

Surah As-Saffat, Chapter 37

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

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Verses 1 – 21

{وَالصَّافَّاتِ صَفًّا 1}

1. I swear by the congregation (of Prophets, angels and devotees unto Me).

{فَالزَّاجِرَاتِ زَجْرًا 2}

2. (I swear) by those who prevent the devils from soaring high.

{فَالتَّالِيَاتِ ذِكْرًا 3}

3. (I swear) by those who read out the Glorious Qur'an to the Prophet, as commands from Me.

{إِنَّ إِلَهُكُمْ لَوَاحِدٌ 4}

4. Verily your Providence is Unique, alone, by Himself (in the creation and its administration).

{رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشَارِقِ} 5

5. Providence of the Heavens and Earth and in between and the Providence of the East.

{إِنَّا زَيْنَّا السَّمَاءَ الدُّنْيَا بِزِينَةِ الْكَوَاكِبِ} 6

6. Verily, have We adorned the skies over the earth with stars.

{وَحِفْظًا مِنْ كُلِّ شَيْطَانٍ مَارِدٍ} 7

7. And protected them from every strong-headed devil.

{لَا يَسْمَعُونَ إِلَى الْمَلَأِ الْأَعْلَى وَيُقَذِفُونَ مِنْ كُلِّ جَانِبٍ} 8

8. Who cannot overhear the angels, high above, and who dart towards them from every direction, as shooting stars

{دُحُورًا ۚ وَلَهُمْ عَذَابٌ وَاصِبٌ} 9

9. to drive them off and for them is ever-lasting punishment

{إِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ شِهَابٌ ثَاقِبٌ} 10

10. except one who steals away the communication and is persecuted by Our flaming stars.

{فَاسْتَفْتِهِمْ أَهْمُ أَشَدُّ خَلْقًا أَمْ مَنْ خَلَقْنَا ۚ إِنَّا خَلَقْنَاهُمْ مِنْ طِينٍ لَازِبٍ} 11

11. Ask (associators of Mecca), whether as creatures, they are stronger than their forefathers (whom We destroyed under disobedience). Verily have We created them out of slimy earth.

{بَلْ عَجِبْتَ وَيَسْخَرُونَ} 12

12. Rather, you are surprised (at their not believing) and ridiculing the Glorious Qur'an.

{وَإِذَا ذُكِّرُوا لَا يَذْكُرُونَ} 13

13. And when they are advised by it, they do not take a lesson.

{وَإِذَا رَأَوْا آيَةً يَسْتَسْخِرُونَ} 14

14. And when they see any miracle they hoot it out.

{وَقَالُوا إِن هَذَا إِلَّا سِحْرٌ مُّبِينٌ} 15

15. And say, "Verily this is nothing but an open magic.

{أَأِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَأَنَّا لَمَبْعُوثُونَ} 16

16. "What! When we die and are turned to dust and bones, shall we rise again?"

{أَوْ آبَاؤُنَا الْأَوَّلُونَ} 17

17. "And our forefathers and predecessors, too?"

{قُلْ نَعَمْ وَأَنْتُمْ دَاخِرُونَ} 18

18. Say, "Yes, you will be disgraced in Eternity."

{فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ فَإِذَا هُمْ يَنْظُرُونَ} 19

19. Verily their rising (from the graves) will be only due to a single siren call (by Israfeel) when they will awaken and be looking (at the events)

{وَقَالُوا يَا وَيْلَنَا هَذَا يَوْمُ الدِّينِ} 20

20. and will say, "Alas! This is the Judgment Day."¹

{هَذَا يَوْمُ الْفَصْلِ الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ} 21

21. This is the Day you were falsifying for dispensation of Divine Justice.

Moral

The actions are always to be judged by immutable standard of right and wrong, but judgment will consider age, country, station, and other accidental circumstances. Judgment is like a pair of scales and evidence is like weights, and Divine Will shall hold the balance, with a slight jerk of a proof of Divine affection and of Divine Lights, it will be sufficient in many cases to make the lighter scale appear the heavier. Never forget the Day of Judgment.

