

FIVE CHAPTERS OF THE HOLY QUR'AN (Panj Surah)

**ENGLISH TRANSLATION - transliteration
AND ANNOTATION**

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P R E F A C E

THE five Chapters of the Holy Qur'ān which are translated, transliterated and annotated in the following pages have a special importance for every Muslim. These chapters are entitled Yāsīn (ch. 36), Al-Faṭḥ (ch. 48), Ar-Raḥmān (ch. 55), Al-Wāqī'ah (ch. 56) and Al-Mulk (ch. 67). Yāsīn means *O Perfect Man!* and the subject it deals with is that man can attain to perfection by walking in the footsteps of The Perfect Man, Muḥammad. Al-Faṭḥ means *The Victory*, and at a time when Islam was still persecuted and limited to the borders of Madīnah, this chapter foretold that Islam will not only be victorious in Arabia but also that it would ultimately be triumphant over all religions of the world. Ar-Raḥmān means *The Beneficent God*, and in this chapter we are told that the revelation of the Qur'ān is the greatest of favours on mankind and it is ungratefulness on the part of man to deny this Divine bounty. Al-Wāqī'ah means *The Great Event* which will exalt the Muslims and abase the opponents; it also speaks of the Resurrection when the three classes, the foremost among the believers, the ordinary believers and the deniers shall be finally dealt

with: Al-Mulk means *The Kingdom*, and speaks of the vastness and oneness of the Kingdom of God, pointing out that it is only by following the spiritual law of God, the Great Creator of this universe, that man can attain to perfection.

Thus these five chapters have a very great message for humanity and every Muslim should try to know them by heart and know their significance as well. I have therefore not only translated them and explained their significance but also transliterated them, so that those who do not know Arabic may be able to commit one or more of them to memory and seek solace in the original word of God when material resources fail to bring comfort to human heart.

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TRANSLITERATION

Below is explained the system of transliteration of proper names and Arabic words as adopted in this book. It follows the most recent rules recognized by European Orientalists with very slight variations.

- ' stands for *hamzah*, sounding like *h* in *hour*, a sort of catch in voice.
- ‘ stands for ‘*ain*, sounding like a strong guttural *hamzah*.
- a sounds like *u* in *tub*.
- ā sounds like *a* in *father*.
- ai sounds like *a* in *mat* ; it represents a *fathah* before *yā*.
- au sounds between *au* in *auto* and *o* in *more* ; it represents a *fathah* before *wāw*.
- d stands for *dāl*, being softer than *d*.
- dh stands for *dhāl* (sounding between *z* and *th* in *that*).
- dz stands for *dzād*, sounding between *d* and *z*.
- gh stands for *ghain* (soft guttural *g*).
- h sounds like *h* in *how*.
- ḥ smooth guttural aspirate, sounds like *h* but is sharper.
- i sounds as *i* in *pin*.

- i sounds as *ee* in *deep*.
 j sounds as *g* in *gem*.
kh stands for *khā*, sounds like *ch* in the Scotch word *loch*.
 q stands for *qāf*, strongly articulated guttural *k*.
 s stands for *sīn* as *s* in *sit*.
 ṣ stands for *ṣād*, strongly articulated *s*, like *ss* in *hiss*.
sh stands for *shīn* sounding like *sh* in *she*.
 t sounds like Italian dental, softer than *t*.
 ṭ strongly articulated palatal *t*.
th sound between *th* in *thing* and *s*.
 u sounds like *u* in *pull*.
 ū sounds like *oo* in *moot*.
 z strongly articulated palatal *z*.
 Other letters sound as in English.
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The following further explanation will help the reader in the reading of the Arabic text as written in Roman characters :

1. *Al* (Ar. ال), meaning *the*, is sometimes joined to the first letter of the word to which it is added. For instance *Al-Raḥmān* is read as *Ar-Raḥmān*. This is the case when the word to which *al* is added begins with one of the following letters which are

called *shamsi* :

| | | | | |
|-------------|---|-------------------|------------|-------------------|
| Tā | - | <i>Al-Tawwāb</i> | is read as | <i>at-tawwāb</i> |
| <u>Thā</u> | - | <i>Al-thawāb</i> | „ | <i>ath-thawāb</i> |
| Dāl | - | <i>Al-dunyā</i> | „ | <i>ad-dunyā</i> |
| <u>Dhāl</u> | - | <i>Al-dhikr</i> | „ | <i>adh-dhikr</i> |
| Rā | - | <i>Al-Rahīm</i> | „ | <i>ar-Rahīm</i> |
| Zā | - | <i>Al-zaqqūm</i> | „ | <i>az-zaqqūm</i> |
| Sin | - | <i>Al-sābiqūn</i> | „ | <i>as-sābiqūn</i> |
| <u>Shīn</u> | - | <i>Al-shams</i> | „ | <i>ash-shams</i> |
| Ṣād | - | <i>Al-ṣirāt</i> | „ | <i>aṣ-ṣirāt</i> |
| Dzād | - | <i>Al-dzāll</i> | „ | <i>adz-dzāll</i> |
| Ṭā | - | <i>Al-ṭair</i> | „ | <i>aṭ-ṭair</i> |
| Zā | - | <i>Al-zulm</i> | „ | <i>az-zulm</i> |
| Nūn | - | <i>Al-nūr</i> | „ | <i>an-nūr</i> |

2. A *fathah* (◌َ), *kāsrāh* (◌ِ) and *dzammah* (◌ُ) on the last letter of a word is added as a part of that word; for instance, *qamar* with a *fathah* on the last letter is written as *qamara*, with a *kasrah* as *qamari*, with a *dzammash* as *qamaru*. But when there is a *tanwīn* on the final letter, it is shown as a syllable separated from the original word by a hyphen, as *qamar-an*, *qamar-in*, *qamar-un*.

3. In recitation when there is a pause in the middle of a verse, or when the verse comes to an end, the *fathah*, *kasrah* or *dzammah* of the last letter

is dropped ; for instance, *ghāfilūna* is read as *ghāfilūn*, *nakīri* as *nakīr*, *marjānu* as *marjān*. In the case of a *tanwīn*, the *tanwīn* is dropped when it is *marfū'* (in the nominative case) or *majrūr* (in the genitive case), as *ḥiṣān-un* and *ḥiṣān-in* are both read as *ḥiṣān*, but when it is *manṣūb* (in the accusative case), a long *fathah* takes the place of the *tanwīn* as *shahīd-an*, *Ḥakīm-an* are read as *shahīdā*, *Ḥakīmā*. I have indicated this by placing the *fathah*, *kasrah*, *ḍammah* or *tanwīn* within brackets, except in the last case when I have dropped the *tanwīn* and replaced it by the long *fathah*.

4. The joining together of words, which is frequently done in reading, gives rise to difficulties in many cases as the original form of a written word cannot be preserved. I would explain this by an illustration. The Bismillāh verse, for instance, is transliterated thus :

Bi-smi-llāhi-r-Raḥmāni-r-Raḥīm(i). But the particles or words joined are really *b*, *ism*, *Allāh*, *al*, *Raḥmān*, *al*, *Raḥīm*. As the *b* has a *kasrah*, it is read as *bi*. In joining it to the next word *ism*, the *i* of *ism* is dropped as the junction is governed by the *kasrah* of the first word *bi*, and then as *ism*, being in the genitive, its final *m* has a *kasrah*, it is written *ismi* or after dropping the first *i* as *smi*. The next word

joined is *Allāh* of which the first *a* is dropped because the junction is governed by the *kasrah* of *m* in *ismi*. Thus *bi-ismi-Allāh* becomes *bi-smi-llāh* or *bismillāh* in reading, and even in writing *bi* and *ism* are not written separately but as one word *bism*, the word *Allāh* remaining intact in writing. Again, when *bismillāh* is joined to the next word *al-Raḥmān* or *ar-Raḥmān* (as explained in para 1), the *a* of *al* or *ar* is dropped, the junction being governed by the *kasrah* of *h* in *Allāh*; and when *al-Raḥmān* is joined to the next word *al-Raḥīm*, the same process is repeated, and thus *bi, ismi, Allāhi, ar-Raḥmāni, ar-Raḥīmi* is read as *Bi-smi-llāhi-r-Raḥmāni-r-Raḥīm*. Similarly *wa-idzrib* as read as *wa-dzrib*. I have tried to indicate the separate words or particles by giving hyphens.

Important Note.—It should however be noted that I have kept the word *Allāh* intact notwithstanding that the first *a* is dropped when it is joined to a previous word. Thus

| | | |
|--------------|-------------------|-----------|
| Bi-smi-Allāh | should be read as | Bismillāh |
| Kuma-Allāh | „ „ | kumallāh |
| Dūni-Allāh | „ „ | dūnillāh |
| Li-Allāh | „ „ | lillāh |
| Yada-Allāh | „ „ | yadallāh |

Chapter XXXVI

YĀSĪN

REVEALED AT MAKKAH

(5 Sections and 83 verses)

The title of this chapter is taken from its two initial letters, *yā*, a vocative particle meaning O, and *sīn*, which is an abbreviation for *insān*, meaning *man*, but by which is here meant *the perfect man, Muḥammad*. The object of this chapter is to show that man can attain to perfection and thus attain the real object of his life through contact with the perfect man, Muḥammad, whom God has sent for the reformation of humanity, and to whom He revealed the Holy Qur'ān which shows man the way to perfection. It is for this reason that the Prophet himself described this sūrah as being the *qalb* or heart of the Qur'ān. Its revelation belongs to the middle Makkah period.

The first section asserts that the Qur'ān is a true revelation from God, and though there would be strong opposition to it in the beginning, it will give life to a dead humanity in the end. The second section speaks in parable of its confirmation in earlier revelation. The third draws attention to signs in nature how life follows death and how light follows darkness, thus giving an indication that the same law is working in the spiritual world. The fourth compares the two groups, those who accept the truth and those who reject it, and shows that their reward and requital is an evidence of the truth of the Qur'ān. The fifth and the concluding section draws attention to Resurrection or a life after death, as this alone can make a man feel the responsibility of his actions and bring about his real transformation and attainment to perfection.

Chapter XXXVI

YĀSĪN

Section I

TRUTH OF THE QUR'ĀN

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝

يٰۤاَيُّهَا الَّذِيْنَ اٰتٰنَا الْحِكْمَ ۙ وَ الْقُرْاٰنَ الْحَكِيْمَ ۙ
اِنَّكَ لَمِنَ الْمُرْسَلِيْنَ ۙ
عَلٰى صِرَاطٍ مُّسْتَقِيْمٍ ۙ
تَنْزِيْلَ الْعَزِيْزِ الرَّحِيْمِ ۙ

| | |
|---|-------------------------------------|
| In the name of Allāh, the Beneficent, the Merciful. | Bi-smi-Allāhi-r-Rahmāni-r-Rahīm(i). |
| 1 O Man ! ¹ | 1 Yā-sīn |
| 2 Consider the Qur'ān, full of wisdom ; | 2 Wa-l-Qur'āni-l-Hakīmi |
| 3 Surely thou art one of the sent ones, | 3 Inna-ka la-mina-l-mursalina |
| 4 On a right way. | 4 'Alā širāṭ-in mustaqīm (-in). |
| 5 A revelation of the Mighty, the Merciful, | 5 Tanzila-l-'Azīz-r-Rahīmi |

1. The meaning of *yāsīn*, in the dialect of Ṭayy, is *yā insān-u*, i.e. O Man! or O Perfect Man! There is almost a consensus of opinion that the reference in this abbreviation is to the Holy Prophet himself. But it is also an address to man in general, who is told that he can attain to perfection by following the Perfect Man.

لَتُنذِرَ قَوْمًا مَّا أُنذِرَ آبَاؤَهُمْ فَهُمْ غٰفِلُونَ ﴿٦﴾ لَقَدْ حَقَّ الْقَوْلُ
عَلَىٰ أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ ﴿٧﴾ إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ
أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُّقْمَحُونَ ﴿٨﴾ وَجَعَلْنَا مِنْ

6 That thou mayest warn a people whose fathers were not warned, so they are heedless.²

7 Certainly the word has proved true of most of them, so they do not believe.³

8 We have placed chains on their necks, and these reach up to their chins, so they have their heads raised aloft.⁴

9 And We have made a

6 Li-tundhira qaum-an mā undhira ābā'u-hum fa-hum ghāfilūn(a).

7 La-qad ḥaqqā-l-qaulu 'alā akthari-him fa-hum lā yu'minūn(a).

8 Innā ja'alnā fi a'nāqi-him aghlāl-an fa-hiya īla-l-adhqāni fa-hum muqmahūn(a).

9 Wa ja'alnā min

2. The first warning of the Prophet was for the people of Makkah who had had no prophet sent to them before the advent of the Prophet Muḥammad. That the Prophet was also a warner for other nations is stated elsewhere: "That thou mayest warn the mother city and those around it" (42: 7): "Blessed is He Who sent down the Furqān upon His servant that he may be a warner to all the nations" (25: 1)

3. The "word which has proved true" is that they are heedless; hence it is, as the verse concludes, that they do not believe; or, it relates to their punishment.

4. This is a description of the proud attitude of the unbelievers towards the Prophet's preaching. The chains of pride and stubbornness were really the things which prevented them from listening to and accepting the message of the Prophet.

بَيْنَ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ
 لَا يُبْصِرُونَ ﴿٩﴾ وَسَوَاءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ أَمْ لَمْ
 تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿١٠﴾ إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ

barrier before them and
 a barrier behind them,
 thus We have covered
 them over so that they
 do not see.⁵

baini aidī-him sadd-an
 wa min khalfi-him
 sadd-an fa-aghshainā-
 hum fa-hum la yub-
 sirūn(a).

10 And it is alike to them
 whether thou warn
 them or warn them not:
 they do not believe.⁶

10 Wa sawā'-un 'alai-him
 a-andhartā-hum am
 lam tundhir-hum lā
 yu minūn(a).

11 Thou canst only warn
 him who follows the
 reminder and fears the

11 Innamā tundhiru mani-
 ttaba'a-dh-dhikra wa
khashiya-

5. The barriers before them prevented them from looking forward to the eminence to which they could rise by following the Truth which was being now revealed, and those behind them prevented them from looking back to the history of nations which were destroyed on account of their rejection of the truth which was revealed to them before. The barriers were the consequences of their own stubbornness.

6. They do not care for the Prophet's preaching.

الرَّحْمَنُ بِالْغَيْبِ فَبَشِّرْهُ مَغْفِرَةً وَأَجْرًا كَرِيمًا ﴿١١﴾ إِنَّا نَحْنُ نُحْيِي
 الْمَوْتَى وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ
 فِي إِمَامٍ مُّبِينٍ ﴿١٢﴾ وَأَضْرِبْ لَهُمْ مَثَلًا أَصْحَابَ الْقَرْيَةِ
 إِذْ جَاءَهَا الْمُرْسَلُونَ ﴿١٣﴾ إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا

Beneficent God in
 secret; so announce to
 him forgiveness and an
 honourable reward.

r-Rahmāna bi-l-ghai-bi
 fa-bashshir-hu bi-
 maghfirat-in wa ajr-in
 karīm (-in).

12 Surely We give life to
 the dead,⁷ and We write
 down what they send
 before and their foot-
 prints, and We have
 recorded everything in
 a clear writing⁸

12 Innā nahnu nuhyi-l-
 mautā wa naktubu mā
 qaddamū wa āthāra-
 hum; wa kulla shai'-
 in aḥṣainā-hu fī imām-
 in mubin (-in).

Section 2

CONFIRMATION OF THE TRUTH

13 And set out to them a
 parable of the people
 of the town, when the
 sent ones came to it

13 Wa-dhrib la-hum
 mathal-an aṣhāba-l-
 qarya(ti); idh jā'a ha-
 l-mursalūn(a).

14 When We sent to them
 two, they rejected both

14 Idh arsalnā ilai-himu-
 thnaini fa-kadhdhabū-

7. These words give the glad news that the spiritually dead spoken
 of in the above verses will be raised to life.

8. What they send before are their deeds, and their footprints are the

فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُمْ مُرْسَلُونَ ﴿١٥﴾ قَالُوا مِمَّا
 أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا وَمَا أَنْزَلَ الرَّحْمَنُ مِنْ شَيْءٍ إِلَّا أَنْ
 أَنْتُمْ إِلَّا تَكْذِبُونَ ﴿١٦﴾ قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ لَمُرْسَلُونَ ﴿١٧﴾

of them, then We strengthened (them) with a third, so they said: Surely we have been sent to you.⁹

humā fa-'azzaznā bi-thāliṭh-in fa-qālū innā ilai-kum mursalūn(a).

15 They said: You are naught but mortals like ourselves, nor has the Beneficent God revealed any thing: you only lie.¹⁰

15 Qālū mā antum illā ba-shar-un mithlu-nā, wa mā anzala-r-Raḥmānu min shai'in, in antum illā takdhibūn(a).

16 They said: Our Lord knows that we have most surely been sent to you.

16 Q ā l ū Rabbu-nā ya'lamu innā ilai-kum la-mursalūn(a).

marks they leave behind for others to follow.

9. It should be noted that in the previous verse this is plainly called a parable: therefore it is an error to name a particular town and three messengers who went together thereto. The parable is set forth only to point out the truth of the Holy Prophet. The two messengers sent before are Moses and Jesus, both of whom clearly prophesied the advent of the Holy Prophet; and the third, with whom they are strengthened, is no other than the Holy Prophet himself, the fulfilment of prophecy in whose person without doubt strengthened the truth of previous revelation. The conversion of Arabia and its reclamation from idolatry had been tried both by the followers of Moses and Jesus, and both had failed. A third messenger was now sent, and he succeeded.

10. Note that the people here deny all revelation; they rejected previous revelation as well as the revelation of the Holy Prophet.

وَمَا عَلَيْنَا إِلَّا الْبَلَّغُ الْمُبِينُ ﴿١٧﴾ قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ لَئِن لَّمْ
 تَنْتَهُوا لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٌ ﴿١٨﴾ قَالُوا
 طَآئِفَةٌ مِّمَّا كَفَرُوا قَالُوا مَا أَنتُمْ إِلَّا بَشَرٌ مِّثْلُنَا وَإِن نَّظُنُّكَ إِلَّا كَذَّابًا ﴿١٩﴾

- 17 And our duty is only a clear deliverance (of the message) 17 Wa mā 'alai-nā illa-l-balāghu-l-mubīn(u).
- 18 They said : Surely we augur evil from you ;¹¹ if you do not desist, we will certainly stone you and a painful chastisement will certainly afflict you at our hands 18 Qālū innā taṭayyar-nā bi-kum, la'in lam tanta-hū la-narjumanna-kum wa la-yamassanna-kum min-nā 'adhāb-un alīm (-un).
- 19 They said : Your evil fortune is with you. What ! if you are reminded !¹² Nay, you are an extravagant people 19 Qālū ṭā'iru-kum ma'a-kum ; a'in dhukkir-tum ; bal antum qaum-un musrifūn(a).

11. Distress in one form or other always overtakes a people when a prophet appears. It is elsewhere stated thus : " And certainly We sent messengers to nations before thee, then We seized them with distress and affliction in order that they might humble themselves " (6 : 42).

