

Surah An-Naml, Chapter 27

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 14

{طس ﴿٤﴾ تِلْكَ آيَاتُ الْقُرْآنِ وَكِتَابٍ مُبِينٍ ﴿١﴾}

1. Ta, Seen. 1 These are the couplets of the Holy Qur'an and clear Text

{هُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ ﴿٢﴾}

2. in which are guidance and tidings for the faithful

{الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٣﴾}

3. those who are saying prayers, paying tithe, and are certain (believer) of eternity.

{إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ زِينًا لَهُمْ أَعْمَالُهُمْ فَهُمْ يَعْمَهُونَ ﴿٤﴾}

4. Verily those who do not believe in eternity have their acts eulogized (in their eyes) whereby they are blinded.

{أُولَئِكَ الَّذِينَ لَهُمْ سُوءُ الْعَذَابِ وَهُمْ فِي الْآخِرَةِ هُمُ الْأَخْسَرُونَ }5

5. Those are the people who shall have intense punishment and be greatest who shall have intense punishment and be greatest sufferers in eternity.

{وَإِنَّكَ لَتُلَقَّى الْقُرْآنَ مِنْ لَدُنْ حَكِيمٍ عَلِيمٍ }6

6. And verily you are being instructed on the Qur'an from God, the Wise and Omniscient.

{إِذْ قَالَ مُوسَى لِأَهْلِهِ إِنِّي آنستُ نَارًا سَاتِيكُمْ مِنْهَا بِخَبَرٍ أَوْ آتِيكُمْ بِشِهَابٍ قَبَسٍ لَعَلَّكُمْ تَصْطَلُونَ }7

7. Recall when Moses told his wife, “Verily I have seen fire burning. I shall go there and fetch you news thereof or bring burning charcoal to warm yourself.”²

{فَلَمَّا جَاءَهَا نُودِيَ أَنْ بُورِكَ مَنْ فِي النَّارِ وَمَنْ حَوْلَهَا وَسُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ }8

8. When he reached the spot, he was shouted and informed, “Whatever is here and about the fire is all surrounded with Divine Grace and blessings from God the Creator of the worlds, Who is pure of everything.”

{يَا مُوسَى إِنَّهُ أَنَا اللَّهُ الْعَزِيزُ الْحَكِيمُ }9

9. “Oh Moses, I am God the Almighty and the Wise.

{وَأَلْقِ عَصَاكَ }٩ فَلَمَّا رَأَاهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا وَلَمْ يُعَقِّبْ }١٠ يَا مُوسَى لَا تَخَفْ إِنِّي لَا يَخَافُ لَدَيَّ الْمُرْسَلُونَ }١٠}}

10. “Cast your rod.” When he saw it moving like a quick serpent, he ran (out of fright) and did not look behind. When he was shouted, “Do not be afraid. Verily My messengers do not get frightened.”³

{إِلَّا مَنْ ظَلَمَ ثُمَّ بَدَّلَ حُسْنًا بَعْدَ سُوءٍ فَإِنِّي غَفُورٌ رَحِيمٌ }11

11. Except who disobeys and then if he replaces it by virtues, (i.e. does penance and wipes off his failings). Verily I am Forgiving and Merciful.

وَأَدْخِلْ يَدَكَ فِي جَيْبِكَ تَخْرُجَ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ ۗ فِي تِسْعِ آيَاتٍ إِلَىٰ فِرْعَوْنَ وَقَوْمِهِ ۗ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ
12}}

12. Put your hand in your pocket ad take it out white (shining) without any disease. These two are (amongst nine miracles) to be produced before Pharaoh ad his tribe. Verily they are disobedient.

{فَلَمَّا جَاءَتْهُمْ آيَاتُنَا مُبْصِرَةً قَالُوا هَذَا سِحْرٌ مُّبِينٌ ۗ 13}

13. And when came Our miracles distinctly to them, they said, “It is pure magic.”

{وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا ۗ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ۗ 14}

14. And they began to dispute them, despite being certain⁴ within themselves merely, out of disobedience and transgression. Just imagine what has been the fate of the seditious.

