

(37) *“And this Qur'an is not such as could ever be produced by other than Allah (SWT), but it is a confirmation of which was before it, and a full explanation of the Book - wherein there is no doubt - from the Lord of the Worlds.”*

This *ayah* mentions the three most unique characteristics of the Glorious *Qur'an*. Firstly, it states that none can ever produce a Book like this except Allah (SWT). Every word and meaning of it is unsurpassable, it is true, just and full of guidance. It has been revealed in a language that is the most eloquent, plain, deep and expressive in its meanings. Thus no one can surpass the excellence of its contents or even in the grandeur of its language and the beauty of its style. Secondly, it confirms all the previous Scriptures that were revealed before it like the *Torah* and the *Injeel* given to Prophet Moses (AS) and Prophet Jesus (AS) respectively. Thirdly a unique characteristic of the *Qur'an* described in this *ayah* is that it explains the laws and orders decreed for mankind throughout the ages. In the end it has been stated that there is no doubt whatsoever in this Book that it is from Allah (SWT), the Lord of all that exists.

(38) *“Or do they say: "He has forged it?" Say: "Bring then a surah like unto it, and call upon whomsoever you can, besides Allah (SWT), if you are truthful!"”*

Allah (SWT) says that if you think that Muhammad (SAW) has forged this *Qur'an* by himself then bring something similar to it if you are right in your assertion. This is a general challenge to all mankind especially the Arab disbelievers who were renowned for their eloquence in Arabic language, thus they were asked to produce a surah similar in eloquence and style of this Holy *Qur'an*, and they may even call the help of their friends amongst the humans and the *Jinns*.

(39) *“Nay, they deny that; the knowledge whereof they could not compass and whereof the interpretation has not yet come unto them. Thus those before them did deny. Then see what was the end of the wrong-doers.”*

There were those who rejected the teachings of the Holy *Qur'an* and denied its Divinity even though they knew that it is from none other than Allah (SWT). But there were also those among the disbelievers who did not fully grasp the

meaning and significance of this Divine Book, like the truths of the Higher life and the Hereafter. Thus what they could not perceive by their physical senses, they denied altogether. In the beginning of the revelation the *ayaat* were very profound and it was difficult for a layman to understand things which were not yet detailed like the punishment in the Hereafter, which they had not yet experienced. But gradually these things were explained in the later revelations and thus no excuse was left even for a layman that he cannot comprehend or understand this Glorious *Qur'an*. Then Allah (SWT) asks them to take a lesson from the previous generations who were destroyed for similar disregard of truth.

(40) *"And of them there are some who believe in it, and of them there are some who believe not, and your Lord is All-Aware of the mischief-mongers."*

This refers to the present as well as the future, that there are people who believe in this *Qur'an* and there will come people who will believe in this *Qur'an* and follow its injunctions. Similarly, there are people who deny it and there will be people in the future who will never believe in it and will die as a disbeliever. In the end Allah (SWT) said that He best knows those who spread corruption in the land i.e. those who will never believe in this *Qur'an*.

(41) *"And if they belie you, say: "For me are my deeds and for you are your deeds! You are not accountable for what I do, nor am I for yours" "*

In this *ayah* Allah (SWT) commanded His Prophet (SAW) to declare immunity from the disbelievers if they deny him.

(42) *"And among them are some who listen to you, but can you make the deaf to hear, even though they apprehend not?"*

i.e. they seemingly listen to the revelations very attentively but do not give it due consideration, because their hearts are sealed due to their disobedience and thus they cannot comprehend or understand anything.

(43) *"And among them are some who look at you, but can you guide the blind, even though they see not?"*

i.e. O Prophet (SAW) they can see all these signs and evidences of the Oneness of Allah (SWT) and your prophethood, but they still do not find guidance in them as they are people who lack reason and insight. Can you show the way to blind, bereft as they are of sight?

(44) *“Truly! Allah (SWT) wrongs not mankind in aught; but mankind wrong themselves.”* i.e. it is due to their own obstinacy, rejection of the truth and the ill use of their senses, that they have been deprived of sight, hearing and understanding.

(45) *“And on the Day when He shall gather them together, as if they had not stayed but an hour of a day. They will recognize each other. Ruined indeed will be those who denied the meeting with Allah (SWT), and were not guided.”*

When Allah (SWT) will gather all mankind on the *Day of Resurrection*, their life on this earth will look like as if they had only spent a fraction of a day. They will also have some perception of the relations of this world as the relatives will recognize each other and the children will know their parents. Then Allah (SWT) said that those who denied their meeting with Him and refused to be guided will be the actual losers on that Day.