Keep it always in view and frame your actions and plans with a reference to its unchanging decision (depending on Divine Love and of Divine Lights). Love implies obedience – (note carefully) acts due to admixture of filthy earth may be liable, yet proof of Divine Love, causing mental pain for their issue and penance may lead judgment to relaxation.

Verses 22 – 74

{احشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ} 22

22. Assemble the disobedient and their companions and those, whom they worshipped,

{مِنْ دُونِ اللَّهِ فَأَهْدُوهُمْ إِلَى صِرَاطِ الْجَحِيمِ} 23

23. barring God, and take them to hell.

{وَقَفُّوهُمْ ۚ إِنَّهُمْ مَسْئُولُونَ} 24

24. Stop them they shall be questioned. 2

{مَا لَكُمْ لَا تَنَاصَرُونَ} 25

25. What's up with you in which you do not help one another?

{بَلْ هُمْ الْيَوْمَ مُسْتَسْلِمُونَ} 26

26. Rather, they will be highly obedient on that day.

{وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ} 27

27. And will approach one another asking (why did they misguide them)?

{قَالُوا إِنَّكُمْ كُنْتُمْ تَأْتُونَنَا عَنِ الْيَمِينِ} 28

28. The misguided will say to their (worldly) masters, “You, under force of your influence, persuaded us (to join hands with you).”

{قَالُوا بَلْ لَمْ تَكُونُوا مُؤْمِنِينَ} 29

29. They will retort, “You yourselves were not faith faithful (on the Right Path).

{وَمَا كَانَ لَنَا عَلَيْكُمْ مِنْ سُلْطَانٍ ۚ بَلْ كُنْتُمْ قَوْمًا طَاغِينَ} 30

30. “We had no control over you. Rather, you were a headstrong.

{فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَا ۚ إِنَّآ لَذَاتِقُونَ} 31

31. “Rightly is confirmed upon us, Command of our Creator, and verily shall we savour punishment.

{فَأَغْوَيْنَاكُمْ إِنَّا كُنَّا غَاوِينَ} 32

32. “We misguided you, for verily we ourselves were misguided.”

{فَأِنَّهُمْ يَوْمَئِذٍ فِي الْعَذَابِ مُشْتَرِكُونَ} 33

33. Verily on that day they will participate in punishment.

{إِنَّا كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ} 34

34. We treat offenders similarly.

{إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ} 35

35. Verily these are those who turned their faces when it was told to them there was none but God to overrule them.[3](#)

{وَيَقُولُونَ أَئِنَّا لَتَارِكُو آلِهَتِنَا لِشَاعِرٍ مَجْنُونٍ} 36

36. When, in reply, they used to protest, “Whether for the sake of one mad poet, were they going to give up their master?”

{بَلْ جَاءَ بِالْحَقِّ وَصَدَقَ الْمُرْسَلِينَ} 37

37. Rather, Divine Text brought facts from God and verified the Prophets.

{إِنَّكُمْ لَذَائِقُو الْعَذَابِ الْأَلِيمِ} 38

38. Verily are you to taste a painful punishment.

{وَمَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ} 39

39. And you will not be rewarded but what you deserve for your acts.

{إِلَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ} 40

40. Except Godly sincere creatures.

{أُولَئِكَ لَهُمْ رِزْقٌ مَعْلُومٌ} 41

41. Who shall have a well-known provision

{فَوَاكِهُ ۗ وَهُمْ مُكْرَمُونَ} 42

42. of variegated fruits (served by servants of their choice and with honorary treatment

{فِي جَنَّاتِ النَّعِيمِ} 43

43. in Paradise of bounty,

{عَلَى سُرُرٍ مُتَقَابِلِينَ} 44

44. seated on coaches, facing one another,

{يُطَافُ عَلَيْهِمْ بِكَأْسٍ مِنْ مَعِينٍ} 45

45. wherein shall circle around cups of wine (without distaste and intoxication).