Moral

1. Fear your acts by seeking self-defects in though, word and action.
2. Let your acts be to gain your eternity.

Verses 15 – 31

{وَلَقَدْ آتَيْنَا دَاوُودَ وَسُلَيْمَانَ عِلْمًا ۗ وَقَالَا الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا عَلَىٰ كَثِيرٍ مِنْ عِبَادِهِ الْمُؤْمِنِينَ ۗ 15}

15. Verily We had endowed on David and Solomon knowledge and they said, “Thank God for His having made us superior to most of the faithful.”

{وَوَرِثَ سُلَيْمَانُ دَاوُودَ ۗ وَقَالَ يَا أَيُّهَا النَّاسُ عُلِّمْنَا مَنْطِقَ الطَّيْرِ وَأُوتِينَا مِنْ كُلِّ شَيْءٍ ۗ إِنَّ هَذَا لَهُوَ الْفَضْلُ الْمُبِينُ ۗ 16}}

16. And Solomon inherited David and said, “Oh my people, we have been taught languages of birds and given something of everything. Verily this a clear Divine Grace.”

{وَحُشِرَ لِسُلَيْمَانَ جُنُودُهُ مِنَ الْجِنِّ وَالإِنْسِ وَالطَّيْرِ فَهُمْ يُوزَعُونَ ۗ 17}

17. And before Solomon, the entire regiment of giants, men, birds, used to marshal out.

حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِ النَّمْلِ قَالَتْ نَمْلَةٌ يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسَاكِنَكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمَانُ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ
18}}

18. And (thus it marched) until once they passed the valley of ants, when the head of ants said, "Get into your holes lest Solomon and his regiment may crush you unawares."

فَتَبَسَّمَ ضَاحِكًا مِّن قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدِيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ
وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ 19}}

19. Upon which Solomon smiled and prayed, "Oh God, befit me to thank You for every bounty which You have endowed on me and on my father and to act virtuously as to please You and to admit me, out of Your Grace, in the group of virtuous people."

{وَتَفَقَّدَ الطَّيْرَ فَقَالَ مَا لِيَ لَا أَرَى الْهُدُودَ أَمْ كَانَ مِنَ الْغَائِبِينَ 20}}

20. Once Solomon took roll call of his army of birds and remarked, "What is up, I do not find the Hoopoo in its place. Is he g"lone out?"

{لَأَعَذِّبَنَّهُ عَذَابًا شَدِيدًا أَوْ لَأَذْبَحَنَّهُ أَوْ لِيَأْتِيَنِي بِسُلْطَانٍ مُّبِينٍ 21}}

21. "I shall severely punish him or kill him unless he puts forth a reasonable excuse for his action (in absence)."

{فَمَكَثَ غَيْرَ بَعِيدٍ فَقَالَ أَحَطْتُ بِمَا لَمْ تُحِطْ بِهِ وَجِئْتُكَ مِنْ سَبَإٍ بِنَبَأٍ يَقِينٍ 22}}

22. Not much time had passed when he returned, and said, "I have found out one thing of which your Majesty is unaware. I have brought new of the city Sheba with certainty.

{إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ 23}}

23. "I found Queen Bilqis ruling, who has been gifted with everything and has a glorious throne.

{وَجَدْتُهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ وَزَيْنَ لَهُمُ الشَّيْطَانُ أَعْمَالُهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ 24}}

24. **“And I found her and her tribe worshipping the sun leaving God, and the devil had eulogized her action, in her eyes, and misled them whence they cannot get out.”**

{أَلَّا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبَاءَ فِي السَّمَاوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ} 25

25. **Why do they not worship God? Who exposes the secretes of the heavens and earth and knows what we hide and expose.**

{اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ} 26

26. **God is He besides Whom there is no other Sovereign of the most exalted throne.**

