

Surah al-Ghafir, Chapter 40

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 9

{حم 1}

1. Ha, meem¹.

{تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ 2}

2. The revealed Text is from God, the Omnipotent, the Omniscient.

{غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ ذِي الطَّوْلِ ۝ لَا إِلَهَ إِلَّا هُوَ ۝ إِلَيْهِ الْمَصِيرُ 3}

3. Forgiver of sins (on penance) and Acceptor of penance and Mighty at Punishment and Mighty at granting Grace. There is no other God than He to Whom everyone has to revert.

{مَا يُجَادِلُ فِي آيَاتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا فَلَا يَغْرُرُكَ تَقَلُّبُهُمْ فِي الْبِلَادِ 4}

4. None argues against His Couplets (i.e. Commands) (if in person Divine Lights) barring infidels, care not, be not deceived for their bodily (earthly) movements.

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَالْأَحْزَابُ مِنْ بَعْدِهِمْ ۚ وَهَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ لِيَأْخُذُوهُ ۚ وَجَادَلُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ
{الْحَقَّ فَأَخَذْتَهُمْ ۚ فَكَيْفَ كَانَ عِقَابِ 5}

5. Before them falsified tribes of Noah and succeeding generations thereafter, and all of them attempted against their prophets to seize them, and litigate with false claims to overpower the Truth. I seized them, and how intense has been My seizure.

{وَكَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ كَفَرُوا أَنَّهُمْ أَصْحَابُ النَّارِ 6}

6. Similarly has proved the word of thy Providence (true) against infidels, in which they are of hell.

الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ
{رَحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ 7}

7. Those who bear (Arsh, Divine Knowledge) and who move among them glorify unto God, believe in Him and pray forgiveness for the faithful (Shias) saying, “Oh our Providence, Your mercy is all pervading and so also is Your knowledge. Pray forgive those who have done penance and followed Your path (i.e. Shias in the footsteps of Divine Lights). Save them from the punishment of hell.”

{رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتِ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ ۚ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ 8}

8. Oh our Providence, admit them, with their forefathers, wives, ad children to the highest grade of Paradise, promised by You who (i.e. forefathers, wives, and children) and have reformed themselves. Verily, You are Mighty and Wise.

{وَقِهِمُ السَّيِّئَاتِ ۚ وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ ۚ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ 9}

9. Save them from disaster of hell, for he who is saved from it this day, verily has won Divine Mercy and this is evidently a great success.

Moral

Penance referred to in Couplet Seven above is derived by disowning fealty to non–authorized successors of the Prophet. Similarly wives and children of the faithful who have improved themselves, in disowning fealty to unauthorized, winning of Divine Mercy on Reckoning Day is a special feature of

Shias as a result of their fealty to Divine Lights.

Verses 10 – 20

{إِنَّ الَّذِينَ كَفَرُوا يُنَادُونَ لِمَقْتِ اللَّهِ أَكْبَرُ مِنْ مَقْتِكُمْ أَنْفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى الْإِيمَانِ فَتَكْفُرُونَ} 10

10. Verily when infidels were invited to follow Divine Lights, they refused and thus have incurred Divine ill-will, which is greater than their present (on the Day of Judgment) and enmity to their false leaders.

{قَالُوا رَبَّنَا أَمَتْنَا اثْنَتَيْنِ وَأَحْيَيْتَنَا اثْنَتَيْنِ فَاعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَى خُرُوجٍ مِنْ سَبِيلٍ} 11

11. They would say, “Oh our Providence, You did kill us twice and enlivened us twice.² We have realized our faults. Is there any relief now therefrom?”

{ذَلِكُمْ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ ۚ وَإِنْ يُشْرَكَ بِهِ تُؤْمِنُوا ۚ فَالْحُكْمُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ} 12

12. This is because when you were invited to own allegiance to theocracy you refused under ignorance and when any associative proposal,³ so now is this the final dispensation of justice from the Glorious Omnipotent.

{هُوَ الَّذِي يُرِيكُمْ آيَاتِهِ وَيُنَزِّلُ لَكُمْ مِنَ السَّمَاءِ رِزْقًا ۚ وَمَا يَتَذَكَّرُ إِلَّا مَنْ يُنِيبُ} 13

13. It is He who indicates His signs (Divine Lights) to you and sends provisions from the clouds and none takes advice at it except who directs (sincerely) self to Him.⁴

{فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ} 14

14. So you call unto Him sincerely in all affairs (through the message of Divine Lights) although the infidels will resent it.

