

Surah al-Qamar, Chapter 54

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 22

{اَفْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ 1}

1. The Day of Judgment has approached and the moon has split asunder.

{وَإِنْ يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ 2}

2. And when they see any sign, they turn away saying it is an incessant magic.

{وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ ۗ وَكُلُّ أُمَّرٍ مُّسْتَقَرٌّ 3}

3. They falsified and followed their passion, and everyone shall have their destination (by virtue of their faith and cult).

{وَلَقَدْ جَاءَهُمْ مِنَ الْأَنْبَاءِ مَا فِيهِ مُزْدَجَرٌ 4}

4. Verily came the news to them, wherein was a warning.

{حِكْمَةٌ بِاللَّغَةِ ۙ فَمَا تُغْنِ النُّذُرُ} 5

5. Verily came news to the wherein was a warning.

{فَتَوَلَّ عَنْهُمْ ۙ يَوْمَ يَدْعُ الدَّاعِ إِلَىٰ شَيْءٍ نَّكَرٍ} 6

6. They turned away when invited to Dooms Day, as an offensive subject.

{خُشِعًا أَبْصَارُهُمْ يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُنْتَشِرٌ} 7

7. When their eyes well be frightened as they come out of the graves, like distractive locusts.

{مُهْطِعِينَ إِلَى الدَّاعِ ۙ يَقُولُ الْكَافِرُونَ هَذَا يَوْمٌ عَسِيرٌ} 8

8. Kneeling to the inviter the infidels will say, "This is an awful day."

{كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ فَكَذَّبُوا عَبْدَنَا وَقَالُوا مَجْنُونٌ وَازْدُجِرَ} 9

9. Before them had falsified the sect of Noah, Our creatures, saying, "He was a mad cap."

{فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانْتَصِرَ} 10

10. So he called upon his Providence saying, "Verily I am overpowered, help me."

{فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَمِرٍ} 11

11. So We opened the gates of heaven whence poured forth incessant rain (for 40 days and nights)

{وَفَجَّرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَىٰ أُمَّرٍ قَدْ قَدِرَ} 12

12. and tore open channels of earth and both waters swelled on towards a destined level,

{وَحَمَلْنَاهُ عَلَىٰ ذَاتِ الْأَوَاحِ وَدُسِّرَ} 13

13. and We carried Noah on a nailed ship of boards

{تَجْرِي بِأَعْيُنِنَا جَزَاءَ لِمَنْ كَانَ كُفِرَ} 14

14. which, floating under a care as a reward for those who appreciated a prophet as a Divine bounty, proving grace for them and drowned the rest who did not so appreciate.

{وَلَقَدْ تَرَكْنَاهَا آيَةً فَهَلْ مِنْ مُدَكِّرٍ} 15

15. And We left signs for the future. Is anybody going to take a lesson?

{فَكَيْفَ كَانَ عَذَابِي وَنُذْرٍ} 16

16. How intense was My punishment and warning.

{وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ} 17

17. We have made the Qur'an easy and sweet as offering an advice. Is anybody ready to listen to it?

{كَذَّبْتُ عَادٌ فَكَيْفَ كَانَ عَذَابِي وَنُذْرٍ} 18

18. The sect of 'Ad falsified. How intense was My punishment and warning?

{إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمٍ نَحْسٍ مُسْتَمِرٍّ} 19

19. Verily We sent on them continuous gale during those days,

{تَنْزِعُ النَّاسَ كَأَنَّهُمْ أُعْجَازُ نَخْلٍ مُنْقَعِرٍ} 20

20. which was separating their heads from bodies like uprooted branches of dates.

{فَكَيْفَ كَانَ عَذَابِي وَنُذْرٍ} 21

21. Ho intense was My punishment and warning?

{وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ} 22

22. Verily We have made the Qur'an easy and sweet as offering an advice is anybody ready to listen to it?

Moral

1. The temple of Mecca was considered the object of great adoration by pagans. It was their pantheon, holding 360 gods. Sabians sent the offerings to fire-worshippers. Jews showed their respect. It had become a migration of the Prophet, as barbarous invasion of Goths had broken the Roman empire. Many of the great centres of learning, namely, Rome, Milan, Alexandria were partially destroyed and thus culture had declined during the dark ages (450 – 1000 A.D.) Besides idolatry, several religions were found in Arabia. Jews driven from Assyria, Romans, Greeks, welcomed the children of Ismail, found deep respect for God of Abraham, principally at Mecca and Yathrab.

By means of souvenirs skilfully evoked, Judaism had made converts and had principally spread throughout Hijaz, in the neighbourhood of Khaibar and Yathrab. Powerful tribes of Khizran and Najhrites had been naturalized. Magianism was practiced by Himrites and on the coast of Persian Gulf, some disciples of Brahmanism in the midst of inhabitants of Oman.

2. Although some are doubtful in the miracle of splitting asunder of the moon, as it was not largely witnessed:

1. Owing to geographical difference of longitude.
2. People may be sleeping.
3. Not being broadcast.
4. People were in the habit of looking at heaven at all times whether cloudy or otherwise.
5. It was a question of little time.
6. Besides, such miracles have occurred in the past, vide Joshua, 14:12 – 13. Then spoke... in the sight of Israel, sun, stand, there still upon Gibeon, and then the moon in the valley of Ajalax, and the sun stood still, and the moon stayed until the people had avenged themselves upon their enemies. Is not this written in the book of Joshua?