{قَالَ سَنَنْظُرُ أَصَدَقْتَ أَمْ كُنْتَ مِنَ الْكَاذِبِينَ} 27

27. **Solomon said, “I shall just test you, whether you are true or false.**

{أَنْهَبُ بِكِتَابِي هَذَا فَأَلْقَهُ إِلَيْهِمْ ثُمَّ تَوَلَّى عَنْهُمْ فَانظُرْ مَاذَا يَرْجِعُونَ} 28

28. **“Take this note, throw it into her apartment and keep off awaiting her reply.”**

{قَالَتْ يَا أَيُّهَا الْمَلَأُ إِنِّي أُلْقِيَ إِلَيَّ كِتَابٌ كَرِيمٌ} 29

29. **Well, the hoopoo transmitted the message as commanded. When the queen said (addressing her courtiers), “I have been in receipt of an honourable note**

{إِنَّهُ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ} 30

30. **“from King Solomon which begins in the name of God the Merciful and the Compassionate.**

{أَلَّا تَعْلُوا عَلَيَّ وَأْتُونِي مُسْلِمِينَ} 31

31. **“Do not pride at me and supplicate me.”**

Moral

It may be noted, Jewish prophets were gifted with something of everything, whereas Prophet Muhammad and the Ahl al-Bayt were gifted with all that was needed. Compare Ali's interpreting the sounding of an Abbey's horn.

Interpretation of an Abbey's Horn

1. Sublime is God, Truth is He. Verily the Lord is Self-sufficient, Eternal, Forbearing, and Compassionate to us. Had it not been for his forbearance, we would have been doomed.
2. Verily shall we be raised on Reckoning Day and a questioner shall demand accounting on us. Oh Lord, do not destroy us, rectify our faults, take us into Your service and purify us. Your forbearance led us to Your disobedience. Hence, forgive us.
3. Verily the world has deceived us and engaged us in worldly avocations and made us forgetful and deceived us.
4. Oh worldly people, do not amass (do not amass wealth). Oh worldly people, be patient in worldly affairs, walk carefully. Go on weighing, i.e. account from self as you proceed.
5. The world shall annihilate its generation. Not a day passes, but someone amongst us passes off the world.
6. Hurry up to account before death. Had we not been ignorant, we would have considered the world a jail. Do virtues and avoid ill, do virtue, bear grief.
7. What is the world? What is it? How long it is? Give it up. Therein lays your welfare. Hope in God.

Verses 32 – 44

{قَالَتْ يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي أَمْرِي مَا كُنْتُ قَاطِعَةً أَمْرًا حَتَّى تَشْهَدُونِ} 32

32. Queen of Sheba said, "Oh my courtiers, advise me on this matter of mine and I am not going to decide until you advise me."

{قَالُوا نَحْنُ أَوْلُو قُوَّةٍ وَأَوْلُو بَأْسٍ شَدِيدٍ وَالْأَمْرُ إِلَيْكِ فَانظُرِي مَاذَا تَأْمُرِينَ} 33

33. They said, "We are strong in might and money and valiant, too, and are awaiting your commands to comply with and shall discharge our duties as per your wish."

{قَالَتْ إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا وَجَعَلُوا أَعِزَّةَ أَهْلِهَا أَذِلَّةً ۖ وَكَذَلِكَ يَفْعَلُونَ } 34

34. She said, “Verily when kings enter towns they lay them waste, disregarding the nobles thereof and this is what they (generally) do.

{وَإِنِّي مُرْسِلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ فَنَاظِرَةٌ بِمَ يَرْجِعُ الْمُرْسَلُونَ } 35

35. “Of course, I am sending him a gift and awaiting the reply through messengers.”

{فَلَمَّا جَاءَ سُلَيْمَانَ قَالَ أَتُمِدُّونَ بِمَالٍ فَمَا آتَانِيَ اللَّهُ خَيْرٌ مِمَّا آتَاكُمْ بَلْ أَنْتُمْ بِهَدِيَّتِكُمْ تَفْرَحُونَ } 36

36. When they came to Solomon he said, “Are you tempting with an offer of money? What God has granted me is much better than what you have. You had better be pleased with your presents.