{رَفِيعُ الدَّرَجَاتِ ذُو الْعَرْشِ يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ لِيُنذِرَ يَوْمَ التَّلَاقِ} 15

15. God, of Exalted Grade, and universal knowledge, sends His Message of His Will on to whomever (Divine Light He chooses so as to warn of the coming Day).

{يَوْمَ هُمْ بَارِزُونَ ۚ لَا يَخْفَىٰ عَلَى اللَّهِ مِنْهُمْ شَيْءٌ ۚ لِمَنِ الْمُلْكُ الْيَوْمَ ۚ لِلَّهِ الْوَاحِدِ الْقَهَّارِ 16}

16. The Day they will come out of graves. Nothing will remain hidden from God (when they will be questioned), “Who is the Kingdom now?”

{الْيَوْمَ تُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ ۚ لَا ظُلْمَ الْيَوْمَ ۚ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ 17}

17. Today every soul shall reap the benefit of its action. No injustice (for anyone) today. Of course, God is quick at reckoning.

{وَأَنْذِرْهُمْ يَوْمَ الْأَرْزَاقِ إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَازِمِينَ ۚ مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ 18}

18. And warn them of the nearing day when the hearts of the tyrants, out of grief and sorrow, shall come out at the throat, there being none to sympathize and intercede on behalf of the tyrants.

{يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ 19}

19. He is acquainted with (the dishonesty of yours) eyes and (secrets of) hearts.

{وَاللَّهُ يَقْضِي بِالْحَقِّ ۚ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَقْضُونَ بِشَيْءٍ ۚ إِنَّ اللَّهَ هُوَ السَّمِيعُ الْبَصِيرُ 20}

20. And God shall decide with justice, and those whom they cry unto, barring Him (in the world) shall not be able to do anything. Verily, God is all Hearing and Seeing.

Moral

Clear with bodily notes.

Verses 21 – 27

{أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ كَانُوا مِنْ قَبْلِهِمْ ۚ كَانُوا هُمْ أَشَدَّ مِنْهُمْ قُوَّةً وَأَنَارًا فِي الْأَرْضِ ۚ فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَمَا كَانَ لَهُمْ مِنَ اللَّهِ مِنْ وَاقٍ 21}

21. Do they not walk on Earth and see how has been the final fate of those who preceded them? They were by far the stronger than them in might, and in leaving behind relics of their

achievement on Earth. God seized them for their sins and had none to save them from God. [5](#)

{ذَلِكَ بِأَنَّهُمْ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَكَفَرُوا فَآخَذَهُمُ اللَّهُ ۗ إِنَّهُ قَوِيٌّ شَدِيدُ الْعِقَابِ } 22

22. This is (so far) because the Prophets came to them with open truth. They discarded them and God seized them. Verily He is Mighty at inflicting intense punishment.

{وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ } 23

23. Verily did We send Moses with Our miracles and evident achievements.

{إِلَىٰ فِرْعَوْنَ وَهَامَانَ وَقَارُونَ فَقَالُوا سَاحِرٌ كَذَّابٌ } 24

24. To Pharaoh, Haman, and Karoon [6](#) who said he was a magician and an imposter.

{فَلَمَّا جَاءَهُم بِالْحَقِّ مِنْ عِنْدِنَا قَالُوا اقْتُلُوا أَبْنَاءَ الَّذِينَ آمَنُوا مَعَهُ وَاسْتَحْيُوا نِسَاءَهُمْ ۗ وَمَا كَيْدُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ } 25

25. So when he came to them with the Truth, as being a Divine Light from Us, they said, “Kill the sons of those who believed in him, leaving the females.” And his plotting was nothing but misguidance. [7](#)

{وَقَالَ فِرْعَوْنُ ذَرُونِي أَقْتُلْ مُوسَىٰ وَلْيَدْعُ رَبَّهُ ۗ إِنِّي أَخَافُ أَنْ يُبَدِّلَ دِينَكُمْ أَوْ أَنْ يُظْهِرَ فِي الْأَرْضِ الْفُسَادَ } 26

26. And Pharaoh sad, “Leave me to slay Moses and let him call his Providence (to save him). Verily I am afraid he may change your faith or may spread propaganda on Earth.”