(46) *“Whether We show you some of what We promise them or We cause you to die, - still unto Us is their return, and moreover Allah (SWT) is Witness over what they do.”*

This *ayah* means that O Prophet (SAW) We will punish the disbelievers either in your lifetime, so that you can see the destruction of those who belied you or We will punish them after your death. This means the disbelievers will certainly be punished in the Hereafter, but Allah (SWT) also might give them a glimpse of that punishment in this very world. In any case, it is certain that they all have to return to Him and He is watching over all their actions.

(47) *“And for every Ummah, there is a Messenger; when their Messenger comes, the matter will be judged between them with justice, and they will not be wronged.”*

Allah (SWT) has sent a Messenger to every town and nation. When they came to them they judged between them with justice according to the laws that He revealed to them and they were not wronged in the least i.e. they were not punished for their disobedience until Allah (SWT) sent them a Messenger.

(48) *"And they say: "When will be this promise (be fulfilled), - if you speak the truth?""*

i.e. when will this punishment come that you O Muslims have been warning us from.

(49) *"Say: "I have no power over any harm or profit to myself except what Allah (SWT) may will. For every Ummah, there is a term appointed; when their term is reached, neither can they delay it nor can they advance it an hour.""*

Allah (SWT) commanded His Prophet (SAW) to answer them that even I do not have any power or authority except what He has taught me, so how can I say anything about the Hour when I have not seen it myself, but one thing is sure that every community has its end and when your appointed term is reached, you will not be given any respite.

(50) *"Say: "Tell me, if His torment should come to you by night or by day, which portion thereof would the criminals hasten on?""*

The Prophet (SAW) was asked to say to the disbelievers that have you ever considered that if Allah (SWT) sends down punishment on you, then you can do nothing to avert it. So why do you wish to hasten it when you should be happy that you are given respite?

(51) *"Is it then, that when it has actually befallen, that you will believe in it? What! Now? And you used to hasten it on!""*

This refers to the punishment of the disbelievers in this very world. They are being admonished that would you come to believe when the punishment actually befalls upon you although it had been your own wish to hurry it on, and when the time of believing has already passed, your belief will not avail you anything, for Allah (SWT) only accepts the repentance of those of His servants who repent before they are seized by the agony of death.

(52) *"Then it will be said to them who wronged themselves: "Taste you the everlasting torment! Are you recompensed (ought) save what you used to earn?""*

This will be said to them on the *Day of Judgment*, when they will be punished for their evil deeds.

(53) *"And they ask you to inform them (saying): "Is it true?" Say: "Yes! By my Lord! It is the very truth! and you cannot escape from it!" "*

The disbelievers used to ask the Prophet (SAW) about the *Day of Resurrection* in a way of mocking at it that are you really sure that we will be resurrected from our graves after our bodies have decayed. Thus Allah (SWT) commanded him to say to them that surely He will resurrect you altogether without any doubt and you will not be able to escape from His punishment on that *Day*.

(54) *"And if every person who had wronged, possessed all that is on earth, will sought to ransom himself therewith, and they would feel in their hearts regret when they see the torment, and they will be judged with justice, and no wrong will be done unto them."*

This *ayah* states that on the *Day of Resurrection*, the disbelievers will wish that they could possess all that the earth contains, so that they can offer it as a ransom to save themselves from the punishment of Allah (SWT). This is so because on that *Day* no amount of charity will be accepted to rescue them from the punishment of Allah (SWT) and they will regret in their hearts when they see the punishment for they will know that this is what Allah (SWT) has decided justly for them that He will punish the disbelievers and they will not be wronged in the least.

(55) *"No doubt, surely, all that is in the heavens and the earth belongs to Allah (SWT). No doubt, surely, Allah's (SWT) Promise is true. But most of them know not."*

i.e. as He owns the heavens and the earth, He can do whatever He wants with His creation and His promise is true which is going to be fulfilled.

(56) *"It is He Who gives life, and causes death, and to Him you (all) shall return."*

As He is the one Who gives life and death, therefore the event of Resurrection will present Him no difficulty at all.

