R.4  33. *Who, then, is more unjust than he who lies against Allah and he who rejects the truth when it comes to him? Is there not in Hell an abode for the disbelievers?*

34. *But he who has brought the truth, and he who testifies to it as truth—these it is who are the righteous.*

35. *They will have with their Lord whatever they desire; that is the reward of those who do good.*

36. *So that Allah will remove from them the evil consequences of what they did, and will give them their reward according to the best of their actions.*

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3457. **Commentary:**

After having briefly referred, in the foregoing verses, to the need and purpose of revelation, the Sūra proceeds to give two very sound and effective arguments in support of that phenomenon. The verse under comment deals with the first argument, which is, that two persons never succeed in life; the one who invents lies against God and the other who denies and rejects the truth when it is presented and preached to him. The second argument is given in the next verse.

3458. **Commentary:**

The second argument to support and establish the truth of a claimant to Divine revelation lies in the fact that the Prophets of God and those who accept their Message and follow their leadership invariably meet with success, because they enjoy God’s protection and help. These two criteria, the one mentioned in this and the other in the previous verse, determine the truth of a Divine Messengers.

3459. **Commentary:**

The verse purports to say that God covers up lapses, if any, of believers, and protects them against their evil consequences, while He rewarms their good actions, of whatever degree or measure, as He would reward their best actions.
37. Is not Allah sufficient for His servant? And yet they would frighten thee with those beside Him. \(^a\)And he whom Allah adjudges astray—for him there is no guide.\(^{3460}\)

38. \(^b\)And he whom Allah guides—there is none to lead him astray. Is not Allah the Mighty, the Lord of retribution?\(^{3461}\)

39. \(^c\)And if thou ask them, 'Who created the heavens and the earth?' they will surely say, 'Allah'. Say, 'What think ye, if Allah intends to do me harm, will those whom you call upon beside Allah be able to remove His harm. Or if He wills to show me mercy, could they withhold His mercy?' \(^d\)Say, 'Allah is sufficient for me. In Him trust those who would trust.'\(^{3462}\)

40. Say, 'O my people, act as best you can; I too am acting; soon shall you know,'\(^{3463}\)

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\(^a\)See 39 : 24. \(^b\)18 : 18. \(^c\)29 : 62; 31 : 26; 44 : 8. \(^d\)9 : 129. \(^e\)6 : 136; 11 : 122.

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**3460. Commentary:**

The verse reinforces and enlarges the argument given in vv. 33, 34 above, viz., that all the schemes and machinations of disbelievers cannot cause the Prophets any real harm. This forms another proof of the fact that God is at their back and His help and succour alone is sufficient for them and that the threats of disbelievers cannot intimidate them into giving up their mission.

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**3461. Commentary:**

Another fact which is writ large on the history of all religions is that those unfortunate people who incur Divine wrath by their persistent opposition to God's Messengers never go unpunished.

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**3462. Commentary:**

The verse means to say that though idolaters, out of superstition or traditional attachment to false gods, worship such gods, yet if the argument is driven home to them, they have to, and invariably do, confess that God is the Creator of heavens and earth and in Him alone resides all real power.

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**3463. Important Words:**

مكانتكم (as you can). مكانتكم is considered by some to have been derived from كان which
41. a'Who it is unto whom comes a punishment that will disgrace him, and on whom there descends an abiding punishment.' 3464

42. Verily, We have revealed to thee the Book with truth for the good of mankind. bSo whoever follows guidance, follows it for the benefit of his own soul; and whoever goes astray, goes astray only to its detriment. And thou art not a guardian over them. 3465

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3464. Commentary:

The verse mentions two kinds of punishment which is in store for rejectors of truth. (punishment that will disgrace him) denotes the punishment in the form of ignominy and humiliation to which they will be subjected in this life and (abiding punishment) is the punishment of the next life which will be of much longer duration. Almost everywhere in the Qur'an the word denotes disgrace and humiliation in this world. See 2: 86, 115; 5: 34, 42; 11: 67; 22: 10; 41: 17; etc.

3465. Commentary:

This verse like many other verses of the Qur'an shows that man himself is the architect of his destiny—good or bad.
43. aAllah takes away the souls of human beings at the time of their death; and of those also that are not yet dead, during their sleep. And then He retains those against which He has decreed death, and sends back the others till an appointed term. In that surely are Signs for a people who reflect.\(^{3466}\)

44. bHave they taken intercessors beside Allah? Say, ‘Even if they have no power over anything and no understanding?’\(^{3467}\)

45. Say, ‘All intercession rests with Allah. To Him belongs the kingdom of the heavens and the earth. And to Him then shall you be brought back.’\(^{3468}\)

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\(^{a}6 : 61.\) \(^{b}17 : 57.\)

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\(^{3466}\) Commentary:

It appears from this verse that the soul of man is taken away both at the time of death and in sleep. In the former case, it is kept back and not allowed to return, while in the latter case, it comes back. The verse thus shows that the dead never come back to life. It also has an implied reference to the immortality of the human soul and man's accountability for his deeds. In v. 41 above it was stated that as a result of the rejection of Divine Message, the disbelievers will suffer disgrace and humiliation in this life and will be subjected to an abiding punishment in the life to come. In the present verse we are told that with his death, man's soul does not die or disintegrate but is taken away from its mortal habitat and is kept in other regions to account for man's actions in due course.

\(^{3467}\) Commentary:

As the human soul is immortal, man is warned against committing deeds which might vitiate it and which are displeasing to God. The most heinous of all evil deeds is the setting up of equals with Him and the adoring of false gods.

\(^{3468}\) Commentary:

The verse refutes the false plea of idolaters that they worship their self-devised deities because they believe that they will intercede for them with the Almighty God and will bring them near to Him (39 : 4). “All intercession rests with Allah,” says the verse, and “who is he that will intercede with Him except by His permission?” (2 : 256). See also 2 : 49.
46. And when Allah alone is mentioned the hearts of those who believe not in the Hereafter shrink with aversion; but when those beside Him are mentioned, behold! they begin to rejoice. 3469

47. Say, 'O Allah! Originator of the heavens and the earth; Knower of the unseen and the seen; Thou alone wilt judge between Thy servants concerning that in which they differed.' 3470

48. And even if the wrongdoers possessed all that is in the earth, and the like thereof in addition to it, they would surely seek to ransom themselves with it to escape from the evil punishment on the Day of Resurrection; but there shall appear unto them, from Allah that which they never thought.

3469. Important Words:
( shrink with aversion) is derived from شمز. They say شمز نفسه منه i.e. my soul shrank from it in dislike, aversion or hatred. اشمز means, he shrank or shuddered or was frightened. اشمارت فلوهم means, their hearts become contracted and shrink with aversion (Lane).

3470. Commentary:
In the preceding verse reference was made to Divine Unity. The present verse mentions those attributes that are inseparably linked with Divine Unity. These attributes are that God is the sole Originator and Creator of the heavens and the earth and that He is the Knower of the unseen and the seen.

3471. Commentary:
The expression “Day of Resurrection” in the verse may apply both to the last Judgment Day and the day of the final triumph of Islam. That great event took place before the very eyes of disbelievers, when idolatry departed from Arabia never to return. The disbelievers could never conceive of such an event taking place. This may be the significance of the words, but there shall appear unto them from Allah that which they never thought. Or the words may mean that evil consequences of the evil deeds which disbelievers did in this life will appear before them in an embodied form in the life to come, and of that eventuality they had no idea.
49. *And the evil consequences* of what they had earned will become apparent to them and that which they used to mock at will encompass them.

50. *And when harm touches man,* he cries unto Us. But when We bestow on him a favour from Us, he says, ‘This has been given to me on account of *my own* knowledge.’ Nay, it is only a trial; but most of them know not. 3472

51. Those who were before them said the same thing, yet all that they had earned availed them not; 3473

52. So the evil consequences of what they had earned overtook them; and those who do wrong from among these *disbelievers*—the evil consequences of what they earned shall also overtake them. They cannot escape.

53. Know they not that *Allah enlarges the provision for whomsoever He pleases,* and straitens it for whomsoever He pleases? Verily, in that are Signs for a people who believe. 3474

3472. **Commentary:**

It is human nature that when man is involved in trouble he prays to God, but when he is in affluent circumstances he consigns Him to oblivion and attributes all his success in life to his own ability and knowledge. This attitude of conceit and arrogance has always proved a stumbling block in the way of disbelievers to appreciate and accept truth.

3473. **Commentary:**

The verse means to say that the attitude of conceit and self-praise to which reference has been made in the previous verse has also proved the undoing of many a people in the past.

3474. **Commentary:**

The verse sums up the theme of the foregoing verses, *viz.*, that God has decreed that a people who are poor and weak should now become powerful and prosperous by following the Holy Prophet, and those who are rich and powerful should suffer disgrace and degradation because they have rejected the truth. When this happens it will constitute a great Sign to prove the truth of the Holy Prophet.
54. Say, "O My servants who have committed excesses against their own souls, despair not of the mercy of Allah, surely Allah forgives all sins. Verily, He is Most Forgiving, Merciful.\[3475]\n
55. "And turn ye to your Lord, and submit yourselves to Him, before there comes unto you the punishment; for then you shall not be helped.\[3476]\n
56. "And follow the best Teaching that has been revealed to you from your Lord, before the punishment comes upon you suddenly, while you perceive not;\[3477]\n
3475. Commentary:

The present is one of the most beautiful verses of the Qur’an. It holds out a message of hope and good cheer to those who have wronged their souls. It encourages optimism and kills despair and despondency. It denounces and condemns pessimism because pessimism lies at the root of most sins and failures in life. Again and again the Qur’an gives a promise of Divine mercy and forgiveness. “Despair not of the mercy of Allah,” it says, “for none despair of Allah’s mercy save the disbelieving people” (12: 88). Again it says: “And who can despair of the mercy of his Lord save those who go astray” (15: 57). There could be no greater message of solace and comfort for the grieved and the heavy-laden than this. The God of Islam is “Most Forgiving, full of mercy” (18: 59). “He has taken it upon Himself to show mercy” (6: 55). “His mercy encompasses all things” (7: 157). Such is the God of Islam. He can and does forgive the sins of His servants and does not need the vicarious sacrifice of anyone for this purpose. He only requires a change of heart on the part of the sinner. According to Islam, the sinner is never beyond redemption. The Holy Prophet has beautifully explained this verse in one of his sayings, viz., “He who says that the people have gone to ruin, it is he who, in fact, leads them to ruin” (Muslim).

3476. Commentary:

Whereas the preceding verse holds out to sinners the message of hope and good cheer, the verse under comment warns them that they will themselves have to work out their destiny by submitting to Divine laws. God’s mercy comes only to those who obey His laws.

3477. Commentary:

This verse continues the theme of the preceding one. Man has first to make himself deserving of Divine mercy by following the best Teaching that has been revealed—the Qur’an—and only then to demand it. It is honest endeavour that is demanded of men and the rest is made up by God’s mercy.