{وَقَالَ مُوسَىٰ إِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ مِنْ كُلِّ مُتَكَبِّرٍ لَا يُؤْمِنُ بِيَوْمِ الْحِسَابِ } 27

27. Moses said, “I pray of course, shelter of my and your Providence against all hot-headed tyrants who do not believe in Reckoning Day.”

Moral

Consolation paragraph for Divine Lights and their followers.

Verses 27 – 37

وَقَالَ رَجُلٌ مُؤْمِنٌ مِنْ 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 28}

28. And said a faithful (Hizkief) a member of Pharaoh's family,⁸ "Are you saying for a man who maintains God as his Providence proof of Whose existence have verily been revealed to You? If he is a liar evil of his lie on him, and if he is true, some disaster of what he promises shall verily befall you. Verily God does not guide who is liar and a transgressor."⁹

يَا قَوْمِ لَكُمْ الْمُلْكُ الْيَوْمَ ظَاهِرِينَ فِي الْأَرْضِ فَمَنْ يَنْصُرُنَا مِنْ بَأْسِ اللَّهِ إِنْ جَاءَنَا ۗ قَالَ فِرْعَوْنُ مَا أُرِيكُمْ إِلَّا مَا أَرَى
وَمَا أَهْدِيكُمْ إِلَّا سَبِيلَ الرَّشَادِ 29}

29. Oh my countrymen! Today is your rule over your land. Evidently, who will save us from Divine disaster if it befall us? Pharaoh said, "I do not see for you any good except in myself and I do not guide you except on the right path."

{وَقَالَ الَّذِي آمَنَ يَا قَوْمِ إِنِّي أَخَافُ عَلَيْكُمْ مِثْلَ يَوْمِ الْأَحْزَابِ 30}

30. When the faithful replied, "Oh my countrymen, I am afraid of a disaster which may befall you, like which befall on previous tribes,

{مِثْلَ دَابِ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِنْ بَعْدِهِمْ ۗ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِلْعِبَادِ 31}

31. having like habits of falsifying prophets,¹⁰ and those which followed them and God does not intend tyrannizing any creature.

{وَيَا قَوْمِ إِنِّي أَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ 32}

32. Oh my tribe! I am afraid for you of the Day of the cry for help (Reckoning Day).

{يَوْمَ تُولُونَ مُدْبِرِينَ مَا لَكُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ ۗ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ 33}

33. "When you will turn back (on seeing hell to escape elsewhere), and there will be none to save you from God, and none can guide him whom God forsakes.

وَلَقَدْ جَاءَكُمْ يُوسُفُ مِنْ قَبْلُ بِالْبَيِّنَاتِ فَمَا زِلْتُمْ فِي شَكٍّ مِمَّا جَاءَكُمْ بِهِ ۚ حَتَّىٰ إِذَا هَلَكَ قُلْتُمْ لَنَ يَبْعَثَ اللَّهُ مِنْ بَعْدِهِ
رَسُولًا ۚ كَذٰلِكَ يُضِلُّ اللَّهُ مَن هُوَ مُسْرِفٌ مُّرْتَابٌ ۝۳۴

34. Verily, came to you Joseph before, with miracles about whom you had been passed away, when you said (without any proof) God shall never send a prophet (anymore) after his death. Thus God does leave him in his misguidance, who is extremely suspicious.

الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَاهُمْ ۚ كَبُرَ مَقْتًا عِنْدَ اللَّهِ وَعِنْدَ الَّذِينَ آمَنُوا ۚ كَذٰلِكَ يَطْبَعُ اللَّهُ عَلَىٰ كُلِّ
قَلْبٍ مُّتَكَبِّرٍ جَبَّارٍ ۝۳۵

35. Those who keep on defying Divine Commands (in disobedience) coming to them without rhyme and reason (due to self-conceit) intense in Divine enmity of them and of the faithful. Thus does God seal the hearts of those who are proud and haughty (refusing to follow Divine Lights).

