever purposely misses salah, his name is written on the gate of Hell through which he will enter." *(Kanz Al-'Ummāl: 19086)*

② Instead of it being a blessing for someone, continuing to receive the blessings of this world or an increase in them despite being disobedient could be part of Allah's secret plan. Hence, we should thank Allah Almighty whenever we receive a blessing. And if one has committed a sin, then there should be no delay in repenting and seeking forgiveness.

③ "Companion of the fish" is a reference to Prophet Yūnus عَلَيْهِ السَّلَام. The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is advised to not be like him in hastening to supplicate against people.

into a barren land, blamed.	مَذْمُوْمٌ ﴿٤٩﴾
68:50 So his Lord chose him and made him among those who are worthy of exceptional nearness.	فَاجْتَبٰهُ رَبُّهٗ فَجَعَلَهٗ مِنَ الصّٰلِحِيْنَ ﴿٥٠﴾
68:51 And when the disbelievers hear the Quran, it seems they will cause you to fall with their ⌜evil⌝ gazes,① and they say, "Indeed he is insane."	وَاِنْ يَّكَادُ الَّذِيْنَ كَفَرُوْا لَيُزْلِقُوْنَكَ بِاَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَيَقُوْلُوْنَ اِنَّهٗ لَمَجْنُوْنٌ ۘ﴿٥١﴾
68:52 And yet, it is but counsel for all the worlds.	وَمَا هُوَ اِلَّا ذِكْرٌ لِّلْعٰلَمِيْنَ ع ﴿٥٢﴾

وقف لازم

الربع ع ٢ ١٩ ٤

Surah Al-Ḥāqqah (The Inevitable Event) | (This Surah is Meccan, containing 2 sections and 52 verses) | ٦٩ سُوْرَةُ الْحَاقَّةِ مَكِّيَّةٌ ٧٨ | اٰياتها: ٥٢ ركوعاتها: ٢

In the name of Allah, the Infinitely Gracious, the Most Merciful.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
69:1 The inevitable event.	اَلْحَآقَّةُ ۙ﴿١﴾
69:2 What is the inevitable event?	مَا الْحَآقَّةُ ۚ﴿٢﴾
69:3 And what do you know of the inevitable event?	وَمَآ اَدْرٰىكَ مَا الْحَآقَّةُ ؕ﴿٣﴾

Topics

- Anger of the disbelievers upon hearing the Quran.
- The magnificence of the Quran.
- Concise mention of Judgement Day's inevitability and terror.

Commentary

① It is narrated that some people amongst the Arabs were famous for casting the evil eye. They would proclaim the efficacy of their evil eye, and whatever they looked at with the intention of destroying, it would at once be destroyed. The disbelievers of Makkah contacted them to cast the evil eye on the Noble Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, and so they sternly gazed at him and tried their utmost to cast the evil eye. However, their efforts proved to be futile. Allah Almighty protected the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم from their evil, and this verse was revealed.

69:4 Thamūd and ʿĀd denied the catastrophic event.①	كَذَّبَتْ ثَمُوْدُ وَعَادٌۢ بِالْقَارِعَةِ ﴿٤﴾
69:5 So, as for Thamūd, so they were destroyed by a piercing cry.	فَاَمَّا ثَمُوْدُ فَاُهْلِكُوْا بِالطَّاغِيَةِ ﴿٥﴾
69:6 And as for ʿĀd, so they were destroyed by a severe, clamorous wind.	وَاَمَّا عَادٌ فَاُهْلِكُوْا بِرِيْحٍ صَرْصَرٍ عَاتِيَةٍ ﴿٦﴾
69:7 He subjected them to it for seven nights and eight days consecutively, so you would see the people lying overwhelmed therein, as if they are fallen, dry trunks of date-palms.	سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَّثَمٰنِيَةَ اَيَّامٍ ۙ حُسُوْمًا ۙ فَتَرَى الْقَوْمَ فِيْهَا صَرْعٰى ۙ كَاَنَّهُمْ اَعْجَازُ نَخْلٍ خَاوِيَةٍ ﴿٧﴾
69:8 So do you see any survivor from them?	فَهَلْ تَرٰى لَهُمْ مِّنْۢ بَاقِيَةٍ ﴿٨﴾
69:9 Pharaoh, those before him, and the overturned villages, ˹all˺ committed sin.	وَجَآءَ فِرْعَوْنُ وَمَنْ قَبْلَهٗ وَالْمُؤْتَفِكٰتُ بِالْخَاطِئَةِ ﴿٩﴾
69:10 So they disobeyed the Messenger of their Lord, so He seized them most severely.	فَعَصَوْا رَسُوْلَ رَبِّهِمْ فَاَخَذَهُمْ اَخْذَةً رَّابِيَةً ﴿١٠﴾
69:11 We made you board the Ark when the water rose high.②	اِنَّا لَمَّا طَغَا الْمَآءُ حَمَلْنٰكُمْ فِى الْجَارِيَةِ ﴿١١﴾
69:12 That We make it a reminder for you③ and remembering ears may remember it.	لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَّتَعِيَهَآ اُذُنٌ وَّاعِيَةٌ ﴿١٢﴾

Topics

- The fate of two nations who rejected belief in the Day of Judgement.
- The fate of Pharaoh and the people of Lūṭ.
- The incident of the people of Nūḥ and its purpose.

Commentary

① The terror of Judgement Day is such that it causes the heart to tremble, which is why "*Qāriʿah*" is one of its names.

② Those addressed here boarded the ark of Nūḥ in the sense that it was their forebearers—Sām, Hām, and Yāfith—who boarded the ark.

③ Making the destruction of the disbelievers from the people of Nūḥ a reminder refers to this incident being admonitory for people and evidence of the power and perfect wisdom of Allah Almighty. Moreover, the purpose of mentioning incidents of the earlier generations and the punishments that befell them is for the people of this nation to obey the Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

69:13 When the Horn will be blown once ˹for the first time˺,	فَاِذَا نُفِخَ فِي الصُّوْرِ نَفْخَةٌ وَّاحِدَةٌ ۙ﴿١٣﴾
69:14 and the earth and the mountains will be lifted, then in an instant they will be crushed into dust.	وَّحُمِلَتِ الْاَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَّاحِدَةً ۙ﴿١٤﴾
69:15 So on that day the occurring event will occur.	فَيَوْمَىِٕذٍ وَّقَعَتِ الْوَاقِعَةُ ۙ﴿١٥﴾
69:16 The sky will split, so it will be extremely weak on that Day; ①	وَانْشَقَّتِ السَّمَآءُ فَهِيَ يَوْمَىِٕذٍ وَّاهِيَةٌ ۙ﴿١٦﴾
69:17 the angels will be ˹standing˺ upon its boundaries; ② and eight ˹angels˺ will bear the Throne of your Lord on that Day above them.	وَّالْمَلَكُ عَلٰٓى اَرْجَآئِهَا ؕ وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَىِٕذٍ ثَمٰنِيَةٌ ؕ﴿١٧﴾
69:18 On that Day you will be presented (for judgement), no secret of yours will be hidden.	يَوْمَىِٕذٍ تُعْرَضُوْنَ لَا تَخْفٰى مِنْكُمْ خَافِيَةٌ ﴿١٨﴾
69:19 So, as for the one who will be granted his record of deeds in his right hand, he will say, "Here, read my record of deeds.	فَاَمَّا مَنْ اُوْتِيَ كِتٰبَهٗ بِيَمِيْنِهٖ فَيَقُوْلُ هَآؤُمُ اقْرَءُوْا كِتٰبِيَهْ ۚ﴿١٩﴾
69:20 Indeed I was certain that I would meet my accountability."	اِنِّيْ ظَنَنْتُ اَنِّيْ مُلٰقٍ حِسَابِيَهْ ۚ﴿٢٠﴾

Topics

- The state of the earth and sky when the Day of Judgement will occur.
- The state of the angels on the Day of Judgement.
- Nothing will remain concealed on the Day of Judgement.
- The words of the one who will receive his record of deeds in his right hand.

Commentary

① Currently, the sky is intact and has no cracks in it. However, when the Day of Judgement will occur, it will no longer remain intact as the sky will split and become very weak.

② This is in reference to the angels who live in the heavens. After the sky splits, they will stand on its boundaries. Then, they will descend by the command of Allah Almighty and encircle the earth.

69:21 So he will be in a pleasant life.	فَهُوَ فِيْ عِيْشَةٍ رَّاضِيَةٍ ﴿٢١﴾
69:22 In an elevated Garden.	فِيْ جَنَّةٍ عَالِيَةٍ ﴿٢٢﴾
69:23 Its fruits will be within reach.①	قُطُوْفُهَا دَانِيَةٌ ﴿٢٣﴾
69:24 ˹It will be said,˺ "Eat and drink joyfully ˹as recompense˺ for what you sent forth in days gone by."	كُلُوْا وَاشْرَبُوْا هَنِيْٓـًٔا بِمَآ اَسْلَفْتُمْ فِي الْاَيَّامِ الْخَالِيَةِ ﴿٢٤﴾
69:25 And as for the one who will be given his record of deeds in his left hand, he will say, "Alas, would that I had never been given my record of deeds.	وَاَمَّا مَنْ اُوْتِيَ كِتٰبَهٗ بِشِمَالِهٖ ۙ فَيَقُوْلُ يٰلَيْتَنِيْ لَمْ اُوْتَ كِتٰبِيَهْ ﴿٢٥﴾
69:26 And I had not known my accountability.	وَلَمْ اَدْرِ مَا حِسَابِيَهْ ﴿٢٦﴾
69:27 Alas, would that it (death) had ended my matter.	يٰلَيْتَهَا كَانَتِ الْقَاضِيَةَ ﴿٢٧﴾
69:28 My wealth has not availed me.	مَآ اَغْنٰى عَنِّيْ مَالِيَهْ ﴿٢٨﴾
69:29 My power has gone from me."②	هَلَكَ عَنِّيْ سُلْطٰنِيَهْ ﴿٢٩﴾
69:30 ˹The angels will be commanded,˺ "Seize and shackle him.	خُذُوْهُ فَغُلُّوْهُ ﴿٣٠﴾

Topics

- The recompense for the one who will receive his record of deeds in his right hand.
- The remorse of the one who will receive his record of deeds in his left hand.
- The punishment for the one who will receive his record of deeds in his left hand.

Commentary

① The heavenly fruits will be within reach for those entitled to them, such that they will be able to pick them with ease in any state: whilst standing, sitting, and lying down.

② One meaning of the word *sulṭān* is domination, and another meaning is proof. In this verse, both meanings would be correct. In the first instance, the verse would mean that the domination and supremacy which one had over others in this world is of no avail on the Day of Judgement. In the second instance, the verse would mean that all the proofs which one presented in this world are all invalid; now, there is no proof that will grant protection from punishment.

69:31 Then cast him into the Blazing Fire.	ثُمَّ الْجَحِيْمَ صَلُّوْهُ ﴿٣١﴾
69:32 Then shackle him with a chain the length of which is seventy cubits.	ثُمَّ فِيْ سِلْسِلَةٍ ذَرْعُهَا سَبْعُوْنَ ذِرَاعًا فَاسْلُكُوْهُ ﴿٣٢﴾
69:33 Indeed, he did not believe in Allah, the Supreme.①	اِنَّهٗ كَانَ لَا يُؤْمِنُ بِاللّٰهِ الْعَظِيْمِ ﴿٣٣﴾
69:34 And he would not encourage feeding the destitute.	وَلَا يَحُضُّ عَلٰى طَعَامِ الْمِسْكِيْنِ ﴿٣٤﴾
69:35 So this Day he has no friend here.	فَلَيْسَ لَهُ الْيَوْمَ هٰهُنَا حَمِيْمٌ ﴿٣٥﴾
69:36 And there is no food except the pus of the people of the Fire.	وَّلَا طَعَامٌ اِلَّا مِنْ غِسْلِيْنٍ ﴿٣٦﴾
69:37 None will consume it but the sinners."② ع ١ ٥	لَّا يَاْكُلُهٗٓ اِلَّا الْخَاطِـُٔوْنَ ﴿٣٧﴾
69:38 I swear by that which you see,③	فَلَآ اُقْسِمُ بِمَا تُبْصِرُوْنَ ﴿٣٨﴾
69:39 and that which you do not see.④	وَمَا لَا تُبْصِرُوْنَ ﴿٣٩﴾
69:40 Indeed, it is discourse with a noble Messenger.	اِنَّهٗ لَقَوْلُ رَسُوْلٍ كَرِيْمٍ ﴿٤٠﴾
69:41 And it is not the speech of a poet. You have very little certainty.	وَّمَا هُوَ بِقَوْلِ شَاعِرٍ ؕ قَلِيْلًا مَّا تُؤْمِنُوْنَ ﴿٤١﴾

Topics

- The refutation of the beliefs held by the Makkan disbelievers about the Quran.

Commentary

① The reason for the individual who will receive his record of deeds in his left hand to be severely punished is mentioned here: he disbelieved in Allah Almighty and His Oneness in the life of this world. In addition to this, he would not push himself or encourage his family or others to feed the poor.

② Here, the "sinners" are the disbelievers.

③ This either refers to all things created that can be seen, or it refers to the world, or that which is above the earth, substances, or visible blessings.

④ This refers to all things created that cannot be seen, or it refers to the Hereafter, or that which is below the earth, souls, or hidden blessings.