{بَيْضَاءَ لَذَّةٍ لِلشَّارِبِينَ} 46

46. White and palatable to the taste.

{لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنْزَفُونَ} 47

47. There being neither intoxication nor ill-affecting them.

{وَعِنْدَهُمْ قَاصِرَاتُ الطَّرْفِ عِينٌ} 48

48. And by their sides shall be nymphs of large pearl eyed, looking down with modesty

{كَأَنَّهُنَّ بَيْضٌ مَكْنُونٌ} 49

49. as though protected like an egg.

{فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ} 50

50. They will be directing self and enquiring of one another (as to the bounties showered by God).

{قَالَ قَاتِلْ مِنْهُمْ إِنِّي كَانَ لِي قَرِينٌ} 51

51. One of whom shall say, "I had a companion

{يَقُولُ إِنَّكَ لَمِنَ الْمُصَدِّقِينَ} 52

52. who used to say, 'Are you one amongst them to confirm the Reckoning Day.'"

{أَلِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَأَنْتَ لَمَدِينُنَا} 53

53. "What! When we shall be turned into dust and bones shall there be anyone to punish us?"

{قَالَ هَلْ أَنْتُمْ مُطَّلِعُونَ} 54

54. He will further say, "Are you aware where he is now stationed (in hell)?"

{فَاطَّلَعَ فَرَآهُ فِي سَوَاءِ الْجَحِيمِ} 55

55. When he will cast a searching eye in hell he will find him in the midst of it.

{قَالَ تَاللَّهِ إِنْ كِدْتَ لَتُرْدِينَ} 56

56. When suddenly he will say, "By God, you would have also destroyed me.

{وَلَوْلَا نِعْمَةُ رَبِّي لَكُنْتُ مِنَ الْمُحْضَرِينَ} 57

57. "Had it not been for Divine Mercy, I would have been present in hell with you."

{أَفَمَا نَحْنُ بِمَعْدِينٍ} 58

57. What! Were not among the dead who died in the world

{إِلَّا مَوْتَتَنَا الْأُولَىٰ وَمَا نَحْنُ بِمُعَدَّبِينَ} 59

59. except in our first death's stage, and are you not among the punished (about which you were falsifying).

