



CHAPTER 40

Al-Mu'min: The Believer

(REVEALED AT MAKKAH: 9 sections; 85 verses)

The title of this chapter, *Al-Mu'min*, or *The Believer*, is taken from the mention of a *believer* in Moses from among Pharaoh's people (v. 28). This man pleaded for Moses, when Pharaoh wanted to kill him, and drew attention to the fact that, if Moses preached the truth, no opposition to him could prosper.

From this, the 40th, to the 46th chapter, there is a group of seven chapters which all begin with *Hā Mim*, and are therefore called *Āl Hā Mim*, i.e., the chapters beginning with *Hā Mim*. They all belong to the period when opposition to the Holy Prophet was very bitter, and active persecution of the Muslims had begun, which culminated in their first flight to Abyssinia; and they belong to the middle Makkan period. All these chapters are further akin inasmuch as they all offer a solace to the persecuted Muslims, warn the persecutors, and foretell the triumph of truth and the failure of opposition. In fact, the failure of the opposing forces is the chief theme of these chapters; this is made plain by a saying of the Holy Prophet, for which see 1*a*. There is not much of the history of the earlier prophets, with the exception of Moses and Abraham, and bare references to others or the fate of their people. The Unity and the Power of Allāh is the constant theme, and there are frequent appeals to the disbelievers to take advantage of Divine mercy.

This chapter opens with a statement relating to the Divine plan for the protection of the faithful, who are told that they should not be misled by the power of the opponents, which will soon be broken. The second section continues the subject, only laying greater stress upon the failure of the opponents and the approach of their doom, when they would be perfectly helpless. The next three sections repeat the warning with reference to Moses' history. The sixth states that the prophets of God and the believers in them are always assisted against their opponents, while the seventh calls attention to the great power of Allāh, with Whom nothing is impossible. The last two sections again deal with the end of opposition, repeatedly warning the disbelievers.

SECTION 1: Protection of the Faithful

In the name of Allāh, the Beneficent, the Merciful.

1 Beneficent God!^a

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمْدٌ ۝

2 The revelation of the Book is from Allāh, the Mighty, the Knowing,

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ ۝

3 Forgiver of sin and Acceptor of repentance, Severe to punish, Lord of bounty.^a There is no God but He; to Him is the eventual coming.

غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ ذِي الطَّلُوعِ لَا إِلَهَ إِلَّا هُوَ إِلَيْهِ الْمَصِيرُ ۝

4 None dispute concerning the messages of Allāh but those who disbelieve, so let not their control in the land deceive thee.

مَا يَجَادِلُ فِي آيَاتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا فَلَا يَغْرُرُكَ تَقَلُّبُهُمْ فِي الْبِلَادِ ۝

5 Before them the people of Noah and the parties after them rejected (prophets), and every nation purposed against its messenger to destroy him, and disputed by means of falsehood to render null thereby the truth, so I seized them; how (terrible) was then My retribution!

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَالْأَحْزَابُ مِنْ بَعْدِهِمْ وَهَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ لِيَأْخُذُوهُ وَجَدَلُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ فَأَخَذْتَهُمْ فَنَكَيْفَ كَانَ عِقَابِ ۝

6 And thus did the word of thy Lord prove true against those who disbelieve that they are the companions of the Fire.

وَكَذَلِكَ حَقَّتْ كَلِمَاتُ رَبِّكَ عَلَى الَّذِينَ كَفَرُوا أَنَّهُمْ أَصْحَابُ النَّارِ ۝

7 Those who bear the Throne of Power and those around it celebrate the praise of their Lord and believe in

الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ

1a. In a saying of the Holy Prophet occur the words: "If you are attacked by night, say *Hā Mim*, they shall not be made victorious", where *hā mim* is explained as meaning, *Allāhumma*, or *O Allāh!* (N, LL). I'Ab gives the following three interpretations: It is the great name of Allāh; it is an oath; the two letters are an abbreviation for *al-Rahmān*, i.e., the Beneficent (IJ). They may be abbreviations as well for *Hamid* (Praised) and *Majid* (Glorious), or for *Hayy* (the Living) and *Qayyūm* (the Self-Subsisting), or for *Rahmān* (Beneficent) and *Rahīm* (Merciful).

3a. Of the four attributes, the first two and the last refer to Divine forgiveness, mercy and bounty, while only one refers to punishment of evil, and thus the attribute of mercy preponderates even when punishment is spoken of.

Him and ask protection for those who believe:^a Our Lord, Thou embracest all things in mercy and knowledge,^b so protect those who turn (to Thee) and follow Thy way, and save them from the chastisement of hell.

8 Our Lord, make them enter the Gardens of perpetuity, which Thou hast promised them and such of their fathers and their wives and their offspring as are good. Surely Thou art the Mighty, the Wise:^a

9 And guard them from evil, and whom Thou guardest from evil this day, Thou hast indeed mercy on him. And that is the mighty achievement.

