



Y Â SÎN

ARABIC TEXT - ENGLISH TRANSLATION
& COMMENTARY OF SELECTED VERSES

Along with

Images of this Surah from

The Oldest Preserved copy of the Holy Qur'ân

*A complete manuscript is preserved in a museum in Tashkent, Uzbekistan
and another in Tope-Kapi Museum in Istanbul, Turkey.*

As Explained by

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سورة يس

CHAPTER 36 -YÂ SÎN

O Perfect Man! (*Yâ Sîn*)*(Revealed before Hîjrah)*

INTRODUCTION: All scholarly opinion is agreed on this point that this Surah was revealed at Makkah. On account of the importance of its subject matter, the Holy Prophet (pbuh) called it the heart of the Holy Quran. In the preceding Surah it was stated that Allah, being the Maker of the heavens and the earth, has made full provision not only for the physical needs of man, but also for his moral and spiritual requirements. This He did by revealing Himself to His chosen servants whom He raised among every nation and people. To the Holy Prophet Muhammad (pbuh) whom the present Surah designates as “The Perfect Man”, “The Perfect Leader” or “The Leader par excellence”, Allah revealed Himself in His completest manifestation and gave him the most perfect and infallible Book in the form of the Holy Quran.

The Surah opens with addressing the Holy Prophet Muhammad (pbuh) as the perfect man, leader, and the leader par excellence, meaning that the system of Divine Messengers which began with Adam found its most perfect example in him. The Holy Prophet’s path is now the only right and straight path which leads to Allah. All other paths that formerly led to the Supreme Being have now been closed and shall remain closed till the end of time. God will now reveal Himself to the world through the Holy Prophet’s followers.

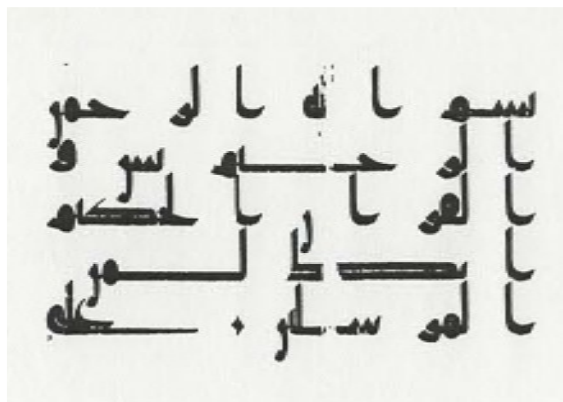
In His infallible wisdom He has chosen an Arab, as among Arabs no Messenger had come for centuries, to preach to humanity the last Divine Message. The land of Arabia was dreary and dry. The water of Divine revelation descended upon it and it has now begun to blossom into a new and vigorous spiritual life.

The Surah then proceeds to tell in metaphorical language how God had been revealing Himself to humankind through His Messengers. It tells of Moses and Jesus and of the Holy Prophet (peace be upon all of them) who were raised in the fullness of time to call people to God. The chapter is devoted to the Holy Prophet (pbuh), the revelation he brought, and humanity’s moral and spiritual responsibilities. We are also reminded about the certainty of the Hereafter and the final Judgment.

Surah invites attention to a well know law of nature, i.e. that when all the earth becomes dry and parched, God sends down rain the dead soil begins to vibrate with a new life; and herbage, vegetables, flowers, and fruits of various kinds and colours. Similarly, when one’s soul becomes corroded and contaminated, God causes spiritual water to descend from heaven in the form of Divine Revelation.

The surah then gives another simile to explain the same subject. It points to the law of the alternation of the day and night. It further points to a revealed truth that God has created all things in pairs, their pairs even in vegetables and in inorganic matter. This simile points out that all true knowledge is the result of the combination of Divine Revelation and human reason.

Towards its close the surah draws attention to a great and bright future for Islam. It says that the Divine Decree that a people like Arabs, who had remained very low in the scale of humanity for many centuries, would now rise to the height of material power and spiritual glory, is not an idle dream or poetic fancy. A Prophet of God, a Divine Messenger, has appeared among them and he will lead them to the highest pinnacle of spiritual and material grandeur and glory.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يس (١) وَالْقُرْآنِ الْحَكِيمِ (٢) إِنَّكَ لَمِنَ الْمُرْسَلِينَ (٣) عَلَى

*With the name of Allâh,
the Most Gracious, the Ever Merciful
(I commence to read Sûrah Yâ Sîn).*

1. *Yâ Sîn - O perfect man (Muḥammad)!*
2. *I call to witness the perfect Qur'ân full of (convincing proofs and) wisdom.*
3. *(That) you are indeed one of the Messengers,*

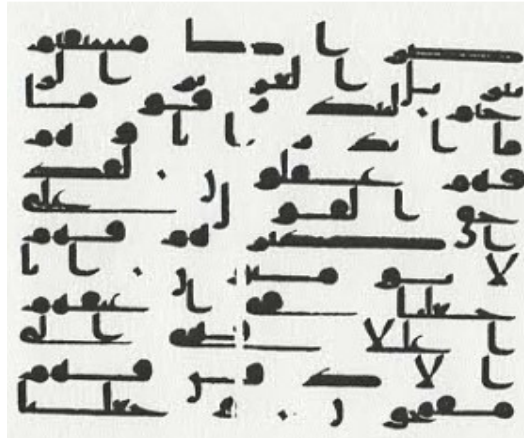
36:1-2 Ibn ‘Abbâs[ؓ] states that the letters Yâ Sîn represent two distinct words, namely the exclamatory particle Yâ ى and Sîn س, which is an abbreviation of al-Insân انسان – the perfect human being or man par excellence. If we admit that Yâ ى is the evocative particle, and that Sin س is for insân انسان (“man”) then, the allusion by “man” could be to the noblest of men, Muḥammad. Ibn Mas‘ûd[ؓ] too is of the same opinion.

This interpretation has been accepted by Akramah, Dhahhak, Hasan of Baḡra, Ibn Jubai, Ibn Jarîr, Zamakhsharî and Baghawî. According to Ibn Jarîr, ‘Abdullâh ibn ‘Abbâs and Akrama (May Allâh be pleased with all of them) believed that this YâSîn يس is in its origin an Abyssinian word meaning, “O man.” (For detailed discussion on abbreviated letters please see Tafsir Ibn Jarir al-Tabri)

The title of the chapter is taken from the initial letters in which “the perfect human being is addressed”. This is how the Almighty God-Allah addresses the Holy Prophet ﷺ. The statement “The Holy Qur’ân witnesses that you are, indeed, one of the Messengers” that follows shows that the series of Divine Prophets, which began with the first bloom of humankind, found its most perfect manifestation in the person of the Holy Prophet (pbuh). The path shown by the Holy Prophet is now the only right, shortest and straight path that leads to that Exalted Being Who is the Creator, Sustainer, and Guardian Evolver of the world. A human being can achieve His closeness by following the path shown by “the perfect man”.

36:3 In the words إِنَّكَ لَمِنَ الْمُرْسَلِينَ You are, indeed, one of the Messengers, points out that the Holy Prophet (pbuh) was raised on the path of prophethood in a style similar to the previous Prophets and that he missed nothing of the ultimate truth and wisdom his predecessors brought. The words Yâ Sîn يس O you Perfect (man bears testimony that this is a perfect human being who was vouchsafed with a Book of great

knowledge and wisdom, and that the Truth he brought to the world in the form of the Qur'ân is a complete code of laws for all times and excels all other revealed Scriptures in wisdom, beauty and excellence.