69:42 And it is not the speech of a diviner; you seldom heed advice.	وَلَا بِقَوْلِ كَاهِنٍ ؕ قَلِيْلًا مَّا تَذَكَّرُوْنَ ؕ﴿۴۲﴾
69:43 A Revelation from the Lord of all the worlds.	تَنْزِيْلٌ مِّنْ رَّبِّ الْعٰلَمِيْنَ ﴿۴۳﴾
69:44 And had he ascribed a (fabricated) statement to Us,	وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْاَقَاوِيْلِ ۙ﴿۴۴﴾
69:45 We would have certainly taken severe retribution against him.	لَاَخَذْنَا مِنْهُ بِالْيَمِيْنِ ۙ﴿۴۵﴾
69:46 Then We would have severed the artery of his heart.	ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِيْنَ ۖ﴿۴۶﴾
69:47 So none among you could prevent it from him.①	فَمَا مِنْكُمْ مِّنْ اَحَدٍ عَنْهُ حٰجِزِيْنَ ﴿۴۷﴾
69:48 Certainly, it is counsel for the pious.	وَاِنَّهٗ لَتَذْكِرَةٌ لِّلْمُتَّقِيْنَ ﴿۴۸﴾
69:49 We know that there are deniers among you.	وَاِنَّا لَنَعْلَمُ اَنَّ مِنْكُمْ مُّكَذِّبِيْنَ ﴿۴۹﴾
69:50 It is ˹a source of˺ remorse for the disbelievers.	وَاِنَّهٗ لَحَسْرَةٌ عَلَى الْكٰفِرِيْنَ ﴿۵۰﴾
69:51 And indeed, it is an absolute certainty.②	وَاِنَّهٗ لَحَقُّ الْيَقِيْنِ ﴿۵۱﴾
69:52 So, ˹dear Beloved Prophet,˺ glorify with the name of your Lord, the Supreme.	فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيْمِ ﴿۵۲﴾ ع ۲ ۱۵ ۶

Topics

- A response to the allegation that the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم fabricated the Quran.
- Numerous facts relating to the Quran.
- The command to glorify Allah Almighty.

Commentary

① In summary, these verses address the disbelievers to inform them that the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم cannot attribute a false statement to Allah Almighty because of them. This is because he knows that whoever does so will be punished by Allah Almighty, and nobody can repel His punishment. This verse is evidence of the Prophet's utmost truthfulness and how greatly trusted he is in the court of Allah Almighty.

② This is either in reference to the disbelievers' remorse, the Quran being revealed by Allah Almighty, or the Quran itself.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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

سَاَلَ سَآئِلٌۢ بِعَذَابٍ وَّاقِعٍ ۙ﴿۱﴾

70:1 A questioner asked for the definitely occurring punishment ①

لِّلْكٰفِرِيْنَ لَيْسَ لَهٗ دَافِعٌ ۙ﴿۲﴾

70:2 for the disbelievers, none can prevent it;

مِّنَ اللّٰهِ ذِى الْمَعَارِجِ ؕ﴿۳﴾

70:3 ⌜it is⌝ from Allah, the Possessor of the ways of ascent.

تَعْرُجُ الْمَلٰٓئِكَةُ وَالرُّوْحُ اِلَيْهِ فِىْ يَوْمٍ كَانَ مِقْدَارُهٗ خَمْسِيْنَ اَلْفَ سَنَةٍ ۚ﴿۴﴾

70:4 The angels and the Sacred Spirit ascend towards His Court, ⌜the punishment will be⌝ on a Day the duration of which is fifty thousand years.

فَاصْبِرْ صَبْرًا جَمِيْلًا ﴿۵﴾

70:5 So be exceptionally patient.

Topics

- The certainty of the arrival of the punishment destined for the disbelievers.
- The ascension of the angels towards the Divine Court.
- The day of the punishment destined for the disbelievers.
- Advising the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم to be exceptionally patient.

Commentary

① When the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم warned the disbelievers of Makkah about divine punishment, they said to each other: "Ask Muhammad صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم who is going to be afflicted with this punishment." So this verse was revealed as an answer to them. According to one narration, Naḍr ibn Ḥārith supplicated for the punishment to descend, and this verse was revealed as a response. It was stated that irrespective of whether or not the disbelievers seek the punishment, the punishment destined for them would undoubtedly occur; nobody can repel it.

70:6 They consider it to be far,	اِنَّهُمْ يَرَوْنَهٗ بَعِيْدًا ۙ﴿٦﴾
70:7 but We see it near.	وَّنَرٰىهُ قَرِيْبًا ۗ﴿٧﴾
70:8 The Day the sky will become like molten silver,	يَوْمَ تَكُوْنُ السَّمَآءُ كَالْمُهْلِ ۙ﴿٨﴾
70:9 and the mountains will become like wool,	وَتَكُوْنُ الْجِبَالُ كَالْعِهْنِ ۙ﴿٩﴾
70:10 and a friend will not ask about a friend.	وَلَا يَسْـَٔلُ حَمِيْمٌ حَمِيْمًا ۖ﴿١٠﴾
70:11 They will be shown to them; on that Day, the wrongdoer will wish that he could be ransomed to be saved from punishment by offering his sons.	يُّبَصَّرُوْنَهُمْ ۗ يَوَدُّ الْمُجْرِمُ لَوْ يَفْتَدِيْ مِنْ عَذَابِ يَوْمِئِذٍۢ بِبَنِيْهِ ۙ﴿١١﴾
70:12 And his wife and his brother.	وَصَاحِبَتِهٖ وَاَخِيْهِ ۙ﴿١٢﴾
70:13 And his family who give him refuge.	وَفَصِيْلَتِهِ الَّتِيْ تُـْٔوِيْهِ ۙ﴿١٣﴾
70:14 And whosoever is in the earth, all of them, then it (this ransom) would save him. ①	وَمَنْ فِي الْاَرْضِ جَمِيْعًا ۙ ثُمَّ يُنْجِيْهِ ۙ﴿١٤﴾
70:15 Never! Indeed it is Blazing Fire,	كَلَّا ۗ اِنَّهَا لَظٰى ۙ﴿١٥﴾
70:16 a remover of scalps. ②	نَزَّاعَةً لِّلشَّوٰى ۚ﴿١٦﴾

Topics

- The disbelievers' perception about the punishment and its reality.
- Judgement Day's terrifying scenes.

Commentary

① On the Day of Judgement, a disbeliever will no longer love any of his relatives, and he will wish that his children, wife, brother, family, and all the people of the earth are cast into Hell instead of him.

② Hell's blazing fire will burn the skin of disbelievers. After their skin is burnt, this punishment will not end, as Allah Almighty will create skin for their body again so that they repeatedly suffer the punishment.

70:17 It calls the one who turned his back and turned away his face, ①	تَدْعُوْا مَنْ اَدْبَرَ وَتَوَلّٰى ﴿١٧﴾
70:18 and he accumulated, then withheld.	وَجَمَعَ فَاَوْعٰى ﴿١٨﴾
70:19 Surely, man has been made most impatient, covetous.	اِنَّ الْاِنْسَانَ خُلِقَ هَلُوْعًا ﴿١٩﴾
70:20 When adversity befalls him, he becomes most anxious,	اِذَا مَسَّهُ الشَّرُّ جَزُوْعًا ﴿٢٠﴾
70:21 and when goodness reaches him, he becomes exceedingly miserly	وَّاِذَا مَسَّهُ الْخَيْرُ مَنُوْعًا ﴿٢١﴾
70:22 except those who pray.	اِلَّا الْمُصَلِّيْنَ ﴿٢٢﴾
70:23 Those who are always consistent in their prayer.	الَّذِيْنَ هُمْ عَلٰى صَلَاتِهِمْ دَآئِمُوْنَ ﴿٢٣﴾
70:24 And those in whose wealth there is a known right ②	وَالَّذِيْنَ فِيْٓ اَمْوَالِهِمْ حَقٌّ مَّعْلُوْمٌ ﴿٢٤﴾
70:25 for the one who asks and the deprived. ③	لِّلسَّآئِلِ وَالْمَحْرُوْمِ ﴿٢٥﴾
70:26 And those who affirm the Day of Justice	وَالَّذِيْنَ يُصَدِّقُوْنَ بِيَوْمِ الدِّيْنِ ﴿٢٦﴾

Topics

- Hell's call on the Day of Judgement.
- The impatience and covetousness of the human being.
- Attributes of good people, and their reward.

Commentary

① This call made by Hell will either be in the form of its state being so intense that it is as though it is speaking, or Allah Almighty will actually grant the Fire the ability to speak—allowing it to speak clearly—or it can refer to the angels appointed over Hell making this call.

② Zakat, the amount of which is known, is intended by "known right". Alternatively, it could refer to the charity that a person has specified for himself and offers in specific times.

③ The individual who asks at the time of need is intended by "the one who asks", and "the deprived" refers to the individual who does not ask out of shame in spite of being in need (and his state does not indicate that he is in need).

70:27 and those who fear the punishment of their Lord.	وَالَّذِيْنَ هُمْ مِّنْ عَذَابِ رَبِّهِمْ مُّشْفِقُوْنَ ۚ﴿٢٧﴾
70:28 Indeed, the punishment of their Lord is not something to be unafraid of.	اِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَاْمُوْنٍ ﴿٢٨﴾
70:29 And those who protect their concealed parts,	وَالَّذِيْنَ هُمْ لِفُرُوْجِهِمْ حٰفِظُوْنَ ۙ﴿٢٩﴾
70:30 except from their wives or those (maidservants) whom they rightfully own, so indeed they are not blameworthy.	اِلَّا عَلٰٓى اَزْوَاجِهِمْ اَوْ مَا مَلَكَتْ اَيْمَانُهُمْ فَاِنَّهُمْ غَيْرُ مَلُوْمِيْنَ ۚ﴿٣٠﴾
70:31 So whosoever desires beyond that, then it is they who are the transgressors.①	فَمَنِ ابْتَغٰى وَرَآءَ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْعٰدُوْنَ ۚ﴿٣١﴾
70:32 And those who protect their trusts and their oath.	وَالَّذِيْنَ هُمْ لِاَمٰنٰتِهِمْ وَعَهْدِهِمْ رٰعُوْنَ ۖ﴿٣٢﴾
70:33 And those who uphold their testimonies.	وَالَّذِيْنَ هُمْ بِشَهٰدٰتِهِمْ قَآئِمُوْنَ ۖ﴿٣٣﴾
70:34 And those who protect their prayer.②	وَالَّذِيْنَ هُمْ عَلٰى صَلَاتِهِمْ يُحَافِظُوْنَ ۖ﴿٣٤﴾
70:35 They will be honoured in the Gardens (of Paradise).	اُولٰٓئِكَ فِيْ جَنّٰتٍ مُّكْرَمُوْنَ ﴿٣٥﴾ ع ١ ٧

Commentary

① Sexual desire and needs are a part of human nature. However, morality and civic needs are also core aspects of a successful and safe society. It is immoral to fulfil this desire unconditionally because that advances marital breakdown, the spread of sexual diseases, perversion, and sex related crimes. Recognising these needs, Islam stipulates marriage for people to fulfil sexual needs, and to preserve individual and societal wellbeing, it forbids fornication, fixed-term marriage, prostitution, sodomy, masturbation, and adultery.

② Protecting the prayer refers to performing it while observing its pillars, compulsory elements, encouraged acts (*sunnah*) and recommended acts (*mustaḥabb*).

70:36 So what is the matter with the disbelievers that they look towards you glaring①	فَمَالِ الَّذِيْنَ كَفَرُوْا قِبَلَكَ مُهْطِعِيْنَ ﴿٣٦﴾
70:37 from the right and from the left, in groups?	عَنِ الْيَمِيْنِ وَعَنِ الشِّمَالِ عِزِيْنَ ﴿٣٧﴾
70:38 Does every man among them long to enter Gardens of Comfort?	اَيَطْمَعُ كُلُّ امْرِئٍ مِّنْهُمْ اَنْ يُّدْخَلَ جَنَّةَ نَعِيْمٍ ﴿٣٨﴾
70:39 Never, indeed We have created them from that which they know.	كَلَّا ؕ اِنَّا خَلَقْنٰهُمْ مِّمَّا يَعْلَمُوْنَ ﴿٣٩﴾
70:40 So I swear by the Lord of the easts and the wests, indeed We are able	فَلَاۤ اُقْسِمُ بِرَبِّ الْمَشٰرِقِ وَالْمَغٰرِبِ اِنَّا لَقٰدِرُوْنَ ﴿٤٠﴾
70:41 to replace them with better people than them, and We are not to be evaded.	عَلٰۤى اَنْ نُّبَدِّلَ خَيْرًا مِّنْهُمْ ۙ وَمَا نَحْنُ بِمَسْبُوْقِيْنَ ﴿٤١﴾
70:42 So leave them engrossed in indecency and playing until they meet their Day which they are promised;②	فَذَرْهُمْ يَخُوْضُوْا وَيَلْعَبُوْا حَتّٰى يُلٰقُوْا يَوْمَهُمُ الَّذِيْ يُوْعَدُوْنَ ﴿٤٢﴾
70:43 the Day they will come forth from their graves in haste as if they are advancing towards targets.	يَوْمَ يَخْرُجُوْنَ مِنَ الْاَجْدَاثِ سِرَاعًا كَاَنَّهُمْ اِلٰى نُصُبٍ يُّوْفِضُوْنَ ﴿٤٣﴾

Topics

- The disbelievers' ill-conduct and being bereft of Paradise.
- Divine power, and advice about the disbelievers of Makkah.
- The state of the disbelievers upon coming forth from their graves.