{ارْجِعْ إِلَيْهِمْ فَلَنَأْتِيَنَّهُمْ بِجُنُودٍ لَا قِبَلَ لَهُمْ بِهَا وَلَنُخْرِجَنَّهُمْ مِنْهَا أَذِلَّةً وَهُمْ صَاغِرُونَ } 37

37. Go back to her and tell them (the queen and her courtiers) if you do not submit (to me) I shall march against you in forces, and drive you out from your estate in a disgraceful condition.”

{قَالَ يَا أَيُّهَا الْمَلَأُ أَيُّكُمْ يَأْتِينِي بِعَرْشِهَا قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ } 38

38. And then he addressed his nobles, “Who amongst you is ready to bring her throne before she come here under submission?

{قَالَ عِفْرِيتٌ مِنَ الْجِنِّ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَقَامِكَ ۖ وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ } 39

39. One of the wild giants said, “I am going to bring it to you before you get up from your throne and I am strong enough to bring it here, being confident (and capable of action).”

{قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ ۚ فَلَمَّا رآهُ مُسْتَقِرًّا عِنْدَهُ قَالَ هَذَا مِنْ فَضْلِ رَبِّي لِيَبْلُوَنِي أَأَشْكُرُ أَمْ أَكْفُرُ ۚ وَمَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۚ وَمَنْ كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ } 40

40. And He who had a part of Divine knowledge⁵ said, “I shall bring it within a twinkling of eye.” (When Solomon opened his eyes) he saw the throne before him. He said, “This is my God’s

mercy. He tests me whether I thank Him or I am ungrateful to him. He who thanks gets benefits thereof to himself and he who is ungrateful very my Providence is independent of him.”

{قَالَ نَكِّرُوا لَهَا عَرْشَهَا نَنْظُرْ أَتَهْتَدِي أَمْ تَكُونُ مِنَ الَّذِينَ لَا يَهْتَدُونَ} 41

41. Solomon said, “Change the features of the throne and let us see if she recognizes it or remains with those who receives no guidance.”

{فَلَمَّا جَاءَتْ قِيلَ أَهَكَذَا عَرْشُكَ ۖ قَالَتْ كَأَنَّهُ هُوَ ۖ وَأُوتِينَا الْعِلْمَ مِنْ قَبْلِهَا وَكُنَّا مُسْلِمِينَ} 42

42. When she came she was asked, “Is this your throne?” She said, “Certainly it is very much like it, and we came to know of it before, and we now submit (unto you).”

{وَصَدَّهَا مَا كَانَتْ تَعْبُدُ مِنْ دُونِ اللَّهِ ۖ إِنَّهَا كَانَتْ مِنْ قَوْمٍ كَافِرِينَ} 43

43. And the devil⁶ had stopped her worship of God. Verily she was formerly one of the infidels.

{قِيلَ لَهَا ادْخُلِي الصَّرْحَ ۖ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَنْ سَاقِهَا ۖ قَالَ إِنَّهُ صَرْحٌ مُّمَرَّدٌ مِنْ قَوَارِيرَ ۖ قَالَتْ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ} 44

44. She was asked to enter the palace when she saw, she thought was water, was standing still (therein) raised her gown (to save it from getting wet with water). Then he said, “It is a palace of mirror” (having mirrors under flooring) upon which she said, “Oh my God, I have proved myself disobedient, I now supplicate You, the Providence of the world along with Solomon.

Moral

How can miracles manifested by Ali be deemed sorceress on the face of the facts of this paragraph.

Verses 45 – 59

{وَلَقَدْ أَرْسَلْنَا إِلَىٰ تَمُودَ أَخَاهُمْ صَالِحًا أَنْ اعْبُدُوا اللَّهَ فَإِذَا هُمْ فَرِيقَانِ يَخْتَصِمُونَ} 45

45. Verily We sent to the tribe of Thamud, his brother, Salih, to advise to worship God, when immediately they split up into groups⁷.