صِرَاطٍ مُسْتَقِيمٍ (٤) تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ (٥) لِنُنْذِرَ قَوْمًا مَّا أُنْذِرَ آبَاؤُهُمْ فَهُمْ غَافِلُونَ (٦) لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ فَهُمْ لَا

يُؤْمِنُونَ (٧) إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ ﴿٨﴾ وَجَعَلْنَا

4. (Standing) on the right and straight path.

5. (This Qur'ân is) a great revelation sent by the All-Mighty (and) the Ever Merciful (God),

6. So that you may warn the people who are ignorant because their forefathers have not been warned (for a long time).

7. Surely, most of them merit the sentence of Our punishment for they would not believe.

8. Surely, We have put shackles (of customs and prejudices) around their necks and they are (reaching right) up to their chins, so that they have become stiff-necked (due to their pride and false notions of superiority).

36:4 The path shown by the Holy Prophet (pbuh) is the straight and therefore shortest path (صِرَاطٍ مُسْتَقِيمٍ) leading to the Exalted Almighty Being-Allah (Surah al-Fatihah: Ch.1: Verse 6). This illuminated path, free from crookedness, extremes and flaws, is the path that protects us from falling into pits of difficulties and darkness. It enables us to attain spiritual heights in the shortest possible time, as we are guided directly through this Divine Revelation (الْقُرْآن). This verse marks the distinction between a Prophet and a philosopher. The philosopher's quest for the truth is time-consuming, and he wanders through a labyrinth of abstract ideas and logic, and often gets lost in the quest, as his conclusions are faulty when his assumptions are erroneous. A Prophet of Allâh receives his knowledge directly through the Divine Revelation, without the need for abstraction and intricate and possibly flawed, logical deductions.

36:5 In this verse, the words tell us of the greatness of the Holy Qur'ân, as it has been revealed by Allah through His Attribute of being All-Powerful and All-Merciful.

36:6 This phrase "because their forefathers have not been warned" does not mean that their ancestors had not been sent Prophets as warners. It means that their ancestors did not believe in the warning given to them. After all, Jews and the Christians reached the Arabian Peninsula and through them, the Arabs of the desert, in a way, received warnings of God. The Arabs, at large, were heedless to this warning. The duty of religious reformation on a global scale was thus entrusted to this Messenger of Allah, Prophet of Islam (pbuh).

36:8 **أَعْنَاقِهِمْ** In Arabic usage when something sticks and does not leave or break, it is said, *hâdha fî ‘unuq-i-fulanin* هذا في عنق فلان “this is under the shackles.” In the word *a’nâq-i-him* (أَعْنَاقِهِمْ) their shackles - the reference is to the chains of pride, prejudice, stubbornness, false customs, niggardliness and disbelief. Such was the attitude of the Arabs towards Islam, which prevented them from listening to and accepting the message. These shackles of arrogance “reaching up to their chins” prevented them from bowing down their heads to their Lord with humility.



مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ (٩) وَسَوَاءٌ عَلَيْهِمْ أَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ (١٠)

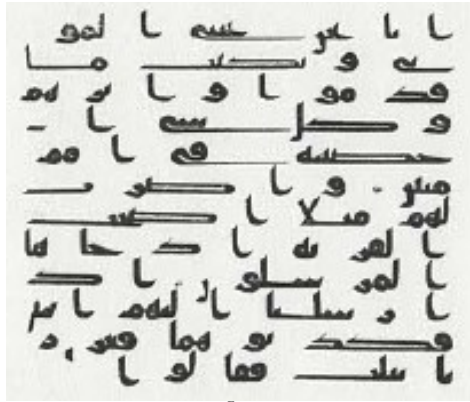
إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنََ الْعَلِيمَ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ (١١)

9. And We have placed barriers (of their stubbornness rendering them unable to look forward to the bright future of Islam and rise to eminence by accepting it) in front of them, and barriers (of their prejudices) behind them (thus rendering them unable to look back at the doom of those who rejected the truth in the past). Thus We have kept them behind the veil so that they cannot see (so have become totally devoid of spiritual light).

10. And it is all the same to them whether you warn them or do not warn them, they will not believe (for they have deliberately shut their eyes and ears to the truth).

11. You can warn only those who would follow the Reminder (- the Qur'ân) and are full of reverential awe of the Most Gracious (God) in the heart of their hearts. Therefore proclaim to them the glad tidings of protection (from the evil consequences of sins) and an honorable provision (from Us).

36:9 The verse illustrates how the disbelievers, because of the chains of prejudice, stubbornness and bad customs are unable to look ahead and realize the bright future that would lie ahead of them if they accepted Islam. Similarly, because of these chains they are unable to look back into the past and draw the right lessons from it.



إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ ﴿١٢﴾

وَاضْرِبْ لَهُم مَّثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ ﴿١٣﴾ إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا

12. Surely, it is We alone Who raise the dead to life. And We shall preserve (their noble deeds) which they send forward and their prints (of virtue and knowledge which they leave behind for others to emulate).

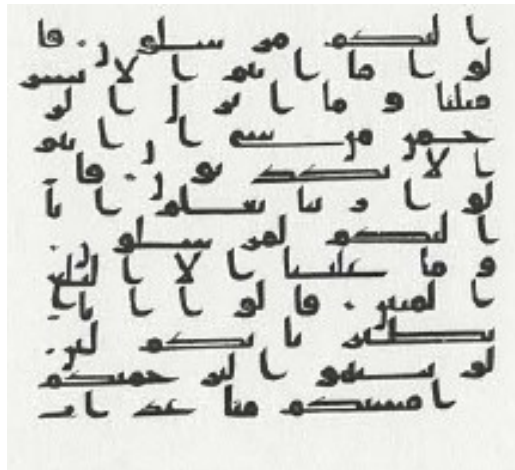
Everything We have comprehensively preserved in a clear record.

13. And set forth to them for their good a parable of a people of the town when the Messengers (of God) came to them.

14. (At first) We sent to them two (Messengers, Moses and Jesus) but they cried lies to them. Then We strengthened (Our Apostles) with a third (- the Prophet Muḥammad by fulfilling in his person their prophecies about his advent). So they said, (as a general Message to the people), 'We have been sent to you (as Messengers by God).'

36:13 Ashḥâb al-Qaryâh الْقَرْيَةِ are the people of the town. This expression can refer to the people of Makkah or residents of any other town, or to humankind at large. The next verse indicates that here it stands for the people of Egypt and Palestine.

36:14 The "Two" in this verse refers to two Messengers - Moses and Jesus - who prophesied the coming of a third Messenger. His special status is pointed to by the choice of word *fa* 'Azaznâ (فَعَزَّزْنَا), "We strengthened with honour", which is derived from 'Azza عَزَّ meaning, glorious, highly esteemed, excellent, worthy, powerful, strong, and noble. These adjectives describe Muḥammed (pbuh), as befits the name of this chapter. Therefore, according to many interpreters, the three Messengers of Allâh in this verse are Moses, Jesus, and Muḥammed (peace upon them). Muḥammed strengthened and honoured Moses and Jesus by fulfilling the prophecies they had made about his advent (Deut. 18.18; Matt. 21.33-46).