12. They are told that distress is not due to the Prophet's advent, but is the result of their own evil deeds; and the Prophet does no more than remind them and warn them of the consequences of their evil deeds.

وَجَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ يَسْعَى قَالَ يَا قَوْمِ اتَّبِعُوا
 الْمُرْسَلِينَ (٢١) اتَّبِعُوا مَنْ لَا يَسْئَلُكُمْ أَجْرًا وَهُمْ مُهْتَدُونَ (٢٢)
 وَمَالِي لَأَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ (٢٣) أَأَتَّخِذُ مِنْ

- | | |
|--|--|
| <p>20 And from the remote part of the city there came a man running¹³ He said : O my people ! Follow the sent ones :</p> <p>21 Follow those who ask of you no reward, and they are the followers of the right course.</p> <p>22 And what reason have I that I should not serve Him Who brought me into existence and to Whom you shall be brought back ?</p> <p>23 Shall I take besides</p> | <p>20 Wa jā'a min aqṣa-l-madinati rajul-un yas'ā, qāla yā qaumi-ttabi'u-l-mursalina-</p> <p>21 Ttabi'ū man lā yas'alū-kum ajr-an wa hu-muhtadūn(a).</p> <p>22 Wa mā li-ya lā a'budu-lladhī faṭara-nī wa ilai-hi turja'ūn(a).</p> <p>23 'A-attikhidhu min</p> |
|--|--|

13. This man represents the believer in the parable. Every prophet has testimony borne to his truth by a prominent man from among the people themselves. Thus the Holy Qur'an speaks of a believer from among the people of Pharaoh (40 : 28), and Joseph of Arimathæa believed in and helped Jesus. The Holy Prophet Muḥammad had such a follower in Abū Bakr, who was the first to believe while the others rejected.

دُونَهُ الْهَمَّةُ أَنْ يَرِدَنَّ الرَّحْمَنُ بَصْرًا لَا تُغْنِي عَنِّي شَفَاعَتُهُمْ
 شَيْئًا وَلَا يُنْقِذُونِ ﴿٢٣﴾ إِنِّي إِذَا لَقِيْتُ ضَلَلْتُ مُبِينٍ ﴿٢٤﴾
 إِنِّي آمَنْتُ بِرَبِّكُمْ فَاسْمَعُونَ ﴿٢٥﴾ قِيلَ ادْخُلِ الْجَنَّةَ ط قَالَ
 بَلَيْتَ قَوْمِي يَعْلَمُونَ ﴿٢٦﴾ بِمَا غَفَرْتُ لِي رَبِّي وَجَعَلْتَنِي مِنْ

Him gods whose intercession will not avail me aught if the Beneficent God should desire to afflict me with a harm, nor shall they be able to deliver me ?

dūni-hī. ālihat-an in yuridni-r-Rahmānu bi-dzurr-in lā tughni 'annī shafā'atu-hum shai-an wa lā yunqidhūn(i).

24 In that case I shall most surely be in clear error.

24 Innī idh-an la-fī dzalāl-in mubīn(-in).

25 I believe in your Lord, so listen to me.

25 Innī āmantu bi-Rabbikum fa-sma'ūn(i).

26 It was said : Enter the Garden.¹⁴ He said : O would that my people knew

26 Qīla - dkhuli - l - janna (ta); qāla yā-laita qaumī ya'lamūna

27 Of that on account of which my Lord has

27 Bi-mā ghafara-lī Rabbī wa ja'ala-nī mina-

14. It is a promise to the believer that he will enjoy bliss and be successful. There is not a word to show that the man was killed. On the other hand, the next verse shows that he was made to possess honour in this world.

الْمُكْرَمِينَ ﴿٢٧﴾ وَمَا أَنْزَلْنَا عَلَىٰ قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ
 مِنَ السَّمَاءِ وَمَا كُنَّا مُنْزِلِينَ ﴿٢٨﴾ إِنْ كَانَتْ إِلَّا صَيْحَةً
 وَاحِدَةً فَإِذَا هُمْ خَامِدُونَ ﴿٢٩﴾ يُحَسِّرُونَ عَلَى الْعِبَادِ مَا يَأْتِيهِمْ
 مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٣٠﴾ أَلَمْ يَرَوْا كَمْ

given me and made me
of the honoured ones !

l-mukramīn(a).

28 And We did not send
down upon his people
after him any hosts from
heaven, nor do We ever
send down.¹⁵

28 Wa mā anzalnā 'alā
qaumi-hī min ba'di-
hī min jund-in mina-s-
samā'i wa mā kunnā
munzilin(a).

29 It was naught but a
single cry, and lo ! they
were still.¹⁶

29 In kānat illā ṣaiḥat-an
wāḥidat-an fa-idhā
hum khāmidūn(a).

30 Alas for the servants !
There comes not to
them a messenger but
they mock at him.

30 Yā ḥasrat-an 'ala-l-
'ibād(i); mā ya'ti-him
min rasūl-in illā kānū
bi-hī yastahzi'ūn(a).

31 Do they not consider

31 A-lam yarau kam

15. Hosts are not sent down from above to chastise the wicked, but causes are brought into existence on this very earth.

16. The single cry signifies only a sudden punishment.

أَهْلَكْنَا قَبْلَهُمْ مِّنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ ﴿٣١﴾
 وَإِن كُلُّ لَمَّا جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ﴿٣٢﴾ وَآيَةٌ لَهُمُ الْأَرْضُ
 الْمَيْتَةُ ۖ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ ﴿٣٣﴾ وَجَعَلْنَا

how many of the generations We destroyed before them, because they did not turn to them?

ahlaknā qabla-hum
 mina-l-qurūni anna-
 hum ilai-him lā yarji-
 'ūn(a).

32 And they, all of them, shall surely be brought before Us.

32 Wa in kull-un lammā
 jamī'-un ladai-nā muḥ-
 ḍarūn(a).

Section 3

SIGNS OF TRUTH

33 And a sign to them is the dead earth: We give life to it and bring forth from it grain so they eat of it.¹⁷

33 Wa āyat-un la-humu-
 l-ardzu-l-maita(tu), aḥ-
 yainā-hā wa akhrajnā
 min-hā ḥabb-an fa-
 min-hu ya'kulūn(a).

34 And We make

34 Wa ja'alnā

17. Quickening of the dead earth is again and again compared to the great transformation which was to be brought about by the Holy Prophet. If, then, the physical world showed the working of the Divine law that life is restored to the earth after its death, why should not the same law work in the spiritual world? The words are a comfort to the believer even to-day.

فِيهَا جَنَّاتٌ مِّنْ تَاجِشِيلٍ وَأَعْنَابٍ وَفَجْرَانَا فِيهَا مِّنَ الْعِيُونِ ۖ لَا يَأْكُلُوا
 مِّنْ ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ ۖ أَفَلَا يَشْكُرُونَ ﴿٣٥﴾ سُبْحٰنَ الَّذِي
 خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنْ أَنفُسِهِمْ وَمِمَّا
 لَا يَعْلَمُونَ ﴿٣٦﴾ وَآيَةٌ لَهُمُ اللَّيْلُ ۖ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُمُ

therein gardens of date-
 palms and grapes, and
 we make springs to flow
 forth in it,

fi-hā jannāt-in min
 nakhīl-in wa a'nāb-in
 wa fajjarnā fi-hā mina-
 l-'uyūni

35 That they may eat of the
 fruit thereof, and their
 hands did not make it ;
 will they not then be
 grateful ?

35 Li-ya'kulū min thama-
 ri-hī wa mā 'amilat-
 hu aidī-him, a-fa-lā
 yashkurūn(a).

36 Glory be to Him Who
 created pairs of all
 things, of what the earth
 grows, and of their kind
 and of what they do
 not know.¹⁸

36 Subhāna-lladhī khala-
 qa l-azwāja kulla-hā
 mimmā tunbitu l-ardzu
 wa min anfusi-him wa
 mimmā lā ya'lamūn(a).

37 And a sign to them is
 the night: We draw
 forth from it the day,

37 Wa āyat-un la-humu-l-
 lailu naslakhu min-hu-
 n-nahāra fa-idhā hum

18. This verse establishes the great scientific principle that pairs exist in all creation. The Arabs certainly did not know this.

مُظْلَمُونَ ﴿٢٧﴾ وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ
 الْعَزِيزِ الْعَلِيمِ ﴿٢٨﴾ وَالْقَمَرَ قَدَرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ
 الْقَدِيمِ ﴿٢٩﴾ لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ

then lo! they are in the
 dark,¹⁹

38 And the sun runs on
 to a term appointed for
 it; that is the ordinance
 of the Mighty, the
 Knowing²⁰

39 And (as for) the moon,
 We have ordained for
 it stages till it becomes
 again as an old dry palm
 branch.²¹

40 Neither is it allowable
 to the sun that it should
 overtake the moon,
 nor can the night

muzlimūna,

38 Wa-sh-shamsu tajrī li-
 mustaqarr-in la-hā ;
 dhālika taqdīru-l-
 'Azīz-l- 'Alim(i).

39 Wa-l-qamara qaddar-
 nā-hu manāzila ḥattā
 'āda ka-l-'urjūni-l-
 qadīm(i).

40 La-sh-shamsu yanbaghī
 la-hā an tudrika-l-
 qamara wa la-l-lailu

19. As in the physical world night follows day and day follows night, so in the spiritual world light is followed by the darkness of ignorance and the latter again gives place to light.

20. It may refer to the sun's revolution in space, or to the time when it may cease to give light.

21. These words only picture the apparent resemblance of the moon in its slenderness and curvature to an old dry palm branch. Even such is the case of truth, which seems at first to be insignificant but soon shines forth like a full moon.

سَابِقِ النَّهَارِطِ وَكُلِّ فِي فَلَكَ بِسَبْحُونَ ﴿٤١﴾ وَآيَةً لَهُمْ أَنَا
 حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفَلَكَ الْمَشْحُونِ ﴿٤٢﴾ وَخَلَقْنَا لَهُمْ مِنْ
 مِثْلِهِ مَا يَرْكَبُونَ ﴿٤٣﴾ وَإِنْ نَشَاءُ نَغْرِقْهُمْ فَلَا صَرِيحَ لَهُمْ

outstrip the day ; and all
 float on in a sphere.²²

- | | |
|---|--|
| 41 And a sign to them is that We bear their offspring in the laden ship, | 41 Wa āyat-un la-hum annā ḥamalnā <u>dhurriyyata</u> -hum fi-l-fulki-l-mashḥuni, |
| 42 And We have created for them the like of it, what they will ride on. ²³ | 42 Wa <u>khalaqnā</u> la-hum min mithli-hi mā yar-kabūn(a). |
| 43 And if We please, We can drown them, then there shall be no succour for them, | 43 Wa in nasha' nughriq-hum fa-lā ṣarikha lahum |

22. Even truth and falsehood have their courses. As night must disappear with the rise of the day, so falsehood must vanish before the light of truth. The flotation of the heavenly bodies in their spheres is a statement beyond the ken of an Arabian of 1300 years ago.

23. Air-craft is alluded to in this verse.

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

nor shall they be
rescued,²⁴

wa lā hum yunqad-
dhūna.

44 But (by) mercy from
Us and for enjoyment
till a time.

44 Illā raḥmat-an min-nā
wa matā'-an ilā ḥīn(-in).

45 And when it is said to
them: Guard against
what is before you and
what is behind you, that
mercy may be had on
you.²⁵

45 Wa idhā qīla la-humu-
ttaqū mā baina aidi-
kum wa mā khalfa-kum
la'alla-kum turḥa-
mūn(a).

46 And there comes not
to them a communica-
tion of the communica-
tions of their Lord but
they turn aside from it.

46 Wa mā ta'ti-him min
āyat-in min āyāti
Rabbi-him illā kānū
'an-hā mu'ridzīn(a).

47 And when it is said to
them, Spend out of

47 Wa idhā qīla la-hum
anfiqū mimmā

24. Drowning in the sea signifies their destruction wherever it may take place.

25. What is before you signifies the punishment which must overtake them in this life, and what is behind you means the consequences of evil which they should witness in the hereafter.

رَزَقَكُمْ اللهُ لَا قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَنْطَعِمُ مَنْ لَوْ
 نَشَاءُ اللهُ اطْعَمَهُ قَدْ أَنْتُمْ إِلَّا فِي ضَلَالٍ مُبِينٍ ﴿٤٧﴾ وَيَقُولُونَ
 مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٨﴾ مَا يَنْظُرُونَ إِلَّا صَيْحَةً
 وَاحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ ﴿٤٩﴾ فَلَا يَسْتَطِيعُونَ

what Allāh has given you, those who disbelieve say to those who believe: Shall we feed him whom, if Allāh please, He could feed? You are in naught but clear error.²⁶

- 48 And they say, When will this threat come to pass, if you are truthful?
 49 They wait not for aught but a single cry which will overtake them while they yet contend with one another.
 50 So they shall not be

razaqa ku.nu-(A)llāhu qāla-lladhīna kafarū li-lladhīna āmanū a nuṭ-‘imu man lau yashā’u-(A)llāhu aṭ’ama hū, in antum illā fi dzalāl-in mubīn (-in).

- 48 Wa yaqūlūna matā hādha l-wa’du in kuntum ṣādiqīn(a).
 49 Mā yanzurūna illā ṣaiḥat-an wāḥidat-an ta’khuḍhu-hum wa hum yakhiṣṣimūn(a).
 50 Fa-lā yastaṭī’ūna

26. So they turned neither to submission to Allāh, nor to sympathy for fellow-beings.

تَوْصِيَةً وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ ﴿٥٤﴾ وَنُفِخَ فِي الصُّورِ
فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ ﴿٥٥﴾ قَالُوا يَا بُولَلَاءَ
مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ

able to make a bequest,
nor shall they return to
their people.²⁷

tauṣiyat-an wa lā ilā
ahli-him yarji'ūn(a).

Section 4

REWARD AND PUNISHMENT

- 51 And the trumpet shall be blown, when lo! from their graves they shall hasten on to their Lord.
- 51 Wa nufikha fi-ṣ-ṣūri fa-idhā hum mina-l-ajdāthi ilā Rabbi-him yansilūn(a).
- 52 They will say: O woe to us! Who has raised us up from our sleeping place?²⁸ This is what the Beneficent God
- 52 Qālū yā-waila-nā man ba'athā-nā min marqadī-nā; hādhā mā wa'ada-r-Raḥmānu waṣadaqa-

27. The significance is that punishment will overtake them all of a sudden.

28. The grave is called a sleeping-place even for the unbelievers, as compared with the severer punishment of hell, the grave would be to them a sleeping-place. It should be noted that the grave signifies the condition after life is ended in this world.

المرسلون ﴿٥٢﴾ ان كانت الا صيحة واحدة فاذا هم جميع
 لدينا محضرون ﴿٥٣﴾ فاليوم لا تظلم نفس شيئا ولا تجزون
 الا ما كنتم تعملون ﴿٥٤﴾ ان اصحاب الجنة اليوم في شغل
 فكهون ﴿٥٥﴾ هم وازواجهم في ظل على الارائك

promised and those sent
(by God) told the truth.

l-mursalūn(a).

- 53 There would be naught but a single cry, when lo! they shall all be brought before Us.
- 54 So this day no soul shall be dealt with unjustly in the least; and you shall not be rewarded aught but that which you did.
- 55 Surely the dwellers of the garden shall on that day be in an occupation quite happy.
- 56 They and their wives shall be in shades, rec-
- 53 In kānat illā ṣaiḥat-an wāḥidat-an fa-idhā hum jamī'-un ladai-nā muḥḍzarūn(a).
- 54 Fa-l-yauma lā tuẓlamu nafs-un ṣhai'-an wa lā tujzauna illā mā kuntum ta'malūn(a).
- 55 Inna aṣḥāba-l-jannat-l-yauma fi shughul-in fākihūn(a).
- 56 Hum wa azwāju-hum fi ẓilāl in 'ala-l-arā'iki

مَتَكُونُ ﴿٥٦﴾ لَهُمْ فِيهَا فَاكِهَةٌ وَلَهُمْ مَا يَدْعُونَ ﴿٥٧﴾ سَلَامٌ
 قَوْلًا مِنْ رَبِّ رَحِيمٍ ﴿٥٨﴾ وَأَمَّا زُورَ الْيَوْمِ أَيُّهَا الْمُجْرِمُونَ ﴿٥٩﴾
 أَلَمْ أَعْهَدْ إِلَيْكُمْ بَنِي آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ
 عَدُوٌّ مُبِينٌ ﴿٦٠﴾ وَإِنْ أَعْبَدُونِي هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٦١﴾

- | | |
|---|--|
| lining on raised couches. | muttaki'ūn(a). |
| 57 They shall have fruits therein, and they shall have whatever they ask. | 57 La-hum fī-hā fākihat-un wa la-hum mā yadda'ūn(a). |
| 58 Peace: a word from a Merciful Lord. ²⁹ | 58 Salām(un); qaul-an min Rabb-in Raḥīm (-in). |
| 59 And withdraw aside this day, O guilty ones! | 59 Wa-mtāzu-l-yauma ayyuḥa-l-mujrimūn(a). |
| 60 Did I not charge you, O children of Adam! that you should not serve the devil? Surely he is your open enemy. ³⁰ | 60 A-lam a'had ilai-kum yā banī Ādama an lā ta'budu- <u>sh-shaiṭān</u> (a); inna-hū la-kum 'adu-ww-un mubīn-un |
| 61 And that you should serve Me; this is the right way. | 61 Wa ani-'budū-nī; hād <h>hā</h> širāṭ-un mustaqīm(-un). |

29. Here we have a picture of the paradise. After describing the various blessings, it sums them up in a single word, *peace*. Peace is thus the sum-total of the blessings of paradise.

30. This and the two verses that follow establish conclusively that it is the devil that misleads men; God never misleads—He, on the other hand, warns them against going astray.

وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا أَفَلَمْ تَكُونُوا تَعْقِلُونَ ﴿٦٢﴾ هَذِهِ
 جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ ﴿٦٣﴾ أَصَلُّوْهَا الْيَوْمَ بِمَا كُنْتُمْ
 تَكْفُرُونَ ﴿٦٤﴾ الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ
 وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ ﴿٦٥﴾ وَلَوْ نَشَاءُ لَطَمَسْنَا

- 62 And certainly he led astray a great multitude from among you. What! could you not then understand? 62 Wa la-qad adzalla min-kum jibill-an kathīrā(-an); a-fa-lam takūnū ta'qilūn(a).
- 63 This is the hell with which you were threatened. 63 Hādhi-hī jahannamullatī kuntum tū'adūn(a).
- 64 Enter it this day because you disbelieved 64 Işlau ha-l-yauma bi-mā kuntum-takfurūn(a).
- 65 On that day We will set a seal upon their mouths, and their hands shall speak to Us, and their feet shall bear witness, of what they earned.³¹ 65 Al-yauma 'nakhtimu 'alā afwāhi-him wa tukallimu-nā aidi-him wa tashhadu arjuluhum bi-mā k nū yak-sibūn(a).
- 66 And if We please We 66 Wa lau nashā'u la-

31. The speaking of the hands and the feet is symbolical of the manifestation of the consequences of their evil deed .

عَلَىٰ أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنَّىٰ يُبْصِرُونَ ﴿٦٦﴾ وَلَوْ
 نَشَاءُ لَمَسَخْنَهُمْ عَلَىٰ مَكَانَتِهِمْ فَمَا اسْتَطَاعُوا مُضِيًّا وَلَا
 يَرْجِعُونَ ﴿٦٧﴾ وَمَنْ نُعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ أَفَلَا يَعْقِلُونَ ﴿٦٨﴾

would certainly blot
 out their eyes, then
 they would struggle for
 the way, but how
 should they see? ³²

67 And if We please We
 would surely transform
 them in their place, then
 they would not be able
 to go on, nor will they
 return. ³³

ṭamasnā 'alā 'ayuni-him
 fa-stabaqu-ṣ-ṣirāṭa fa-
 annā yubṣirūn (a).