Commentary

① This verse was revealed about the disbelievers who would form groups around the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم and after listening to his speech, they would reject it, mock it, and claim that if these Muslims will enter Paradise, then we will certainly enter it before them.

② The Final Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is informed here to not grieve the fact that the disbelievers, who are sat around him glaring at him, have not accepted faith. Rather, leave them engrossed in their indecency and play until they meet the day of their punishment, which they have been promised.

خَاشِعَةً اَبْصَارُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ؕ ذٰلِكَ الْيَوْمُ الَّذِيْ كَانُوْا يُوْعَدُوْنَ ﴿٤٤﴾ ع ٢ ٩ ٨

70:44 Their eyes will be lowered, disgrace overwhelming them. This is the Day which they had been promised.

Surah Nūḥ (Noah)

(This Surah is Meccan, containing 2 sections and 28 verses)

٧١ سُوْرَةُ نُوْحٍ مَّكِّيَّةٌ ٧١ — اٰياتها: ٢٨ — ركوعاتها: ٢

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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

اِنَّاۤ اَرْسَلْنَا نُوْحًا اِلٰى قَوْمِهٖۤ اَنْ اَنْذِرْ قَوْمَكَ مِنْ قَبْلِ اَنْ يَّاْتِيَهُمْ عَذَابٌ اَلِيْمٌ ﴿١﴾

71:1 We sent Nūḥ to his nation,① "Warn your nation before painful punishment comes to them."

قَالَ يٰقَوْمِ اِنِّيْ لَكُمْ نَذِيْرٌ مُّبِيْنٌ ﴿٢﴾ ۙ

71:2 He said, "My nation! I am a clear warner for you.

اَنِ اعْبُدُوا اللّٰهَ وَاتَّقُوْهُ وَاَطِيْعُوْنِ ﴿٣﴾ ۙ

71:3 Worship Allah, fear Him, and obey me.

يَغْفِرْ لَكُمْ مِّنْ ذُنُوْبِكُمْ وَيُؤَخِّرْكُمْ اِلٰۤى اَجَلٍ مُّسَمًّى ؕ اِنَّ اَجَلَ اللّٰهِ اِذَا جَآءَ لَا يُؤَخَّرُ ۘ لَوْ كُنْتُمْ تَعْلَمُوْنَ ﴿٤﴾ وقف لازم

71:4 He will forgive your sins and grant you respite until a specified term. Surely, when the term of Allah comes, it is not delayed. If only you knew."

قَالَ رَبِّ اِنِّيْ دَعَوْتُ قَوْمِيْ لَيْلًا وَّنَهَارًا ﴿٥﴾ ۙ

71:5 He said, "O my Lord! Indeed I have invited my nation day and night; ②

Topics

- The command to Prophet Nūḥ عَلَيْهِ السَّلَام to preach.
- Prophet Nūḥ's preaching to his people.
- Prophet Nūḥ عَلَيْهِ السَّلَام mentioning the nation's aversion and arrogance in his supplication.

Commentary

① Prophet Nūḥ's people used to worship idols. Allah Almighty sent him as a messenger to his people and commanded him to warn his people that if they did not accept faith, then a painful punishment of this world and the Hereafter will befall them, so that they have no excuse remaining.

② Prophet Nūḥ عَلَيْهِ السَّلَام fulfilled his duty in the best of manners. However, his people persisted in not responding to his call and continued to reject divine commands. In the end, Prophet Nūḥ عَلَيْهِ السَّلَام supplicated before Allah Almighty; the supplications are mentioned from hereon.

71:6 so my inviting only increased their aversion.	فَلَمْ يَزِدْهُمْ دُعَآءِيْٓ اِلَّا فِرَارًا ۝٦
71:7 Whenever I called them that You may forgive them, they placed their fingers in their ears and wrapped themselves with their clothes and became staunch and resorted to extreme arrogance.	وَاِنِّيْ كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوْٓا اَصَابِعَهُمْ فِيْٓ اٰذَانِهِمْ وَاسْتَغْشَوْا ثِيَابَهُمْ وَاَصَرُّوْا وَاسْتَكْبَرُوا اسْتِكْبَارًا ۝٧
71:8 Then I certainly invited them aloud.	ثُمَّ اِنِّيْ دَعَوْتُهُمْ جِهَارًا ۝٨
71:9 Then I certainly spoke to them in public and in secret.	ثُمَّ اِنِّيْٓ اَعْلَنْتُ لَهُمْ وَاَسْرَرْتُ لَهُمْ اِسْرَارًا ۝٩
71:10 So I said, "O people," Seek forgiveness from your Lord;① He is Most-Forgiving.	فَقُلْتُ اسْتَغْفِرُوْا رَبَّكُمْ ۭ اِنَّهٗ كَانَ غَفَّارًا ۝١٠
71:11 He will send heavy rain upon you,	يُّرْسِلِ السَّمَآءَ عَلَيْكُمْ مِّدْرَارًا ۝١١
71:12 and He will grant you aid through wealth and sons and He will make gardens for you and He will make streams for you.②	وَّيُمْدِدْكُمْ بِاَمْوَالٍ وَّبَنِيْنَ وَيَجْعَلْ لَّكُمْ جَنّٰتٍ وَّيَجْعَلْ لَّكُمْ اَنْهٰرًا ۝١٢
71:13 What is the matter with you? You have no hope of honour from Allah.	مَا لَكُمْ لَا تَرْجُوْنَ لِلّٰهِ وَقَارًا ۝١٣

Topics

- Prophet Nūḥ's supplication referring to his endeavour in preaching.

Commentary

① Prophet Nūḥ's people continued to reject him for a long time, and so Allah Almighty withheld rain from them and made their women barren for forty years. Their wealth had been destroyed and their animals died. When their state was such, Prophet Nūḥ عَلَيْهِ السَّلَام said to them: "O people! Ask your Lord for forgiveness for your disbelief and polytheism. Accept faith in Allah Almighty and ask for His forgiveness so that He may open His doors of mercy for you. Obeying and worshipping Allah Almighty brings peace, blessings, and joy into one's life. [Conversely,] disbelief eventually brings ruin to life in this world as well."

② Seeking forgiveness from Allah Almighty and repenting for one's sins bring about countless blessings. A hadith states: "Whoever necessitates seeking forgiveness [for himself], Allah Almighty will grant him relief from every sorrow and a way out from every difficulty, and He will grant him sustenance from a place he never thought of." *(Sunan Ibn Mājah: 3819)*

71:14 And yet, He created you through many stages.	وَقَدْ خَلَقَكُمْ اَطْوَارًا ﴿١٤﴾
71:15 Did you not see how Allah created the seven heavens, one above the other?	اَلَمْ تَرَوْا كَيْفَ خَلَقَ اللّٰهُ سَبْعَ سَمٰوٰتٍ طِبَاقًا ﴿١٥﴾
71:16 And made the moon a light in them and made the sun a lamp.①	وَّجَعَلَ الْقَمَرَ فِيْهِنَّ نُوْرًا وَّجَعَلَ الشَّمْسَ سِرَاجًا ﴿١٦﴾
71:17 And Allah brought you forth from the earth like vegetation.	وَاللّٰهُ اَنْۢبَتَكُمْ مِّنَ الْاَرْضِ نَبَاتًا ﴿١٧﴾
71:18 Then He will return you therein and bring you forth again.	ثُمَّ يُعِيْدُكُمْ فِيْهَا وَيُخْرِجُكُمْ اِخْرَاجًا ﴿١٨﴾
71:19 And Allah made the earth a spread for you	وَاللّٰهُ جَعَلَ لَكُمُ الْاَرْضَ بِسَاطًا ﴿١٩﴾
71:20 ˹so˺ that you may walk through its regions.'"	لِّتَسْلُكُوْا مِنْهَا سُبُلًا فِجَاجًا ﴿٢٠﴾ ع ١ ٩
71:21 Nūḥ said, "O my Lord! Indeed they have disobeyed me and they followed one whose wealth and children only increased his loss."②	قَالَ نُوْحٌ رَّبِّ اِنَّهُمْ عَصَوْنِيْ وَاتَّبَعُوْا مَنْ لَّمْ يَزِدْهُ مَالُهٗ وَوَلَدُهٗٓ اِلَّا خَسَارًا ﴿٢١﴾ ج
71:22 And they plotted a terrible plot.	وَمَكَرُوْا مَكْرًا كُبَّارًا ﴿٢٢﴾ ج
71:23 And they said, "Do not abandon your	وَقَالُوْا لَا تَذَرُنَّ اٰلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَّلَا سُوَاعًا ۙ

Topics

- Prophet Nūḥ's supplication referencing the nation's persistent disbelief.

Commentary

① The sun is described as a lamp because it illuminates the world, and the people of the world can see in its light, just as people in a home can see in a lamp's light.

② An abundance of wealth or children is not a sign of salvation. Frequently, these matters become a source of misguidance and loss in the Hereafter. Therefore, a Muslim should not be impressed by the disbelievers' wealth and luxuries. Similarly, a Muslim should not become neglectful of worshipping Allah Almighty and His remembrance due to his wealth and children. A Muslim should remain busy in His obedience and worshipping Him.

gods, especially *Wadd, Suwāʿ, Yaghūs, Yaʿūq,* and *Nasr.*①

وَّلَا يَغُوْثَ وَيَعُوْقَ وَنَسْرًا ﴿٢٣﴾

71:24 ˹Nūḥ said,˺ "Indeed they misguided many. ˹O my Lord,˺ increase the wrongdoers in misguidance."

وَقَدْ اَضَلُّوْا كَثِيْرًا ۚ وَلَا تَزِدِ الظّٰلِمِيْنَ اِلَّا ضَلٰلًا ﴿٢٤﴾

71:25 They were drowned because of their sins. Then they were cast into the Fire,②not finding anyone to help them against Allah.

مِمَّا خَطِيْٓـٰٔتِهِمْ اُغْرِقُوْا فَاُدْخِلُوْا نَارًا ۙ فَلَمْ يَجِدُوْا لَهُمْ مِّنْ دُوْنِ اللّٰهِ اَنْصَارًا ﴿٢٥﴾

71:26 And Nūḥ said, "O my Lord! Do not leave any disbeliever residing upon the earth.

وَقَالَ نُوْحٌ رَّبِّ لَا تَذَرْ عَلَى الْاَرْضِ مِنَ الْكٰفِرِيْنَ دَيَّارًا ﴿٢٦﴾

71:27 If You leave them, they will misguide Your people and they will only beget an extremely ungrateful evildoer.

اِنَّكَ اِنْ تَذَرْهُمْ يُضِلُّوْا عِبَادَكَ وَلَا يَلِدُوْٓا اِلَّا فَاجِرًا كَفَّارًا ﴿٢٧﴾

71:28 O my Lord, forgive me and my parents and the one who enters my abode a believer, and the believing men and the believing women.③And do not increase the oppressors except in ruin."

ع ٢ ١٠ النصف

رَبِّ اغْفِرْ لِيْ وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِيَ مُؤْمِنًا وَّلِلْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ ۗ وَلَا تَزِدِ الظّٰلِمِيْنَ اِلَّا تَبَارًا ﴿٢٨﴾ ع

Topics

- The reason behind the drowning of the people of Nūḥ.
- Prophet Nūḥ's supplication against the disbelievers.
- Prophet Nūḥ's supplication for the believers to be forgiven.

Commentary

① Wadd and Suwāʿ were the names of the idols that the nation of Prophet Nūḥ عَلَيْهِ السَّلَام worshipped.

② This proves that the punishment of the grave is real because the people of Nūḥ were cast into the fire after they were drowned. And it is clear, the fire referred to here is not the fire of Hell, because the disbelievers will be made to enter that fire on the Day of Judgement, which has not occurred yet.

③ We come to know from this verse that the parents of Prophet Nūḥ عَلَيْهِ السَّلَام were believers and that supplications should be made for the Muslims who have passed away; this benefits them.

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

72:1 ⌜Dear Beloved Prophet,⌝ say, "It has been revealed to me that a group from the jinn listened attentively (to my recitation) and said, 'We heard an extraordinary Quran

قُلْ اُوْحِيَ اِلَيَّ اَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوْٓا اِنَّا سَمِعْنَا قُرْاٰنًا عَجَبًا ۙ﴿١﴾

72:2 which guides towards morality, so we have believed in it, and we will certainly not ascribe anyone as a partner to our Lord.

يَّهْدِيْٓ اِلَى الرُّشْدِ فَاٰمَنَّا بِهٖ ؕ وَلَنْ نُّشْرِكَ بِرَبِّنَآ اَحَدًا ۙ﴿٢﴾

72:3 And this that the Majesty of our Lord is Most High, He neither took a wife nor a child.

وَّاَنَّهٗ تَعٰلٰى جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَّلَا وَلَدًا ۙ﴿٣﴾

72:4 And that only a fool among us would speak about Allah in transgression.

وَّاَنَّهٗ كَانَ يَقُوْلُ سَفِيْهُنَا عَلَى اللّٰهِ شَطَطًا ۙ﴿٤﴾

72:5 And that we had thought that man and jinn will certainly not ascribe a lie to Allah.