57. "Lest a soul should say, "O my grief for my remissness in my duty in respect of Allah! Surely, I was among those who scoffed;"

58. "Or lest it should say, 'If Allah had guided me, I should certainly have been among the righteous;"

59. "Or lest it should say, when it sees the punishment, 'Would that there were for me a return to the world, I would then be among those who do good!" 3478

60. God will answer, 'Aye, there came to thee My Signs, but thou didst treat them as lies, and thou wast arrogant, and thou wast of the disbelievers. 3479

61. And on the Day of Resurrection, thou wilt see those who lied against Allah with their faces blackened. Is there not in Hell an abode for the proud? 3480

3478. Commentary:
The present and the previous two verses describe the state of a disbeliever when by his persistent evil deeds he incurs Divine displeasure, and punishment stares him in the face.

3479. Commentary:
The verse means to say that many chances are given to the man who is steeped in sin to repent and reform himself. It is when his rejection of truth is deliberate and repeated, and he exceeds all legitimate bounds in committing sin and transgression and when the day of reckoning actually arrives, that his sighs and regrets prove of no avail to him.

3480. Commentary:
Whiteness of face is symbolic of happiness while blackness is a token of sorrow and grief (16:59; 80:39, 40). When a person does a good deed for which he is praised the Arabs say of him i.e. the face of such a one has become white. And when he does a deed for which he is reproached and rebuked, it is said of him i.e. his face has become black. The verse means to say that the day of reckoning will be a day of regrets and sorrow for the disbelievers.
62. "And Allah will deliver the righteous and will lead them to a place of security and success; evil shall not touch them, nor shall they grieve.

63. Allah is the Creator of all things, and He is Guardian over all things.

64. To Him belong the keys of the heavens and the earth; and as for those who disbelieve in the Signs of Allah, these it is who are the losers.\(^{3481}\)

65. Say, 'Is it other gods than Allah that you bid me worship, O ye ingnorant ones?'\(^{3482}\)

66. And verily it has been revealed to thee as unto those before thee: "If thou associate partners with God, thy work shall surely be in vain and thou shalt certainly be of the losers.'\(^{3483}\)

67. Aye, worship Allah and be among the thankful.\(^{3484}\)

\(^{3481}\) Commentary:
The verse means to say that as God is the Creator of everything and is the sole Possessor of the treasures of heavens and earth, so by rejecting His Prophet the disbelievers can do no harm to the cause of truth; on the contrary, by doing so, they bring about their own spiritual death.

\(^{3482}\) Commentary:
With this verse the \textit{Sura} returns to the subject of Divine Unity with which it had opened and purports to say that it is the height of ignorance and folly to worship false deities.

\(^{3483}\) Commentary:
The verse is of general application, and stresses the futility and stupidity of polytheistic beliefs and idolatrous practices.

\(^{3484}\) Commentary:
The right use of God-given powers and faculties which is the true significance of شكر (thankfulness), consists in giving our undivided devotion to the Divine Being to Whom alone it is due.
68. *And they do not esteem Allah
with the esteem that is due to Him.
And the whole earth will be but His
handful on the Day of Resurrection,
and the heavens will be rolled up in
His right hand. Glory be to Him and
exalted is He above that which they
associate with Him.*

69. *And the trumpet will be blown,
and all who are in the heavens and all
who are in the earth will fall down in a
swoon, except those whom Allah will
please to exempt. Then will it be
blown a second time, and lo! they will
be standing, awaiting judgment.*

70. *And the earth will shine with
the light of her Lord, and the Book
will be laid open before them, and the
Prophets and the witnesses will be
brought, and judgment will be given
between them with justice, and they
will not be wronged.*

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3485. **Commentary:**

The word مَّا قَدَّرَْللهُ خَلَقَ قُدُورَهُ وَالأَرْضَ جَيْبُهَا
meaning power and strength,
the verse refers to the great power and majesty
of God and purports to say that nothing is
more derogatory to His great attributes than
that idols, made of wood and stone, or weak
human beings, should be worshipped.

3486. **Commentary:**

The verse seems to apply to Resurrection in
the next life. But it may also apply to the spiri-
tual condition of people immediately before the
appearance of a Divine Teacher in the world
whose advent is here likened to the
blowing of the trumpet. In view of this simile
"falling down into a swoon" may signify
spiritual torpor of the people immediately before
the appearance of a Divine Reformer and the
words "will be standing, awaiting" may signify
their having seen and followed the right path
after he has made his appearance.

3487. **Commentary:**

Applied to the next life, the words, "and the
earth will shine with the light of her Lord,"
would mean that the veil will be lifted from the
mysteries of life and the consequences of good
or bad actions which man will have done in
this life and which remain hidden here, will
become manifest. With reference, however,
to the appearance of a Divine Teacher in the
world, particularly to that of the Holy Prophet,
they may signify that now that the Holy Prophet
has appeared the whole earth will shine with
Divine Light, and spiritual darkness will be
71. "And every soul will be fully rewarded for what it did. And He knows full well what they do.

R. 8 72. bAnd those who disbelieve will be driven to Hell in troops until, when they reach it, its gates will be opened, eand its Keepers will say to them: ‘Did not Messengers from among yourselves come to you, reciting unto you the Signs of your Lord, and warning you of the meeting of this Day of yours?’ They will say, ‘Yea, but the sentence of punishment has become justly due against the disbelievers.’

73. It will be said, d‘Enter ye the gates of Hell, abiding therein. And evil is the abode of the arrogant.’

74. And those who feared their Lord will be conducted to Heaven in groups until, when they reach it, and its gates are opened, and its Keepers say to them, e‘Peace be upon you! be ye happy, and enter it abiding there in.’

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3488. Commentary:
This and the next few verses deal with the end and destiny of both believers and disbelievers. The disbelievers end by burning in the fire of frustration, failure and regrets in this world, and in the fire of Hell in the next world.

3489. Commentary:
The righteous and the God-fearing will have success, honour and prosperity bestowed upon them in this life, and they will make unceasing spiritual progress and will bask forever in the sun of Divine pleasure and bliss in the life to come.

The word طَبِّيـٰمٌ may also mean, because you led good and pure lives.
75. And they will say, "All praise belongs to Allah Who has fulfilled His promise to us, and has given us the earth to inherit, making our abode in the Garden wherever we please.' How excellent then is the reward of the righteous workers!  

76. And thou wilt see the angels going round the Throne, glorifying their Lord with His praise. Judgment will be given between them with justice. And it will be said: 'All praise belongs to Allah, the Lord of the worlds.'

3490. Commentary:
When believers see the promises of success and prosperity, made to them by the Prophet of God in the hour of severe tribulation, being literally fulfilled, their hearts become full of gratitude and they sing Divine praises from the inmost depths of their being. The words "the earth" in the sentence "and has given us the earth to inherit" may refer to the Holy Land, and the verse may particularly apply to the Holy Prophet's Companions who had to wait for only a few years to see the fulfillment of the promise that the Holy Land would fall into their possession. The Muslims conquered Palestine in the caliphate of 'Umar and it remained in their hands for more than 1300 years with the exception of a brief period of about 90 years. The present possession of Palestine by the Jews seems to be only a temporary phase.

3491. Commentary:
God's attributes will see their most complete manifestation on the Judgment Day and the cherubs will be on duty singing alleluias to the Divine Being. 'The angels' in the verse may also refer to the Companions of the Holy Prophet who seeing God's promises being fulfilled before their very eyes sang praises to Divine glory, majesty and holiness as no people had ever done before, and never was judgment made so clear between right and wrong as was made in the time of the Holy Prophet. This seems to be the significance of the verse.

The word عرش (Throne), for which see 10:4, represents the transcendent attributes of God such as His glory, majesty, holiness and power. These attributes have an intimate connection with Unity, as is clear from 23:117, where we read: There is no God but He, the Lord of the Exalted Throne, for it is the transcendent attributes of God which constitute the real proof of His Unity, as His other attributes are shared by man. In this sense of the word عرش (Throne), the verse would mean that the Unity of God will become established in Arabia, and God's true servants in the world together with the angels in heavens, will celebrate His praises.

The words, "Thou wilt see the angels going round the Throne," may mean that angels will sing God's praises continuously and in unison.
CHAPTER 40
AL-MU’MIN
(Revealed before Hijra)

Title, Date of Revelation and Context

With this Chapter begins a group of Sūras, all of which have the same abbreviated letters, viz., ﷲ- (Ḥā Mīm) affixed to them and which open with the subject of the revelation of the Qurʾān. Being similar in style and contents they belong to the same period. According to Ibn-‘Abbās and ‘Ikramah, they were revealed at Mecca at a time when opposition to Islam had become persistent, organized and bitter (vv. 56 & 78) and the Holy Prophet’s enemies were even seeking to kill him (v. 29).

The Sūra seems to derive its title from v. 29 where a “believing man” from among the people of Pharaoh is represented as giving a speech, full of pathos and sound reasoning, in support of Moses. The Sūra is also known as Ghāfir after the Divine attribute ﺮزれて i.e. the Forgiver of sins (v. 4). It has 86 verses including Bismillah.

Towards the close of the last Sūra, the Holy Prophet was comforted with the assurance that very soon Divine judgment will issue forth between him and his enemies. The forces of darkness will be routed; idolatry will disappear from Arabia, and the whole country will reverberate with the praises of God, the Lord of all the worlds Who has not confined His guidance to any one particular people, but has blessed all with it. The present Sūra opens with the most welcome declaration that the Great and Mighty God has revealed the Qurʾān to preach truth to all nations of the world, and that God’s majesty and holiness demand that righteousness should be established in the world and disbelief obliterated from it.

Subject-Matter

As mentioned above, the Sūra opens with a firm declaration that the time has come when truth will triumph over falsehood and righteousness over evil, and the praises of God will be sung in the land where idolatry had been rampant. This great consummation will be brought about by means of the Qurʾān. The enemies of truth will strain every nerve to retard the progress of Islam and will put all sorts of obstacles in the way of its propagation and expansion. They will also use their influence and powerful resources to nip its tender plant in the bud. But they will fail in their evil designs and endeavours. The Holy Prophet is told not to be deceived and overawed by the glamour of power and great material resources of disbelievers. They are destined to come to a sad end. The Holy Prophet is further told that his opponents are not the only people to oppose truth. There
have been before them people who also sought to kill their Prophets and exterminate their missions. But God's punishment overtook them. So will punishment of God seize disbelievers of the Holy Prophet. And when punishment came upon them, they will curse themselves and vainly seek a way out of their dreadful predicament. But they will suffer the consequences of their evil deeds and of opposition to truth, because they have ignored the lesson of history and have not profited by the fate of opponents of Prophets of past generations.

The Sūra then proceeds to refer to the case of Moses as an illustration of the sad end to which the opponents of the Holy Prophet are bound to come. Moses was sent to Pharaoh, Hamān and Korah with the Divine Message; they sought to take his life. But they were foiled in their wicked designs. While Pharaoh rejected Moses's invitation to truth, a “believing man” from his own household gave a most pathetic but convincing speech, exhorting his people not to seek to kill a man (Moses) whose only fault was that he said that Allah was his Lord, and who possessed sound and solid proofs to support and establish his case. The “believing man” told his people that if they did not cease opposing Moses, they would meet with the sad fate which the people of Noah and Ād and Thamūd tribes had met. He further warned them that they should not be misled by their wealth, power and material resources, for all these things were transitory and, that it was the Hereafter which was the place of permanent stay and where the good and the righteous will be provided with blessings that will know no end. The Sūra further states that instead of benefiting by the very sincere advice of the “believing man,” Pharaoh mocked and jeered at him and wanted, as it were, to go up to heaven to have a peep, as he sarcastically and jeeringly said, at the God of Moses. But the God of Moses made him see a manifestation of His great power in the depths of the deep sea. He was cursed in this life, and on the Day of Resurrection he will enter the fire of Hell at the head of his people. This is the end of those who, in the pride of their wealth and prestige, reject the Message of God.