67 Wa lau nashā'u la-
 masakhnā-hum 'alā
 makānati-him fa-ma-
 staṭā'ū mudziyy-an wa
 lā yarji'ūn (a).

Section 5

THE RESURRECTION

68 And whomsoever We
 cause to live long, We
 reduce (him) to an
 abject state in constitu-
 tion; do they not then
 understand? ³⁴

68 Wa man nu'ammir-hu
 nunakkis-hu fi-l-khalq
 (i); a-fa-lā ya'qilūn (a).

32. It is a punishment for their reprobation. They shut their eyes to the truth with such persistence that their eyes become blind; they can no longer see even if they would.

33. *Transforming them in their place* signifies taking away their power and rendering them weak and turning them into an evil plight.

34. It is a general law of nature that every living thing must deteriorate; the application here is to individuals as well as to nations.

وَمَا عَلَّمْنَاهُ الشُّعْرَ وَمَا يَنْبَغِي لَهُ ۗ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ
 مُبِينٌ ﴿٦٩﴾ لِيُنذِرَ مَنْ كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ ﴿٧٠﴾
 أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمَلَتْ أَيْدِينَا أَنْعَامًا فَهُمْ لَهَا

- 69 And We have not taught him poetry, nor is it meet for him; ³⁵ it is nothing but a reminder and a Qur'an that makes (things) plain.
- 69 Wa mā 'allamnā-hu-sh-shi'ra wa mā yan-baghī la-h(ū); in huwa illā dhikr-un wa Qur'an-un mubīn-un
- 70 That it may warn him who would have life, and (that) the word may prove true against the unbelievers.
- 70 Li-yundhira man kāna ḥayy-an wa yaḥiqqa-l-qawlu 'ala-l-kāfirīn(a).
- 71 Do they not see that We have created cattle for them, out of what Our hands have wrought, so they are
- 71 A-wa lam yarau annā khalaqnā-la-hum mim-mā 'amilat aidī-nā an-'ām-an fa-hum la-hā

35. Its negation as poetry is in reference to the seriousness of the great problems of life it deals with, whereas poetry is generally associated with the lighter side of human life. This is shown by the words that follow, speaking of the Qur'an as a reminder and shedding light on problems of life.

مَالِكُونَ ﴿٧١﴾ وَذَلَّلْنَاهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ ﴿٧٢﴾
 وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبٌ أَفَلَا يَشْكُرُونَ ﴿٧٣﴾ وَاتَّخَذُوا
 مِنْ دُونِ اللَّهِ آلِهَةً لَعَلَّهُمْ يَنْصُرُونَ ﴿٧٤﴾ لَا يَسْتَطِيعُونَ

their masters? ³⁶

mālikūn(a).

72 And We have subjected them to them, so some of them they ride upon, and some of them they eat.

72 Wa dhallalnā-ha lahum fa-min-hā rakūbu-hum wa min-hā ya'kulūn(a).

73 And therein they have advantages and drinks. Will they not then be grateful? ³⁷

73 Wa la-hum fī-hā manāfi'u wa mashārib (u); a-fa-lā yashkurūn(a).

74 And they take gods besides Allāh that they may be helped.

74 Wa-ttakhadhū min dūni-(A)llāhi ālihat-an la'alla-hum yunṣarūn(a).

75 (But) they shall not be

75 Lā yastaṭi'ūna

³⁶ This is to show that man is master of the creation and therefore his goal of life too is higher than that of the animal creation; hence the resurrection.

³⁷ Man is required to be grateful to God for being made master of the creation. This gratefulness consists in submitting to God as other things are made to submit.

نَصْرَهُمْ وَهُمْ لَهُمْ جُنْدٌ مُّحْضَرُونَ ﴿٧٥﴾ فَلَا يَحْزَنُكَ قَوْلُهُمْ

أَنَا نَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ﴿٧٦﴾ أَوَلَمْ يَرِ الْإِنْسَانَ أَنَا

خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ ﴿٧٧﴾ وَضَرَبَ

able to help them, and they shall be a host brought up (for punishment) before them.³⁸

naṣra-hum, wa hum la-hum jund-un muḥ-dzarūn(a).

76 So let not their speech grieve thee; surely We know what they do in secret and what they do openly.³⁹

76 Fa-lā yaḥzun-ka qau-lu-hum ; Innā na'lamu mā yusirrūna wa mā yu'linūn(a).

77 Does not man see that We have created him from the small life-germ? Then lo! he is an open disputant.

77 A-wa lam yara-l-insānu annā khalaqnā-hu min nuṭfat-in fa-idhā huwa khaṣīm-un mubīn(-un).

78 And he strikes out a

78 Wa dzaraba

38. The leaders of evil and their followers are here spoken of. Both will be punished, and the one shall not be able to help the other.

39. Their secret and open machinations against the Prophet are here spoken of in clear words.

لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ ۖ قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ ﴿٧٨﴾

قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ ۖ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٧٩﴾

الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا انْتَمَ مِنْهُ

likeness for Us⁴⁰ and forgets his own creation. Says he : Who will give life to the bones when they are rotten ?

la-nā mathal-ān wa nasiya khalqa-h(ū) ; qāla man yuhyi-l-'izāma wa hiya ramīm (-un).

79 Say : He will give life to them Who brought them into existence at first, and He is Cognizant of all creation,

79 Qul yuhyi-ha-lladhī anshā'a-nā awwala marrat-in wa huwa bi-kulli khalq-in 'Alīmu

80 He Who 'has made for you the fire (to burn) from the green tree, so that with it

80 Ni-lladhī ja'ala lakum mina-sh-shajari-l-akhdzari nār-an fa-idhā antum min hu

40. Man considers the power of God to be limited like his own, and thinks that it is impossible to be raised to life after death. This is striking out of a likeness for God.

تَوْقِدُونَ ﴿٨٠﴾ أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَدِيرٍ
 عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٨١﴾ أَمَّا
 أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٨٢﴾ فَسَبِّحْنَ
 الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٣﴾

it you kindle (fire).⁴¹

- 81 Is not He Who created the heavens and the earth able to create the like of these (men)?⁴² Yea! and He is the Creator (of all), the Knower.
- 82 His command, when He intends anything, is only to say to it, Be, so it is.
- 83 Therefore glory be to Him in Whose hand is the kingdom of all things, and to Him you shall be brought back.

tūqīdūn(a)

- 81 A-wa lais-a-lladhī khalaqa - s - samāwātī wa-l-ardza bi-qādir-in 'alā an yakhlūqa mithla-hum ; balā, wa huwal-Khallāqu-l-'Alīm(u).
- 82 Innamā amru-hū idhā arāda shai-an anyaqūla la-hū kun fa-yakūn(u).
- 83 Fa-subhāna-lladhī bi-yadi-hī malakūtu kulli shai-in wa ilai-hi turja'ūn(a).

41. The reference is to the phenomenon of resinous trees catching fire through friction. Even thus a new life results from man's contact with the Perfect one whom God has sent, and this new life is the basis or a life after death.

42. The original is *mithla-hum* where the personal pronoun *hum* (them) refers to men. Man's life after death is therefore like his present life, not the same. Elsewhere after mentioning that man wonders at being raised to life after he is dead and becomes dust, it is said: "We know indeed what the earth diminishes of them, and with Us is a writing that preserves" (50:4). The body may become dust; what is necessary for a life after death is preserved and it is what a man does of good or evil.

Chapter XLVIII

THE VICTORY

(Al-Faṭḥ)

REVEALED AT MADĪNAH

(4 sections and 29 verses)

This chapter is entitled *The Victory*, a very appropriate name, because it deals with the conquests of Islām, from the great moral victory gained at Ḥudaibiyah mentioned in the opening verse, to the final triumph of Islām over all other religions of the world (v. 28). The word *faṭḥ* itself occurs several times in this chapter. It is remarkable that although the Muslims had already been victorious in several battles, not one of those victories but a truce, apparently disadvantageous to the Muslims, is made the basis of the triumphant career of Islām. There is no doubt an indication in this that though war was forced on Islām, and the Muslims had been victorious, yet its real triumph lay in its moral conquests; the first of these, after the Flight, being an apparent disadvantage, but really a great moral conquest, gained at Ḥudaibiyah. There was no fighting there, but a truce was concluded which, although not allowing the Muslims to retain any Muslim refugee from Makkah, nevertheless opened the way for people, by laying aside hostilities, to reflect on the beauties of Islām. The truce at Ḥudaibiyah was thus a moral victory and regarded, as it is, as the basis of the future conquests of Islām, is a clear indication that moral conquests were looked upon as the real conquests of Islām. Even the importance of the conquest of Makkah lies in the conquest of hearts which the Holy Prophet made by showing an example of forgiveness unparalleled in the history of the human race!

As regards the date of revelation of this chapter, there can be no two opinions. We have 'Umar's testimony on record that the Holy Prophet recited it for the first time when returning from Hudaibiyah and hence its revelation belongs to the sixth year of the Hijrah.

The chapter opens by declaring the Hudaibiyah truce to be a real victory, and after referring to the disappointment of the hypocrites and the idolaters, concludes with a reference to the aid and allegiance which the faithful rendered to the Holy Prophet. The second section deals with the false excuses of the hypocrites, and separates them from the faithful by not allowing them to join the Muslims in their expeditions. The third section prophesies more victories in battles—that at Khaibar and the conquest of Makkah being clearly hinted at. The fourth section brings the chapter to a close by making the important announcement that Islām shall be made triumphant over all other religions of the world.

Section 1

HUDAIBIYAH TRUCE WAS A VICTORY

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ﴿١﴾ لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ

In the name of Allah, the Beneficent, the Merciful.

Bi smi-(A)llāhi - r - Raḥ- māni-r-Raḥīm(i).

1 Surely We have given thee a clear victory,¹

1 Innā fataḥnā la-ka fath- an mubīn-an

2 That Allāh may grant thee protection regarding that which has gone

2 Li-yaghfirā la-k-Allā- hu mā taqaddama min

1. The victory referred to here is no other than that gained by the truce at Hudaibiyah (Bkh). The fact that there was no actual fighting at Hudaibiyah has led many to think that the words contain a prophecy about the conquest of Makkah, which, however, is referred to later on in the third section of this chapter. The truce at Hudaibiyah was surely a real victory for the Muslims, because it opened the way for the propagation of Islām among the unbelievers, and by putting a stop to hostilities gave the opponents an occasion to ponder over the merits of the religion against which they had hitherto struggled in vain in the field of battle. As a result of this truce large numbers came over to Islām, and the words are thus prophetic, and their truth was demonstrated long after their revelation.

It may be added here that 'Umar had some misgivings as to the good of the truce concluded at Hudaibiyah; he thought that the truce was not honourable for the Muslims, as the conditions to which they yielded were disadvantageous to them. Thus one of the conditions of the truce was that if any one from among the Makkans came over to the Holy Prophet he would not give him shelter, though he were a Muslim. The Muslims felt it very hard that one of their brethren should be returned to suffer persecution at the hands of the unbelievers; but as the Qurāish refused to make truce unless this condition was included, the Holy Prophet accepted it. Immediately afterwards Divine revelation dispelled all those misgivings, and declared the truce to be a great victory leading to glorious results, as it actually proved to be.

ذَنْبِكَ وَمَا تَأَخَّرَ وَبِئْسَ نِعْمَتُهُ عَلَيْكَ وَبِهَدْيِكَ صِرَاطًا

before of the faults attributed to thee and that which remains behind, and complete His favour to thee and guide thee on a right way.²

dhanbi-ka wa mā ta-
akhkhara wa ḥutimma
ni'mata-hū 'alai-ka wa
yahdiya-ka ṣirāṭ-an
mustaqīm-an

2. The second verse beginning with a *lām*, meaning *that*, enumerates the consequences of the victory which was gained by the Muslims in the truce of Ḥudaibiyah, and so does the third. The first of these has been much misunderstood. The forgiveness of faults cannot be the result of the gaining of a victory. On the other hand, as explained in the previous note, a state of hostilities having continued for a long time, the people had never had occasion to reflect on the beauties of Islām, and only a dark picture of it was present to their minds. Hence *dhanbi-ka* here signifies the shortcomings and failures which the opponents attributed to the Prophet, to the removal of which the truce at Ḥudaibiyah had opened the way, for it was after that that the brighter side of the picture was brought before their eyes. For a similar expression see 5:29 where *ithmī*, literally meaning *my sin*, really signifies *the sin committed against me*, and 41:47 where *shurakā'ī*, lit., *My associates*, means the associates attributed to Me. The truce opened the way for the removal of all misunderstandings, many of them disappearing immediately by the propagation of Islām, and the rest being swept away by the conquest of Makkah, to which the truce at Ḥudaibiyah opened the way. There is also a reference here to *that which remains behind*. By this is meant the *later carpings* of the enemies of Islām. As I have stated, this chapter deals not only with the immediate triumph of Islām, but prophesies also its ultimate triumph over the whole world. Hence there is a promise here that not only those misunderstandings will be corrected which already exist, but even those *that remain behind*, and will be spread at a later date by the enemies of Islām, will be dispelled, and Islām will thus shine in its full lustre not only in Arabia but in the whole world. The completion of favour was accomplished by the spread of Islām, and the guiding on the right way signified the right way to success.

مُسْتَقِيمًا ﴿٣﴾ وَيَنْصُرَكَ اللَّهُ نَصْرًا عَزِيمًا ﴿٤﴾ هُوَ الَّذِي
 أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزِدُوا إِيمَانًا مَعَ
 إِيمَانِهِمْ ۗ وَاللَّهُ جُنُودُ السَّمَوَاتِ وَالْأَرْضِ ۗ وَكَانَ اللَّهُ عَلِيمًا
 حَكِيمًا ﴿٥﴾ لِيُدْخَلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي

3 And that Allāh might help thee with a mighty help³

4 He it is who sent down tranquillity into the hearts of the believers that they might have more of faith added to their faith—and Allāh's are the hosts of the heavens and the earth, and Allāh is ever Knowing, Wise—

5 That He may cause the believing men and the believing women to enter gardens beneath

3 Wa yanşura-k-Allāhu naşr-an 'azizā(-an)

4 Huwa-lladhī anzala-s-sakinata fī qulūbi-l-mu'minīna li-yazdādū imān-an ma'a imāni him; wa li-(A)llāhi junūdu-s-samāwāti wa-l-ardz(i); wa kān-Allāhu 'Alim-an Ḥakīm-an

5 Li- yudkhila-l-mu'minīna wa-l-mu'mināti jannāt-in tajrī

3. Large numbers becoming converts to Islām proved a mighty help in its cause. While proceeding to Hudaibiyah the Holy Prophet was accompanied by 1,400 men; two years later, when advancing on Makkah, 10,000 men marched under his banner.

مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَيُكْفَرُ عَنْهُمْ سَيِّئَاتِهِمْ ۖ وَكَانَ
 ذَلِكَ عِنْدَ اللَّهِ فَوْزًا عَظِيمًا ﴿٥٦﴾ وَيُعَذِّبُ الْمُنَافِقِينَ وَالْمُنَافِقَاتُ
 وَالْمُشْرِكِينَ وَالْمُشْرِكَاتُ الظَّالِمِينَ بِاللَّهِ ظُنُّ السَّوْءِ عَلَيْهِمْ
 دَائِرَةُ السَّوْءِ وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ

which rivers flow to
 abide therein and re-
 move from them their
 evil ; and that is a grand
 achievement with Allāh;

6 And (that) He may
 chastise the hypocriti-
 cal men and the hypo-
 critical women, and the
 polytheistic men and
 the polytheistic women,
 the entertainers of evil
 thoughts about Allāh.
 On them is the evil
 turn, and Allāh is wroth
 with them and has
 cursed them and pre-
 pared hell for them,

min taḥti-ha-l-anhāru
khālīdīna fī-hā wa
 yukaffira 'an-hum
 sayyiāti-him ; wa kāna
dhālīka 'ind-Allāhi
 fauz-an 'aẓīm-an,

6 Wa yu'adhdhiba-l-
 munāfiqīna wa-l-mu-
 nāfiqāti wa-l-mushri-
 kīna wa-l-mushrikāti-
 z-ẓānnīna bi (A)llāhi
 ẓanna-s-sau(i) ; 'alai-
 him dā'iratu-s-sau'i,
 wa ghadzib-Allāhu
 'alai-him wa la'an-hum
 wa a'addila-hum jah-
 annam(a) ;

وَسَاءَتْ مَصِيرًا ﴿٦﴾ وَ لِلّٰهِ جُنُودُ السَّمٰوٰتِ وَ الْاَرْضِ ط وَ
 كَانَ اللّٰهُ عَزِيزًا حَكِيْمًا ﴿٧﴾ اَنَا اَرْسَلْنٰكَ شَٰهِدًا وَّ مُبَشِّرًا
 وَ نَذِيْرًا ﴿٨﴾ لِتُؤْمِنُوْا بِاللّٰهِ وَرَسُوْلِهِ وَ تَعَزَّرُوْهُ وَ تُوْقِرُوْهُ ط
 وَ تَسْبِحُوْهُ بَكْرَةً وَّ اَصِيْلًا ﴿٩﴾ اِنَّ الَّذِيْنَ يٰبٰعُوْنَكَ اِنَّمَا

and evil is the resort.

- 7 And Allāh's are the hosts of the heavens and the earth; and Allāh is ever Mighty, Wise.
- 8 Surely We have sent thee as a witness and as a bearer of good news and as a warner,
- 9 That you may believe in Allāh and His Messenger and may aid him and revere him; and (that) you may declare His glory, morning and evening.
- 10 Surely those who swear allegiance to thee do

wa sâ'at maşîrâ(-an).