وَّاَنَّا ظَنَنَّآ اَنْ لَّنْ تَقُوْلَ الْاِنْسُ وَالْجِنُّ عَلَى اللّٰهِ كَذِبًا ۙ﴿٥﴾

72:6 And this that some men from the humans would take refuge with some males among the jinn, so they increased their rebellion. ①

وَّاَنَّهٗ كَانَ رِجَالٌ مِّنَ الْاِنْسِ يَعُوْذُوْنَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوْهُمْ رَهَقًا ۙ﴿٦﴾

Topics

- Revelation regarding a group of the jinn.
- A group of the jinn expressing faith and speaking of monotheism.
- Fallacies and ignorance relating to the jinn and humans.

Commentary

① During the Age of Ignorance, when the Arabs would travel and find themselves in a plain open field in the evening, they would say: "We seek refuge with the chief jinn from the mischief of the evil jinn of this area." By doing this, their night would pass in peace. These jinn informed their community that some men from amongst the humans seek refuge with some male jinn. Seeing this, the jinn increased in their hostility. They became further inclined to obey the devils and accept the evil thoughts they would whisper.

وَّاَنَّهُمْ ظَنُّوْا كَمَا ظَنَنْتُمْ اَنْ لَّنْ يَّبْعَثَ اللّٰهُ اَحَدًا ۙ﴿٧﴾

72:7 And those ˹humans˺ presumed just as you ˹jinn˺ did that Allah will not resurrect anyone.①

وَّاَنَّا لَمَسْنَا السَّمَآءَ فَوَجَدْنٰهَا مُلِئَتْ حَرَسًا شَدِيْدًا وَّشُهُبًا ۙ﴿٨﴾

72:8 We touched the sky but found it to be full of powerful guards and fiery stars.②

وَّاَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ ؕ فَمَنْ يَّسْتَمِعِ الْاٰنَ يَجِدْ لَهٗ شِهَابًا رَّصَدًا ۙ﴿٩﴾

72:9 And this that we used to sit at certain points therein to listen; so now whosoever listens will find a burning star in pursuit of him.

وَّاَنَّا لَا نَدْرِيْۤ اَشَرٌّ اُرِيْدَ بِمَنْ فِى الْاَرْضِ اَمْ اَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ۙ﴿١٠﴾

72:10 And this that we do not know whether evil has been decreed for those upon the earth or their Lord has intended goodness for them.③

وَّاَنَّا مِنَّا الصّٰلِحُوْنَ وَمِنَّا دُوْنَ ذٰلِكَ ؕ كُنَّا طَرَآئِقَ قِدَدًا ۙ﴿١١﴾

72:11 And this that some among us are righteous and some among us are other than that; we are divided in different ways.

Topics

- The opinion of disbelieving jinn and humans regarding the Day of Judgement.
- A specific experience the jinn had in the sky.
- Uncertainty of the jinn caused by change in the sky's order.
- Reference to distinct groups of the jinn.

Commentary

① Either the believing jinn said this to the disbelieving jinn, or it was said to the disbelieving Quraysh by Allah Almighty. In the first instance, the meaning would be as follows: O jinn! The humans also thought just as you thought. In the second instance, the meaning would be as follows: O disbelievers of Quraysh! The jinn also thought just as you thought.

② The jinn would ascend towards the heavens and listen very carefully to the conversation therein. Having listened to one word, they would add nine of their own. Hence, one word would be true, and whatever they added on would be false. After the advent of the Noble Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, they were prevented from going there.

③ By this, the jinn meant that they do not know if the Quran that they have accepted will be rejected or accepted by those who live on earth. Alternatively, it could mean that they do not know if preventing the jinn from ascending to the heavens is harmful or beneficial to humans.

وَّاَنَّا ظَنَنَّآ اَنْ لَّنْ نُّعْجِزَ اللّٰهَ فِي الْاَرْضِ وَلَنْ نُّعْجِزَهٗ هَرَبًا ﴿١٢﴾

72:12 And this that we are certain that we can never overpower Allah in the earth and we can never overcome Him through evasion.

وَّاَنَّا لَمَّا سَمِعْنَا الْهُدٰٓى اٰمَنَّا بِهٖ ؕ فَمَنْ يُّؤْمِنْۢ بِرَبِّهٖ فَلَا يَخَافُ بَخْسًا وَّلَا رَهَقًا ﴿١٣﴾

72:13 And this that when we heard the Guidance (Quran), we believed in it. So whosoever believes in His Lord, he will neither fear loss ˹of reward˺ nor being wronged.

وَّاَنَّا مِنَّا الْمُسْلِمُوْنَ وَمِنَّا الْقٰسِطُوْنَ ؕ فَمَنْ اَسْلَمَ فَاُولٰٓئِكَ تَحَرَّوْا رَشَدًا ﴿١٤﴾

72:14 And this that some among us are Muslims and some among us are oppressors. So whosoever embraced Islam, then it is they who have intended guidance.

وَاَمَّا الْقٰسِطُوْنَ فَكَانُوْا لِجَهَنَّمَ حَطَبًا ﴿١٥﴾

72:15 And as for the oppressors, so they became fuel for Hell.'"

وَّاَنْ لَّوِ اسْتَقَامُوْا عَلَى الطَّرِيْقَةِ لَاَسْقَيْنٰهُمْ مَّآءً غَدَقًا ﴿١٦﴾

72:16 And that if they had remained steadfast upon the right path, then We would certainly have granted them abundant water

لِّنَفْتِنَهُمْ فِيْهِ ؕ وَمَنْ يُّعْرِضْ عَنْ ذِكْرِ رَبِّهٖ يَسْلُكْهُ عَذَابًا صَعَدًا ﴿١٧﴾

72:17 that We may test them in this matter; and whosoever turns his face away from the remembrance of His Lord, He will cast him into rising punishment.

وَّاَنَّ الْمَسٰجِدَ لِلّٰهِ فَلَا تَدْعُوْا مَعَ اللّٰهِ اَحَدًا ﴿١٨﴾

72:18 And this that the Masjids belong to Allah, so do not worship anyone with Allah.

وَّاَنَّهٗ لَمَّا قَامَ عَبْدُ اللّٰهِ يَدْعُوْهُ كَادُوْا يَكُوْنُوْنَ عَلَيْهِ لِبَدًا ﴿١٩﴾ ع ١١

72:19 And this that when Allah's chosen one stood to worship Him, it was near that they (the jinn) swarm to him."

Topics

- No jinn can evade Allah's dominion.
- Encouragement to those who accepted faith.
- The difference between Muslims and the disbelievers.
- The worldly recompense for the one who remains steadfast upon the right path.
- The purpose of blessings, and fate of the one who turns away from his Lord.
- The command to worship Allah Almighty alone in the masjids.
- The assembly of the jinn around the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم at the time of worship.

72:20 Say, "I worship my Lord only and I do not ascribe any partner to Him."	قُلْ اِنَّمَآ اَدْعُوْا رَبِّيْ وَلَآ اُشْرِكُ بِهٖٓ اَحَدًا ﴿٢٠﴾
72:21 Say, "Indeed I am not the owner of any loss or benefit for you."①	قُلْ اِنِّيْ لَآ اَمْلِكُ لَكُمْ ضَرًّا وَّلَا رَشَدًا ﴿٢١﴾
72:22 Say, "None will save me from Allah and I will certainly not find refuge apart from Him.②	قُلْ اِنِّيْ لَنْ يُّجِيْرَنِيْ مِنَ اللّٰهِ اَحَدٌ ۙ وَّلَنْ اَجِدَ مِنْ دُوْنِهٖ مُلْتَحَدًا ﴿٢٢﴾
72:23 But ⌜my duty is⌝ to convey ⌜decrees⌝ and messages from Allah. Whosoever disobeys Allah and His Messenger will be in the fire of Hell, residing therein forever.	اِلَّا بَلٰغًا مِّنَ اللّٰهِ وَرِسٰلٰتِهٖ ؕ وَمَنْ يَّعْصِ اللّٰهَ وَرَسُوْلَهٗ فَاِنَّ لَهٗ نَارَ جَهَنَّمَ خٰلِدِيْنَ فِيْهَآ اَبَدًا ﴿٢٣﴾
72:24 To the extent that when they see what they had been warned of, they will soon come to know whose helper is the weakest and whose number is the least."③	حَتّٰٓى اِذَا رَاَوْا مَا يُوْعَدُوْنَ فَسَيَعْلَمُوْنَ مَنْ اَضْعَفُ نَاصِرًا وَّاَقَلُّ عَدَدًا ﴿٢٤﴾

Topics

- Advice to speak decisively with the disbelievers.
- The punishment of the one disobedient to Allah Almighty and His Messenger صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.
- A warning to the disbelievers about punishment.

Commentary

① Here, the negation of having power over loss or benefit is in the sense of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم not having ultimate control over these matters, as this is exclusive to Allah Almighty. Nonetheless, the Final Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم does have power over loss or benefit by the will of Allah Almighty, an example of which is the Spring of *Kawthar*.

② The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is informed here to tell the disbelievers that suppose if he did oppose the command of Allah Almighty and ascribed a partner to Him, nothing from creation would be able to save him from Allah's wrath and punishment; during times of difficulty, neither would he have a helper and nor would he find refuge apart from Him.

③ This does not mean that the disbelievers will have less helpers on the Day of Judgement than the Muslims but that they will have no helpers at all on that Day. However, the believers will be helped by Allah Almighty, His prophets عَلَيْهِمُ السَّلَام, the angels, and the pious people.

قُلْ اِنْ اَدْرِيْٓ اَقَرِيْبٌ مَّا تُوْعَدُوْنَ اَمْ يَجْعَلُ لَهٗ رَبِّيْٓ اَمَدًا ﴿٢٥﴾

72:25 Say, "I do not know whether that which you are warned of is near or whether my Lord will make a delay for it."①

عٰلِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلٰى غَيْبِهٖٓ اَحَدًا ﴿٢٦﴾

72:26 Knower of the unseen, so He does not reveal His unseen to anyone

اِلَّا مَنِ ارْتَضٰى مِنْ رَّسُوْلٍ فَاِنَّهٗ يَسْلُكُ مِنْۢ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهٖ رَصَدًا ﴿٢٧﴾

72:27 except His favoured Messengers,② so He appoints guardians in front of them and behind them.

لِّيَعْلَمَ اَنْ قَدْ اَبْلَغُوْا رِسٰلٰتِ رَبِّهِمْ وَاَحَاطَ بِمَا لَدَيْهِمْ وَاَحْصٰى كُلَّ شَيْءٍ عَدَدًا ﴿٢٨﴾ ع ٢ ٩ ١٢

72:28 That He may see that indeed they have conveyed the messages of their Lord, and He has encompassed all that they have, and He has counted everything in number.

Topics

- A response to the one enquiring when the punishment will occur.
- The Messengers having knowledge of the unseen.
- Measures for the protection of revelation.

Commentary

① This suggests that the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم does not have knowledge unless it is granted by Allah Almighty. The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم does know when the Day of Judgement will occur as he was informed of this by Allah Almighty. The proofs for this are all the hadith in which he صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم spoke of its signs, including the month, day, and time of its occurrence.

② According to this verse, Allah Almighty grants knowledge of the unseen to His chosen messengers. Since the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is the mightiest of all messengers, Allah Almighty granted him the most knowledge of the unseen—as evident from many hadith in the Six Books of hadith. A specific form of unseen is referred to in the verse, otherwise the saints are also granted knowledge of the unseen through the messengers.

In the name of Allah, the Infinitely Gracious, the Most Merciful.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
73:1 O enwrapped one,	يٰٓاَيُّهَا الْمُزَّمِّلُ ۙ﴿١﴾
73:2 stand to pray at night, except for a small part; ①	قُمِ الَّيْلَ اِلَّا قَلِيْلًا ۙ﴿٢﴾
73:3 half of it or a little less than that,	نِّصْفَهٗٓ اَوِ انْقُصْ مِنْهُ قَلِيْلًا ۙ﴿٣﴾
73:4 or more than that. And recite the Quran slowly with due care and attention. ②	اَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْاٰنَ تَرْتِيْلًا ؕ﴿٤﴾
73:5 We shall soon place a weighty word upon you. ③	اِنَّا سَنُلْقِيْ عَلَيْكَ قَوْلًا ثَقِيْلًا ﴿٥﴾
73:6 Praying at night is more suitable for conformity ④ and clearer for speech.	اِنَّ نَاشِئَةَ الَّيْلِ هِيَ اَشَدُّ وَطْاً وَّاَقْوَمُ قِيْلًا ؕ﴿٦﴾
73:7 You have lengthy tasks during the day.	اِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيْلًا ؕ﴿٧﴾

Topics

- Commanding the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم to keep vigil (worship at night).
- The command to recite the Quran carefully with due care and attention.
- The purpose of the command to keep vigil.
- The wisdom behind the command to keep vigil.

Commentary

① In this verse, *qiyām* refers to the supererogatory night prayer (*tahajjud*). During the formative period of Islam, this prayer was obligatory for the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم and his nation due to these verses of Surah al-Muzzammil. Later, it was decreed as preferred (*mustaḥabb*). However, according to a narration, it remained obligatory for the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

② This means to recite the Quran calmly so that each letter is distinguishable, whilst also being mindful of pausing at the required points, its diacritics, and the elongation of letters.

③ The words "weighty word" is in reference to the Quran, which has been alluded to in this way due to its utmost magnificence, greatness, and significance. Alternatively, it could have been referred to as "weighty" due to the common folk finding the injunctions contained therein to be as such.

④ Compared to the salah performed in the day, getting up at night to worship after having slept is a cause for better conformance between the tongue and the heart.