إِلَيْكُمْ مُرْسَلُونَ (١٤) قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا وَمَا أَنْزَلَ الرَّحْمَنُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا تَكْذِبُونَ (١٥) قَالُوا رَبَّنَا يَعْلَمُ إِنََّّا إِلَيْكُمْ

لَمُرْسَلُونَ (١٦) وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ الْمُبِينُ (١٧) قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ لَئِنْ لَمْ تَنْتَهُوا لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُمْ مِنَّا عَذَابٌ

15. They (- the contemporaries of the Messengers) gave (a general) reply, 'You are only human beings like ourselves. The Most Gracious (God) has revealed nothing (to you). You are simply telling lies.'

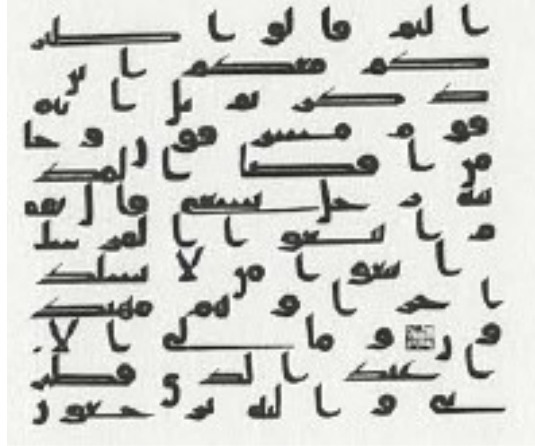
16. They said, 'Our Lord knows that we have been, of course, sent to you,

17. 'And our duty is only to convey (the Message) in clear terms.'

18. They (- the people of the town) said, 'We augur ill from you (for we are always seized with one calamity or the other after your advent). If you do not give it (- your preaching) over we will certainly excommunicate you and a painful punishment shall befall you at our hands.'

36:15 Justification to refuse the Divine Message brought by these three was identical in all cases – namely the Most Gracious has not revealed anything to them, and that they are liars. (cf. 18:5).

36:18 The disbelievers said to all these three Prophets, "We augur ill from you, for we are always seized with one calamity or the other after your advent." Whenever a Prophet is raised among the people, as a warning, they are visited by hardships, punishments and calamities like diseases, famine, wars, persecution, and loss of their power (cf. 7:94; 6:42). These calamities serve a Divine Purpose (cf. 94:6). People always receive a warning through the Prophets before they are taken to account by punishment. The fate of Pharaoh, the influential Jews of the time of Jesus, and the fall of Makkah are the respective historical examples.



اليَوْمِ ﴿١٨﴾ قَالُوا طَائِرُكُمْ مَعَكُمْ أَئِنْ ذُكِّرْتُمْ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ﴿١٩﴾ وَجَاءَ مِنْ أَقْصَى الْمَدِينَةِ رَجُلٌ يَسْعَى قَالَ يَا قَوْمِ اتَّبِعُوا

الرُّسُلَ ﴿٢٠﴾ اتَّبِعُوا مَنْ لَا يَسْأَلُكُمْ أَجْرًا وَهُمْ مُهْتَدُونَ ﴿٢١﴾ وَمَالِيَ لَا أُعْبِدُ إِلَّا اللَّهَ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ ﴿٢٢﴾

19. They said, 'Your ills are of your own making. (Do you say all this) because you have been admonished? Nay, but the real thing is you are a pack of transgressors.'

20. Now, there came a man running from the farthest end of the town.

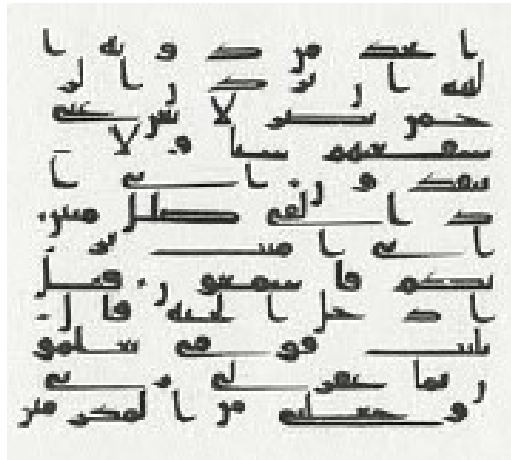
He said, 'O my people! follow the Messengers.

21. 'Follow those who ask no reward from you and who are following the right path.

22. 'What reason have I not to worship Him Who has created me,
and to Whom you all shall be brought back?

36:19 Here the word Tâir means 'Deed', thereby emphasizing the point that their own evil deeds are responsible for their difficulties and hardships. The word means 'Transgressors' and 'who have washed their own selves.

36:20 "There came a man running from the farthest end of the town" is evidently a parable of the minority of true believers in every religion. Every Prophet has a follower among the people who bears testimony to the Prophets' truth. Thus the Holy Qur'ân speaks of a believer from among the people of Pharaoh (40:28). Moses also had a helper by the name of Habîl. Jesus had Joseph of Arimathaia as follower and helper. The Holy Prophet (pbuh) had such a follower in Abû Bakr^(rz). Besides him, commentators mention another man who informed Holy Prophet (pbuh) of a conspiracy being hatched against his life in Dâr al-Nadwâh. Such men as these "came running toward belief". *Rajal* رَجُلٌ has also the meaning of footmen and soldiers (Tâj, Lisân, Lane, Omar). Therefore, here the use of word *rajâl* may also signify a number of such people who were staunch followers of the Prophets of their time and were ready to lay down their lives for the cause.



أَتَتَّخِذُ مِنْ دُونِهِ آلِهَةً إِنْ يُرِدْنِ الرَّحْمَنُ بِضُرٍّ لَأُنْصِفَ لَهُمْ شَيْئًا وَلَأُنْقِذُوهُنَّ ﴿٢٣﴾ إِنْ إِذَا لَقِيَ ضَلَالٍ مُبِينٍ ﴿٢٤﴾ إِنْ آمَنْتُمْ بِرَبِّكُمْ

فَأَسْمِعُونِ ﴿٢٥﴾ قِيلَ ادْخُلِ الْجَنَّةَ قَالَ يَا لَيْتَ قَوْمِي يَعْلَمُونَ ﴿٢٦﴾ بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ ﴿٢٧﴾

23. 'Shall I take apart from Him others as gods whose intercession, if the Most Gracious (God) should decide to do me some harm, will be of no avail to me, nor will they be able (even) to rescue me (from that harm)?

24. 'Surely, in case (I do anything of the kind) I should be (falling) in (to) a clear error.

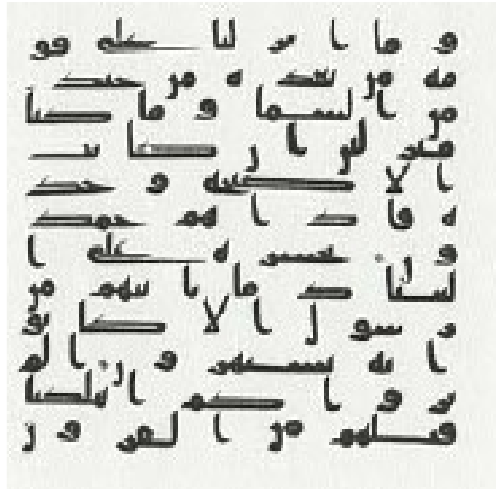
25. 'I have believed in your (true) Lord, therefore listen to me.'