After having given a brief description of the evil end of Pharaoh and that of the opponents of other Prophets of God, the Sūra makes pointed reference to an invariable Divine law, viz., that help and succour of God is and will always be with His Messengers and with their followers and that failure and frustration will continue to dog the footsteps of disbelievers till the end of time. This Divine law operated in the time of every Prophet and it will see its fullest demonstration in the time of the Holy Prophet. The Prophet is then enjoined to bear with patience the opposition and ridicule of his opponents and to pray to God for removal of all obstacles from his way. He is further comforted that the “Hour” was fast approaching when forces of darkness would be finally vanquished. The “Hour” is as certain as anything but most men would not believe in the “Hour” unless they actually felt its impact, but then the door of repentance would be closed upon them and they would burn in the fire of frustration, ignominy and disgrace.

The Sūra then proceeds to say that disbelievers have no reason to reject the Holy Prophet. His advent is not a novel phenomenon. Just as day follows night in the physical world, so does spiritual awakening follow a period of moral decadence in the spiritual realm. As the world had become
spiritually dead, God has raised the Holy Prophet to give it new life through the teachings of the Qur'ān and the Prophet's own noble example, and a dead community now will regain a new and vigorous spiritual life. The living God Who created man from mere dust will bring about this consummation. But if disbelievers persisted in denying and opposing truth they will bring wrath of God upon their heads. Allah's decree is sure to come and no one can stop it.

The Sūra ends on the note that when God has made adequate provision for the physical needs of man, He could not have ignored to make similar provision for his spiritual needs. He has made this provision from time immemorial. He sent His Messengers and Prophets in the world who invited men to their Lord and Creator; but out of ingratitude and folly the sons of darkness rejected the Divine Message in every age, with the inevitable result that they earned God's displeasure and merited punishment.
1. "In the name of Allah, the Gracious, the Merciful.\textsuperscript{3492}

2. ُحاء ميم.\textsuperscript{3493}

3. "The revelation of the Book is from Allah, the Mighty, the All-Knowing,\textsuperscript{3494}

4. Forgiver of sin, Acceptor of repentance, Severe in punishment, Lord of bounty. There is no God but He. Towards Him is the final return.\textsuperscript{3495}

\textsuperscript{a}See 1:1. \textsuperscript{b}41:2; 42:2; 43:2; 44:2; 45:2; 46:2. \textsuperscript{c}20:5; 32:3; 41:3; 45:3; 46:3.

3492. \textbf{Commentary}:
See 1:1.

3493. \textbf{Commentary}:
For a full explanation of abbreviated letters see 2:2 and 19:2. In the present \textit{Sūra} the abbreviated letters ُحاء ميم stand for the Divine attributes حميد مجيد \textit{i.e.} the Praiseworthy, and the Lord of Honour, or for حي يوم \textit{i.e.} the Living, the Self-Subsisting and All-Sustaining. Both these groups of Divine attributes have a strong bearing on the subject-matter of this \textit{Sūra}. The \textit{Sūra} makes repeated reference to the glory, majesty and power of God as the word عرش which signifies these attributes and which has been twice mentioned in the first few verses, shows. The second main theme of the \textit{Sūra} is the rise of a spiritually dead people to new life. Both the attributes حي يوم (Living) and حي توم (Self-Subsisting and All-Sustaining) have an obvious connection with this subject. This fact explains why the abbreviated letters ُحاء ميم have been placed in the beginning. It is worthy of particular note that the present and next six \textit{Sūras} form a special group. Each of them opens with the abbreviated letters ُحاء ميم which indicates that a deep connection exists between their subject-matter.

3494. \textbf{Commentary}:
The two Divine attributes, \textit{viz.}, the Almighty and the All-Knowing, have also a far-reaching and deep connection with the subject-matter of the \textit{Sūra} as the following pages will show.

3495. \textbf{Important Words}:
الطول (bounty) is derived from طال which means, it was or became elongated, extended, long, tall or high. طال (taul) means, beneficence and bounty and a gift; excellence; excess or super-abundance; power or ability; wealth or competence; amleness of circumstances; superiority, ascendancy. طال (tul) means, length; extension, etc. (Lane & Aqrab).
5. **a**None disputes about the Signs of Allah except those who disbelieve. **b**Let not, then, their going about in the land deceive thee.*3496*

6. **c**Before them the people of Noah and other groups after them rejected Our Signs and every nation strove to seize their Messenger, and disputed by means of false arguments that they might rebut the truth thereby. Then I seized them, and how terrible was My retribution! *3497*

7. **d**And thus was the word of thy Lord proved true against the disbelievers: that they are the inmates of the Fire.*3498*

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Commentary:

God as represented by Islam is Forgiver of sins, Acceptor of repentance, and Beneficent, but he who persists in wicked ways and does not reform or repent, to him He is very severe in punishment.

3496. **Commentary**:

The verse warns believers not to be deceived by the glamour of the dazzling material power and progress of disbelievers, as it is bound to fall into decay in the long run.

3497. **Commentary**:

The verse gives an illustration of the great power and wealth which disbelievers, in the time of Noah and the Prophets who came after him, possessed. Just as disbelievers were seized with Divine punishment because they rejected and opposed their Prophets, so will the enemies of the Holy Prophet be punished.

3498. **Commentary**:

The verse means to say that by their own perversity and persistent rejection of truth, and by their opposition to God's Prophets, the disbelievers fully merit Divine punishment.
8. Those who bear the Throne, and those who are around it, glorify their Lord with His praise, and believe in Him, and ask forgiveness for those who believe, saying: 'Our Lord, Thou dost comprehend all things in Thy mercy and knowledge. So forgive those who repent and follow Thy way, and protect them from the punishment of Hell.'

9. 'Our Lord, and admit them to the Gardens of Eternity which Thou hast promised them, as well as such of their fathers and their wives and their children as are virtuous. Surely, Thou art the Mighty, the Wise.'

\[3499. \text{Commentary:}\]

As عرش (Throne) signifies Divine attributes (see 10:4 & 39:76), "the bearers of the Throne" would, therefore, mean those beings or persons through whom those attributes are manifested. The laws of nature work through the angels, and the Prophets are the instruments through whom God's Word is preached to mankind. Thus the words "those who bear the Throne" may signify both the angels and Divine Messengers. The four principal Divine attributes being رب (the Lord), الرحمن (the Gracious), الرحيم (the Merciful) and سالك يوم الدين (Master of the Day of Judgment), the most important bearers of the Throne are those angels through whom these four attributes find their manifestation and expression; and the words "those who are around it" may signify subordinate angels who assist the principal angels in executing the affairs of the world.

\[3500. \text{Commentary:}\]

God's attributes of 'mercy' and 'knowledge,' according to this verse, are among the most important and all-comprehensive of Divine attributes.

Asking of forgiveness by angels for believers consists in the fact that they help the believers in preaching the Word of God and spreading righteousness on earth.

The verse lays down a great and good principle. No work is accomplished and no success achieved by anyone in this world single-handed. Several other persons, consciously or unconsciously, make their contribution to it. These conscious or unconscious associates and helpers generally are those who are connected nearly with him, i.e. his parents, wife and children. So these near relatives of a believer will also be allowed to participate in the blessings that will be bestowed.
10. ‘And protect them from evils; and he whom Thou dost protect from evils on that day—him hast Thou surely shown mercy. And that indeed is the supreme triumph.’

11. Those who disbelieve will be told, ‘Greater was the abhorrence of Allah when you were called to the faith and you disbelieved than your abhorrence of yourselves today.’

12. They will say, ‘Our Lord, Thou hast caused us to die twice, and Thou hast given us life twice, and now we confess our sins. Is then there a way out?’

Commentary:

3501. There could be no greater success in life than that a person should get the best reward for all his good actions and be saved from the evil consequences of his lapses. This is what true believers receive in this world and will receive in the life to come.

3502. It is human nature that when a person is confronted with the evil consequences of his bad deeds, he begins to curse himself. It is to this aspect of the nature of man that reference is made in this verse. The disbelievers are told that when they are face to face with punishment they feel disgusted with themselves. But they should know that the Merciful and Gracious God was more disgusted with them when they rejected His Message and opposed and persecuted His Messengers.

3503. The state before birth is a sort of death and the end of this life is the second death. The birth and the Resurrection are the two lives.
13. *It will be said to them, ‘This is because, when Allah alone was called upon, you disbelieved, but when partners were associated with Him, you believed. The decision now belongs only to Allah, the High, the Incomparably Great.*"  

14. *He it is Who shows you His Signs and sends down provision for you from heaven; but none pays heed save he who turns to God.*

15. Call ye then on Allah, *being sincere to Him in religion, though the disbelievers may be averse to it.*

16. *He is of most exalted attributes, Lord of the Throne. He sends the Word by His command to whomsoever of His servants He pleases, that He may give warning of the Day of Meeting.*

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**Commentary:**

3504. The basic doctrine of Islam, in fact of all religions, is the Unity of God. It is the pivot round which all other religious principles and teachings revolve. The Qur'an has laid the greatest stress on this doctrine. Second in importance to this doctrine is belief in life after death.

3505. All sustenance, spiritual as well as physical, descends from heaven. Water, upon which all life depends (21:31), comes down from it and so does revelation upon which man's spiritual and moral life depends.

3506. In this verse God has been described as *Lord of the Throne* which literally meaning, Possessor or Owner of the Throne, has been translated as Lord of the Throne for want of a better word. Elsewhere (23:87, 117) God has been described as *Lord of the Throne (Throne) as mentioned above (v. 8) signifies Divine attributes. The construction ذُو العرش ذُو الرحمة (Lord of the Throne) is like ذُو العرش ذُو الرحمة i.e. Lord of mercy (18:59) and thus refutes the popular wrong notion that is something physical. For **الروح (Word) see 4:172 and 16:3.***
17. The day when they will all come forth; nothing concerning them will be hidden from Allah. Whose is the kingdom this day? It is Allah's, the One, the Most Supreme.\textsuperscript{3507}

18. This day will every soul be requited for that which it has earned. No injustice this day! Surely, Allah is Swift at reckoning.

19. And warn them of the Day that is fast approaching, when the hearts will reach to the throats while they will be full of suppressed grief. The wrongdoers will have no warm friend, nor any intercessor whose intercession will be accepted.\textsuperscript{3508}

\textsuperscript{a}3 : 6; 14 : 39. \textsuperscript{b}18 : 45; 48 : 15; 82 : 20. \textsuperscript{c}14 : 52; 45 : 23; 74 : 39. \textsuperscript{d}19 : 40.

