

# **The Holy Qur'an - The Final Testament - Juz 19**

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This text is the nineteenth volume of the translation and commentary of the Holy Qur'an by Mir Ahmad 'Ali and Ayatullah Agha Hajj Mirza Mahdi Pooya Yazdi.

It covers the nineteenth Juz of the Holy Qur'an, from Surah Al-Furqan Verse 21 to Surah An-Naml Verse 58.

This volume provides a detailed study of Juz 19, spanning the latter portion of Surah Al-Furqan, the entirety of Surah Ash-Shu'ara, and the beginning of Surah An-Naml. It examines the characteristics of the "Servants of the Merciful," the gradual nature of Qur'anic revelation, and the historical fate of past civilizations like "People of the Well" (Ar-Rass). Readers will find comprehensive accounts of the missions of Prophets Musa (a), Ibrahim (a), and Solomon (a), including the transport of the Queen of Sheba's throne. Throughout the commentary, Ayatullah Pooya provides historical context and vital cross-references to the traditions of the Ahl al-Bayt (a) to clarify theological topics such as prophetic inheritance and divine leadership.

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**Important notice:**

The Ahlul Bayt DILP team wishes to inform the reader of some important points regarding this digitised text.

While the original publishers aimed to make this work accessible to an English-speaking audience, the editing and digitisation process carried out by the DILP team has revealed several issues.

In light of this, the DILP team has carried out a number of corrections to improve readability and reduce ambiguity; spelling mistakes, typographical errors, and non-standard transliterations of Arabic names and terms have also been addressed. In addition, the layout has been adjusted to enhance clarity and make the text easier to consult online.

For these reasons, the online text is not an exact reproduction of the original published work.

Readers wishing to see the translation as it was published should refer to printed copies available in bookshops.

**Miscellaneous information:**

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## **Al-Furqan Section 3 – The Qur'an Revealed Gradually**

- The Day of Punishment to the wicked
- The Day the Kingdom will be of God alone
- The wicked shall repent for not having adopted the Right Way along with the Apostle Muhammad
- The Qur'an revealed Gradually

## Al-Furqan Verses 21 – 34

وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا أُنزِلَ عَلَيْنَا الْمَلَائِكَةُ أَوْ نَرَى رَبَّنَا ۚ لَقَدْ أَتَكَبَرُوا ۚ فِي أَنْفُسِهِمْ وَعَتَوْا عُتُوًّا كَبِيرًا

**And say those who hope not of Our meeting: “Why have not angels been sent down 1 upon us, or see we not Our Lord?” Indeed think they too high of themselves and have 2exceeded a great excess. (25:21)3**

يَوْمَ يَرَوْنَ الْمَلَائِكَةَ لَا بُشْرَىٰ يَوْمَئِذٍ لِلْمُجْرِمِينَ وَيُقُولُونَ هَبْأَمْحُورًا

**On the day when see they the angels, no glad tidings shall there be that day for the guilty, and they (the angels) shall say: “Forbidden it (the enjoyment) is, totally forbidden!” (25:22)4**

وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا ۚ مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَّنثُورًا

**And (then) will We proceed unto what they have wrought of deeds, and We shall render them like unto the dust scattered in air. (25:23)5**

أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا وَأَحْسَنُ مَقِيلًا

**The dwellers of the Garden {Paradise} that day shall be in a better abode and a better resting place. (25:24)**

وَيَوْمَ تَشَقَّقُ السَّمَاءُ بِالْغَمَمِ ۖ وَنُزِّلَ الْمَلَائِكَةُ تَنْزِيلًا

**And on the day when the heavens shall burst asunder with cloud and the angels be sent down, descending (in ranks) (25:25)6**

الْمُلْكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَنِ ۚ وَكَانَ يَوْمًا عَلَى الْكَافِرِينَ عَسِيرًا

**The kingdom that day in truth shall belong to the Beneficent Lord; and the day for the infidels shall be very hard. (25:26)7**

وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا

**And on the day when the unjust one shall bite his hands saying: “Oh! would that I had taken with the Apostle the (same right) path!” (25:27)<sup>8</sup>**

يُؤْتِلْتِي لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا

**“Oh! woe is me! would that I had not taken such a 9one as my friend! (25:28)**

لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي ۚ وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا

**“He did lead me astray from the Reminder after it had come unto me; and the Satan unto man was ever a detester!” (25:29)**

وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا ۙ هَذَا الْقُرْآنَ مَهْجُورًا

**And shall say (out) the Apostle (that day) “O’ my Lord! Verily my people have held this Qur’an as a vain forsaken 10thing!” (25:30) 11**

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِّنَ الْمُجْرِمِينَ ۚ وَكَفَىٰ بِرَبِّكَ هَادِيًا وَنَصِيرًا

**And thus We did appoint for every apostle an enemy from among the guilty ones; But sufficient is thy Lord as a Guide and a Helper (for thee). (25:31)**

وَقَالَ الَّذِينَ كَفَرُوا ۙ لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَّاحِدَةً ۚ كَذَلِكَ لِنُثَبِّتَ بِهِ ۙ فُؤَادَكَ ۚ وَرَتَّلْنَاهُ تَرْتِيلًا

**And say those who disbelieve: “Why hast not the Qur’an been sent down upon him all 12at one (time)?” Thus (is it revealed) that We may strengthen by it thy 13heart, and We have recited it 14(unto thee) in well-arranged gradual stages. (25:32) 15**

وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا

**And they (the infidels) shall bring not unto thee any 16argument, but We shall bring unto thee the truth and the best explanation (of it). (25:33)**

الَّذِينَ يُحْشَرُونَ عَلَىٰ وُجُوهِهِمْ إِلَىٰ جَهَنَّمَ أُو۟لَٰئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ سَبِيلًا

***Those who shall be gathered upon their faces unto Hell, those shall have the worst place, and straying farther away from the (right) path. (25:34)***

## **Commentary**

### **Verse 21**

The cause of the rebellion or the revolt on the part of the people, insisting upon an angel being sent down to them or the Lord Himself manifesting Himself to them, is that the people having polluted their selves with the disbelief in God and the belief in false gods, in spite of the signs or miracles repeatedly shown to them, they wanted to see the spiritual beings of the angels and the divine glory of the Lord with their eyes which had already been blind-folded with falsehood. For what happened to the Israelites insisting to see God manifest. [17](#)

This tendency of seeing and valuing everything in the material and dimensional form, was not confined to the days of ignorance or to the Israelites of Moses' time who insisted upon Moses showing God openly. This is the case even with the educated people of today who say that they would not believe in anything which does not appeal to the external senses and does not come in their scientific experiments. (A.P.).

### **Verse 22**

The seeing of the angels refers to the dawn of the Day of Requitul – '*Hijran Mahjura*', i.e., Paradise shall be forbidden for the guilty ones – The denial of the blissful life has been made emphatic and definite.

### **Verse 23**

This verse clearly indicates that deeds however good they may be in their nature they shall not be of any avail to the people who lack the proper faith in God, i.e., the impious in their faith and conduct. People might seem to be righteous but at heart they might be hypocrites or disbelievers. We are informed through this verse that all the good deeds of such persons shall be rendered as the scattered motes. The Fifth Holy Imam Muhammad Ibn Ali al-Baqir says that this verse is applicable also to those who in their lives might have been regular in their prayers and observed fasting but availed of the forbidden things for their personal benefit. The Sixth Holy Imam Jafar Ibn Muhammad as-Sadiq says that the good deeds of those who are hostile to the Ahl al-Bayt of the Holy Prophet, will not be of any avail to them. (M.S., U.B.) [18](#)

Indicates whatever may be the deeds, they will be of no value with the lack of faith in God and the life Hereafter. (A.P.).

## Verses 25 – 26

This verse refers to what will happen at the dawn of the Day of Judgment when it would be proved that the kingdom in fact belonged to none but God. And it is then that the infidels would realise their position when the Day would be a Day of Hardship and Trial for them. What we cannot see with our material limitations, would then be seen. The sky which appears blank to us, shall be rent asunder and the Holy Spirits of all grades of excellence shall appear and the world will be quite new in comparison and contrast to the one of our present experience.

'*Sama*' – here means the various spheres, one covered with the other above it in the manner that the cloud covers the spheres above it. '*Shaqq*' – means the removal or splitting of the cover in the manner a cloth is torn. Then the inhabitants of the above spheres will descend down. This phenomena of the Resurrection Day has been expressed in Qur'an in various ways 21:104 – wherein is said that the heavens will be rolled up as a scroll, 42:29 saying that all the living beings in the heavens and the earth may come together. The beginning verses of Surah 56 depict the phenomena as an abasing and exalting, shaking and crumbling. In verse 75:6–9 confusion of the sights, darkness of the Moon and coming together of the Sun and the Moon. Verses 77:8–10 depict the stars as vanished, and the heavens rent asunder in 78:17 – the heavens getting opened gate wise. In the beginning verse of Chapter 81, a description is given – In the beginning verses of Chapters 82 and 84 – the heavens getting rent asunder and the disappearance of the stars.

A deep study and comparison of these verses indicate that at the eve of the Total Resurrection all the dimensional barriers, i.e., space and time which have separated the conscious beings from each other will be removed. (A.P.).

## Verse 27

Here it is said what the disbelievers in their helplessness would do, i.e., biting their hands as the realisation of their own folly and repentance.

The unjust referred to here is one who had gone astray after receiving the guidance, i.e., the unjust among the believers and not of the disbelievers – and the reference is to the rift from the divine guidance after its coming into clear evidence. The fact which is asserted in 3:18. (A.P.).

## Verses 28 – 29

To an intelligent student of the Holy Qur'an, these two verses are sufficiently eloquent in the one as warning they contain against holding any such one as a friend who misleads from the Right Path of the faithful attachment to the Holy Prophet Muhammad. A true Muslim has to definitely shun those who turned hostile to the holy Ahl al-Bayt about whom the Holy Prophet had openly declared:

*"I leave behind me amidst you Two great things, The Book of God (The Holy Qur'an) and my 'Itrah, my*

*Ahl al-Bayt, (i.e., the members of his Holy Family viz. Fatima, her husband Ali and her issues). Should ye be attached to these Two never, never shall ye be misled after me, for verily these Two will never be separated from one another until they meet me at the 'Cistern of Kawthar.'*"[19](#)

The Holy Prophet had also declared:

*"The likeness of my Ahl al-Bayt is that of the Ark of Noah; he who got into it, got saved, and whomsoever turned away from it, was drowned and lost."*

This warning would apply particularly against following those who disregard the Word of God (Qur'an), deserted the Holy Prophet in the midst of the battles which were fought for the very existence of Islam, and those responsible for the martyrdom of the Holy ones of the Ahl al-Bayt (Holy Lady Fatima and the Holy Imams.)

It is the universal truth of the natural effects of the environment that the society of the righteous makes one righteous and similarly the society of the wicked leads one astray. Hence one has to shun the society of the wicked which act is called '*Tabarra*' and being attached to the godly or the righteous ones is '*Tawalla*.'

### Verse 30

This is what the Holy Prophet would say on the Day of Judgment about the people becoming indifferent to his teachings.

Moses wanted Aaron not only to be merely his aid but also a partner in bearing the burden of the ministry he was charged with, which means Aaron would naturally be entitled to share also the return or the reward from God which the mission would earn for its faithful discharge. And it is said in verse 20:36 that the prayer of Moses was granted,[20](#) that the prayer to God to send Aaron along with him was what for Moses says, that Aaron was more eloquent than him.

It is a matter of history that what all happened in the cases of the ministries of the other apostles of God, befell all together to the lot of the Holy Prophet and it was with the justification to strengthen him to meet all the ordeals together, the Holy Prophet Muhammad was endowed with the excellence of all the apostles together, in his single personality. It was Moses who, on being charged with the ministry got perturbed and prayed to be aided by Aaron[21](#) the Holy Prophet, who would not even utter anything without the matter having been revealed to him[22](#) would never act of his own accord without his being definitely commanded by God, in appointing Ali as his Vicegerent at the start of his mission, in the feast of '*Asheera*' The Holy Prophet had also declared that what all happened in the ministry of Moses, will happen in his ministry. Anas bin Malik reports, the Holy Prophet having said that he who after learning the Holy Qur'an leaves it idle without being regularly recited, the Holy Book (the Holy Qur'an) would on the Day of Judgment complain to God saying "*Lord! This man left me idle. Let justice be done between me and the man!*"

## Verse 31

This is said in the consolation of the Holy Prophet's anxiety for the people abiding themselves by the Word of God (The Holy Qur'an), saying that every apostle of God had his own enemy for only by a contrast with the counter, the excellence of a thing, manifests its sublimity.

## Verse 32

The purpose of the gradual revelation given here is that *the peoples' heart may properly understand the meaning and be acquainted with it and follow the divine method of the recitation.*

Besides, the advantage of the gradual revelation, We shall meet their fallacies<sup>23</sup> with the truth and a presentation of the facts. (A.P.).

- 
- [1.](#) Unto.
  - [2.](#) Revolted a great revolt against reason.
  - [3.](#) Refer to verse 7:37.
  - [4.](#) Refer to verse 7:37.
  - [5.](#) Refer to verse 7:37.
  - [6.](#) Refer to verses 84:1, 99:1, 21:104, 42:29, 75:7-9 & 77:8-10.
  - [7.](#) Refer to verses 25:2, 89:22 & 89:23.
  - [8.](#) Refer to verses 3:18, 33:66 & 6:27.
  - [9.](#) This a warning or a caution against taking as friends anybody and everybody as the leaders of the faith. Those who were not faithful to the Holy Prophet can not be faithful to anyone; only those purified by God (33:33) should be taken as friends for none but the pure can be a medium to reach the Absolute Pure One (God).
  - [10.](#) Treated as a thing useless, discarded it
  - [11.](#) This confirms the note to verse 25:27.
  - [12.](#) In a complete form at once.
  - [13.](#) Refers to the Ummah i.e. the Muslims.
  - [14.](#) Refer to verse 73:4.
  - [15.](#) Refer to verses 75:16-19, 17:106 & 20:113.
  - [16.](#) Puzzling argument.
  - [17.](#) See verse 2:55.
  - [18.](#) Minhaj as-Sadiqin, Umdat al-Bayan.
  - [19.](#) Tafsir-e-Kabir, al-Durr al-Manthur and others.
  - [20.](#) See also verse 28:36.
  - [21.](#) Refer to verses 20:29-33.
  - [22.](#) Refer to verses 53:3-4.
  - [23.](#) Refer to verse 25:9.

# Al-Furqan Section 4 – What Happened To The Disbeliever People In The Past

- The fate of the disbeliever people in the past
- Most of the disbelievers are worse than the cattle

## Al-Furqan Verses 35 – 44

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَا مَعَهُ أَخَاهُ هَارُونَ وَزِيرًا

*And indeed We gave Moses the Book and We did appoint with him his brother Aaron (as his assistant)<sup>1</sup>. (25:35)<sup>2</sup>*

فَقُلْنَا أَذْهَبًا إِلَى الْقَوْمِ الَّذِينَ كَذَّبُوا<sup>3</sup> بِآيَاتِنَا فَدَمَّرْنَاهُمْ تَدْمِيرًا

*And said We: “Go ye both unto the people who belie Our signs!” so We did destroy them with utter destruction. (25:36)<sup>3</sup>*

وَقَوْمِ نُوحٍ لَمَّا كَذَّبُوا<sup>4</sup> الرُّسُلَ أَغْرَقْنَاهُمْ وَجَعَلْنَاهُمْ لِلنَّاسِ آيَةً<sup>5</sup> وَأَعْتَدْنَا لِلظَّالِمِينَ عَذَابًا أَلِيمًا

*And the people of Noah, when they belied the apostles, We drowned them, and made them a sign for mankind; and We have prepared for the unjust, a painful chastisement. (25:37)<sup>4</sup>*

وَعَادًا وَثَمُودًا<sup>6</sup> وَأَصْحَابَ الرَّسِّ وَقُرُونًا<sup>7</sup> بَيْنَ ذَلِكَ كَثِيرًا

*And the (tribes of) 'Ad and Thamud and the inhabitants of Ar-Rass, and generations between them, in a great number. (25:38)<sup>5</sup>*

وَكُلًّا ضَرَبْنَا لَهُ الْأَمْثَالَ<sup>8</sup> وَكُلًّا تَبَّرْنَا تَتْبِيرًا

**And unto each of them We did give examples<sup>6</sup>and every one (of them) We did destroy with utter extermination. (25:39)**

وَلَقَدْ آتَوْنَا عَلَى الْقَرْيَةِ الَّتِي أَمْطَرْنَا مَطَرًا سَوِيًّا ۚ أَفَلَمْ يَكُونُوا يَرَوْنَهَا ۚ بَلْ كَانُوا لَا يَرْجُونَ نُشُورًا

**And indeed they have passed<sup>7</sup>by the town on which was rained a fatal rain; did they not then see it? <sup>8</sup>Nay! they hope not to be raised again (after their death). (25:40)<sup>9</sup>**

وَإِنَّا رَأَوْكَ إِن يَتَّخِذُونَكَ إِلَّا هُزُوعًا هَذَا الَّذِي بَعَثَ اللَّهُ رَسُولًا

**And when they see thee, they take thee not for aught<sup>10</sup>but in ridicule; (saying) “What! Is this he whom God hath raised to be an apostle?” (25:41)**

إِن كَادَ لِيُضِلَّنَا عَنْ آلِهَتِنَا لَوْلَا أَن صَبَرْنَا عَلَيْهَا ۚ وَسَوْفَ يَعْلَمُونَ حِينَ يَرَوْنَ الْعَذَابَ مَنْ أَضَلَّ سَبِيلًا

**“He hath well-nigh led us astray from our gods had we not been adhered to them steadfastly!”  
And they will know when they see the chastisement, who is straying farther<sup>11</sup>away from the (right) path. (25:42)**

أَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكِيلًا

**Hast thou seen him who taketh his vain inclinations for his god? Wouldst thou then be a guardian over him? (25:43)**

أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ ۚ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ ۚ بَلْ هُمْ أَضَلُّ سَبِيلًا

**Thinkest thou that most of them do hear or understand? they are not but like the cattle; Nay! they are farther astray from the (right) path. (25:44)<sup>12</sup>**

## **Commentary**

### **Verse 35**

See verse 19:53 in which God by His Mercy gave Moses the aid of Aaron while He commissioned him with apostleship. In verses 20:29–33, is given the prayer of Moses to grant him the Aid from his own ‘Ahl,’ i.e., one who is of his own mettle and capacity, i.e., one of his own stock of spiritual excellence.

The Holy Prophet was commanded to do it, when he summoned the first assembly of his kith and kin at the command [13](#) and accordingly he appointed Ali as his ‘Wazir’ and *Wasi*. Mark, that the words which the Holy Prophet used, i.e., ‘Wazir’ and ‘Wasi’; by the word ‘Wazir’, Ali was his partner in bearing the burden of his ministry and by ‘Wasi’, Ali was to succeed him as his heir, to guide the people after him. In the case of Moses, the aid through Aaron was granted at the prayer from Moses but in the case of the Holy Prophet, the aid through Ali was volunteered to him from the All-Merciful Providence. As the appointment of Aaron to assist Moses was even before the start of Moses’ ministry, the appointment of Ali as the ‘Wazir’ and ‘Wasi’ was also at the very start of the mission of the apostleship of the Holy Prophet. [14](#)

The apostolic task and becoming medium between the Absolute and His creation, the finite beings receiving orders, instructions, revelations and communicating it to mankind, is pronounced as a heavy burden in verse 73:5, it requires one to assist the apostolic burden. This is expressively said by Moses in verses 20:29–32.