26. It was said (to him by God), 'Enter Paradise (while you are still living).' He said, 'O, would that my people knew,

27. 'For what reason has my Lord granted me protection (from pitfalls in this life) and included me among the honoured (servants of His)!'

36:23 "Whose intercession will not be of any avail" refers in the first place to the followers of Jesus. However, Jews and Muslims are also addressed and warned not to expect any intercession from Moses or Muḥammad (pbuh) or any other they hold in high reverence (withut Allah's permission and approval). People will be judged based on their deeds, but they can hope for Divine Mercy.

36:26 Enter Paradise! ادْخُلِ الْجَنَّةَ is the good news given to all Prophets. Here, in the context of verse 36:14-20, it refers to the devout companions of Moses, Jesus and Muḥammad (pbuh). The verse is a promise of Paradise given by Allāh to the ones "who came running" to accept and believe. Some people are of the opinion that this man was killed and thus after his death he was told to enter Paradise. However, this theory has not been established in the Qur'ānic text here or elsewhere, and is unconvincing. Many people are promised Paradise in this very life by Allāh, as for example *al-Ash'arah al-Mubashsharah* - the ten blessed ones of the Companions of the Holy Prophet (pbuh).



مَا أَنْزَلْنَا عَلَىٰ قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ مِّنَ السَّمَاءِ وَمَا كُنَّا مُنْزِلِينَ ﴿٢٨﴾ إِنَّ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَامِدُونَ ﴿٢٩﴾ يَا حَسْرَةً عَلَىٰ الْعِبَادِ مَا يَأْتِيهِمْ مِّن رَّسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٣٠﴾ أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُم مِّنَ الْقُرُونِ

28. We sent no contingent (of force) from heaven, against his people (to destroy them), after that (he has believed) nor do We ever command (any of such things).

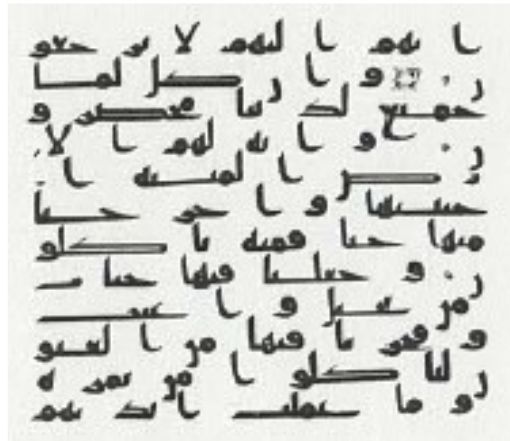
29. It was just a single blast and behold! they were all (extinct) like a (spark of) fire extinguished.

30. Alas for (My) servants! not a single Messenger comes to (reform) them but they treat him lightly.

36:28 This removes misconception with regard to the coming of punishment. Contingent of force are not send down from above to chastise the wicked, but causes are brought into existence on this very earth. Cause and Consequences is His Law.

36:29 The single blast signifies a sudden punishment.

36:30 “Alas for My servants!” is the voice of the All-Merciful, as if to say I prepared a beautiful Garden for them, but they refused.

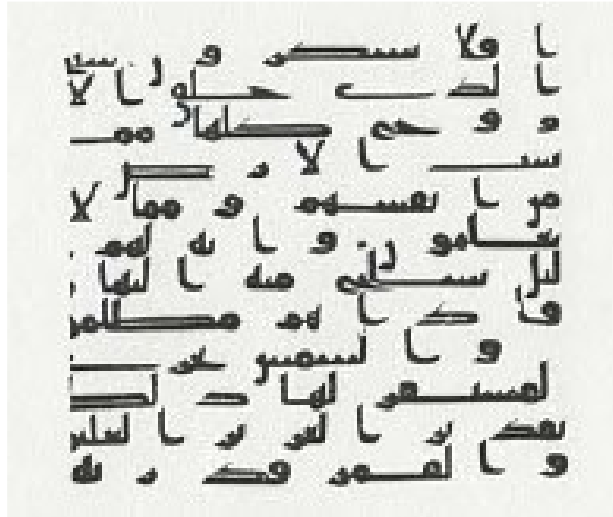


أَهْمُ إِلَيْهِمْ لَا يَزْجَعُونَ ﴿٣١﴾ وَإِنْ كُلُّ لَمَّا جَمِيعٌ لَدَيْنَا مُحْضَرُونَ ﴿٣٢﴾ وَأَيُّهُمْ الْأَرْضُ الْمَيْتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ
يَأْكُلُونَ ﴿٣٣﴾ وَجَعَلْنَا فِيهَا جَنَّاتٍ مِنْ نَخِيلٍ وَأَعْنَابٍ وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ ﴿٣٤﴾ لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ

31. Have they not seen how many generations We have ruined before them, and that those (generations) never come back to them (after their ruination)?
32. Indeed, they, one and all, shall most certainly, be brought before Us.
33. The dead earth which We bring to life and from which We bring forth (a large variety of) grains, of which they eat, is an important sign for them.
34. And We have made to grow there on (the earth) gardens of date-palms and vine, and We have caused springs to gush forth from it;

36:31 This verse augments the truth that the dead people are never returned to this life. This verse may also mean that many generations were destroyed before them because they did not turn to the messengers of the times.

36:33 Here a metaphor has been used to establish a truth. When rain falls on dry land, no power can prevent the growth of vegetation, similarly when the spiritual rain has fallen in the form of the Divine Revelation and advent of a Prophet, a new generation will spring up because of it and no hand can stop its growth. From dry lands will gush forth springs of spiritual knowledge and trees bearing spiritual fruit will grow in plenty (Ch. 36: Verse 37).



أَفَلَا يَشْكُرُونَ ﴿٣٥﴾ سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ ﴿٣٥﴾ وَآيَةٌ لَهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ

فَإِذَا هُمْ مُظْلِمُونَ ﴿٣٧﴾ وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

﴿٣٨﴾ وَالْقَمَرَ قَدَرًا نَّاءُ

35. So that they may enjoy its fruit and (enjoy) that which their hands have worked for. Will they then render (Us) no thanks (and follow Our guidance)?
36. Glory be to Him Who has created pairs of all type of the thing that the earth grows and of their own species and of the things yet unknown to them.
37. The night from which We strip off (the last vestige) of the day, so that (afterwards) they are left in pitch darkness, is a (great) sign for them.
38. And the sun is moving (on its ordained course) towards the goal determined for it. That is the determining of the All-Mighty, the Possessor of perfect knowledge.

36:36 Pairs exist of everything including all those things, which are becoming known as the sciences are advancing and making ever-new discoveries. Contributions of the early Muslim Scientists is worth noting, in this regard.

36:37 In other words, the night of darkness representing sin and ignorance will disappear and the sun of enlightenment and righteousness will shine forth.

36:38 *Mustaqar* مُسْتَقَرٍّ is the goal determined for something on its ordained course. *Mustaqar* is the fixed course of the planets revolving around the sun. In the Arabic language *lâm* before *Mustaqar* is used in the sense of *fi* (في – “in”), and in the sense of *ilâ* (إِلَى - towards). According to former usage, the word *Mustaqar* it would mean that the sun along with its system of planets is moving towards a determined goal. It can also mean that the sun has an appointed time. This verse is also an allusion to the spreading of Divine Teaching and Divine Light, by the Holy Messenger Muhammad (pbuh).