73:8 And remember the name of your Lord and devote yourself to Him with absolute devotion.①	وَاذْكُرِ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا ﴿٨﴾
73:9 Lord of the east and the west, there is none worthy of worship but Him, so take Him as your Disposer of affairs.	رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَٰهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا ﴿٩﴾
73:10 And be patient with what they say and leave them in an appropriate manner.	وَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا ﴿١٠﴾
73:11 And leave the lying affluent people to Me and give them some respite.②	وَذَرْنِي وَالْمُكَذِّبِينَ أُولِي النَّعْمَةِ وَمَهِّلْهُمْ قَلِيلًا ﴿١١﴾
73:12 We have heavy fetters and a Blazing Fire,	إِنَّ لَدَيْنَا أَنكَالًا وَجَحِيمًا ﴿١٢﴾
73:13 and food that chokes and painful punishment.③	وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا ﴿١٣﴾
73:14 The Day the earth and mountains will quake, and the mountains will become flowing sand dunes.	يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ وَكَانَتِ الْجِبَالُ كَثِيبًا مَّهِيلًا ﴿١٤﴾
73:15 Certainly, We have sent a messenger to you as a witness over you just as We sent a messenger to Pharaoh,	إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا ﴿١٥﴾

Topics

- The command to remember the Lord and remain fully focussed in worship.
- The command to take only Allah Almighty as the disposer of one's affairs.
- The command to remain patient upon the troubles caused by Makkan disbelievers.
- A warning to those who deny the truth.
- A warning to the disbelieving Quraysh.

Commentary

① The purport of this is for one to worship Allah Almighty in a way that the mind is only occupied with His remembrance. When worshipping Him, connections with all others should end, and one's entire focus should be on Him.

② Here, giving respite refers to granting it until the Day of Badr or Judgement Day.

③ Upon reading or hearing of the punishment prepared for the disbelievers on the Day of Judgement, every Muslim should instil the fear of Allah Almighty in the heart—this is the way of our pious predecessors.

73:16 but Pharaoh disobeyed the messenger, so We seized him severely.	فَعَصٰى فِرْعَوْنُ الرَّسُوْلَ فَاَخَذْنٰهُ اَخْذًا وَّبِيْلًا ﴿١٦﴾
73:17 So if you disbelieve, how will you save yourselves on the Day which will turn children old.	فَكَيْفَ تَتَّقُوْنَ اِنْ كَفَرْتُمْ يَوْمًا يَّجْعَلُ الْوِلْدَانَ شِيْبًا ﴿١٧﴾
73:18 The sky will split apart due to it; His promise will ⌜certainly⌝ come to pass.	السَّمَآءُ مُنْفَطِرٌ بِهٖ ؕ كَانَ وَعْدُهٗ مَفْعُوْلًا ﴿١٨﴾
73:19 This indeed is counsel. So let whosoever desires take the Path to his Lord.①	اِنَّ هٰذِهٖ تَذْكِرَةٌ ۚ فَمَنْ شَآءَ اتَّخَذَ اِلٰى رَبِّهٖ سَبِيْلًا ﴿١٩﴾ ع ١٣
73:20 Indeed your Lord knows that you and a group of those who are with you stand in prayer ⌜for⌝ almost two thirds of the night, half of it, and a third of it. Allah controls the measure of the night and day. He knows you will never be able to stand the entire night, so He turned to you with His Mercy:②recite from the Quran that which is easy for you.③He knows that soon some among you will become ill and others will travel the earth seeking the	اِنَّ رَبَّكَ يَعْلَمُ اَنَّكَ تَقُوْمُ اَدْنٰى مِنْ ثُلُثَيِ الَّيْلِ وَنِصْفَهٗ وَثُلُثَهٗ وَطَآئِفَةٌ مِّنَ الَّذِيْنَ مَعَكَ ؕ وَاللّٰهُ يُقَدِّرُ الَّيْلَ وَالنَّهَارَ ؕ عَلِمَ اَنْ لَّنْ تُحْصُوْهُ فَتَابَ عَلَيْكُمْ فَاقْرَءُوْا مَا تَيَسَّرَ مِنَ الْقُرْاٰنِ ؕ عَلِمَ اَنْ سَيَكُوْنُ مِنْكُمْ مَّرْضٰى ۙ وَاٰخَرُوْنَ يَضْرِبُوْنَ فِي الْاَرْضِ يَبْتَغُوْنَ مِنْ فَضْلِ اللّٰهِ ۙ

Topics

- The hardship endured by the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم and Companions in keeping vigil.
- Ease in relation to keeping vigil.
- Convenience and wisdom in easing the command to keep vigil.

Commentary

① Indeed, these verses that warn one of the punishment in this world and the Hereafter are counsel for creation. Whoever wishes to now pursue faith and obedience and adopt the path to his Lord may do so.

② In the introductory verses of this chapter, there was a reference to *tahajjud* (a specific night prayer) being obligatory upon the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم and the companions رَضِيَ اللّٰهُ عَنْهُم. According to one narration, this verse lifted this obligation from the nation (*ummah*).

③ The general obligation to recite Quran in salah is proven in this verse.

وَاٰخَرُوْنَ يُقَاتِلُوْنَ فِيْ سَبِيْلِ اللّٰهِ ۙ فَاقْرَءُوْا مَا تَيَسَّرَ
مِنْهُ ۙ وَاَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ وَاَقْرِضُوا اللّٰهَ
قَرْضًا حَسَنًا ۭ وَمَا تُقَدِّمُوْا لِاَنْفُسِكُمْ مِّنْ خَيْرٍ تَجِدُوْهُ
عِنْدَ اللّٰهِ هُوَ خَيْرًا وَّاَعْظَمَ اَجْرًا ۭ وَاسْتَغْفِرُوا اللّٰهَ ۭ
اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ۝٢٠ ع ٢ ١٤

Grace of Allah, and others will fight in the way of Allah;① so recite from it that which is easy for you and establish the prayer and give zakat and give a good loan to Allah.② And whatever good you send forth for yourselves, you will find it with Allah as better and a greater reward. And seek forgiveness from Allah. Indeed Allah is Most-Forgiving, Most-Merciful.

Surah Al-Muddathir (The Cloaked One)

(This Surah is Meccan, containing 2 sections and 56 verses)

٧٤ سُوْرَةُ الْمُدَّثِّر مَكِّيَّةٌ ٢ | اٰياتها: ٥٦ | ركوعاتها: ٢

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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

يٰٓاَيُّهَا الْمُدَّثِّرُ ۝١ ۙ

74:1 O cloaked one!

قُمْ فَاَنْذِرْ ۝٢ ۠

74:2 Arise and warn.

وَرَبَّكَ فَكَبِّرْ ۝٣ ۠

74:3 And glorify the Greatness of your Lord.

وَثِيَابَكَ فَطَهِّرْ ۝٤ ۠

74:4 And keep your clothing pure.③

Topics

- Further guidance on performing virtuous deeds.
- Six statements of advice for the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

Commentary

① From here on, the wisdom behind easing the command of *tahajjud* (to keep vigil) is mentioned: Allah Almighty knows that soon some people will fall ill, some will travel the earth to seek His grace through business; some will travel to seek knowledge, and some will fight in His way against the disbelievers. It is due to these reasons that keeping vigil will be difficult for all of them to maintain.

② This "loan" refers to spending in the Way of Allah Almighty in addition to zakat. For example, spending money to maintain ties with family and to cater for guests. According to some Quranic commentators, this refers to all the optional charity that is given through lawful (*ḥalāl*) earnings and spent in the Way of Allah Almighty wholeheartedly.

③ This refers to keeping one's clothes free from all impurities, as purity is necessary for salah. It is also preferable to keep one's clothes pure when not in salah.

74:5 And avoid the unclean.①	وَالرُّجْزَ فَاهْجُرْ ۝٥
74:6 And do not do favours to attain more.②	وَلَا تَمْنُنْ تَسْتَكْثِرُ ۝٦
74:7 And remain patient for the sake of your Lord.	وَلِرَبِّكَ فَاصْبِرْ ۝٧
74:8 So when the Horn will be blown,	فَإِذَا نُقِرَ فِي النَّاقُورِ ۝٨
74:9 that Day will be a severe Day.	فَذَٰلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ ۝٩
74:10 It will not be easy for the disbelievers.	عَلَى الْكَافِرِينَ غَيْرُ يَسِيرٍ ۝١٠
74:11 Leave to Me the one I created alone.③	ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا ۝١١
74:12 And We gave him vast wealth ④	وَجَعَلْتُ لَهُ مَالًا مَّمْدُودًا ۝١٢
74:13 and sons ever-present,	وَبَنِينَ شُهُودًا ۝١٣
74:14 and I extended blessings abundantly for him.	وَمَهَّدتُّ لَهُ تَمْهِيدًا ۝١٤

Topics

- A severe day for the disbelievers.
- The blessings granted to Walīd ibn al-Mughīrah and a warning to him.

Commentary

① Here, "unclean" is in reference to idolatry. In summary, this verse is instructing the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم to continue to distance himself from idolatry in the same way that he always has.

② Giving a gift with the intention to attain more is permissible so long as this is not made a condition. However, the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم was forbidden from doing this as it is not befitting of the rank of prophethood.

③ Walīd ibn al-Mughīrah Makhzūmī was famously known amongst his community as Wahīd, i.e., the unique one. This verse was revealed about him.

④ The vastness of Walīd ibn al-Mughīrah's wealth was such that he had 9,000 *mithqāl* (approximately 3,375 *tolas*) worth of silver. In addition to this, he owned many camels, horses, cattle, sheep, and slaves.

74:15 Then he craves that I give more.	ثُمَّ يَطْمَعُ أَنْ أَزِيدَ ﴿١٥﴾
74:16 Never! Indeed he is certainly opposed to Our verses.	كَلَّا ۖ إِنَّهُ كَانَ لِآيَاتِنَا عَنِيدًا ﴿١٦﴾
74:17 Soon I will make him climb ˹the mountain of fire˺ *Ṣaʿūd*.	سَأُرْهِقُهُ صَعُودًا ﴿١٧﴾
74:18 Indeed he thought and decided.	إِنَّهُ فَكَّرَ وَقَدَّرَ ﴿١٨﴾
74:19 So woe to him for how he decided;	فَقُتِلَ كَيْفَ قَدَّرَ ﴿١٩﴾
74:20 then again woe to him for how he decided,	ثُمَّ قُتِلَ كَيْفَ قَدَّرَ ﴿٢٠﴾
74:21 then he looked up,	ثُمَّ نَظَرَ ﴿٢١﴾
74:22 then he frowned and scowled,	ثُمَّ عَبَسَ وَبَسَرَ ﴿٢٢﴾
74:23 then he turned his back and resorted to arrogance	ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ ﴿٢٣﴾
74:24 so he said, "This is but sorcery transmitted from the past.	فَقَالَ إِنْ هَٰذَا إِلَّا سِحْرٌ يُؤْثَرُ ﴿٢٤﴾
74:25 This is but the word of man."①	إِنْ هَٰذَا إِلَّا قَوْلُ الْبَشَرِ ﴿٢٥﴾
74:26 Soon I shall cast him into Hell.	سَأُصْلِيهِ سَقَرَ ﴿٢٦﴾

Topics

- The response to Walīd ibn al-Mughīrah.
- The arrogance of Walīd ibn al-Mughīrah and his perception of the Quran.
- A warning of punishment to Walīd ibn al-Mughīrah.

Commentary

① After having listened to a verse of the Quran, Walīd ibn al-Mughīrah praised it, which resulted in the community rebuking him for having turned away from his religion. As a result of being provoked by Abū Jahl, he asked the community a few questions about the Prophet ﷺ, and then went on to claim that the Prophet ﷺ is a sorcerer, and that the Quran is sorcery. This verse was revealed regarding him.

74:27 And what do you know of Hell?

وَمَآ اَدْرٰىكَ مَا سَقَرُ ﴿٢٧﴾

74:28 It will not leave anything and it will not spare anyone.

لَا تُبْقِيْ وَلَا تَذَرُ ﴿٢٨﴾

74:29 A burner of human skin.

لَوَّاحَةٌ لِّلْبَشَرِ ﴿٢٩﴾

74:30 Nineteen (guardians) are appointed to it.

عَلَيْهَا تِسْعَةَ عَشَرَ ﴿٣٠﴾

74:31 And We did not make guardians of the Fire except angels. We did not appoint their number except as a trial for those who disbelieve,① so that those who were granted the Book become certain; the believers increase in faith; the People of the Book and the believers do not doubt; and those who have disease in their hearts and the disbelievers may say, "What did Allah intend with this strange example?" Thus Allah leaves to stray whomsoever He wills and guides whomsoever He wills.② And no one knows the armies of your Lord except Him.③ And it is but counsel for man.

وَمَا جَعَلْنَآ اَصْحٰبَ النَّارِ اِلَّا مَلٰٓئِكَةً ۙ وَّمَا جَعَلْنَا عِدَّتَهُمْ
اِلَّا فِتْنَةً لِّلَّذِيْنَ كَفَرُوْا ۙ لِيَسْتَيْقِنَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ
وَيَزْدَادَ الَّذِيْنَ اٰمَنُوْٓا اِيْمَانًا وَّلَا يَرْتَابَ الَّذِيْنَ اُوْتُوا
الْكِتٰبَ وَالْمُؤْمِنُوْنَ ۙ وَلِيَقُوْلَ الَّذِيْنَ فِيْ قُلُوْبِهِمْ
مَّرَضٌ وَّالْكٰفِرُوْنَ مَاذَآ اَرَادَ اللّٰهُ بِهٰذَا مَثَلًا ۭ كَذٰلِكَ
يُضِلُّ اللّٰهُ مَنْ يَّشَآءُ وَيَهْدِيْ مَنْ يَّشَآءُ ۭ وَمَا يَعْلَمُ
جُنُوْدَ رَبِّكَ اِلَّا هُوَ ۭ وَمَا هِيَ اِلَّا ذِكْرٰى لِلْبَشَرِ ﴿٣١﴾ ع ١٥

Topics

- The response to the disbelievers upon their mocking of nineteen guardians.

