

Surah Qaf, Chapter 50

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 15

{ق ۱} وَالْقُرْآنِ الْمَجِیْدِ {1}

1. By Qaf¹ and by the Text.

{بَلْ عَجِبُوا اَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ فَقَالَ الْكٰفِرُونَ هٰذَا شَیْءٌ عَجِیْبٌ {2}

2. Rather they are surprised at the Prophet, having come from amongst them as a warner and the pagans said this is marvellous.

{اِذَا مِتْنَا وَكُنَّا تُرَابًا ۙ ذٰلِكَ رَجْعٌ بَعِیْدٌ {3}

3. What! After death and turning to dust (to be revived)! This version is far from being true.

{قَدْ عَلِمْنَا مَا تَنْقُصُ الْاَرْضُ مِنْهُمْ ۙ وَعِنْدَنَا كِتٰبٌ حَفِیْظٌ {4}

4. Verily did We know what is being reduced from them (after death) and have We with Us a book preserving their acts.

{بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ فِي أَمْرٍ مَرِيحٍ} 5

5. Rather, they falsified Truth when it came to them and about which (Day of Reckoning) they have been in doubt.

{أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا مِنْ فُرُوجٍ} 6

6. Have they not seen the vast heavens above them, how We created them and adorned them having no holes therein.

{وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ} 7

7. And similarly the earth how We spread it and fixed therein hills and grew vegetation of pleasing variety.

{تَبَصَّرَةٌ وَذِكْرَىٰ لِكُلِّ عَبْدٍ مُنِيبٍ} 8

8. A source of contemplation and advice for every contemplating mind (on Divine Wisdom).

{وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَارَكًا فَأَنْبَتْنَا بِهِ جَنَّاتٍ وَحَبَّ الْحَصِيدِ} 9

9. We sent blessed rain from the clouds, wherewith grew fruit gardens and corns for cutting.

{وَالنَّخْلَ بَاسِقَاتٍ لَهَا طَلْعٌ نَضِيدٌ} 10

10. And date trees having bunch of fruits.

{رِزْقًا لِلْعِبَادِ ۗ وَأَحْيَيْنَا بِهِ بَلْدَةً مَيْتًا ۗ كَذَلِكَ الْخُرُوجُ} 11

11. Food for Our creatures by thus enlivening the dead land, and similarly shall be the raising of the dead from the grave.

{كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَابُ الرَّسِّ وَنَمُودُ} 12

12. Before them (Quraish infidels) pagan tribe of Noah falsified its Prophet. Also sect of Ras (who

threw their Prophet into the well) and a sect of Thamood.

{وَعَادٌ وَفِرْعَوْنُ وَإِخْوَانُ لُوطٍ} 13

13. And the sect of 'Ad and Pharaoh and the sect of their brother Lot.

{وَأَصْحَابُ الْأَيْكَةِ وَقَوْمٌ تُبِعَ ۚ كُلُّ كَذَّابٍ الرَّسُلَ فَحَقَّ وَعِيدِ} 14

14. And men of the desert and the sect of Tuba, all falsified their prophets and became entitled to punishment.

{أَفَعَيَّبْنَا بِالْخَلْقِ الْأَوَّلِ ۚ بَلْ هُمْ فِي لَبْسٍ مِنْ خَلْقٍ جَدِيدٍ} 15

15. Are We tired of creation (in which We may not revive you again)? Rather, they are in doubt of being re-enlivened.

Moral

Self-sufficient.

Verses 16 – 29

{وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعَلْمُ مَا تُوسْوِسُ بِهِ نَفْسُهُ ۚ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ} 16

16. Verily did We create man and know what is misgiving in his mind, as We are nearer than the carotid artery.[2](#)

{إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ} 17

17. Recall when the two seated angels on the right and left of the front teeth record every word he utters.

{مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ} 18

18. Not a word does he utter but are they there present to record immediately (his statements).

{وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ۗ ذَٰلِكَ مَا كُنْتَ مِنْهُ تَحِيدُ} 19

19. And when the indispensable swoon accompanying death approaches, it is then his eyesight is sharpened to view future events which due to his negligence he was evading.

{وَنُفِخَ فِي الصُّورِ ۗ ذَٰلِكَ يَوْمُ الْوَعِيدِ} 20

20. And when the second siren will sound, this is the Day of Judgment.

{وَجَاءَتْ كُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَشَهِيدٌ} 21

21. And shall come every soul with whom shall be one driving him to plain of assembly, and the other to witness his deeds.

{لَقَدْ كُنْتَ فِي غَفْلَةٍ مِّنْ هَٰذَا فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ} 22

22. Verily were you negligent (due to worldly avocations) from this, so We raised from you your curtain, now your eyesight is keener.

{وَقَالَ قَرِينُهُ هَٰذَا مَا لَدَيَّ عَتِيدٌ} 23

23. And shall say to his accompanying devil, here is the result of your deeds.

{الْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ} 24

24. Oh you (Mohammad and Ali) hurl into hell every falsifying enemy

{مَّنَاعٍ لِلْخَيْرِ مُعْتَدٍ مُّرِيبٍ} 25

25. who withheld dues and prevented men³, transgressing, and doubting⁴.