3507. \textbf{Commentary:}

The verse signifies that disbelievers will be brought face to face with the evil consequences of their wicked deeds on the Day of Reckoning. These deeds were never hidden from God but on the Day of Judgment they will appear in an embodied form before the eyes of the disbelievers themselves. The words "this day" may signify the Last Judgment Day, or the hour of reckoning of disbelievers in this very life. This hour of reckoning came upon the disbelieving Quraish on the day of the Fall of Mecca when the realization dawned upon them that "the kingdom was Allah's—the One, the Most Supreme."

3508. \textbf{Important Words:}

- كاظم (full of suppressed grief) is the plural of كاظم which is active participle from كاظم. They say كاظم الباب i.e. he shut the door. كاظم means, he filled the skin-bag and closed its mouth. كاظم غيظه means, he restrained his wrath or rage. كاظم أو كاظم means, full of grief or one who restrains or suppresses his wrath (Lane & Aqrab).

\textbf{Commentary:}

The words "the fast approaching day" beside referring to the Day of Judgment may quite fittingly be applied to the day in this life when falsehood is vanquished and truth triumphs. They may also refer, as already mentioned, to the day when Mecca fell and the forces of evil were finally and irretrievably routed in Arabia and disbelievers could not even give vent to their grief that was eating into their hearts.
20. He knows the treachery of the eyes and what the breasts conceal.

21. And Allah judges with truth, but those on whom they call beside Him cannot judge at all. Surely, Allah is the All-Hearing, the All-Seeing.

22. Have they not travelled in the earth and seen what was the end of those before them? They were mightier than these in power and in marks they left in the earth. But Allah seized them for their sins, and they had no protector against Allah.

23. That was because their Messengers came to them with manifest Signs, but they disbelieved; so Allah seized them. Surely, He is Powerful, Severe in punishment.

3509. Important Words:
- خائنة (treachery) is derived from خان which means, he was unfaithful or he acted unfaithfully to the trust or confidence reposed in him. It is an intensive epithet like عالِمة (very learned man) and is also the feminine gender of خان which means, an unfaithful, treacherous and perfidious person. خوان (khawwan) and خائنة both mean, very unfaithful, treacherous and perfidious. خائنة means, a surreptitious look at a thing which it is not allowable to look at, or looking intentionally at a thing which it is not permissible to see i.e., treachery of the eyes (Lane).

3510. Important Words:
- واق (protector) is derived from وَقَ واَقَ. They say وقَ فَنَلَّنَا i.e. he preserved or guarded such a one from trouble. واق means, may God protect him from evil. وَقَ الَّمِسْرَانِ واق means, he set the affair right. واق means, one who protects, a protector (Aqrab & Lane).

Commentary:
The verse warns disbelievers that rejection of truth has never borne good fruit and that the opponents of God's Prophets have always met with a sad end. This is one supreme lesson of all history.
24. "And We did send Moses, with Our Signs and manifest authority,\(^{3511}\)

25. Unto Pharaoh and Haman and Korah; but they said, 'He is a lying sorcerer'.\(^{3512}\)

26. 'And when he came to them with truth from Us, they said: 'Slay the sons of those who have believed with him, and let their women live.' But the design of the disbelievers is bound to fail.\(^{3513}\)

27. And Pharaoh said: 'Leave me alone that I may kill Moses; and let him call on his Lord. I fear lest he should change your religion or cause disorder to raise its head in the land.'\(^{3514}\)

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\(^{3511}\) Commentary:
A notable instance of the fact that opposition to truth has always landed the opposers into ruin is that of the opponents of Moses—the great counterpart of the Holy Prophet.

\(^{3512}\) Commentary:
For Korah and Hāmān see 28:7; 77. Every Prophet of God had had his Pharaoh, Hāmān and Korah. These names respectively may symbolise political power, priesthood and material wealth, as Hāmān was the head of priestly class, and Korah an extremely rich man among Pharaoh’s nobles. Unlimited political power, servile priesthood and uncontrolled capitalism are the three evils which have ever retarded and arrested the political, economic, moral and spiritual growth of a people, and naturally it is against these enemies of man that Heavenly Reformers have waged relentless war in every age.

\(^{3513}\) Commentary:
Pharaoh, his ministers and people sought to wipe out the entire manhood of Israel by killing their men and taking into forcible marriage their women. That indeed constituted a most wicked design against Israel on Pharaoh’s part. But the design failed miserably. So would the Holy Prophet’s opponents, the verse signifies, fail in their wicked designs against him.

\(^{3514}\) Commentary:
In the pride of his material wealth and power Pharaoh challenges Moses to call upon his God to save him, if he can, from his clutches, as he is determined to exterminate him and his mission. The words, "Leave me alone that I may kill Moses,” mean, “I am determined to kill Moses and will accept no advice to spare his life.”
28. And Moses said, 'I take refuge with my Lord and your Lord from every arrogant person who believes not in the Day of Reckoning.'

29. And a believing man from among the people of Pharaoh, who kept hidden his faith, said, "Will you slay a man because he says, 'My Lord is Allah,' while he has brought you clear proofs from your Lord? And if he be a liar, on him will be the sin of his lie; but if he is truthful, then some of that which he threatens you with will surely befall you. Certainly, Allah guides not one who exceeds the bounds and is a great liar.

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3515. Commentary:

God is the last refuge of the Prophets and the Elect. They knock at His door when they see darkness all around them and when the powers of evil are determined to exterminate truth preached by them.

3516. Commentary:

It seems that under the influence of Pharaoh’s wife who was a very righteous woman (66 : 12) some other members of his household had also believed in Moses and the “believing man” might have been one of them. The good man kept his faith concealed in order to give expression to it on a suitable occasion. The bold manner in which he expressed his belief and spoke to the people of Pharaoh shows that the concealment was not due to fear.

The verse also embodies an infallible criterion to test the truth of the claim of a Divine Reformer; viz., that (1) a forger of lies is never allowed to grow and prosper and that (2) the opponents of a Divine Reformer do not go unpunished.
30. “O my people, yours is the sovereignty this day, you being dominant in the land. But who will help us and protect us from the punishment of Allah if it comes upon us?” Pharaoh said: “I only point out to you that which I see myself, and I guide you only to the path of rectitude.”

31. And he who believed said: “O my people, I fear for you the like of the day of destruction of the parties.

32. “The like of the case of the people of Noah, and ‘Ad and Thamúd and those after them. And Allah intends no injustice to His servants.”

\[3517. \text{Commentary:} \]

The “believing man” warns the people of Pharaoh that their wealth and sovereignty should not delude them into a false sense of security and complacency because if they opposed Moses, Divine punishment would seize them. The verse also shows that power, prestige and wealth constitute the greatest obstacles in the way of truth being accepted by disbelievers.

\[3518. \text{Important Words:} \]

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\[a9 : 70; 14 : 10; 50 : 13-15. \]

\[3519. \text{Important Words:} \]

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33. "And O my people, I fear for you the day of calling one another for help," 3520

34. "A day when you shall turn your backs fleeing. No defender shall you have against Allah. And for him whom Allah adjudges astray, there shall be no guide.

35. "And Joseph did come to you before with clear proofs, but you ceased not to be in doubt concerning that with which he came to you till, when he died, you said. 'Allah will never raise a Messenger after him.' Thus does Allah adjudge as lost those who transgress, and are doubters—3521

36. "Those who dispute concerning the Signs of Allah without any authority having come to them from Allah. Grievously hateful is this in the sight of Allah and in the sight of those who believe. Thus does Allah set a seal upon the heart of every arrogant, haughty person,"

3520. Important Words:

- **نادى** (calling one another) is derived from **نادى**. They say نادى الرجل i.e. he called the man loudly or he sat with him in the assembly.
- **تندادى** means, the people called one another. **تندادى** means, the day of mutual calling, the day of calling one another for help i.e. the day of distress. **تندادى** may be taken to have been derived from **نادى**. **تندادى** means, the camel took fright and fled or ran away or ran at random.
- **تندادى** means, the people dispersed; or hated and opposed and separated. According to this root-meaning of the word the expression، **تنداد** being synonymous with **تندادى**—one دال having been omitted,—means the day when people will take fright and disperse in different directions; or when they will hate and oppose each other and will become separated (Aqrab).

3521. Commentary:

The verse purports to say that Prophets have been coming in the world from time immemorial but men are so constituted that whenever a Prophet came they rejected and opposed him and when he died they said that no more Prophets would come and that the door of revelation was shut for ever. This attitude of disbelievers has led to the rejection of every Prophet.
37. And Pharaoh said: 'O Haman, build thou for me a lofty tower that I may attain to the means of access—

38. 'The means of access to the heavens, so that I may have a look at the God of Moses, and I surely think him to be a liar.' And thus the evil of his doing was made to look fair in the eyes of Pharaoh, and he was turned away from the right path; and the design of Pharaoh ended but in ruin.

39. And he who believed said: 'O my people, follow me. I will guide you to the path of rectitude.

40. 'O my people, this life of the world is but a temporary provision; and the Hereafter is certainly the permanent abode.

Commentary:

Puffed up with power, wealth and great material resources, Pharaoh insolently mocked and jeered at Moses because he said that he had been sent by the Lord of the heavens and the earth. Pharaoh wanted, as it were, to go up to heaven to have a peep, as he mockingly said, at Moses’s God, but God made him see a manifestation of His power in the depths of the sea.

The verse means to say that all the evil designs of Pharaoh against Moses recoiled on his own head and ended only in his own ruin. The speech of the “believing man” shows that true believers are fully convinced of the righteousness of their cause. It is this rock-like faith which enables them to suffer all sorts of hardship and privations gladly.
41. *Whoso does evil will be requited only with the like of it;* but whoso does good, whether male or female, and is a believer—these will enter the Garden; they will be provided therein without measure.\(^{3525}\)

42. ‘And O my people, how strange it is that I call you to salvation, and you call me to Fire.\(^{3526}\)

43. ‘You invite me to disbelieve in Allah, and to associate with Him that of which I have no knowledge, while I invite you to the Mighty, the Great Forgiver.\(^{3527}\)

44. ‘Surely, that to which you call me has no title to be called upon in this world or in the Hereafter; and that our return is certainly to Allah and that the transgressors will be the inmates of the Fire.

\(^{3525}\) Commentary:
The verse shows that whereas the requital of the evil deeds of disbelievers is proportionate to their deeds, the reward of the good deeds of believers is without limit or measure. This is the Islamic conception of Heaven and Hell, and what a beautiful concept it is!

\(^{3526}\) Commentary:
It is worthy of note that while according to other religions, the highest goal of man is *najah* \(i.e.\) deliverance from sin and its evil consequences, the goal according to Islam is *flâla* (23:2) which is attainment of the noble and supreme object for which man has been created and which consists in winning God’s pleasure. Thus the stage of *flâla* (attainment of one’s object) is clearly much higher in man’s spiritual development than that of *najah*.

\(^{3527}\) Commentary:
Whereas, as stated above in v. 42, the believers have an invincible faith in the truth of their cause, the disbelievers grope in the darkness of doubt and lack of knowledge. All disbelief springs from ignorance and superstition.
45. 'So you will soon remember what I say to you. And I entrust my cause to Allah. Verily, Allah sees all His servants.'