{قَالَ يَا قَوْمِ لِمَ تَسْتَعْجِلُونَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ ۚ لَوْلَا تَسْتَغْفِرُونَ اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ} 46

46. Then Salih said, “Oh my tribe, why do you hurry up with sins before virtue? And why do you not pray forgiveness from God so you may be mercified.

{قَالُوا اطَّيَّرْنَا بِكَ وَبِمَنْ مَعَكَ ۚ قَالَ طَائِرُكُمْ عِنْدَ اللَّهِ ۚ بَلْ أَنْتُمْ قَوْمٌ تُفْتَنُونَ} 47

47. They said, “Curse be on you and on those with you.” Salih retorted, “Curse is going to come from God. Rather, you are a tribe under test.”

{وَكَانَ فِي الْمَدِينَةِ تِسْعَةُ رَهْطٍ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ} 48

48. And there, in the city, were nine people sowing seeds of litigation without any idea of effecting reconciliation.

{قَالُوا تَقَاسَمُوا بِاللَّهِ لَنُبَيِّتَنَّهُ وَأَهْلَهُ ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِ مَا شَهِدْنَا مَهْلِكَ أَهْلِهِ وَإِنَّا لَصَادِقُونَ} 49

49. They said, “By God, we shall kill Salih and his family by night and shall deny the charge by saying we were not present during their destruction and we are true in our statement.”

{وَمَكَرُوا مَكْرًا وَمَكَرْنَا مَكْرًا وَهُمْ لَا يَشْعُرُونَ} 50

50. They plotted and We averted their plotting.

{فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ مَكْرِهِمْ أَنَا دَمَرْنَاهُمْ وَقَوْمَهُمْ أَجْمَعِينَ} 51

51. See what has been the fate of the plotters. We destroyed them wholesale (with a shriek of Gabriel).

{فَتِلْكَ بُيُوتُهُمْ خَاوِيَةً بِمَا ظَلَمُوا ۚ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْلَمُونَ} 52

52. And these are the houses, deserted, due to their tyranny. In this there is a sign (of safety from God) for the sect which understands. [8](#)

{وَأَنْجَيْنَا الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ} 53

53. We saved those who were faithful and pious.

{وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ وَأَنْتُمْ تُبْصِرُونَ} 54

54. And recall when Lot said, “Oh my tribe, you practice vice knowingly.

{أَأْتِيكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ النِّسَاءِ ۗ بَلْ أَنْتُمْ قَوْمٌ تَجْهَلُونَ} 55

55. “What! Are you passionately approaching men, leaving women aside? Rather, you are a sinful tribe.”

{فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوا آلَ لُوطٍ مِنْ قَرْيَتِكُمْ ۗ إِنَّهُمْ أَنْاسٌ يَبْطِغُونَ} 56

56. They had no reply except saying, “We shall expel Lot and his family from the town, they are boasting of piety.”

{فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ قَدَّرْنَاهَا مِنَ الْغَابِرِينَ} 57

57. So We saved his family, except the old woman who was fated to lag.

{وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا ۗ فَسَاءَ مَطَرُ الْمُنْذَرِينَ} 58

58. And We poured down stones and it was a horrible downpour for those who were warned.

{قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَىٰ عِبَادِهِ الَّذِينَ اصْطَفَىٰ ۗ اللَّهُ خَيْرٌ مِمَّا يُشْرِكُونَ} 59

59. Say, “Thank God and be peace on His selected devotees (Prophets).” Is not God better than those whom they associate with?

Moral

Clear.

Verses 60 – 66

ۗ أَمِنْ خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ حَدَائِقَ ذَاتَ بَهْجَةٍ مَا كَانَ لَكُمْ أَنْ تُنْبِتُوا شَجَرَهَا ۗ

{أَلِلَّةٌ مَعَ اللّهِ ۚ بَلْ هُمْ قَوْمٌ يَعْدِلُونَ} 60

60. Who created the Heavens and Earth? Who sends you rain from clouds with which We grow finely developed gardens and you had no means to grow these trees of gardens? Is anybody with participating in this? Rather, this is a people turning away from Him.