{إِنَّ هَذَا لَهُوَ الْفَوْزُ الْعَظِيمُ} 60

60. Verily, this is a mighty achievement.

{لَمِثْلٍ هَذَا فَلْيَعْمَلِ الْعَامِلُونَ} 61

61. To gain which every attempt should be made by one (who desires to achieve it).

{أَذَلِكَ خَيْرٌ نَزْلًا أَمْ شَجَرَةُ الزَّقُّومِ} 62

62. Is this entertainment better or a bitter tree.

{إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ} 63

63. Which We have fixed as a test for the disobedient

{إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ} 64

64. Verily that takes its roots from hell.

{طَلَعُهَا كَأَنَّهُ رُءُوسُ الشَّيَاطِينِ} 65

65. Fruits wherof grow as heads of the devil

{فَإِنَّهُمْ لَأَكَلُونَ مِنْهَا فَمَا لَنُورٍ مِنْهَا الْبُطُونَ} 66

66. Verily inmates of hell shall eat of those fruits and fill their stomachs. [4](#)

{ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِنْ حَمِيمٍ} 67

67. And long thereafter, they shall be served with a mixture of hot liquid to drink.

{ثُمَّ إِنَّ مَرَجِعَهُمْ إِلَى الْجَحِيمِ} 68

68. Whereafter their resort is hell.

{إِنَّهُمْ أَلفُوا آباءَهُمْ ضالِّينَ} 69

69. Verily had they found their forefathers similarly misguided.

{فَهُمْ عَلَى آثَارِهِمْ يُهْرَعُونَ} 70

70. Whom they followed so strictly.

{وَلَقَدْ ضَلَّ قَبْلَهُمْ أَكْثَرُ الْأَوَّلِينَ} 71

71. Verily were misguided most of their preceding generations.

{وَلَقَدْ أَرْسَلْنَا فِيهِمْ مُنذِرِينَ} 72

72. Verily amongst them had We sent Warners.

{فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنذِرِينَ} 73

73. Look at (with an eye of taking lessons) to what end the disobedient attained.

{إِلَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ} 74

74. Except the sincere followers of the Prophets having clarified themselves of impurity of soul (i.e. sins) due to association.

Moral

Quite clear.

Verses 75 – 113

{وَلَقَدْ نَادَانَا نُوحٌ فَلَنِعْمَ الْمُجِيبُونَ} 75

75. And verily Noah called unto Us and we are best at responding.

{وَتَجَيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ} 76

76. And We saved him of being frequently stoned, and his family from great calamity (of being drowned).

{وَجَعَلْنَا ذُرِّيَّتَهُ هُمُ الْبَاقِينَ} 77

77. And We retained Truth, Faith, Divine philosophy and the Text 9with the Immaculate members) of his family. [5](#)

{وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ} 78

78. And We left his history for the posterity.

{سَلَامٌ عَلَى نُوْحٍ فِي الْعَالَمِينَ} 79

79. Be Our peace on Noah from the Faithful of the world.

{إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ} 80

80. Thus We reward the obliging.

{إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ} 81

81. Verily, he was one of Our approved devotees.

{ثُمَّ أَغْرَقْنَا الْآخِرِينَ} 82

82. And We drowned the rest.

{وَأِنْ مِنْ شَيْعَتِهِ لِإِبْرَاهِيمَ} 83

83. And verily was Abraham once of the followers. [6](#)

{إِذْ جَاءَ رَبَّهُ بِقَلْبٍ سَلِيمٍ} 84

84. And when Abraham approached God with sincerity (saying he will die as a mortal).

{إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَاذَا تَعْبُدُونَ} 85

85. He asked his uncle and his tribe as to whom they worshipped.

{أَتُنْفِكُوا آلِهَةً دُونَ اللَّهِ تُرِيدُونَ} 86

86. What! Leaving God are you adopting false gods?

{فَمَا ظَنُّكُمْ بِرَبِّ الْعَالَمِينَ} 87

87. What do you think of the Creator of the world?

{فَنظَرَ نَظْرَةً فِي النُّجُومِ} 88

88. Then he directed his sight towards the stars.

{فَقَالَ إِنِّي سَقِيمٌ} 89

89. And said, "I shall shortly fall ill."

{فَتَوَلَّوْا عَنْهُ مُدْبِرِينَ} 90

90. They turned their backs on him.

{فَرَاغَ إِلَى آلِهِتِهِمْ فَقَالَ أَلَا تَأْكُلُونَ} 91

91. He quietly went to their gods, placing food before them, asked them why they were not eating.

{مَا لَكُمْ لَا تَنْطِقُونَ} 92

92. *“What is up with you? Why do you not talk?”*

{فَرَاغَ عَلَيْهِمْ ضَرْبًا بِالْيَمِينِ} 93

93. *And secretly hammered them with the right hand.*

{فَأَقْبَلُوا إِلَيْهِ يَزْفُونَ} 94

94. *(On seeing this affair on their return) they directed themselves quickly to Abraham.*

{قَالَ أَتَعْبُدُونَ مَا تَنْحِتُونَ} 95

95. *Abraham (before Nimrod) said, “What! Are you worshipping them whom you have carved out of your own hands?”*

{وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ} 96

96. *Rather God has created you and them whom you call out.*

{قَالُوا ابْنُوا لَهُ بُنْيَانًا فَأَلْقُوهُ فِي الْجَحِيمِ} 97

97. *They consulted among themselves (as to how to deal with Abraham) and decided to make a kiln, wherein to burn him alive.*

{فَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَسْفَلِينَ} 98

98. *Thus they played a trick against Abraham and We disgraced them.*

{وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيَّهْدِينِ} 99

99. *And Abraham remarked, “I am sincerely devoted to God to attain proximity.”*

{رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ} 100

100. "May God bestow on me a virtuous son (to carry out my mission)."