46. The result was that Allah preserved him from the evils of whatever they plotted, and a grievous punishment encompassed the people of Pharaoh—3528

47. The Fire. They are exposed to it morning and evening. And on the day when the Hour is come, it will be said: 'Cast Pharaoh's people into the severest punishment.'3529

48. "And when they will dispute with one another in the Fire, the weak will say to those who were proud, 'Verily, we were your followers; will you then believe us of a portion of the punishment of the Fire?'

49. 'Those who were proud, will say: 'Now we are all in it. Allah has already judged between His servants.'

3528. Commentary:
It seems that the people of Pharaoh had hatched a plot to kill the "believing man" or do him some other grievous injury. Not only did the plot itself fall through but a terrible punishment also encompassed the plotters.

3529. Commentary:
The implied reference in the words, "they are exposed to it morning and evening," may be to the punishment the disbelievers are made to suffer in which is an intervening stage, and where the realization of pain or joy is incomplete. The complete and full manifestation of Heaven and Hell will take place on the Day of Judgment.
50. And those in the Fire will say to the Keepers of Hell, ‘Pray to your Lord that He may lighten for us the punishment for a day’.\(^{3530}\)

51. They will say: b‘Did not your Messengers come to you with manifest Signs?’ They will say: ‘Yea.’ The Keepers will say, ‘Then pray on.’ But the prayer of disbelievers is of no avail.\(^{3531}\)

52. dMost surely We help Our Messengers and those who believe, both in the present life and on the day when the witnesses will stand forth,\(^{3532}\)

\(^{3530}\) Commentary:
The word يوم meaning time absolutely; a day or part of a day (Lane), the verse purports to say that disbelievers will implore the Keepers of Hell to intercede with God on their behalf that He may lighten their punishment—it may be, for a little while.

\(^{3531}\) Commentary:
The verse signifies that the efforts of disbelievers against God’s Prophets always prove futile and abortive, not that their prayers are not accepted. God does answer the prayers of a distressed person when he calls upon Him whether he be a believer or disbeliever (27: 63). The verse only means that it is the prayers of disbelievers against the Prophets of God that go in vain.

\(^{3532}\) Commentary:
The verse embodies a message of hope and good cheer for believers. It holds out an emphatic promise to Divine Messengers and their followers that God’s help and succour will always be with them and that, try as they might, the evil designs of disbelievers against them are bound to fail. The truth of this Divine promise has been demonstrated again and again in the history of revealed religions, and it saw its fullest manifestation in the time of the Greatest of all Prophets and Divine Messengers—the Holy Prophet Muḥammad.

The Day of Judgment has been called here “the day when the witnesses will stand forth,” because that will be a day of witnesses par excellence. On that day the Prophets shall bear witness (39: 70); the angels will also be present to witness the Divine Judgment (83: 22) and even the tongues and eyes and hands of disbelievers will bear witness against the guilty (24: 25 and 41: 21-22).
53. The day when their excuses will not profit the wrongdoers, and theirs will be the curse and theirs the evil abode.3533

54. And indeed We gave Moses the guidance, and made the Children of Israel heirs to the Book—

55. A guidance and a reminder for men of understanding.

56. So have patience. Surely, the promise of Allah is true. And ask forgiveness for thy frailty, and glorify thy Lord with His praise in the evening and in the morning.3534

3533. Commentary:
In the presence of such infallible witnesses as have been referred to in the preceding verse, no excuse, plea or defence on the part of wrongdoers will be of any avail to them.

3534. Important Words:

asks forgiveness) is derived from غفران. They say غفران 'i.e. he covered or concealed the thing. غفران means, God covered up his sins and forgave him. which are both infinitives, signify God's forgiveness or His protection of a person against the punishment of his sins and protection against future lapses (Mufradat, Aqrab & Lane). would thus signify, "ask God for forgiveness" i.e. covering up of, and forgiveness for, past lapses, and protection from future stumbling. (Istighfar), therefore, is not only needed by ordinary believers but also by holy men of God—even by God's great Prophets. While the former offer Istighfar to seek protection against future sins as well as from the evil consequences of past lapses, the latter seek protection from human shortcomings and weaknesses that may hinder the progress of their cause. The Prophets also are human and though they are immune to sin, yet they, too, are heir to human failings and frailties and so they too need offering Istighfar to seek Divine help and assistance against these. See also 2:59 & 14:42

frailty) is derived from (dhanaba) ذنب (dhanaba-hū) means, he followed his tail, not quitting his track. ذنب, therefore signifies such natural failings or frailties as adhere to human nature. ذنب also means a fault, an imperfection, a shortcoming, natural weakness, frailty, a misdeed, an offence or error for which one is liable to be called to account or which produces harmful results (Mufradat). Four words i.e. إثم, جرم, and
ذنْب (all signifying a lapse) have been used in the Qur'an, but whereas all the four have been used in relation to human beings generally, the first three have not been used with regard to Prophets of God. This shows the great difference between ذنْب and other words. See also 3:17.

Commentary:

As against the Bible which has imputed all sorts of heinous crimes and sins to God’s Prophets (Gen. 9:21-22; 19:30-36 & II Sam. 11:2-5), Islam regards them as completely free from all moral lapses. They are born sinless and they remain sinless throughout life. “They are God’s honoured servants and fully carry out His commandments” (21:21,28). Christian writers have vainly sought to infer from 48:3 and from the verse under comment that as the Holy Prophet was enjoined to ask forgiveness for his ذنْب, he must have been guilty of moral lapses. Apart from the fact that a casual study of the context at both the places belies this baseless inference, the argument only exposes ignorance of Arabic idiom on the part of Christian critics. استغفر لذنْب is quite a harmless expression, particularly when used about a Prophet of God; and in view of the meanings of the words ذنْب and استغفر, as given under “Important Words” above, it does not at all bear this sinister construction. The expression only means that the Holy Prophet was enjoined to invoke God’s protection against his human weaknesses standing in the way of the realization of his noble object which was the advance and spread of Islam and the complete and final victory of truth over falsehood. The expression may also mean, “ask forgiveness for them (thine enemies) for the wrongs they have done thee,” ذنْب meaning, the wrong done to thee. The Qur'an regards the Holy Prophet, as indeed all other Divine Messengers, as above any imputation of committing a sin. The Qur'an has shed some light on the very high moral stature of the Holy Prophet. It says:

(1) He it is who has raised among the unlettered people a Messenger from among themselves who recites unto them His Signs, and purifies them, and teaches them the Book and Wisdom (2:130; 3:165 & 62:3).

(2) Your Companion has neither erred, nor has he gone astray. Nor does he speak out of his own desire. It is nothing but pure revelation that has been revealed by God (53:3-5).

(3) Verily, those who swear allegiance to thee indeed swear allegiance to God (48:11).

(4) Say, ‘If you love Allah, follow me: Then Allah will love you and forgive you your faults (3:32).


It is ignorance of Arabic language or misrepresentation of the text of the Qur'an to say that it regards the great and noble Prophet, who had raised to the highest pinnacles of spiritual glory a whole people, sunk deep in the depths of moral turpitude, and had purified them, liable to commit sins!
57. **Those who dispute concerning the Signs of Allah without any authority having come to them—there is nothing in their breasts but a feeling of greatness which they will never attain. So seek refuge in Allah. Surely, He is the All-Hearing, the All-Seeing.**

3534A. **Commentary:**

ركبةٌ may signify, besides the meaning given in the text, pride; desire to become great; great designs.

3535. **Commentary:**

The verse drives home the supreme lesson that false pride has led many a people to their moral undoing. What is man, it purports to say, as compared to the vast universe, that he should refuse to accept the Word of God Who is its sole Creator. The implication of the verse may also be that when God could create heaven and earth, He could also bring man to life after death.

The verse possesses yet another significance. According to learned scholars and Commentators, such as Baghī, Ibn Ḥajr and others, the word *الناس* (mankind) in the verse signifies the *Dajjal*. This interpretation finds its confirmation in a well-known saying of the Holy Prophet, **viz**:

ما بين خلق آدم إلى قيام الساعة خلق أكبر من الدجال

*i.e.* from the creation of Adam to the Day of Resurrection there has not been a greater creation than that of the *Dajjal* (Bukhārī). This hadith points to the mightiness and all-powerfulness of the *Dajjal*; and as he is a great deceiver and beguiler, the Faithful are warned to be on their guard against being deceived or intimidated by his apparent glamour and material glory. In view of this hadith the implication of the verse seems to be that the forces of darkness, of which the *Dajjal* is the greatest representative, however mighty and powerful they may be, will fail to retard the progress of Islam, and that such forces will eventually be vanquished by the new Faith.

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*See 40:36.*
59. aAnd the blind and the seeing are not equal; neither are those who believe and do good deeds equal to those who do evil. Little do you reflect.\textsuperscript{3536}

60. bThe Hour will surely come; there is no doubt about it; yet most men believe not.\textsuperscript{3537}

61. cAnd your Lord says: ‘Pray unto Me; I will answer your prayer. But those who are too proud to worship Me will surely enter Hell, despised.’\textsuperscript{3538}

62. dIt is Allah Who has made the night for you that you may rest therein, and the day to enable you to see. Verily, Allah is Bountiful to mankind, yet most men are ungrateful.\textsuperscript{3539}

\textsuperscript{a}13 : 17; 35 : 20; 39 : 10. \textsuperscript{b}15 : 86; 20 : 16. \textsuperscript{c}2 : 187; 6 : 42; 25 : 78; 27 : 63. \textsuperscript{d}17 : 13; 36 : 38; 41 : 38.

\textsuperscript{3536} Commentary:
The verse means to say that those who accept the truth and do good deeds are not like those who do evil deeds, because the former are gifted with spiritual sight while the latter are deprived of it; and the seeing and the blind can never be equal.

\textsuperscript{3537} Commentary:
This verse reinforces the argument given in the previous verse and means to say that the “Hour” of the ultimate vanquishment of the forces of darkness and the triumph of Islam is fast approaching. It is as certain as anything, but most men are so constituted that they would not believe in the “Hour” unless they actually feel its impact.

\textsuperscript{3538} Important Words:
\textsuperscript{دادرین} (despised) is the plural of \textsuperscript{دادر} which is derived from \textsuperscript{دادر} which means, he was or became abject, mean, contemptible or despicable. \textsuperscript{دادر} therefore means, abject, mean, despicable, etc. (Lane).

\textsuperscript{3539} Commentary:
Night is the time of rest and day that of work. In the life of a people, however, ‘night’ represents the period of moral stagnation when they remain in a state of spiritual torpor, while ‘day’ represents the time when a Divine
63. aSuch is Allah, your Lord, the Creator of all things. There is no God but He. How then are you turned away? b

64. Thus indeed are turned away those who deny the Signs of Allah.

65. Allah is He Who has made for you the earth a resting-place, and the heaven a canopy, b and has shaped you and made your shapes perfect, c and has provided you with good things. Such is Allah, your Lord. So blessed is Allah, the Lord of the worlds. d

66. He is the Living God. There is no God but He. d So pray unto Him, being sincere to Him in religion. All praise belongs to Allah, the Lord of the worlds.