بِهِ وَيَسْتَعْفِرُونَ لِلَّذِينَ آمَنُوا رَبَّنَا
وَسِعَتْ كُلَّ شَيْءٍ رَحْمَتُهُ وَعِلْمُهُ فَأَغْفِرْ
لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ
عَذَابَ الْجَحِيمِ ﴿٥﴾

رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتٍ عَدْنٍ الَّتِي
وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ آبَائِهِمْ
وَآرْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ
الْعَزِيزُ الْحَكِيمُ ﴿٦﴾

وَقِهِمُ السَّيِّئَاتِ وَمَنْ يَنْقُ السَّيِّئَاتِ
يَعِزِّمْ يَنْقُ رَحْمَتَهُ وَذَلِكَ هُوَ
الْفَوْزُ الْعَظِيمُ ﴿٧﴾

SECTION 2: Failure of Opponents

10 Those who disbelieve are told: Certainly Allāh's hatred (of you), when you were called upon to the faith and you rejected, was much greater than your hatred (now) of yourselves.^a

11 They say: Our Lord, twice hast Thou made us die, and twice hast

إِنَّ الَّذِينَ كَفَرُوا يُنَادُونَ لِمَقْتُ اللَّهِ
أَكْبَرُ مِنْ مَقْتِكُمْ أَنْفُسَكُمْ إِذْ
سُئِلُوا إِلَى الْإِيمَانِ فَتَكْفُرُونَ ﴿١٠﴾

قَالُوا رَبَّنَا آمَنَّا اثْنَتَيْنِ وَأَحْيَيْتَنَا
اثْنَتَيْنِ فَأَعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ

7a. Those who bear the *'arsh* or the Throne of Power are not the bearers of any material thing; see 7:54b for *'arsh*. Generally the words are explained as meaning angels, but see 7:54b, where I have explained these words as meaning bearers of Divine messages, i.e., the prophets, while those around it are the faithful who, walking in the footsteps of the prophets, carry the Divine message to the world. See also 69:17a, where another explanation is given.

7b. Here we are told that Divine mercy is as comprehensive as Divine knowledge, and they both extend over all things. No other religion takes such a broad view of the mercy of the Divine Being.

8a. The wives and offspring of the faithful, those of them who do good, are here mentioned as entering paradise along with them.

10a. The violent hatred referred to is the hatred of the evildoers for themselves, when the evil consequences of their evil deeds become manifest to them. How much

Thou given us life;^a so we confess our sins. Is there then a way of escape?

إِلَى خُرُوجٍ مِّن سَبِيلٍ ﴿١١﴾

12 That is because when Allāh alone was called upon, you disbelieved, and when associates were given to Him, you believed.^a So judgment belongs to Allāh, the High, the Great.

ذَلِكُمْ بِأَنَّهٗ إِذَا دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ ۖ وَإِنْ يُشْرَكَ بِهِ تُؤْمِنُوا ۗ فَالْحُكْمُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ ﴿١٢﴾

13 He it is Who shows you His signs and sends down for you sustenance from heaven,^a and none minds but he who turns (to Him).

هُوَ الَّذِي يُرِيكُمْ آيَاتِهِ وَيُنَزِّلُ لَكُمْ مِّنَ السَّمَاءِ رِزْقًا وَمَا يَتَذَكَّرُ إِلَّا مَن يُنِيبُ ﴿١٣﴾

14 So call upon Allāh, being sincere to Him in obedience, though the disbelievers are averse —

فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ۚ وَلِكُفْرِهِمُ الْكَافِرُونَ ﴿١٤﴾

15 Exalter of degrees, Lord of the Throne of Power, He makes the spirit to light by His command upon whom He pleases of His servants,^a that he may warn (men) of the day of Meeting —

رَفِيعِ الدَّرَجَاتِ ذُو الْعَرْشِ ۚ يُلْقِي الرُّوحَ مَنۢ مِّنۢ بَيْنَ أَيْدِيهِمْ وَمِنۢ بَيْنَ أَرْجُلِهِمْ ۚ وَمَنۢ بَدَّلَ اللَّهُ دِينَهُ فَلاَ جُنْدَ لَهُ لَاحِقِينَ ﴿١٥﴾

16 The day when they come forth. Nothing concerning them remains hidden from Allāh.^a To whom belongs the kingdom this day? To Allāh, the One, the Subduer (of all).

يَوْمَ هُمْ بَارِزُونَ ۚ لَهُ لاَ يَخْفَىٰ عَلَى اللَّهِ مِنۢ شَيْءٍ ۚ لَّسِنَ الْمَلِكِ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ ﴿١٦﴾

greater must have been the hatred of Allāh, the Fountain-head of purity, for them when they committed those deeds! How Forbearing and Merciful was He not to visit them with immediate punishment!

11a. The first state of death is the state of nothingness from which man is brought into existence, the second life being the life after death.

12a. In almost all the great religions at the advent of Islām, some kind of *shirk* was mixed with the doctrine of pure Unity to which Islām invited people.

13a. The meaning is simply that *God provides the means of sustenance*; or, the sustenance from heaven means the spiritual sustenance.

15a. The *rūh* (spirit) is here spoken of as being granted only to the elect, and the object is to warn men; hence *rūh* means the Divine revelation, not the soul which is given to every man. By the day of Meeting is meant the day of meeting with God.

16a. It is implied that the hidden consequences of the deeds will be made manifest on that day, for from Allāh nothing is hidden.

17 This day every soul is rewarded what it has earned. No injustice this day! Surely Allāh is Swift in Reckoning.

18 And warn them of the day that draws near,^a when hearts, grieving inwardly, rise up to the throats.^b The iniquitous will have no friend, nor any intercessor who should be obeyed.