﴿٣٩﴾ لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٤٠﴾

وَأَيَّةٌ لَهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفَلَكِ الْمَشْحُونِ ﴿٤١﴾ وَخَلَقْنَا لَهُمْ مِنْ مِثْلِهِ مَا يَرْكَبُونَ ﴿٤٢﴾ وَإِنْ نَشَأْ نُغْرِقْهُمْ

39. And (think over the phase of) the moon, We have determined its various mansions, so that (after traversing these mansions) it returns (to the stage when it appears) like an old dry twig of a palm-tree.

40. It is not given to the sun to attain to (the purpose ordained for) the moon, nor is it given to the night to outstrip the day. All of these (luminaries) go on floating smoothly in an orbit (of their own).

41. And it is a sign for these people that We carry their children in the fully laden ships.

42. And We will make for them other (means of transport) such things as they will board.

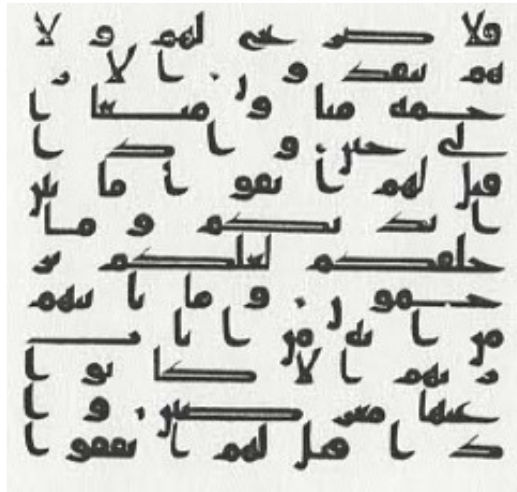
36:39 When a new moon appears in the form of a crescent, it looks bent like an ‘old’ (- *Qadîm* قديم) twisted twig of a tree. Al-Qadîm القديم does not signify being old as in knowing no beginning. For that reason the word *qadîm* has not been used as an attribute of Allâh, neither in the Holy Qur’ân nor in the traditions of the Prophet, nor in the sayings of his Companions. The Holy Qur’ân is free from the use of all words that are derogatory to the Majesty. Such words were partly introduced when the scholars of the comparative study of the religions began their discussions over religious beliefs. The verse alludes also to the rise and fall of nations.

36:40 The statement: “It is not given to the sun to attain to the moon” points to the fact that the two follow different orbits, which do not cross. This and the previous verse contradict the old view that the heavenly bodies were fixed, with something solid, to one another. Rather the verses describe the heavenly bodies floating freely through space. It is the characteristic of the Holy Qur’ân that it uses expressions, which not only contradict erroneous views and ideas, but also anticipate new discoveries in the domain of science and philosophy.

36:41 Al-Falak الْفَلَكَ is a celestial body and Fulk فُلْكَ is a ship. Both words derive from the same root. Here *al-Falk* الْفَلَكَ does not necessarily mean ships on the ocean. It may refer to any means of transportation that cleaves or sails through a medium, be it water, air or space. It is said that the Holy Prophet (pbuh) was enjoying his midday rest when he rose up with a smile on his face. A lady named Umm-i-Sulaim inquired

about the reason for his smile. The Holy Prophet (pbuh) replied that the soldiers of his *ummah* would wage Jihâd while on board of sailing ships. The verse is a prophecy about the future ocean travel on fully laden ships. These means of transportation may also include airships of the modern age. In that sense, the verse also contains a prophecy about the future travels on sea, air and space.

36:42 “*And We will make for them other such things as they will board*” is another Qur’ânic prophecy. Allâh will bring into existence new means of transportation, travel and conveyance. We are witnessing this promise, and future generations will “board such things” of which we are not yet aware of today. The modern age has seen a clear fulfilment of it in the form of trains, cars, airplanes (see 55:24), and other modes of transportation which we still do not know about and are in the waiting of discovery.



فَلَا صَرِيحَ لَهُمْ وَلَا هُمْ يُنْقَذُونَ ﴿٤٣﴾ إِلَّا رَحْمَةً مِنَّا وَمَتَاعًا إِلَىٰ حِينٍ ﴿٤٤﴾ وَإِذَا قِيلَ لَهُمُ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ ﴿٤٥﴾ وَمَا تُأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ﴿٤٦﴾ وَإِذَا قِيلَ لَهُمُ انْفِقُوا

43. *If We (so) willed, We would drown them, then they would have no (one to) succour (them), nor would they be rescued.*

44. *It is only through mercy from Us (that We save them) and (let them have) an enjoyment of worldly gains for a while.*

45. *And when it is said to them, ‘Guard yourself against that (punishment) which is (impending) before you and that which is behind you (and may befall you as a consequence of your evil past) so that you may be shown mercy (they turn away).’*

46. *There never comes to them a Message from the Messages of their Lord but they always turn away from it.*

36:43 Drowning in the sea signifies their depth of destruction, wherever it may take place. This verse describes the punishment is one which shows the utter helplessness of the sufferers.

36:45 ‘Punishment which is impending before you’ – signifies the punishment which must overtake them in this life and in the hereafter. And ‘Punishment which is behind you’ – signifies the consequences of their evil deed, which they would witness in this life and in the Hereafter.



بِمَا رَزَقَكُمْ اللَّهُ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَنْطَعِمُ مَنْ لَوْ يَشَاءُ اللَّهُ أَطْعَمَهُ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ مُبِينٍ ﴿٤٧﴾ وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ

كُنْتُمْ صَادِقِينَ ﴿٤٨﴾ مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ ﴿٤٩﴾ فَلَا

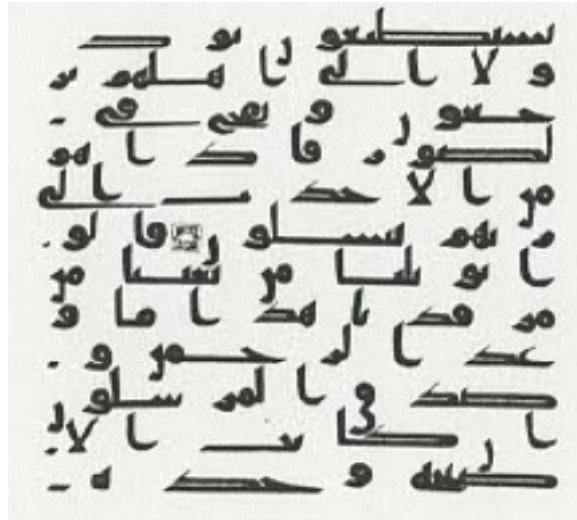
47. And when it is said to them, 'Spend out of that which Allâh has provided for you,' those who disbelieve say to those who believe, 'Shall we feed those whom, if Allâh so will, He could feed? You are only steeped in obvious error.'

48. They (also) say, '(Tell us) if indeed you are truthful when this warning (about punishment) shall come to pass.'

49. They are (thus) only waiting for one sudden onslaught of calamity which will overtake them while they are yet disputing (about it) among themselves.

36:47 طعّم means to feed. Here it is also used in the sense of spiritual food. Allâh expects from us that we feed those who are in need to sustain life, but also feed spiritually by spreading morality and virtue with wisdom and example. Only the disbelievers would say that feeding and helping others is not their jobs, but is only the responsibility of Allâh.