(57) *"O mankind! There has come to you a good advice from your Lord, and a healing for that in your hearts, a guidance and a mercy for the believers."*

In this *ayah* Allah (SWT) informs us of the blessed source through which we can find guidance as well as deliverance from the punishment in the Hereafter i.e.

the Holy *Qur'an*. Firstly, Allah (SWT) states that this Glorious *Qur'an* is an advice from your Lord which makes one's heart soft and receptive for guidance. A stone-hard earth does not absorb water even if it rains. Similarly, a stone-hard heart does not take any good advice, but *Qur'an* is such an eloquent preacher that it makes a stone-hard heart turn soft and absorb its message just like a pliable earth ready to absorb water. Secondly, Allah (SWT) states that it is a cure for all the diseases of one's heart like the love of power and wealth and love of this transitory world and all its attractions etc. Then it is said that it is guidance and mercy for the believers i.e. it guides the believers to the straight path in this world and it will act as a mercy for them in the Hereafter.

(58) *"Say: "In the Bounty of Allah (SWT) and in His Mercy; therein let them rejoice." That is better than what they amass."*

This *ayah* means that Allah (SWT) has sent this *Qur'an* to mankind as a bounty and mercy. Therefore, they should be delighted about it and be pleased with it for it is much better than the worldly wealth, possession, power and fame which pleases them much. Thus this *Qur'an* is much better than all these possessions of this world, which are nothing but an illusion.

(59) *"Say: "Have you ever considered what provision Allah (SWT) has sent down to you! And you have made of it lawful and unlawful." Say: "Has Allah (SWT) permitted you, or do you invent a lie against Allah (SWT)?""*

This subject has already been dealt with in the *Madinan* surahs. Allah (SWT) commands His Prophet (SAW) to ask the idolators that have they ever considered that out of the sustenance that He provides you with, you have declared things to be lawful and others to be unlawful according to your own personal opinion. So do you have any authority from Allah (SWT) or do you invent lies in His name.

(60) *"And what think those who invent lies against Allah (SWT), on the Day of Resurrection? Truly, Allah (SWT) is full of Bounty to mankind, but most of them are ungrateful."*

i.e. what do you think will happen to those who invent lies against Allah (SWT) when they will be raised up again in the Hereafter. Then He said that although He has bestowed His grace and bounties on His servants and made good things

permissible for them in this world, yet they commit evil actions and forbid what He has permitted and make lawful what He has prohibited.

(61) *“Whatever you may be doing, and whatever portion you may be reciting from the Qur'an, - and whatever deed you may be doing, We are Witness thereof, when you are engaged therein. And nothing is hidden from your Lord, the weight of an atom on the earth or in the heaven. Not what is less than that or what is greater than that but is in a Clear Record.”*

This is to encourage the Prophet (SAW) and his followers that they should know that their enemies cannot harm them in any way, for Allah (SWT) knows and sees everything and He is well acquainted with all that they do. Nothing that you (O Prophet!) are occupied with or recite from the *Qur'an* or any other work that you do is hidden from Him, not even if it is a single particle in the heavens or in the earth. The truth is that everything is written in a clear Book. As we already mentioned in surah *Al-Maida* ‘Clear Book’ refers to ‘*Lawh Al-Mahfuz*’ where all the decrees of Allah (SWT) are kept.

(62) *“No doubt! Verily, the friends (Awlia) of Allah (SWT), no fear shall come upon them nor shall they grieve.”*

In this and the following few *ayat*, Allah (SWT) described the definition and the qualities of the His *Awlia* (friends). These are those who believe in the Oneness of Allah (SWT), fear Him greatly and love Him with all their sincerity. They keep themselves far away from what He has prohibited and perform all kinds of good deeds which He has ordained. Such believers do not feel any pain nor do they grieve if they have lost something dear to them, rather they are satisfied with whatever Allah (SWT) bestows on them and they submit themselves to Him in total devotion.

(63) *“Those who believed and used to fear Allah (SWT) much.”*

i.e. they are fearful of the punishment of their Lord and their fear of and their humbleness before Allah (SWT) is far more pronounced than others. The highest degree of this *Wilayah* (nearness) belongs to the Prophets and Messengers. But other than Prophets any person can achieve the station of *Awlia* in a lesser degree if they develop the above mentioned qualities and attributes i.e. they keep themselves busy in the quest of earning the pleasure of Allah (SWT).

(64) *"For them are glad tidings, in the life of the present world and in the Hereafter. No change can there be in the Words of Allah (SWT), this is indeed the supreme success."*

The good news in the Hereafter is their admission to Paradise, but as far as the good news in this world is concerned, it is said that they are praised and loved by other Muslims and this is a matter of great rejoice. And that is the supreme triumph.