وَقَالَ فِرْعَوْنُ يَا هَامَانَ ابْنِ لِي صَرْحًا لَّعَلِّي أَبْلُغُ الْأَسْبَابَ ۝۳۶

36. And Pharaoh said, “Oh you Haman, build me a palace so as to enable me to attain to the source.

أَسْبَابَ السَّمَاوَاتِ فَأَطَّلِعَ إِلَىٰ إِلَهِ مُوسَىٰ وَإِنِّي لَأَظُنُّهُ كَاذِبًا ۚ وَكَذٰلِكَ زَيْنَ لِفِرْعَوْنَ سُوءَ عَمَلِهِ وَصَدَّ عَنِ السَّبِيلِ ۚ وَمَا
كَيْدُ فِرْعَوْنَ إِلَّا فِي تَبَابٍ ۝۳۷

37. “To high plains of the skies to get an insight into Moses’ God, and I am certain he is a liar.” And thus We (as though) eulogized Pharaoh’s deeds¹¹ in his own eyes and barred him from guidance and Pharaoh’s policy was none but destructive.

Moral

Reserving one’s tenet of faith, without divulging it when dealing with the tyrant, when there is a danger of life of self and others, is a Divine tact to guiding human kind on the right path, since God has made this world a trial and given chances to every creature to choose for themselves their final destination. It is imperative to appeal to their sense of reasoning in the most amiable manner without directly attacking them for their perverted actions thus guarding, thereby the faith, i.e. life of those who follow Divine path. Its application in various circumstances has already been referred to under Note 28 (c), page 68, Set 1.

If he still persists under presumption, self-conceitedness and obstinacy, thus setting aside reason, a Divine gift, a mysterious prophet inviting him to paradise, God seals his heart and leaves him to his misguidance leading to hell. Note in the same degree, we over rate ourselves, we under rate others, for

injustice allowed at home is not likely to be corrected abroad, unless under self-examination, by calling oneself to account every night: (1) What infirmity have I mastered today? (2) What passions (i.e. enemy to Divine reason) have I opposed? (3) What temptation have resisted? (4) What virtues have I acquired? “Our vices will abate of themselves if they be daily brought to the shrift.” Examine how wise abstinent, obliging and just one has been while reasoning on laws expounded by the authorized and their application in matters of principle and policy, transaction to give and take, or mediating between the ruler and the ruled.

Be eager to take lessons from others by advice and criticisms for well-wishers and avoid evil society and men of discursive trend of mind, by entertaining Divine awe and keeping in view of your object of creation and ultimate reversion to the Master as Whose slave you have been sent to this world, to discharge a contracted obligation, avoiding prejudice and condemnation to anyone in mind, as it affects his mind through the misgivings of a devil, common enemy to man, thanking God for His bounties, of keeping you away from these evils, and wishing well of people at large, dutiful to God, living creatures and the dead, disregard of which shall lead to infidelity, ending in Divine displeasure.

Be moderate in eating, talking, and sleeping and fast as it develops tact, purifies the soul, undermines passion, enables to relish soliloquy. Tiding is for him who remembers Judgment Day, acts for it, remains content on little he gets, and is pleased with Divine decree. As with death, worldly trials end, so with dearth of property (material wealth) accounting reduces. there shall be none on Judgment Day, but shall desire would he had been bestowed by God just what was needed to meet his bare wants.

Verses 38 – 50

{وَقَالَ الَّذِي آمَنَ يَا قَوْمِ اتَّبِعُونِ أَهْدِكُمْ سَبِيلَ الرَّشَادِ {38}

38. And the faithful (Hizkeil) said, “Oh my tribe! Follow me. I shall guide you on the right path.”

{يَا قَوْمِ إِنَّمَا هُذِهِ الْحَيَاةُ الدُّنْيَا مَتَاعٌ وَإِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ {39}

39. “Oh my tribe! This worldly life is transitory and eternity is a permanent abode.”

مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَى إِلَّا مِثْلَهَا ۚ وَمَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أَنْتَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ {40}

40. He who acted viciously shall not have anything but reward likewise, whereas one who acted virtuously, be they man or woman, provided one is faithful, shall be one to go to Paradise, where he will have an unaccountable provision.