7 Wa li-(A)llāhi junūdus-samāwāti wal-ardz (i); wa kân-Allāhu 'Azîz-an Ḥakîmâ(-an).

8 Innā arsalnā-ka shāhid-an wa mubashshir-an wa nadhîr-an

9 Li-tu'mnū bi-(A)llāhi wa rasūli-hî wa tu'az-zirū-hu wa tuwaqqirū-h(u); wa tusabbiḥū-hu bukrat-an wa aṣîlâ(-an)

10 Inna-lladhîna yubāyi-'ūna-ka innamā

يَبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ ۖ فَمَنْ نَكَثَ فَاْتَمَّا بِنَكَتِهِ
عَلَىٰ نَفْسِهِ ۗ وَمَنْ أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَيَسْتَوْثِقْهُ أَجْرًا
عَظِيمًا ﴿١٨﴾ سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ شَغَلْنَا

but swear allegiance to Allah; the hand of Allah is above their hands. So whoever breaks (his faith), he breaks it only to the injury of his own soul, and whoever fulfils what he has covenanted with Allah, He will grant him a mighty reward.⁴

yubāyi'ūn-Allāh(a) ;
yadu-(A)llāhi fauqa
aidī-him, fa-man naka-
tha fa-inna-mā yanku-
thu 'alā nafsi-hī, wa
man aufā bi-mā 'āhada
'alai-hu-(A)llāha fa-
sa-yu'tī-hi ajr-an
'azīmā(-an).

Section 2

THE DEFAULTERS

11 The desert Arabs who
were left behind will

11 Sa-yaqūlū la-ka-l-
mukhallaḥafūna mīna-l-
A'rābi shaghalat-nā

4. The swearing of allegiance referred to here took place before the truce was concluded. The Holy Prophet had started with his men with the object of performing a pilgrimage, but when he reached Hudaibiyah, the Makkans opposed his entry into Makkah. Thereupon the companions of the Holy Prophet swore allegiance to him (under a tree, as stated in v. 18), that they would defend him at all costs and die fighting at his side. The necessity for this seems to have arisen from the fact that the Quraish advanced to fight the Muslims, who had come unprepared, because they intended only to perform the pilgrimage. It appears that Abū Bakr requested the Holy Prophet to go forth prepared for a war, for the Quraish were likely to oppose him, but the Holy Prophet did

أَمْوَالُنَا وَأَهْلُونَا فَاسْتَغْفِرْ لَنَا يَقُولُونَ بِأَلْسِنَتِهِمْ مَا لَيْسَ فِي
 قُلُوبِهِمْ ۗ قُلْ فَمَنْ يَمْلِكُ لَكُمْ مِنْ اللَّهِ شَيْئًا إِنْ أَرَادَ بِكُمْ
 ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا ۗ بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١١﴾

say to thee⁵, Our property and our families kept us busy, so ask forgiveness for us. They say with their tongues what is not in their hearts. Say, Then who can control anything for you from Allah if He intends to do you harm or if He intends to do you good: nay, Allah is ever Aware of what you do.

amwālu-nā wa ahlū-
 nā fa-staghfir la-nā ;
 yaqūlūna bi-alsinati-
 him mā laisa fi qulūbi-
 him ; qul fa-man yam-
 liku la-kum min-Allāhi
 shai'-an in arāda bi-
 kum dzarr-an au arāda
 bi-kum naf'ā(-an) ; bal
 kān-Allāhu bi-mā ta'-
 malūna Khabīrā(-an).

not approve of this.

It may be noted here that the companions of the Holy Prophet swore allegiance to him collectively twice at Makkah before the Flight—the swearers being in both cases the citizens of Madīnah. Both these are known by the name of *Bai'at al-'Aqabah*. In the first of these twelve men only were present, and the swearing of their allegiance implied only their belief in the truth of Islām, the promise given being: "We will not serve any one but Allah; we will not steal, we will not commit adultery, we will not kill our children, we will not slander, and we will not disobey the Prophet in anything that is right." The second pledge at 'Aqabah was given by seventy-three Madinites who undertook to defend the Holy Prophet "as we defend our own backs." The third occasion on which an oath of allegiance was taken collectively was the Hudaibiyah, and this is known as the *Bai'at al-Ridzwan* (see v. 18). Individually, however, every man and woman swore allegiance when accepting Islām.

5. The reference is to those who lagged behind in the Hudaibiyah expedition.

بل ظننتم ان لن ينقلب الرسول والمؤمنون الى اهلهم
 ابداً و زين ذلك في قلوبكم و ظننتم ظن السوء و كنتم
 قوماً بوراً ﴿١٢﴾ و من لم يؤمن بالله و رسوله فاننا اعتدنا

12 Nay! you rather thought that the Messenger and the believers would not return to their families ever,⁶ and that was made fair-seeming to your hearts, and you thought an evil thought and you are a people doomed to perish.

13 And whoever does not believe in Allah and His Messenger, then surely We have prepared burning fire

12 Bal ḡanantum an lan yanqilaba-r-Rasūlu wa -l-mu'minūna ilā ahlihim abad-an wa zuyyina dhālika fī qulūbikum wa ḡanantum ḡanna-s-sau'i, wa kuntum qaum-an būrā(-an).

13 Wa man lam yu'min bi-(A)llāhi wa Rasūli-hī fa-innā a'tadnā

6. Even so late as the sixth year of Hijrah, the Muslims were so weak, as compared with their enemies, that whenever they had to go into the field of battle, the weak-hearted thought that the Muslims were going into the jaws of death.

لِلْكَافِرِينَ سَعِيرًا ﴿١٤﴾ وَ لِلَّهِ مُلْكُ السَّمٰوٰتِ وَ الْاَرْضِ ط يَغْفِرُ

لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ ط وَ كَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ﴿١٥﴾

سَيَقُوْلُ الْمَخْلَفُوْنَ اِذَا اَنْطَلَقْتُمْ اِلَىٰ مَغٰنِمٍ لِّتَاخِذُوْهَا ذُرُوْنَا

تَتَّبِعْكُمۡ ۗ يَرِيْدُوْنَ اَنْ يَّبَدِلُوْا كَلِمَ اللّٰهِ ط قُلْ لَنْ تَتَّبِعُوْنَا كَذٰلِكَ

for the unbelievers.

14 And Allah's is the kingdom of the heavens and the earth ; He forgives whom He pleases and chastises whom He pleases, and Allah is ever Forgiving, Merciful.

15 Those who were left behind will say when you set forth for the gaining of acquisitions, Allow us (that) we may follow you. They desire to change the word of Allah. Say, By no means shall you follow us ; thus did

li-l-kāfirīna sa'irā (an).

14 Wa li-(A)llāhi mulku-s-samāwāti wa-l-ardz (i) ; yaghfiru li-man yashā'u wa yū'adhhibu man yashā('u) ; wa kān-Allāhu Ghafūr-an Raḥīmā(-an).

15 Sa-yaqūlu-l-mukhallafūna idha-ntalaqtum ilā maghānima li-ta'-khuḍhū-hā dharū-nā nattabi'-kum, yurīdūna an yubaddilū kalām-Allāh(i) ; qul lan tattabi'ū-nā kadhālikum

قَالَ اللَّهُ مِنْ قَبْلُ ۖ فَسَيَقُولُونَ بَلْ نَحْسُدُونَنَا ۚ بَلْ كَانُوا لَا
 يَفْقَهُونَ إِلَّا قَلِيلًا ﴿١٥﴾ قُلْ لِلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ
 سُدُّعُونَ إِلَىٰ قَوْمٍ آوَىٰ بِأَسْ شَدِيدٍ تَقَاتِلُونَهُمْ أَوْ يُسَلِّمُونَ ۖ
 فَإِنْ تُطِيعُوا يُؤْتِكُمُ اللَّهُ أَجْرًا حَسَنًا ۖ وَإِنْ تَوَلَّوْا كَمَا تَوَلَّيْتُمْ

Allah say before.' But they will say, Nay! you are jealous of us. Nay, they understand not but a little.

16 Say to those of the desert Arabs who were left behind: You shall soon be invited (to fight) against a people possessing mighty prowess; you will fight against them until they submit; then if you obey, Allah will grant you a good reward; and if you turn back as you

qāl-Allāhu min qablu, fa-sa-yaqūlūna bal taḥ-sudūna-nā; bal kānū lā yafqahūna illā qalilā (-an).

16 Qul li-l-mukhallafina mina-l-A'rābi. sa-tud-'aunā ilā qaum-in uli ba's-in shadīd-in tuqāti-lūna-hum au yuslimūn (a); fa-in tuṭī'ū yu'ti-kumu-(A)llāhu ajr-an ḥasan-an, wa in tataw-allau kamā tawallaitum

7. It appears that an order similar to that contained in 9: 83 was given by the Holy Prophet to the laggards on the occasion of Hudaibiyah.

مِنْ قَبْلِ يُعَذِّبُكُمْ عَذَابًا أَلِيمًا ﴿١٧﴾ لَيْسَ عَلَى الْأَعْمَى حَرَجٌ
 وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ ط وَمَنْ
 يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَنْ

turned back before, He will chastise you with a painful chastisement.⁸

17 There is no blame on the blind, nor is there blame on the lame, nor is there blame on the sick (if they do not go forth); and whoever obeys Allah and His Messenger, He will cause him to enter gardens beneath which rivers flow, and who-

min qablu yu'adh^hhib-kum 'adhāb-an alīmā (-an).

17 Laisa 'ala-l-a'mā ḥaraj-un wa lā 'ala-l-a'raji ḥaraj-un wa lā 'ala-l-marīdⁱzi ḥaraj(-un); wa man yuṭī'i-(A)llā-ha wa Rasūla-hū yud-khil-hu jannāt-in tajrī min taḥti-ha-l-anhāru, wa man

8. The power of the enemy was now broken, as was proved by the advance on Makkah two years later. Hence, the defaulters are told that they would be called on to join the forces of Islām against another powerful enemy. This may refer to the expedition to Tabūk, or to the wars against the Roman and Persian empires in the time of the early Caliphs.

تَوَلَّى يُعَذِّبُهُ عَذَابًا أَلِيمًا ﴿١٧﴾ لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ
 إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ
 السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا ﴿١٨﴾ وَمَغْنَمًا كَثِيرَةً

turns back, He will chastise him with a painful chastisement.

yatawalla yu'adhhdhib-hu 'adhāb-an alīmā (-an).

Section 3

MORE VICTORIES FOR ISLAM

- | | |
|---|---|
| <p>18 Certainly Allah was well pleased with the believers when they swore allegiance to thee under the tree,⁹ and He knew what was in their hearts, so He sent down tranquillity on them and rewarded them with a near victory,¹⁰</p> | <p>18 La-qad radziy-Allāhu 'ani-l-mu'minīna idh yubāyi'ūna-ka tahta-sh-shajaratī fa-'alima mā fī qulūbi-him fa-anzala-s-sakīnata 'alai-him wa athāba-hum fath-an qarib-an</p> |
| <p>19 And many acquisitions</p> | <p>19 Wa maghānima kathīrat-an</p> |

9. It should be noted that the 1,500 men who swore allegiance at Hudaibiyah are here declared to be those with whom Allah is well pleased; these words should set at rest all doubts as to the sincerity of the companions of the Holy Prophet.

10. The near victory prophesied here was obtained at Khaibar, soon after the return from Hudaibiyah.

يَأْخُذُونَهَا وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٩﴾ وَعَدَّكَ اللَّهُ مَغَانِمَ
 كَثِيرَةً تَأْخُذُونَهَا فَعَجَّلَ لَكُمْ هَذِهِ وَكَفَّ أَيْدِيَ النَّاسِ
 عَنْكُمْ وَلِتَكُونَ آيَةً لِّلْمُؤْمِنِينَ وَيَهْدِيكُمْ صِرَاطًا
 مُسْتَقِيمًا ﴿٢٠﴾ وَأُخْرَى لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِهَا

which they will take,
and Allah is ever
Mighty, Wise.¹¹

20 Allah promised you ;
many acquisitions
which you will take,
then He hastened on
this one for you and
held back the hands of
men from you, and that
it may be a sign for the
believers and that He
may guide you on a
right path,¹²

21 And others which you
have not yet been able
to achieve ; Allah has

ya'khudhūna-hā ; wa
kān-(A)llāhu 'Aziz-
an Hakīmā(-an).

20 Wa'ada-kumu-(A)llā-
hu maghānima kathī-
ratan ta'khudhūna-hā
fa'ajjala la-kum hādhi-
hī wa kaffa aidiya-n-
nāsi 'an-kum, wa li-ta-
kūna āyat-an li l-mu'-
minīna wa yahdiya-kum
ṣirāṭan mustaqīm-an

21 Wa ukhrā lam taqdirū
'alai-hā qad aḥāṭ-
Allāhu bi-hā ;

11. These many acquisitions predict the later conquests of the Muslims, among which the conquest of Makkah occupies the first place, and is referred to in the next verse.

12. What was hastened on was the conquest of Makkah. There was no fighting there, and it is to this that the holding back of the hands of men refers.

وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا ﴿٢١﴾ وَلَوْ قَاتَلَكُمُ الَّذِينَ
 كَفَرُوا أَوْلُوا الْأَدْبَارَ ثُمَّ لَا يُجِدُونَ وِلِيًّا وَلَا نَصِيرًا ﴿٢٢﴾
 سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِنْ قَبْلُ ۗ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ
 تَبْدِيلًا ﴿٢٣﴾ وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ

surely encompassed them; and Allah is the Possessor of power over all things. ¹³

22 And if those who disbelieve fight with you, they would certainly turn (their) backs, then they would not find any protector nor a helper.

23 Such has been the course of Allah that has indeed run before, and thou shalt not find a change in Allah's course.

24 And He it is who held back their hands from you and your hands

wa kān-Allāhu 'alā kulli shai'-in Qadīrā (-an).

22 Wa lau qātala-kumul-ladhīna kafarū lawal-lawu-l-adbāra thumma lā yajidūna waliyy-an wa lā naṣīrā(-an).

23 Sunnat - Allāhi - llatī qad khalat min qablu wa lan tajida li-sunnati-(A)llāhi tabdīlā(-an).

24 Wa huwa-liadhī kaffa aidiya-hum 'an-kum wa aidiya-kum

13 The reference is to the great Muslim conquests under the successors of the Holy Prophet. The vanquishment of the enemy is plainly spoken of in the next verse.

عَنِمْ بِيْطْنِ مَكَّةَ مِنْ بَعْدِ اَنْ اَظْفَرَ كُمْ عَلَيْهِمْ ط وَكَانَ اللهُ
 بِمَا تَعْمَلُوْنَ بَصِيْرًا ﴿٢٥﴾ هُمُ الَّذِيْنَ كَفَرُوْا وَصَدُوْكَرَ عَنْ
 الْمَسْجِدِ الْحَرَامِ وَالْهَدْيِ مَعْكُوفًا اَنْ يَّبْلُغَ مَحَلَّهُ ط وَلَوْ

from them in the valley
 of Makkah after He
 had given you victory
 over them ; and Allah
 is ever Seeing what
 you do.¹⁴

25 It is they who disbe-
 lieved and turned you
 away from the Sacred
 Mosque and (turned
 off) the offering with-
 held from arriving at its
 destined place ; and
 were it not for the
 believing men and the
 believing women,
 whom, not having

'an-hum bi-baṭni Mak-
 kata min ba'di an
 aẓfara-kum 'alāi-him ;
 wa kān-Allāhu bi-mā
 ta'malūna Baṣīrā(-an)

25 Humu-lladhīna kafarū
 wa ṣaddū-kum 'ani-l-
 Masjidi-l-Ḥarāmi wa-
 l hadya ma'kūf-an an
 yablughā maḥilla-h(ū) ;
 wa lau

14. The holding back of the hands in the valley of Makkah may refer to the arrangement of the truce between the two parties, or to the conquest of Makkah.

لَارَجَالٍ مُّؤْمِنُونَ وَنِسَاءٍ مُّؤْمِنَاتٍ لَّمْ يَعْلَمُوهُنَّ أَن تَطَّوهُنَّ فَتُصَيِّبَكُم مِّنْهُنَّ مَعْرَةٌ بِغَيْرِ عِلْمٍ لِّيُدْخِلَ اللَّهُ فِي رَحْمَتِهِ مَن يَشَاءُ لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا ﴿٢٥﴾ اذْ جَعَلْنَا الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ

known, you might have trodden down, and thus something hateful might have afflicted you on their account without knowledge—so that Allah may cause to enter into His mercy whomsoever He pleases; had they been widely separated one from another, We would surely have chastised those who disbelieve from among them with a painful chastisement.¹⁵

26 When those who disbelieved harboured in their hearts (feelings

lā rijāl-un mu'minūna
wa nisā'-un mu-
mināt-un lam ta'lamū-
hum an taṭa'ū-hum
fa-tuṣiba-kum min-
hum ma'arrat-un bi-
ghhairi 'ilm(-in), li-yud-
khil-Allāhu fī-rahmati-
hī man yashā'(u) ; lau
tazayyalū la-'adhhab-
na-lladhīna kafarū
min-hum 'adhāb-an
alimā(-an).

26 Idh ja'ala-lladhīna
kafarū fī qulūbi-himu-
l - hamiyata

15. The terms of the truce made at Hudaibiyah were dissatisfying to the Muslims. Authentic reports state clearly that 'Umar openly gave vent to his injured feelings. The chief terms of the agreement were:

حِيَّةَ الْجَاهِلِيَّةِ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى
 الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَى وَكَانُوا أَحَقَّ بِهَا

of) disdain, the disdain of (the days of) ignorance, but Allah sent down His tranquillity on His Messenger and on the believers and made them keep the word of regard for duty^{15a} and they were

ḥamiyyata - l - jāhiliyyati fa-anzal-Allāhu sakīnata-hū 'alā Rasūli-hī wa 'ala-l-mu'minīna wa alzama-hum kalimata-t-taqwā wa kānū aḥaqqā bi-hā

(1) That the Muslims should return without performing a pilgrimage. (2) That they should be allowed to perform a pilgrimage next year, but should not stay for more than three days. (3) That if an unbeliever, being converted, went over to the Muslims he should be returned, but if a Muslim went over to the unbelievers he should not be given back to the Muslims. The last term of the agreement was specially dissatisfying to the Muslims; but it shows the strong conviction which the Holy Prophet had in the truth of Islām, for he was confident that none of his companions would go over to unbelief and join the Quraish; and also that those who became converts to Islām would not desert it on account of persecution, or because they were not given shelter by the Muslims. And thus it happened that the converts to Islām from among the Makkans, not being allowed to settle at Madīnah, formed an independent colony of their own in neutral territory, proving thereby the genuineness of their conviction and the strength of their faith.

One of the reasons given here for the truce is that the welfare of the Muslims demanded it, inasmuch as there were Muslims at Makkah who were unknown even to their brethren at Madīnah, and that if a battle had taken place, they would have suffered along with the enemy. This shows how Islām was making silent progress at Makkah itself, even without the guidance of a preacher.

15a. The Muslims kept the promise made at Ḥudaiyah under a very hard trial when they had to refuse shelter to their brethren who were severely persecuted.

وَأَهْلَهَا وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٢٦﴾ لَقَدْ صَدَقَ اللَّهُ
 رَسُولَهُ الرُّءْيَا بِالْحَقِّ لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ
 آمِنِينَ لَا مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ فَعَلِمَ

entitled to it and
 worthy of it; and
 Allah is ever Cognizant
 of all things.

wa ahla-hā; wa kān-
 Allāhu bi-kulli shai'in
 'Alīmā(-an).