36:49 In this verse there is also a prophecy about the 'Battle of Badr' and other defeats of the disbelieving Makkans. There is every possibility that modern age may see its fulfilment in some other forms, as well.



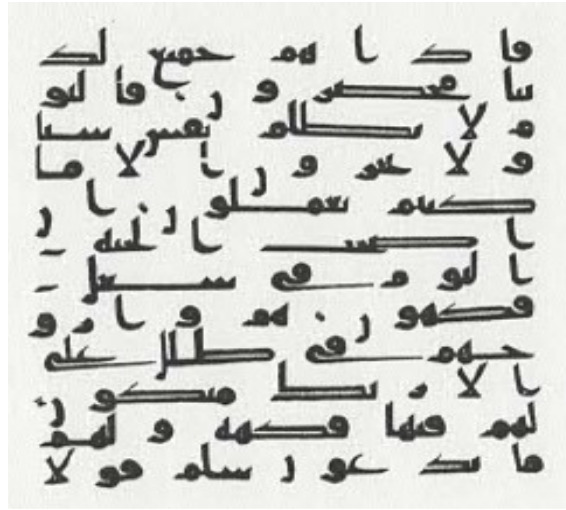
يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ ﴿٥٠﴾ وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ ﴿٥١﴾ قَالُوا يَا وَيْلَنَا مَن بَعَثَنَا مِن مَّرْقدِنَا ۗ هَٰذَا مَآ وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ ﴿٥٢﴾ إِن كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً

50. And so (sudden will be their end) that they will not be able to leave instructions about their affairs nor to their own people will they return.

51. And the trumpet shall be blown, and behold! (rising) from their graves they will hasten on to their Lord.

52. They will say (to one another), 'O woe be on us! Who has aroused us from our sleeping place?' 'This is the same thing as the Most Gracious (God) had promised and the Messengers (of God) did indeed speak the truth' (will be the reply they receive).

36:52 Marqad مَرْقَدٌ is a resting or a sleeping place. When on Judgment Day the disbelievers will be raised, they will cry in despair, "O woe be on us! Who has aroused us from our sleeping place"? An objection might be raised with respect to this interpretation. Can we say that the grave is a place of rest for the disbelievers? How can this be when the disbelievers are facing the punishment of the grave? The answer to this is that it is a matter of relativity and comparison. The chastisement of Gehenna is great, but the punishment that a disbeliever must suffer in the grave is comparatively lighter. When compared with the punishment after Resurrection, the punishment of the grave is therefore easy to bear. It has been described merely as a window opened towards the fires of Hell. Remember that in the Hereafter the trumpet will be blown twice. Soon after the trumpet is blown for the first time all of the people will become motionless, as if in a stupor. On the second blow, they will be raised. The condition experienced between the two notes of the trumpet is likened to the place of rest spoken of here. As the Holy Qur'ân says, That Day there shall be a blast of the trumpet and all who are in the heavens and all who are on the earth will fall into a swoon except whom Allâh will like to spare. Then there will be a blast another time and people shall stand up (awaiting judgment before their Lord)." (Ch. 39: Verse 68)



فَإِذَا هُمْ بِجَمِيعٍ لَدَيْنَا مُحْضَرُونَ ﴿٥٣﴾ فَالْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْئًا وَلَا تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ﴿٥٤﴾ إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ

فَاكِهِونَ ﴿٥٥﴾ هُمْ وَأَزْوَاجُهُمْ فِي ظِلَالٍ عَلَى الْأَرَائِكِ مُتَكِنُونَ ﴿٥٦﴾

لَهُمْ فِيهَا فَاكِهَةٌ وَلَهُمْ مَا يَدَّعُونَ ﴿٥٧﴾

سَلَامٌ قَوْلًا ﴿٥٨﴾

53. It will only be a single blast, and behold! they shall all be brought before Us.

54. So on this Day no injustice whatsoever shall be done to any soul. You shall reap the fruit of your deeds.

55. On this Day, the owners of Paradise will be occupied (in their pursuits), rejoicing.

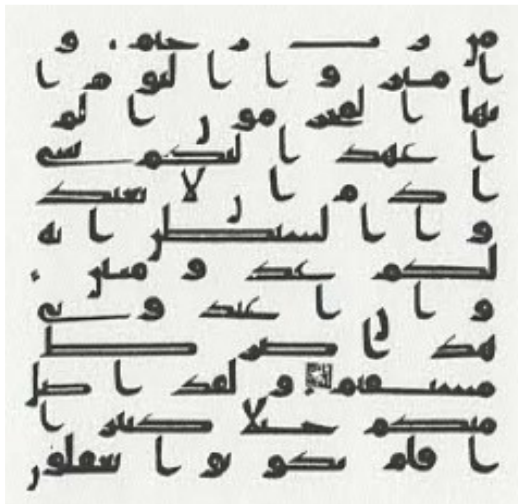
56. They and their companions will be in (pleasant) shades, reclining on raised couches.

57. Therein they shall have fruits, and they will have all that they ask for.

58. 'Peace (be upon you)' (shall be) the word (of greeting to them) from the Ever Merciful Lord.

36:55 “The owners of Paradise will be occupied” means to say that the life in the Paradise will not be a life of sluggishness and inactivity, but of pursuits full of joy and delight.

36:58 Here we have another beautiful picture of Muslim Paradise. After describing the various blessings, it sums them up in a single word ‘PEACE’.



مِنْ رَبِّ رَحِيمٍ (٥٨) وَامْتَارُوا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ (٥٩) أَلَمْ أَعْهِدْ إِلَيْكُمْ يَا بَنِي آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ

مُبِينٌ ﴿٦٠﴾ وَأَنْ اعْبُدُونِي هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٦١﴾ وَلَقَدْ أَضَلُّ مِنْكُمْ جِبِلًّا كَثِيرًا أَفَلَمْ تَكُونُوا تَفْقَهُونَ ﴿٦٢﴾

59. *And (it will be said to the sinners), 'O guilty ones! remain apart (as distinguished from the righteous) this day.*

60. 'O Children of Adam! did I not enjoin on you never to worship satan, for he is to you an enemy severing (your) ties (with Me).

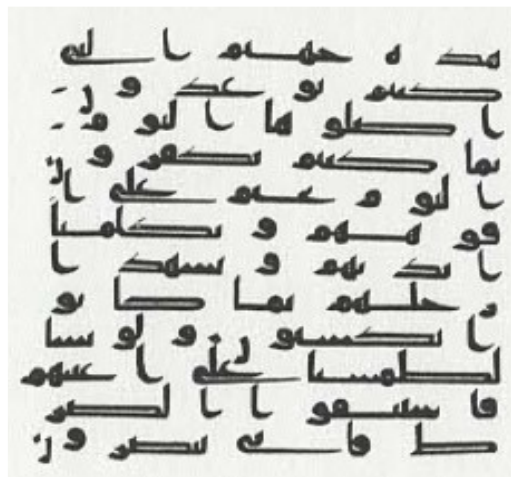
61. *'And (did I not charge you) to worship Me, (for) this is the straight and right path?*

62. 'Yet he (-satan) has certainly led astray a number of people from among you. Why do you not even then make use of your understanding (so as to rectify your error)?'