{فَبَشَّرْنَاهُ بِغُلَامٍ حَلِيمٍ} 101

101. We gave him tidings of a forbearing son.

{فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَا بُنَيَّ إِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانظُرْ مَاذَا تَرَىٰ} 102
{سَتَجِدُنِي إِِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ} 102

102. When he attained maturity, Abraham addressed him, "Oh my dear son, I have witnessed you in a dream in which I sacrifice you. Say what your idea about it is." Ismail said, "Dear Father, do what you are ordained. You will find me among the patient, God Willing."

{فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ} 103

103. On mutual consent, Abraham laid him on the ground (for sacrifice).

{وَنَادَيْنَاهُ أَنْ يَا إِبْرَاهِيمُ} 104

104. We addressed him (near Jid-e-Khaif in Mecca).

{قَدْ صَدَّقْتَ الرُّؤْيَا} 105
{إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ} 105

105. "Verily you have verified your dream." (The Divine Response) "Thus do We reward the obliging.

{إِنَّ هَذَا لَهُوَ الْبَلَاءُ الْمُبِينُ} 106

106. Verily this was an open trial of Abraham [7](#) . [8](#)

{وَقَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ} 107

107. We replaced his son's sacrifice with the greatest sacrifice. [9](#)

{وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ} 108

108. And We left his history as a memento for future generations to revive. [10](#)

{سَلَامٌ عَلَىٰ إِبْرَاهِيمَ} 109

109. Be Divine peace on Abraham.

{كَذَلِكَ نَجْزِي الْمُحْسِنِينَ} 110

110. Thus do We reward the obliging.

{إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ} 111

111. Verily he was one among the faithful.

{وَبَشَّرْنَاهُ بِإِسْحَاقَ نَبِيًّا مِنَ الصَّالِحِينَ} 112

112. And We gave him tidings of a son, Isaac, who was to be a prophet among the virtuous.

{وَبَارَكْنَا عَلَيْهِ وَعَلَىٰ إِسْحَاقَ ۚ وَمِنْ ذُرِّيَّتِهِمَا مُحْسِنٌ وَظَالِمٌ لِنَفْسِهِ مُبِينٌ} 113

113. And We bestowed upon Abraham and Isaac bounties in their posterity, some of whom are virtuous and others openly disobedient.

Moral

This presages Imam Hussain's Martyrdom and is a miracle of the Glorious Qur'an.