{وَيَا قَوْمِ مَا لِي أَدْعُوكُمْ إِلَى النَّجَاةِ وَتَدْعُونَنِي إِلَى النَّارِ} 41

41. *Oh my tribe, what is up with you? I invite you to salvation and you drag me to hell.*

{تَدْعُونَنِي لِأَكْفُرَ بِاللَّهِ وَأُشْرِكَ بِهِ مَا لَيْسَ لِي بِهِ عِلْمٌ وَأَنَا أَدْعُوكُمْ إِلَى الْعَزِيزِ الْغَفَّارِ} 42

42. *“You call me to associate with God and associate one with Him, of whom I have no knowledge, whereas I call you to Him, Who is Almighty and All-forgiving.*

{لَا جَرَمَ أَنَّمَا تَدْعُونَنِي إِلَيْهِ لَيْسَ لَهُ دَعْوَةٌ فِي الدُّنْيَا وَلَا فِي الْآخِرَةِ وَأَنْ مَرَدْنَا إِلَى اللَّهِ وَأَنَّ الْمُسْرِفِينَ هُمْ أَصْحَابُ النَّارِ} 43}}

43. *“Certainly, it is nothing but you call me to him, who is not competent to be approached in this world or eternity and verily our final resort is unto God and verily unauthorized leaders [12](#) are of hell.*

{فَسَتَذْكُرُونَ مَا أَقُولُ لَكُمْ ۖ وَأَفْوِضُ أَمْرِي إِلَى اللَّهِ ۖ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ} 44

44. *“You will shortly remember what I have told you and I have entrusted all my affairs unto God. Verily God is watching His creatures.”*

{فَوَقَاهُ اللَّهُ سَيِّئَاتٍ مَّا مَكْرُوا ۖ وَحَاقَ بِآلِ فِرْعَوْنَ سُوءُ الْعَذَابِ} 45

45. *God saved Hizkiel [13](#) and the devised punishment of tale-bearers enveloped them.*

{النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا ۖ وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ} 46

46. *Hellish fire (is their lot) to which they are now being presented morning and evening [14](#) and on the Day of Reckoning these followers of Pharaoh shall be admitted to intense punishment of Hell.*

{وَإِذْ يَتَحَاجُّونَ فِي النَّارِ فَيَقُولُ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُعْتَدُونَ عَنَا نَصِيبًا مِنَ النَّارِ} 47

47. *When they will litigate, the weak addressing the haughty leaders, “Verily we were following you. Can you not extricate us from hell?”*

{قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا كُلٌّ فِيهَا إِنَّ اللَّهَ قَدَ حَكَمَ بَيْنَ الْعِبَادِ} 48

48. The proud (non-authorized leaders) in return will reply, “We all are in it. Verily God has decided justly in matters of His creatures.”¹⁵

{وَقَالَ الَّذِينَ فِي النَّارِ لِخَزَنَةِ جَهَنَّمَ ادْعُوا رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِنَ الْعَذَابِ} 49

49. The inmates of hell will appeal to the guard of hell, “Pray to your Almighty to reduce the intensity of the punishment of hell for a day.”

{قَالُوا أَوَلَمْ تَكُ تَأْتِيكُمُ رُسُلُكُم بِالْبَيِّنَاتِ ۚ قَالُوا بَلَىٰ ۚ قَالُوا فَادْعُوا ۚ وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ} 50

50. He in reply will say, “Did not your Prophets come to you with proof?” They would say, “Certainly.” The head Guard would say, “You better call upon Him¹⁶.”

Moral

The world is a true representation for him who verifies its objects, and safety is for him who gathers for the future state. It is the home of the rest for him to understand its aim and object, who is after eternal hoardings. It is the home of riches who accepts its lessons, house of advice. It is the prayer hall of God’s friends. It is the requisition hall of angels. It is a place of Divine oracles. It is the trade centre of God’s friends who acquire God’s grace, giving Paradise and reward ad hence it need not be hated.

It has already forewarned its frailty, described its peculiarity of its people and frailty, and has presented eternal pains and worldly pains from which the former can be gauged. He who becomes fond of eternal happiness, looking to worldly happiness ended his evening in health and safety, and started the morning earnestly and fearfully with threatening. It involves worldly people into grief and sorrows and they have to rail at it. During penance, those praise it who took advice at it, on its rendering them vigilant.

Verses 51 – 60

{إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ} 51

51. Verily shall We help Our Prophet and those who embraced faith in them in this world (i.e. on Resurrection) and on the Day of Judgment (by being merciful on them).

{يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعَذِرَتُهُمْ ۚ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ} 52

52. The day when the excuse of the tyrants, who have tyrannized will not benefit them and they will be cursed and condemned to hell.