And in the cases it is hinted at [15](#) and the Holy Prophet announced it in his celebrated declaration: “*O’ Ali thou art to me as Aaron was to Moses. Save that there is no prophet after me*”. Here and in verses 20:29–32 the tone of this assertion is that the ‘Aider’ or the one who shoulders the weight should be of the same house with equal status of brotherhood for which the Holy Prophet said: “*O’ Ali thou art my brother here and in the life Hereafter – Thou art of me and I am of you – ‘I and Ali are of the same Light’.*” (A.P.).

### [Verse 38](#)

For the people of ‘Ad, see verses 7:65–72, 11:50–60, 14:9, 25:38, 26: 123–140, 29:38, 41: 13–16, 46:21–26, 51:41–42, 53:20, 54: 18–21, 69:4,6–8, 89:6–8.

For the people of Thamud, see verses 7:73–79, 11:61–68, 14:9, 15:80–84, 25:38, 26: 141–159, 27:45–53, 29:38, 41:13–14, 17–18, 51:43–45, 53:5b 54:2.3–3L 69:4–5, 89:9, 91:11–15.

‘*ar-Rass*’ lit. well – The commentators have given various accounts of the well and the people attached to it. However, they were people who disobeyed their prophet and were destroyed. (A.P.).

### [Verse 39](#)

Commentators differ a lot about the stories about the people ‘*ar-Rass*’. Leaving away all the variant legendary about the people of ‘*ar-Rass*’ by the other commentators, let us turn to what the Holy Imam Ali Ibn Abi Talib says about them, for it is about Ali that the Holy Prophet declared: “*I am the City of Knowledge and Ali its Gate.*” The Eighth Holy Imam Ali Ibn Musa ar-Ridha relates of the Third Holy Imam Husayn Ibn Ali, having said that a man of the Tribe of Tamim came over to Ali and asked:

“*Who were the people of ‘ar-Rass’? Where did they flourish and who was the apostle of God who*

*preached to them the truth – what was the wickedness they were addicted to – for there is the mention of the people in the Holy Qur’an but there are no details about the people?” Ali replied saying: “O’ brother of the Tamim Tribe, thou hast asked about the matter which none else has ever asked about it. None other than me can inform you about this matter, for there is no verse of the Holy Qur’an but I know when, where, about whom in particular and for whom all in general, whether it was in the night, or in the day or on a mountain or in any plain or valley it was revealed.”*

Then pointing to his own chest, he said: *“There are treasures of knowledge in this, but the seekers of it are very scarce and ye all shall repent when ye would have lost me.”* Then he said that, *“the people of ‘ar-Rass’ were those who worshipped the ‘Sanubar’ (i.e., the Pine) Tree, which was planted by Yafas, son of Noah at a spring called ‘Dushab’ which God had created for Noah, after the Deluge. The people flourished after Solomon, son of David, in twelve towns situated between Azerbaijan and Armenia on the bank of a river called ‘ar-Rass’ which was at that time the biggest river whose water was the tastiest and most refreshing and there was no town bigger than the towns of these people. The names of the twelve towns of the people were: (1) Aban, (2) Azur, (3) Day, (4) Bahman, (5) Isfandar, (6) Farvardin, (7) Ardi-Bahist, (8) Khurdad, (9) Mardad, (10) Tir, (11) Mehr and (12) Shahriyur or Isfandar which was the biggest of all in which lived the king of the people, who was called Tarkuz, son of Ghayur, son of Yarishk son of Sazan, son of Namrud, son of Kanan of the time of Abraham. The huge tree of Pine was in Isfandar – People worshipped the Tree and never allowed the water to be taken by any one for it was believed to be the life of their god and if the spring dries away, their god also will die. An Israelite apostle from the seed of Yahud, son of Jacob, was sent to the people. For a long time the apostle of God preached the truth to the people but they did not pay any heed at all. At last God caused the Tree to be dried away. The people buried the apostle alive into a well to please their god.*

*Suddenly the wrath of God overtook the people and all their towns perished. It is said that the womenfolk of ‘ar-Rass’ were involved in the pollution of the homosexual practice among themselves and the punishment for it is as that of adultery.” (M.S., U.B.)[16](#)*

## **Verse 40**

See verses 5:74–76. About the fate the people of Sodom met as a consequence of their rebellion against the guidance which was given to them through the Apostle Lut. The Quraysh (Qurayshi) used to pass by the ruins of those towns when they go on their commercial journeys beyond the place.

## **Verse 44**

See verses 8:55 & 8:56. Those who hear the Word of God and do not believe and those who make the covenant of the belief in God and subsequently break it, are compared to the vilest of the animals – and here it is said to be more straying from the right path than even the animals. Apply this verse to those who knew the Holy Qur’an and the position of the Holy Prophet and yet the moment the Holy Prophet departed from this world, they ignored what the Qur’an demanded of them [17](#) i.e., the implicit obedience

and submission to what the Holy Prophet decreed, and they had their own way of their own fancies and the leaders of their own choice neglecting those – (the Holy Ahl al-Bayt, i.e., the Holy Imams) set by the Holy Prophet at the divine command. [18](#)

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- [1.](#) Aider.
- [2.](#) Refer to verses 20:29–32; 28:34, 28:35, 7:142, 19:53.
- [3.](#) Refer to verses 19:53 & 20:29–33.
- [4.](#) Refer to verses 7:59–64.
- [5.](#) Refer to verses 7:65 & 7:73.
- [6.](#) Lessons – warnings.
- [7.](#) They have seen – observed.
- [8.](#) They saw it.
- [9.](#) Refer to verses 15:74–76.
- [10.](#) Any thing.
- [11.](#) More.
- [12.](#) Refer to verses 8:55 & 47:12.
- [13.](#) See verse 26:214.
- [14.](#) See al-Tabari, Ibn al-Athir, Abu al-Fida, E. Gibbon, W. Smith, Sir William Muir, Amir Ali, the Islamic History by S. Husain and the others.
- [15.](#) See verses 94:2 & 94:3.
- [16.](#) Minhaj as-Sadiqin, Umdat al-Bayan.
- [17.](#) See verse 4:65.
- [18.](#) See verse 5:67.

[1] [1]

SHARES

## Al-Furqan Section 5 – The Guidance Man Gets From The Working Of Nature

- The signs in the working of Nature which lead to the knowledge about the Existence of the Unity of the One True God
  
- The Apostle *Muhammad* sent as the Bearer of glad tidings and of the All-Enveloping Mercy of the Lord towards everyone who turns to Him, and as the Warner against His wrath to those who disbelieve in Him and transgress the limits fixed by Him. The Apostle's

recompense for his apostolic services

- Believers to depend upon the Everliving–God
- The arrogance of the disbelievers

## Al-Furqan Verses 45 – 60

أَلَمْ تَرَ إِلَىٰ رَبِّكَ كَيْفَ مَدَّ الظِّلَّ وَلَوْ شَاءَ لَجَعَلَهُ ۥ سَاكِنًا ثُمَّ جَعَلْنَا الشَّمْسَ عَلَيْهِ دَلِيلًا

**Seest thou 1not unto (the might of) thy Lord, how He extendeth the shadow? And had He willed He would certainly have made it stationary, then We have made the sun to be its guide, 2(25:45)**

ثُمَّ قَبَضْنَاهُ إِلَيْنَا قَبْضًا يَسِيرًا

**Then We draw it in unto Us, by an easy (gradual) contraction. (25:46)**

وَهُوَ الَّذِي جَعَلَ لَكُمْ لِبَاسًا وَالنَّوْمَ سُبَاتًا وَجَعَلَ النَّهَارَ نُشُورًا

**And He it is who hath made for you the night as a covering, and the sleep a rest, and made the day to rise up again. (45:47)**

وَهُوَ الَّذِي أَرْسَلَ الرِّيحَ بُشْرًا ۚ بَيْنَ يَدَيْ رَحْمَتِهِ ۚ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا

**And He it is Who sendeth the winds as the herald of the glad tidings going before His mercy (rain), and We send down from heaven water 3pure, (25:48)**

لِنُحْيِيَ ۚ بِهِ ۚ بَلْدَةً مَّيْتًا وَنُسْقِيهِهُ ۚ مِمَّا خَلَقْنَا أَنْعَمًا وَنُاسِيًا كَثِيرًا

**That We may give life by it to a dead land, and We give it for drink, out of what We have created, to cattle and men in numbers multiple. (25:49)**

وَلَقَدْ صَرَّفْنَاهُ بَيْنَهُمْ لِيَذَّكَّرُوا ۚ فَأَبَىٰ أَكْثَرُ النَّاسِ إِلَّا كُفُورًا

**And indeed We distribute<sup>4</sup>it (water) to them that they may be (thankfully) mindful, but content not the great number of the people but to be thankless. (25:50)**

وَلَوْ شِئْنَا لَبَعَثْنَا فِي كُلِّ قَرْيَةٍ نَذِيرًا

**And had We willed, certainly had We raised up a warner in every town. (25:51)**

فَلَا تُطِعِ الْكَافِرِينَ وَجَاهِدْهُمْ بِهِ ۖ جِهَادًا كَبِيرًا

**So yield thou<sup>5</sup>not to infidels, and strive against them with it a strenuous strife. (25:52)**

وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَذَا عَذْبٌ فُرَاتٌ وَهَذَا مِلْحٌ أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا مَّحْجُورًا

**And He it is Who hath made the two seas join and flow together, one palatable and sweet, and the other salt and bitter; and yet hath made He between the two a <sup>6</sup>barrier, and a barrage impassable. (25:53)<sup>7</sup>**

وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ ۖ نَسَبًا وَصِهْرًا ۗ وَكَانَ رَبُّكَ قَدِيرًا

**And He it is Who hath created man of water, and made him related in blood and in wedlock; and thy Lord is All- Powerful. (25:54)**

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُهُمْ وَلَا يَضُرُّهُمْ ۗ وَكَانَ الْكَافِرُ عَلَىٰ رَبِّهِ ۖ ظَهِيرًا

**And yet worship they besides God, (things) which neither profit them nor harm them; And the infidel had (ever) been an aider (of evil) against thy Lord. (25:55)**

وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا

**And We sent thee not (O' Our Apostle Muhammad!) but a Bearer of glad tidings and a Warner. (25:56)**

قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِلَّا مَن شَاءَ أَن يَتَّخِذَ إِلَىٰ رَبِّهِ ۖ سَبِيلًا

**Say thou (O' Our Apostle Muhammad!) "I ask ye not aught of any recompense (for my <sup>8</sup>ministry)**

**save that he, who will, take the way unto his Lord!” (25:57)<sup>9</sup>**

وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِ ۗ وَكَفَىٰ بِهِ ۗ بِذُنُوبِ عِبَادِهِ ۗ خَبِيرًا

**And rely thou on the (Ever) Living One who dieth not, and <sup>10</sup>celebrate thou with His praise; and sufficient is He as being All-Aware of the faults of His servants. (25:58)**

الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۗ الرَّحْمَنُ فَسَلِّ بِهِ ۗ خَبِيرًا

**(He) Who created the heavens and the earth and what is between them in six days, <sup>11</sup>and is firmly established on the Throne <sup>12</sup>(of Supreme Authority); the Beneficent (God); Ask <sup>13</sup>thou about Him (only) from (the one who is) aware. <sup>14</sup>(25:59)**

وَإِذَا قِيلَ لَهُمْ اسْجُدُوا لِلرَّحْمَنِ قَالُوا ۗ وَمَا الرَّحْمَنُ أَنَسْجُدُ لِمَا تَأْمُرُنَا وَزَادَهُمْ نُفُورًا

**And when it is said unto them: “Prostrate ye in obeisance unto ‘Rahman’ (the Beneficent, i.e., God),” say they: “Who is ‘Rahman’ (the Beneficent, i.e., God)? Shall we <sup>15</sup>prostrate in obeisance unto what thou biddest us?” and it (only) addeth to their flight (from the Truth) (25:60) <sup>1617</sup>**

## **Commentary**

### **Verse 45**

The shadow is not absolute darkness or the negation of light. Shadow is the decrease of light caused by opaque object facing the light and due to the movement of the light-giving object the shadow changes in length as otherwise the shadow would retain its length for ever. <sup>18</sup> Therefore the gradual rise of the source of light like the sun shortens the length of the shadow and as the gradual setting lengthens it. Hence the shadow always follows the light on the reverse. The relation between light and shadow are so geometrically fixed that many astronomical calculations are based on it. This is an example of the physical light and shadow.

The philosophical significance of the verse is much more important for those who grasp it. Here it is enough to point out that according to the theosophical interpretations the whole dimensional sphere is a shadow of the non-physical or non-material sphere next to it, and that is the shadow of the sphere above it and so on, it goes up to the last sphere of finite being and the length of the shadow increases and decreases in proportion to the extent of facing the absolute light of existence. (A.P.).

## Verse 46

Some commentators say that the withdrawal of the light of the sun refers to the period of suspension of the heavenly guidance during the period, since the departure of Jesus until the advent of the Holy Prophet, during which period no apostle of God appeared and people were allowed to suffer the consequence of their own rebellious character and conduct particularly against Jesus. And some take this verse as a reference to the miraculous event when the Holy Prophet by the will of the Lord caused the light of the day returned until the people offered their afternoon prayers. (M.S., U.B.)[19](#)

## Verse 48

'*Thahur*' is an exaggerative of '*Tahir*,' i.e., pure. The exaggerative gives extra meaning as a thing pure in itself and purifying other things. Thus, it means water, i.e., '*Tahir*' pure and '*Mutah'hhir*' and purifier. (A.P.).

## Verse 53

'*Barzakh*' is used as in verse 23:100 – meaning a barrier and distance between two extremes. It has been used in three other places here and verse 55:20 to be taken as a line of demarcation. For which there are examples of the flow of the saltish and the sweet water flowing together side by side in the oceans.

It may also refer to the mystic significance to indicate the flowing of the spiritual and the physical, good and bad, together in the process of the moving universe, with the medium in between preventing the mixing of the two flows. (A.P.)

## Verse 54

One of the famous Sunni commentators states that this verse was revealed about the wedding of the Holy Imam Ali with the Holy Lady Fatima, the daughter of the Holy Prophet. He says that when Fatima reached the marriageable age, besides the other nobles of the town, Abu Bakr, and then Umar and then Abdur Rahtnan, one after another approached the Holy Prophet coveting for the hand of the Holy Prophet's daughter in marriage, but the approach of every one, the Holy Prophet resented; and, at last he said, the question of the marriage of Fatima was at the Will of the Lord.

Abdur Rahman who was excessively rich made a huge offer of '*Mahr*,' i.e., dower, to which the Holy Prophet replied by putting a handful of small stones in his lap which turned into pure pearls and precious stones saying, '*Take this to increase thy wealth.*' The disappointed aspirants went to Ali, who was then working in a garden and counselled him to go to the Holy Prophet and try his luck in the matter of winning the hand of the Holy Lady of Light. They also informed Ali of the disappointment they themselves and the several other chiefs of the tribes had and said that it was a matter of pride and privilege to gain the holy alliance, both in this life and also in the hereafter.

Ali washed his hands and face and approached the apartment of Lady Umm Salamah wherein was the Holy Prophet. As Ali knocked at the door, the Holy Prophet from within the apartment commanded his wife Umm Salamah saying: *“Go thou and open the door. On thy door standeth the one who loveth God and God’s Apostle (i.e., the Holy Prophet himself) and whom God and God’s Apostle love the most!”* The door was opened and Ali entered and after saluting the Holy Prophet sat before him with his usual graceful humility, with his look cast down. The Holy Prophet said: *“What brought thee thither, O’ Ali?”* Ali observed a suppliant silence. The Holy Prophet said: *“Is it for the hand of Fatima, thou hast come asking?”* Ali gracefully submitted: *“O’ Apostle of God! thou hast brought me up as thine own son and now I need a home of my own. Thou alone art my master, I have none else but thee, to approach for my needs!”*

The Holy Prophet with a cheer on his holy face asked *“O’ Ali, hast thou anything to offer as the ‘Mahr’, i.e., dower, for Fatima?”* Ali said: *“O’ Apostle of God, nothing which I own, is hidden from thee. I have a horse, a camel, a coat of mail and a sword.”* The Holy Prophet said: *“The horse and the sword thou needeth to fight for the defence of the truth, the camel for the labour to earn thy sustenance and the coat of mail thou needest not, for God is thy Protector. Go thou, sell it and get the amount.”* Ali sold it for 500 Dirhams which he gave away as the ‘Mahr’, (i.e., the dower) of Fatima. When Ali brought the amount to the Holy Prophet, he asked Ali *“Whom didst thou sell the coat of Mail for the amount?”* The Holy Prophet continued: *“Knowest thou, O’ Ali! Who the Arab was?”* Ali replied *“No! O’ Apostle of God!”* The Holy Prophet said: *“Look! it was God’s Messenger Angel Gabriel who purchased it from thee, and he has left it with me to be returned to thee!”* and said *“Glad tidings to thee O’ Ali! that the Angel (Gabriel) has just now conveyed to me the Command of the Lord that God has willed the wedding of Fatima with thee in heaven and I have been ordained to enact it on earth.”* (M.S., U.B.)[20](#)

This is the example of the different lines coming out of one and the same origin. These and the previous displays shows God’s unlimited Might and Power. (A.P.)

### **Verse 57**

It was the case with all other prophets that they had to declare to their people that they did not expect from them any reward or return for their preachings. But in the case of the Holy Prophet an exception has been made in verse 42:23 in making the love of the Near Relative of the Holy Prophet as the reward or the return for his apostolic service. Here makes it clear that the reward asked for is not from everyone. It is demanded only from those who want to adopt a way to God, which implies that the love of the relatives asked for in verse 42:23 is only the means of access to the Lord. Hence the reward asked for in the interest of those who have asked to pay, as indicated clearly in verse 34:47 – which clearly declares that the reward asked, is only for the benefit of the people, otherwise his reward is with God. (A.P.).

### **Verse 60**

it is ‘Sunnah’ that one who recites this verse to get into ‘Sijdah’ prostration, i.e., bringing the physical

body of the individual in line with the state of the submission of the soul.

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- [1.](#) The Prophet addressed for the people.
- [2.](#) An indication.
- [3.](#) Distilled.
- [4.](#) Lit. 'Sarrasnah' displayed – but the display of the water among mankind is distributing it between them – This stands for the display or the divine grace for the benefit of mankind.
- [5.](#) The Prophet addressed for the people.
- [6.](#) Refer to verse 27:61. Ar. Barzakh.
- [7.](#) Refer to verses 18:60, 35:12, 55:19 & 56:70.
- [8.](#) Services of the apostleship.
- [9.](#) Refer to verses 42:23 & 34:47.
- [10.](#) Glorify – hallow.
- [11.](#) Periods.
- [12.](#) Ar. the 'Arsh'.
- [13.](#) The Prophet addressed for the people.
- [14.](#) Refer to verses 3:17 & 14:162.
- [15.](#) Prostration Sunnah.
- [16.](#) Refer to verses 17:110 & 1:1.
- [17.](#) Sijdah (Prostration) Sunnah.
- [18.](#) See verses 28:72 & 28:73.
- [19.](#) Minhaj as-Sadiqin, Umdat al-Bayan.
- [20.](#) Minhaj as-Sadiqin, Umdat al-Bayan.