Verses 114 – 137

{وَلَقَدْ مَنَّا عَلَىٰ مُوسَىٰ وَهَارُونَ} 114

114. Verily We obliged Moses and Aaron.

{وَنَجَّيْنَاهُمَا وَقَوْمَهُمَا مِنَ الْكُرْبِ الْعَظِيمِ} 115

115. And saved them and their sect from a great calamity.

{وَنَصَرْنَاهُمْ فَكَانُوا هُمُ الْغَالِبِينَ} 116

116. And helped them upon which they became victorious.

{وَأَتَيْنَاهُمَا الْكِتَابَ الْمُسْتَقِيمَ} 117

117. And endowed upon them an (exhaustive) Book of Commands and Refrain.

{وَهَدَيْنَاهُمَا الصِّرَاطَ الْمُسْتَقِيمَ} 118

118. And showed them the right path (leading to Paradise).

{وَتَرَكْنَا عَلَيْهِمَا فِي الْأَخْرِينَ} 119

119. And left their history as a memento for future generations.

{سَلَامٌ عَلَىٰ مُوسَىٰ وَهَارُونَ} 120

120. Be Divine Peas on Moses and Aaron.

{إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ} 121

121. Verily do we similarly reward the obliging.

{إِنَّهُمَا مِنْ عِبَادِنَا الْمُؤْمِنِينَ} 122

122. Verily they are among the faithful creatures.

{وَإِنَّ إِلْيَاسَ لَمِنَ الْمُرْسَلِينَ} 123

123. And verily Ilyas was among the prophets.

{إِذْ قَالَ لِقَوْمِهِ أَأَلَا تَتَّقُونَ} 124

124. When he exhorted his tribe for not fearing God.

{أَتَدْعُونَ بَعْلًا وَتَذَرُونَ أَحْسَنَ الْخَالِقِينَ} 125

125. And asked them why they called upon the idol Baal, leaving aside the most glorious Creator?

{اللَّهُ رَبُّكُمْ وَرَبَّ آبَائِكُمُ الْأُولِينَ} 126

126. God is our Providence and of your preceding forefathers.

{فَكَذَّبُوهُ فَإِنَّهُمْ لَمُحْضَرُونَ} 127

127. They falsified him. Verily they will be presented before God for punishment

{إِلَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ} 128

128. except the sincere devotees.

{وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ} 129

129. And We left his history to posterity.

{سَلَامٌ عَلَيَّ إِلَى يَاسِينَ} 130

130. Be peace on Prophet Mohammad and on his Immaculate Family. [11](#)

{إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ} 131

131. And thus We reward the obliging.

{إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ} 132

132. And verily he was among the faithful creatures.

{وَإِنَّ لُوطًا لَمِنَ الْمُرْسَلِينَ} 133

133. And verily Lot was among the prophets.

{إِذْ نَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ} 134

134. And when We saved him and his entire family

{إِلَّا عَجُوزًا فِي الْغَابِرِينَ} 135

135. except his wife who was to remain behind.

{ثُمَّ دَمَّرْنَا الْآخَرِينَ} 136

136. And We destroyed the remaining.

{وَإِنَّكُمْ لَتَمُرُّونَ عَلَيْهِمْ مُصْبِحِينَ} 137

137. And you pass across them day and night.

{وَبِاللَّيْلِ أَفَلَا تَعْقِلُونَ} 138

138. What! Do you not follow so much?

Moral

Every tribe of a prophet for disobedience and tormenting him was punished by God, except that of Prophet Mohammad, for whom Resurrection is reserved and the Prophet is thus consoled in the forgoing paragraph.

Verses 139 – 182

{وَأَنَّ يُونُسَ لَمِنَ الْمُرْسَلِينَ} 139

139. And verily Jonah was among the Messengers.

{إِذْ أَبَقَ إِلَى الْفُلِكِ الْمَشْحُونِ} 140

140. When he hastened to a loaded boat to board¹²

{فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ} 141

141. drew a lot which fell upon Jonah.

{فَالْتَقَمَهُ الْحُوتُ وَهُوَ مُلِيمٌ} 142

142. (They cast him into the sea) and the fish swallowed him when he was penitent (for his indignant haste).

{فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ} 143

143. And had he not been repentant

{لَلْبَيْتِ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ} 144

144. he would have remained in the stomach of the fish until the day of rising.