Reformer has made his appearance among them. Thus the people of the Holy Prophet are told that with the rising of the spiritual Sun—the Holy Prophet—the time of their ignorance and torpor has passed. They should, therefore, shake off their lethargy and languor and, making use of its light, should bring about a change in their condition.

3540. Commentary:

In continuation of the theme of the preceding verse, the present verse purports to say that when God has created all the things wanted by men to satisfy their physical needs and requirements, He could not have neglected to make similar provision for their spiritual needs. In order to satisfy their spiritual needs, He has sent the Holy Prophet. They should therefore accept him and be not turned away from God.

3541. Commentary:

The theme dealt with in vv. 62 and 63 above has been treated in a different form in the present verse. The inference derived, however, is the same.
67. **Say, 'I have been forbidden to worship those whom you call upon besides Allah since there have come clear proofs unto me from my Lord; and I have been commanded to submit myself to the Lord of the worlds.'**

68. **He it is Who created you from dust, then from a sperm-drop, then from a clot; then He brings you forth as a child; then He lets you grow that you may attain your full strength; then that you become old—though some among you are caused to die before—and that you may reach a term appointed, and that you may learn wisdom.**

69. **He it is Who gives life and causes death. And when He decrees a thing, He says to it only, 'Be!' and it is.**

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**Commentary:**

The verse means to say that when God is the sole Creator of heavens and earth and it is He Who has created man and has made full provision for all his physical and spiritual needs, it is inconsistent with reason and highly presumptuous on the part of man to worship any being or thing in preference to Him, "the Lord of all the worlds."

**Commentary:**

For a full explanation of this verse see vv. 22:6 and 23:13-16.
70. "Hast thou not seen those who dispute concerning the Signs of Allah? How they are being turned away from the truth?\textsuperscript{3545}

71. Those who reject the Book and that with which We sent Our Messengers. But soon will they come to know,

72. \textsuperscript{b}When the iron-collars are round their necks, and chains too. And they are dragged\textsuperscript{3546}

73. \textsuperscript{a}Into boiling water; then in the Fire they are burnt.\textsuperscript{3547}

74. Then it is said to them, 'Where are those whom you associated with God?' They will say, \textsuperscript{a}They have vanished away from us. Nay, we never prayed to anything beside Allah before.' Thus will Allah confound the disbelievers.

\textsuperscript{a}13 : 14; 22 : 9; 31 : 21. \textsuperscript{b}36 : 9; 76 : 5. \textsuperscript{c}10 : 5; 55 : 45; 78 : 26. \textsuperscript{d}41 : 49.

\textsuperscript{3545} Commentary:

This and the following six verses warn disbelievers that they should not hurriedly reject the Holy Prophet because the denial of truth has never produced good results and the rejectors have always suffered the evil consequences of their rejection.

\textsuperscript{3546} Important Words:

\textsuperscript{b}سجبون (dragged) is derived from سجب. They say \textit{i.e.} he dragged or drew him or it along. سجب (clouds) are so called perhaps because they are dragged along by the wind. (Lane).

\textsuperscript{3547} Important Words:

\textsuperscript{a}سجرون (they are burnt) is derived from سجر. They say \textit{i.e.} he filled the oven with firewood and made it hot. سجر النهر means, the water filled the streamlet. ذا البحار means, when the seas shall be filled or when they shall overflow or when they shall be set on fire (Lane). See also 81 : 7.
76. 'That is because you exulted in the earth without justification, and because you behaved insolently.

77. "Enter ye the gates of Hell, to abide therein. And evil is the abode of the arrogant.'

78. Then be thou patient. Surely, the promise of Allah is bound to be fulfilled. And whether We show thee part of what We have promised them or whether We cause thee to die before the fulfilment of Our promise, to Us in any case will they be brought back.3548

79. And We did send Messengers before thee; of them are some whom We have mentioned to thee, and of them are some whom We have not mentioned to thee; and it is not possible for any Messenger to bring a Sign except by the leave of Allah. But when Allah's decree comes, the matter is decided with truth, and then there perish those who utter falsehoods.3549

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3548. **Commentary:**

The verse refers to two vital principles: (1) Truth must prevail in the long run but before success comes to men of God, they have to go through severe trials and tribulations and their faith has to be tested and proved up to the mark. (2) Prophecies containing warnings of punishment to disbelievers are conditional and subject to postponement, revocation or cancellation. The word "بعض" (part) signifies that not all prophecies containing threats are literally fulfilled. They change with a change in the attitude of disbelievers. If disbelievers persist in denying and opposing truth they are punished, but if they accept truth, or if they give up opposition and reform themselves, such prophecies are revoked and cancelled.

3549. **Commentary:**

The verse purports to say that though the prophecies containing warnings and threats meant for disbelievers are subject to postponement, revocation or cancellation, yet, if by closing the door of repentance, the disbelievers make themselves deserving of Divine punishment they are punished. But it is not for the Prophet to say when and how they are to be punished.
80. It is Allah Who has made cattle for you, that you may ride on some of them, and eat of the flesh of some of them—

81. And you derive other benefits from them—and that, by means of them, you may satisfy any desire that may be in your breasts. And on them and on ships are you borne.

82. And He shows you His Signs; which then of the Signs of Allah will you deny?

3550. Commentary:

This and the next two verses contain a great moral lesson for man in relation to cattle and other animals which God has created for his use. The lesson is that man is not the creator of these animals and yet he exercises control over them, whereas God has created man but he refuses to acknowledge God's control over him or the authority of His Messenger. The verse further seems to imply that when God has taken so much care to provide for the physical needs of man, He could not have ignored to make similar provision for the needs of his soul which are much more important than those of the body.

3551. Important Words:

حاجة (desire) is derived from حاج which means, (1) he desired, sought or sought after; (2) he was or became poor or was in poverty, need or want; (3) he wanted, needed or required him or it. حاج means, want, need, necessity, desire; a thing wanted, needed or required; an object of want or of need. قضى حاجته means, he accomplished his want, he did his business (Lane).
83. "Have they not travelled in the earth that they might see what was the end of those who were before them? They were more numerous than these, and mightier in power and in the marks they left behind them in the earth. But all that which they earned was of no avail to them.\textsuperscript{3552}

84. And when their Messengers came to them with manifest Signs, they exulted in the little knowledge they possessed. And that at which they mocked encompassed them.

85. And when they saw Our punishment, they said: 'We believe in Allah alone and we reject all that which we used to associate with Him.'

86. But their faith could not profit them when they saw Our punishment. This is Allah's law that has ever been in operation in respect of His servants. And thus perished those who disbelieved.\textsuperscript{3553}

\textsuperscript{3552} Commentary:

After having been reminded, in the last three verses, of the many Divine blessings and favours, the greatest of which is that God has revealed His will to mankind and has sent His Messengers to guide them, the disbelievers are warned in the present verse that if they refused to accept God's Message and opposed His Messenger, they will be visited with Heavenly punishment as disbelievers were punished in the past.

\textsuperscript{3553} Commentary:

The verse means to say that when the cup of iniquities perpetrated by disbelievers becomes full, and the Divine decree that they should be punished comes into operation, no profession of faith on their part is of any avail, and repentance is too late.
CHAPTER 41
HA MĪM AL-SAJDH
(Revealed before Hijra)

Title and Time of Revelation

The Sūra bears the title of Ḥā Mim Al-Sajdah. It is also known as Fuṣsilat. Being the second of the seven Sūrās of Ḥā Mim group, it possesses a very close resemblance with the Sūra that goes before it and those that follow it, in style and subject-matter, and like them it was revealed at Mecca when the opposition to Islam grew strong, determined and persistent.

Connection with the Preceding Sūra

Whereas towards the close of the preceding Sūra it was stated that when Divine punishment actually overtakes a people, belief and repentance are of no avail, as this is a fixed Divine law which has known no change or deviation, in the beginning of the present Sūra we are told that it is those people, who close the avenues of their hearts and persistently refuse to listen to the teaching of this Book which is full of wisdom and which has been revealed by the Gracious and Merciful God for their moral development and spiritual well-being, who render themselves deserving of Divine punishment, and that when punishment comes faith does not benefit such people.

Subject-Matter

As stated above, the Sūra opens with the declaration that Qur'ān is a Book which embodies all that is necessary for the moral and spiritual development of man, and that it explains fully and completely all its tenets, teachings and principles in a most explicit, expressive and intelligible language. Its main purpose is to give glad tidings to the righteous and honest believers and to warn those who reject and oppose truth and who give themselves up to evil deeds, that a dreadful punishment will overtake them if they persisted in their disbelief and evil ways. But disbelievers have always chosen to reject the Divine Message and to say mockingly that it was too good and sublime to be understood by them! To this taunt of disbelievers the Holy Prophet is enjoined to return the reply that being a human like them, his Message was quite simple and easily comprehensible. The Sūra then adduces as an argument the creation of the universe in six periods or stages to prove Divine Unity, and proceeds to say that all Prophets and Heavenly Messengers brought the self-same message of Divine Unity. Even the Prophets of antiquity like Hūd and Šālih preached the same doctrine, but their people rejected them and behaved arrogantly towards them and consequently were destroyed. So, if the Meccans did not give up their opposition to truth and did not reform themselves, they too will meet with no better fate and will be hauled up before God's great Judgment Seat and their ears, eyes and skins will bear witness against them and their ultimate destination will be Hell.

2318
The *Sūra* then proceeds to say that whenever a new Prophet comes in the world, the leaders of disbelief try to stifle the voice of truth by raising a hue and cry against it and seek to confuse people by using all sorts of guiles and subterfuges; but falsehood has never succeeded in drowning the voice of truth. Likewise, will the efforts of opponents of the Holy Prophet against him fail. The angels of God will descend upon those who believe in him and stand by him through thick and thin, consoling and comforting them, blessing their endeavours with success and telling them that they will inherit Divine blessings in this world and will be God’s guests in the next.

Next, the *Sūra* says that the teaching of the Qur’ān will continue to advance by its own inherent qualities and strength. The votaries of darkness will try to put obstacles in its way but God will remove those obstacles and gradually truth will spread and the night of sin and iniquity will pass away and the sun of righteousness and God’s Unity will begin to shine upon Arabia and a whole people, who for centuries had groped in the darkness of ignorance, will receive new life, and a bleak and barren land will bloom and blossom forth with green verdure all its own. This marvellous change will come about through the noble teachings of this wonderful Book—the Qur’ān, revealed by God, Who is Wise and Worthy of all praise.

Towards the close the *Sūra* makes a prophecy that Islam, after having been established in Arabia, will spread and expand to the farthest ends of the earth through the sincere and indefatigable efforts of the followers of Islam. God alone knows how and when the seed of truth that the Holy Prophet has sown in the soil of Arabia will develop and grow into a mighty tree, but grow it must and under its cool and comfortable shade great nations will take rest.
1. "In the name of Allah, the Gracious, the Merciful."  

2. \( ^{b}H\alpha\ Mim. \)

3. "This is a revelation from the Gracious, the Merciful."