Section 4

THE TRIUMPH OF ISLĀM OVER ALL OTHER RELIGIONS

27 Certainly Allah had shown to His Messenger the vision with truth : you shall most certainly enter the Sacred Mosque, if Allah pleases, in security, having your heads shaved and (others) having their hair cut ; you shall not fear ; but He knows

27 La-qad ṣadaq-Allāhu Rasūla-hu-r-ru'yā bi-l-ḥaqqi, la-tadkhulunna-l-Masjida-l-Ḥarāma in shā'Allāhu āminīna muḥalliqīna ru'ūsakum wa muqaṣṣirīna lā takhāfūn(a); fa-'alīma

مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَلِكَ فَتْحًا قَرِيبًا ﴿٢٧﴾
 هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ
 عَلَى الدِّينِ كُلِّهِ ۗ وَكَفَىٰ بِاللَّهِ شَهِيدًا ﴿٢٨﴾ مُحَمَّدٌ رَسُولُ اللَّهِ ۗ

what you do not know, so He brought about a near victory before that.¹⁶

- 28 He it is who sent His Messenger with the guidance and the true religion that He may make it prevail over all the religions; and Allah is enough for a Witness.¹⁷
- 29 Muḥammad is the Messenger of Allah,

mā lam ta'lamū fa-ja'ala min dūni dhālika fath-an qaribā(-an)

- 28 Huwa-lladhī arsala Rasūla-hū bi-l-hudā wa dīni-l-ḥaqqi li-yuẓhira-hū 'ala-d-dīn-i kulli-h(i); wa kafā bi-(A)llāhi Shahīdā(-an).
- 29 Muḥammad-un Rasūlu-(A)llāh(i);

16. The Holy Prophet's journey to Makkah to perform a pilgrimage with about 1,500 of his companions was undertaken on the basis of the vision stated here. In a vision, he had seen himself and his companions performing a pilgrimage. Convinced of the truth of his vision, he set out with the object of performing a pilgrimage. The Quraisi, however, opposed him at Hudaibiyah, and a truce was there arranged, according to which the Holy Prophet had to return without performing a pilgrimage. The truth of the vision is therefore asserted here. It is made clear that the Prophet's return did not falsify the vision which had to be, and was, fulfilled in the next year. This was the answer which the Holy Prophet gave to 'Umar when he objected to returning without performing a pilgrimage.

17. This prophecy of the prevalence of Islām over all other religions is a prophecy which extends into the distant future. Arabia had seen its

وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رَحِمَاءٌ بَيْنَهُمْ يَرَهُمْ
 رُكَّعًا سُجَّدًا يَقْتَضُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا مِنْ سَيِّئِهِمْ
 فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذَلِكَ مِثْلَهُمْ فِي التَّوْرَةِ قَدْ

and those with him are firm of heart against the unbelievers,¹⁸ compassionate among themselves; thou wilt see them bowing down, prostrating themselves, seeking grace from Allah and pleasure; their marks are in their faces because of the effect of prostration;

wa-lladhīna ma'a-hū ashiddā'u 'ala-l-kuffāri ruḥamā'u baina-hum tarā-hum rukka'-an sujjad-an yabtaghūna fadzl-an min-Allāhi wa ridzwānā(-an); sīmā-hum fī wujūhi-him min athari-s-sujūd(i); dhālika mathalu-hum fi-t-Taurāti

fulfilment in the lifetime of the Holy Prophet. The meaning of the prevalence of Islām is not, however, to be found in the political supremacy of its adherents at all times, nor does the prophecy signify that other religions would at any time entirely disappear; it only indicates that the superiority of the religion of Islām to all other religions will at last be established, and Islām will be the religion of the majority of the nations of the earth. No other scripture prophesies the triumph of the religion it preaches in such unmistakable terms.

18. A *shiddā*, is plural of *shadīd*, which means ordinarily *firm, strong, powerful* but also *brave, firm of heart*. *Shiddah*, the root-word, also signifies *firmness of heart*. The translation *ferce* or *vehement*, adopted in English Translations, is not correct here.

وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطَاةً فَازَرَهُ فَاسْتَغْلَظَ

فَاسْتَوَىٰ عَلَىٰ سُوْقِهِ يُعْجِبُ الزَّرَّاعَ لِيغِيظَ بِهِمُ الْكُفَّارَ

وَعَدَّ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً

وَاجْرًا عَظِيمًا ﴿٢٩﴾

that is their description in the Torah and their description in the Gospel ; like as seed-produce that puts forth its sprout, then strengthens it, so it becomes stout and stands firmly on its stem, delighting the sowers that He may enrage the unbelievers on account of them ; Allah has promised those among them who believe and do good, forgiveness and a great reward.

wa mathalu-hum fi-l-Injil(i) ; ka-zar'-in akhrajā shat'a-hū fa-āzara-hū fa-staghlaẓa fa-stawā 'alā sūqi-hi yu'jibu-z-zurrā'a li-yaghīẓa bi-himu-l-kuffār(a) ; wa'ad-Allāhu-lladhīna āmanū wa 'amilu-ṣ-ṣālihāti min-hum maghfirat-an wa ajr-an 'aẓīmā(-an).

Chapter LV

THE BENEFICENT

(Ar-Rahmān)

REVEALED AT MAKKAH

(3 sections and 78 verses)

This chapter takes its title from the name of the Divine Being, *ar-Rahmān*, or *The Beneficent*, with which it begins, and the entire chapter speaks of the beneficence of Allāh, again and again repeating the words, *which then of the bounties of your Lord will you reject?* The revelation of this chapter, belongs to the early Makkah period.

The chapter opens with the statement that the revelation of the Qur'ān to the Holy Prophet is an act of Divine beneficence, and then proceeds to speak of the means which Allāh has created for the physical sustenance of man, showing that He who made such elaborate arrangements for the material welfare of man could not have neglected his spiritual care; it further enumerates certain bounties of the Divine Being. The second section speaks of the judgment which shall overtake the guilty because they persist in rejecting the benefits which a Beneficent God has provided for them; while the third deals with the reward that shall accrue to the faithful who avail themselves of those benefits. Thus it is shown that if the faithful are rewarded or the guilty visited with punishment, it is not because there is any partiality in Divine nature, or because wrath takes precedence of mercy in Him in some cases, but because the people themselves reject the benefits of a Beneficent God and thus render themselves deserving of punishment.

Section 1

DIVINE BENEFICENCE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝

الرَّحْمَنُ ۝ عَلَّمَ الْقُرْآنَ ۝ خَلَقَ الْإِنْسَانَ ۝
عَلَّمَهُ الْبَيَانَ ۝ الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ ۝ وَالنَّجْمُ

In the name of Allāh,
the Beneficent, the
Merciful.

- 1 The Beneficent God,
- 2 Taught the Qur'ān.¹
- 3 He created man,
- 4 Taught him the mode
of expression.²
- 5 The sun and the moon
follow a reckoning.
- 6 And the herbs and the

Bi - smi-(A)llāhi-r-Raḥ-
māni-r-Raḥīm(i).

- 1 Ar-Raḥmānu
- 2 'Allama-l-Qur'ān(a).
- 3 Khalaqa-l insān(a)
- 4 'Allama-hu-l-bayān(a).
- 5 Ash shamsu wa-l-
qamaru bi-ḥusbān-in
- 6 Wa-n-najmu

1. *Ar-Raḥmān* is the Beneficent God who brought things into existence for the sustenance of man before his creation. Man has not earned them. The same Beneficent God, we are here told, has taught the Qur'ān, which is a necessity of the spiritual life of man, i.e., the Prophet did not produce it by his exertion, but it was a Divine gift for the spiritual sustenance of man, like so many gifts for his physical sustenance.

2. Vv. 3, 4 may also be translated thus : He created the (Perfect) Man, taught him that wherein everything is made manifest. *Al-Bayān* is one of the names of the Holy Qur'ān (3 : 137).

وَالشَّجَرُ يَسْجُدُونَ ﴿٦﴾ وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ﴿٧﴾

أَلَّا تَطْغَوْا فِي الْمِيزَانِ ﴿٨﴾ وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا

trees do adore (Him).³

7 And the heaven, He raised it high, and He made the measure,⁴

8 That you may not be inordinate in respect of the measure.

9 And keep up the balance with equity and do not make the

wa-sh-shajaru yasjudān(i).

7 Wa-s-samā'a rafa'a-hā wa wadza'a-l-mizāna

8 Allā taṭghau fi-l-mizān(i).

9 Wa aqīmu-l-wazna bi-l-qisti wa lā

3. This verse and the one preceding it show how every thing created, from those large orbs in the heavens to the smallest herbs that grow on land, follows a law. Is not, then, a law needed for the spiritual perfection of man ?

4. *Mizān* means a *measure*, as signifying any *standard of comparison, estimation, or judgment*, and the term is here, as elsewhere, used in this broad sense. This is made plain in 57 : 25 : "Certainly We sent Our messengers with clear arguments, and sent with them the Book and the *measure* (Ar., *mizān*), that men may conduct themselves with equity," where the *mizān* is that *which enables men to be just in their actions*. It is in this sense that most of the commentators understand this word. According to them, *mizān* signifies *'adl*, i.e. *justice*, which is explained as *meaning the giving of their due to those who deserve it*.

تُخَسِّرُوا الْمِيزَانَ ﴿٩﴾ وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ ﴿١٠﴾ فِيهَا
فَاكِهَةٌ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ ﴿١١﴾ وَالْحَبُّ ذُو الْعَصْفِ
وَالرِّيحَانُ ﴿١٢﴾ فَبِأَيِّ آلَاءِ رَبِّكُمُ تُكَذِّبِينَ ﴿١٣﴾ خَلَقَ

- | | | |
|----|--|---|
| | measure deficient. | tukhsiru-l-mizān(a). |
| 10 | And the earth, He has set it for living creatures ; | 10 Wa-l-ardza wadza'a-hā li-l-anāmi, |
| 11 | Therein is fruit and palms having sheathed clusters, | 11 Fi-hā fākihāt-un wa-n-nakhlū dhātu-l-akmām(i), |
| 12 | And the grain with (its) husk and fragrance. | 12 Wa-l-ḥabbu dhu-l-'aṣfi wa-r-raiḥān(u). |
| 13 | Which then of the bounties of your Lord will you reject ? ⁵ | 13 Fa-bi-ayyi ālā'i Rabbi-kumā tukadhhibān(i). |
| 14 | He created | 14 Khalaqa- |

5. This verse is repeated several times in this chapter. In the original the dual form is used instead of the plural, and thus we have instead of your Lord, *rabb-i-kumā*, i.e. the Lord of *you two*, and instead of *will you reject, ?*, *tukadhhibān* i.e. *will you two reject?* The commentators generally take the dual form literally, suggesting that the two kinds of rational beings, i.e. the *jinn* and the *men*, are meant. But the dual form is sometimes used by the Arabs to give force to the meaning. That here the dual is used for this purpose is shown by the fact that the blessings mentioned are those which serve as means of sustenance for mankind, such as palms and grain, which are not needed for ethereal beings, as the

الْأَنسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ ۖ وَخَلَقَ الْجَانَّ مِنْ مَّارِجٍ
 مِنْ نَارٍ ۗ فَبِأَيِّ آلَاءِ رَبِّكَ تُكذِّبِينَ ﴿١٦﴾ رَبُّ الْمَشْرِقَيْنِ

man from dry clay like
 earthen vessels,

15 And He created the
 jinn of a flame of
 fire.⁶

16 Which then of the
 bounties of your Lord
 will you reject?

17 Lord of the two Easts

l-insāna min ṣalṣāl-in
 ka-l-fakhhāri

15 Wa khalāqa-l-jānna
 min mārij-in min nār
 (-in).

16 Fa-bi-ayyi ālā'i Rabbi-
 kumā tukadhhi-
 bān(i).

17 Rabbu-l - mashriqaini

jinn are considered to be. Hence it is mankind only that are addressed. Even if the dual is to be taken literally, the two classes addressed may be taken to be the believers and the unbelievers, or the strong and the weak, divisions which are of frequent occurrence in the Holy Qur'ān. In the first section, the bounties of God in the physical world are enumerated, while the two sections that follow speak of the punishment of the unbelievers and of the reward of the believers, and the dual form, if taken literally, may refer to these two. Both are told to be thankful for the physical and the spiritual bounties of God.

6. The creation of man from dust is frequently spoken of in the Qur'ān, see 18 : 37 ; 22 : 5 ; 30 : 20 ; 32 : 7 etc. As a contrast the devil is spoken of as being created from fire. This may refer to the preponderating elements in the creation of the two kinds of beings, the man and the jinn, being earth in the first and fire in the second. Or the description given here may refer to the prominent characteristics of the two kinds of beings, man being humble by temperament and the devil being of a fiery or rebellious temperament. On one occasion man is spoken of as being "created of haste" (21 : 37), which means that he is of a hasty temperament.

It should be borne in mind that the two words *jinn* and *devil* are frequently applied to men of fiery temperament or rebellious nature, men who lead others into evil. The description of the creation of *men* and *jinn* from *dust* and *fire* respectively may, therefore, be taken as an allegorical description of the nature of those who are submissive to Divine laws and those who rebel against them.

وَرَبُّ الْمَغْرِبِينَ ﴿١٧﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبُونَ ﴿١٨﴾ مَرَجَ
 الْبَحْرَيْنِ يَلْتَقِيَانِ ﴿١٩﴾ بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ ﴿٢٠﴾ فَبِأَيِّ آلَاءِ
 رَبِّكُمَا تُكَذِّبُونَ ﴿٢١﴾ يُخْرَجُ مِنْهُمَا اللَّوْلُؤُ وَالْمَرْجَانُ ﴿٢٢﴾

- and Lord of the two
 Wests.⁷
- 18 Which then of the
 bounties of your Lord
 will you reject ?
- 19 He has made the two
 seas to flow freely
 (so that) they meet
 together :
- 20 Between them is a
 barrier which they
 cannot pass.⁸
- 21 Which then of the
 bounties of your Lord
 will you reject ?
- 22 There come forth from
 them both pearls, large
 and small.

- wa Rabbu-l-mghribain
 (i).
- 18 Fa-bi-ayyi ālā'i Rabbi-
 kumā tukadhdhiban(i).
- 19 Maraja - l - baḥraini
 yaltaqiyani
- 20 Baina-humā barzakh-
 un lā yabghiyān(i).
- 21 Fa-bi-ayyi ālā'i Rabbi-
 kumā tukadhdhibān(i).
- 22 Yakhruju min-huma-
 l-lu'lu'u wa-l-marjān
 (u).

7. The two Easts and the two Wests signify the different points of the horizon at which the sun rises and sets at the summer and winter solstice.

8. The two seas are mentioned in 25: 53 and 35: 12, as the sweet-water sea and the salt-water sea. Taken literally, some understand the Red and the Mediterranean Seas to be meant. These seas were separated formerly, but are now united by the Suez Canal, and the verse is considered to contain a prophetic mention of their union.

فَبَيِّ الْأَاءِ رَبِّكَ تَكْذِبِينَ ﴿٢٣﴾ وَلَهُ الْجَوَارِ الْمُنشَآتُ فِي
 الْبَحْرِ كَالْأَعْلَامِ ﴿٢٤﴾ فَبَيِّ الْأَاءِ رَبِّكَ تَكْذِبِينَ ﴿٢٥﴾ كُلُّ
 مَنْ عَلَيْهَا فَانٍ ﴿٢٦﴾ وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَلِ وَالْإِكْرَامِ ﴿٢٧﴾

- | | |
|--|---|
| 23 Which then of the bounties of your Lord will you reject? | 23 Fa-bi-ayyi ālā'i Rabbi-kumā tukadhdhibān(i). |
| 24 And His are the ships reared aloft in the sea like mountains. | 24 Wa la-hu-l-jawāri-l-munṣha'ātu fi-l-baḥri ka-l-a'lām(i). |
| 25 Which then of the bounties of your Lord will you reject? | 25 Fa-bi-ayyi ālā'i Rabbi-kumā tukadhdhibān(i). |

Section 2

JUDGMENT OF THE GUILTY

- | | |
|---|---|
| 26 Every one on it must pass away, ⁹ | 26 Kullu man 'alai-hā fān-in |
| 27 And there will endure for ever the person of thy Lord, the Lord of Glory and Honour. | 27 Wa yabqā wajhu Rabbi-ka dhu-l-jalāl-i wa-l-ikrām(i). |

9. History bears out that, to say nothing of individuals, even the most powerful nations decayed and passed away making room for others.

فَبَايَ الْآءِ رَبِّكَ تَكْذِبِينَ ﴿٢٨﴾ يَسْئَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ ط
 كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ ﴿٢٩﴾ فَبَايَ الْآءِ رَبِّكَ تَكْذِبِينَ ﴿٣٠﴾
 سَنَفْرُغُ لَكُمْ أَيُّهَ الثَّقَلَيْنِ ﴿٣١﴾ فَبَايَ الْآءِ رَبِّكَ تَكْذِبِينَ ﴿٣٢﴾

28 Which then of the bounties of your Lord will you reject ?

29 All those who are in the heavens and the earth ask of Him : every moment He is in a state (of glory).¹⁰

30 Which then of the bounties of your Lord will you reject ?

31 Soon will We apply Ourselves to you, O you two armies.¹¹

32 Which then of the bounties of your Lord will you reject ?

28 Fa-bi-ayyi ālā'i Rabbi-kuma tukadh**dh**i-bān(i).

29 Yas'alu-hū man fi-s-samāwāti wa-l-ardz (i); kuila yaum-in huwa fī sha'n (-in).

30 Fa-bi-ayyi ālā'i Rabbi-kumā tukadh**dh**i-bān(i).

31 Sa-nafrughu la-kum ayyu-ha-th - thaqalān (i).

32 Fa-bi-ayyi ālā'i Rabbi-kumā tukadh**dh**i-bān(i).

10. The comments on this verse are thus summed up: "It is His attribute to raise up a mighty one from the lowly and to bring down one who is mighty, and to enrich one who is poor and to impoverish one who is rich.

11. *Thaqalān*, dual of *thaqal*, signifies, literally, *things that a man has with him of such things as burden him*, and then the *household and kindred*

يَمْعَشَرِ الْجِنِّ وَالْإِنْسِ إِنْ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ
 السَّمَوَاتِ وَالْأَرْضِ فَانفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطَنِ ﴿٢٢﴾
 فَبِأَيِّ آيَاتِ رَبِّكُمُ تُكَذِّبُونَ ﴿٢٣﴾ رَسُلٌ عَلَيْكُمْ شَوَاطِئُ مِنْ

33 O assembly of the jinn and the men ! If you are able to penetrate the regions of the heavens and the earth, then penetrate ; you cannot penetrate but with authority. ¹²

34 Which then of the bounties of your Lord will you reject ?

35 The flames of fire and smoke will be sent on

33 Yā ma'shara-l-jinni wa-l-insi ini-staṭa'tum an tanfudhū min aq-ṭāri-s-smāwāti wa-l-ardzi fa-nfudhū ; lā tanfudhūna illā bi-sultān(-in).