Commentary

① When the verse informing of nineteen angels being appointed over Hell was revealed, Abū Jahl said to the Quraysh: "May your mother cry over you! Muhammad [صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم] has given the news that there are nineteen guardians appointed over Hell. You have many brave people amongst you and there are many of you. Can ten men from amongst you not deal with one of the guardians of Hell?" Abū al-Ashadd ibn Usayd stated: "I alone am enough for seventeen of them. I will place ten on my back and seven on my stomach. You deal with the other two." This is when this verse was revealed.

② Allah Almighty leaves to stray and guides whomsoever He wills, just as He let the one who rejected the number of guardians [appointed over Hell] stray and guided the one who affirmed it.

③ After Abū Jahl heard about the number of angels appointed over Hell, he said: "Muhammad [صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم] only has nineteen helpers." In response to him, the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم was informed that nobody apart from His Lord knows the number of His armies and their strength. All things created by Allah Almighty that can be seen in the world cannot be quantified, let alone the things He created that cannot be seen.

74:32 Pay heed! By the moon	كَلَّا وَالْقَمَرِ ﴿٣٢﴾
74:33 and the night when it passes	وَالَّيْلِ اِذْ اَدْبَرَ ﴿٣٣﴾
74:34 and the morning when it becomes bright.	وَالصُّبْحِ اِذَآ اَسْفَرَ ﴿٣٤﴾
74:35 Indeed it (Hell) is one of the major things,	اِنَّهَا لَاِحْدَى الْكُبَرِ ﴿٣٥﴾
74:36 a warner for man,	نَذِيْرًا لِّلْبَشَرِ ﴿٣٦﴾
74:37 for the one among you who desires to advance or stay behind.①	لِمَنْ شَآءَ مِنْكُمْ اَنْ يَّتَقَدَّمَ اَوْ يَتَاَخَّرَ ﴿٣٧﴾
74:38 Every soul is a pledge for what it earned	كُلُّ نَفْسٍۢ بِمَا كَسَبَتْ رَهِيْنَةٌ ﴿٣٨﴾
74:39 except the people of the right	اِلَّآ اَصْحٰبَ الْيَمِيْنِ ﴿٣٩﴾
74:40 in Gardens, asking	مع ١٦ فِيْ جَنّٰتٍ ۛ يَتَسَآءَلُوْنَ ﴿٤٠﴾
74:41 the wrongdoers,	عَنِ الْمُجْرِمِيْنَ ﴿٤١﴾
74:42 "What brought you to Hell?"	مَا سَلَكَكُمْ فِيْ سَقَرَ ﴿٤٢﴾
74:43 They will say, "We were not among those who pray.	قَالُوْا لَمْ نَكُ مِنَ الْمُصَلِّيْنَ ﴿٤٣﴾
74:44 And we did not feed the destitute,	وَلَمْ نَكُ نُطْعِمُ الْمِسْكِيْنَ ﴿٤٤﴾
74:45 and we used to think of vulgarity with those with vulgar minds.	وَكُنَّا نَخُوْضُ مَعَ الْخَآئِضِيْنَ ﴿٤٥﴾

Topics

- An oath on several universal things and mention of Hell.
- Detainment because of one's actions.
- A question from the people of Paradise to the dwellers of Hell and their response.

Commentary

① This reveals that humans are not forced to do a set of actions. Rather, they have been given a type of choice. If they wish, they can accept faith and advance towards Paradise. Or if they want, they can distance themselves from Paradise by pursuing disbelief, resulting in them suffering the punishment of Hell.

74:46 And we used to deny the Day of Justice	وَكُنَّا نُكَذِّبُ بِيَوْمِ الدِّيْنِ ﴿٤٦﴾
74:47 until death came to us.”	حَتّٰٓى اَتٰىنَا الْيَقِيْنُ ﴿٤٧﴾
74:48 So the intercession of intercessors will not avail them.①	فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشّٰفِعِيْنَ ﴿٤٨﴾
74:49 So what is the matter with them that they turn away from advice	فَمَا لَهُمْ عَنِ التَّذْكِرَةِ مُعْرِضِيْنَ ﴿٤٩﴾
74:50 as if they are terrified donkeys	كَاَنَّهُمْ حُمُرٌ مُّسْتَنْفِرَةٌ ﴿٥٠﴾
74:51 fleeing from a lion?	فَرَّتْ مِنْ قَسْوَرَةٍ ﴿٥١﴾
74:52 Rather, every man among them desires that he is given open scriptures.	بَلْ يُرِيْدُ كُلُّ امْرِئٍ مِّنْهُمْ اَنْ يُّؤْتٰى صُحُفًا مُّنَشَّرَةً ﴿٥٢﴾
74:53 Certainly not! Rather, they do not fear the Hereafter.	كَلَّا ؕ بَلْ لَّا يَخَافُوْنَ الْاٰخِرَةَ ﴿٥٣﴾
74:54 Pay heed, indeed it is advice.	كَلَّآ اِنَّهٗ تَذْكِرَةٌ ﴿٥٤﴾
74:55 So whosoever wishes may attain advice from it.	فَمَنْ شَآءَ ذَكَرَهٗ ﴿٥٥﴾
74:56 And they cannot attain advice unless Allah wills; He is worthy of being feared and	وَمَا يَذْكُرُوْنَ اِلَّآ اَنْ يَّشَآءَ اللّٰهُ ؕ هُوَ اَهْلُ التَّقْوٰى

Topics

- The disbelievers deprived of intercession.
- The conduct of the disbelievers when turning away from advice.
- The Quran: a form of advice.
- The impossibility of heeding advice unless Allah Almighty wills.

Commentary

① The Prophets عَلَيْهِمُ السَّلَام, angels, martyrs, and the pious whom Allah Almighty will grant permission to intercede will do so for the believers—but not for the disbelievers. Hence, those who do not have faith will not have anyone to intercede for them on the Day of Judgement.

الثلثة ٢ ع ٢٥ ١٦

He is the Forgiver.① | وَاَهْلُ الْمَغْفِرَةِ ﴿٥٦﴾ ع

Surah
Al-Qiyāmah
(The Day of Judgement)

(This Surah is Meccan, containing 2 sections and 40 verses)

٧٥ سُوْرَةُ الْقِيٰمَةِ مَكِّيَّةٌ ٣١ | اٰياتها: ٤٠ ركوعاتها: ٢

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

75:1 I swear by the Day of Judgement. | لَآ اُقْسِمُ بِيَوْمِ الْقِيٰمَةِ ۙ﴿١﴾

75:2 And I swear by the soul that blames itself.② | وَلَآ اُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ ﴿٢﴾

75:3 Does man think that We will not gather his bones?③ | اَيَحْسَبُ الْاِنْسَانُ اَلَّنْ نَّجْمَعَ عِظَامَهٗ ؕ﴿٣﴾

75:4 Of course, We have the power to restore him to his fingertips. | بَلٰى قٰدِرِيْنَ عَلٰٓى اَنْ نُّسَوِّيَ بَنَانَهٗ ﴿٤﴾

75:5 Rather, man chooses to deny what is in front of him.④ | بَلْ يُرِيْدُ الْاِنْسَانُ لِيَفْجُرَ اَمَامَهٗ ۚ﴿٥﴾

Topics

- The mention of the Day of Judgement with an oath.

Commentary

① Regarding the verse "هُوَ اَهْلُ التَّقْوٰى وَاَهْلُ الْمَغْفِرَةِ", the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said: "Allah states: 'I am most worthy of being feared. Therefore, whoever fears Me—not having any god besides Me—then it is befitting of Me to forgive him.'" *(Sunan Al-Tirmidhī: 3339)*

② This is in reference to the individual who disciplines his carnal self (*nafs*) in spite of being pious and having many good deeds.

③ In this verse, "man" specifically refers to ʿAdī ibn Rabīʿah, although it applies to every disbeliever who rejects belief in being resurrected.

④ The meaning of this verse is that man rejects belief in resurrection and the accountability of Judgement Day; this is despite it being before him. Alternatively, it could refer to how man hurries in sinning and procrastinates in repenting, thinking he will soon repent and perform righteous deeds. He continues this until death comes to him, leaving him immersed in his evil.

75:6 He asks, "When will the Day of Judgement occur?"	يَسْـَٔلُ اَيَّانَ يَوْمُ الْقِيٰمَةِ ۝٦
75:7 So when the eye will become stunned	فَاِذَا بَرِقَ الْبَصَرُ ۝٧
75:8 and the moon will become dark	وَخَسَفَ الْقَمَرُ ۝٨
75:9 and the sun and moon will be merged.①	وَجُمِعَ الشَّمْسُ وَالْقَمَرُ ۝٩
75:10 On that Day, man will say, "Where is the place of escape?"	يَقُوْلُ الْاِنْسَانُ يَوْمَىِٕذٍ اَيْنَ الْمَفَرُّ ۝١٠
75:11 Never, there will be no refuge.	كَلَّا لَا وَزَرَ ۝١١
75:12 On that Day, the stay will be towards your Lord alone.	اِلٰى رَبِّكَ يَوْمَىِٕذِ ِۨالْمُسْتَقَرُّ ۝١٢
75:13 On that Day, Man will be told what he has sent forth and left behind.	يُنَبَّؤُا الْاِنْسَانُ يَوْمَىِٕذٍ بِمَا قَدَّمَ وَاَخَّرَ ۝١٣
75:14 Rather, Man will have full insight regarding himself.	بَلِ الْاِنْسَانُ عَلٰى نَفْسِهٖ بَصِيْرَةٌ ۝١٤
75:15 Even if he presents all his excuses.	وَّلَوْ اَلْقٰى مَعَاذِيْرَهٗ ۝١٥
75:16 Do not move your tongue with it that you may hasten to memorise it.②	لَا تُحَرِّكْ بِهٖ لِسَانَكَ لِتَعْجَلَ بِهٖ ۝١٦

Topics

- A question about the Day of Judgement, and mention of its scene.
- One purpose of the Day of Judgement.
- Man's insight about himself on the Day of Judgement and the rejection of excuses.
- The preservation of the Quran and the promise to protect its words and meanings.

Commentary

① The merging of the moon and sun will be in terms of them rising together from the west or in terms of them being darkened such that their brightness will disappear.

② Sayyidunā ʿAbdullāh ibn ʿAbbās رَضِیَ اللّٰهُ عَنْهُمَا states: "When Sayyidunā Jibrīl عَلَيْهِ السَّلَام would come to the Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم with revelation, the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم would move his tongue and lips along with Sayyidunā Jibrīl عَلَيْهِ السَّلَام whilst the latter recited. This was difficult for him, and it was noticeable to others, and so Allah Almighty revealed these verses of Surah Al-Qiyāmah." *(Ṣaḥīḥ Al-Bukhārī: 4929)*

75:17 Indeed, its compilation and its reading is upon Us.	اِنَّ عَلَيْنَا جَمْعَهٗ وَقُرْاٰنَهٗ ۚ﴿١٧﴾
75:18 So when We read it, follow its reading.	فَاِذَا قَرَاْنٰهُ فَاتَّبِعْ قُرْاٰنَهٗ ۚ﴿١٨﴾
75:19 Then indeed it is upon Us to explain it.	ثُمَّ اِنَّ عَلَيْنَا بَيَانَهٗ ؕ﴿١٩﴾
75:20 Pay heed! Rather, you ˹disbelievers˺ love the transient world.	كَلَّا بَلْ تُحِبُّوْنَ الْعَاجِلَةَ ۙ﴿٢٠﴾
75:21 And you abandon the Hereafter.①	وَتَذَرُوْنَ الْاٰخِرَةَ ؕ﴿٢١﴾
75:22 On that Day, some faces will be glowing with joy	وُجُوْهٌ يَّوْمَئِذٍ نَّاضِرَةٌ ۙ﴿٢٢﴾
75:23 looking at their Lord.②	اِلٰى رَبِّهَا نَاظِرَةٌ ۚ﴿٢٣﴾
75:24 And on that Day, some faces will be excessively frowning.③	وَوُجُوْهٌ يَّوْمَئِذٍ بَاسِرَةٌ ۙ﴿٢٤﴾
75:25 Realising that a back-breaking punishment will befall them.	تَظُنُّ اَنْ يُّفْعَلَ بِهَا فَاقِرَةٌ ؕ﴿٢٥﴾
75:26 Of course, when the soul will reach the throat	كَلَّاۤ اِذَا بَلَغَتِ التَّرَاقِيَ ۙ﴿٢٦﴾

Topics

- The actual reason for rejecting belief in the Day of Judgement.
- The believers' refulgent faces on the Day of Judgement.
- The disbelievers' dull faces and worry on the Day of Judgement.
- A reminder of the despair and helplessness at the time of death.

Commentary

① Only having love for this world, being overly occupied in bettering its affairs, and neglecting the Hereafter by not making any preparations is extremely harmful—it is essential to safeguard against this.