[1] [1]

SHARES

## **Al-Furqan Section 6 – Repentance, Belief And Good Deeds**

- The faithful servants of God behave meekly and offer peace even to the ignorant ones when they even insult them
  
- Punishment for joining others with God and when they even insult them
  
- Punishment for joining others with God and slaying people unjustly, for adultery and the

reward for the Faithful

## Al-Furqan Verses 61 – 77

تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَاجًا وَقَمَرًا مُنِيرًا

**Blessed is He who made in the heavens the constellations<sup>1</sup> and made in it a lamp (the sun) and the moon illuminating. (25:61)**

وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً لِمَنْ أَرَادَ أَنْ يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا

**And He it is who hath made the night and the day to succeed each other for him who desireth to reflect or desireth to be thankful. (25:62)<sup>2</sup>**

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا

**And the servants of the Beneficent (God) are they who walk on the earth humbly; and when address them the ignorants, say they: Salam<sup>3</sup>(Peace). (25:63)**

وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا

**And those who pass the night in prostrating<sup>4</sup>(in obeisance) unto their Lord and standing. (25:64)**

وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا

**And those who say (pray): "O' Our Lord! Turn Thou away from us the torment of the Hell, verily the torment of it is a lasting affliction. (25:65)**

إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا

**Verily, it is an evil abode and (an evil) station. (25:66)**

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا ۖ وَلَمْ يَقْتُرُوا ۖ وَكَانَ بَيْنَ ذَلِكَ قَوَامًا

**And those who when they spend, are neither extravagant<sup>5</sup>and nor niggardly but are stationed between the two (extremes). (25:67)**

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ ﴿٥﴾ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا

**And those who call not with God any other gods, and slay not a soul which God hath forbidden (to do it) save with a right (to do so), and who commit not adultery; and whosoever doeth this shall find a requital of the sin, (25:68)**

يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ ﴿٦﴾ مُهَانًا

**For him shall be doubled, the torment on the Day of Resurrection, and for ever shall they abide in it, in ignominy (25:69)**

إِلَّا مَنْ تَابَ وَءَامَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ ﴿٧﴾ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

**Save he who turneth repentant<sup>6</sup>and believeth and doeth good deeds; then <sup>7</sup>these are they who, God changeth (their) evil deeds to good ones; And God is Oft-Forgiving, All-Merciful. (25:70)<sup>8</sup>**

وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ ﴿٨﴾ يَتُوبُ إِلَى اللَّهِ مَتَابًا

**And whosoever repenteth and doeth good and verily turneth he unto God a (sincere) turning, (25:71)**

وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا

**And those who bear not witness to what is false, and when pass they by what is vain, pass they in dignity. (25:72)**

وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا ﴿٩﴾ عَلَيْهَا صُمًّا وَعُمْيَانًا

**And those who, when admonish ed by the signs of their Lord, fall not down thereat deaf and blind. (25:73)**

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

**And those who say “O’ Our Lord! Grant us from our wives and our offspring the joy of our eyes, and make us for the pious ones (their) Imams” (25:74)**

أُولَٰئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا ۖ وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَامًا

**These shall be rewarded with the high stations (in Paradise) for their patience, and they shall meet therein with honours and salutation, (25:75)**

خَالِدِينَ فِيهَا ۖ حَسُنَتْ مُسْتَقَرًّا وَمُقَامًا

**Abiding therein; Excellent the abode, and the resting place. (25:76)**

قُلْ مَا يَعْذِبُكُم بِكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ ۖ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا ۖ

**Say thou (O’ Our Apostle Muhammad!) unto the disbelievers: “My Lord would (also) care not for you had it not been your prayer (unto Him), but ye indeed have belied (the Truth), and soon ye shall be (in) the grip (of the inevitable)” (25:77)**

## **Commentary**

### **Verse 61**

‘Buruj’ – obviously the reference is to the twelve Zodiac signs – Though the sun and the moon are not actually moving in them – The line of their movements coincide with those signs – Thus the figurative use of ‘Therein.’ (A.P.).

### **Verse 63**

The Sixth Holy Imam Jafar Ibn Muhammad as-Sadiq said, here is meant the man who walks with his natural gait without the least affectation of pride or any show of his physical stature or his costly costumes.

Note that a Muslim has been ordained to return the goodness of wishing the one who might, out of ignorance, insult him. Once a ruffian sort of a man met the Fourth Holy Imam Ali Ibn al Husayn al-Zain al-Abidin and began abusing him. The Holy Imam said: “O’ man! if I deserve what thou sayest, may God forgive me and if what thou sayest is a lie, then may God pardon thee.” It is said that once the Holy Prophet Jesus passed a group of the Jews who abused him but Jesus praised the men. People asked Jesus, “O’ Apostle of God! the Jews abuse thee and thou praisest them!” Jesus replied: “Whatever is stored in the self of a human being that only could he give out.”

## Verse 68

From this clause up to verse 25:71 should be taken as parenthetical. (A.P.).

## Verse 70

This verse gives out the value of repentance on the part of a sinner and how far the All-Merciful Lord turns merciful to the sinner, not only to wipe out the sins of a repentant sinner but also to grant goodness in the place of those sins, provided one repents and amends his conduct – God by His mercy transforms the repentants nature from being vicious to virtuous.

## Verse 72

From here downward it is conjunctive in continuation of verse 25:63. (A.P.).

## Verse 74

The Sixth Holy Imam Jafar Ibn Muhammad as-Sadiq said, by this verse are meant the holy Ahl al-Bayt of whose issues one after another were raised the Imams.

From verse 25:63 up to here the descriptions given are of such virtuous and righteous personalities who have all the right to pray to God to appoint them as leaders (Imams) or the pious ones. This is in conformity with the prayer of Abraham<sup>14</sup> and the promise of God in verse 2:124. Therefore, the tradition narrated by some that the passage was *‘Waj’al lana minal Muttaqin Imam’*, i.e., appoint for us from among the pious a leader, is absolutely spurious. The prayer is to be appointed as the leader for the pious and not to have a leader from among the pious. It is a degradation in contrast to what Abraham asked for his offspring in verse 2:124. (A.P.).

## Verse 77

The grace and the excellence of a man depends upon his or her being prayerful and suppliant to the Lord. It is said that God addresses the human beings saying, *“O’ Man, I created not thee for My needs but to bless thee with thy needs.”* At the end of each prayer man must be asking for the bounties of the Lord.

In this brief statement Qur’an points out the relation between the Absolute One and the beings, i.e., *their* destitution, need and supplication from this side which would correspond with His Grace, Blessings and Bounties. (A.P.).

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<sup>1</sup>. The Zodiac lines.

<sup>2</sup>. Refer to verse 17:16.

<sup>3</sup>. Note the Best answer to the ‘jahil’ i.e., the adamant ignorant ones.

- [4.](#) Minimum is the 'Tahajjud' prayers – How much it is commended by the Lord.
- [5.](#) Moderation in spending one's own well earned wealth avoiding waste.
- [6.](#) Repents.
- [7.](#) Repentant ones.
- [8.](#) Refer to verse 54:9.
- [9.](#) Pray.
- [10.](#) The pious ones. Refer to verse 2: 124.
- [11.](#) Those who guard themselves against evil.
- [12.](#) Refer to verse 2: 128.
- [13.](#) Of the punishment.
- [14.](#) See verse 2: 128.

[1] [1]

SHARES

# Ash-Shu'ara – The Poets

(Revealed at Mecca)

227 Verses in 11 Sections

## Sections Of Ash-Shu'ara – The Poets

1. Qur'an the Book Manifest
2. Moses and Aaron sent towards Pharaoh
3. Pharaoh's Sorcerers embrace the Truth
4. Moses rescues the Children of Israel
5. Abraham exhorts *Azar* to discard idolatry
6. Noah exhorts his people to worship the only True God

7. Hud exhorts his people to guard themselves against evil
8. Salih preaches righteousness to the people Thamud
9. Lut admonishes his people
10. Shu'ayb's mission to the dwellers of the Forest
11. The Spirit Faithful, descended with the Qur'an

## Important Topics

1. The Holy Prophet's feelings for those not guided aright. (Verse 3).
2. Moses' prayer to God to give him the aid of his brother Aaron, and the reasons for the prayer. (Verses 10–13).
3. Moses' mission to Pharaoh (Verses 15–33).
4. Moses' encounter with the sorcerers of Pharaoh. (Verses 34–45).
5. Moses' march with the Children of Israel, out of the land of Pharaoh. (Verse 52).
6. The sea made to split for Moses and his followers. (Verse 63).
7. The fate of Pharaoh and his hosts. (Verse 65).
8. The Ministry of Abraham. (Verse 69).
9. The prayer of Abraham for a Truthful tongue in his Posterity. (Verse 85).
10. The fate of the people of Lut. (Verse 105).
11. The end of the people of 'Ad who belied the apostles of God. (Verse 123).
12. The fate of the people of Thamud. (Verse 141).
13. The destruction of the people of Lut. (Verse 160).

14. The people of Aika (the dwellers of the Thicket), punished. (Verse 176).
15. Gabriel descended on the heart of the Holy Prophet. (Verses 192–193).
16. The command to the Holy Prophet to warn the nearest relatives. (Verse 214).
17. Only the beguiled ones follow the poets. (Verse 224).
18. Those who act unjustly shall know to what final turning they are turned to. (Verse 227).

[1] [1]

SHARES

## Ash-Shu'ara Section 1 – Qur'an The Book Manifest

- Qur'an the Book Manifest
- The Apostle *Muhammad's* grief for the disbelievers
- Even a sign from heaven will not convince the disbelievers
- Every Apostle of God was mocked at

### Ash-Shu'ara Verses 1 – 9

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of God the Beneficent the Merciful*

طسّم

**Ta Seen Meem (T. S. M.) (26:1)<sup>12</sup>**

تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ

**These are the verses of the 3Book Manifest (26:2)**

لَعَلَّكَ بَخِعٌ نَفْسَكَ أَلَّا يَكُونُوا <sup>٤</sup> مُؤْمِنِينَ

**Happily thou wilt kill thyself with grief that they become not believers (26:3)<sup>4</sup>**

إِن نَّشَاءُ نُنزِّلُ عَلَيْهِمْ مِّنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ

**If We will, We can send down upon them from the heaven a sign that their necks get bent unto it. (26:4)**

وَمَا يَأْتِيهِمْ مِّنْ ذِكْرٍ مِّنَ الرَّحْمَنِ مُحَدَّثٍ إِلَّا كَانُوا <sup>٥</sup> عَنْهُ مُعْرِضِينَ

**And there cometh not unto them of a reminder from the Beneficent (God) afresh, save they, from it, turn aside. (26:5)**

فَقَدْ كَذَّبُوا <sup>٦</sup> فَسَيَأْتِيهِمْ أَنبَاءُ <sup>٧</sup> مَا كَانُوا <sup>٤</sup> بِهِ <sup>٥</sup> يَسْتَهْزِءُونَ

**And indeed they belied it: but soon shall come unto them the tidings of what they mock (at). (26:6)**

أَوْلَمْ يَرَوْا <sup>٨</sup> إِلَى الْأَرْضِ كَمْ أَنبَأْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ

**What! <sup>5</sup>See they not unto the 6earth, how many of every noble kind<sup>7</sup>We have caused to grow in it? (26:7)**

إِنَّ فِي ذَلِكَ لَآيَةً <sup>٩</sup> وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ

**Verily in that there is a sign; but most of them believe not. (26:8)**

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ

***Verily thy Lord, certainly is He the All-Mighty, the All-Merciful. (26:9)***

## **Commentary**

### **Verse 1**

*Ta, Seen, Meem, (T. S. M.).*

Regarding the correct interpretations of these symbol letters refer to note on verse 2:1. Various meanings are said to have been given on various occasions which would be only to suit the individual capacity of the enquirers. Let us be content with what Qummi the famous commentator says that the letters stand for the '*Ism-e-A'zam*', i.e., the Greatest Name of God which has been kept a close secret.

### **Verse 3**

The Holy Prophet felt very much for the heathens to whom he preached the truth for their not getting themselves guided aright. Unlike his predecessor apostles the Holy Prophet instead of inviting heaven's curse upon the rebellious generation of the disbelievers, in spite of their adamant and persistent attitude towards their wrong belief and evil ways, and their mercilessly persecuting him and his faithful followers the Holy Prophet was grieved at the lot of the people that it is said that his merciful anxiety for the salvation of the people and his grief for their lot was so much that was actually choking him to the point of death. Compare this with what Noah prayed 71:26-27 and what Jesus says in John 17.

Man, as well as other creatures have their weaknesses in accordance to their stage in the order of their existence. However, there is no creature completely perfect in itself. But their weaknesses are covered by the blessing and grace of the Creator in accordance to the stage they occupy in the order. The closer to the Absolute the less the display of the weakness and vice versa. The prophets and the holy personalities though as creatures, are not exempted from the weaknesses but being under the direct blessings and the Grace of God and due to their total submission to Him they are totally covered by His Grace, and they are in complete state of tranquillity and bliss.

Nothing of undesirable events disturb them. Those attached to God have no fear or grief. But in Qur'an sometimes they are addressed in view of their other aspects of their creation. It does not mean that they really have been disturbed. It means that had not been God's blessings and grace on them the events would have disturbed them. It is referring to this that the term '*happily*', has been used. (A.P.).

### **Verse 4**

The Eighth Holy Imam Ali Ibn Musa ar-Ridha says that when the Last Imam Muhammad Ibn al-Hassan al-Mahdi will appear, a voice from heaven would announce "*Be it known! the Last Argument or the Sign of the Lord has appeared*" and everyone in the world would hear this voice.

## Verse 5

Every heavenly book which was a reminder, the people rejected. The Holy Qur'an which in spite of its being a manifest miracle, the people disbelieved in its being the Word of God and ridiculed the Holy Prophet.

## Verse 7

Why do not people look around and see the wonders worked by nature in such abundance – growing things of beauty and use, from the dust and dirt, executing the divine plan without any aid from any one.

Verse 26:7 points that those who are adamant to the Divine Signs will never accept any sign. They see the divine signs in the realm of creation and yet most of them believe not. The same would be their attitude towards the signs from the apostles. (A.P.).

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- [1.](#) Refer to note on verse 2: 1.
  - [2.](#) Refer to verse 5: 15.
  - [3.](#) Qur'an.
  - [4.](#) Compare this to what Noah prays 71:26 & 71:27 and what Jesus says in John 17.
  - [5.](#) Observe not the nearest thing at hand.
  - [6.](#) Observe not the nearest thing at hand.
  - [7.](#) Of creation.

[1] [1]

SHARES

# Ash-Shu'ara Section 2 – Moses And Aaron Sent Towards Pharaoh

- Moses commanded to proceed towards Pharaoh
  
- Moses fears and prays for Aaron's assistance
  
- Aaron commanded to assist Moses

- Moses and Aaron demand Pharaoh to deliver the Children of Israel to them and exhort him to believe in the Only True God
- Pharaoh demands signs
- The miracles wrought by Moses, his Rod and his Radiant hand

## Ash-Shu'ara Verses 10 – 33

وَإِذْ نَادَىٰ رَبُّكَ مُوسَىٰ أَنِ أَنْتَ الْقَوْمَ الظَّالِمِينَ

***And when called out thy Lord unto Moses saying: “Go thou unto the unjust people (to guide them)?” (26: 10)***

قَوْمَ فِرْعَوْنَ ۚ أَلَا يَتَّقُونَ

***“The people of Pharaoh; Will they not ward off evil?” (26: 11)***

قَالَ رَبِّ إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ

***Said (Moses): “O’ my Lord! Verily fear I that they will belie me!” (26: 12)***

وَيَضِيقُ صَدْرِي وَلَا يَنْطَلِقُ لِسَانِي فَأَرْسِلْ إِلَىٰ هَارُونَ

***“And straitened is my breast, and eloquent is not my tongue, so send Thou unto Aaron (to my aid)” (26: 13)***

وَلَهُمْ عَلَيَّ ذُنُوبٌ فَأَخَافُ أَنْ يَقْتُلُونِ

***“And they have (a charge) against me (of) a crime, and fear I that they may slay me.” (26: 14)***

قَالَ كَلَّا ۚ فَاذْهَبَا بِآيَاتِنَا ۚ إِنَّا مَعَكُمْ مُسْتَمِعُونَ

**Said (God): “By no means! 1so go ye both with Our signs, Verily, with you are We, (and will be) hearing!” (26: 15)**

فَأْتِيَا فِرْعَوْنَ فَقُولَا إِنَّا رَسُولُ رَبِّ الْعَالَمِينَ

**So go unto Pharaoh and say ye both (unto him): “Verily we two are the apostles of the Lord of the worlds!” (26: 16)**

أَنْ أَرْسِلْ مَعَنَا بَنِي إِسْرَائِيلَ

**“Send thou with us the children of Israel!” (26: 17)**

قَالَ أَلَمْ نُرَبِّكَ فِيْنَا وَلِيدًا وَلَبِثْتَ فِيْنَا مِنْ عُمُرِكَ سِنِينَ

**Said (Pharaoh): “Did we not cherish thee amidst us as a child? And thou didst dwell amidst us for (many) years of thy life,” (26: 18)**

وَفَعَلْتَ فَعَلْتِكَ الَّتِي فَعَلْتَ وَأَنْتَ مِنَ الْكَافِرِينَ

**“And thou (O’ Moses!) didst a deed which thou didst and thou art one of the ungrateful (ones).” (26: 19)**

قَالَ فَعَلْتُهَا إِذَا وَأَنَا مِنَ الضَّالِّينَ

**Said (Moses): “I did it while I was one not yet directed” (as what to do) (26:20)**

فَفَرَرْتُ مِنْكُمْ لَمَّا خِفْتُمْكُمْ فَوَهَبَ لِي رَبِّي حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ

**“So I fled from you when I feared you, then granted unto me my Lord, command, and made me (one) of (His) apostles.” (26:21)**

وَتِلْكَ نِعْمَةٌ تَمُنُّهَا عَلَيَّ أَنْ عَبَّدتَّ بَنِي إِسْرَائِيلَ

**“And is it a favour wherewith thou reproachest me: that thou hast enslaved the children of Israel?” (26:22)[23](#)**

قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ

**Said Pharaoh: “What is the Lord of the worlds?” (26:23)**

قَالَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۚ إِنْ كُنْتُمْ مُوقِنِينَ

**Said (Moses): “(He is) The Lord of the heavens and the earth and what is between the two, if only ye be 4sure.” (26:24)**

قَالَ لِمَنْ حَوْلَهُ ۖ أَلَا تَسْمَعُونَ

**Said (Pharaoh) unto those around him: “Do ye hear5not?” (26:25)**

قَالَ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأُولِينَ

**Said (Moses): “(God is) your Lord and the Lord of our fathers of old!” (26:26)**

قَالَ إِنَّ رَسُولَكُمْ الَّذِي أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ

**Said 6(he): “Verily your apostle who is sent unto you is certainly mad.” (26:27)**

قَالَ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَا ۚ إِنْ كُنْتُمْ تَعْقِلُونَ

**Said (Moses): “(God is) the Lord of the east and the west and what is between the two, if ye (only) understand” (26:28)**

قَالَ لَئِنِ اتَّخَذَتِ إِلَهًا غَيْرِي لَأَجْعَلَنَّكَ مِنَ الْمَسْجُورِينَ

**Said (Pharaoh): “Should thou take a god other than me, I will certainly make thee one of the imprisoned ones.” (26:29)**

قَالَ أَوَلَوْ جِئْتُكَ بِشَيْءٍ مُّبِينٍ

**Said (Moses): “What! even if I bring unto thee something manifest?”7(26:30)**

قَالَ فَأْتِ بِهِ <sup>٨</sup> إِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ

**Said (Pharaoh): “Bring it then, if thou be of the truthful ones.” (26:31)**

فَأَلْقَىٰ عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ

**So he (Moses) threw down his staff, and lo! and it was a manifest serpent, (26:32)<sup>8</sup>**

وَنَزَعَ يَدَهُ <sup>٩</sup> فَإِذَا هِيَ بَيِّضَاءُ لِلنّٰظِرِيْنَ

**And he drew out his hand, and lo! it was radiant white unto the beholders. (26:33)<sup>9</sup>**

## **Commentary**

### **Verse 13**

Moses had not the fluency of tongue which he apprehended to fail him in his mission of preaching the truth to Pharaoh.