36:60 “*The worship of satan*” comes in many forms. This may include following blindly people who are evil by nature and inciting others to do evil (3:22; 38:6). Worshipping satan also means following one’s own evil desires, thereby making these desires into objects of worship (25:43; 45:23; 2:268). *Shaitân* الشَّيْطَان is not only far removed from the truth himself but also turns others away from it. *Al-Shaitân* الشَّيْطَان is the one who burns with hatred and anger and is lost, who makes evil suggestions (7:20; 4:120; 8:48). Ibn Mas‘ûd says that *shayâfîn* are the leaders in unbelief, the ring-leaders (cf. 2:102), referred to in verse 2:76 (“and when they are alone, one with another”) and in verse 33:67 (“They will say, Our Lord! We obeyed our leaders and our respected ones, but they led us astray from your path.”) Thع expression *Al-Shaitân* الشَّيْطَان conveys many meanings-

36:62 *Adzalla* أَضَلَّ - to lead astray. The expression *adzalla* does not signify that some evil spirit or a person called Satan leads a great multitude of people astray. If this were the case, then only Satan would be punished on the Day of Judgment, and Divine Judgment therefore, would not be just. It also should not be concluded from these words that Allâh is powerless to prevent such deception. Just consider the verse in 14:36: “*A large number of people have gone astray because of these idols.*” *Asnâm* أَصْنَام is the thing held responsible for leading many people astray; in this case idols that possess no power or will to create anything. In 5:91 we read, “Satan only intends to precipitate enmity and hatred between you,” and in 4:60,

“Satan desires to lead them astray” expresses only his desire, but it does not mean that he is the creator of evil. The Holy Qur’ân rejects Zoroastrian dualism according to which *Yazdân*, the Good Spirit, is the creator of all good things and the creator of evil is *A’hraman*, the evil spirit. The idea that Allâh is the source of good and Satan that of evil is not reflected in the Qur’ân nor in any authentic tradition. Verse 28:50 says, “Know that they (the evil persons) are just following their own low and evil desires. Who should be more erring than the one who, leaving aside the guidance of Allâh, only follows his own low and evil desires.” We read in verse 28:50, “Have you considered the case of him who has taken his own low and evil desires for his god and whom Allâh has forsaken and adjudged as lost on the basis of His [infinite] knowledge,” and again in verse 25:43, “Have you considered [the plight of] the one who has taken his own low and evil desires for his deity?” Therefore, the path to evil is the subjugation to the low desires (*nafs al-Ammârah*) the self which incites towards evil (7:20; 12:53). Correspondingly, not heeding *nafs al-Lawwâmah* - the innate self-reproaching spirit, which at the commission of a bad deed comes to human beings assistance (75:2), also leads to evil. The words in the verse, “Why do you not then make use of your understanding”, indicates that our given intelligence, (*‘aqal*) can warn us of the pitfalls of *Nafs al-Ammârah*, only if we make use of it. *‘Aqala* means to abstain from something (Tâj, Lisân, Lane). Here *‘aqal* would mean to abstain from evil suggestions and low desires, and not to make them our *ilâh* or deity. According to the Holy Qur’ân, the one who loses his reason and does not make use of his understanding is “under the influence of Satan” (2:275). In other words, Satan gains mastery over those who do not remember Allâh (58:19). In 7:176; 18:28 and 20:16 this subject matter is explained in a beautiful way (35:32; 37:63).



هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ ﴿٦٣﴾ اضْلَوْهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٦٤﴾ الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ

أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ ﴿٦٥﴾ وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَىٰ أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنَّى يُصِرُّونَ ﴿٦٦﴾

63. 'This is the Gehenna you were warned against.

64. 'Enter it this day, because of your disbelief.'

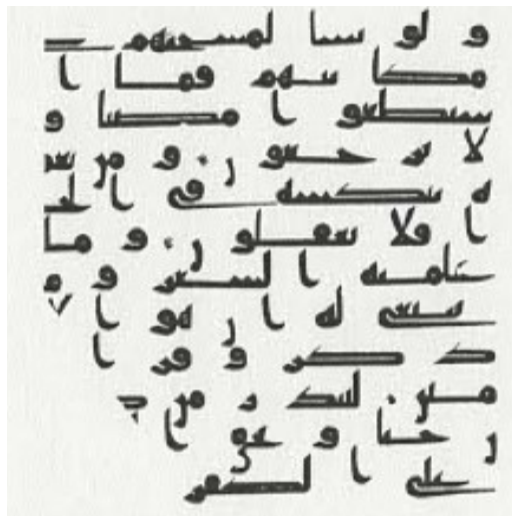
65. On that day We shall seal the mouths of these (disbelievers). Their hands will speak to Us (about the actions they wrought), and their feet shall bear witness to all their (sinful) doings.

66. *If We had (so) willed, We could certainly have deprived these (disbelievers) of their eyesight so that they would have gone ahead on their path (unseeing). But, how should they find (the path) now (in this state of their blindness).*

36:63 The “warning” being spoken of here came from the Prophets, the Divine Books, the spiritual teachers, and finally from the *Nafs al-Lawwamah* the innate self-reproaching conscience (cf. 4:119; 37:63).

36:64 The verse explains further the above subject matter in that it is we who will be made responsible for our deeds and not any “satan” (cf. 36:55).

36:65 “*The hands shall speak and the feet shall bear witness*” points again to the deeds we have done. Students of medicine know that the appearance of, or movements of the hands can be used to diagnose some diseases, while a person's gait points to others and a similar concept is alluded to here. In the preceding verse, the disbelievers were addressed directly, in this verse they are mentioned in the third person in order to show their identification. This is an allusion to the Divine Law of the conservation of deeds and thoughts, good or bad.



لَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَى مَكَانَتِهِمْ فَمَا اسْتَطَاعُوا مُضِيًّا وَلَا يَرْجِعُونَ ﴿٦٧﴾ وَمَنْ نُعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ ۖ أَفَلَا يَعْقِلُونَ ﴿٦٨﴾ وَمَا عَلَّمْنَاهُ

الشِّعْرَ وَمَا يَنْبَغِي لَهُ ۖ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُبِينٌ ﴿٦٩﴾ لِيُنذِرَ مَنْ كَانَ حَيًّا وَيَحِقِّ الْقَوْلُ عَلَى الْكَافِرِينَ ﴿٧٠﴾ أَوَلَمْ

67. *If We had (so) willed, We could have surely destroyed them where they were, so that they would not be able to move forward nor turn back.*

68. *We reverse the mechanism of the person to whom We grant (extraordinary) long life by making the state of his constitution weak. Do they not (even then) make use of their understanding?*

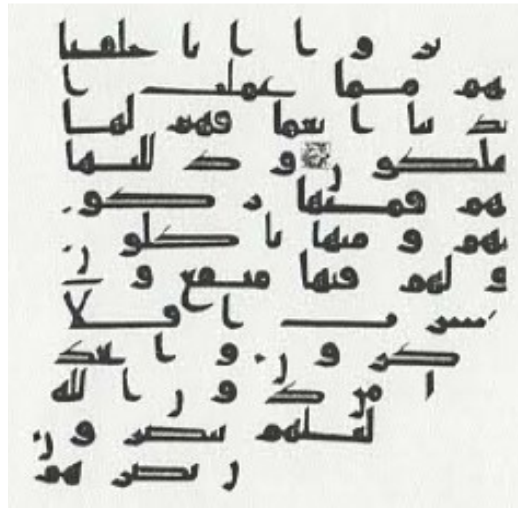
69. *We have not taught him (- the Prophet Muhammad the art of composing) verses, nor does it become him (to be a poet). This (Qur'ân) is but a means to attain to eminence; a (Book) that is widely read, and tells the right from the wrong.*

70. (It has been revealed) so that he (- the Prophet) may warn those who are still (somewhat spiritually) alive (and so capable of receiving and responding to the call of truth), and (that) the verdict (of condemnation) be justified against the disbelievers.