{وَلَقَدْ آتَيْنَا مُوسَى الْهُدَىٰ وَأَوْرَثْنَا بَنِي إِسْرَائِيلَ الْكِتَابَ} 53

53. Verily We endowed guidance on Moses and made Bani Israel inheritors of the Text.

{هُدًى وَذِكْرَىٰ لِأُولِي الْأَلْبَابِ} 54

54. Which was guidance and advice to the sensible.

{فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَاسْتَغْفِرْ لِذَنْبِكَ وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعَشِيِّ وَالْإِبْكَارِ} 55

56. Be patient, as God's promise is certain and pray forgiveness for the faithful adherents, and praise your Providence day and night.

{إِنَّ الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَاهُمْ ۚ إِنَّ فِي صُدُورِهِمْ إِلَّا كِبْرًا مَا هُمْ بِبَالِغِيهِ ۚ فَاسْتَعِذْ بِاللَّهِ ۚ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ} 56

56. The case of those who litigate Our Couplets without any facts is nothing but an outcome of their pride in their hearts which shall never take them to the intended goal. You seek Divine protection, for He is All-hearing and Seeing.

{لَخَلْقُ السَّمَاوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ} 57

57. Verily creation of the heavens and the earth is a mightier job than creation of man, but most of them do not understand.

{وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَلَا الْمُسِيءُ ۚ قَلِيلًا مَا تَتَذَكَّرُونَ} 58

58. Neither the blind and open eyed are alike, nor the faithful acting virtuously and the sinner alike, though few of them understand.

{إِنَّ السَّاعَةَ لَأْتِيَةٌ لَا رَيْبَ فِيهَا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ} 59

59. Verily the Day of Reckoning is sure to come, wherein there is no doubt, but most of them do not believe.

{وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ ۖ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ 60}

60. And your Providence said, “Pray your requirements unto Me, and I shall accept them. Those who are proud of approaching Me shortly shall I condemn to a disgraceful hell.”

Moral

Clear.

Verses 61 – 68

{اللَّهُ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا ۗ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ 61}}

61. It is God Who made the night for you to take rest therein and the day to look our (for livelihood). Verily God is merciful to man but most are not grateful to Him.

{ذَلِكُمْ اللَّهُ رَبُّكُمْ خَالِقُ كُلِّ شَيْءٍ لَا إِلَهَ إِلَّا هُوَ ۗ فَاَنَّى تُؤْفَكُونَ 62}

62. Such is your Providence, Creator of all, and there is no God except Him. Where are you wondering about?

{كَذَلِكَ يُؤْفَكُ الَّذِينَ كَانُوا بِآيَاتِ اللَّهِ يَجْحَدُونَ 63}

63. Similarly, falsify those who are litigating Divine couplets.

{اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ قَرَارًا وَالسَّمَاءَ بِنَاءً وَصَوَّرَكُمْ فَأَحْسَنَ صُورَكُمْ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ ۗ ذَلِكُمْ اللَّهُ رَبُّكُمْ 64 {فَتَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ 64}}

64. God is He Who made us Earth a resting ground and the heavens shelter, and granted you the best features, feeding you out of pure, such is your Providence, full of plentiful bounties, Creator of the worlds.

{هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ ۚ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ } 65

65. Eternal in existence, none but He is God. Pray unto Him sincerely in every respect, praising Him as Providence of the creation.

{قُلْ إِنِّي نُهَيْتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَمَّا جَاءَنِيَ الْبَيِّنَاتُ مِنْ رَبِّي وَأُمِرْتُ أَنْ أُسَلِّمَ لِربِّ الْعَالَمِينَ } 66

66. Say, "I forbid you to worship any, barring Him, the Providence of creation.

{هُوَ الَّذِي خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ ثُمَّ لِتَكُونُوا شُيُوخًا ۚ وَمِنْكُمْ مَنْ يَتُوفَىٰ مِنْ قَبْلِ ۚ وَلِتَبْلُغُوا أَجَلًا مُّسَمًّىٰ وَلَعَلَّكُمْ تَعْقِلُونَ } 67

67. It is He Who created you from earth, then from sperm, then from a clot, then brought you out as a child, raising you maturity, when you became aged, and some amongst you die early, as per (destiny) at a fixed time, so you may understand (the object of creation).