### **Verse 14**

Moses was brought up in the very palace of Pharaoh. <sup>10</sup> Once when Moses saw an Egyptian beating an Israelite, he rendered a blow by his fist to the Egyptian who succumbed to it. Moses escaped into the Midianite country but the charge of slaying the Egyptian was there against him. Moses remembered the charge and feared the vengeance against him. The statement of Moses about the difficulties in his way to proceed against Pharaoh, was not to avoid the commission but only a prayer seeking the aid by Aaron. Note that the Holy Prophet had also to wait for forty years until (an Aaron to him) was given in Ali Ibn Abi Talib. Compare this to the incident how Ali stood and supported the announcement of the apostleship of the Holy Prophet at the *Da‘wat al-‘Ashirah* – the feast of the relatives and how, though still young threatened the veterans of the heathens defending the Holy Prophet.

### **Verses 16 – 17**

It is said that for about 400 years the Israelites were subjected to the tyrannies of the Egyptians – Moses and Aaron came to Egypt and stayed there for a year. People taking them to be mad men did not make any mention of them to Pharaoh. Once a jester told Pharaoh that there were two men more foolish than him for they claimed to be the apostles of God. Pharaoh ordered the two men (Moses and Aaron) to be presented to him to ridicule them. Pharaoh recognised Moses.

## Verse 18

When Moses mentioned the name of God, Pharaoh by way of claiming godhead for himself, asked Moses whether he himself (Pharaoh) was not the Cherisher Lord of Moses as it was he who had brought him up.

## Verse 19

The reference is to Moses' slaying the Egyptian who happened to be the cook of Pharaoh.

## Verse 20

The word '*Zallin*' means here, the one lost in the grip of Pharaoh, i.e., Moses was helpless. It does not mean that Moses was in any way ignorant of the truth for an Apostle is born with the wisdom, duly enlightened with the knowledge of the truth.

## Verse 21

'*Hakm*' i.e., Wisdom or authority stands for the apostleship and the commission of it.

(a) '*You*' indicates that Moses did not consider the act against the will of God but against the will of the unjust ruler.

(b) God gifted Moses with command and power of judgment, in return for the golden deed of helping the oppressed against the aggressor the man of Pharaoh otherwise all the apostles have the status of prophethood, i.e., being under Divine Guidance from their very birth. (A.P.)

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- [1.](#) What Moses apprehended shall not happen.
  - [2.](#) Moses considers the care he had from Pharaoh in his child hood, as a sort of slavery
  - [3.](#) See verse 26: 18.
  - [4.](#) Those who verify.
  - [5.](#) What Moses says.
  - [6.](#) Pharaoh.
  - [7.](#) A miracle.
  - [8.](#) Refer to verses 7: 102 & 7: 107.
  - [9.](#) Refer to verse 7: 108.
  - [10.](#) See verses 20: 30–40.

[1] [1]

SHARES

# Ash-Shu'ara Section 3 – Pharaoh's Sorcerers

## Embrace The Truth

- Defeated by Moses, Pharaoh's sorcerers embrace the Truth and become Believers in the Only True God
- in spite of the dreadful threats from Pharaoh

### Ash-Shu'ara Verses 34 – 51

قَالَ لِلْمَلَآئِكَةِ إِنِّ هَذَا لَسِحْرٌ عَلِيمٌ

**Said (Pharaoh) unto the chiefs around him: "Verily this is a skilled sorcerer", (26:34)<sup>1</sup>**

يُرِيدُ أَنْ يُخْرِجَكُمْ مِّنْ أَرْضِكُمْ بِسِحْرِهِ ۗ فَمَاذَا تَأْمُرُونَ

**"Intendeth he to drive you out of your land with his sorcery, what then is it ye <sup>2</sup>counsel?" (26:35)**

قَالُوا ۗ أَرْجِهْ وَأَخَاهُ وَأَرْبَعْتَ فِي الْأَمْدَانِ حٰشِرِينَ

**Said they: "Give him <sup>3</sup>respite and to his Brother (Aaron), and send <sup>4</sup>heralds into the cities," (26:36)<sup>5</sup>**

يَأْتُونَكَ بِكُلِّ سِحْرٍ عَلِيمٍ

**"(That) they bring unto thee all the sorcerers well-versed" (26:37)**

فَجُمِعَ السَّحَرَةُ لِمِيقَاتِ يَوْمٍ مَّعْلُومٍ

**So were gathered together the sorcerers at the appointed time on a day (which was) announced, (26:38)<sup>6</sup>**

وَقِيلَ لِلنَّاسِ هَلْ أَنْتُمْ مُجْتَمِعُونَ

**And it was said unto the people: “Will ye all assemble?” (26:39)**

لَعَلَّنَا نَتَّبِعُ السَّحَرَةَ إِنْ كَانُوا هُمُ الْغَالِبِينَ

**“Happy we may follow the sorcerers, if they be triumphant” (26:40)**

فَلَمَّا جَاءَ السَّحَرَةُ قَالُوا لِفِرْعَوْنَ أَئِنَّا لَنَأَجْرًا إِنْ كُنَّا نَحْنُ الْغَالِبِينَ

**When came the sorcerers, said they unto Pharaoh: “Is there for us a reward if we be triumphant?” (26:41)**

قَالَ نَعَمْ وَإِنَّكُمْ إِذَا لَمِنَ الْمُقَرَّبِينَ

**Said (Pharaoh): “Yea! verily ye in that case be of those (exalted to be) nearest (to me)” (26:42)**

قَالَ لَهُمْ مُوسَىٰ أَلْقُوا مَا أَنْتُمْ مُلْقُونَ

**Said unto them Moses: “Cast ye what ye have to cast!” (26:43)**

فَأَلْقَوْا حِبَالَهُمْ وَعِصِيَّهُمْ وَقَالُوا بِعِزَّةِ فِرْعَوْنَ إِنَّا لَنَحْنُ الْغَالِبُونَ

**Then they cast down their 7 cords and their rods and said: “By Pharaoh’s dignity we shall certainly be triumphant” (26:44)**

فَأَلْقَىٰ مُوسَىٰ عَصَاهُ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ

**Then cast down Moses his staff, and lo! it swallowed that which they falsely displayed. (26:45)8**

فَأَلْقَى السَّحَرَةُ سَجِدِينَ

**Then flung themselves the sorcerers prostrating. (26:46)9**

قَالُوا ۖ ءَامَنَّا بِرَبِّ الْعَالَمِينَ

**Said (the sorcerers): “Believe we in the Lord of the worlds!” (26:47) [10](#)**

رَبِّ مُوسَىٰ وَهَارُونَ

**“The Lord of Moses and Aaron!” (26:48) [11](#)**

قَالَ ءَامَنْتُمْ لَهُ ۖ قَبْلَ أَنْ ءَاذَنَ لَكُمْ ۖ إِنَّهُ ۖ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ فَلَسَوْفَ تَعْلَمُونَ ۖ لَأَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ  
مِّنْ خِلْفٍ وَأَلْصِقَبَنَّكُمْ أَجْمَعِينَ

**Said (Pharaoh): “What! Believe ye unto him ere I give you leave; Verily, he is the chief of you who taught you the sorcery; so soon shall ye know; then certainly, will I cut off your hands and your feet on opposite side, and certainly will I crucify you all” (26:49) [12](#)**

قَالُوا ۖ لَا ضَيْرَ ۖ إِنَّا إِلَىٰ رَبِّنَا مُنْقَلِبُونَ

**Said they: “No harm; Verily we unto our Lord shall return.” (26:50) [13](#)**

إِنَّا نَطْمَعُ أَنْ يَغْفِرَ لَنَا رَبُّنَا خَطِيئَاتِنَا ۖ إِنَّ كُنَّا أَوَّلَ الْمُؤْمِنِينَ

**“Verily we hope that our Lord will pardon us our wrongs for we are the first of the believers.” (26:51)**

## [Commentary](#)

### [Verse 40](#)

Pharaoh desired his people to witness the show of his selected sorcerers so that they might get more convinced of his godhead and be more obedient to him.

### [Verse 51](#)

This statement of the ‘First believers’ refers to their past sins – not to the sins they committed after embracing the faith – So the tradition which indicates licensing of the believers to do whatever they like after the participation in the Battle of Badr, is certainly spurious. (A.P.).

- 
- [1.](#) Refer to verse 7:109.
  - [2.](#) Advise.
  - [3.](#) Put him off.
  - [4.](#) To collect.
  - [5.](#) Refer to verse 7:111.
  - [6.](#) Refer to verse 20:59.
  - [7.](#) Taking the oath in Pharaoh's name – as they worshipped him.
  - [8.](#) Refer to verses 7:107, 20:69 & 7:117.
  - [9.](#) Refer to verse 7:120.
  - [10.](#) Refer to verse 7:121.
  - [11.](#) Refer to verse 7:122.
  - [12.](#) Refer to verses 7:123–124.
  - [13.](#) Refer to verse 7:125.

[1] [1]

SHARES

## Ash-Shu'ara Section 4 – Moses Rescues The Children Of Israel

- Moses as commanded by God marches away with the children of Israel rescuing them from the clutches of Pharaoh
- The miraculous splitting of the sea for Moses and his followers
- Pharaoh and his army caused to be drowned

### Ash-Shu'ara Verses 52 – 68

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِيٰ إِلَيْكُمْ مُتَّبِعُونَ

***And revealed We unto Moses (saying): “Go thou forth with My servants by night, for verily ye will be pursued.” (26:52)***

فَأَرْسَلَ فِرْعَوْنُ فِي الْمَدَائِنِ حَاشِرِينَ

**Then sent Pharaoh in the cities, (his) 1heralds. (26:53)**

إِنَّ هَؤُلَاءِ لَشِرْذِمَةٌ قَلِيلُونَ

**(And said he) “Verily these (Israelites) are only a small group”, (26:54)**

وَأِنَّهُمْ لَنَا لَغَائِظُونَ

**“Verily they unto us have enraged very much”, (26:55)**

وَأَنَا لَجَمِيعٌ حَازِرُونَ

**“And verily We are a multitude forewarned (and well Provided)” (26:56)**

فَأَخْرَجْنَاهُمْ مِّنْ جَنَّاتٍ وَعَيْوُنٍ

**So We turned them out of the gardens and the springs, (26:57)**

وَكُنُوزٍ وَمَقَامٍ كَرِيمٍ

**And treasures and goodly dwelling, (26:58)**

كَذَلِكَ وَأَوْرَثْنَاهَا بَنِي إِسْرَائِيلَ

**Thus (did We punish them) and We made the children of Israel the inheritors to them. (26:59)**

فَاتَّبَعُوهُمْ مُشْرِقِينَ

**Then they (Pharaoh with his host) pursued them at sunrise. (26:60)**

فَلَمَّا تَرَاءَ الْأَجْمَعَانِ قَالَ أَصْحَابُ مُوسَى إِنَّا لَمُدْرِكُونَ

**When the two parties saw each other, said those with Moses: “Indeed we are caught!” (26:61)**

قَالَ كَذَّابًا ۖ إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ

**(Moses) said: “By no means! verily my Lord is with me, soon will He guide me (to safety).” (26:62)**

فَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَضْرِبْ بِعَصَاكَ الْبَحْرَ ۖ فَانفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ

**Then revealed We unto Moses saying: “Strike thou the sea with thy staff”; then it clave asunder and each part (of the water stood) like a huge mountain. (26:63)**

وَأَزَلَفْنَا ثُمَّ الْآخَرِينَ

**Then We drew near the 2others (26:64)**

وَأَنْجَيْنَا مُوسَىٰ وَمَنْ مَعَهُ ۖ أَجْمَعِينَ

**And saved We Moses and those with him all of them. (26:65)**

ثُمَّ أَغْرَقْنَا الْآخَرِينَ

**Then We drowned the 3others. (26:66)**

إِنَّ فِي ذَلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ

**Verily in this is a sure sign; but most of them believe not. (26:67)**

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ

**And verily thy Lord, certainly He is the All-Mighty, the All-Merciful. (26:68)**

## **Commentary**

## Verse 59

After Pharaoh was drowned the Israelites returned to Egypt and owned all the wealth and possessions which were in the hands of Pharaoh.

## Verse 62

The fear of the people of Moses and their doubt of safety against the approaching enemy and Moses' consolation is quite similar to the story of the Holy Prophet and his companion in the Cave<sup>4</sup> during the 'Hijrah' or immigration to Medina. (A.P.).

- 
- <sup>1</sup>. Collectors to collect skilled sorcerers to defeat Moses.
  - <sup>2</sup>. Pharaoh and his hosts.
  - <sup>3</sup>. Pharaoh and his hosts.
  - <sup>4</sup>. See verse 9:40.

[1] [1]

SHARES

# Ash-Shu'ara Section 5 – Abraham Exhorts His Father To Discard Idolatry

- Abraham exhorts Azar to discard idolatry and to worship none but the Only True God
- The punishment the disbelievers in the Truth shall suffer in Hell

## Ash-Shu'ara Verses 69 – 104

وَأْتَلُ عَلَيْهِمْ نَبَأَ إِبْرَاهِيمَ

*And recite unto them the story of Abraham. (26:69)*

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ ۖ مَا تَعْبُدُونَ

**When said he unto his father and his people: “What do ye worship?” (26:70)1**

قَالُوا ۖ نَعْبُدُ أَصْنَامًا فَنَنْظِلُّ لَهَا عَاقِبِينَ

**Said they: “Worship we the idols, and we shall ever be unto them the devotees. (26:71)**

قَالَ هَلْ يَسْمَعُونَكَ إِذْ تَدْعُونَ

**Said<sup>2</sup>(Abraham): “Do they hear you when ye call (them)? (26:72)**

أَوْ يَنْفَعُونَكَ أَوْ يَضُرُّونَ

**Or do they profit you (in any way) or cause you (any) harm?” (26:73)**

قَالُوا ۖ بَلْ وَجَدْنَا آبَاءَنَا كَذَلِكَ يَفْعَلُونَ

**Said they: “Nay! found we our fathers likewise acting.” (26:74)**

قَالَ أَفَرَأَيْتُمْ مَا كُنْتُمْ تَعْبُدُونَ

**“Have ye then seen what ye have been worshipping? (26:75)**

أَنْتُمْ وَاَبَاؤُكُمْ الْأَقْدَمُونَ

**Ye and your <sup>3</sup>fathers ancient?” (26:76)**

فَأِنَّهُمْ عَدُوٌّ لِي إِلَّا رَبَّ الْعَالَمِينَ

**“Verily they are <sup>4</sup>enemies unto me, save the Lord of the worlds, (26:77)**

الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ

**Who created me, and He it is who guideth me, (26:78)**

وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ

**And who feedeth me provideth me to drink. (26:79)**

وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ

**And when I get ill then He healeth me, (26:80)**

وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ

**And who causeth me to die and then giveth me life (again), (26:81)**

وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ

**And Who, hope I, will forgive me my faults on the Day of Judgment. (26:82)**

رَبِّ هَبْ لِي حُكْمًا وَأَلْحِقْنِي بِالصَّالِحِينَ

**O' My Lord! Grant thou unto me 5authority and unite me with the righteous!" (26:83)**

وَأَجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ

**And cause6for me a Truthful tongue (goodly mention) among the posterity. (26:84)7**

وَأَجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ

**And make me of the heirs of the garden of Bliss, (26:85)**

وَأَغْفِرْ لِأَبِي إِنَّهُ كَانَ مِنَ الضَّالِّينَ

**And forgive my 8father, verily, he was of those who have gone astray, (26:86)9**

وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ

**And disgrace me not on the day when they are raised<sup>10</sup>(again), (26:87)**

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ

**The day when will avail not wealth or sons, (26:88)**

إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ

**Save him who cometh unto God with a heart submissive. (26:89)**

وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ

**And shall be <sup>11</sup>brought near, the garden for the pious<sup>12</sup>ones. (26:90) <sup>13</sup>**

وَبُرِّزَتِ الْجَحِيمُ لِلْغَاوِينَ

**And the Hell shall lay open for those who go astray, (26:91)**

وَقِيلَ لَهُمْ أَيْنَ مَا كُنتُمْ تَعْبُدُونَ

**And it shall be said unto them: "Where are those whom ye used to worship, (26:92)**

مِنْ دُونِ اللَّهِ هَلْ يَنْصُرُونَكُمْ أَوْ يَنْتَصِرُونَ

**Besides God; can they help you or help themselves?" (26:93)**

فَكُبْكِبُوا<sup>١٤</sup> فِيهَا هُمْ وَالْغَاوُونَ<sup>١٥</sup>

**So they shall be thrown down into it, <sup>14</sup>they and those gone astray, (26:94) <sup>15</sup>**

وَجُنُودُ إِبْلِيسَ أَجْمَعُونَ

**And the hosts of the Iblis (Satan), all together. (26:95)**

قَالُوا ۖ وَهُمْ فِيهَا يَخْتَصِمُونَ

**They shall say, while they wrangle therein among them selves, (26:96) [16](#)**

تَاللَّهِ إِن كُنَّا لَفِي ضَلَالٍ مُّبِينٍ

**“By God! we were in plain error, (26:97)**

إِذْ نُسَوِّكُمْ بِرَبِّ الْعَالَمِينَ

**When we equalled you with the Lord of the worlds, (26:98)**

وَمَا أَضَلَّنَا إِلَّا الْأُمُجِرُونَ

**And none beguiled us but the guilty ones, (26:99)**

فَمَا لَنَا مِنْ شَافِعِينَ

**Now we have no intercessors, (26: 100)**

وَلَا صَدِيقٍ حَمِيمٍ

**Nor any loving friend, (26: 101)**

فَلَوْ أَنَّ لَنَا كَرَّةً فَنَكُونُ مِنَ الْمُؤْمِنِينَ

**And if there be for us a return, we would be of the believers.” (26: 102) [17](#)**

إِنَّ فِي ذَلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ

**Verily in this [18](#) is a sign; And most of them believe not. (26: 103)**

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ

***And verily thy Lord, He is certainly the All-Mighty, All-Merciful. (26: 104)***

## **Commentary**

### **Verse 85**

Abraham's prayer was that one in his seed, be born who should be the Torch-Bearer of truth until the end of the world. There is no greater truth than the Unity of God. The prayer was for one to establish the Unity of God for ever. This was done by the Holy Prophet Muhammad and continued by Ali and the Eleven Holy Imams in his seed.

The Holy Prophet and Ali are the only two who never yielded to falsehood, i.e., polytheism. All the others had been idolaters who subsequently embraced the truth. The Holy Prophet Muhammad has been called the 'Spirit of Truth' by Jesus<sup>19</sup> who will guide the world unto *All Truth* – about Ali the Holy Prophet had said: "*Truth shall always be with Ali and Ali with Truth.*"<sup>20</sup>

### **Verse 86**

This prayer for his adopted father was before he had given up the hope of his conversion<sup>21</sup> (A.P.).

### **Verse 96**

There is no contradiction between this verse and verse 50:28. It has already been pointed out that these are references to the various stages of the Day of Resurrection. (A.P.).

### **Verse 103**

The story of Abraham which followed by another story of Noah, as a next sign<sup>22</sup> (A.P.).

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<sup>1.</sup> Refer to verses 6:75, 21:52, 19:42 & 37:85.

<sup>2.</sup> Asked.

<sup>3.</sup> Ancestors.

<sup>4.</sup> As a deity.

<sup>5.</sup> Wisdom.

<sup>6.</sup> Raise – make.

<sup>7.</sup> Refer to verse 19:50.

<sup>8.</sup> God father.

<sup>9.</sup> Refer to verse 9:114.

<sup>10.</sup> On the Resurrection Day.

<sup>11.</sup> Prepared – made ready.

- [12.](#) Those who guard themselves against evil.
- [13.](#) Refer to verse 79:36.
- [14.](#) The Hell fire.
- [15.](#) Refer to verse 21:98.
- [16.](#) Refer to verse 50:28.
- [17.](#) Refer to verses 6:27–29.
- [18.](#) The story of Abraham which is followed by another story of Noah as a next sign see verse 26: 105.
- [19.](#) John 16/13.
- [20.](#) See verse 19:50.
- [21.](#) Refer to verse 9: 114.
- [22.](#) See verse 26: 105.