34 Fa-bi-ayyi ālā'i Rabbi-kumā tukadhhdhibān(i).

35 Yursalu 'alai-kumā shuwāḏ-un min

and party or domestics or servants. The two armies here are the believers and the unbelievers, and Allāh's applying Himself to them signifies the judging of their cases so that each should have its reward or punishment. Some understand the *Arabs* and the *foreigners*, and thus the allusion may be to the conquest of Arabia and the foreign countries. The word *jinn* in the Holy Qur'an sometimes stands for *foreigners*.

12. The jinn and the mer. of this verse are the great and the small opponents of the Holy Prophet, or the foreigners and the Arabs as shown in the previous foot-note, or his opponents who were to come after him and those who were his contemporaries. All these opponents are told that they cannot escape the punishment.

نَارًا وَلَا نُحَاسٌ فَلَا تَنْتَصِرْنَ ﴿٣٥﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبْنَ ﴿٣٦﴾
 فَإِذَا انشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ ﴿٣٧﴾ فَبِأَيِّ آلَاءِ
 رَبِّكُمَا تُكَذِّبْنَ ﴿٣٨﴾ فَيَوْمَئِذٍ لَا يُسْئَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا

- you two, then you will not be able to defend yourselves.¹³
- 36 Which then of the bounties of your Lord will you reject ?
- 37 And when the heaven is rent asunder, so it becomes red like red hide.
- 38 Which then of the bounties of your Lord will you reject ?
- 39 So on that day neither man nor jinnī shall

nār-in wa nuḥās-un
fa-lā tantaṣīrān(i).

- 36 Fa-bi-ayyi ālā'i Rabbi-kumā tukadh**dh**i-bān(i).
- 37 Fa-**id**ha-n**sh**aqqat-i-s-samā'u fa-kānat war-dat-an ka-d-dihān(i).
- 38 Fa-bi-ayyi ālā'i Rabbi-kumā tukadh**dh**i-bān(i).
- 39 Fa-yauma-'**idh**-in lā yus'alu 'an **dhan**bi-hī insun wa lā

13. The fire and the smoke were sent in this life in the form of battles that brought destruction upon them. Fire was a symbol of war among the Arabs, though the two terms would express modern warfare much better, which is nothing but fire and smoke. Smoke also indicates famine ; see 44 : 10.

جَانٌ ۞ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ۞ يَعْرِفُ الْمُجْرِمُونَ
 سَيِّمَهُمْ فَيُؤْخَذُ بِالنَّوَاصِي وَالْأَقْدَامِ ۞ فَبِأَيِّ آلَاءِ رَبِّكُمَا
 تُكَذِّبِينَ ۞ هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ ۞
 يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ آتٍ ۞ فَبِأَيِّ آلَاءِ رَبِّكُمَا

be asked about his sin.

40 Which then of the bounties of your Lord will you reject?

41 The guilty shall be recognized by their marks, so they shall be seized by the forelocks and the feet.

42 Which then of the bounties of your Lord will you reject?

43 This is the hell which the guilty called a lie.

44 Round about shall they go between it and hot, boiling water. ¹⁴

45 Which then of the

jānn(-un).

40 Fa-bi-ayyi ālā'i Rabbi-kumā tukadhhdhibān(i).

41 Yu'rāfu-l-mujrimūna bi-sīmā - hum fa-yu'-khadhu bi-n-nawāṣī wa-l-aqdām(i).

42 Fa-bi-ayyi ālā'i Rabbi-kumā tukadhhdhibān(i).

43 Hādhi-hī jahannamullati yukadhhdhibu biha-l-mujrimūn(a).

44 Yatūfūna baina-hā wa baina ḥamīm-in ān(-in).

45 Fa-bi-ayyi ālā'i Rabbi-

14. All these verses depict the evil plight in which the guilty will find themselves in this life as well as after death.

تُكذِّبْنَ ﴿٤٦﴾ وَلَمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّتٍ ﴿٤٧﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكذِّبْنَ ﴿٤٨﴾ ذَوَاتَا أَفْنَانٍ ﴿٤٩﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا

bounties of your Lord
will you reject?

kumā tukadhdhi-
bān(i).

Section 3

REWARD OF THE RIGHTEOUS

- | | |
|--|--|
| 46 And for him who fears to stand before his Lord are two gardens. ¹⁵ | 46 Wa li-man <u>khāfa</u> maqāma Rabbi-hī jannatān(i). |
| 47 Which then of the bounties of your Lord will you reject ? | 47 Fa-bi-ayyi ālā'i Rabbi-kumā tukadhdhi-bān(i). |
| 48 Having in them various kinds (of bounties). | 48 <u>Dhawātā</u> afnān(-in). |
| 49 Which then of the | 49 Fa-bi-ayyi ālā'i Rabbi- |

15. Two gardens are promised for the faithful in allusion to a happy life here and a happy life in the hereafter. This is in accordance with what is stated of the punishment of the guilty ones in clear words elsewhere : "And certainly We will make them taste of the nearer chastisement before the greater chastisement that haply they may turn " (32 : 21). A happy life here below is promised for the faithful elsewhere in clear words : "Whoever does good, whether male or female, and he is a believer, We will make him live a happy life" (16 : 97). It should however be noted that a happy life does not result from abundance of wealth; it is the result of the contentment which the heart of man finds in God.

تَكْذِبْنَ ﴿٥١﴾ فِيهِمَا عَيْنَانِ تَجْرِيْنَ ﴿٥٠﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبْنَ ﴿٥١﴾

فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ ﴿٥٢﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبْنَ ﴿٥٢﴾

مُتَّكِيْنَ عَلَى فُرُشٍ بَطَائِنُهَا مِنْ إِسْتَبْرَقٍ ۗ وَجَنَاتِ الْجَنَّتَيْنِ

- | | |
|---|--|
| bounties of your Lord will you reject ? | kumā tukadhdhibān(i). |
| 50 In both of them are two fountains flowing. | 50 Fī-himā 'aināni taj-riyān(i). |
| 51 Which then of the bounties of your Lord will you reject ? | 51 Fa-bi-ayyi ālā'i Rabbi-kumā tukadhdhibān(i). |
| 52 In both of them are two pairs of every fruit. | 52 Fī himā min kulli fākihāt in zaujān(i). |
| 53 Which then of the bounties of your Lord will you reject ? | 53 Fa-bi ayyi ālā'i Rabbi-kumā tukadhdhibān(i). |
| 54 Reclining on couches, the inner coverings of which are of silk brocade ; and the fruit | 54 Muttaki'ina 'alā furush-in baṭā'īnu-hā min istabraq(-in) ; wa jana-l-jannataini |

دَانٌ ﴿٥٥﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٥٥﴾ فَبَيْنَ قَصْرٍ مِّنَ الطَّرْفِ

لَمْ يَطْمِثْنِ أَنْسٌ قَبْلَهُمْ وَلَا جَانٌ ﴿٥٦﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا

تُكَذِّبِينَ ﴿٥٧﴾ كَانَهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ ﴿٥٨﴾ فَبِأَيِّ آلَاءِ

of the two gardens
shall be within reach

dān(-in).

55 Which then of the
bounties of your Lord
will you reject ?

55 Fa-bi-ayyi alā'i Rabbi-
kumā tukadhdhi-
bān(i).

56 In them shall be those
who restrained their
eyes; before them neith-
er man nor jinni shall
have touched them.

56 Fī hinna qāṣirātu-ṭ-
ṭarfi lam yaṭmith-
hunna ins-un qabla-
hum wa lā jānn(-un).

57 Which then of the
bounties of your Lord
will you reject ?

57 Fī-bi ayyi alā'i Rabbi-
kumā tukadhdhi-
bān(i).

58 As though they were
rubies and pearls.

58 Ka-anna hunna-l-yā-
qūtu wa-l marjān(u).

59 Which then of the

59 Fa-bi-ayyi alā'i

رَبُّكُمْ تَكْذِبْنَ ﴿٥٩﴾ هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ ﴿٦٠﴾

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبْنَ ﴿٦١﴾ وَمِنْ دُونِهِمَا جَنَّاتٌ ﴿٦٢﴾

bounties of your Lord
will you reject ?

60 Is the reward of goodness aught but goodness ? ¹⁶

61 Which then of the bounties of your Lord will you reject ?

62 And besides these two are two (other) gardens : ¹⁷

Rabbi-kumā tukadh-
dhibān(i).

60 Hal jazā'u-l-iḥsāni illa-l-iḥsān(u).

61 Fa-bi-ayyi ālā'i Rabbi-kumā tukadhdhibān(i).

62 Wa min dūni-himā jannatān(i).

16. This verse sums up what has been described before : Goodness is the reward of goodness. In other words, God will be good to those who do good to others, and He will be good to them in this life as well as in the next. Some of the good things of this life are mentioned in these verses. These are gardens, fountains, fruits of various kinds, couches and carpets, and pure and beautiful companions. These are things which are a source of happiness to man, but so far as the blessings of paradise are concerned, the one thing sure about them is that they are not things of this life. The Qur'ān itself says : "No soul knows what is hidden for them of that which will refresh the eyes" (32 : 17). And the Prophet explained it thus : "Alīan says I have prepared for My righteous servants what no eye has seen and no ear has heard and what the heart of man has not conceived" (*Bukhārī*). Man is only given an idea that he will lead a happy life in the hereafter, but it is at the same time made clear that even his mind cannot conceive what the blessings of heaven will be. See further f. n. 7, next chapter.

17. The chapter that follows, i.e. ch. 56, makes it clear why two gardens besides the two gardens already spoken of are mentioned. In that chapter while the rejecters form only one class, the believers are divided into two distinct classes, one of them being called the *muqarrabīn*, or those

فَبَايَ الْآءِ رَبُّكُمْ تَكْذِبِينَ ﴿٦٣﴾ مَدَّامَتَيْنِ ﴿٦٤﴾ فَبَايَ الْآءِ

رَبُّكُمْ تَكْذِبِينَ ﴿٦٥﴾ فِيهِمَا عَيْنَانِ نَضَّاخَتَيْنِ ﴿٦٦﴾ فَبَايَ الْآءِ

رَبُّكُمْ تَكْذِبِينَ ﴿٦٧﴾ فِيهِمَا فَآكِهَةٌ وَنَخْلٌ وَرُمَّانٌ ﴿٦٨﴾ فَبَايَ

63 Which then of the bounties of your Lord will you reject?

64 Both inclining to blackness.

65 Which then of the bounties of your Lord will you reject?

66 In both of them are two springs gushing forth.

67 Which then of the bounties of your Lord will you reject?

68 In both are fruits and palms and pomegranates.

69 Which then of the

63 Fa-bi-ayyi ālā'i Rabbi-kumā tukadh**dh**i-bān(i).

64 Mudhāmmatān(i).

65 Fa-bi-ayyi ālā'i Rabbi-kumā tukadh**dh**i-bān(i).

66 Fī-himā 'aināni nadz-dzā**k**hatān(i).

67 Fa-bi-ayyi ālā'i Rabbi-kumā tukadh**dh**i-bān(i).

68 Fī-himā fākihāt-un wa nak**h**l-un wa rum-mān(-un).

69 Fa-bi-ayyi

drawn nigh to Allāh, who are also called *sābiqūn* or the foremost, and the other being called *aṣḥāb al-yamīn* or companions of the right hand, being the ordinary believers. The gardens of the next life and the life below are similar to those for the *muqarrabīn*, but evidently not of the same high order.

الآء رَبِّكُمْ تَكْذِبْنَ ﴿٦٩﴾ فِيهِنَّ خَيْرَاتٌ حَسَنَاتٌ ﴿٧٠﴾ فَبِأَيِّ آءِ

رَبِّكُمْ تَكْذِبْنَ ﴿٧١﴾ حُورٌ مَّقْصُورَاتٌ فِي الْخِيَامِ ﴿٧٢﴾ فَبِأَيِّ

الآءِ رَبِّكُمْ تَكْذِبْنَ ﴿٧٣﴾ لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌ ﴿٧٤﴾

- | | |
|---|---|
| bounties of your Lord will you reject? | ālā'i Rabbi-kumā tukadhhdhibān(i). |
| 70 In them are goodly, beautiful ones. | 70 Fī-hinna <u>khairāt</u> -un ḥisān(-un). |
| 71 Which then of the bounties of your Lord will you reject? | 71 Fa-bi-ayyi ālā'i Rabbi-kumā tukadhhdhibān(i). |
| 72 Pure ones confined to the pavilions. | 72 Ḥūr un maqṣūrāt-un fi-l <u>khīyām</u> (i). |
| 73 Which then of the bounties of your Lord will you reject? | 73 Fa-bi-ayyi ālā'i Rabbi-kumā tukadhhdhibān(i). |
| 74 Man has not touched them before them, nor jinni. | 74 Lam yaṭmith <u>hunna</u> ins-un qabla-hum wa lā jānn(-un). |

فَبَايَ الْآءِ رَبِّكُمَا تَكْذِبِ ۖ ﴿٧٥﴾ مُتَكِينٍ عَلَى رَفْرَفٍ خُضِرِ

وَعَبْقَرِيٍّ حَسَانٍ ۖ ﴿٧٦﴾ فَبَايَ الْآءِ رَبِّكُمَا تَكْذِبِ ۖ ﴿٧٧﴾

تَبْرَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ ۖ ﴿٧٨﴾

75 Which then of the bounties of your Lord will you reject?

76 Reclining on green cushions and beautiful carpets.

77 Which then of the bounties of your Lord will you reject?

78 Blessed be the name of thy Lord, the Lord of Glory and Honour!

75 Fa-bi-ayyi ālā'i Rabbi-kumā tukadh^hdhi-bān(1).

76 Muttaki'i'ina 'alā raf-raf-in khudzr-in wa 'abqariyy-in ḥisān(-in).

77 Fa-bi-ayyi ālā'i Rabbi-kumā tukadh^hdhi-bān(1).

78 Tabāraka-smu Rabbi-ka dhi-l-jalāli wa-l-ikrām(i).



Chapter LVI

THE GREAT EVENT

(Al-Wāqī'ah)

REVEALED AT MAKKAH

(3 sections and 96 verses)

The title of this chapter is taken from its first verse, and the "Great Event" referred to is the time of the meting out of reward and punishment to the faithful and the opponents respectively, with which the last chapter deals. This chapter speaks of three classes of men, the foremost among the faithful being indicated as a separate class, while the other two are the believers and the unbelievers. The first section, after stating that men will be divided into three classes, speaks of the two classes of the faithful; the second refers to the guilty; and the third states that judgment is inevitable and the three classes will receive what they deserve.

It is a Makkan revelation and belongs to the early Makkah period.

Section 1
THREE CLASSES OF MEN

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝

إِذَا وَقَعَتِ الْوَاقِعَةُ ۝ لَيْسَ لَهَا أَجْرٌ كَذِبٌ ۝ خَافِضَةٌ
رَافِعَةٌ ۝ إِذَا رُجَّتِ الْأَرْضُ رَجًّا ۝ وَبُسَّتِ الْجِبَالُ

In the name of Allāh, the Beneficent, the Merciful.

- 1 When the great event comes to pass¹—
- 2 There is no belying its coming to pass—
- 3 Abasing (one party), exalting (the other),²
- 4 When the earth is shaken with a (severe) shaking,
- 5 And the mountains are made to cru-

Bi-smi-(A)llāhi-r-Raḥmāni-r-Raḥīm(i).

- 1 Idhā waqa'ati-l-wāqi'atu,
- 2 Laisa li-waq'ati-hā kādhība (t-un).
- 3 Khāfidzat-un rāfi'at-un,
- 4 Idhā rujjati-l-ardzu rajj-an,
- 5 Wa bussati-l-jibālu

1. Note that the Holy Qur'an speaks of *the hour* or *the event* not only as signifying the Resurrection, but also very frequently as signifying the doom of its opponents. In fact, the doom of the opponents of the Holy Prophet in this life was a foretaste of what they would suffer in the life after death.

2. This description of the great event is a clear testimony that it signifies the time when the opponents of the Holy Prophet will be humbled and the faithful followers exalted, though its complete manifestation can only be accomplished in the life after death.

بَسًّا ۙ فَكَانَتْ هَبَاءً مُنْبَثًّا ۙ وَكُنْتُمْ أَزْوَاجًا

ثَلَاثَةً ۙ فَاصْحَابُ الْمَيْمَنَةِ ۙ مَا أَصْحَابُ الْمَيْمَنَةِ ۙ

وَاصْحَابُ الْمَشْأَمَةِ ۙ مَا أَصْحَابُ الْمَشْأَمَةِ ۙ وَالسَّابِقُونَ

mble with (an awful)
crumbling,³

6 So that they are as
scattered dust,

7 And you will be three
sorts.

8 Then (as to) the comp-
anions of the right hand,
how (happy) are the
companions of the right
hand!

9 And (as to) the com-
panions of the left hand,
how (wretched) are the
companions of the left
hand!

10 And the foremost are

bass-an,

6 Fa-kānat habā'-an
munbathh-an,

7 Wa kuntum azwāj-
an thalātha(t-an).

8 Fa-aṣḥābu - l- maima-
nati mā aṣḥābu-l-mai-
mana(ti).

9 Wa aṣḥābu-l-mash'a-
mati mā aṣḥābu-l-
mash'ama(ti).

10 Wa-s-sābiqūna-

3. The crumbling of the mountains signifies the fall of great men.

السَّبِقُونَ ﴿١١﴾ أُولَئِكَ الْمُقَرَّبُونَ ﴿١٢﴾ فِي جَنَّاتِ النَّعِيمِ ﴿١٣﴾
ثَلَاثَةٌ مِنَ الْأَوَّلِينَ ﴿١٤﴾ وَقَلِيلٌ مِنَ الْآخِرِينَ ﴿١٥﴾ عَلَى سُرُرٍ
مَوْضُونَةٍ ﴿١٦﴾ مُتَّكِنِينَ عَلَيْهَا مُتَقَبِّلِينَ ﴿١٧﴾ يَطُوفُ عَلَيْهِمْ

| | | |
|----|---|--|
| | the foremost, ⁴ | s-sā-biqūna, |
| 11 | These are they who are drawn nigh (to Allāh), | 11 U'lā'ika-l-muqarrabūn(a), |
| 12 | In gardens of bliss. | 12 Fī jannāti-n-na'im(i). |
| 13 | A numerous company from among the first, | 13 Thullat-un mina-l-awwalīna |
| 14 | And a few from among those of later times. ⁵ | 14 Wa qalil-un mina-l-ākhirin(a). |
| 15 | On thrones inwrought, | 15 'Alā surur-in maudzūnat-in |
| 16 | Reclining on them, facing one another. | 16 Muttaki'īna 'alai-hā mutaqaibilin(a). |
| 17 | Round about them | 17 Yaṭūfu 'alai-him |

4. The meaning is that those foremost in doing good will be foremost in reaping the reward.

5. Those who were foremost in accepting the Prophet were raised to high dignity in the land. Those who accepted the Prophet in the earlier stages of his mission, and made the greatest sacrifices, were adequately rewarded; but those who waited until Islam was established in the land rarely made any sacrifices. As distinguished from those who were foremost in accepting the truth they are called companions of the right hand or possessors of good luck. The pioneers were rewarded in this life by being made masters of the land, while a fuller reward is promised to them in the life after death. Compare 57: 10.