4. "A Book, the verses of which have been expounded in detail—the Qur'an in clear, eloquent language—for a people who have knowledge,"

5. "A bringer of glad tidings and a warner. But most of them turn away and they hear not."
6. "And they say: 'Our hearts are secure under coverings against that to which thou callest us, and in our ears there is a deafness, and between us and thee there is a veil. So carry on thy work; we too are working."\(^{3558}\)

7. "Say, 'I am only a man like you. It is revealed to me that your God is One God; so go ye straight to Him without deviating, and ask forgiveness of Him.' And woe to the idolaters,\(^{3559}\)

8. Who give not the Zakāt, and they it is who disbelieve in the Hereafter.\(^{3560}\)

9. "As to those who believe and do good works, for them surely is a reward that will never end.\(^{3561}\)

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\(^{3558}\) Commentary:
The verse depicts disbelievers as saying ironically and sarcastically to the Holy Prophet, "your teaching is too good for us sinners to accept and your ideals too sublime to be understood and realized by us." If the words are taken to be spoken seriously they would mean: "We are fully determined not to accept your teaching. We have closed all the avenues of our hearts, eyes and ears against it."

\(^{3559}\) Commentary:
This verse answers the sarcasm of disbelievers referred to in the previous verse. The Holy Prophet is told to say to them that he is but a man like them and no god or angel. Therefore, there is no reason why they should not be able to understand the Message of which the bearer is a human being and which is meant for human beings.

\(^{3560}\) Commentary:
The verse mentions two very prominent characteristics of disbelievers—they do not pay to the competent authorities, out of their hoarded wealth, the Zakāt which is due from them and do not believe in the accountability for their actions in the life to come.

\(^{3561}\) Important Words:
غیر من المان (that will never end) is derived from من الرجل (manna). They say من الرجل, i.e. he weakened or tired out the man. من الرجل means, he cut off or tore off the rope. من الشيء means, he
10. Say: 'Do you really disbelieve in Him Who created the earth in two days? And do you set up equals to Him?' That is the Lord of the worlds.\textsuperscript{3562}

11. He placed therein firm mountains rising above its surface, and blessed it with abundance, and provided therein its foods in proper measure in four days—alike for all seekers.\textsuperscript{3563}

\textsuperscript{3562} Commentary:
The word \(\text{يوم} \ (\text{y} \text{و} \text{م})\) properly means, time absolutely (see 1:4; 10:4). It is in this sense that the word has been used in this and the next verse. It is not possible to surmise the length of these “two days.” They may have extended over thousands of years. Even in the Qur\’\text{\'an} \(\text{يوم} \ (\text{y} \text{و} \text{م})\) has been spoken of as equal to a thousand years (22:48) or even equal to fifty thousand years (70:5). So \(\text{يوم} \ (\text{y} \text{و} \text{م})\) in this and the next verse does not denote the day as determined by the rising and setting of the sun. The word denotes time absolutely, or may signify an indefinite period or stage in the development of a thing.

The making of the earth in two days may signify the two stages through which the earth passed from a formless matter into a gradually evolved form after it had cooled down and become condensed.

\textsuperscript{3563} Important Words:

\(\text{قوت} \ (\text{qiyt})\) which is derived from \(\text{قات} \ (\text{qayt})\) which means, he fed, nourished or sustained or fed with what would sustain the body. \(\text{قوت} \ (\text{qiyt})\) means, he had power or ability to do the thing. \(\text{قات} \ (\text{qayt})\) means, he guarded or protected him. \(\text{قوت} \ (\text{qiyt})\) means, provision, food, sustenance, etc. (Lane & Aqrab).

Commentary:
The “two days” or stages mentioned in the previous verse through which the earth had to pass before it assumed its present form are included in the number “four days” mentioned in the present verse; the additional “two days” signifying the two stages of the placing on it of mountains, rivers, etc., and the growth on of vegetable and animal life. See also verse 13 below.

The words, “provided its foods in proper measure,” signify that the earth is fully capable of providing food for all the creatures that lie on it.
12. Then He turned to the heaven while it was like smoke, and said to it and to the earth: ‘Come ye both of you in obedience, willingly or unwillingly.’ They said, ‘We come willingly in obedience.’

The expression “alike for all seekers” may signify that the foods which God has provided in the earth are equally accessible to all seekers who try to get them according to the laws of nature. It may mean also that all the physical needs and requirements of man have been adequately met in the foods that grow out of earth. So the fear that the earth may not some day be able to grow sufficient food for the fast increasing population of the world is groundless. The world can provide food, fibre and all other agricultural requirements for 28 billion people, ten times the world’s present population (Professor Colin Clark, Director of the Agriculture Economics Research Institute of Oxford University). Only recently the United Nations Food and Agricultural Organisation pointed out in its report, “The State of Food and Agriculture, 1959,” that the world’s food supply grows twice as fast as its population.

3564. Important Words:

دخان (smoke) is infinitive-noun from دخان. They say دخنت النار i.e. the fire sent up smoke. دخان means, smoke or gaseous matter; evil or mischief, dearth, drought, sterility; hunger (Lane & Aqrab).

كره (unwillingly) is derived from كره i.e. he did not desire, disapproved, disliked, hated or loathed the thing. أكرهه على الامر means, he compelled him to do the thing against his will. كره and كرها in both forms is infinitive-noun from كره i.e. كره (kurhan) meaning, what you yourself do not like and the latter (karhan) meaning, what you are compelled to do against your will by someone else. فعله كره (karhan) means, he did it unwillingly (Lane & Aqrab). See also 2:217.

Commentary:

The verse signifies that everything in the universe is subject to certain laws which it obeys and according to which it works. It has no discretion. It is man alone who has been endowed with volition or discretion to obey or defy the Divine laws and it is not unoften that he uses his discretion to his detriment. This is also the meaning and significance of 33:73.
13. So He completed them into seven heavens in two days, and He revealed to each heaven its function. And We adorned the lowest heaven with lamps for light and provided it with the means of protection. That is the decree of the Mighty, the All-Knowing.\(^\text{3565}\)

14. But if they turn away, then say: "I warn you of a destructive punishment like the punishment which overtook ‘Ad and Thamúd."\(^\text{3566}\)

\(^{a}15: 17; 37: 7; 67: 7.\)

\(^{b}15: 18.\)

\(^{c}40: 31-32.\)

\(^{3565}\) Commentary:

In vv. 10 and 11 above it is stated that the making of the earth took two days and the placing on it of the mountains, rivers, etc., and of vegetable and animal life, another two days. In the present verse, however, it is mentioned that like the earth the solar system with its planets and satellites also took two days to become complete. Thus the whole universe came into existence in six days or periods which is quite in harmony with vv. 7:55 and 50:39. Taking the word يوم in the sense of “stage,” the three vv. 10, 11 and 13 taken together would mean that the whole physical universe was completed in six stages. After the creation of the universe, man was created, whose creation also was completed in six stages. See also 23:13-15.

\(^{3566}\) Commentary:

The purport of the verse seems to be that when the vast and orderly universe, of which the earth forms but a small part, and the planets and satellites of which the universe is composed have been created for the service of man, it is inconceivable that man for whom everything was brought into existence, should have been created without a purpose. His life has a grim purpose and a great mission. He has been created to develop and manifest in himself, on human scale, Divine attributes in order to prove himself to be God’s vicegerent on earth. To help him to achieve this supreme and noble object, God sent His Messengers. These Divine Messengers came to all peoples in different periods of time. Invariably they were rejected by their peoples and the rejectors met with a sad fate. The Holy Prophet is asked to warn his own people that if they rejected and opposed him, they, too, will meet with no better fate. The verse under comment cites the examples of ‘Ad and Thamúd who by rejecting their Prophets incurred God’s displeasure and punishment.
15. When their Messengers came to them from before them and from behind them, saying: “Worship none but Allah,” they said: ‘If our Lord had so willed, He would certainly have sent down angels. So we do disbelieve in that with which you have been sent.”

3567

16. As for ‘Ad, they behaved arrogantly in the earth without any justification and said, ‘Who is mightier than we in power?’ Do they not see that Allah, Who created them, is mightier than they in power? Still they continued to deny Our Signs.

3568

17. So We sent upon them a furious wind for several ominous days, that We might make them taste the punishment of humiliation in this life. And the punishment of the Hereafter will surely be more humiliating, and they will not be helped.

3569

3567. Commentary:

The verse means to say that the Prophets of God used all possible means to make their people accept the Divine Message and also warned them of Divine punishment if they rejected it.

3568. Commentary:

For a somewhat detailed account of ‘Ad and Thamūd see 11:51 and 11:62.

3569. Important Words:

ṣuṣrā (wind) has been used in the Qurʾān in the sense of wind; good news; power and prestige. In the present verse it means, wind; in 12:95 it has been used in the sense of good news and in 8:47 it signifies power and prestige.

ṣuṣrā (furious) is derived from صرر. They say أصسة على فعله. It means, he persisted in doing what he was doing; he determined, resolved or decided upon it. ربعا صررا means, a wind intensely cold or vehemently loud or roaring (Lane).

ناحسة (ominous) is the plural of نحة which is derived from نحة which means, he or it was or became unprosperous, unfortunate, inauspicious or unlucky. نحة (nahṣun) means, ill-luck; great injury; cold wind; يوم نحة means, an inauspicious or cold day (Lane & Aqrab).
18. And as for Thamūd, We gave them guidance, but they preferred blindness to guidance, so the calamity of a humiliating punishment seized them, on account of what they had earned.  

19. And We saved those who believed and acted righteously.

20. And on the day when the enemies of Allah will be gathered together and driven to the Fire, and they will be divided into groups.

21. Till, when they reach it, their ears and their eyes and their skins will bear witness against them as to what they had been doing.

3570. Commentary:

The word "عمى" (blindness) has been used here in the sense of blindness of the heart or mind.

3571. Important Words:

وزعون (will be divided into groups) is formed from وزع. They say وزع فلانا i.e. he urged, goaded or incited such a one. وزع الجيش means, he kept back those in the army who were in front so that those who were behind should come up to them. An Arab would say رأيته وزع الجيش i.e. I saw him forming the army into groups and stationing them in lines for fighting (Aqrab).

3572. Commentary:

The ears and eyes of the guilty will bear witness against them in three ways: (a) The evil consequences of the actions of disbelievers will take physical form in the next world and thus will be quite apparent for anyone to see. (b) The very organs of the bodies of disbelievers having been vitiated by misuse, their vitiate condition will bear witness against them; and (c) the words uttered by them and all the movement of the organs of their bodies, having been preserved, will be reproduced on the Last Day.
22. And they will say to their skins: ‘Why bear ye witness against us?’ They will say: ‘Allah has made us to speak as He has made everything else to speak. And He it is Who created you the first time, and unto Him have you been brought back.’

3573

23. ‘And you did not fear while committing sins that your ears and your eyes and your skins would bear witness against you, nay, you thought that even Allah did not know much of what you used to do.’

3574

24. ‘And that thought of yours, which you entertained concerning your Lord, has ruined you. So now you have become of those who are the losers.’

3575

3573. *Commentary :*

In the previous verse it was mentioned that the ears, eyes and skins of the guilty will give evidence against them. In this verse the first two organs have been omitted and only “the skins” are mentioned as having been given the power to speak. This is because the skin plays the most important part in man’s actions. It includes not only the sense of touch but also all the other senses. While the sins of the eyes and the ears are confined to seeing and hearing, the sins of “the skin” extend to all organs or limbs of the body.