[1] [1]

SHARES

## Ash-Shu'ara Section 6 – Noah Exhorts His People To Worship The Only True God

- Noah exhorts his people to worship none but the Only True God
- Noah and his followers saved and the rest of the people who disbelieved were drowned

### Ash-Shu'ara Verses 105 – 122

كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ

*The people of Noah belied the apostles (of God), (26: 105)*[1](#)

إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ

*When said unto them their brother Noah: “Will ye not guard (yourselves) against evil? (26: 106)*

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ

**Verily I am unto you a trusted apostle, (26: 107)**

فَاتَّقُوا اللَّهَ وَأَطِيعُوا

**Guard ye therefore against (the wrath of) God, and obey me; (26: 108)**

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ

**And I ask not from you any recompense for it, for my recompense is only with the Lord of the worlds. (26: 109)**

فَاتَّقُوا اللَّهَ وَأَطِيعُوا

**So guard ye (yourselves) against (the wrath of) God, and obey me (26: 110)**

قَالُوا ۖ أَنْتُمْ لَكُمْ وَاتَّبِعَكَ الْأَرْدَلُونَ

**Said they: “What! Shall we believe in thee, while follow thee the meanest (ones)?” (26: 111)**

قَالَ وَمَا عَلِمِي بِمَا كَانُوا يَعْمَلُونَ

**Said (Noah); “No knowledge have I of what they were doing; (26: 112)**

إِنْ حِسَابُهُمْ إِلَّا عَلَى رَبِّي ۖ لَوْ تَشْعُرُونَ

**Their reckoning is only on my Lord, if ye only knew (26: 113)**

وَمَا أَنَا ۖ بِطَارِدِ الْمُؤْمِنِينَ

**I am not here to drive away the believers. (26: 114)**

إِنْ أَنَا ۖ إِلَّا نَذِيرٌ مُبِينٌ

**I am not but an open warner” (26: 115)**

قَالُوا ۚ لَئِن لَّمْ تَنْتَهِ يَا نُوحُ لَتَكُونَنَّ مِنَ الْمَرْجُومِينَ

**Said (they): “Now, if thou desist not, O’ Noah! thou shalt surely be one of those stoned to death.” (26: 116)**

قَالَ رَبِّ إِنَّ قَوْمِي كَذَّبُونِ

**Said (Noah): “My Lord! verily my people have belied me” (26: 117)**

فَأَفْتَحْ بَيْنِي وَبَيْنَهُمْ فَتْحًا وَنَجِّنِي وَمَنْ مَعِيَ مِنَ الْمُؤْمِنِينَ

**Therefore decide thou a decision between me and them, and deliver me and those of the believers with me,” (26: 118)**

فَأَنْجَيْنَاهُ وَمَنْ مَعَهُ ۚ فِي الْفُلِّ الْمَشْحُونِ

**So We delivered him and those with him in the laden Ark (26: 119)**

ثُمَّ أَغْرَقْنَا بَعْدُ الْبَاقِينَ

**Then drowned We the rest afterwards. (26: 120)**

إِنَّ فِي ذَلِكَ لَآيَةً ۚ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ

**Verily in this is a sign; but most of them believe not. (26: 121)**

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ

**Verily thy Lord, certainly He is the All-Mighty, the All-Merciful. (26: 122)**

## **Commentary**

### **Verse 111**

This is the common argument of the aristocratic class against the prophets that their followers are commoners. The common answer to their argument is that it is only the deeds of man which make him

great or low and not the worldly possession, the account of which is with none but God. (A.P.).

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[1.](#) Refer to verses 7:59 & 11:40–46.

[2.](#) Refer to verses 11:40–46.

[1] [1]

SHARES

## Ash-Shu'ara Section 7 – Hud Exhorts His People To Guard Themselves Against Evil

- The people 'Ad belied the Apostle Hud who exhorted them to guard themselves against evil
- They rejected Hud's admonitions
- They were destroyed

### Ash-Shu'ara Verses 123 – 140

كَذَّبَتْ عَادَ الْمُرْسَلِينَ

*The (people) 'Ad belied the apostles (of God), (26: 123)*[1](#)

إِذْ قَالَ لَهُمْ أَخُوهُمْ هُودٌ أَلَا تَتَّقُونَ

*When said unto them their brother Hud: "Will ye not guard (yourselves) against evil?" (26: 124)*

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ

**Verily I, unto you, am a trusted apostle, (26: 125)**

فَاتَّقُوا اللَّهَ وَأَطِيعُوا

**Therefore guard ye (yourselves) against (the wrath of) God, and obey me (26: 126)**

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنِ اجْتَرَىٰ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ

**I seek not from you any recompense for it, for my recompense is only with the Lord of the worlds (26: 127)**

أَتَبْنُونَ بِكُلِّ رِيعٍ ءَأَيَّةٌ تَعْبُونَ

**Build ye on every height a monument? (but) vain it is, (26: 128)**

وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُونَ

**And raise ye strong mansions as if ye will abide (therein) for ever. (26: 129)**

وَإِذَا بَطَشْتُمْ بَطَشْتُمْ جَبَّارِينَ

**And when ye seize (any one) by force, ye seize as tyrants (26: 130)**

فَاتَّقُوا اللَّهَ وَأَطِيعُوا

**So guard ye (yourselves) against (the wrath of) God, and obey me, (26: 131)**

وَاتَّقُوا الَّذِي أَلَدَّكُمْ بِمَا تَعْلَمُونَ

**And fear ye Him who hath bestowed plenty on you, what ye know (26: 132)**

أَمَدَّكُمْ بِالنَّعْمِ وَيَبِينُ

**He hath provided you with plenty of cattle and children, (26: 133)**

وَجَنَّاتٍ وَعَيْونِ

**And gardens and springs, (26: 134)**

إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ

**Verily I fear for you against the chastisement of a grievous day.” (26: 135)**

قَالُوا ۖ سَوَاءٌ عَلَيْنَا أَوَعَضْتَ أَمْ لَمْ تَكُنْ مِنَ الْوَاعِظِينَ

**Said (they): “It is same to us if thou admonish us, or be not of the admonishers (unto us), (26: 136)**

إِنْ هَذَا إِلَّا خُلُقُ الْأَوَّلِينَ

**This (threatening) is naught but the custom of the ancients, (26: 137)**

وَمَا نَحْنُ بِمُعَذَّبِينَ

**And We are not those who would be punished (26: 138)**

فَكَذَّبُوهُ فَأَهْلَكْنَاهُمْ ۚ إِنَّ فِي ذَلِكَ لَآيَةً ۚ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ

**So they belied him, then We destroyed them; Verily in this is a sign; but most of them believe not. (26: 139)**

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ

**And verily thy Lord, certainly He is the All-Mighty, the All-Merciful. (26: 140)**

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[1](#). Refer to verses 7:65, 11:60, 53:50 & 89:6.

# Ash-Shu'ara Section 8 – Salih Preaches Righteousness To The People Thamud

- Salih preached righteousness to the people Thamud
- They disbelieved him and demanded a miracle
- Salih warned his people not even to touch the She Camel with evil
- They hamstrung her
- They were destroyed

## Ash-Shu'ara Verses 141 – 159

كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ

*Belied (the tribe of) Thamud, the apostles (of God), (26: 141)*<sup>1</sup>

إِذْ قَالَ لَهُمْ أَخُوهُمْ صَالِحٌ أَلَا تَتَّقُونَ

*When said unto them their brother Salih: "Will ye not guard (yourselves) against evil? (26: 142)*

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ

*"Verily I, unto you, am a trusted apostle, (26: 143)*

فَاتَّقُوا اللَّهَ وَأَطِيعُوا

**Fear ye (the wrath of) God, and obey me, (26: 144)**

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنِ اجْتَرَىٰ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ

**And I seek not of you any recompense for it, for my recompense is only with the Lord of the worlds; (26: 145)**

أَتَتْرَكُونَ فِي مَا هَاهُنَا آمِنِينَ

**What! Will ye be left in what is here, secure (for ever)? (26: 146)**

فِي جَنَّاتٍ وَعَيْونِ

**In the gardens and springs, (26: 147)**

وَزُرُوعٍ وَنَخْلٍ طَلْعُهَا هَضِيمٌ

**And cornfields and palm-trees with fine species! (26: 148)**

وَتَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا فَرِهِينَ

**And ye hew out of the mountains for dwellings (for you), exaltingly (26: 149)**

فَاتَّقُوا اللَّهَ وَأَطِيعُونَ

**Therefore, fear ye (the wrath of) God, and obey me, (26: 150)**

وَلَا تُطِيعُوا أَمْرَ الْمُسْرِفِينَ

**“And obey not the bidding of the extravagants,” (26: 151)**

الَّذِينَ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ

**Those who make mischief in the earth, and amend not.” (26: 152)**

قَالُوا ۖ إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ

**Said they: “verily thou art only of the bewitched ones, (26: 153)**

مَا أَنْتَ إِلَّا بَشَرٌ مِّثْلُنَا فَأْتِ بِآيَةٍ إِنْ كُنْتَ مِنَ الصَّادِقِينَ

**“Thou art naught but a man like unto us, so bring thou a sign if thou art one of the truthful (ones)” (26: 154)**

قَالَ هَذِهِ ۖ نَاقَةٌ لَهَا شِرْبٌ وَلَكُمْ شِرْبُ يَوْمٍ مَعْلُومٍ

**Said (Salih) “Behold ye! This is a She-Camel for it shall be its drink and for you shall be your drink, (each) on an appointed day. (26: 155)<sup>3</sup>**

وَلَا تَمْسُوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابٌ يُومٌ عَظِيمٌ

**Touch her not with evil, lest will seize you the torment of the grievous day.” (26: 156)**

فَعَفَرُواهَا فَأَصْبَحُوا ۖ نَدِيمِينَ

**Then they hamstrung her, and turned (themselves) regretful, (26: 157)**

فَأَخَذَهُمُ الْعَذَابُ ۖ إِنَّ فِي ذَلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ

**So seized them the chastisement; verily in this there is a sign; but most of them believe not. (26: 158)**

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ

**And verily thy Lord, He is certainly the All-Mighty, The All-Merciful. (26: 159)**

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<sup>1</sup>. Refer to verse 7:73.

<sup>2</sup>. For the apostolic service.

<sup>3</sup>. Refer to verse 7:73.

## Ash-Shu'ara Section 9 – Lut Admonishes His People

- Lut admonishes his people to abstain from the crime they were addicted to against the natural course allowed to them
- They rejected the advice of Lut
- Lut and those who followed him were saved
- The people along with Lut's wife, were destroyed

### Ash-Shu'ara Verses 160 – 175

كَذَّبَتْ قَوْمُ لُوطٍ الْمُرْسَلِينَ

*Belied the people of Lut, the apostles (of God) (26: 160) [1](#)*

إِذْ قَالَ لَهُمْ أَخُوهُمْ لُوطُ أَلَا تَتَّقُونَ

*When said unto them their brother Lut: "Will ye not guard {yourselves} against evil?" (26: 161)*

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ

*Verily I, unto you, am a trusted apostle, (26: 162)*

فَاتَّقُوا اللَّهَ وَأَطِيعُوا

**Therefore fear ye (the wrath of) God, and obey me, (26: 163)**

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۗ إِنِّي أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ

**I seek not from you for it any recompense, for my recompense is only on the Lord of the worlds.**

**(26: 164)**

أَتَأْتُونَ الذُّكْرَانَ مِنَ الْعَالَمِينَ

**What! come ye (only) to males, of all the creatures! (26: 165)**

وَتَذَرُونَ مَا خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ ۗ إِنَّكُمْ أَنْتُمْ قَوْمٌ عَادُونَ

**And leave ye what hath created for you your Lord, of your wives? Nay! ye are people transgressing (the limits)” (26: 166)**

قَالُوا ۗ لَئِن لَّمْ تَنْتَهَ يَلُوطُ لَتَكُونَ مِنَ الْمُخْرَجِينَ

**Said they: “If thou desist not O’ Lut! thou shalt surely be of those who are expelled.” (26: 167)**

قَالَ إِنِّي لِعَمَلِكُمْ مِنَ الْقَالِينَ

**Said (Lut): “Verily, I am of those who abhor your doings” (26: 168)**

رَبِّ نَجِّنِي وَأَهْلِي مِمَّا يَعْمَلُونَ

**My Lord! “deliver me and my family from what they do!” (26: 169)**

فَنَجَّيْنَاهُ وَأَهْلَهُ ۗ أَجْمَعِينَ

**So, We did deliver him and his people, 2all, (26: 170)**

إِلَّا عَجُوزًا فِي الْغَابِرِينَ

**Save an old woman<sup>3</sup>among those who tarried behind. (26: 171)<sup>4</sup>**

ثُمَّ دَمَرْنَا الْآخَرِينَ

**Then We destroyed the others. (26: 172)<sup>5</sup>**

وَأَمْطَرْنَا عَلَيْهِمْ مَطْرًا ۖ فَسَاءَ مَطْرُ الْمُنذَرِينَ

**And we showered down, upon them, and evil was the rain on those (who were) warned (but heeded not). (26: 173)**

إِنَّ فِي ذَلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ

**Verily in this is a sign, but most of them believe not. (26: 174)**

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ

**And verily thy Lord, certainly He is the All-Mighty, the All-Merciful. (26: 175)**

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<sup>1</sup>. Refer to verses 7:80, 11:77, 15:61–74 & 21:71–74.

<sup>2</sup>. Those who were faithful to him.

<sup>3</sup>. Lut's wife who was a wicked woman – Similar was Noah's wife – see verse 66:10. Both these women were cursed by God. Wives of prophets need not necessarily be righteous – Hence can never be counted as the permanent members of families of the prophets. Refer to note on verse 33:33.

<sup>4</sup>. Refer to verse 7:83.

<sup>5</sup>. Refer to verse 7:84.

[1] [1]

SHARES

## Ash-Shu'ara Section 10 – Shu'ayb's Mission To

# The Dwellers Of The Forest

- Shu'ayb preaches honesty in dealing with the people of the Forest
- They belied him
- They were destroyed

## Ash-Shu'ara Verses 176 – 191

كَذَّبَ أَصْحَابُ لَيْكَةِ الْمُرْسَلِينَ

*Belied the dwellers of the forest, the apostles (of God) (26: 176)<sup>1</sup>*

إِذْ قَالَ لَهُمْ شُعَيْبٌ أَلَا تَتَّقُونَ

*When said unto them Shu'ayb: Not to cheat people of their things "Will ye not guard (yourselves) against evil. (26: 177)<sup>2</sup>*

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ

*Verily I unto you am a trusted apostle, (26: 178)*

فَاتَّقُوا اللَّهَ وَأَطِيعُوا

*So fear ye (the wrath of) God and obey me (26: 179)*

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنِ اجْتَبَىٰ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ

*I seek not from you, for it any compensation, for my compensation is only on the Lord of the worlds. (26: 180)*

أَوْفُوا بِالْكَيْلِ وَلَا تَكُونُوا مِنَ الْمُخْسِرِينَ

**Give ye just measure and be not of those who lessen (to deceive) (26: 181)**

وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ

**And weigh with balances correct, upright (26: 182)**

وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْنُوا فِي الْأَرْضِ مُفْسِدِينَ

**Defraud not people in their (due) goods, 3and work not evil in the earth making mischief (26: 183)**

وَاتَّقُوا الَّذِي خَلَقَكُمْ وَالْجِبِلَّةَ الْأُولِينَ

**Fear Him who created you and the races of old” (26: 184)**

قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسْحَرِينَ

**Said they: “Verily thou art only of those bewitched, (26: 185)**

وَمَا أَنْتَ إِلَّا بَشَرٌ مِثْلُنَا وَإِنْ نَظُنُّكَ لَمِنَ الْكَاذِبِينَ

**Thou art but a man like us, and we deem thee certainly of the liars; (26: 186)**

فَأَسْقِطْ عَلَيْنَا كِسْفًا مِّنَ السَّمَاءِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ

**“Cause (thou) then a part of the heaven to fall down upon us, if thou art one of the truthful (ones)” (26: 187)4**

قَالَ رَبِّيَ أَعْلَمُ بِمَا تَعْمَلُونَ

**Said (Shu'ayb): “My Lord knoweth best what (all) ye do” (26: 188)**

فَكَذَّبُوهُ فَأَخَذَهُمْ عَذَابُ يَوْمِ الظُّلَّةِ إِنَّهُ كَانَ عَذَابَ يَوْمٍ عَظِيمٍ

**But they belied him, so seized them the chastisement of the day of cloud; Verily it was a chastisement of a Mighty<sup>5</sup>day. (26: 189)<sup>6</sup>**

إِنَّ فِي ذَلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ

**Verily in this is a sign, but most of them believe not, (26: 190)**

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ

**And verily thy Lord, certainly He is the All-Mighty, All-Merciful. (26: 191)**

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- [1.](#) Refer to verse 15:78.
  - [2.](#) Refer to verse 7:85.
  - [3.](#) Not to cheat people of their things.
  - [4.](#) Refer to verse 52:44.
  - [5.](#) Grievous.
  - [6.](#) Refer to verses 7:81, 11:95 & 7:91.