أَمَّنْ جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ خِلَالَهَا أَنْهَارًا وَجَعَلَ لَهَا رَوَاسِيَّ وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا ۚ أَلِلَّةٌ مَعَ اللّهِ ۚ بَلْ
{أَكْثَرُهُمْ لَا يَعْلَمُونَ} 61

61. Who is it to fix your sojourn on earth and make valleys to run into rivers and make hills and flow gulfs separating the two seas? Is anybody participating God in this? Rather, most do not know.

{أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ ۚ أَلِلَّةٌ مَعَ اللّهِ ۚ قَلِيلًا مَا تَذَكَّرُونَ} 62

62. Who accepts the prayers of the agonized and wipes of adversities and makes you successor on Earth? Is anybody to associate with God? Few take advice.

أَمَّنْ يَهْدِيكُمْ فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ وَمَنْ يُرْسِلُ الرِّيَّاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ۚ أَلِلَّةٌ مَعَ اللّهِ ۚ تَعَالَى اللّهُ عَمَّا
{يُشْرِكُونَ} 63

63. Who guides you in darkness and on land and sea? And who sends refreshing winds as a precursor of His mercy? Is anybody associating with Him? Might is He, with Whom they participate.

أَمَّنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَمَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ ۚ أَلِلَّةٌ مَعَ اللّهِ ۚ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ
{64}}

64. Who started creation and who shall revert it? And who feeds you from the Heavens and the Earth? Is any associating with God? Say, Put forth your evidence if you are true.”

{قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللّهُ ۚ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ} 65

65. Say, “None knows the secrets of the Heavens and Earth except God.” They do not know when they shall be raised alive.

{بَلِ ادَّارَكَ عِلْمُهُمْ فِي الْآخِرَةِ ۚ بَلْ هُمْ فِي شَكٍّ مِنْهَا ۚ بَلْ هُمْ مِنْهَا عَمُونَ } 66

66. Rather, their knowledge of eternity is limited, nay, they are in doubt of it. rather, they are blinded about it.

Moral

God in proof of His Being personal indispensable cause puts forward the following proofs:

1. Cosmological – He having created (under knowledge and Might, nothing having emanated from Him and thus disproving doctrine of Pantheism). The Heavens and Earth were energized solely by Him, without assistance of a partner or a son, thus dispensing with claims of infidels, Christians, Jews, who maintain the angels to be daughters of God, Jesus and Ezra to be sons of God to look after the Administration of the world. His object of creation is to afford a definite time within which to attain Divine proximity, through instruments of Divine Lights with revelation, being made capable beforehand, He being inaccessible by virtue of His being unlike creation.
2. In proof of His further existence, He directs our attention to where human hearts seek relief in distress, when material means, placed at their disposal, fail to function.
3. He then points out revealed sources created for human guidance ad be no more agnostic.
4. He then lays down teleological objects of creation and reversion, which is to secure the final destination of paradise or perdition, depending upon belief or unbelief of Him and action through Divine Lights or otherwise. Eternal hell is for him who denies foundations of faith, which are five already enunciated.
5. When means provided by the Indispensable Cause to proximate Him are forsaken, what right has humans, how much able, intellectual wise and philosophical be he to claim Divine proximity? How can he claim even intelligence, wisdom, etc. when these are Divine gifts and have been misused, by being ungrateful to God, for acknowledging His Sovereignty and commands? Divination by means of evil spirits as occultism is illegal and deprecated, except genuine cases duly tested religiously.

Verses 67 – 82

{وَقَالَ الَّذِينَ كَفَرُوا أَإِذَا كُنَّا تُرَابًا وَآبَاءُنَا أَإِنَّا لَمُخْرَجُونَ } 67

67. And infidels said, “What, after we have been turned into dust and so our forefathers, are going to be raised alive?”

{لَقَدْ وُعِدْنَا هَذَا نَحْنُ وَآبَاؤُنَا مِنْ قَبْلُ إِنَّ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ} 68

68. “Verily so we have been warned and so our forefathers before this.” These are the stories of old.

{قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ} 69

69. Say, “Move on Earth and see what has been the fat of culprits.”

{وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُنْ فِي ضَيْقٍ مِمَّا يَمْكُرُونَ} 70

70. Do not be sorry and constrained at their (argumentative) intrigue.

{وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ} 71

71. They ask you when is this day going to be if you are true?

{قُلْ عَسَى أَنْ يَكُونَ رَدِفَ لَكُمْ بَعْضُ الَّذِي تَسْتَعْجِلُونَ} 72

72. Say, “Shortly, some of it may follow of which you are hurrying up.”

{وَإِنَّ رَبَّكَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ} 73

73. And verily your Providence is Gracious to His creatures although most are ungrateful.

{وَإِنَّ رَبَّكَ لَيَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ} 74

74. And verily your Providence knows what is secret in their hearts and what they expose.

{وَمَا مِنْ غَائِبَةٍ فِي السَّمَاءِ وَالْأَرْضِ إِلَّا فِي كِتَابٍ مُبِينٍ} 75

75. And nothing of the secret of the heavens and earth is but recorded in the manifest plate.

{إِنَّ هَذَا الْقُرْآنَ يَفُصِّصُ عَلَى بَنِي إِسْرَائِيلَ أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ} 76

76. Verily this Text describes to Jews on what most of which they differ.

{وَأِنَّهُ لَهْدَىٰ وَرَحْمَةً لِّلْمُؤْمِنِينَ} 77

77. And verily this is a guidance and mercy to the faithful.

{إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ بِحُكْمِهِ ۗ وَهُوَ الْعَزِيزُ الْعَلِيمُ} 78

78. And verily your Providence shall judge on His authority between them and He is Almighty and knowing.

{فَتَوَكَّلْ عَلَى اللَّهِ ۗ إِنَّكَ عَلَى الْحَقِّ الْمُبِينِ} 79

79. So you trust in God, you are clearly upon Truth.

{إِنَّكَ لَا تَسْمَعُ الْمَوْتَىٰ وَلَا تَسْمَعُ الصُّمَّ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ} 80

80. And verily you cannot make the dead hear nor the deaf, even when they are shouted out when they have turned their backs (to you).

{وَمَا أَنْتَ بِهَادِي الْعُمَىٰ عَن ضَلَالَتِهِمْ ۗ إِنَّ تَسْمَعُ إِلَّا مَن يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ} 81

81. And you are not to guide the blind from misguidance, you can only make him hear who believes in Our Couplets and follows them.

{وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ} 82

82. And when the time for vengeance (Resurrection) shall approach, We shall bring out from them a pedestrian who shall talk to them and, in fact, the people were not certain about it.

Religious Moral

After describing the general characteristics of infidels in their disbelief of Dooms Day and who were ridiculing it as stories of old, of which they and their forefathers were threatened, they demanded actual date of it, which is only known to God Who has held it in secrecy. None should insist on it.

Signs of Resurrection

During Resurrection, when time for avenging the Prophet's enemies, will come during the emergence of the 12th Light, there shall appear Dajjal, a Jew by caste and sorcerer by profession, born in the afternoon of Wednesday, in the time of the Prophet, six miles away from Medina, and one eyed and who started talking, having on his forehead, inscribed infidelity. The Prophet demanded evidence of his prophecy, upon which he demand of the Prop[he his Divine nomination. The Prophet cursed him. He has been spared until Resurrection and will be slain by Jesus. Ali will appear on Mount Safa' with Moses' rod, and Solomon's ring to distinguish infidels from faithful. This will be when the sun will rise from the west and the door of penance shall be closed.