{الَّذِي جَعَلَ مَعَ اللَّهِ إِلَهًا آخَرَ فَأَلْقَيْنَاهُ فِي الْعَذَابِ الشَّدِيدِ} 26

26. He who associates self with God, under self-opinion, so better he be steeped into intense punishment.

{قَالَ قَرِينُهُ رَبَّنَا مَا أَطْعَمْتُهُ وَلَكِنْ كَانَ فِي ضَلَالٍ بَعِيدٍ} 27

27. When his companion will say, “Oh my Providence, I did not turn him haughty, but he was in absolute misguidance.”

{قَالَ لَا تَخْتَصِمُوا لَدَيَّ وَقَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعِيدِ} 28

28. God shall say, “Do not litigate in My presence now, and verily to you have reached my warnings of punishment.

{مَا يُبَدِّلُ الْقَوْلُ لَدَيَّ وَمَا أَنَا بِظَالِمٍ لِلْعَبِيدِ} 29

29. “My word does not change and I am not tyrannical to My creatures.”

Moral

1. God’s being nearer to man than his carotid artery means from the point of view of knowledge, not physically as He is intangible. Similarly, the Prophet said he who saw me saw God. this means his being a Divine Light, manifested Divine actions and Divine will with Divine attributes being transferred to him. Exactly what Jesus says in St. John 12:45 – 46 – “He that seeth me seeth Him.” “I am come a Light into the world.” When transferred attributes to Divine Lights, God adopts transferred epithets of their physical organs to self.

2. The worldly avocations are a great barrier to realize distant future, part of which is visible at death-bed. This is a proof what we cannot see, cannot be denied. The further we are away from the worldly engagements, near are we to Him. It is death and purgatory thereafter, which cleanses sin of the sinful faithful, who are then able to appreciate reality and rendered capable to admission of paradise and some not until having passed some time in hell.

3. Self-opinion is urging to deviate from religious code and results in self-destruction. Barring his own sin with those whom he influences over his head as a ringleader and shall on Reckoning Day, be a cause of being driven away from Divine Mercy, on the ground of his having forsaken authentic guides i.e. the Divine Lights.

Verses 30 – 45

{يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأَتْ وَتَقُولُ هَلْ مِنْ مَزِيدٍ} 30

30. On the day hell will be addressed, "are you full?" It will say, "Is there any more to come?"

{وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ} 31

31. And paradise will be brought very near the righteous.

{هَذَا مَا تُوْعَدُونَ لِكُلِّ أَوَّابٍ حَفِيظٍ} 32

32. And they will be informed this has been promised for every cautious and directing to God.

{مَنْ خَشِيَ الرَّحْمَنَ بِالْغَيْبِ وَجَاءَ بِقَلْبٍ مُنِيبٍ} 33

33. He who fears God unseen and directs self with supplicating heart

{ادْخُلُوهَا بِسَلَامٍ ؕ ذَلِكَ يَوْمُ الْخُلُودِ} 34

34. shall enter in safety (today is this the Day of admission).

{لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ} 35

35. For them shall be present therein everything in their desires, besides Our will to boot.

{وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَشَدُّ مِنْهُمْ بَطْشًا فَنَقَّبُوا فِي الْبِلَادِ هَلْ مِنْ مَحِيصٍ} 36

36. How many generations did We destroy who were mighty and wandered about countries (to escape Our punishment) was there any refuge (for them)?

{إِنَّ فِي ذَلِكَ لَذِكْرًا لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ} 37

37. Verily there is an advice for him who has a heart (to reflect facts regarding faith) listens to comply, ad is present with the presence of mind.

{وَلَقَدْ خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِنْ لُغُوبٍ} 38

38. Verily did We create the heavens and the earth and in between in six days, and We did not feel pain there in.

{فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ} 39

39. So wait on what they say and glorify your Providence before sunrise and sunset.[5](#)

{وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَارَ السُّجُودِ} 40

40. And during the night glorify and prostrate.

{وَاسْتَمِعْ يَوْمَ يُنَادِ الْمُنَادِ مِنْ مَكَانٍ قَرِيبٍ} 41

41. Pay heed when the crier will shout from near on the day.

{يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ۗ ذَٰلِكَ يَوْمُ الْخُرُوجِ} 42

42. The trumpet will blow and this is the day to come out of the graves.

{إِنَّا نَحْنُ نُحْيِي وَنُمِيتُ وَإِلَيْنَا الْمَصِيرُ} 43

43. Verily do We enliven and do We give death and to Us is the reversion.

{يَوْمَ تَشَقَّقُ الْأَرْضُ عَنْهُمْ سِرَاعًا ۗ ذَٰلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ} 44

44. the day the earth will burst due to the emergence of the dead, when they will run and this is congregating day, which is easy for Us.

{نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ ۗ وَمَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ ۗ فَذَكَرَ بِالْقُرْآنِ مَنْ يَخَافُ وَعِيدِ} 45

45. We know what they say, and you are not going to force (guidance) on them. Simply advise them by the Text and those who are afraid of certainty and intensity of punishment of the day.

Moral

Clear.

1. Mountains which colour the sky blue
2. Supplies blood to the brain and cutting of which leads to death.
3. from owning allegiance to Ali.
4. in their being Divine Lights.
5. These are orders for auxiliary prayers.

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