② The belief of the beatific vision of Allah Almighty in the Hereafter is substantiated in this verse. This is the belief of the Ahl al-Sunnah, which is based on many proofs from the Quran, hadith and consensus. Note that seeing Allah Almighty will be free from direction.

③ The state of the disbelievers and hypocrites is mentioned in this verse. On the Day of Judgement, some people will despair of the mercy of Allah Almighty because of their evil. Their skins will become dull, and any signs of happiness will cease.

75:27 and it will be said, "Who will blow a charm on him?"	وَقِيْلَ مَنْ ۜ رَاقٍ ۙ﴿٢٧﴾
75:28 And He will realise that this is the departure (death).	وَّظَنَّ اَنَّهُ الْفِرَاقُ ۙ﴿٢٨﴾
75:29 And the shank will entwine with the other shank. ①	وَالْتَفَّتِ السَّاقُ بِالسَّاقِ ۙ﴿٢٩﴾
75:30 On that Day, the advance will be towards your Lord. ع ١٧	اِلٰى رَبِّكَ يَوْمَئِذِ ِۨالْمَسَاقُ ؕ﴿٣٠﴾
75:31 So he neither affirmed nor prayed.	فَلَا صَدَّقَ وَلَا صَلّٰى ۙ﴿٣١﴾
75:32 However, he denied and turned away.	وَلٰكِنْ كَذَّبَ وَتَوَلّٰى ۙ﴿٣٢﴾
75:33 Then he went strutting to his family.	ثُمَّ ذَهَبَ اِلٰٓى اَهْلِهٖ يَتَمَطّٰى ؕ﴿٣٣﴾
75:34 Woe to you, and woe to you!	اَوْلٰى لَكَ فَاَوْلٰى ۙ﴿٣٤﴾
75:35 Then again woe to you, and woe to you.	ثُمَّ اَوْلٰى لَكَ فَاَوْلٰى ؕ﴿٣٥﴾
75:36 Does Man ˹arrogantly˺ think that he will be left free? ②	اَيَحْسَبُ الْاِنْسَانُ اَنْ يُّتْرَكَ سُدًى ؕ﴿٣٦﴾
75:37 Was he not a drop of seminal fluid discharged?	اَلَمْ يَكُ نُطْفَةً مِّنْ مَّنِيٍّ يُّمْنٰى ۙ﴿٣٧﴾

Topics

- The condemnable characteristics of a disbeliever and the troubles for him.
- A proof of the Divine Power to resurrect the dead.

Commentary

① One meaning of this verse is that at the time of death, man entwines his feet due to the agonies of death. A second meaning is that both feet will be covered in a shroud. A third meaning is that one difficulty will entwine with another.

② We, as humans, have not been created completely free to live life however we want, to do whatever we want and wherever we want. Rather, we are bound by certain things stipulated by Allah Almighty and His Beloved صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. We are prohibited from doing some acts, and we have been provided with a framework whose boundaries are not to be traversed throughout our life. To 'liberate' yourself from the rulings of Shari'ah and live this way is utter foolishness.

ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوّٰى ﴿٣٨﴾

75:38 Then he became congealed blood, so He created, then formed.

فَجَعَلَ مِنْهُ الزَّوْجَيْنِ الذَّكَرَ وَالْاُنْثٰى ﴿٣٩﴾

75:39 He made from it the two types, male and female.

اَلَيْسَ ذٰلِكَ بِقٰدِرٍ عَلٰٓى اَنْ يُّحْيِۦَ الْمَوْتٰى ﴿٤٠﴾ ع ٢ ١٠ ١٨

75:40 Is He who did all this not able to bring the dead back to life?

Surah Al-Dahr (The Duration)

(This Surah is Medinan, containing 2 sections and 31 verses)

٧٦ سُوْرَةُ الدَّهْرِ مَدَنِيَّةٌ ٩٨ | اٰياتها: ٣١ ركوعاتها: ٢

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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

هَلْ اَتٰى عَلَى الْاِنْسَانِ حِيْنٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْـًٔا مَّذْكُوْرًا ﴿١﴾

76:1 A time elapsed upon man when he was not something worthy of mention. ①

اِنَّا خَلَقْنَا الْاِنْسَانَ مِنْ نُّطْفَةٍ اَمْشَاجٍ ۖ نَّبْتَلِيْهِ فَجَعَلْنٰهُ سَمِيْعًا بَصِيْرًا ﴿٢﴾

76:2 We have created man from a mixed ˹seminal˺ fluid ② that We may test him, so We granted him hearing and sight.

اِنَّا هَدَيْنٰهُ السَّبِيْلَ اِمَّا شَاكِرًا وَّاِمَّا كَفُوْرًا ﴿٣﴾

76:3 We have shown him the way, he is either grateful or ungrateful.

Topics

- A call for man to contemplate his existence.
- Two groups of humans in spite of guidance.

Commentary

① According to most commentators of the Quran, the word "man" in this verse refers to Prophet Ādam عَلَيْهِ السَّلَام, and "time" refers to the time before the soul was blown. According to some commentators, "man" here refers to its type, i.e., the progeny of Prophet Ādam عَلَيْهِ السَّلَام, and "time" refers to the time spent in the womb.

② Here, "*man*" refers to the offspring of Prophet Ādam عَلَيْهِ السَّلَام. In this part of the verse, Allah Almighty has mentioned His law about the birth of humans: He created man from the joining of male and female gamete. However, Allah Almighty is Omnipotent; He is not dependent on this procedure for humans to be born. This is clear through the fact that He created Prophet Ādam عَلَيْهِ السَّلَام without a mother or father, the noble Hawwā' without a mother and Prophet 'Īsā عَلَيْهِ السَّلَام without a father.

76:4 We have prepared chains, and iron collars, and a Blazing Fire for the disbelievers.	اِنَّآ اَعْتَدْنَا لِلْكٰفِرِيْنَ سَلٰسِلَا۠ وَاَغْلٰلًا وَّسَعِيْرًا ۝٤
76:5 Indeed, the righteous will drink from a goblet in which camphor is mixed.	اِنَّ الْاَبْرَارَ يَشْرَبُوْنَ مِنْ كَاْسٍ كَانَ مِزَاجُهَا كَافُوْرًا ۝٥
76:6 A spring from which the chosen people of Allah will drink, making it gush forth ˹wherever they wish˺.	عَيْنًا يَّشْرَبُ بِهَا عِبَادُ اللّٰهِ يُفَجِّرُوْنَهَا تَفْجِيْرًا ۝٦
76:7 They fulfil their vows and they fear the Day whose adversity will spread far and wide.	يُوْفُوْنَ بِالنَّذْرِ وَيَخَافُوْنَ يَوْمًا كَانَ شَرُّهٗ مُسْتَطِيْرًا ۝٧
76:8 And they offer food, in His love, to the destitute and the orphan and the prisoner.①	وَيُطْعِمُوْنَ الطَّعَامَ عَلٰى حُبِّهٖ مِسْكِيْنًا وَّيَتِيْمًا وَّاَسِيْرًا ۝٨
76:9 "We only feed you for the sake of Allah, We do not desire recompense from you nor gratitude.②	اِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللّٰهِ لَا نُرِيْدُ مِنْكُمْ جَزَآءً وَّلَا شُكُوْرًا ۝٩
76:10 We certainly fear from our Lord a Day which is most distressing, extremely severe."	اِنَّا نَخَافُ مِنْ رَّبِّنَا يَوْمًا عَبُوْسًا قَمْطَرِيْرًا ۝١٠

Topics

- The chains, iron collars and a blazing fire for the disbelievers.
- The nature of the drink for heavenly people.
- The description of pious people.

Commentary

① The extremely pious people of Allah Almighty will be entitled to the great rewards in Paradise due to the following: 1. They act upon the necessary acts (*wājibāt*) of obedience, worship, and other injunctions of Islam. They do so to the extent that they carry out the act of worship that is not compulsory per se but is made compulsory due to their vow to carry it out; 2. They fear the Day whose adversity will spread far and wide; 3. They offer food, out of their love for Allah Almighty, to the destitute, the orphan and the prisoner.

② Good should only be done to others for the sake of Allah Almighty. One's intention should not be to show people, want the praise of others, speak of the favours done for another or want something in return.

76:11 So Allah will save them from the adversity of that Day and He will grant them brightness and joy.	فَوَقٰىهُمُ اللّٰهُ شَرَّ ذٰلِكَ الْيَوْمِ وَلَقّٰىهُمْ نَضْرَةً وَّسُرُوْرًا ﴿١١﴾
76:12 And He will recompense them with Paradise and silk ˹clothing˺ as they were patient.①	وَجَزٰىهُمْ بِمَا صَبَرُوْا جَنَّةً وَّحَرِيْرًا ﴿١٢﴾
76:13 Reclining upon thrones therein, they will not see the sun therein nor bitter cold.	مُّتَّكِـِٕيْنَ فِيْهَا عَلَى الْاَرَآئِكِ ۚ لَا يَرَوْنَ فِيْهَا شَمْسًا وَّلَا زَمْهَرِيْرًا ﴿١٣﴾
76:14 Its shades will be suspended over them, and its bunches ˹of fruits˺ will be lowered.	وَدَانِيَةً عَلَيْهِمْ ظِلٰلُهَا وَذُلِّلَتْ قُطُوْفُهَا تَذْلِيْلًا ﴿١٤﴾
76:15 And they will be served with rounds from vessels of silver and glasses which will seem crystal clear.	وَيُطَافُ عَلَيْهِمْ بِاٰنِيَةٍ مِّنْ فِضَّةٍ وَّاَكْوَابٍ كَانَتْ قَوَارِيْرَا ﴿١٥﴾
76:16 Clear silver vessels which they (the servers) have duly measured.	قَوَارِيْرَا مِنْ فِضَّةٍ قَدَّرُوْهَا تَقْدِيْرًا ﴿١٦﴾
76:17 And they will drink therein from a goblet in which *zanjabīl* is mixed.	وَيُسْقَوْنَ فِيْهَا كَاْسًا كَانَ مِزَاجُهَا زَنْجَبِيْلًا ﴿١٧﴾
76:18 ˹It is˺ a spring therein which is called *salsabīl*.	عَيْنًا فِيْهَا تُسَمّٰى سَلْسَبِيْلًا ﴿١٨﴾
76:19 Immortal youths will move around them. When you see them, you will consider them to be scattered pearls.	وَيَطُوْفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُوْنَ ۚ اِذَا رَاَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنْثُوْرًا ﴿١٩﴾
76:20 And when you look there, you will see blessings and a great kingdom.	وَاِذَا رَاَيْتَ ثَمَّ رَاَيْتَ نَعِيْمًا وَّمُلْكًا كَبِيْرًا ﴿٢٠﴾
76:21 Upon them will be green clothing of fine and thick silk. And they will be made to wear silver bracelets; and their Lord will make	عٰلِيَهُمْ ثِيَابُ سُنْدُسٍ خُضْرٌ وَّاِسْتَبْرَقٌ ۫ وَّحُلُّوْٓا

قرأ حفص بغير الألف في الوصل فيهما ووقف على الأول بالألف وعلى الثاني بغير الألف.

Topics

- The splendid reward in the Hereafter for the pious.

Commentary

① Virtuous people stay patient in avoiding sins, obeying Allah Almighty and staying hungry. In return, Allah Almighty will grant them Paradise and its splendid blessings.

them drink a pure wine.	اَسَاوِرَ مِنْ فِضَّةٍ وَّسَقٰىهُمْ رَبُّهُمْ شَرَابًا طَهُوْرًا ﴿٢١﴾
ع ١ ٢٢ ١٩ **76:22** ˹It will be said to them,˺ "Indeed this is recompense for you and your endeavour has been valued."	اِنَّ هٰذَا كَانَ لَكُمْ جَزَآءً وَّكَانَ سَعْيُكُمْ مَّشْكُوْرًا ﴿٢٢﴾ ع
76:23 ˹Dear Beloved Prophet,˺ indeed We revealed the Quran to you in phases.	اِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْاٰنَ تَنْزِيْلًا ﴿٢٣﴾ ج
76:24 So remain patient with the command of your Lord and do not obey any sinner or ungrateful one among them.	فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ مِنْهُمْ اٰثِمًا اَوْ كَفُوْرًا ﴿٢٤﴾ ج
76:25 And remember the name of your Lord, morning, and evening.	وَاذْكُرِ اسْمَ رَبِّكَ بُكْرَةً وَّاَصِيْلًا ﴿٢٥﴾ ج
76:26 So prostrate to Him in part of the night and glorify Him during the long night.①	وَمِنَ الَّيْلِ فَاسْجُدْ لَهٗ وَسَبِّحْهُ لَيْلًا طَوِيْلًا ﴿٢٦﴾
76:27 Indeed, these people love the transient ˹world˺ and they have left before themselves a momentous Day.②	اِنَّ هٰٓؤُلَآءِ يُحِبُّوْنَ الْعَاجِلَةَ وَيَذَرُوْنَ وَرَآءَهُمْ يَوْمًا ثَقِيْلًا ﴿٢٧﴾

Topics

- The incremental revelation of the Quran.
- Emphasis on remaining patient with the Lord's command.
- The command to remember Allah Almighty during specific times.
- The disbelievers' love for the world and their turning away from the Hereafter.