{فَنَبَذْنَاهُ بِالْعَرَاءِ وَهُوَ سَقِيمٌ} 145

145. And We threw him out (the fish vomited) under Divine Command on barren land, outstripped off skin.

{وَأَنْبَتْنَا عَلَيْهِ شَجَرَةً مِنْ يَقْطِينٍ} 146

146. And thereon We grew a gourd tree.

{وَأَرْسَلْنَاهُ إِلَىٰ مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ} 147

147. And We had sent him to a sect numbering a little over a lakh. [13](#)

{فَأَمَنُوا فَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ} 148

148. They became faithful [14](#) and We profited them for the time being.

{فَاسْتَفْتِهِمْ أَلِرَبِّكَ الْبَنَاتُ وَلَهُمُ الْبُنُونَ} 149

149. And ask them (infidel Quraish) whether there are daughters for God and sons for them?

{أَمْ خَلَقْنَا الْمَلَائِكَةَ إِنَاثًا وَهُمْ شَاهِدُونَ} 150

150. Did We create angels as females in their presence?

{أَلَا إِنَّهُمْ مِنْ إِفْكِهِمْ لَيَقُولُونَ} 151

151. Beware! What they say is allegation.

{وَلَدَ اللَّهُ وَإِنَّهُمْ لَكَاذِبُونَ} 152

152. What! Children to God! The (Self-sufficient) verily they are liars.

{أَصْطَفَىٰ الْبَنَاتِ عَلَىٰ الْبَنِينَ} 153

153. Did God prefer daughters to sons?

{مَا لَكُمْ كَيْفَ تَحْكُمُونَ} 154

154. What is up with you? How do you decide?

{أَفَلَا تَذَكَّرُونَ} 155

155. Do you not have sense?

{أَمْ لَكُمْ سُلْطَانٌ مُّبِينٌ} 156

156. Have you any open proof in support of it?

{فَأْتُوا بِكِتَابِكُمْ إِن كُنْتُمْ صَادِقِينَ} 157

157. Bring it forward if you are true.

{وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجَنَّةِ نَسَبًا} 158 {وَلَقَدْ عَلِمَتِ الْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ}

158. They proposed inter-relation between God and spirits, which the latter (spirits) deem it a libel and they (associators) will be presented for punishment.

{سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ} 159

159. He is far above what they allege

{إِلَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ} 160

160. except the sincere creatures.

{فَأَنكُمْ وَمَا تَعْبُدُونَ} 161

161. For verily you and those who worship

{مَا أَنْتُمْ عَلَيْهِ بِفَاتِنِينَ} 162

162. are not going to withstand Him by misguiding (His creatures)

{إِلَّا مَنْ هُوَ صَالِ الْجَحِيمِ} 163

163. except those who are to burn in the fire of hell.

{وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَّعْلُومٌ} 164

164. And there is none among us (the Immaculates) [15](#)

{وَإِنَّا لَنَحْنُ الصَّافُونَ} 165

165. but has a fixed grade.

{وَإِنَّا لَنَحْنُ الْمُسَبِّحُونَ} 166

166. And verily were we glorifying Him before creation and coming into this world.

{وَإِن كَانُوا لَيَقُولُونَ} 167

167. And they (infidel Quraish) claimed

{لَوْ أَنَّا عِنْدَنَا ذِكْرًا مِنَ الْأَوَّلِينَ} 168

168. by asserting, had any messenger been sent amongst them, like those sent among the Jews and Christians

{لَكُنَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ} 169

169. they would have been sincere devotees of God.

{فَكْفَرُوا بِهِ ۚ فَسَوْفَ يَعْلَمُونَ} 170

170. but they falsified when (Prophet Mohammad) he came to them and shortly shall they realize the results thereof.

{وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ} 171

171. And verily have Our Commands foregone in favour of Our Prophet.

{إِنَّهُمْ لَهُمُ الْمَنْصُورُونَ} 172

172. And verily shall they be assisted.

{وَإِن جُنَدَنَا لَهُمُ الْغَالِبُونَ} 173

173. And verily shall Our army be over-powering.

{فَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ} 174

174. So, you turn away from them for the time being.

{وَأَبْصِرْهُمْ فَسَوْفَ يُبْصِرُونَ} 175

175. You shall see and they shall see, too.

{أَفْبِعْدَا بِنَا يَسْتَعْجِلُونَ} 176

176. Why they are hurrying up for Our punishment?

{فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ} 177

177. And when Divine wrath shall befall them, who are being warned they shall be in a deplorable condition.

{وَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ} 178

180. So you turn away from them for the time being.

{وَأَبْصِرْ فَسَوْفَ يُبْصِرُونَ} 179

179. Watch and they shall see, too.

{سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ} 180

180. Your Providence is far Supreme to what they ascribe.

{وَسَلَامٌ عَلَى الْمُرْسَلِينَ} 181

181. Be peace on the Prophet.

{وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ} 182

182. And praise be for God of the worlds.

Moral

As per 166, Divine Lights, foremost creation – glorified God from which the Heavenly Residents learned “Glorification” and when on Earth, earthly beings followed suit. Thus proving their superiority over the rest of creation.

1. They will hear the Divine Reply.
2. Five questions: (1) How was your youth rendered old? (2) How was your life consumed? (3) How was your property collected and spent? (4) How was your knowledge put to practical conduct? and (5) Did you bear affection to Divine Lights?
3. God is too Great to be withstood, too Just to wrong, too Good to delight in anyone’s misery. We are, therefore, to quietly submit to His dispensation at the very best. Avoid, therefore, the devil’s urging you to do against Divine Will. he is laughing at your sneering at others, which raises your emotions of rage and fear, and when you frown of hatred darkly falls, hope will wither and mercy shall bid farewell. Do not eject anyone under wrath, and be not inflated with your worldly position. Remember (1) “humility and love” are roots, mother, nurse, and foundation of bond of virtue. (2) Do not entertain “mental misgivings” and (3) impede not the faithful to do righteous deeds, and (4) assault not the weak, (5) and adopt no cunning and knavery to the simple, by laying out a snare, wherein shall you shall entrapped, and (6) desire not honour, like the proud, and (7) wealth, like the covetous, and (8) revenge not like the malicious, and (9) seek not pleasure of Epicurean, (10) and beauty like the wanton, in opposition to Divine Will. Be wise (11) in desiring no more than what justice demands. (12) Use it soberly, with modesty and humility of mind and with temperateness and chastity of body and (13) distribute its excess cheerfully and (14) live contentedly. (15) do not take a fancy to worldly curiosity, (16) getting into the devil’s army, (17) rendering him service and partnership. (18) Remember his befriending you is dragging you to hell.
4. This hunger shall over–power their own pain.
5. Noah had three sons: Sam with whom remained prophetship as a Divine Light. The other two, Yafth and Ham took to disobedience for sovereignty of the world. This is a consolation to our Prophet.
6. Having acknowledged sovereignty of the Prophet and his Immaculate Family.
7. wherein he proved his sincerity to God.
8. As he was not satisfied with an exchange of a goat’s sacrifice, after ascertaining his affection for the Prophet Md: outweighed his love for his own life.
9. Which was to follow in the case of Imam Hussain where he was to be butchered by the very fellows who claimed to be Prophet Mohammad’s followers? This would grieve Abraham all the more entitling him to a greater reward.
10. This is the reason why the goat’s sacrifice is an obligation for the pilgrims, at Meena, every year, and generally all over

the Muslim world annually.

[11.](#) This is a special Divine privilege of Divine Peace on the 14 Divine Lights.

[12.](#) On tempest rising, mariners to determine who was the sinner.

[13.](#) Jonah , at the age of 30 was sent to Ninevah to warn its inhabitants. Under 33 years preaching he could secure only two followers in Rubel, a philosopher and Tunukha, a devotee. Being unsuccessful to get more followers under Tanuka's advice, he (Jonah) prayed for the punishment of his tribe and left them in indignation. However, upon Rubel's planning, although Divine disaster as desired by Jonah approached, but was averted and Prophet Jonah was exhorted for his haste as above.

[14.](#) By penance under Rubel's guidance

[15.](#) Divine Lights.

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