وِلْدَانٌ مُّخْلِذُونَ^{لَا} (١٧) بِأَكْوَابٍ وَأَبَارِيقَهِ وَكَاسٍ مِّنْ
 مَّعِينٍ^{لَا} (١٨) لَا يُصَدَّعُونَ عَنْهَا وَلَا يُنْزِفُونَ^{لَا} (١٩) وَقَاكِهَةً
 مِّمَّا يَتَخَيَّرُونَ^{لَا} (٢٠) وَالْحَمِ طَيْرٍ مِّمَّا يَشْتَهُونَ^ط (٢١) وَحُورٍ
 عِينٍ^{لَا} (٢٢) كَأَمْثَالِ اللُّؤْلُؤِ الْمَكْنُونِ^{ج الدَّ} (٢٣) جَزَاءٌ بِمَا كَانُوا

go youths never alter-
ing in age,

18 With goblets and
ewers and a cup of pure
drink;

19 They are not affected
with headache thereby,
nor do they get exhaus-
ted;

20 And fruits such as
they choose,

21 And the flesh of fowl
such as they desire.

22 And pure, beautiful
ones,

23 The like of the hidden
pearls:

24 A reward for what

wildān-un mukhal-
ladūna,

18 Bi-akwāb-in wa abā-
rīqa wa ka's-in min
ma'in-in;

19 Lā yuṣadda'ūna 'an-
hā wa lā yunzifūna,

20 Wa fākihat-in mim-
mā yatakḥayyarūna,

21 Wa laḥmi ṭair-in
mimmā yaṣṭahūn(a).

22 Wa ḥūr-un 'in-un,

23 Ka-amthāli-l- lu'lu'-
i-l-maknūn(i).

24 Jazā'-an bi-mā kānū

يَعْمَلُونَ ﴿٢٥﴾ لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْتِيهَا أَقْبِلًا

سَلَامًا سَلَامًا ﴿٢٦﴾ وَاصْحَابُ الْيَمِينِ ۖ مَا أَصْحَابُ الْيَمِينِ ﴿٢٧﴾

فِي سِدْرٍ مَخْضُودٍ ﴿٢٨﴾ وَطَلْحٍ مَّنْضُودٍ ﴿٢٩﴾ وَظِلِّ مَمْدُودٍ ﴿٣٠﴾

they used to do.

25 They shall not hear therein vain or sinful discourse,

26 Except the word peace, peace.⁶

27 And the companions of the right hand ; how happy are the companions of the right hand !

28 Amid thornless lote-trees,

29 And clustered plantains,

30 And extended shade,

ya'malūn(a).

25 Lā yasma'ūna fi-hā laghw-an wa lā ta-thīm-an

26 Illā qīl-an salām-an salāmā.

27 Wa aṣḥābu-l-yamīni mā aṣḥābu-l-yamīn(i).

28 Fī sidr-in makhdzūd-in,

29 Wa ṭalḥ-in mandzūd-in,

30 Wa ḡill-in mamdūd-in,

6. This description of the paradise in early revelation does not differ from that of later revelation. After various blessings are enumerated, their true nature is depicted in one word, *peace*. See further f. n. 16 on 55:60.

وَمَاءٍ مَّسْكُوبٍ ۙ وَفَاكِهَةٍ كَثِيرَةٍ ۙ لَّا مَقْطُوعَةٍ
 وَلَا مَمْنُوعَةٍ ۙ وَفُرُشٍ مَّرْفُوعَةٍ ۙ اِنَّا اَنشَاْنَهُنَّ
 اِنْسَاءً ۙ فَجَعَلْنَهُنَّ اَبْكَارًا ۙ عُرُبًا اَتْرَابًا ۙ لَّا صُحْبَ

31 And water poured
forth,

32 And abundant fruit,

33 Neither intercepted
nor forbidden,

34 And exalted resting-
places.

35 Surely We have made
them to grow into a
(new) growth,

36 So we have made them
virgins,

37 Loving, equals in age,⁷

38 For the sake of the

31 Wa mā'-in maskūb-in,

32 Wa fākihāt-in kathīr-
at-in,

33 Lā maqtū'at-in wa lā
mamnū'at-in,

34 Wa furush-in mar-
fū'a(t-in).

35 Innā anshā'-nā-hunna
inshā'-an,

36 Fa-ja'al-nā-hunna ab-
kā-r-an

37 'Urub-an atrāb-an

38 Li-aṣḥābi-

7. It is noteworthy that the blessings granted to the righteous, the companions of the right hand, are first spoken of as shades, water, fruits, and resting-places: and then, as it were, to dispel all doubts as to what these blessings of the next life are, it is said in v. 35, *We have made them to grow into a new growth.* These words settle conclusively that whatever these blessings are, whether shades or trees or water or fruits, they are all the fruits of deeds which have been made to *grow into a new growth.* The words that follow this statement are primarily applicable to women, but it is only because womanhood stands as a symbol of *purity and beauty.* Thus

٤٠ ثَلَاثَةٌ مِنَ الْأَوَّلِينَ ۖ وَثَلَاثَةٌ مِنَ الْآخِرِينَ ۖ
 وَأَصْحَابُ الشَّمَالِ ۗ مَا أَصْحَابُ الشَّمَالِ ۖ فِي سَمُومٍ وَحَمِيمٍ ۖ

companions of the right
hand.

l-yamīn(i).

Section 2

THE GUILTY

- | | |
|--|--|
| <p>39 A numerous company from among the first,</p> <p>40 And a numerous company from among those of later times.⁸</p> <p>41 And those on the left hand, how (wretched) are those on the left hand!</p> <p>42 In hot wind and boiling water,</p> | <p>39 <u>Thullat-un</u> mina-l-awwalina</p> <p>40 Wa <u>thuliat-un</u> minal-ākhirin(a).</p> <p>41 Wa aṣḥābu-<u>sh-shi</u>-māli mā aṣḥābu-<u>sh-shi</u>-māl(i).</p> <p>42 Fī samūm-in wa ḥamīm-in,</p> |
|--|--|

abkār, plural of *bikr*, means a *virgin*, and also an *action that has not been preceded by its like*. Similarly, *atrāb*, or *equals in age*, signifies that the growth of those blessings begins with the growth of spiritual life in man; while 'urub is plural of both 'urūb and 'arīb, the former signifying a woman who manifests love to her husband, and the latter, a man who is chaste in speech, and thus conveys the idea of *chastity* or *love*. See further f. n. 16, last chapter, where it is shown that the blessings of paradise, whether spoken of as fruits or rivers or canals or as pure and beautiful women, are not things of this life; they are blessings which men cannot conceive of here, and are meant equally for men and women.

8. Note that these verses do not contradict vv. 13 and 14, as imagined by some Christian critics, for the latter speak only of those who were foremost in accepting the Holy Prophet.

وَظِلٌّ مِّنْ يَّحْمُومٍ ﴿٤٣﴾ لَا بَارِدٌ وَلَا كَرِيمٌ ﴿٤٤﴾ أَنَّهُمْ كَانُوا
 قَبْلَ ذَلِكَ مُتْرَفِينَ ﴿٤٥﴾ وَكَانُوا يُصْرُونَ عَلَى الْخَنَثِ
 الْعَظِيمِ ﴿٤٦﴾ وَكَانُوا يَقُولُونَ لَا آيِدَا مِتْنَا وَكُنَّا تُرَابًا
 وَعِظَامًا ءَأَنَّا لَمَبْعُوثُونَ ﴿٤٧﴾ أَوْ آبَاؤُنَا الْأَوَّلُونَ ﴿٤٨﴾

43 And the shade of black
smoke,

44 Neither cool nor
honourable.⁹

45 Surely they were
before that made to
live in ease and plenty :

46 And they persisted in
the great violation :¹⁰

47 And they used to say :
What ! when we die
and have become dust
and bones, shall we
then indeed be raised ?

48 Or our fathers of
yore ?

43 Wa ḡill-in min yaḡ-
mūm-in.

44 Lā bārid-in wa lā
karīm(-in).

45 Inna-hum kānū qabla
dhālika mutrafīn(a) ;

46 Wa kānū yuṣīrrūna
'ala-l-ḡinḡhi-l-'aḡīm(i).

47 Wa kānū yaqūlūna
a'idhā mit-nā wa kun-
nā turāb-an wa 'iḡām-
an a'innā la-mab'ū-
thūna,

48 A-wa ābā'u-na-l-
awwalūn(a).

9 These verses draw a picture of the distress and abasement which were in store for the unbelieving Quraish in this life as well as in the hereafter.

10. That is, the violation of Divine commandments.

فَلِإِنَّ الْأَوَّلِينَ وَالْآخِرِينَ ﴿٤٩﴾ لِمَجْمُوعُونَ إِلَىٰ مِيقَاتِ
 يَوْمٍ مَّعْلُومٍ ﴿٥٠﴾ ثُمَّ إِنَّكُمْ أَيْهَا الضَّالُّونَ الْمَكْذِبُونَ ﴿٥١﴾
 لَا تَكُونُونَ مِنْ شَجَرٍ مِنْ زَقْقُومٍ ﴿٥٢﴾ فَمَالُونَ مِنْهَا الْبَطُونَ ﴿٥٣﴾

- | | |
|---|--|
| <p>49 Say : Those who have gone first and those of later times</p> <p>50 Shall most surely be gathered together for the appointed hour of a known day.</p> <p>51 Then shall you, O you who err and call the truth a lie !</p> <p>52 Most surely eat of a tree of Zaqqūm,¹¹</p> <p>53 And fill (your) qellies with it ;</p> | <p>49 Qul inna-l-awwalīna wa-l-ākhirīna</p> <p>50 La-majmū'ūna ilā miqāti yaum-in ma'lūm(-in).</p> <p>51 Thumma inna-kum ayyu-ha-dz-dzāllūna -l mukadhdhibūna</p> <p>52 La ākilūna min shajar-in min zaqqūm-in,</p> <p>53 Fa-māli'ūna min-ha-i-butūn(a).</p> |
|---|--|

11. Zaqqūm means any deadly food. The food of those in hell shall be deadly and they shall have boiling water to drink. These are the consequences of their evil deeds.

فَشَارِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ ﴿٥٤﴾ فَشَارِبُونَ شُرْبَ الْهَمِّ ﴿٥٥﴾ هَذَا

نَزَلَهُمْ يَوْمَ الدِّينِ ﴿٥٦﴾ نَحْنُ خَلَقْنَاكُمْ فَلَوْلَا تُصَدِّقُونَ ﴿٥٧﴾ اَفْرءَيْتُمْ

مَا تَعْمَلُونَ ﴿٥٨﴾ ءَاَنْتُمْ تَخْلُقُوْنَ اَمْ نَحْنُ الْخَالِقُونَ ﴿٥٩﴾ نَحْنُ قَدَرْنَا

54 Then drink over it of boiling water ;

55 And drink as drinks the thirsty camel.

56 This is their entertainment on the day of requital.

57 We have created you ; why do you not then accept the truth ?

58 Have you considered what you emit ?

59 Is it you that create it or are We the Creator ?

60 We have ordained

54 Fa-shāribūna 'alai-hi mina l-ḥamīm(i) ;

55 Fa-shāribūna shurba-l-hīm(i).

56 Hādhā nuzulu-hum yauma-d-dīn(i).

57 Naḥnu khalaq-nā-kum fa-lau-lā tuṣaddiqūn(a).

58 A-fa-ra'aitum mā tumnūn(a).

59 'A-antum takhluqū-na-hū am naḥnu-l-khāliqūn(a).

60 Naḥnu qaddarnā

بَيْنَكُمْ الْمَوْتَ وَمَا نَحْنُ بِمَسْبُوقِينَ ﴿٦٠﴾ عَلَىٰ أَنْ نُبَدِّلَ أَمْثَالَكُمْ

وَنُنشِئَكُمْ فِي مَا لَا تَعْلَمُونَ ﴿٦١﴾ وَلَقَدْ عَلِمْتُمُ النَّشْأَةَ الْأُولَىٰ

فَلَوْلَا تَذَكَّرُونَ ﴿٦٢﴾ أَفَرَأَيْتُمْ مَا تَحْرُثُونَ ﴿٦٣﴾ ءَأَنْتُمْ

death among you and
We are not to be hin-
dred

baina-kumu- l- mauta
wa mā nahnu bi-mas-
būqīna

61 That We may bring in
your place the likes of
you and make you grow
into what you know
not.¹²

61 'Alā an nubiddila am-
thāla-kum wa nun-
shī'a-kum fī mā lā
ta'lamūn(a).

62 And certainly you
know the first growth ;
why do you not then
mind ?¹³

62 Wa la-qad 'alim-
tumu - n - nash'ata-l-
'ulā fa-lau-lā tadhak-
karūn(a).

63 Have you considered
what you sow ?

63 A-fa-ra'aitum mā taḥ-
ruthūn(a).

64 Is it you that cause it

64 A-antum

12. The reference is to life after death. That life, we are told here, is not the same as the physical life here; it is a new life that "you know not." The words however contain a deep reference to the passing away of one nation and another taking its place.

13. Man knows the first growth, i.e. his being brought to life as we see it, yet he cannot explain it. Why should he then reject the life after death, simply because he cannot explain it?

زَرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ ﴿٦٤﴾ لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَامًا
 فَظَلَمْتُمْ تَفَكَّهُونَ ﴿٦٥﴾ إِنَّا لَمَغْرُمُونَ ﴿٦٦﴾ بَلْ نَحْنُ
 مَحْرُومُونَ ﴿٦٧﴾ أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ ﴿٦٨﴾ إِنْ
 أَنْزَلْنَاهُ مِنْ السَّمَاءِ لَمَا تَرَكَهُ إِلَّا عَرَسًا جَلًّا ﴿٦٩﴾ لَوْ نَشَاءُ لَجَعَلْنَاهُ

to grow, or are We the
Causer of growth?

65 If We pleased, We
should have made it
crumbled into pieces,
then would you begin
to lament :

66 Surely we are burdened
with debt :

67 Nay, we are deprived.

68 Have you considered
the water which you
drink?

69 Is it you that pour it
down from the clouds,
or do We pour it?

70 If We pleased, We

tazra'ūna-hū am naḥ-
nu-z-zāri'ūn(a).

65 Lau nashā'u la-ja'al-
nā-hu ḥuṭām-an fa-
ẓaltum tafakkahūna,

66 Innā la-mughramūna

67 Bal naḥnu maḥrū-
mūn(a).

68 A-fa-ra'aitumu-l-mā'-
a-lladhī tashrabūn(a).

69 A-antum anzaltumū-
hu mina-l-muzni am
naḥnu-l-munzilūn(a).

70 Lau nashā'u ja'alnā

أَجَاجًا فَلَوْلَا تَشْكُرُونَ ﴿٧١﴾ أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ ﴿٧٢﴾

ءَأَنْتُمْ أَنْشَأْتُمْ شَجَرَتَهَا أَمْ نَحْنُ الْمُنشُونَ ﴿٧٢﴾ نَحْنُ جَعَلْنَاهَا

تَذَكْرَةً وَمَتَاعًا لِلْمُقْوِينَ ﴿٧٣﴾ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٧٤﴾

would have made it saltish; why do you not then give thanks?

-hu ujāj-an fa-lau lā tashkurūn(a).

71 Have you considered the fire which you kindle?

71 A-fa - ra'aitumu - n-nāra-llatī tūrūn(a).

72 Is it you that grow the trees for it, or are We the Grower?

72 A-antum ansha'tum shajarata-hā am naḥnu-l-munshi'ūn(a).

73 We have made it a reminder and an advantage for the wayfarers of the desert.

73 Naḥnu ja'alnā-hā tadhkirat-an wa matā'-an li-l-muqwin-(a).

74 So glorify the name of thy Lord, the Great.

74 Fa-sabbih bi-smi Rabbi-ka-l-'Aẓīm(i).

Section 3

JUDGMENT IS INEVITABLE

فَلَا أُقْسِمُ بِمَوَاقِعِ النُّجُومِ ۖ وَإِنَّهُ لَقَسَمٌ لَوْ تَعْلَمُونَ

عَظِيمٌ ۖ إِنَّهُ لَقُرْآنٌ كَرِيمٌ ۖ فِي كِتَابٍ مَكْنُونٍ ۖ

75 Nay! I call to witness the portions of the Qur'ān sent down ;¹⁴

75 Fa-lā uqsimu bi-mawāqī'i-n-nujūmi,

76 And surely it is a very great oath if you but knew ;

76 Wa inna-hū la-qasam-un lau ta'lamūna 'azīm-un,

77 Most surely it is a Noble Qur'ān,

77 Inna-hū la-Qur'ān-un Karīm-un

78 In a book that is protected ;

78 Fi kitāb-in maknūn-in,

14. According to Rāghib, *najm* (pl. *nujūm*) means a *star* and also a *portion of the Qur'ān*. Well-known commentators accept the latter to be the significance here. This meaning suits the context, because it is called a *very great oath*, and because it is in consonance with the assertion made in v. 77. The meaning is that every portion of the Holy Qur'ān bears evidence that it is the word of God.

لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ﴿٧٩﴾ تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٨٠﴾
 أَفَبِهَذَا الْحَدِيثِ أَنْتُمْ مُدْهِنُونَ ﴿٨١﴾ وَتَجْعَلُونَ رِزْقَكُمْ أَنْكُمْ

79 None shall touch it save the purified ones.¹⁵

80 A revelation by the Lord of the worlds.

81 Do you then hold this announcement in light estimation?

82 And you make it your livelihood that you

79 Lā yamassu-hū illa-l-muṭahharūn(a).

80 Tanzīl-un min Rabbi-l-‘ālamīn(a).

81 A-fa-bi ḥadhā-l-ḥadīthi antum mudhinūna,

82 Wa taj‘alūna rizqakum anna-kum

15. Vv. 77, 78, and 79 contain three statements regarding the Qur’ān: (1) It is a noble Qur’ān. The word *karīm* here applied to the Holy Book means *one who is generous*, whose generosity benefits others on an extensive scale. Its being called *karīm* therefore means that it will benefit humanity on an extensive scale. (2) It shall be protected in all its purity in writing. (3) The impure idolaters shall not even touch it. This also shows that an understanding of the Qur’ān is granted only to those who are pure in heart. It also shows that the Qur’ān should not be touched by one who is impure. Hence the Companions were forbidden to carry the Qur’ān to an enemy’s country.

Both the verses and this report further show that the Qur’ān existed in a written form from the first, otherwise such injunctions as not to touch it or travel with it to the enemy’s country would have been meaningless.