Verses 23 – 40

{كَذَّبَتْ ثَمُودُ بِالنُّذُرِ {23}

23. The sect of Thamood falsified the warner.

{فَقَالُوا أَبَشْرًا مِّنَّا وَاحِدًا نَّتَّبِعُهُ إِنَّا إِذَا لَفِيَ ضَلَالٍ وَسُعْرٍ {24}

24. They said, “What! A single man from us and we to follow him? We shall certainly be in misguidance and hell.”

{أَلْقَى الدِّكْرُ عَلَيْهِ مِن بَيْنِنَا بَلْ هُوَ كَذَّابٌ أَشِرٌّ {25}

25. What! Has a book been revealed to him from amongst us? Rather, he is a liar, a self-conceited being.

{سَيَعْلَمُونَ غَدًا مِّنَ الكَذَّابِ الأَشِرِّ {26}

26. They will come to know tomorrow (Day of Judgment) as to who is the falsifier and self conceited.

{إِنَّا مُرْسِلُو النَّاقَةِ فِتْنَةً لَهُمْ فَارْتَبِعْهُمْ وَاصْطَبِرْ {27}

27. They are going to send a camel as trial for them. Wait and watch and see whay they are doing,

{وَنَبِّئِهِمْ أَنَّ الْمَاءَ قِسْمَةٌ بَيْنَهُمْ ۖ كُلُّ شِرْبٍ مُحْتَضَرٌ {28}

28. and inform them, water of the lake has been apportioned between it and them.

{فَنَادُوا صَاحِبَهُمْ فَتَعَاطَى فَعَقَرَ {29}

29. They called their friend (Kaidar ibn Saleh) who cut down her feet.

{فَكَيْفَ كَانَ عَذَابِي وَنُذْرٍ} 30

30. How intense have been My punishment and warning.

{إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَاحِدَةً فَكَانُوا كَهَشِيمِ الْمُحْتَظِرِ} 31

31. Verily, We sent one shriek on to them with which they were reduced to a dry tree.

{وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ} 32

32. Verily We have made the Qur'an a sweet advice. Is there anyone to listen to it?

{كَذَّبَتْ قَوْمُ لُوطٍ بِالنُّذْرِ} 33

33. The sect of Lot falsified his warning.

{إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا آلَ لُوطٍ ؕ نَجَّيْنَاهُمْ بِسَحَرٍ} 34

34. Verily We sent on them a downpour of pebbles except on Lot's family and saved them by early morning.

{نِعْمَةٌ مِنْ عِنْدِنَا ؕ كَذَلِكَ نَجْزِي مَنْ شَكَرَ} 35

35. As a bounty from Us, thus We saved the grateful.

{وَلَقَدْ أَنْذَرَهُمْ بَطْشَتَنَا فَتَمَارَوْا بِالنُّذْرِ} 36

36. Verily Lot warned them with intense punishment which they doubted.

{وَلَقَدْ رَاوَدُوهُ عَنْ ضَيْفِهِ فَطَمَسْنَا أَعْيُنَهُمْ فَذُوقُوا عَذَابِي وَنُذْرٍ} 37

37. And verily they desired to behave ill with his guests. We blinded their eyesight, to savour them of Our punishment and realize the warning.

{وَلَقَدْ صَبَحَهُمْ بُكْرَةً عَذَابٌ مُسْتَقِرٌّ} 38

38. They met with early morning punishment of a stable nature.

{فَذُوقُوا عَذَابِي وَنُذْرٍ} 39

39. Test Our punishment and warning.

{وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ} 40

40. Verily have We sweetened the Qur'an as an advice. Is there anyone to listen to it?

Moral

Do not falsify a Divine messenger and listen to the Divine warning with care and act as per Divine discretion, lest you may have to pay eternally for disregard.

Verses 41 – 55

{وَلَقَدْ جَاءَ آلَ فِرْعَوْنَ النُّذُرُ} 41

41. And verily came to Pharaoh's followers a warner (in Moses).

{كَذَّبُوا بِآيَاتِنَا كُلِّهَا فَأَخَذْنَاَهُمْ أَخْذَ عَزِيزٍ مُقْتَدِرٍ} 42

42. They falsified Our miracles so We arrested them with iron hands.

{أَكْفَارُكُمْ خَيْرٌ مِنْ أَوْلِيكُمْ أَمْ لَكُمْ بَرَاءَةٌ فِي الزُّبُرِ} 43

43. Are you (Arab pagans) better (by way of strength) than previous infidels? Or have they freedom from Text (having no punishment for falsifying)?

{أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُنْتَصِرُونَ} 44

44. Are they saying they shall face the Divine messengers at a congregation?

{سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ} 45

45. They will shortly be defeated and take to flight.

{بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْهَىٰ وَأَمَرٌ} 46

46. Rather, the Day of Judgment is the promised day for them, which is a terrible and permanent in effect.

{إِنَّ الْمُجْرِمِينَ فِي ضَلَالٍ وَسُعُرٍ} 47

47. Verily the culprits are in misguidance in the world and be in hell tomorrow (Day of Judgment).

{يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ} 48

48. The day they shall be dragged into the fire and thrown headlong and asked to taste the heat of hell.

{إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ} 49

49. We have created everything, granting limited powers.

{وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ} 50

50. And Our commands are a matter of a single stroke, like the twinkling of an eye. [1](#)

{وَلَقَدْ أَهَلَكْنَا أَشْيَاعَكُمْ فَهَلْ مِنْ مُدَكِّرٍ} 51

51. Verily We have destroyed your groups of similar tenets. Is any to take an advice?

{وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ} 52

52. All what they have done are on record in a persevered plate.

{وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُسْتَطَرٌّ} 53

53. Every tiny and great is recorded.

{إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ} 54

54. Verily the pious shall be in paradise of streams.

{فِي مَقْعَدٍ صِدْقٍ عِنْدَ مَلِكٍ مُقْتَدِرٍ} 55

55. In proximity of their Lord, the All-mighty.

Moral

Self-sufficient.

- [1.](#) This disproves doctrine of fatalism and pre-destination.

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