{هُوَ الَّذِي يُحْيِي وَيُمِيتُ ۚ فَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ } 68

68. It is He alone Who enlivens and gives death, and when it is due as per His Will, a simple word Be is enough to bring His Will into existence.

Moral

Nil.

Verses 69 – 78

{أَلَمْ تَرَ إِلَى الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ أَنَّىٰ يُصْرَفُونَ } 69

69. Have you not seen the people who are disputing (the validity) of His Couplets (not realizing the real significance thereof), where are they raving about?

{الَّذِينَ كَذَّبُوا بِالْكِتَابِ وَبِمَا أَرْسَلْنَا بِهِ رُسُلَنَا ۚ فَسَوْفَ يَعْلَمُونَ } 70

70. Those who falsify the text (and Divine Lights in person) shall shortly know where they are condemned. 17

{إِذِ الْأَغْلَالُ فِي أَعْنَاقِهِمْ وَالسَّلَاسِلُ يُسْحَبُونَ} 71

71. When with fetters around their necks, they shall be dragged along in chains. [18](#)

{فِي الْحَمِيمِ ثُمَّ فِي النَّارِ يُسْجَرُونَ} 72

72. And then shall be thrown into Hell on Reckoning Day.

{ثُمَّ قِيلَ لَهُمْ أَيْنَ مَا كُنتُمْ تُشْرِكُونَ} 73

73. When they will be asked to point out, "Where are they whom you were associating (with Me)

{مِنْ دُونِ اللَّهِ ۚ قَالُوا ضَلُّوا عَنَّا بَلْ لَمْ نَكُنْ نَدْعُو مِنْ قَبْلُ شَيْئًا ۚ كَذَلِكَ يُضِلُّ اللَّهُ الْكَافِرِينَ} 74

74. "besides God." In reply they would say, "They have disappeared from us. Rather we did not call them at all before." And thus will the associators be disappointed.

{ذَلِكُمْ بِمَا كُنتُمْ تَفْرَحُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنتُمْ تَمْرَحُونَ} 75

75. This is on the strength of which you were on the face of the Earth, exulting unfairly, and strutting about.

{ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا ۚ فَبِئْسَ مَثْوًى الْمُتَكَبِّرِينَ} 76

76. Better enter the gates of hell to permanently reside therein. Bad is the destination of the proud.

{فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ ۚ فَإِمَّا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَقَّئِكَ فَأَلَيْنَا يَرْجِعُونَ} 77

77. Wait, verily Divine promise is a fact, whether We show you a part of what We have promised or remove you from this world before. you are all to revert to Us.

{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 فَخِطَبْنَا بِالْحَقِّ وَخَسِرَ هُنَالِكَ الْمُبْطِلُونَ} 78

78. And verily did We send prophets before this. Some of them We have mentioned to you and others omitted, and no prophet brings forth a miracle but with Divine sanction, and when Divine sanction is granted, due justice shall be dispensed and the falsifiers shall suffer.

Moral

Lying is hateful and accursed vice. It is spiritual shamelessness, physical sin of which is like fornication and punishment for this, in intensity, is equivalent to 70 fornications with one's mother in the house of Allah. The criminal, in the grave, will suffer hammering on the head until the Day of Judgment. It brings down curses from 70,000 angels, and the worst in nature, it is when imputed to God or the Divine Lights. Not the least misfortune is a prominent falsehood, which becomes a fact in an apocryphal tradition, leading to public misguidance. One cannot appreciate faith unless he gives up lying. It is a lock to all sins, and is outside the sphere of a faithful. Its legality, where agitation is likely to crop up or life of a faithful involved or reconciliation is to be effected, is permissible, but equivocally. Husbands can tell their wives he loves them and to divert the children to virtuous acts, promises may be held out, in crusade it is allowable.

The Prophet promised Paradise to a faithful who (1) furnishes true information, (2) fulfils promise, (3) refunds deposit, (4) avoids unlawful eye, (5) controls his hand from tyranny, and (5) controls his passion in speech, stomach, and sensual pleasures.

Verses 79 – 85

{اللَّهُ الَّذِي جَعَلَ لَكُمْ الْأَنْعَامَ لِتَرْكَبُوا مِنْهَا وَمِنْهَا تَأْكُلُونَ} 79

79. God is He Who created animals for you to ride, and some of whom you eat

{وَلَكُمْ فِيهَا مَنَافِعُ وَلِتَبْلُغُوا عَلَيْهَا حَاجَةً فِي صُدُورِكُمْ وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ} 80

80. and in others you have benefit, meeting your wants.