(65) *"And let not their speech grieve you, for all power and honor belongs to Allah (SWT). He is the All-Hearer, the All-Knower."*

i.e. do not be grieved by the ill remarks of the disbelievers and know that they cannot harm you in the least, for all power, glory and authority belongs to Allah (SWT) alone and He sees and knows everything.

(66) *"No doubt! Verily, to Allah belongs whosoever is in the heavens and whosoever is in the earth. And those who worship and invoke others besides Allah, in fact they follow not the partners, they follow only idle fancies and they only invent lies."*

Although Allah (SWT) is the Lord, Cherisher and Sustainer of all the creatures in the heavens and on the earth, yet the idolators have invented false gods, who they worship and invoke besides Him, but the fact is that they do not follow anything but their false desires and preach nothing but falsehoods.

(67) *"He it is Who has appointed for you the night that you may rest therein, and the day to make things visible (to you). Verily, in this are signs for a people who listen."*

Allah (SWT) has made the alternation of the night and the day for His Creation, so that they maintain the balance of rest and activity. He has made night for rest and day to move about and see the beautiful world that He has created around us. Then He said these signs are signs for those who listen to His message and contemplate.

(68) *"They say: "Allah (SWT) has begotten a son." Glory be to Him! He is Self-Sufficient. His is all that is in the heavens and all that is in the earth. No warrant you have for this. Do you say against Allah (SWT) what you know not."*

A creature is dependent upon his progeny for the survival of its genes and thus for continued existence. But Allah (SWT), the Creator and Sustainer of all that exists is free from all wants, for He is Ever living, the Eternal. In the end it is said that these idolators do not have any proof for the lies and falsehood that they maintain.

(69) *"Say: "Verily, those who invent lie against Allah (SWT) will never be successful" "*

i.e. they will never succeed in this world nor in the Hereafter.

(70) *"A brief enjoyment in this world! - and then unto Us will be their return, then We shall make them taste the severest torment because they used to disbelieve."*

i.e. the luxurious lifestyle and the pomp and show of the disbelievers in this world should not be taken as their success, for it is only an enjoyment for a little while. After that they will be resurrected and will be severely punished for their disbelief.

(71) *"And recite to them the news of Noah (AS). When he said to his people: "O my people, if my stay, and my reminding of the revelations of Allah (SWT) is hard on you, then I put my trust in Allah (SWT). So devise your plot, you and your partners, and let not your plot be in doubt for you. Then pass your sentence on me and give me no respite."*

Allah (SWT) commands the Prophet (SAW) to recount to the disbelievers the story of the Prophet Noah (AS) and his people who rejected him, so that they take their rejection and their destruction as a lesson for them to follow. Prophet Noah (AS) spent nearly 950 years of his life in calling his people to the right path, but most of them mocked at him and disbelieved in him for all this time. Thus he gave them the final challenge to condemn him to death if they can, if his preaching and living amongst them was a cause of offence to them. He even challenged them to call upon their false deities against him and give him no respite, for he does not fear them as his only hope and trust is with Allah (SWT).

(72) *"But if you turn away, no reward have I asked of you, my reward is only from Allah (SWT), and I have been commanded to be one of the Muslims (those who surrender themselves to Him)."*

i.e. if you do not accept my challenge then consider that did I ever ask you for any reward for my preaching the message to you, for my only reward is with Allah (SWT) Who has commanded me to submit myself to Him in total devotion.

*(73) "They denied him, but We delivered him, and those with him in the ship, and We made them vicegerents, while We drowned those who belied Our revelations. Then see what was the end of those who were warned."*

Noah's (AS) people rejected his challenge and disbelieved, thus Allah (SWT) drowned all of them in a flood, while saving Prophet Noah (AS) and his followers in the ark. Then Allah (SWT) said that He made Noah (AS) and his followers vicegerents on the earth. This refers to the fact that all inhabitants of earth after this incident came from the progeny of Noah (AS). In the end Allah (SWT) warns the disbelievers to take a lesson from the destruction of those who rejected the Messengers before them.

*(74) "Then after him We sent Messengers to their people, they brought them clear proofs, but they would not believe what they had already rejected beforehand. Thus We seal the hearts of the transgressors."*

This noble *ayah* informs us that after Prophet Noah (AS), Allah (SWT) sent Messengers to his people but they rejected the clear proofs and signs brought to them by these Messengers, as they had done in the very beginning. Thus Allah (SWT) sealed up their hearts because of their transgression and disbelief.