[1] [1]

SHARES

## **Ash-Shu'ara Section 11 – The Spirit Faithful, Descended With The Qur'an**

- The Spirit-Faithful (*Ruh al-Amin*) descended upon the Heart of the Holy Prophet *Muhammad*
- No people were destroyed without a Warner having gone before, among them
- The poets are followed by those gone astray. The tyrants shall soon know what a turning they are turned to

## Ash-Shu'ara Verses 192 – 227

وَإِنَّهُ لَتَنْزِيلُ رَبِّ الْعَالَمِينَ

*And verily it 1hath come down from the Lord of the worlds. (26: 192)*

نَزَلَ بِهِ الرُّوحُ الْأَمِينُ

*Came down with it the Spirit2trusted, (26: 193)*

عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ

*Upon thy heart (O' Our Apostle Muhammad!) that thou mayest be the Warner, (26: 194)*

بِلِسَانٍ عَرَبِيٍّ مُبِينٍ

*In the language, 3plain Arabic. (26: 195)*

وَإِنَّهُ لَفِي زُبُرِ الْأَوَّلِينَ

*And verily it is foretold in the scriptures4of 5yore, (26: 196)*

أَوَلَمْ يَكُنْ لَهُمْ آيَةٌ أَنْ يَعْلَمَهُ عُلَمَاءُ بَنِي إِسْرَائِيلَ

*Is it not a sign unto them that recognize it the learned ones of the children of Israel? (26: 197)*

وَلَوْ نَزَّلْنَاهُ عَلَىٰ بَعْضِ الْأَعْجَمِينَ

*And if We had sent it down unto any of the outlanders, (26: 198)6*

فَفَرَّاهُ ٤ عَلَيْهِمْ مَا كَانُوا ٥ بِهِ ٦ مُؤْمِنِينَ

*(And) then had he recited it unto them, they would have believed not in it. (26: 199)*

كَذَلِكَ سَلَكْنَاهُ فِي قُلُوبِ الْمُجْرِمِينَ

**Thus We caused it passing into the hearts of the guilty (ones) (26:200)**

لَا يُؤْمِنُونَ بِهِ ۚ حَتَّىٰ يَرَوْا ۖ الْعَذَابَ الْأَلِيمَ

**They will believe not in it till they see the grievous chastisement, (26:201)**

فَيَأْتِيهِمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ

**And it shall come upon them of a sudden, while they perceive not, (26:202)**

فَيَقُولُوا ۖ هَلْ نَحْنُ مُنظَرُونَ

**Then will they say: "Shall we be respited?" (26:203)**

أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ

**What! Seek they to hasten Our chastisement? (26:204)**

أَفَرَأَيْتَ إِنْ مَتَّعْنَاهُمْ سِنِينَ

**Hast thou then seen that We provided them to enjoy themselves for years, (26:205)**

ثُمَّ جَاءَهُمْ مَا كَانُوا يُوعَدُونَ

**Then came unto them that which they were promised, (26:206)**

مَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يُمْتَعُونَ

**Availed them not that which they were provided to enjoy. (26:207)**

وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا لَهَا مُنذَرُونَ

**We destroyed not any town but it had its warners, (26:208)**

ذَكَرَىٰ وَمَا كُنَّا ظَالِمِينَ

**To Remind (them); and never are We unjust. (26:209)**

وَمَا تَنْزَلَتْ بِهِ الشَّيَاطِينُ

**And came not with it, the devils. (26:210)**

وَمَا يَنْبَغِي لَهُمْ وَمَا يَسْتَطِيعُونَ

**It behoveth them not, they canodo it. (26:211)**

إِنَّهُمْ عَنِ السَّمْعِ لَمَعزُولُونَ

**Verily they, (even) from hearing it, are far removed. (26:212)**

فَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا ءَاخَرَ فَتَكُونَ مِنَ الْمُعَذَّبِينَ

**So call thou 10not with God another god, lest thou be of the chastised ones. (26:213)**

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ

**And warn thou thy relatives of nearest kin. (26:214)**

وَأَخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ

**And be kind unto him who followeth thee, of the believers. (26:215)**

فَإِنْ عَصَوْكَ فَقُلْ إِنَّي بَرِيءٌ مِمَّا تَعْمَلُونَ

**But if they disobey thee, then say: “verily I disassociate (myself) of what ye do!” (26:216) 11**

وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ

**And rely thou on Mighty, All-Merciful, (26:217)**

الَّذِي يَرَبُّكَ حِينَ تَقُومُ

**He who seeth thee when thou dost stand up, (26:218)**

وَتَقَلُّبِكَ فِي السَّاجِدِينَ

**And thy movements among those who prostrate themselves (in obeisance unto God) (26:219) [12](#)**

إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

**Verily He is the All-Hearing, The All-Knowing, (26:220)**

هَلْ أَنْبِئُكُمْ عَلَىٰ مَنْ تَنْزَلُ الشَّيَاطِينُ

**Shall I inform you (of him) upon whom descend the satans? (26:221)**

تَنْزَلُ عَلَىٰ كُلِّ آفَاكٍ أَثِيمٍ

**Descend they [13](#)on every lying sinful one, (26:222)**

يُلْفُونَ السَّمْعَ وَأَكْثُرُهُمْ كَذِبُونَ

**Lend they their ears (eagerly), and most of them are liars. (26:223)**

وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ

**And the poets, follow them the erring ones, (26:224)**

أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ

**See thou not that they, in every valley<sup>14</sup>they wander bewildered? (26:225)**

وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ

**And that they say what they (themselves) do not do. (26:226)**

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَذَكَرُوا اللَّهَ كَثِيرًا وَانْتَصَرُوا ۗ مِنۢ بَعْدِ مَا ظَلَمُوا ۗ وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ

**Save those who believe and do good, and remember God much, and defend themselves after they are oppressed; And soon shall know those who deal unjustly, what an (evil) turning they shall be turned unto! (26:227)**

## Commentary

### Verse 194

While explaining this verse and the previous one a commentator has unnecessarily indulged into a very misleading statement about the authority of A'ishah, one of the wives of the Holy Prophet saying: "The pithy but most intelligent statement of that intelligent Lady 'A'ishah' *than whom none was more familiar with the recipient of the Qur'anic revelation.*"

In view of the fact it was at the age of about nine years when the Holy Prophet was made to accept Lady A'ishah who was yet a young girl, in his household, in Medina, when she was one of the nine wives, the Holy Prophet would have spent a few hours in the night only once in nine days even that when he would be at Medina and had not gone out on any expedition. Firstly, A'ishah was very young to understand any meaning in the depth of any problematic matter or situation. Secondly, she came on the scene of the life of the Holy Prophet only in Medina and hence could never be expected to be an eyewitness to anything that passed in Mecca prior to the '*Hijrah*' i.e., emigration to Medina. What could the young lady know what passed on outside the house. She would, if she ever could, know only what the Holy Prophet would have chosen to disclose to any young girl like her, with the tenderness of understanding and the natural lack of insight into serious matters in that age, during the few hours he would have spent with her even that once in nine days. The one who was with the Holy Prophet from before the start of his mission until his departure from this world, was Ali as all the others joined the Holy Prophet later on.

In the zeal and enthusiasm to give the young Lady the position of the greatest scholar of the faith and as the one knowing the Holy Prophet and his mission, over and above Lady Khadija and the Lady of Light, Fatima, the traditionists belonging to the anti-Ahl al-Bayt camp have related most of the traditions as having been received from A'ishah whereas most of the true traditions were received from the Ahl al-

Bayt. If we have to believe whatever Lady A'ishah says, what could be said of the traditions recorded on her authority about the Holy Prophet regarding his personal and private dealings with the lady which are given in Mishkat and Bukhari which no man or woman with his or her common sense intact, can ever accept, and which are diametrically opposed to the Holy Qur'an. The only reliable authority about the Holy Prophet and Islam which could be unhesitatingly accepted is that of Ali and the Holy Ahl al-Bayt and none else. No doubt A'ishah as any other wife of the Holy Prophet has to be regarded as the *Umm al-Mu'minin*.

### [Verse 195](#)

The Holy Qur'an was revealed in the most eloquent language of the Arabic tongue so that those who embraced it immediately might understand it easily and fully and spread it all over the world. The matchless eloquence of the Qur'anic language is a challenging sublimity of the Arabic tongue. [15](#)

### [Verse 196](#)

The revelation of the Qur'an was mentioned in the previous scriptures and this was and still is known to the Israelite scholars. John 16/14 is the best evidence of this. (A.P.).

### [Verse 200](#)

This refers to the mental procedure in the heart of the guilty not to be believed until they face the punishment. [16](#) (A.P.).

### [Verse 207](#)

When they will face the chastisement, they will wish for a respite but Qur'an says no amount of respite will be of any avail to them – they will pursue the same course. (A.P.)

### [Verse 210](#)

The limitations of the Devil is far below the standard of the contents of the Qur'an, as asserted in verse 26:212. (A.P.).

### [Verse 214](#)

The command to warn the nearest kinsmen was with the idea that when the admonition is given to the very nearest relations of the Holy Prophet, the others in mankind automatically come under the warning. On receipt of this command from God what the Holy Prophet did is recorded in all the basic books of Sunni commentary on the Holy Qur'an and books on the biography of the Holy Prophet and Islam viz. *Ma'alim al-Tanzil*, *Tafsir al-Durr al-Manthur*, *Musnad Ahmad Ibn Hanbal* and *Riya' al-Na'ra* etc. When this verse was revealed, the Holy Prophet called Ali and ordered making a few loaves, with some

meat on them and a cup of milk and to invite the sons of Abdul Muttalib. Ali acted as he was commanded and there assembled forty men from the seed of Abdul Muttalib – among whom were the uncles of the Holy Prophet, viz. Abu Talib, Abbas, Hamzah, and Abu Lahab.

The Holy Prophet commanded Ali to serve the food to the guests. Ali kept before the people the few loaves with the little meat and the milk in a small cup which would not suffice even for a single one in the assembly. The Holy Prophet blessed the food with the name of God and told the people to have it. Everyone of the forty guests had his fill and yet the stuff remained the same. After the feast the Holy Prophet wanted to speak to the assembly but Abu Lahab took the initiative and addressing the assembly remarked that it was a great sorcery and the gathering dispersed giving no opportunity to the Holy Prophet to speak to them.

The next day the Holy Prophet again called Ali and repeated the same command about the preparation of the food and inviting the same people but the assembly behaved in the same way. For a third time the same people gathered, food in the same way as on the previous occasions, was served with God's blessings from the Holy Prophet and immediately as the eating was over, the Holy Prophet stood up and addressed the assembly saying: *"O' sons of Abdul Muttalib! would you believe if I tell you that an army is lying in wait behind this mountain to attack you?"*

*"Aye!"* exclaimed the assembly in one voice saying, *"for thou hast never uttered anything but truth."* Then the Holy Prophet addressed them saying, *"Know ye all that I am the apostle of God to warn you of God and to warn you of an approaching doom. And I am the bearer of glad tidings of the abode of eternal bliss to those who believe in the Only True God and in my ministry. And God did not send any apostle of His but he sent along with him his Heir and his Caliph. Who is there among you who would be a Wazir to me and my Heir and Caliph, and join me in task of the ministry?"*

None but the young Ali who was yet only of twelve or fourteen years of age, stood up and readily exclaimed, *"I am here for thee O' Apostle of God!"* But the Holy Prophet bade Ali to sit down and again he asked the same question and every time Ali alone got up offering himself for the service to God and the Holy Prophet. When thrice it was asked and every time none but Ali stood up in response to the call, the Holy Prophet called Ali to him, opened his mouth and dropping some saliva from his own mouth into Ali's mouth, embraced him and holding up his hand aloft declared, *"Know ye all! This is my Wazir, my Heir and my Caliph! Hear him and obey him!"* Abu Lahab who was present there witnessing the whole event, could not suppress his evil feelings any longer and addressing the Holy Prophet said:

*"Thou hast done an evil return to thy cousin for his ready response to thy call. Thou hast spat in his mouth."* To this the Holy Prophet replied, *"I have filled Ali's mouth with the Divine Knowledge."*

Syeed Ibne Jubair relates that this event took place at the mound of Safa.

It is reported by historians the gathering in a taunt addressing Abu Taleb remarked saying: *"Now obey thine own son Ali when Muhammad has placed in authority along with himself."*<sup>17</sup>

This event may be taken as a miracle that a boy (Ali) of about 13 years responds to the bargain of a man (the Holy Prophet) of forty. The boy promises the assistance required and the man declares the status mentioned in return and throughout the vicissitude of fortune – throughout all the 23 years of the Holy Prophet's ministry neither the boy (Ali) failed to fulfil his declaration wherever the occasion suited it and thus the declaration of Ali's succession to the office of the apostleship (as the *First Imam* or the *First Caliph*) and his other status was simultaneous with the declaration of his apostolic mission and the event of *Ghadir Khumm* but it was an open and public confirmation of the first declaration in the presence of the dignitaries of the Quraysh. (A.P.).

### Verse 216

Ref. to what Moses said when his people showed their disobedience [18](#) and to what is narrated authentically from the Holy Prophet that when his people disobeyed to provide him with pen and paper, he said '*Get ye away from me, it behoveth ye not, to dispute in my presence.*' (A.P.).

### Verses 218 – 219

The matter of these two verses has a meaning deeper and wider than a mere literal interpretation. God's seeing anyone standing or prostrating was no secret for the Holy Prophet to be informed of it. It is a disclosure of the hidden truth for the enlightenment of the people about the divine personal excellence of the soul of the Holy Prophet as well as the purity of his physical body that in its journey from the seed of Adam, the soul of the Holy Prophet passed on only through the channels of the purified loins of godly souls who spent their lives in obedience and devotion to the Lord and never the partnership in his ancestral parentage was polluted by the impurity of polytheism or any fallacy in the worship to any one besides the Only True God.

This is a declaration of the '*Ismah*' or the purity' or '*infallibility of the Holy Prophet and his Vicegerent Ali.*' About Ali the Holy Prophet has declared, '*I and Ali are of one and the same Light.*' Thus, Ali is one in purity and excellence with the Holy Prophet and the same *Ismah* continued in the combined seed of these Two, through Fatima the Lady of Light. About the purity of the Holy Ahl al-Bayt, God has declared in clear cut words. [19](#)

According to the Ahl al-Bayt, this refers to the divine apostolic light passing through the loins and the wombs of God's chosen lineage, which indicates that all the ancestors of the Ahl al-Bayt were the true devotees of the Lord. (A.P.).

### Verse 221

From this verse onwards give the limitation and the nature of the devilish revelations. (A.P.).

## Verses 223 – 226

The disbelievers had their own conjectures about the Holy Qur'an. Sometimes they said that it was mere stories of old, sometimes they called it the work of the Devil and sometimes they called it the work of a poet having the enchanting appeal of a poetic melody without much seriousness of the meaning or any reality of the thoughts contained in it. The reference here is to some particular class of poets who indulge in vain and exaggerative expressions misleading and rousing unhealthy passions and not against the art of poetry. The particular persons or the kind of the poets referred to here were – *Abdullah Ibn al-Zibara*, *Abu Sufyan bin al-Harith*, *Zuhayr Ibn Abi Sulma al-Muzani*, and *Samir Ibn Abd Manaf al-Jumahi*.

These poets used to compose poetic praise of the idols and the false deities and imaginary beloveds and against their enemies, condemning them without any reason as they used to praise any one when they wanted to do it at their own fancy without any truth in their praise. The verse means that the poets pursue courses aimless but the course of the Holy Qur'an is with a purposeful plan of the All-Wise Author of the Universe. The poets are of crooked minds and how could the Holy Prophet be a poet when there is no crookedness of any kind in his nature.

There were two poets during the time of the Holy Prophet – One diametrically opposed to the other and even inimical – each condemning downright the other. People used to get divided into two groups, each siding one of the two poets. Those poets used to condemn the Holy Prophet and his faithful adherents, and the heathens used to follow the thoughts of those poets. These poets used to compose poetry either about love of some women or in praise of some rich man aspiring some reward and they used to condemn the others.

It is said that poetry is one of the powerful devices of the evil to delude man from the right thinking. A poet gets madly engaged in wild thoughts about some vain idea or imaginary enjoyments through a fancied beloved. They speak of things without any truth in their expression and on which they do not act upon. The Holy Qur'an is not a Book of any such composition of any poet but the Word of God speaking nothing but truth and reality and the doctrines for strict and faithful practice.

The two famous Muslim poets *Hassan Ibn Thabit* and *Ibn Rawahah* came to the Holy Prophet and expressed their anxiety about their own fate. The Holy Prophet said, '*You compose poetry in praise of God, the truth, and condemned falsehood*' then this verse was revealed.

The Holy Prophet said, *Sinners are those poets who criticise the truth, condemn believers, waste their time in imaginary love*, and praised the poets who compose praise of God and the holy ones and defend the truth and condemn falsehood and never engage themselves in vain thoughts and false praises to earn reward from the rich. The concluding words of this verse are the decree of the Lord about the fate of the tyrants and the aggressors as well as a prophecy which has its fulfilment in the case of every

tyrant till now.

Take for instance the fate of every one who teased and tortured the Apostle of God and his Ahl al-Bayt, i.e., the fate of Yazeed son of Muawiyah who was acknowledged as a brute in human form who enacted the world's greatest tragedy, the Tragedy of Karbala – when along with the Holy Imam Husayn his godly band of Seventy-Two holy men of his devotees, young and old, his kith and kin, his son and other relatives including even his baby son of six months of age was mercilessly massacred. The kingdom of Yazid was wiped out of existence and the dynasty disappeared, Yazid himself met a very painful death. The same happened in the case of every tyrant who martyred the Holy Imams. Today their names have remained only to receive the curses from men, women and children, both Muslims and even non-Muslims who come to know of the truth about their devilish personalities.

### Verse 227

This is an exception to the condemned art of poetry, in any poetic composition produced by the good believers who remember God in favour of the oppressed ones against the aggressors particularly those who were persecuted for their adherence to the truth. Therefore, the poetic work in the praise of the Holy Prophet or the Ahl al-Bayt or their devotees or condemning the aggressors and their unjust conduct is included in the exception – Thus they are commendable. (A.P.).

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- [1.](#) This Qur'an.
  - [2.](#) The Messenger Angel Gabriel.
  - [3.](#) Chaste and Eloquent.
  - [4.](#) Deut 18/18–19, John 14/16, 16/7–8 & 16/12–13.
  - [5.](#) The ancients.
  - [6.](#) Refer to verse 16: 103.
  - [7.](#) Refer to verses 15: 12, 72: 17, 2: 7, 61: 5, 2: 10; 18: 57.
  - [8.](#) The devils.
  - [9.](#) Nor have the power to do it.
  - [10.](#) The Prophet addressed for the people.
  - [11.](#) Refer to verse 5: 25.
  - [12.](#) Refer to verse 26: 144.
  - [13.](#) The satans.
  - [14.](#) Topic – subject.
  - [15.](#) Refer to verse 16: 103.
  - [16.](#) See verse 26: 201.
  - [17.](#) See Tabari, Ibn al-Athir, Abu'l-Fida, E. Gibbon, W. Smith, Syed Amir Ali, Early History of Arabia by Syed Husain etc.
  - [18.](#) Refer to verse 5: 25.
  - [19.](#) Refer to verse 33: 33 and the note on it.

# An-Naml - The Ant

(Revealed at Mecca)

93 Verses in 7 Sections

## Sections Of An-Naml - The Ant

1. Moses commissioned with Apostleship.
2. Solomon inherits from David.
3. Solomon and the Queen of Sheba.
4. Salih and Lut.
5. God's chosen Servants.
6. The Resurrection is sure.
7. The coming of the Day of Judgment.

## Important Topics

1. Moses witnesses the Blessed Fire in the Blessed surrounding. (Verse 7).
2. God's discourse with Moses. (Verse 9).
3. Moses given the Nine Signs (Miracles). (Verse 12).
4. David and Solomon given knowledge by God. (Verse 15).

5. Solomon's epistle to the Queen of Sheba. (Verse 30).
6. The Queen of Sheba brought with her throne to Solomon by the one who possessed the knowledge of a part of the Book, within the twinkling of eye. (Verses 38–40).
7. He who is thankful, is thankful for his own self and similarly he who is ungrateful, it is against his own self. (Verse 40).
8. God alone is He who responds to the distressed one who calls upon Him and removes the distress. (Verse 62).
9. When the Trumpet shall be blown, everything in the heavens and the earth shall come to the Lord abased except those whom God pleases. (Verse 87).