{وَيُرِيكُمْ آيَاتِهِ فَأَيَّ آيَاتِ اللَّهِ تُنْكِرُونَ} 81

81. He indicates His signs (of His existences and Unity) which of them you deny?

{أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ ؕ كَانُوا أَكْثَرَ مِنْهُمْ وَأَشَدَّ قُوَّةً وَأَثَارًا فِي الْأَرْضِ فَمَا أُغْنَى عَنْهُمْ مَا كَانُوا يَكْسِبُونَ} 82

82. Do you not move about the earth and contemplate what has been the end of your predecessors most of who were stronger than you and have left their relics behind? Nothing of which they have achieved could save them.

{فَلَمَّا جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَرِحُوا بِمَا عِنْدَهُمْ مِنَ الْعِلْمِ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ} 83

83. When the Prophets came to them with distinct proofs, they were quite pleased with what of worldly knowledge they already had. And the punishment seized them for their having ridiculed them.

{فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا آمَنَّا بِاللَّهِ وَحَدُّهُ وَكَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ} 84

84. When they say Our punishment, they said, “We have believed in God the Unique and are away from what we have associating hitherto.”

{قَلَمَ يَكُ يَنْفَعُهُمْ إِيمَانُهُمْ لَمَّا رَأَوْا بَأْسَنَا ۚ سُنَّتَ اللَّهُ الَّتِي قَدْ خَلَتْ فِي عِبَادِهِ ۚ وَخَسِرَ هُنَالِكَ الْكَافِرُونَ} 85

85. Admission of their faith, on seeing the punishment shall not benefit them. This has been the Divine practice (of yore) with regard to His creatures, and the infidels shall be the sufferers.

Moral

Penance, on seeing punishment, is inadmissible.

1. (the Praiseworthy, the Glorious)
2. First as a natural death and the second was after being raised alive, in the grave and put to death thereafter, after questioning them and this speech refers to in Resurrection.
3. such as autocracy, oligarchy democracy, socialism, republicanism, or communism was suggested you were ready to accept it.
4. Just as to purify the human body, God selected heavenly rain, similarly to purify the sinful soul of humans; He has sent Divine Lights, Divine Taught from Heaven.
5. E.g. Ruins of Humpi and Pompeii.
6. Like the three unauthorized successors of the Prophet of Islam.
7. Similarly Sayyiids were buried alive at the walls of Baghdad during the times of Bani Umayyah.
8. Cousin to Pharaoh who had concealed his faith for 600 years.
9. The faithful, in his arguments has alleged, if the claim of Moses was false as a prophet, he could not have been supported by the Omnipotent. But the fact you all have been overpowered by Moses' rod, proves his claim to be genuine. Secondly the prophets sent as messengers for guidance cannot be liars nor are transgressors, thus proving Divine Lights immaculates. To view as genuine claim of the first three successors of Our Prophet, their falsehood and transgressions are historical facts and must be falsified.
10. E.g. Noah 'Ad and Thamood.
11. By sealing his heart due to presumption , disobedience, and self-conceit.

[12.](#) Non-Divine Lights.

[13.](#) Pharaoh's cousin and proposed successor from the intrigue to those carrying tales against him to Pharaoh and getting him killed.

[14.](#) Which is in this world, unseen by humans.

[15.](#) Note: Unauthorized leaders of religion are addressed as the proud and the proud are condemned to hell.

[16.](#) we are not comply with your desired and the appeal of the infidels will be rejected.

[17.](#) These are the hypocrites and enemies to Divine Lights. By falsifying the Text, in misconstruing it are liable to the crime of association, besides infidelity.

[18.](#) Fifth Divine Light says, when he followed his father who was riding a mule, saw it suddenly taking fright, when a chain, held by another man following him and the old man in hue and cry appealed to his father to give him water to drink, when the man behind, holding the chain, prayed to his father not to give him water saying, "God does not desire so." This old man was Mo'awiya and the other, who was holding the chain, was an angel. To the hot springs (this is the punishment of interim period like an isthmus i.e. Barzakh, between the worldly life and the heavenly life.

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