Commentary

① According to some commentators of the Quran, salah is the intended meaning of the remembrance referred to here. Hence, the remembrance in the morning would be Fajr salah, and the remembrance in the evening refers to ʿAṣr salah. As for prostrating in part of the night, this refers to offering Maghrib salah and ʿIshā salah. Glorifying Allah Almighty during the long night refers to continuing to offer supererogatory prayer (*nawāfil*) after the obligatory prayers. This includes the *tahajjud* prayer. According to other commentators of the Quran, here, remembrance refers to performing *dhikr*, with the purport being that one should always remember Allah Almighty with the tongue and heart throughout the day and night.

② The "momentous day" is a reference to the Day of Judgement, the difficulties of which will be burdensome for the disbelievers.

نَحْنُ خَلَقْنٰهُمْ وَشَدَدْنَآ اَسْرَهُمْ ۚ وَاِذَا شِئْنَا بَدَّلْنَآ اَمْثَالَهُمْ تَبْدِيْلًا ﴿٢٨﴾

76:28 We created them and strengthened their limbs and joints. And if it be Our will, We can replace them with their equivalent.

اِنَّ هٰذِهٖ تَذْكِرَةٌ ۚ فَمَنْ شَآءَ اتَّخَذَ اِلٰى رَبِّهٖ سَبِيْلًا ﴿٢٩﴾

76:29 This is advice; so whosoever desires may adopt a way towards his Lord.

وَمَا تَشَآءُوْنَ اِلَّآ اَنْ يَّشَآءَ اللّٰهُ ۭ اِنَّ اللّٰهَ كَانَ عَلِيْمًا حَكِيْمًا ﴿٣٠﴾

76:30 And you cannot desire something unless Allah wills it.① Certainly, Allah is All-Knowing, Most-Wise.

يُّدْخِلُ مَنْ يَّشَآءُ فِيْ رَحْمَتِهٖ ۭ وَالظّٰلِمِيْنَ اَعَدَّ لَهُمْ عَذَابًا اَلِيْمًا ﴿٣١﴾ ع ٢

76:31 He makes whomsoever He wills enter His Mercy; and He has prepared painful punishment for the oppressors.

سُوْرَةُ الْمُرْسَلٰت مَكِّيَّةٌ ٣٣

آياتها: ٥٠
ركوعاتها: ٢

Surah Al-Mursalāt (Those sent forth)

(This Surah is Meccan, containing 2 sections and 50 verses)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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

وَالْمُرْسَلٰتِ عُرْفًا ﴿١﴾

77:1 By those who are continuously sent.②

Topics

- A warning to the disbelievers.
- The choice to heed advice from the Quran.
- Divine will's dominance over all things.
- An oath on five attributes, and mention of the certainty of Judgement Day's occurrence.

Commentary

① Our wishes and plans are subject to the will of Allah Almighty. Humans are not without volition like a stone or inanimate object. Rather, they have the power of freewill and choice. Similarly, humans do not have absolute liberties to do what they want, and they are not independent of Allah Almighty. The wishes of humans are subject to the will of Allah Almighty. Hence, humans do not have absolute authority. Faith is built on this belief. This can also be understood in the following way. When a person intends something and does it, Allah Almighty creates that action by His will, and this way that action comes into existence.

② Allah Almighty has taken an oath on five attributes in the first five verses of this chapter. However, as the possessor of these attributes is not mentioned, exegetes have listed numerous possible candidates: 1. These are five qualities of the wind; 2. These are five attributes of angels; 3. These are five attributes of the Quranic verses; 4. The first three attributes are of the wind; the fourth attribute is of Quranic verses; the fifth attribute is of the angels; 5. The first three attributes are of the wind, and the fourth and the fifth are of the angels.

77:2 Then by the exceedingly swift	فَالْعٰصِفٰتِ عَصْفًا ۙ﴿٢﴾
77:3 and by those who spread far and wide.	وَّالنّٰشِرٰتِ نَشْرًا ۙ﴿٣﴾
77:4 Then by those who separate to a great extent.	فَالْفٰرِقٰتِ فَرْقًا ۙ﴿٤﴾
77:5 Then by those who inspire remembrance	فَالْمُلْقِيٰتِ ذِكْرًا ۙ﴿٥﴾
77:6 to eliminate the scope for excuse or to warn.①	عُذْرًا اَوْ نُذْرًا ۙ﴿٦﴾
77:7 Indeed, that which you are promised will certainly occur.	اِنَّمَا تُوْعَدُوْنَ لَوَاقِعٌ ؕ﴿٧﴾
77:8 Then when the stars will be destroyed.	فَاِذَا النُّجُوْمُ طُمِسَتْ ۙ﴿٨﴾
77:9 And when the sky will be torn apart.	وَاِذَا السَّمَآءُ فُرِجَتْ ۙ﴿٩﴾
77:10 And when the mountains will be made into dust and blown away.	وَاِذَا الْجِبَالُ نُسِفَتْ ۙ﴿١٠﴾
77:11 And when the messengers will be gathered at an appointed time.②	وَاِذَا الرُّسُلُ اُقِّتَتْ ؕ﴿١١﴾
77:12 For which Day were they made to wait?	لِاَيِّ يَوْمٍ اُجِّلَتْ ؕ﴿١٢﴾
77:13 For the Day of verdict.	لِيَوْمِ الْفَصْلِ ۚ﴿١٣﴾
77:14 And what do you know of the Day of verdict?	وَمَآ اَدْرٰىكَ مَا يَوْمُ الْفَصْلِ ؕ﴿١٤﴾

Topics

- The description of the Day of Judgement, and a warning to the deniers.

Commentary

① Divine revelation, such as the Quran, is there to eliminate the scope on behalf of anyone from creation to make excuses, or its purpose is to warn people of Divine punishment.

② The "appointed time" could either be in reference to the time when the messengers will testify about their nations or the time when the messengers will be gathered to receive reward and succeed.

77:15 Woe to the deniers on that Day.	وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ﴿١٥﴾
77:16 Did We not destroy the earlier generations? ①	اَلَمْ نُهْلِكِ الْاَوَّلِيْنَ ﴿١٦﴾
77:17 Then We will make the later generations follow them. ②	ثُمَّ نُتْبِعُهُمُ الْاٰخِرِيْنَ ﴿١٧﴾
77:18 Thus, We deal with the wrongdoers.	كَذٰلِكَ نَفْعَلُ بِالْمُجْرِمِيْنَ ﴿١٨﴾
77:19 Woe to the deniers on that Day.	وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ﴿١٩﴾
77:20 Did We not create you from an insignificant fluid?	اَلَمْ نَخْلُقْكُّمْ مِّنْ مَّآءٍ مَّهِيْنٍ ﴿٢٠﴾
77:21 Then We placed it in a preserved place. ③	فَجَعَلْنٰهُ فِيْ قَرَارٍ مَّكِيْنٍ ﴿٢١﴾
77:22 Until a known period. ④	اِلٰى قَدَرٍ مَّعْلُوْمٍ ﴿٢٢﴾
77:23 So We are Powerful; so how excellent is Our power!	فَقَدَرْنَا ۟ فَنِعْمَ الْقٰدِرُوْنَ ﴿٢٣﴾
77:24 Woe to the deniers on that Day.	وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ﴿٢٤﴾
77:25 Did We not make the earth a lodging ⑤	اَلَمْ نَجْعَلِ الْاَرْضَ كِفَاتًا ﴿٢٥﴾

Topics

- The perishing of the earlier generations and a warning to the deniers.
- A response to those who reject belief in the Day of Judgement.
- Divine arrangements for the nourishing of Man.

Commentary

① The "*earlier generations*" is in reference to people of Prophet Nūḥ عَلَيْهِ السَّلَام, the people of ʿĀd, the people of Thamūd, etc.

② Here, the "*later generations*" refers to those people who are treading the path of the earlier disbelievers by rejecting the Final Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

③ This "preserved place" is the mother's womb.

④ The time of birth is the "*known period*" referred to here—only Allah Almighty knows whether it is nine months or more or less.

⑤ Allah Almighty has made the earth a gatherer for all the living and the dead: the living reside in the houses and palaces above it, and the deceased are below it in the graves.

77:26 for the living and the dead?	اَحْيَآءً وَّاَمْوَاتًا ﴿٢٦﴾
77:27 We made therein towering, firm mountains, and We granted you sweet water to drink.	وَّجَعَلْنَا فِيْهَا رَوَاسِيَ شٰمِخٰتٍ وَّاَسْقَيْنٰكُمْ مَّآءً فُرَاتًا ﴿٢٧﴾
77:28 Woe to the deniers on that Day.	وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ﴿٢٨﴾
77:29 Proceed towards that which you used to deny. ①	اِنْطَلِقُوْٓا اِلٰى مَا كُنْتُمْ بِهٖ تُكَذِّبُوْنَ ﴿٢٩﴾
77:30 Proceed towards the smoke which has three parts. ②	اِنْطَلِقُوْٓا اِلٰى ظِلٍّ ذِيْ ثَلٰثِ شُعَبٍ ﴿٣٠﴾
77:31 It will not provide shade and it will not avail against the flame.	لَّا ظَلِيْلٍ وَّلَا يُغْنِيْ مِنَ اللَّهَبِ ﴿٣١﴾
77:32 Indeed, it (Hell) casts sparks as big as a palace.	اِنَّهَا تَرْمِيْ بِشَرَرٍ كَالْقَصْرِ ﴿٣٢﴾
77:33 As if they are yellow camels.	كَاَنَّهٗ جِمٰلَتٌ صُفْرٌ ﴿٣٣﴾
77:34 Woe to the deniers on that Day.	وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ﴿٣٤﴾
77:35 This is the Day they will not speak ③	هٰذَا يَوْمُ لَا يَنْطِقُوْنَ ﴿٣٥﴾

Topics

- The disbelievers addressed in a terrifying manner on the Day of Judgement.
- The nature of Hell's sparks, and a warning to the deniers.
- The helplessness of the disbelievers on the Day of Judgement.

Commentary

① On the Day of Judgement, the disbelievers will be instructed to go ahead towards the Fire that they used to deny.

② The "smoke" referred to in this verse is the smoke of Hell. This smoke will rise and divide into three parts: one part will be above the disbelievers; one will be to their right; and one will be to their left.

③ There will be various incidents on the Day of Judgement. The disbelievers will speak during some of them and will not be able to during others.

77:36 and they will not be granted permission to offer any excuse.①	وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُوْنَ ﴿٣٦﴾
77:37 Woe to the deniers on that Day.	وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ﴿٣٧﴾
77:38 This is the Day of verdict. We have gathered you and the earlier generations.	هٰذَا يَوْمُ الْفَصْلِ ۚ جَمَعْنٰكُمْ وَالْاَوَّلِيْنَ ﴿٣٨﴾
77:39 So if you have a plot, then plot against Me.	فَاِنْ كَانَ لَكُمْ كَيْدٌ فَكِيْدُوْنِ ﴿٣٩﴾
77:40 Woe to the deniers on that Day.	وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ﴿٤٠﴾ ع ١ ٢١
77:41 The pious will be in shades and springs.	اِنَّ الْمُتَّقِيْنَ فِيْ ظِلٰلٍ وَّعُيُوْنٍ ﴿٤١﴾
77:42 And fruits from that which they desire.	وَّفَوَاكِهَ مِمَّا يَشْتَهُوْنَ ﴿٤٢﴾
77:43 "Eat and drink joyfully, ⌜as recompense,⌝ for what ⌜good⌝ you used to do."	كُلُوْا وَاشْرَبُوْا هَنِيْٓـًٔا بِمَا كُنْتُمْ تَعْمَلُوْنَ ﴿٤٣﴾
77:44 Thus, We recompense the virtuous.	اِنَّا كَذٰلِكَ نَجْزِي الْمُحْسِنِيْنَ ﴿٤٤﴾
77:45 Woe to the deniers on that Day.	وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ﴿٤٥﴾
77:46 Eat, ⌜O disbelievers,⌝ and enjoy for a short while—surely you are wrongdoers.	كُلُوْا وَتَمَتَّعُوْا قَلِيْلًا اِنَّكُمْ مُّجْرِمُوْنَ ﴿٤٦﴾
77:47 Woe to the deniers on that Day.	وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ﴿٤٧﴾

Topics

- The disbelievers rebuked on the Day of Judgement.
- The recompense for the pious.
- The disbelievers of Quraysh are addressed.

Commentary

① Permission will not be granted to the disbelievers on the Day of Judgement to offer any excuse. This does not mean that they will not have an excuse. Rather, they will not be granted permission to present one. They will not have an excuse as all proofs have been presented in this world, leaving no room for an excuse in the Hereafter. However, the evil thought of contriving an excuse will appear to the disbelievers, but permission will not be granted to present them.

77:48 And when it is said to them, "Bow!" They do not bow.①	وَاِذَا قِيْلَ لَهُمُ ارْكَعُوْا لَا يَرْكَعُوْنَ ﴿٤٨﴾
77:49 Woe to the deniers on that Day.	وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ﴿٤٩﴾
77:50 So after that, which statement will they believe? ②	فَبِاَيِّ حَدِيْثٍ بَعْدَهٗ يُؤْمِنُوْنَ ﴿٥٠﴾ ع ٢ ١٠ ٢٢

Topics

- The censure due to not worshipping Allah Almighty.
- Consolation to the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم upon the deniers' stubbornness.

Commentary

① When the disbelievers will be called to prostrate on the Day of judgement and they will be unable to do so, it will be said: "When it was said to them in the world to accept faith and offer salah with Muhammad صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم and his Companions رَضِیَ اللّٰهُ عَنْهُم, they would not offer it." This is the reason for them being bereft of prostrating this day.

② The Quran is the final book of Allah Almighty and a clear miracle. If these people will not accept this, then which book will they accept after it?