[1] [1]

SHARES

## **An-Naml Section 1 – Moses Commissioned With Apostleship**

- Moses goes in search of fire for his family but is attracted by the Divinely lit fire and was called to the office of apostleship and commanded to proceed towards Pharaoh and his people
- Moses given the Miracle of his Rod
- and his Radiant hand

### **An-Naml Verses 1 – 14**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of God the Beneficent the Merciful*

طس ۞ تِلْكَ آيَاتُ الْقُرْآنِ وَكِتَابٍ مُّبِينٍ

***These are the verses of the Qur'an, and the Book maketh the truth manifesting, (27:1)3***

هُدًى وَبُشْرَى لِلْمُؤْمِنِينَ

***A guidance and glad tidings unto the believers, (27:2)***

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ

***Who establish prayer and give the poor-rate, and of the hereafter, they are sure. (27:3)4***

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ زِينًا لَهُمْ أَعْمَلُهُمْ فَهُمْ يَعْمَهُونَ

***Verily, those who believe not in the hereafter, We have made their deeds fair-seeming unto them, so they wander bewildered. (27:4)5***

أُولَٰئِكَ الَّذِينَ لَهُمْ سُوءُ الْعَذَابِ وَهُمْ فِي الْآخِرَةِ هُمُ الْأَخْسَرُونَ

***These are those for whom shall be a grievous chastisement, and (these are) they in the hereafter, who shall be the greatest losers, (27:5)***

وَإِنَّكَ لَتَلْقَى الْقُرْآنَ مِنْ لَدُنِّ حَكِيمٍ عَلِيمٍ

***Verily thou (O' Our Apostle Muhammad!) receivest the Qur'an from unto the All-Wise, All-Knowing. (27:6)***

إِذْ قَالَ مُوسَىٰ لِأَهْلِهِ ۖ إِنِّي أَنَسْتُ نَارًا سَاءَتِ كَيْفَ مِنْهَا بَخْبَرٍ ۖ أَوْ آتِيكُمْ بِشِهَابٍ قَبَسٍ لَعَلَّكُمْ تَصْطَلُونَ

***When said Moses unto his family, "Verily I perceive fire; soon will I bring unto you of it some tiding or bring I unto you a brand lighted, that ye may warm yourselves. (27:7)***

فَلَمَّا جَاءَهَا نُودِيَ أَنْ ۖ بُورِكَ مَنْ فِي النَّارِ وَمَنْ حَوْلَهَا وَسُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ

***So when he came unto it, he was called unto saying, "Blessed is whosoever is in the fire and***

**whosoever is about it; and hallowed is God, the Lord of the worlds!” (27:8)**

يَا مُوسَىٰ إِنَّهُ أَنَا اللَّهُ الْعَزِيزُ الْحَكِيمُ

**“O’ Moses! Verily it is, I am God the All-Mighty, the All-Wise, (27:9)7**

وَأَلْقِ عَصَاكَ ﴿٩﴾ فَلَمَّا رَأَاهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا وَلَمْ يُعَقِّبْ ﴿٩﴾ يَا مُوسَىٰ لَا تَخَفْ إِنِّي لَا يَخَافُ لَدَى الْمُرْسَلُونَ

**And cast thou down thy staff! “So when he saw it moving as if (it was) a serpent, he turned back retreating and returned not: (then it was said unto him): “O’ Moses’ 8Fear not! for shall not fear (My) apostles in My presence. (27: 10)9**

إِلَّا مَنْ ظَلَمَ ثُمَّ بَدَلْ حَسَنًا ﴿١٠﴾ بَعْدَ سُوِّءٍ فَإِنِّي غَفُورٌ رَحِيمٌ

**Save he who hath been unjust, then in its place he doeth good after the evil, for verily I am the Oft-Forgiving, the All- Merciful. (27: 11)**

وَأَدْخِلْ يَدَكَ فِي جَيْبِكَ تَخْرُجَ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ ﴿١١﴾ فِي تِسْعِ آيَاتٍ إِلَىٰ فِرْعَوْنَ وَقَوْمِهِ ﴿١١﴾ إِنَّهُمْ كَانُوا ﴿١١﴾ قَوْمًا فَاسِقِينَ

**Now put thy hand into thy bosom, it shall come forth white, shining, without evil: (this is) along with the nine signs (thou wilt take) unto Pharaoh and his people; Verily, they are a transgressing people” (27: 12)10**

فَلَمَّا جَاءَتْهُمْ آيَاتُنَا مُبْصِرَةً قَالُوا ﴿١٢﴾ هَذَا سِحْرٌ مُّبِينٌ

**So when came unto them Our clear signs, said they: “this is plain sorcery.” (27: 13)11**

وَجَحَدُوا ﴿١٢﴾ بِهَا وَأَسْتَيْقَنَتْهَا أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا ﴿١٢﴾ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ

**They denied them in iniquity and arrogance while their hearts12were convinced; See then how was the end of the mischief makers. (27: 14)**

## **Commentary**

## Verses 2 – 3

The Holy Qur'an does not mention names of persons but refers to their qualities so that the verse could be applied to any situation or individual, appropriate for the purpose. Here only the believers are mentioned and when any quality is indefinitely mentioned, it would naturally mean its perfection, wherever it might be found.

The verse in the first place would mean those who possess the qualities in their perfection. It is the universally acknowledged truth that these qualities and also the others mentioned elsewhere in the Qur'an, are found in their perfection only in the Holy Ahl al-Bayt who were purified by God Himself. [13](#) Hence the guidance and the glad tidings will first be meant to these holy ones and in the case of the others, only to the extent of the degrees these qualities might be possessed by them. [14](#) For a detailed description of the wholly pious ones, see verse 2: 177.

## Verse 4

God Himself making the deeds of the disbelievers, fair-seeming to them, means that the disbelievers being endowed with the means to enjoy His bounties in this world, but the people intoxicated with the abundance of the bounties of God, instead of being grateful, meek and submitting to God take undue advantage of their position with the means given to them and get attracted by the evil ways of using the bounties conferred on them. This is what usually happens in the case of the wealthy ones particularly those who have been given by God to rule the States. Instead of their being gratefully obedient to God, they get maddened and blinded by their means and spend their wealth and time in all forbidden ways and while away their life in forbidden amusements and sinful entertainments. [15](#)

## Verse 8

The fire appeared to Moses, being actually the divine manifestation, obviously was blessed itself and whoever surrounded it, (i.e., the angels and Moses) – and to discard the possible conception identification or the of God with the Light or considering it as His incarnation. The last clause has been used to say that God is above being identified or incarnated even in light. (A.P.).

## Verse 9

The Voice came from the direction of the fire and not from the fire itself or the direction of the right side of the Valley – or from the Tree. [16](#) There is no room for any conception of form or incarnation or God being a physical substance. (A.P.).

## Verse 10

See verses 27: 10 & 20:21. Note, God says that no apostle shall have any fright in His presence. How could the Prince of Apostles, the Holy Prophet Muhammad, have any fright when he was first

commissioned by God through the Messenger Angel Gabriel. The blasphemy against the Holy Prophet is proved. This is a proof also of the fact that all apostles of God are sinless and infallible.

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- [1.](#) Refer to note on verse 2:1.
- [2.](#) Refer to note on verse 2:1.
- [3.](#) Refer to verse 26:2.
- [4.](#) Refer to verse 2:2.
- [5.](#) Refer to verse 6:43.
- [6.](#) Refer to verses 28:29 & 20:10.
- [7.](#) Refer to verse 20:12.
- [8.](#) Fear befits not the apostles of God. Refer to verse 20:21.
- [9.](#) Refer to verse 20:19.
- [10.](#) Refer to verses 20:22 & 17:101.
- [11.](#) Refer to verse 20:57.
- [12.](#) Lit. Selves – souls.
- [13.](#) See verse 33:33.
- [14.](#) See verses 2:3–4.
- [15.](#) See verse 6:43.
- [16.](#) Refer to verse 28:30.

[1] [1]

SHARES

## **An-Naml Section 2 – Solomon Inherits From David**

- Solomon inherits David
  
- Knowledge of the Language of the Birds granted to Solomon
  
- The Queen of Sheba

## An-Naml Verses 15 – 31

وَلَقَدْ آتَيْنَا دَاوُدَ وَسُلَيْمَانَ عِلْمًا ۖ وَقَالَ الْחَمْدُ لِلَّهِ الَّذِي فَضَّلْنَا عَلَىٰ كَثِيرٍ مِّنْ عِبَادِهِ الْمُؤْمِنِينَ

**And indeed gave We knowledge to David and Solomon, and (both the apostles) said: “All praise is God’s, Who hath made us to excel many of the believing servants,” (27: 15)**

وَوَرِثَ سُلَيْمَانُ دَاوُدَ ۖ وَقَالَ يَا أَيُّهَا النَّاسُ عُلِّمْنَا مَنطِقَ الطَّيْرِ وَأُوتِينَا مِن كُلِّ شَيْءٍ ۚ إِنَّ هَذَا لَهُوَ الْفَضْلُ الْمُبِينُ

**And Solomon 1inherited David, and he said “O’ people! We have been taught the language of the birds, and We have been granted (plenty) of every thing; Verily this is a manifest grace.” (27: 16)2**

وَحُشِرَ لِسُلَيْمَانَ جُنُودُهُ ۖ مِنَ الْجِنِّ وَالْإِنسِ وَالطَّيْرِ فَهُمْ يُوزَعُونَ

**And gathered together unto Solomon his hosts of jinn and men and birds, then they were arrayed in ranks. (27: 17)3**

حَتَّىٰ إِذَا أَتَوْا ۖ عَلَىٰ وَادِ النَّمْلِ قَالَتْ نَمْلَةٌ يَا أَيُّهَا النَّمْلُ ادْخُلُوا ۖ مَسَاكِنَكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمَانُ وَجُنُودُهُ ۖ وَهُمْ لَا يَشْعُرُونَ

**Until they came to the valley of the Ants, said an Ant (addressing the other ants of the valley): “O’ ye ants! enter ye into your dwellings, so that Solomon and his hosts may not crush ye (all) while they know4it not. (27: 18)5**

فَتَبَسَّمَ ضَاحِكًا مِّن قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وِلْدَائِي وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ

**Then smiled (Solomon) laughing at her word, and said: “O’ My Lord! 6arouse me to be thankful for thy bounty which thou hast bestowed on me and my parents, and that I do good such as Thou wouldst be pleased with, and admit me by Thy mercy, among Thy righteous servants.” (27: 19)**

وَتَفَقَّدَ الطَّيْرَ فَقَالَ مَا لِيَ لَا أَرَى الْهُدُودَ أَمْ كَانَ مِنَ الْغَائِبِينَ

**And reviewed the birds, then said: “How is it, I see not Hud-hud (Hoopoe) or is that he is among**

**the absentees?” (27:20)**

لَأُعَذِّبَنَّهُ ۚ عَذَابًا شَدِيدًا أَوْ لَأَأْتِيَنَّكَ نَذِيبًا ۚ أَوْ لِيَأْتِيَنَّكَ بِسُلْطٰنٍ مُّبِينٍ

**“Certainly will I chastise him with a severe chastisement, or will I certainly slaughter him, or he shall bring unto me a warrant clear,” (27:21)**

فَمَكَثَ غَيْرَ بَعِيدٍ فَقَالَ أَحَطْتُ بِمَا لَمْ تُحِطْ بِهِ ۚ وَجِئْتُكَ مِنْ سَبَإٍ ۚ بِنَبَأٍ يَقِينٍ

**And he tarried not long, then (he came up in the air and) said: “I comprehend what thou comprehendeth not, and I have brought unto thee from Sheba tidings sure. (27:22)8**

إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ

**“Verily found I a woman ruling over them, and she hath been given plenty of every thing, and she hath a throne magnificent. (27:23)**

وَجَدْتُهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ وَزَيْنَ لَهُمُ الشَّيْطٰنُ أَعْمٰلُهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ

**And I found her and her people prostrating (in obeisance) unto the sun, besides God, and unto them Satan hath made their deeds fair-seeming, and thus hath turned them from the (right) way, so they are not guided aright. (27:24)**

أَلَّا يَسْجُدُوا ۚ لِلَّهِ الَّذِي يُخْرِجُ الْخَبَاءَ فِي السَّمٰوٰتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ

**“That (why) they make not obeisance unto God. Who bringeth forth to light what is hid den in the heavens and the earth and what ye hide and what ye manifest,” (27:25)**

اللَّهُ لَا إِلٰهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

**“God! There is no God but He! He is the Lord of ‘Arsh’, the Mighty (Throne of Supreme Authority)” (27:26)9**

قَالَ سَنَنْظُرُ أَصَدَقْتَ أَمْ كُنْتَ مِنَ الْكٰذِبِينَ

**Said (Solomon): “We will see if thou hast uttered the truth or thou art of the liars” (27:27)**

أَذْهَبَ بِكِتَابِي هَذَا فَأَلْقِهِ إِلَيْهِمْ ثُمَّ تَوَلَّ عَنْهُمْ فَانظُرْ مَاذَا يَرْجِعُونَ

**“Go thou with this letter of mine and convey it unto them, and turn away from them and see what (answer) they return” (27:28)**

قَالَتْ يَا أَيُّهَا الْمَلَأَىٰ إِنَّي أَخْلَقِي إِلَيْكَ كِتَابًا كَرِيمًا

**Said<sup>10</sup>(the Queen of Sheba) “O’ ye Chiefs! Verily, has been delivered unto me a letter honourable! (27:29)**

إِنَّهُ ۙ مِنْ سُلَيْمَانَ وَإِنَّهُ ۙ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**“Verily, it is from Solomon; And it is: “In <sup>11</sup>the name of God the Beneficent, the Most Merciful” (27:30)**

أَلَّا تَعْلُوا ۙ عَلَيَّ وَأُتُونِي مُسْلِمِينَ

**That “exalt not yourselves against me, and come ye unto me submitting (yourselves to God)” (27:31)**

## **Commentary**

### **Verse 15**

This verse proves that knowledge to the apostles of God is gifted by God Himself and not acquired by them from anyone in the world. The same was true with the Twelve Holy Imams of the Ahl al-Bayt who learnt nothing from any one on earth and yet were the fountainheads of wonderful knowledge and wisdom. [12](#)

### **Verse 16**

It is said that David had 19 sons and each contested to inherit his father’s (David) throne. God informed David of a few questions with their answers and commanded David to put the questions to each of his sons and whosoever answers correctly, shall be David’s heir. David called all his sons in the presence of the scholars and the chiefs of the tribes and put the following questions:

1. *What is the nearest thing?*
2. *What is the farthest thing?*
3. *What is the thing that there is love with it?*
4. *What is the thing that there is awe with it?*
5. *What are the things which remain the same?*
6. *What are the things which are ever different?*
7. *Which are those who are opposed to each other?*
8. *What work is that the end of which is good?*
9. *What work is that the end of which is had?*

When all the other sons of David felt helpless and could not answer any one of the questions, Solomon with the permission of his father David submitted:

1. *The nearest thing to a man is the Hereafter.*
2. *The farthest thing is that the time which has passed away.*
3. *The thing that love is attached to it, is man's body with the soul.*
4. *The awe creating, is man's body without the soul.*

5. *The two which remain the same are the sky and the earth.*

6. *The two which get different are the day and the night.*

7. *The two opposed to each other are the life and death.*

8. *The work, the end of which is good is patience and forbearance at the time of anger.*

9. *The work, the end of which is bad, is haste at the time of anger.*

Thus, Solomon who was the youngest of his brothers was declared the heir of David (M.S.)[13](#)

There is one thing to be noted that when the Holy Lady Fatima demanded the return of the garden of Fadak to her, a false statement was made to her that the Holy Prophet had said that *the apostles of God neither bequeath anything, (i.e., leave behind) nor do they inherit*. This verse gives out the fallacy of the statement. Law of inheritance is the Law of the Lord and never does the law of the Lord change.[14](#) The Holy Prophet as a Law-Giver and he could never himself break any law, on the other hand he was the greatest and the best exemplar of the practice of every doctrine preached by him.

The Holy Prophet has prescribed a criterion to test any saying or tradition that might be ascribed to him, saying *“When ye get any tradition related in my name, compare it with the Holy Qur’an, Word of God, and, if it conforms, then it is genuine, and if not, throw it on the wall!”* Compare the excuse given to deprive Fatima, with this verse in the Holy Qur’an and then know the worth of the tradition quoted and know the position of those who coined such allegations against the Holy Prophet.

Solomon by way of expressing his gratitude to God addressed the people that he and his father David were inspired by God with the knowledge of the language of the birds.[15](#)

It does not mean that Solomon was the only heir of David. It means Solomon though a prophet, inherits and David though a prophet leaves a behest, contradicting what was falsely narrated from the Holy Prophet against the claim of Fatima for her share in Fadak as an heir to the Holy Prophet.[16](#) (A.P.).

This and the subsequent verses show the extent of the knowledge and the power granted to the apostles of a lesser degree in comparison to the Holy Prophet who was granted all that was granted to all the other prophets. (A.P.).

## Verse 17

The hosts at the disposal of Solomon consisted of all varieties of God's creation viz., birds, animals, beasts, men, the spiritual beings like jinn etc. It is said that the hosts occupied a very extensive space on earth.

## Verse 18

As usual with him, a commentator has put up his own construction upon the word '*Naml*' and draws his own interpretation using the obscure meaning of the word '*Naml*'. The motive behind such interpretation is to deny the extraordinary significance of Solomon being recognised even by the small beings in God's creation on earth viz. the ants. The meaning of the matter in this verse is the same as the simplest rendering of it gives out, i.e., it was the valley of the Ants. The Sixth Holy Imam Jafar Ibn Muhammad as-Sadiq says that the valley contained huge deposits of invaluable metals like gold, silver and precious stones and Providence had secured it by inhabiting in it an unimaginably huge host of some extraordinary kind of ants on account of which none could approach the place on foot or riding any animals. The ants are also said to be of extraordinary size. The chief of the ants saw the pomp and the glory of the huge hosts with which Solomon was approaching towards it, by air he sounded the caution to all of its kind in the valley to get into their holes lest they might be trampled down and crushed to perdition. '*While they know not*' – meaning that the crushing would be done by the hosts of Solomon without knowing of their habitation there, otherwise Solomon's hosts would not do it. (M.S., U.B.). [17](#)

From the context, it is obvious from Qur'an that supernatural powers were given to Solomon as an apostle. Attempting to interpret these verses to indicate in ordinary course of action, is against the requisite honesty in the translation of others' (*Qur'anic*) statements. (A.P.).

## Verse 19

Solomon smiled at the caution taken by the ants and ordered his hosts to await the ants getting into their holes and to be careful against causing any hurt to the ants in their passing over the land. It is said that Solomon addressing the chief of the ants said: "*How could my hosts hurt thee and thy kind as they are passing in air and dost thou not know that I am the apostle of God and would never act inequitably?*" The chief replied "*O' Apostle of God! My cautioning my people was not for any hurt that they would suffer but to prevent them getting astray and forgetting the Glory of God after seeing the glory of the hosts or having seen thy pomp and show getting in lust for the same for them.*"

There is a world of meaning in this event. The simplest inference it could give is that even the humblest of the creatures of God have been endowed with the necessary wisdom with the will to live and to save their lives as far as it could be possible for them requiring the useful and avoiding the hurtful to them. And Solomon's prayers indicate that the one endowed with the sway over the forces of nature should use them for righteousness and for good to others and Solomon by his prayer indicates that one should

allow the will of the Lord to prevail even in every act of virtue and should not allow one's self to rule in any matter of thought or action. Solomon with all his possessions and glory as the king ruling over the vast empire and having control of the hosts of the various creatures of God, used to fast the whole day and wove baskets or bags and sell them and with the return for his own labour, he purchased loaves and ate sitting along with the poor.

The actual meaning of 'Awzi'ni' is make me to refrain from all activities save thanking, etc. (A.P.).

## Verse 20

'Hudhud', i.e., Hoopoe – It is reported that whenever Solomon went on a journey and fell in want of water for ablution for prayers, this bird used to show the place of water, for it is an instinct in the bird that it could see water underground as one sees a liquid through a bottle. This could not be doubted in the days when by passing the rays of light through opaque bodies things beyond them are pictured (the Xray implement). If man can do it through his own device, there is no room to doubt God's endowing the power in one of his creations. There are many more wonders which as yet man has not dreamt of.

'Tafaqqada', i.e., to find out the defect and figuratively is used as making enquiry about a person. (A.P.).

## Verse 22

When 'Hudhud' was flying to report himself to Solomon, he met another of its kind and asked him to which place he belonged. 'Hudhud' replied 'To Solomon's kingdom', and gave the details of Solomon's glory and asked the other bird about his native place and he gave the details of the vast realm of 'Saba' (Sheba) which was ruled by Bilqis the Queen. Hudhud flew along with him to the land of Bilqis and having witnessed the greatness and the glory of the royal court of the Queen returned to Solomon and reported to Solomon about the vast realm which Bilqis the Queen ruled, the greatness of her wealth and the glory of her court. Saba is what is called Sheba in the Bible. [18](#)

1. *“And when the Queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions.*
2. *“And she came to Jerusalem with a very great train, with camels that bore spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.*
3. *“And Solomon told her all her questions: there was not anything hid from the King, which he told her not.*

4. *“And when the Queen of Sheba had seen all Solomon’s wisdom, and the house that he had built;*
  
5. *“And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the LORD; there was no more spirit in her.”*
  
6. *“And she said to the King, it was a true report that I heard in mine own land of thy acts and of thy wisdom.*
  
7. *Howbeit I believed not the words, until I came, and mine eyes had seen it: and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard.” 1 Kings 10/1–7*

### **Verses 23 – 26**

Hudhud related all that he saw in Sheba about the Queen and the people who worshipped the sun. It is commended that the reciter of this verse offers ‘*Sajdah*’ or prostration.

### **Verse 27**

To test the statement of Hudhud, Solomon wrote an epistle to the Queen of Sheba.