19 He knows the dishonesty of eyes and that which the breasts conceal.

20 And Allāh judges with truth. And those whom they call upon besides Him judge naught! Surely Allāh is the Hearing, the Seeing.

أَيُّومَ تُجْزَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ
لَا ظُلْمَ الْيَوْمَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٧﴾
وَأَنْذِرْهُمْ يَوْمَ الْآزِفَةِ إِذِ الْقُلُوبُ
لَدَى الْحَنَاجِرِ كَظِيمِينَ ۗ مَا
لِظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ
يُطَاعُ ﴿١٨﴾
يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي
الصُّدُورُ ﴿١٩﴾
وَاللَّهُ يَفْضِي بِالْحَقِّ وَالَّذِينَ يَدْعُونَ
مِنْ دُونِهِ لَا يَقْضُونَ بِشَيْءٍ إِنَّ اللَّهَ
هُوَ السَّمِيعُ الْبَصِيرُ ﴿٢٠﴾

SECTION 3: A Warning in Moses' History

21 Have they not travelled in the land and seen what was the end of those who were before them? Mightier than these were they in strength and in fortifications^a in the land, but Allāh destroyed them for their sins. And they had none to protect them from Allāh.

22 That was because there came to them their messengers with clear arguments, but they disbelieved, so Allāh destroyed them. Surely He is Strong, Severe in Retribution.

23 And certainly We sent Moses with Our messages and clear authority,

أَوْ لَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا
كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ كَانُوا
مِنْ قَبْلِهِمْ ۗ كَانُوا أَشَدَّ مِنْهُمْ
قُوَّةً وَأَثَارًا فِي الْأَرْضِ فَآخَذَهُمُ
اللَّهُ بِذُنُوبِهِمْ وَمَا كَانَ لَهُمْ
مِنْ اللَّهِ مِنْ وَاكِ ﴿٢١﴾
ذَلِكَ بِأَنَّهُمْ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ
بِالْبَيِّنَاتِ فَكَفَرُوا فَآخَذَهُمُ اللَّهُ
إِنَّهُ قَوِيٌّ شَدِيدُ الْعِقَابِ ﴿٢٢﴾
وَلَقَدْ أَرْسَلْنَا مُوسَى بِآيَاتِنَا
وَسُلْطَنٍ مُبِينٍ ﴿٢٣﴾

18a. *Āzifah* is from *azafa*, meaning *it drew near* (LL), and hence *yaum al-āzifah* is *the day that draws near*. It is the nearer punishment of this life that is spoken of here.

18b. The verse depicts the state of the hearts of the disbelievers on the day of their vanquishment.

21a. *Āthār* is plural of *athar*, which means *a mark*, and also *a monument* or *memorial of antiquity*. Here it is considered to signify *great buildings* and *fortifications* (JB).

24 To Pharaoh and Hāmān and Korah,^a but they said: A lying enchanter!

إِلَى فِرْعَوْنَ وَهَامَانَ وَكَوْرَانَ
فَقَالُوا سِحْرٌ كَذَّابٌ ﴿٢٤﴾

25 So when he brought to them the Truth from Us, they said:^a Slay the sons of those who believe with him and keep their women alive. And the plot of the disbelievers is bound to fail.

فَلَمَّا جَاءَهُمْ بِالْحَقِّ مِنْ عِنْدِنَا
قَالُوا اقْتُلُوا أَبْنَاءَ الَّذِينَ آمَنُوا
مَعَهُ وَاسْتَحْيُوا نِسَاءَهُمْ وَمَا
كَيْدُ الْكٰفِرِيْنَ إِلَّا فِي ضَلٰلٍ ﴿٢٥﴾

26 And Pharaoh said: Leave me to slay Moses and let him call upon his Lord. Surely I fear that he will change your religion or that he will make mischief to appear in the land.

وَقَالَ فِرْعَوْنُ ذَرُونِي أَقْتُلْ مُوسَى
وَلْيَدْعُ رَبَّهُ ۗ إِنِّي أَخَافُ أَنْ يُبَدِّلَ
دِينَكُمْ أَوْ أَنْ يُظْهِرَ فِي الْأَرْضِ الْفَسَادَ ﴿٢٦﴾

27 And Moses said: Truly I seek refuge in my Lord and your Lord from every proud one who believes not in the day of Reckoning.

وَقَالَ مُوسَىٰ إِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ
مِّنْ كُلِّ مَنَّكٍ ۗ لَا يُؤْمِنُ بِيَوْمِ
الْحِسَابِ ﴿٢٧﴾

SECTION 4: A Believer of Pharaoh's People

28 And a believing man of Pharaoh's people, who hid his faith, said: Will you slay a man because he says, My Lord is Allāh, and indeed he has brought you clear arguments from your Lord? And if he be a liar, on him will be his lie, and if he be truthful, there will befall you some of that which he threatens you with. Surely Allāh guides not one who is a prodigal, a liar.^a

وَقَالَ سَرَجُلٌ مُّؤْمِنٌ مِّنْ آلِ
فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَتَقْتُلُونَ
رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ
بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ ۗ وَإِنْ يَكُ كَاذِبًا
فَعَلَيْهِ كَذِبُهُ ۗ وَإِنْ يَكُ صَادِقًا
يُصِيبْكُمْ بَعْضُ الَّذِي يَعِدُكُمْ إِنَّ اللَّهَ
لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَّابٌ ﴿٢٨﴾

24a. The words do not indicate that the message to Pharaoh and Hāmān and Korah was given at one and the same time. All that is meant is that these three were the chief men who did not accept his message and they were destroyed. Of these Korah was an Israelite; see 28:76a.