Verses 83 – 93

{وَيَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا مِمَّنْ يُكَذِّبُ بِآيَاتِنَا فَهُمْ يُوزَعُونَ} 83

83. The day We shall raise alive a group from every generation who had falsified Our signs⁹ and will be made to stand. ¹⁰

{حَتَّىٰ إِذَا جَاءُوا قَالَ أَكَذَّبْتُمْ بِآيَاتِي وَلَمْ تُحِطُوا بِهَا عَلِيمًا أَمْ أَذًا كُنْتُمْ تَعْمَلُونَ} 84

84. Until all assemble, when God will address, “You falsified My Messengers, having no knowledge thereof or were you doing anything else?”

{وَوَقَعَ الْقَوْلُ عَلَيْهِمْ بِمَا ظَلَمُوا فَهُمْ لَا يَنْطِقُونَ} 85

85. And shall become deserving of punishment for disobedience when they will not say anything.

{أَلَمْ يَرَوْا أَنَّا جَعَلْنَا اللَّيْلَ لَيْسَكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ} 86

86. Do they not see We have made nights for rest and days for earning livelihood. Verily there is a sign for a faithful sect.

{وَيَوْمَ يُنْفَخُ فِي الصُّورِ فَفَزِعَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ۗ وَكُلُّ أَتَوْهُ دَاخِرِينَ} 87

87. The day when the siren will sound everything in heaven and earth will be in swoon, except whom God wishes, ¹¹and they will come disgraced before Him.

{وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ ۗ صُنِعَ اللَّهُ الَّذِي أَنْتَقَنَ كُلُّ شَيْءٍ ۗ إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ } 88

88. And you will see mountains and think they are steady, although they will be moving like clouds. This is Divine Wisdom Who has created everything on a hard pan. Verily He is acquainted with your deeds.

{مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَهُمْ مِنْ فَزَعٍ يَوْمَئِذٍ آمِنُونَ } 89

89. He who comes with a virtue¹² shall have a better reward and will be saved from the swoon of the day.

{وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِي النَّارِ هَلْ تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ } 90

90. And he who shall come with enmity (of the Ahl al-Bayt) shall be hurled into hell, being addressed, “This is nothing but the result of your deeds.”

{تَمَّا أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَذِهِ الْبَلَدَةِ الَّذِي حَرَّمَهَا وَلَهُ كُلُّ شَيْءٍ ۗ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ } 91

91. It is nothing but I am ordained, I should worship the Lord of this House, which is sanctified and for Whom is everything and I am commanded to supplicate Him.

{وَأَنْ أَتْلُو الْقُرْآنَ ۗ فَمَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۗ وَمَنْ ضَلَّ فَقُلْ إِنَّمَا أَنَا مِنَ الْمُنذِرِينَ } 92

92. I am reading out this Text to you. He who is guided has it to his credit, and he who is misguided, be informed I am a warner.

{وَقُلِ الْحَمْدُ لِلَّهِ سِيرِكُمْ آيَاتِهِ فَتَعْرِفُونَهَا ۗ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ } 93

93. And say, “Praise be to God, shortly shall He show you His signs, when you will recognize them and your Providence is not negligent of your deeds.”

Moral

In this allusion is made to Resurrection and Judgment Day in brief, laying stress on attachment to the Ahl al-Bayt. Compare Jesus in St. John 7:63, 9:5, 12:26, 14:15, and 6:47 – 48.

¹. I am the Inviter and Hearer.

- [2.](#) As it was a cold night.
- [3.](#) Because they are immaculate, they commit no sin, and have no reason to be afraid and listen carefully during revelation.
- [4.](#) Of Moses being a Divine Messenger.
- [5.](#) Asaf Barquia, Prime Minister.
- [6.](#) through whose initiation she was worshipping the sun, leaving God.
- [7.](#) factions, one admitting Salih's authenticity and the other disputing it.
- [8.](#) the Divine Hand is behind their back.
- [9.](#) i.e. Divine Lights.
- [10.](#) I.e. a group of faithful and a group of enemies to the Ahl al-Bait to avenge and this is Resurrection.
- [11.](#) Those attached to the Ahl al-Bayt.
- [12.](#) Bearing affection to the Ahl al-Bayt, i.e. having followed Divine Lights

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