### **Verse 28**

Hudhud is given the epistle to the Queen of Sheba and to get a reply to it.

### **Verse 29**

The Queen receiving the epistle consulted her courtiers about the graceful communication she had received from Solomon.

### **Verses 30 – 31**

The matter of these two verses was the contents of the communication from Solomon. Solomon had invited the Queen and her people to Islam, i.e., submission to God, against their submitting themselves to anything else.

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- [1.](#) Compare with this the false tradition “We the apostles neither inherit nor leave any thing to be inherited” which was advanced just to deprive Fatima of her right.
  - [2.](#) Refer to verse 17:26.
  - [3.](#) Refer to verse 34: 12.
  - [4.](#) Unintentionally – without knowledge.
  - [5.](#) Refer to verses 38:53 38:33 & 27:40.
  - [6.](#) Make me to.
  - [7.](#) Excuse.
  - [8.](#) Refer to verse 34: 15.
  - [9.](#) Sajdah (Sunnah) Recommended.
  - [10.](#) On receipt of the epistle from Solomon.
  - [11.](#) The text of the epistle.
  - [12.](#) See verse 21:79.
  - [13.](#) Minhaj as–Sadiqin.
  - [14.](#) See verse 17:77.
  - [15.](#) See note to verses 17:26 and 59:7.
  - [16.](#) Refer to note on verses 17:26 and 59:7.
  - [17.](#) Minhaj as–Sadiqin, Umdat al–Bayan.
  - [18.](#) See 1 Kings 10/1–10. Better one goes through chapters 10 and 11.

[1] [1]

SHARES

## **An–Naml Section 3 – Solomon And The Queen Of Sheba**

- Solomon wants the Queen with her throne to be brought to him
  
- He who had the knowledge of a part of the Book offers to bring the Queen with her throne within the twinkling of the eye
  
- The Queen surrenders and embraces the Truth

## An-Naml Verses 32 – 44

قَالَتْ يَا أَيُّهَا الْمَلَأَى أَفْتُونِي فِي أَمْرِي مَا كُنْتُ قَاطِعَةً أَمْرًا حَتَّى تَشْهَدُونِ

**Said she: “O’ ye chiefs! advise me in (this) my affair; <sup>1</sup>(ye know) that I decide not any affair but in your view”<sup>2</sup>(27:32)**

قَالُوا نَحْنُ أَوْ أَوْلَاؤُا قُوَّةٍ وَأُوْلُوا بِأَسِّ شَدِيدٍ وَالْأَمْرُ إِلَيْكِ فَانظُرِي مَاذَا تَأْمُرِينَ

**They said: “We are endued with strength and possess mighty prowess, and <sup>3</sup>to command is thine: so think (well before) what thou wilt command” (27:33)**

قَالَتْ إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا وَجَعَلُوا أَعِزَّةَ أَهْلِهَا أَذِلَّةً وَكَذَلِكَ يَفْعَلُونَ

**Said (the Queen): “Verily kings, when they enter a town (victorious), ruin it and make the noblest of its people the meanest; and thus will they (also) do. (27:34)**

وَإِنِّي مُرْسِلَةٌ إِلَيْهِم بِهَدِيَّةٍ فَنَظِرَةً <sup>4</sup>بِمَ يَرْجِعُ الْمُرْسَلُونَ

**“And verily I will send unto him a present, and (wait to) see with what (answer) return the messengers” (27:35)**

فَلَمَّا جَاءَ سُلَيْمَانَ قَالَ أَتُمِدُونَنِي بِمَالٍ فَمَا ءَاتَنِي <sup>5</sup>اللَّهُ خَيْرٌ مِمَّا ءَاتَكُم بَلْ أَنْتُمْ بِهَدِيَّتِكُمْ تَفْرَحُونَ

**And when came (the messenger of the Queen) unto Solomon, said (Solomon): “Aid ye me with riches? But what God hath given unto me is better than what He hath given unto you, Aye! it is ye, of your present, exultant. (27:36)**

أَرْجِعْ إِلَيْهِمْ فَلَنَأْتِيَنَّهُمْ بِجُنُودٍ لَا قِبَلَ لَهُمْ بِهَا وَلَنُخْرِجَنَّهُمْ مِنْهَا أَذِلَّةً وَهُمْ صَاغِرُونَ

**Return thou unto them: for we will surely come unto them with (such) hosts which they shall not be able to meet, and certainly will we expel them out therefrom abased, while they shall be contemptible.” (27:37)**

قَالَ يَا أَيُّهَا الْمَلَأَى أَكُفُّوا أَيْدِيَكُمْ عَنْ عُرُوشِكُمْ قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ

**Said (Solomon): “O’ ye chiefs! which of you can bring unto me her throne, ere they come unto me submitting?”<sup>4</sup>(27:38)**

قَالَ عَفْرِبْتَ مِنَ الْجِنِّ أَنَا<sup>٤</sup> ءَاتِيكَ بِهِ<sup>٥</sup> قَبْلَ أَنْ تَقُومَ مِنْ مَقَامِكَ<sup>٦</sup> وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ

**Said an audacious one among the jinn; “I will bring it unto thee ere thou risest up from thy place; for verily I am strong (enough to do it) and I am (also thy) trusted one” (27:39)<sup>5</sup>**

قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا<sup>٥</sup> ءَاتِيكَ بِهِ<sup>٦</sup> قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ<sup>٧</sup> فَلَمَّا رَأَاهُ مُسْتَقِرًّا عِنْدَهُ<sup>٨</sup> قَالَ هَذَا مِنْ فَضْلِ رَبِّي لِيَبْلُوَنِي ءَأَشْكُرُ أَمْ أَكْفُرُ<sup>٩</sup> وَمَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ<sup>١٠</sup> وَمَنْ كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ

**Said he with whom was some knowledge (of a part) of the Book: “I will bring it unto thee ere thy eye 6twinkleth,” and when saw (Solomon) the throne settled besides him, he said: “This is by the grace of my Lord that He may try<sup>7</sup>me if I am grateful or am ungrateful; and he who is grateful, verily he is grateful for his own self, and whoever is ungrateful, then verily my Lord is Self-Sufficient,<sup>8</sup>Bounteous.” (27:40)<sup>9</sup>**

قَالَ نَكِّرُوا<sup>١٠</sup> لَهَا عَرْشَهَا نَنْظُرُ أَتَهْتَدِي أَمْ تَكُونُ مِنَ الَّذِينَ لَا يَهْتَدُونَ

**Said (Solomon): “Transform<sup>10</sup>her throne for her; we will see if she followeth the way aright, or (she is) of those who go not aright?” (27:41)**

فَلَمَّا جَاءَتْ قِيلَ أَهَكَذَا عَرْشُكَ<sup>١٠</sup> قَالَتْ كَأَنَّهُ<sup>١١</sup> هُوَ<sup>١٢</sup> وَأُوتِينَا الْعِلْمَ مِنْ قَبْلِهَا وَكُنَّا مُسْلِمِينَ

**So when came (the queen), it was said (unto her): “Is thy throne (also) like this?” Said she: “as it were the same, and we were (already) given the knowledge (of thy apostleship) before it, and we were submitting.” (27:42)**

وَصَدَّهَا مَا كَانَتْ تَعْبُدُ مِنْ دُونِ اللَّهِ<sup>١١</sup> إِنَّهَا كَانَتْ مِنْ قَوْمٍ كَافِرِينَ

**But prevented her what she worshipped besides God, verily she was of the disbelieving people. (27:43)**

قِيلَ لَهَا ادْخُلِي الصَّرْحَ<sup>١٢</sup> فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَنْ سَاقِهَا<sup>١٣</sup> قَالَ إِنَّهُ<sup>١٤</sup> صَرْحٌ مُّمَرَّدٌ مِّن قَوَارِيرَ<sup>١٥</sup> قَالَتْ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ

*It was said unto her: "Enter thou the palace", but when she saw it she deemed it to be a pool of water and bared her legs; (Solomon) said: "Verily this is but a place smoothed with (slabs of) glass;" said (the Queen): "My Lord! verily I have been unjust to myself, and I submit (along) with Solomon unto God, the Lord of the worlds." (27:44)*

## **Commentary**

### **Verse 35**

The Queen decided to send some valuable presents to Solomon and something to test his wisdom. If Solomon was only a king, he would accept the presents and would not know the solution of the things of test and if he be an apostle of God, he would reject the gifts and declare the matter hidden in the problematic things. She sent many invaluable gifts and along with them some slaves in the guise of women and some female attendants of her in garb of men.

When the messenger from the Queen arrived in the Land of Solomon and found the greatness and glory of Solomon's possessions and his court, compared to which the gifts he had brought for Solomon were worthless and insignificant, he was struck with awe and wonder. Solomon rejected the gifts and made known to him all that was hidden in the matters of tests sent by the Queen and replied as said in this verse and the next.

### **Verse 36**

It indicates that Solomon was proud of the divine blessings and the power bestowed in him and not of the temporal power and worldly possessions. (A.P.).

### **Verse 37**

Solomon ordered the Messenger to return to his Queen and informed him of his decision to march to Sheba with his unconquerable hosts.

### **Verse 39**

The task which Solomon wanted to achieve was something which ordinarily seemed to be impossible, i.e., the bringing of the Queen single-handedly arresting her and presenting her with her throne itself. The offer to do it was from a jinn who said he would do it before Solomon rises from his seat, i.e., Solomon disperses his court and gets up but even with that, Solomon was not satisfied. The Ahmadi Commentator just to establish his own peculiar interpretation of the word of Jinn that was an Amalekite who was of a large stature. It will be ridiculous to imagine that however huge a man may be, it could never be possible for him to go to the distant land of Sheba within the few moments and to single-handedly arrest the Queen and bring her with her throne unless the jinn be a spirit and the one with some

extraordinary spiritual strength and powers to do it.

This proves that Solomon was not inclined to use the spiritual powers in all his affairs than use of any temporal one. (A.P.).

## Verse 40

This verse is of special importance and special significance to guide an intelligent student of the Holy Qur'an, i.e., when the one possessing something of the knowledge of the Book – *'The Word of God'* – could bring the Queen of Sheba with her throne from Sheba within the twinkling of the eye, what more wonderful and marvellous strength and power could the one possess who was endowed by God with the knowledge of the whole of the Book – *'The Word of God'* – i.e., the Holy Qur'an. [11](#) It is said that the jinn knew the *'Ism-i-A'zam'*, i.e., the Greatest Name of God, with which one can do and undo things impossible for others to achieve. And the one who offered to do this was A'raf Ibn Barkhiya. Solomon had graciously taught him the secret Name of God. It is recorded in *'Khulasat-ul-Manhaj'* of Tha'labi who is one of the renowned Sunni Commentators that Abdullah bin Salam asked the Holy Prophet as to who that was who presented the Queen of Sheba on her throne to Solomon. The Holy Prophet said *'it was none else but Ali Ibn Abi Talib'* and addressing Ali, the Holy Prophet said *"O' Ali, thou hast been hidden with the apostles of God, preceding me, and with me thou art manifest."* (M.S, U.B.). [12](#)

It is said the Holy Imam Ali Ibn Abi Talib, at the will of God, had appeared in many forms to fulfil some divine plans of helping certain very deserving persons like Salman al-Farsi, and it was for this reason the world titled Ali with the famous Epithets of *'Mazhar al-Aja'ib'*, i.e., the Manifestor of Wonders and the *'Muzhir al-Ghara'ib'*, i.e., the Exhibitor of Marvels. These two titles have been exclusively owned by Ali and none else in Islam, and even today everyone who knows the divine powers that God has endowed in Ali, invokes his ever-ready help. The name of Ali is always associated with the epithet *'Mushkil Kusha'*, i.e., the Remover of Difficulties.

His name is used by spiritualists for great spiritual achievements. To many in the various parts of the world Ali has in person appeared and helped. Ali's spiritual superiority as next only to the Holy Prophet is universally acknowledged by one and all in the Islamic World.

The last clause asserts that man's devotion to Him is just in his own interest otherwise God is far above to need any gratitude or return from anyone. The poet says:

*Man nakardam Khalq ta sudi konam*, i.e., I created not the creation Myself to profit.

*Balke ta bar bandagan judi konam* – Nay! so that to thy servants – I be gracious.

## Verse 44

While receiving the Queen, Solomon had made arrangements to disillusion her mind by an unbreakable

argument and undeniable fact. He had built a palace of glass with a floor of glass and under the sheet of the glass, flowed water with fishes of various kinds. The floor seemed to be one tank of water since the glass sheet covering the water was made indistinguishable. When the Queen arrived, she had to pass through the courtyard with the glass sheet covering the water.

The queen taking the glass sheet to be water tucked up her clothes to pass through it, showing her bare feet and ankles. Solomon disillusioned her, telling her what it really was. The Queen felt grateful and joined Solomon in the praise of God. By this device Solomon made the Queen realise the folly of getting misled by outward appearance and worshipping the objects manifesting the glory of the Lord, for the Lord himself viz. the Sun which she worshipped was one of the creatures of God and not God Himself.

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[1.](#) To reply to Solomon's epistle.

[2.](#) In consultation.

[3.](#) But.

[4.](#) Bold.

[5.](#) Refer to verses 13:43, 27:18 & 38:53.

[6.](#) When the one with the Knowledge of a part of the Book could do this, imagine what the one (Ali) with the Knowledge of the whole of the Book could do, about whom the Holy Prophet said: 'I am the City of Knowledge & Ali is its Gate.'

[7.](#) Prove.

[8.](#) Ar. Ghani.

[9.](#) Refer to verse 4:70.

[10.](#) Alter it to look otherwise.

[11.](#) See verse 13:43.

[12.](#) Minhaj as-Sadiqin, Umdat al-Bayan.

[1] [1]

SHARES

## An-Naml Section 4 – Salih And Lut

- Salih sent towards the people Thamud
- The people rejected Salih's admonition, thus they were destroyed
- Lut commanded to proceed towards his people

- They disbelieved and were destroyed

## An-Naml Verses 45 – 58

وَلَقَدْ أَرْسَلْنَا إِلَىٰ ثَمُودَ أَخَاهُمْ صَالِحًا أَنِ اعْبُدُوا اللَّهَ فَإِذَا هُمْ فَرِيقَانِ يَخْتَصِمُونَ

**And indeed sent We unto (the tribe of) Thamud their brother Salih, saying: “Worship ye God (alone)!” but lo! they became two parties, wrangling (with each other).” (27:45)<sup>1</sup>**

قَالَ يَاقَوْمِ لِمَ تَسْتَعْجِلُونَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ ۗ لَوْلَا تَسْتَغْفِرُونَ اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

**Said (Salih): O’ my people! Why seek ye to hasten on the evil ere the good? Why seek ye not pardon of God? that ye may be shewn mercy.” (27:46)**

قَالُوا ۗ أَطَّيَّرْنَا بِكَ وَبِمَن مَّعَكَ ۗ قَالَ طَئَّرَكُمْ عِنْدَ اللَّهِ ۗ بَلْ أَنْتُمْ قَوْمٌ تُفْتَنُونَ

**Said they: “We augur ill from thee and those with thee.” Said (Salih): “Your ill augury<sup>2</sup>is with God; Nay! ye are a people who are being <sup>3</sup>tried.” (27:47)<sup>4</sup>**

وَكَانَ فِي الْمَدِينَةِ تِسْعَةٌ رَهْطٍ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ

**And there were in the town nine men who made mischief in the land and they would not amend<sup>5</sup>(themselves) (27:48)**

قَالُوا ۗ تَقَاسَمُوا ۗ بِاللَّهِ لَنُبَيِّتَنَّهُ ۗ وَأَهْلَهُ ۗ ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِ ۗ مَا شَهِدْنَا مَهْلِكَ أَهْلِهِ ۗ وَإِنَّا لَصَادِقُونَ

**They said: “Swear ye to one another by God that surely we will suddenly attack by night, him and his family, and then surely we would say unto his heir we witnessed not the murder of his family, and verily we are truthful.” (27:49)**

وَمَكَرُوا ۗ مَكْرًا وَمَكَرْنَا مَكْرًا وَهُمْ لَا يَشْعُرُونَ

**And plotted they and We (too) plotted a plot, and they perceived not. (27:50)**

فَأَنْظُرْ كَيْفَ كَانَ عَاقِبَةُ مَكْرِهِمْ أَنَا دَمَرْنَاهُمْ وَاقْتُلْنَاهُمْ أَجْمَعِينَ

**See then what was the end of their plot, that We, destroyed them and their people as a whole. (27:51)**

فَتِلْكَ بُيُوتُهُمْ خَاوِيَةً بِمَا ظَلَمُوا ۗ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْلَمُونَ

**So those are their houses in empty ruins for they were unjust; Verily there is in this a sign for people who understand. (27:52)**

وَأَنْجَيْنَا الَّذِينَ ءَامَنُوا ۗ وَكَانُوا يَتَّقُونَ

**And delivered We those who believed and guarded (themselves) against evil. (27:53)**

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ ۖ أَتَأْتُونَ الْفَاحِشَةَ وَأَنْتُمْ تُبْصِرُونَ

**And (sent We) Lut, when said he unto his people “What! Commit ye filthiness while ye see. (27:54)<sup>6</sup>**

أَأُنْثِيكُمْ لِمَتَّاتُونَ الرِّجَالَ شَهْوَةً مِّنْ دُونِ النِّسَاءِ ۗ بَلْ أَنْتُمْ قَوْمٌ تَجْهَلُونَ

**What! come ye unto men with lust rather than (unto) women? Verily ye are ignorant people?” (27:55)**

فَمَا كَانَ جَوَابَ قَوْمِهِ ۗ إِلَّا أَنْ قَالُوا ۖ أَخْرِجُوا ۗ ءَالَ لُوطٍ مِّنْ قَرْيَتِكُمْ ۗ إِنَّهُمْ أَنَاسٌ يَّتَطَهَّرُونَ

**But the answer of his people was naught save that said they: “Turn ye the people of Lut out of your town; Verily they are people (who seek to be) Pure. (27:56)**

فَأَنْجَيْنَاهُ وَأَهْلَهُ ۗ إِلَّا امْرَأَتَهُ ۗ قَدَرْنَاهَا مِنَ الْغَابِرِينَ

**So We delivered him and his followers, except his wife<sup>7</sup>; We had decreed her to be of those who remained behind. (27:57)**

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا ۗ فَسَاءَ مَطَرُ الْمُنْذَرِينَ

***And showered We on them a shower, and evil was the shower of those who had been warned.***  
**(27:58)**

## **Commentary**

### **Verses 46 – 47**

Since the people always waited for the fulfilment of the threat against the wrath of God, it is said, why do they hasten it, and not seek God's pardon and his protection against the chastisement.

### **Verse 48**

There were nine ringleaders of the mischief-mongers in the town of Salih who were always behind every mischief. The Holy Prophet said the most cursed one of the people would be the assassin of Ali Ibn Abi Talib.

### **Verse 49**

Conspiracy was made against the Holy Prophet by the tribes of the Quraysh after the demise of Abu Talib, and this became the cause of the '*Hijrah*', i.e., migration of the Holy Prophet from Mecca to Medina. (A.P.).

### **Verse 50**

Similar plotting was done against the Holy Prophet also – Ali's taking the place of the Holy Prophet in his couch at the night of his Migration to Medina which led to their destruction later on in the battles of Badr, Uhud and till the conquest of Mecca. (A.P.).

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[1.](#) Refer to verse 26: 141.

[2.](#) Omen.

[3.](#) Put to trial.

[4.](#) Refer to verses 7: 131 & 36: 18.

[5.](#) Reform – rectify.

[6.](#) Refer to verses 26: 160, 7:80, 11:77, 15:61–74 & 21:71–74.

[7.](#) Note: a wife of an apostle is wicked to be chastised by God. This is a clear proof that a woman because of her being the wife of a prophet can not also be his Ahl al-Bayt.

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