25a. It is not meant that all the three persons mentioned in the previous verse met Moses with this reply. A perusal of the verses that follow will show that the speaker here is only Pharaoh, as advised by his chiefs, both he and Hāmān being mentioned by name, the latter in v. 36, while no mention is made of Korah.

28a. Some of that with which they are threatened will befall them, because the mercy of Allāh wards off some of the deserved punishment. Compare the believer's argument with that advanced by Gamaliel to deal leniently with the apostles of Christ:

29 O my people, yours is the kingdom this day, being masters in the land, but who will help us against the punishment of Allāh, if it comes to us? Pharaoh said: I only show you that which I see and I guide you only to the right way.

30 And he who believed said: O my people, surely I fear for you the like of what befell the parties,^a

31 The like of what befell the people of Noah and 'Ād and Thamūd and those after them. And Allāh wishes no injustice for (His) servants.

32 And, O my people, I fear for you the day of Calling out^a —

33 The day on which you will turn back retreating, having none to save you from Allāh; and whomsoever Allāh leaves in error there is no guide for him.

34 And Joseph indeed came to you before with clear arguments, but you ever remained in doubt as to what he brought you; until, when he died, you said: Allāh will never raise a messenger after him. Thus does Allāh leave him in error who is a prodigal, a doubter —

يَقَوْمَ لَكُمْ الْمُلْكُ الْيَوْمَ ظَهَرْنَا فِي
الْأَرْضِ فَمَنْ يَنْصُرُنَا مِنْ بَأْسِ
اللَّهِ إِنْ جَاءَنَا قَاتِلٌ فَدَعُونَا مَا
أُرِيكُمْ إِلَّا مَا أَرَى وَمَا أَهْدِيكُمْ
إِلَّا سَبِيلَ الرَّشَادِ ۝

وَقَالَ الَّذِي آمَنَ يَوْمَئِذٍ إِنِّي أَخَافُ
عَلَيْكُمْ مِثْلَ يَوْمِ الْأَحْزَابِ ۝
مِثْلَ دَابِ قَوْمِ نُوحٍ وَعَادٍ وَشُعْرَبٍ
وَالَّذِينَ مِنْ بَعْدِهِمْ وَمَا اللَّهُ
بُرِيدٌ مُلْمَأًا لِلْعِبَادِ ۝

وَيَقَوْمَ إِنِّي أَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ ۝
يَوْمَ تُنَادُونَ مَدْبِرِينَ مَا لَكُمْ مِنْ
اللَّهِ مِنْ عَاصِمٍ وَمَنْ يُضِلِلِ اللَّهُ
فَمَا لَهُ مِنْ هَادٍ ۝

وَلَقَدْ جَاءَكُمْ يُوسُفُ مِنْ قَبْلُ
بِالْبَيِّنَاتِ فَمَا زِلْتُمْ فِي شَكٍّ مِمَّا
جَاءَكُمْ بِهِ حَتَّى إِذَا هَلَكَ قُلْتُمْ
لَنْ نَبْعَثَ اللَّهَ مِنْ بَعْدِهِ رَسُولًا ۝
كَذَلِكَ يُضِلُّ اللَّهُ مَنْ هُوَ مُسْرِئٌ مُرْتَابٍ ۝

“Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God” (Acts 5:38, 39).

30a. *Yaum al-Ahẓāb* signifies the events which befell the people of yore (Bd). By the *parties* are meant the parties who organized opposition to the prophets. The word *yaum* is used in Arabic, as its equivalent *day* is used in English, to signify a *contest* or a *fight* (LL), and in the phrase *ayyām al-'Arab*, lit., *the days of the Arabs*, it signifies *accidents* or *struggles*. Hence I render it as *what befell*. There is nothing extraordinary in an Egyptian knowing how certain people on the borders of Arabia perished.

32a. *Yaum al-tanād* means *the day of calling out one to another*, i.e., the day of distress on which one will call out to the other for help, none being able to help himself or another. Every day of distress is *the day of calling out*, and the description need not be limited to the day of Judgment.

35 Those who dispute concerning the messages of Allāh without any authority that has come to them. Greatly hated is it by Allāh and by those who believe. Thus does Allāh seal every heart, of a proud, haughty one.

36 And Pharaoh said: O Hāmān, build for me a tower that I may attain the means of access —

37 The means of access to the heavens, then reach the God of Moses, and I surely think him to be liar.^a And thus the evil of his deed was made fair-seeming to Pharaoh, and he was turned aside from the way. And the plot of Pharaoh ended in naught but ruin.

الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ
سُلْطَانٍ أَتَاهُمْ كَبْرَ مَقْتًا عِنْدَ اللَّهِ
وَعِنْدَ الَّذِينَ آمَنُوا كَذَلِكَ يَطْبَعُ
اللَّهُ عَلَى كُلِّ قَلْبٍ مُتَكَبِّرٍ جَبَّارٍ ﴿٣٥﴾

وَقَالَ فِرْعَوْنُ يَا مَنُ ابْنِ رُلِي
صَرِّحًا لَّعَلِّي أَبْلُغُ الْأَسْبَابَ ﴿٣٦﴾

أَسْبَابَ السَّمَوَاتِ فَأَطَّلِعَ إِلَى إِلهِ
مُوسَى وَإِنِّي لَأَكْظُمُهُ كَاذِبًا وَكَذَلِكَ
زُيِّنَ لِفِرْعَوْنَ سُوءَ عَمَلِهِ وَصَدَّ
عَنِ السَّبِيلِ وَمَا كَيْدُ فِرْعَوْنَ
إِلَّا فِي تَبَابٍ ﴿٣٧﴾

SECTION 5: The End of Pharaoh's People

38 And he who believed said: O my people, follow me I will guide you to the right way.

39 O my people, this life of the world is but a (passing) enjoyment, and the Hereafter, that is the abode to settle.

40 Whoever does evil, he is requited only with the like of it; and whoever does good, whether male or female, and he is a believer, these shall enter the Garden, to be given therein sustenance without measure.

41 And O my people, how is it that I call you to salvation and you call me to the Fire?

42 You call me to disbelieve in Allāh and to associate with Him that of

وَقَالَ الَّذِي آمَنَ يَوْمَ اتَّبَعُونَ
أَهْدِيكُمْ سَبِيلَ الرَّشَادِ ﴿٣٨﴾

يَوْمَ إِنَّمَا هَذِهِ الدُّنْيَا مَثَاقِمْ
وَإِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ ﴿٣٩﴾

مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَى إِلَّا
مِثْلَهَا وَمَنْ عَمِلَ صَالِحًا مِنْ
ذَكَرٍ أَوْ أُنْثَى وَهُوَ مُؤْمِنٌ فَأُولَئِكَ
يَدْخُلُونَ الْجَنَّةَ يُرْرَتُونَ فِيهَا
بِخَيْرٍ حِسَابٍ ﴿٤٠﴾

وَيَقَوْمٍ مَا إِنِّي آدُعُكُمْ إِلَى اللَّهِ وَ
تَدْعُونَنِي إِلَى النَّارِ ﴿٤١﴾

تَدْعُونَنِي لِأَكْفُرَ بِاللَّهِ وَاشْرِكُ

37a. As Moses spoke of the Lord of the heavens and the earth, Pharaoh mocked at the idea by suggesting that he would build a tower to attack Moses' God.

which I have no knowledge, and I call you to the Mighty, the Forgiving.

43 Without doubt that which you call me to has no title to be called to in this world, or in the Hereafter, and our return is to Allāh, and the prodigals are companions of the Fire.

44 So you will remember what I say to you, and I entrust my affair to Allāh. Surely Allāh is Seer of the servants.

45 So Allāh protected him from the evil that they planned; and evil chastisement overtook Pharaoh's people—

46 The Fire. They are brought before it (every) morning and evening, and on the day when the Hour comes to pass: Make Pharaoh's people enter the severest chastisement.

47 And when they contend one with another in the Fire, the weak saying to those who were proud: Surely we were your followers; will you then avert from us a portion of the Fire?

48 Those who were proud say: Now we are all in it: Allāh has indeed judged between the servants.

49 And those in the Fire will say to the guards of hell: Pray to your Lord to lighten our chastisement for a day.

50 They will say: Did not your messengers come to you with clear arguments? They will say: Yea. They will say: Then pray. And the prayer of the disbelievers goes only astray.

بِهِ مَا كَيْسَ لِي بِهِ عِلْمٌ وَذَوَّأْنَا
أَدْعُوكُمْ إِلَى الْعَزِيزِ الْغَفَّارِ ④

لَا جَرَمَ أَنَّمَا تَدْعُونَنِي إِلَيْهِ كَيْسَ
لَهُ دَعْوَةٌ فِي الدُّنْيَا وَالْآخِرَةِ
وَأَنْ مَرَدَّنَا إِلَى اللَّهِ وَأَنَّ الْمُسْرِفِينَ
هُمُ أَصْحَابُ النَّارِ ⑤

فَسَتَدَّكُرُونَ مَا أَقُولُ لَكُمْ وَأَفْوِضُ
أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ ⑥

قَوْفُهُ اللَّهُ سَيِّئَاتٍ مَا مَكَرُوا وَحَاقَ
بِإِلٍ فِرْعَوْنَ سُوءُ الْعَذَابِ ⑦

النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا
وَيَوْمَ تَقُومُ السَّاعَةُ يُنَادُوا بِأَخِيئِئْنَا
إِل فِرْعَوْنَ أَشَدَّ الْعَذَابِ ⑧

وَلَاذِ يَتَحَايِبُونَ فِي النَّارِ فَيَقُولُ الضُّعْفَاءُ
لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ
أَنْتُمْ مُعْتَنُونَ عَلَيْنَا نَصِيبًا مِّنَ النَّارِ ⑨

قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا كُلٌّ فِيهَا ⑩
إِنَّ اللَّهَ قَدْ حَكَمَ بَيْنَ الْعِبَادِ ⑪