36:67 Masakhna مَسَخْنَا means we could have destroyed and we could have humiliated.

36:68 “We reverse the mechanism of the created thing (- Khalq الخلق)”, the created thing can be a human being, a civilization or a nation or any other creation in the process of evolution (36:79). It can also apply to the non-living, such as a star, which builds up from cosmic dust, and as the ages pass, it may implode or become a black hole and finally disintegrate into dust again. Nu‘ammir نُعَمِّر – We grant long life. The word is derived from the root ‘amara عَمَرَ meaning to inhabit, to make inhabitable and ‘umara عُمَرُ is long life. Thus, it may also refer to a star, the earth or land. The process begins in a weak state, reaches its height of power and then returns to the original state of weakness. This cycle is in effect in human beings as well as in the cosmos and continues to be repeated (cf. 36:77-80)

36:69 Shi‘ra الشِّعْرُ are poetic words not based on reality. “We have not taught him the art of composing verses” وَمَا عَلَّمْنَاهُ الشِّعْرَ, that is fictional poetry. Instead, he conveys facts that impress people’s minds (69:41; 52:30; 37:36). The Holy Qur’ân is free from fictional, poetic license and imagination, but contains only truths full of serenity and dignity, and if fully followed will lead to paradise (Jannah) in this life and in the Hereafter (53:3-7).

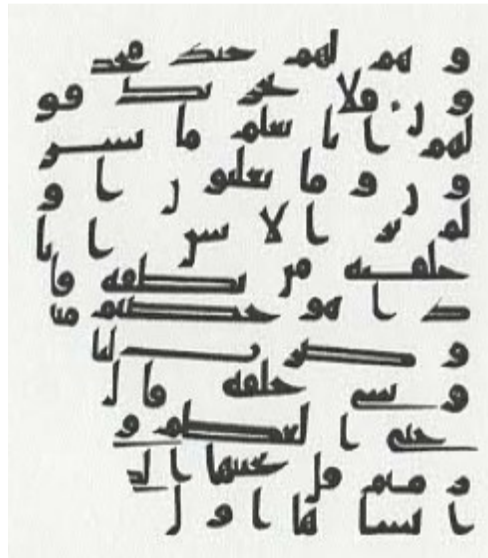


رَوَّأْنَا خَلْقْنَاهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَامًا فَهُمْ لَهَا مَالِكُونَ ﴿٧١﴾ وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ ﴿٧٢﴾ وَهُمْ فِيهَا مَتَاعٌ
وَمَشَارِبٌ ۖ أَفَلَا يَشْكُرُونَ ﴿٧٣﴾ وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لَعَلَّهُمْ يُنْصَرُونَ ﴿٧٤﴾ لَا يَسْتَطِيعُونَ نَصْرَهُمْ

71. Do they not see that among the things that We have made with Our power are the cattle which We have created for them, and of which they are masters (now).

72. And We have subdued these (cattle) for their use and benefit. So that some of them serve as their riding (beasts) and through others they obtain their food.

73. They have many other uses in them. They provide them with drinks (of various kinds). Will they still give (Us) no thanks?
74. (In spite of all this) they worship other gods apart from Allâh (falsely) that they may find some help through them.



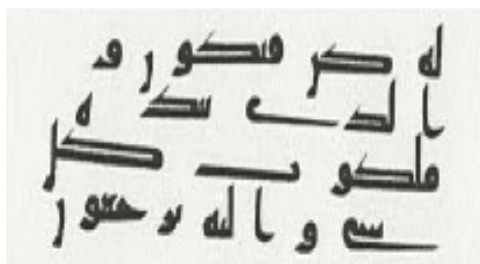
- وَهُمْ لَهُمْ جُنْدٌ مُّخَضَّرُونَ ﴿٧٥﴾ فَلَا يَحْزُنُكَ قَوْلُهُمْ ۚ إِنَّا نَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ﴿٧٦﴾ أَوَلَمْ يَرِ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ ﴿٧٧﴾ وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ ۖ قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ ﴿٧٨﴾ قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ ۖ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٧٩﴾
75. These (false gods) are not capable of helping them. On the contrary these (gods) will (turn out for them to) be a host (of rebels) brought (before the Almighty to receive their due punishment).
76. And do not let their words cause you grief. Verily, We know what they conceal and what they profess (and they will be paid back in their own coins).
77. Has not a human being seen how We have created him out of a (very insignificant) sperm drop? Yet behold! he is an open adversary (to Us).
78. And he coins strange things about Us and forgets his own creation. He says, 'Who will quicken the dead bones to life when they are decayed?'



وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٧٩﴾ الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا إِذَا أَنتَحَمْتُم مِّنْهُ تُوقِدُونَ ﴿٨٠﴾ أَوَلَيْسَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِقَادِرٍ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٨١﴾ إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ

79. Say, 'He Who evolved them the first time will again raise them to life. He is fully conversant with all (types and methods of) creation.
80. 'It is He Who produces fire for you out of the green tree, that you kindle (another fire) from it (even so new faith is kindled when the spiritually weak come in contact with the Divine Revelation and Devine Reformer).'
81. Has He, Who has created the heavens and the earth, not the power of creating (other people) like them? Why not! He is the Supreme Creator (and) Possessor of all knowledge.

36:80 This is another metaphor. Twigs and leaves of certain trees, especially from resinous trees, can catch fire owing to the heat generated by friction when rubbed together. Fire is also ignited by rubbing together the wood of the *Markh* and *Afar* trees even when they are green. Similarly, when people come, see and meet the Prophets or encounter their teachings, a new fire in their spiritual life results from it. This is reflected in the ancient Arabian proverb, "In every tree there is a fire." In this verse, there is also an allusion to the metamorphosis of green plants into fuel, be it through desiccation or charcoaling, or by a millennial, subterranean process of decomposition into coal, gas, or oil.



لَهُ كُنْ فَيَكُونُ ﴿٨٢﴾ فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٣﴾

82. Verily, His command, when He intends (to evolve) a thing, is (only) that He says to it, 'Be' and it comes into being (at proper time).
83. Therefore, glory be to Him in Whose hand lies the perfect control of everything, and towards Whom you shall all be made to return.

36:83 The idea of resurrection is carried to perfection in Islam. Resurrection is meant to give a new life to all. Even thus a new life results from contact with the Perfect Man – Prophet Muhammad ﷺ, whom Allah has sent, and this new life is the basis of the life after death.

QURANIC PRAYER

رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي دَرْجَتِي ۖ إِنَّي تَوَّابٌ ۖ وَإِلَيْكَ وَإِلَيَّ مِنَ الْمُسْلِمِينَ

'My Lord! rouse me up that I may give thanks for the favours you have bestowed on me and on my parents and that I may do such righteous deeds as may please You. And (my Lord!) establish righteousness among my progeny for me. To You indeed I turn penitently and I am surely of those who submit themselves (to You).' (Al-Ahqâf: Ch. 46 :Verse 15)

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