3574. *Important Words :*

- تَسْتَرُونَ (you fear) is derived from تَسْتَرِ. They say i.e. he covered the thing. The Arabs say هو لا يستر من الله i.e. he does not fear God. لَهِ تَسْتَرُونَ means, cover, veil, curtain; shame, protection, fear. They say لَا يَصْبُحُ i.e. he has neither shame nor sense (Aqrab).

*Commentary :*

Besides the interpretation of the verse given in the text, it may also mean that the limbs of the sinners will say to them that not only did they not hide their evil deeds from them but they actually used them in committing sinful acts.

3575. *Commentary :*

In fact, all sins are the result of lack of a living faith in God.
25. "Now if they can endure, the Fire is their abode; and if they ask for favour, they are not of those whom favour will be shown.\(^\text{3576}\)

26. And We had assigned to them companions who made to appear attractive to them what was before them and what was behind them; and the sentence became due against them along with the communities of Jinn and mankind that had gone before them. Surely, they were the losers.\(^\text{3577}\)

27. And those who disbelieve say: 'Listen not to this Qur'\(\text{\textasciitilde}n\), but make noise during its recital that you may have the upper hand.'\(^\text{3578}\)
28. "And most certainly We will make those who disbelieve taste a severe punishment, and, most certainly, We will requite them for the worst of their deeds.³⁵⁷⁹

29. That is the reward of the enemies of Allah—the Fire. For them there will be an abiding home therein as a requital because they persisted in denying Our Signs.

30. And those who disbelieve will say, 'Our Lord, show us those who led us astray from among both the Jinn and men, that we may trample them under our feet so that both of them may be of the lowest.'³⁵⁸⁰

31. 'As for those who say, 'Our Lord is Allah,' and then remain steadfast, the angels descend on them, saying: 'Fear ye not, nor grieve; and receive glad tidings of the Garden which you were promised.'³⁵⁸¹

³⁵⁷⁹. Commentary:
The verse means to say that God would only punish those wicked deeds of disbelievers whose heinousness had led to forfeiture of pardon, and will forgive most other crimes. See also 42:31.

³⁵⁸⁰. Commentary:
The word الدين means, two groups or sets of people, one from among the jinn and the other from among men.

³⁵⁸¹. Commentary:
The present and the next verse show that it is in this very life that angels descend upon the Faithful to give them consolation and comfort when they exhibit perseverance in the midst of severe trials and tribulations. It is when the Faithful are beset with dangers all round, when they are threatened with loss of life, property and honour in the path of God, and whatever is consoling and comforting forsakes them, so much so, that God tries them by closing the door of heartening visions and revelations for a time; it is when they are surrounded by all these dreary conditions—and though the last ray of hope passes away, yet they show perseverance—that the angels of God descend upon them, giving them the message of hope and good cheer. It is then that God reveals His beautiful Face to them.
32. 'We are your friends in this life and in the Hereafter. Therein you will have all that your souls will desire, and therein you will have all that you will ask for—

33. 'An entertainment from the Most Forgiving, Merciful God!'\textsuperscript{3582}

R. 5 34. And who is better in speech than he who invites men to Allah and does good works and says, 'I am surely of those who submit'?\textsuperscript{3583}

35. And good and evil are not alike. 'Repel evil with that which is best. And lo, he between whom and thyself was enmity will become as though he were a warm friend.'\textsuperscript{3584}

\textsuperscript{3582} Commentary:

The verse means to say that it is when the Faithful show firmness under severe hardships and privations, and hold on through fiery ordeals, quite willing to suffer every disgrace in the way of God, fully submitting themselves to His will, that they attain to that stage of nearness to Him in which they become, as it were, the guests of God, for whose smallest need He has the greatest regard.

\textsuperscript{3583} Commentary:

There could be no better avocation for a person than to call men to God and to conform his own conduct to the teachings he preaches to others and to submit entirely to God's will. This is the quintessence of the teaching of Islam.

\textsuperscript{3584} Commentary:

As the preaching of truth inevitably brings in its wake hardships for the preacher, the verse enjoins upon him to bear them patiently and with fortitude, and even to return good for the evil he receives at the hands of his persecutors.
36. But none is granted it save those who are steadfast; and none is granted it save those who possess a large share of good.\textsuperscript{3585}

37. \textsuperscript{a}And if an incitement from Satan incite thee, then seek refuge in Allah. Surely, He is the All-Hearing, the All-Knowing.\textsuperscript{3586}

38. \textsuperscript{b}And among His Signs are the night and the day and the sun and the moon. Prostrate not yourselves before the sun, nor before the moon, but prostrate yourselves before Allah, Who created them, if it is Him Whom you really worship.\textsuperscript{3587}

3585. \textbf{Important Words:}

- حظ (share of good) is infinitive noun from حظ (hazzza). They say حظ في الأمر \textit{i.e.} he was or became fortunate or possessed of good fortune in the affair; he was or became wealthy. حظ means, fortune or particularly good fortune; a share, portion or lot, especially of something good or excellent, luck; dignity; nobility (Lane & Aqrab).

- نزع meaning, an evil suggestion or mischief, the verse purports to say that evil-minded people always try to put obstacles in the way of the cause of truth and incite men of satanic nature against one who preaches the truth to them. It enjoins all preachers of truth to seek God’s protection and pray to Him for help and succour when such an ugly situation faces them. See also 7:201 and 22:53.

3586. \textbf{Commentary:}

The very high standard of good moral conduct referred to in the preceding verse can only be attained by putting up, without grumbling or fretting, with hardships one has to face in the way of God. And fortunate, indeed, is the person who disciplines himself to such a high standard.

3587. \textbf{Commentary:}

The present and the next two verses furnish an argument in support of God’s Unity and Almightiness—two most important Divine attributes related to creation.
39. But if they turn away with disdain, they do it to their own detriment, while those who are with thy Lord glorify Him night and day, and they are never wearied. 3588

40. And among His Signs is this: that thou seest the earth lying withered, but when We send down water on it, it stirs and swells with verdure. Surely, He Who quickened it can quicken the dead also. Verily, He has power over all things. 3589

41. Surely, those who deviate from the right path with respect to Our Signs are not hidden from Us. Is he, then, who is cast into the Fire better or he who comes out safe on the Day of Resurrection? Do what you will. Surely, He sees all that you do. 3589A

3588. Important Words:

- ṣayyūn (are wearied) is derived from ṣamm which means, he turned away with disgust from it; he was disgusted with it or loathed it or became weary of it. ṣammāta which is infinitive-noun is synonymous with malāl (weariness) and also exceeds it (Lane & Aqrab).

3589. Important Words:

- kashāshawat (withered) is the feminine of kashāsh which is active participle from kashū which means, the sun was about to set or it became eclipsed. kashūt al-urdūn means, the leaves withered. kashūt al-urdūn means, the earth became dried up, not having been rained upon (Lane & Aqrab).

For ṣayyūn and ṣayyūn see 22 : 6.

Commentary:

The verse after pointing to a well-known law of nature that when earth becomes dry and parched for lack of rain, God sends down water and it begins to bloom and blossom, draws attention to the fact that as the world had become morally and spiritually parched for want of spiritual rain, God revealed the Qur'an to give it new life. See also 22 : 6.

3589A. Important Words:

- al-Jaddūn (deviate) is formed from al-jadd which is derived from jadd. They say al-jadd fi al-dīn i.e. he deviated or swerved from the right way with respect to religion, he impugned the religion (Lane & Aqrab). Thus the expression al-Jaddūn fi al-aṣmā' signifiess that disbelievers deviate from the right path with respect to our Signs, i.e. they adopt a crooked attitude when they are invited to ponder over the Signs of God. While outwardly they profess to be honest, in their heart of hearts they are insincere and crooked. See also 16 : 104.

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42. Those who disbelieve in the Reminder when it comes to them are the losers. And, truly, it is a mighty Book.\textsuperscript{3590}

43. Falsehood cannot approach it either from before it or from behind it. It is a revelation from the Wise, the Praiseworthy.\textsuperscript{3591}

44. Nothing is said to thee but what was said to the Messengers before thee. Thy Lord is indeed the Master of great forgiveness; and also the Master of painful chastisement.\textsuperscript{3592}

\textsuperscript{3590} Commentary: The Qur\’\textquotesingle an has been called \(ذكر\) (Reminder) in this verse because first, it presents and repeats its principles and themes in different forms, thus making men remember them. Secondly, because it reminds them of eternal truths that are ingrained in their nature. Thirdly, because it reminds them of the noble teachings that were revealed in former Scriptures; and fourthly, because by acting upon its teachings men can rise to the heights of spiritual eminence.

\textsuperscript{3591} Commentary: The words \(عَلَىٰ رَبِّكَ لاَ يَزَالُ اللَّهُ رَآءَمَا كَبِّرَ الْبَلَّاءُ مِنْ فَتْحِهِ\) may mean, before the Qur\’\textquotesingle an was revealed and \(ةَزَالُ عَقَابِ آخِيِّكَ\) after it has been revealed.

\textsuperscript{3592} Commentary: The verse purports to say that the Qur\’\textquotesingle an is such a wonderful Book that “not one of the great truths, principles and ideals enunciated by it has ever been contravened or contradicted by ancient learning or modern discoveries and inventions” because it has been revealed by God Who is the Source and Fountain-head of all wisdom and knowledge.
45. And if We had made it a "Qur'an in a foreign tongue, they surely would have said, 'Why have not its verses been made clear? What! a foreign tongue and an Arab?' Say, 'It is a guidance and a healing for those who believe.' But as to those who believe not, there is a deafness in their ears, and it is blindness for them. They are, as it were, being called to from a far-off place.\footnote{3593}

46. And We did give Moses the Book, but differences were created concerning it; \footnote{3594} and had it not been for a word that had gone before from thy Lord, the matter would have been decided between them; and certainly they are in a disquieting doubt about it.

47. 'Whoso does right, it is for the benefit of his own soul; and whoso does evil, it will only go against it. And thy Lord is not at all unjust to His servants.'

\footnote{16 : 104; 26 : 196; 46 : 13. 10 : 20; 11 : 111; 20 : 130; 42 : 15. 3 : 183; 8 : 52; 17 : 8; 22 : 11.}

3593. Commentary:

The verse means to say that all the teachings of the Qur'an have been explained in most lucid, expressive and meaningful language, but it matters little to those who have closed their hearts and ears to it, and whose eyes have been sealed up.

The expression, they are being called to from a far-off place signifies that on the Day of Judgment the disbelievers will not be allowed to approach the Throne of God, but will be called from a far off place to render an account of their evil deeds. It may also mean that disbelievers have shut their ears to the Qur'an, and they refuse to ponder over it, so it remains as unintelligible to them as an indistinct and confused voice that a person hears from a far-off place.

3594. Commentary:

The words, "the matter would have been decided between them," signify that the guilt of disbelievers was so serious and patent that they would have been destroyed long ago, had it not been for the fact that God had created mankind for spiritual progress and that men might receive His mercy. The Divine punishment is deferred and postponed also because during the interval many of the enemies of truth may have an opportunity to accept the same. See also 7 : 157 & 11 : 111, 120.