وَقَالَ الَّذِينَ فِي النَّارِ لِخَدْرَتٍ
جِهَنَّمَ ادْعُوا رَبَّكُمْ يُخَفِّفْ عَلَيْنَا يَوْمًا
مِّنَ الْعَذَابِ ⑫

قَالُوا أَوَلَمْ تَكُ تَأْتِيكُمْ رُسُلُكُمْ
بِالْبَيِّنَاتِ قَالُوا بَلَى قَالُوا فَادْعُوا وَمَا
دَعْوَا الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ⑬

SECTION 6: Messengers Receive Divine Help

51 We certainly help Our messengers, and those who believe, in this

إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا

world's life and on the day when the witnesses arise^a —

فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ ۝

52 The day on which their excuse will not benefit the unjust, and for them is a curse and for them is the evil abode.

يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعَذَرَتُهُمْ وَلَهُمُ
الْعَذَابُ لَّهُمْ سُوءُ الدَّارِ ۝

53 And We indeed gave Moses the guidance, and We made the Children of Israel inherit the Book —

وَلَقَدْ آتَيْنَا مُوسَى الْهُدَىٰ وَأَوْرَثْنَا
بَنِي إِسْرَائِيلَ الْكِتَابَ ۝

54 A guidance and a reminder for men of understanding.

هُدًى وَذِكْرَىٰ لِأُولِي الْأَلْبَابِ ۝

55 So be patient; surely the promise of Allāh is true; and ask protection for thy sin^a and celebrate the praise of thy Lord in the evening and the morning.

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَاسْتَغْفِرْ
لِدُنُوبِكَ وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعَشِيِّ
وَالْإِبْكَارِ ۝

51a. The emphatic promise that the Prophet will be helped in this life, too, was made at a time when he was being persecuted, and there was not the least indication that his powerful opponents would be vanquished.

55a. The words *istaghfir-li-dhanbi-ka* occurring here, and repeated in 47:19, do not negative the claim made repeatedly that the Prophet was sinless. Fully five times the Holy Prophet is described in the Holy Qur'ān as being one who purified others from sin, in 2:129, 151; 3:164; 9:103, and 62:2. How could a sinful man purify others from sins? In fact, we do not find any prophet or reformer so plainly described as a purifier of others as the Holy Prophet Muḥammad. Again, the Holy Prophet is repeatedly spoken of in the Holy Qur'ān as walking in the way of perfect righteousness and entire submission to Allāh. Obedience to the Messenger is obedience to Allāh (4:80); if you love Allāh, then follow me, Allāh will love you (3:31). In the presence of these and a hundred other statements of a similar nature, sin could not be attributed to him. A perusal of the Holy Book further proves that the Qur'ān does not allow us to attribute sin to any prophet: "They speak not before He speaks, and according to His command they act" (21:27).

The significance of *dhanb* has already been fully explained in 3:11a. The other word occurring here is *istighfār*. It is of the measure of *istifāl*, and signifies the asking of *ghafr* or *maghfirah*. According to R, *ghafr* means *the covering of a thing with that which will protect it from dirt*. Hence the words *ghufrān* and *maghfirah* on the part of Allāh signify, according to the same authority, *His granting protection to His servants against chastisement*. And *istaghfara* is explained as meaning *he sought of God covering or forgiveness or pardon* (T, LL). It will thus be seen that the idea of protection is the dominant idea in the word *ghafr* and its derivatives, and the word not only signifies the *foregiveness of sin*, but also the *covering of sin*, which is really the *granting of protection against sin*. That *ghafr* means *protection against the punishment of sin* as well as *protection against the commission of sin*, is made clear by Qaṣṭalānī in his commentary of *Bukhārī*: *Al-ghafru al-sitru wa huwa immā baina-l-'abdi wa-l-dhanbi wa immā baina-l-dhanbi wa 'uqūbati-hi*, i.e., *ghafr* means *protection*, and it is either a *protection of the servant from sins* or a *protection from the punishment of sin*. It is therefore protection in the first sense that is meant here, protection from sins, a protection from the imperfections of human nature, which make a man liable to sin unless he is protected by Allāh. In fact, wherever the

56 Those who dispute about the messages of Allāh without any authority having come to them, there is naught in their breasts but (a desire) to become great, which they will never attain. So seek refuge in Allāh. Surely He is the Hearing, the Seeing.

إِنَّ الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَنْتَهُمْ إِنْ فِي صُدُورِهِمْ إِلَّا كِبْرٌ مَّا هُمْ بِبَالِغِيهِ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴿٥٦﴾

57 Assuredly the creation of the heavens and the earth is greater than the creation of men; but most people know not.^a

لَخَلْقِ السَّمٰوٰتِ وَالْاَرْضِ اَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ﴿٥٧﴾

58 And the blind and the seeing are not alike, nor those who believe and do good and the evildoers. Little do you mind!

وَمَا يَسْتَوِي الْاَعْمٰى وَالْبَصِيْرُ وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ وَلَا الْمُنٰفِقِيْنَ ؕ قَلِيْلًا مَّا تَتَذَكَّرُوْنَ ﴿٥٨﴾

59 The Hour is surely coming — there is no doubt therein — but most people believe not.

إِنَّ السَّاعَةَ لَأْتِيَةٌ لَّا رَيْبَ فِيْهَا وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يُؤْمِنُوْنَ ﴿٥٩﴾

60 And your Lord says: Pray to Me, I will answer you. Those who disdain My service will surely enter hell, abased.

وَقَالَ رَبُّكُمْ ادْعُوْنِيْ اَسْتَجِبْ لَكُمْ إِنَّ الَّذِيْنَ يَسْتَكْبِرُوْنَ عَنْ عِبَادَتِيْ سَيَدْخَلُوْنَ جَهَنَّمَ دٰخِرِيْنَ ﴿٦٠﴾

SECTION 7: The Power of Allāh

61 Allāh is He Who made for you the night for resting in and the day for seeing. Surely Allāh is Full of grace to men, but most men give not thanks.

اللَّهُ الَّذِيْ جَعَلَ لَكُمْ لَيْلًا لِتَسْكُنُوْا فِيْهِ وَالنَّهَارَ مُبْصِرًا إِنَّ اللَّهَ لَدُوْ فَضْلٍ عَلَى النَّاسِ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَشْكُرُوْنَ ﴿٦١﴾

62 That is Allāh, your Lord, the Creator of all things. There is no God but He. Whence are you then turned away?

ذٰلِكُمُ اللَّهُ رَبُّكُمْ خَالِقُ كُلِّ شَيْءٍ ؕ لَّا اِلٰهَ اِلَّا هُوَ فَاَنّى تُوْفَكُوْنَ ﴿٦٢﴾

word *ghafr* or *istighfār* is used in connection with the righteous, as in 3:17, 7:151, 17:25, 40:7, etc., it is the protection from sin that is meant. See also 2:286a and 48:2a.

57a. Man is insignificant as compared with the vast creation of the heavens and the earth, yet he deems himself so great that he would not bow his head before the great Creator of this vast creation. But according to Abu-l-‘Aliyah, by the *nās* (men) is here meant *Dajjāl*, or Anti-Christ. The *Ma‘ālim al-Tanzīl* quotes the following *ḥadīth*: “*Hishām ibn ‘Amir* relates having heard the Messenger of Allāh saying that from the

63 Thus are turned away those who deny the messages of Allāh.

كَذَلِكَ يُؤْفِكُ الَّذِينَ كَفَرُوا بِالآيَاتِ
اللَّهِ يَجْحَدُونَ ﴿٣٧﴾

64 Allāh is He Who made the earth a resting-place for you and the heaven a structure, and He formed you, then made goodly your forms, and He provided you with goodly things. That is Allāh, your Lord — so blessed is Allāh, the Lord of the worlds.

اللَّهُ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ قَرَارًا
وَالسَّمَاءَ بِنَاءً وَصَوَّرَكُمْ فَأَحْسَنَ
صُورَكُمْ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ ذَلِكَ
اللَّهُ رَبُّ الْعَالَمِينَ ﴿٣٨﴾

65 He is the Living, there is no God but He; so call on Him, being sincere to Him in obedience. Praise be to Allāh, the Lord of the worlds!

هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ فَادْعُوهُ
مُخْلِصِينَ لَهُ الدِّينَ ط الْحَمْدُ لِلَّهِ
رَبِّ الْعَالَمِينَ ﴿٣٩﴾

66 Say: I am forbidden to serve those whom you call upon besides Allāh, when clear arguments have come to me from my Lord; and I am commanded to submit to the Lord of the worlds.

قُلْ إِنِّي نُهَيْتُ أَنْ أَعْبُدَ الَّذِينَ
تَدْعُونَ مِنْ دُونِ اللَّهِ لَمَّا جَاءَنِي
الْبَيِّنَاتُ مِنْ رَبِّي وَأُمِرْتُ أَنْ
أُسَلِّمَ لِرَبِّ الْعَالَمِينَ ﴿٤٠﴾

67 He it is Who created you from dust, then from a small life-germ, then from a clot, then He brings you forth as a child, then that you may attain your maturity, then that you may be old; and of you are some who die before and that you may reach an appointed term, and that you may understand.

هُوَ الَّذِي خَلَقَكُمْ مِنْ نُرَابٍ ثُمَّ
مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ
يُخْرِجُكُمْ طِفْلًا ثُمَّ لِيَبْلُغُوا أَشُدَّكُمْ
ثُمَّ لِيَتَكُونُوا شُيُوخًا وَمِنْكُمْ مَنْ
يُتَوَفَّى مِنْ قَبْلُ وَلِيَبْلُغُوا أَجَلًا
مُتَّسِمًا وَ لَعَلَّكُمْ تَعْقِلُونَ ﴿٤١﴾

68 He it is Who gives life and causes death, so when He decrees an affair, He only says to it, Be, and it is.

هُوَ الَّذِي يُحْيِي وَيُمِيتُ فَإِذَا قَضَى
أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٤٢﴾

SECTION 8: The End of Opposition

69 Seest thou not those who dispute concerning the messages of Allāh? How are they turned away?—

أَلَمْ تَرَ إِلَى الَّذِينَ يُجَادِلُونَ فِي آيَاتِ
اللَّهِ أَنَّى يُصْرَفُونَ ﴿٤٣﴾

70 Those who reject the Book and that with which We have sent Our messengers. But they shall soon know.

الَّذِينَ كَذَّبُوا بِالْكِتَابِ وَبِمَا أَرْسَلْنَا بِهِ رُسُلَنَا فَسَوْفَ يَعْلَمُونَ ﴿٧٠﴾

71 When the fetters are on their necks and the chains. They are dragged.

إِذِ الْأَعْلَىٰ فِي أَعْنَاقِهِمْ وَالسَّلْسِلُ يُسْحَبُونَ ﴿٧١﴾

72 Into hot water; then in the Fire they are burned.

فِي الْحَمِيمِ ثُمَّ فِي النَّارِ يُسْجَرُونَ ﴿٧٢﴾

73 Then it is said to them: Where is that which you used to set up

ثُمَّ قِيلَ لَهُمْ أَيْنَ مَا كُنتُمْ تُشْرِكُونَ ﴿٧٣﴾

74 Besides Allāh? They will say: They have failed us; nay, we used not to call upon anything before. Thus does Allāh confound the disbelievers.

مِنْ دُونِ اللَّهِ قَالُوا ضَلُّوا عَنَّا بَلْ لَمْ نَكُنْ نَدْعُوا مِنْ قَبْلُ شَيْئًا ۗ كَذَلِكَ يَضِلُّ اللَّهُ الْكَافِرِينَ ﴿٧٤﴾

75 That is because you exulted in the land unjustly and because you behaved insolently.

ذَلِكَ بِمَا كُنتُمْ تَفْرَحُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ ۗ وَمَا كُنتُمْ تَمْرَحُونَ ﴿٧٥﴾

76 Enter the gates of hell to abide therein; so evil is the abode of the proud.

أَدْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا ۗ فَيْسَسْ مَنْوَى الْمُتَكَبِّرِينَ ﴿٧٦﴾

77 Therefore be patient, surely the promise of Allāh is true. But whether We make thee see part of what We threaten them with, or cause thee to die, to Us shall they be returned.^a

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ ۗ فَأَمَّا نُرْيِكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَقَّعُكَ ۗ فَاَلَيْسَ أَلَيْسَ يُرْجَعُونَ ﴿٧٧﴾

78 And certainly We sent messengers before thee — of them are those We have mentioned to thee and of them are those We have not mentioned to thee. Nor was it possible for a messenger to bring a sign except with Allāh's permission; so when Allāh's command comes, judgment is given with truth, and those who treat (it) as a lie are lost.

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ مِنْهُمْ مَنْ قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَنْ لَمْ نَقْصُصْ عَلَيْكَ وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ ۗ فَإِذَا جَاءَ أَمْرُ اللَّهِ فُضِيَ بِالْحَقِّ وَخَسِرَ هُنَالِكَ الْمُبْطِلُونَ ﴿٧٨﴾

77a. The statement is made only to emphasize that they must suffer the evil consequences of their deeds, whether the Prophet lives to see their punishment or dies before they are punished.

SECTION 9: The End of Opposition

79 Allāh is He Who made the cattle for you that you may ride on some of them, and some of them you eat.

80 And there are advantages in them for you, and that you may attain through them a need which is in your breasts,^a and on them and on ships you are borne.

81 And He shows you His signs; which then of Allāh's signs will you deny?

82 Do they not travel in the land and see what was the end of those before them? They were more numerous than these and greater in strength and in fortifications in the land, but what they earned availed them not.

83 Then when their messengers came to them with clear arguments, they exulted in what they had with them of knowledge and that at which they used to mock befell them.

84 So when they saw Our punishment, they said: We believe in Allāh alone, and we deny what we used to associate with Him.

85 But their faith could not profit them when they saw Our punishment. Such is Allāh's law, which ever takes its course in the matter of His servants; and there the disbelievers are lost.

اللَّهُ الَّذِي جَعَلَ لَكُمْ الْأَنْعَامَ لِتَرْكَبُوا مِنْهَا وَمِنْهَا تَأْكُلُونَ ﴿٧٩﴾

وَلَكُمْ فِيهَا مَنَافِعُ وَلِتَبَلَّغُوا عَلَيْهَا حَاجَةً فِي صُدُورِكُمْ وَعَلَيْهَا وَعَلَى الْفُلِكِ تَحْمَلُونَ ﴿٨٠﴾

وَيُرِيكُمْ آيَاتِهِ فَآيَ آيَاتِ اللَّهِ تُنْكِرُونَ ﴿٨١﴾

أَقَلَّمْ سَيِّرُؤُا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ ط كَانُوا أَكْثَرَ مِنْهُمْ وَأَشَدَّ قُوَّةً وَآثَارًا فِي الْأَرْضِ فَمَا آغْنَى عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ﴿٨٢﴾

فَلَمَّا جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَرِحُوا بِمَا عِنْدَهُمْ مِنَ الْعِلْمِ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٨٣﴾

فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا آمَنَّا بِاللَّهِ وَحْدَهُ وَكَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ ﴿٨٤﴾

فَلَمْ يَكْ يَنْفَعَهُمْ إِيْمَانُهُمْ لَمَّا رَأَوْا بَأْسَنَا سُنَّتِ اللَّهُ الَّتِي قَدْ خَلَتْ فِي عِبَادِهِ ۗ وَخَسِرَ هُنَالِكَ الْكَافِرُونَ ﴿٨٥﴾

80a. That is, they are of use to you in carrying your burdens and yourselves from one place to another.