تَكْذِبُونَ ﴿٨٢﴾ فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ ﴿٨٣﴾ وَأَنْتُمْ حِينِيذٍ
تَنْظُرُونَ ﴿٨٤﴾ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا
تَبْصُرُونَ ﴿٨٥﴾ فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ ﴿٨٦﴾ تَرْجِعُونَهَا

- | | | |
|----|--|---|
| | give (it) the lie. ¹⁶ | tukadh ^h hibūn(a). |
| 83 | Why is it not then that when (the soul) comes up to the throat, | 83 Fa-lau-lā <u>idhā</u> bala-ghati-l-ḥulqūma |
| 84 | And you at that time look on— | 84 Wa antum ḥina' <u>idh</u> -in tanzurūna |
| 85 | And We are nearer to it than you, but you do not see— | 85 Wa naḥnu aqrabu ilai-hi min-kum wa lākin lā tubṣirūn(a). |
| 86 | Why do you not—if you are not held under authority ¹⁷ — | 86 Fa-lau-lā 'in kuntum <u>ghaira</u> madīnina |
| 87 | Send it back, | 87 Tarji'ūna-hā |

16. To give the Qur'ān the lie was the occupation of many of the leaders of opposition. *Rizq* also means a *portion*.

17. Sale and others translate the words as meaning *not to be rewarded or not to be judged*, and call the passage obscure. But *madīnin* means *mamlūkīn*, i.e. *held under authority*. In fact, the root word *dāna* means primarily *he became obedient*, or *he became abased and submissive*. This interpretation makes the meaning quite clear: If you are your own masters and not subject to the authority of a Higher Power, why can you not resist death when it comes to you and prolong your lives?

اِنْ كُنْتُمْ صَادِقِينَ ﴿٨٧﴾ فَاَمَّا اِنْ كَانَ مِنَ الْمُقَرَّبِينَ ﴿٨٨﴾
 فَرَوْحٌ وَرَيْحَانٌ ﴿٨٩﴾ وَجَنَّتْ نَعِيمٌ ﴿٩٠﴾ وَآمَّا اِنْ كَانَ مِنَ
 اصْحَابِ الْيَمِينِ ﴿٩١﴾ فَسَلَامٌ لَّكَ مِنْ اصْحَابِ الْيَمِينِ ﴿٩٢﴾ وَآمَّا
 اِنْ كَانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ ﴿٩٣﴾ فَنَزَلَ مِنْ حَمِيمٍ ﴿٩٤﴾

if you are truthful ?

88 Then if he is one of those drawn nigh (to-Allāh),

89 (He will have) happiness and bounty and a garden of bliss.

90 And if he is one of those on the right hand,

91 He will have the greeting "peace to thee" from those on the right hand.

92 And if he is one of the rejecters, the erring ones,

93 (He will have) an entertainment of boiling water,

in kuntum ṣādiqīn(a).

88 Fa-ammā in kāna mina-l-muqarrabīna,

89 Fa-rauḥ-un wa raiḥān-un wa jannatu na'im(-in).

90 Wa ammā in kāna min aṣḥābi-l-yamīni

91 Fa-salām-un la-ka min aṣḥābi-l-yamīn(i).

92 Wa ammā in kāna mina-l-mukadhdhi-bīna-dz-dzāllīna,

93 Fa-nuzul-un min ḥamīm-in

وَتَصْلِيَةٌ جَاحِمَةٍ ﴿٩٤﴾ إِنَّ هَذَا لَهُوَ حَقُّ الْيَقِينِ ﴿٩٥﴾
 فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٩٦﴾

94 And burning in hell.

94 Wa taṣliyatū jahīm
(-in).

95 This indeed is a
certain truth.¹⁸

95 Inna hāḍhā la-huwa
ḥaqqu-l-yaqīn(i).

96 So glorify the name of
thy Lord, the Great.

96 Fa-sabbih bi-smi-
Rabbi-ka-l-'Azīm(i).



18. Mark the force and conviction of the truth of the judgment which is present to the Prophet's mind.

Chapter LXVII

THE KINGDOM

(Al-Mulk)

REVEALED AT MAKKAH

(2 sections and 30 verses)

The title of this chapter is taken from the statement contained in the first verse, showing that what was known as the *kingdom of God* in prophetic language was now being established on earth. Attention is then called to the perfect working of Divine laws in physical nature, and from this the inference is drawn that evil must bear evil consequences, while good yields good fruit. The second section speaks of the doom that awaited the unbelievers because of their ungratefulness to the Divine Being, inasmuch as they would not use those very faculties with which Allāh has endowed them to distinguish truth from falsehood, and that which is conducive to their good from that which is calculated to bring ultimate ruin.

The revelation of this chapter belongs to the early Makkah period. The Holy Prophet is reported to have said that he wanted this *sūra* to be in the heart of every Muslim.

Section 1

THE KINGDOM OF GOD

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝

تَبْرَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾
 الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۝

In the name of Allāh,
 the Beneficent, the Mer-
 ciful.

- 1 Blessed is He in Whose hand is the kingdom, and He is the Possessor of power over all things,¹
- 2 Who created death and life that He may try you— which of you is best in deeds ;

Bi - smi-(A)llāhi-r-Raḥ-
 māni-r-Raḥīm(i).

- 1 Tabāraka-lladhī bi-
 yadi-hi-l-mulku wa
 huwa 'alā kulli shai'-
 in qadīru-
- 2 Ni-lladhī khalāqa-l-
mauta wa-l-ḥayāta li-
yabluwa-kum ayyu-
kum aḥsanu 'amalā;

1. The statement that *the kingdom is Allāh's* and that He has power over all things is a prophetic statement as to the establishment of the kingdom of Islam, which was really the kingdom of God. Compare the words in the sayings of Jesus Christ: "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" (Matt. 21 : 43).

وَهُوَ الْعَزِيزُ الْغَفُورُ ﴿٣﴾ الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ طِبَاقًا
مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَوُّتٍ فَارْجِعِ الْبَصَرَ هَلْ

and He is the Mighty,
the Forgiving,³

3 Who created the seven
heavens alike.³ Thou
seest no incongruity in
the creation of the Be-
neficent God ; then look

wa huwa-l-'Azīzu-l-
Ghafūru-

3 Lladhī khalaqa sab'a
samāwāt-in ṭibāqā ;
mā tarā fi khalqi-r-
Raḥmāni min tafā-
wut(-in) ; fa-rji'i-l-
baṣara hal

2. The law of life and death or growth and decay works throughout nature, but it has a special meaning in reference to man, because death does not end his life, but is really the starting-point for a new life of spiritual progress. Life to him below is, therefore, a trial, i.e. a means of bringing to light his hidden qualifications for the performance of good. But life and death have another and a deeper significance for man in the life and death of nations, and it is of this life and death of the nations that the Holy Qur'ān speaks very frequently. Nations that work evil are swept away, and others are raised in their place that they may do good. They live only so long as they do more good than harm to humanity; but when they begin to devote their lives to luxury and to indulge in evil, decay overtakes them. Compare 7 : 129, where the Jews are addressed: "It may be that your Lord will destroy your enemy and make you rulers in the land, then He will see how you act"; and 10 : 14, where the Muslims are addressed: "Then We made you (their) successors in the land after them, so that We may see how you act."

3. A thing is said to be *ṭabq* or *ṭibāq* of another when it is meant that *the one is the match of the other, or conforms or corresponds with the other or is the like of the other*. This significance suits the context, for the verse goes on to describe the uniformity prevailing in nature. The words used here are *seven heavens*, and according to the *Lisān al-'Arab*, the mention of *seven* and *seventy* and *seven hundred* is frequent in the Qur'ān and sayings of the Prophet, and the Arabs use them to signify a large number and multiplicity." In the solar system there are seven major planets besides the earth, and there are seven magnitudes of the stars which may be seen by the naked eye

رَىٰ مِنْ فُطُورٍ ﴿٢﴾ ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ
 الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ ﴿٤﴾ وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا
 بِمَصَابِيحٍ وَجَعَلْنَا رُجُومًا لِلشَّيْطَانِ وَاعْتَدْنَا لَهُمُ عَذَابَ

again, canst thou see
any disorder?⁴

4 Then turn back the eye
again and again ; (thy)
look will come back to
thee confused while it
is fatigued.

5 And certainly We have
adorned this lower
heaven with lights, and
We have made them
to be means of conjec-
tures for the devils,⁵and
We have prepared for
them the chastisement

tarā min fuṭūr(-in).

4 Thumma-rjī'i-l-baṣara
karrataini yanqalib
ilai-ka-l-baṣaru khāsi'-
an wa huwa ḥasīr(-un).

5 Wa la-qad zayyanna-
s-samā'a-d-dunyā bi-
maṣābiḥa wa ja'alnā-
hā rujūm-an li-sh-
shayāṭini wa a'tadnā
lahum 'adhāba-

4. Attention is here called to the regularity and uniformity of the laws working in nature; neither is there incongruity, so that things belonging to the same class should be subject to different laws, nor is there a disorder (*fuṭūr*, which Rāghib translates as meaning *ihktulāl*, i.e. *disorder* and *laxity*), so that a law should not work uniformly. The verse, while no doubt calling attention to the existence of a Supreme Being as witnessed in the regularity and uniformity of the laws working in creation, draws special attention to the spiritual laws, which should also work uniformly, and thus evil and good must each bring its special reward.

5. The lights with which the lower heaven is lighted, i.e. the stars, are made the means of conjectures regarding the future by the astrologers. This is the plain meaning of the words. *Rujūm* is the plural of *rajm*, and

السَّعِيرُ ⑤ وَالَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ
 وَبَسَّ الْمَصِيرُ ⑥ إِذَا الْقَوَا فِيهَا سَمِعُوا لَهَا شَهيقًا وَهِيَ
 تَفُورُ ⑦ تَكَادُ تَمِيزُ مِنَ الْغَيْظِ ⑧ كَلَّمَا أُتِيَ فِيهَا فَوْجٌ سَأَلَهُمْ

of burning.

- 6 And for those who disbelieve in their Lord is the chastisement of hell, and evil is the destination.
- 7 When they are cast therein, they shall hear a loud moaning of it as it boils up,
- 8 Almost bursting for fury ; whenever a group is cast into it, its keepers will ask them :

s-sa'ir(i).

- 6 Wa li-lladhīnā kafarū bi-Rabbī-him 'adhābu jahannam(a) ; wa bi'sa-l-maṣīr(u).
- 7 Iḍhā ulqū fi-hā sami'ū la-hā shahīq-an wa hiya tafūru,
- 8 Takādu tamayyazu mina-l-ghaiḥ(i) ; kul-lamā ulqiya fi-hā fauj-un sa'ala-hum

explaining it Ibn Athīr says : " *Rajm* means conjectures about what Allāh has not stated." And classing the *munajjim*, i.e. the astrologer, and the *kāhin*, i.e. the diviner, and the *sāhir*, i.e. the magician, as one, he goes on to say : " Thus he [i. e. the Prophet, whose saying is explained] considered the astrologer, who learns about stars so that he may judge thereby, and attributes to them the effect of good and evil, to be an unbeliever." And Rāghib explaining these very words, says : " And *rajm* is used metaphorically to signify conjectures and surmises." Lane also gives this significance of the verse : " We have made them to be means of conjectures to the devils of mankind, i.e. to the astrologers." Thus the astrologers, who deceived people by telling them many things which they posed as having learned from the stars, are referred to here. They are told that they will have the punishment of burning for these false conjectures.

خَزَنَتَهَا الرَّأْيَ يَأْتِكُمْ نَذِيرٌ ﴿٩﴾ قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ
فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن شَيْءٍ إِنْ أَنْتُمْ إِلَّا فِي
ضَلَالٍ كَبِيرٍ ﴿١٠﴾ وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا
فِي أَصْحَابِ السَّعِيرِ ﴿١١﴾ فَاعْتَرَفُوا بِذُنُوبِهِمْ فَسَحَقًا لِأَصْحَابِ

Did there not come to you a warner ?

- 9 They will say : Yea, indeed there came to us a warner, but we rejected (him) and said : Allāh has not revealed anything : you are only in a great error.
- 10 And they will say : Had we but listened or pondered, we should not have been among the inmates of the burning fire.
- 11 So they will confess their sins, but far be the inmates of the burning

khazanatu-hā a-lam ya'ti-kum nadhīr(-un).

- 9 Qālū balā qad jā'a-nā nadhīr-un fa-kadh-dhabnā wa qulnā mā nazzala-(A)llāhu min shai'(-in) ; in antum illā fi dzalāl in ka-bīr(-in).
- 10 Wa qālū lau kunnā nas-ma'u au na'qilu mā kunnā fi aṣḥābi-s-sa'īr(i).
- 11 Fa-'tarafū bi-dhanbi-him fa-suḥq-an li-aṣḥābi-

السَّعِيرِ (١١) إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ
 وَأَجْرٌ كَبِيرٌ (١٢) وَأَسْرُوا قَوْلَكُمْ أَوْ اجْهَرُوا بِهِ إِنَّهُ
 عَلِيمٌ بِذَاتِ الصُّدُورِ (١٣) إِلَّا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ
 الْخَبِيرُ (١٤) هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذُلُولًا فَامشُوا فِي

fire (from good).

12 (As for) those who fear their Lord in secret, they will surely have forgiveness and a great reward.

13 And conceal your word or manifest it; surely He is the Knower of what is in the hearts.

14 Does He not know Who created? And He is the Knower of the subtilities, the Aware.

s-sa'ir(i).

12 Inna-lladhīna yakh-shauna Rabba-hum bi-l-ghaibi la-hum maghfirat-un wa ajr-un kabīr(-un).

13 Wa asirrū qaula-kum awi-jharū bi-h(i); inna-hū 'Alīm-un bi-dhāti-ṣ-ṣudūr(i).

14 A-lā ya'lamu man khalaq(a); wa huwa-l-Laṭifu-l-Khabīr(u).

Section 2

THE UNBELIEVERS' DOOM

15 He it is who made the earth subject to you, so go about in

15 Huwa-lladhī ja'ala lakumu-l-ardza dhalūl-an fa-mshū fi

مَنَّا كِبَاهَا وَكَلُوا مِنْ رِزْقِهِ وَالِيَهُ النُّشُورُ ﴿١٥﴾ ءَامِنْتُمْ
 مَنْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمْ الْأَرْضَ فَإِذَا هِيَ تَمُورُ ﴿١٦﴾
 أَمْ أَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ

the spacious sides thereof, and eat of His sustenance, and to Him is the rising after death.

- 16 Have you taken security from Him Who is in the heaven that He will not make the earth to swallow you up? Then lo! it will be in a state of commotion.⁶
- 17 Or have you taken security from Him Who is in the heaven that He will not send down upon you a punish-

manākibi-hā wa kulū min rizqī-h(i); wa ilaihi-n-nushūr(u).

- 16 A-amintum man fi-s-samā'i an yakhsifa bikumu-l-ardza fa-idhā hiya tamūru,
- 17 Am amintum man fi-s-samā'i an yursila 'alai-kum ḥāṣibā; fa-sa-ta'lamūna

6. God is everywhere, in heavens as well as in earth: "He is Allāh in the heavens and the earth" (6:3). The words used here—He Who is in the heaven—indicate that His command prevails not only in the earth but also in the heaven, and that none can avert the punishment which He deals out to the guilty.

كَيْفَ نَذِيرٍ ﴿١٧﴾ وَلَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَكَيْفَ

كَانَ نَكِيرٍ ﴿١٨﴾ أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَفَتْ وَ

يَقْبِضْنَ ط مَا مُمْسِكُهُنَّ إِلَّا الرَّحْمَنُ ط أَنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ ﴿١٩﴾

أَمَّنْ هَذَا الَّذِي هُوَ جُنْدٌ لَّكُمْ يَنْصُرُكُمْ مِنْ دُونِ الرَّحْمَنِ ط

ment? Then will you know how was My warning.

18 And certainly those before them rejected (the truth), then how was My disapproval.

19 Have they not seen the birds above them expanding (their wings) and contracting (them)? What is it that withholds them save the Beneficent God? Surely He is Seer of all things.

20 Or who is it that will be a host for you to assist you besides the Beneficent God? The

kaifa nadhīr(i).

18 Wa la-qad kadhdhaba-lladhīna min qablihim fa-kaifa kāna nakīr(i).

19 A-wa lam yarau ila-ṭ-ṭairi fauqa-hum ṣāf-fāt-in wa yaqbidzn(a); mā yumsiku-hunna illa-r-Raḥmān(u); inna-hū bi-kulli shai'-in Baṣīr(-un).

20 Am-man hādha-lladhī huwa jund-un la-kum yaṣṣuru-kum min dūni-r-Raḥmān(i);

اِنَّ الْكٰفِرُوْنَ اِلَّا فِيْ غُرُوْرٍ ﴿٢٠﴾ اَمَّنْ هٰذَا الَّذِيْ يَرْزُقُكَ
 اِنَّ اَمْسَكَ رِزْقَهٗۙ بَلْ لَجُوْا فِيْ عِتْوٍ وَّ نُفُوْرٍ ﴿٢١﴾ اَفَمَنْ
 يَمْشِيْ مُكْبًا عَلٰى وُجْهِهِ اَهْدٰى اَمَّنْ يَمْشِيْ سَوِيًّا عَلٰى صِرَاطٍ
 مُّسْتَقِيْمٍ ﴿٢٢﴾ قُلْ هُوَ الَّذِيْ اَنْشَاَكُمْ وَاَجْعَلْ لَّكُمْ السَّمْعَ

unbelievers are only in delusion.

- 21 Or who is it that will give you sustenance if He should withhold His sustenance? Nay! they persist in disdain and aversion.
- 22 Is then he who goes prone upon his face better guided or he who walks upright upon a straight path?
- 23 Say: He it is Who brought you into being and made for you the

in-l-kāfirūna illā fi ghurūr(-in).

- 21 Am-man hādha-lladhī yarzuqu-kum in am-saka rizqa-h(ū) ; bal lajjū fī 'utuww-in wa nufūr(-in).
- 22 A-fa-man yamshī mukibb-an 'alā wajhi-hī ahdā am-man yamshī sawiyy-an 'alā širāṭ-in mustaqīm(-in).
- 23 Qul huwa-lladhī an-ṣha'a-kum wa ja'la lakumu-s-sam'a

7. One going "prone upon his face" is one who stumbles and falls at every step, not being guided by truth.

وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۖ قَلِيلًا مَّا تَشْكُرُونَ ﴿٢٢﴾ قُلْ
 هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٢٣﴾ وَيَقُولُونَ
 مَتَىٰ هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ ﴿٢٤﴾ قُلْ إِنَّمَا الْعِلْمُ
 عِنْدَ اللَّهِ وَإِنَّمَا أَنَا بَشِيرٌ مُّبِينٌ ﴿٢٥﴾ فَلَمَّا رَأَوْهُ زُلْفَةً

ears and the eyes and
 the hearts: little is it
 that you give thanks.

24 Say: He it is Who
 multiplies you in the
 earth and to Him you
 shall be gathered.

25 And they say: When
 shall this threat be
 (executed), if you are
 truthful?

26 Say: The knowledge
 (thereof) is only with
 Allāh and I am only a
 plain warner.

27 But when they see
 it nigh, the faces of

wa-l-abṣāra wa-l-af'ida
 (ta); qalil-an mā
 tashkurūn(a).

24 Qul huwa-lladhī dha-
 ra'a-kum fi-l-ardzi
 wa ilai-hi tuḥsha-
 rūn(a).

25 Wa yaqūlūna matā
 hādha-l-wa'du in kun-
 tum ṣādiqīn(a).

26 Qul innama-l-'ilmu
 'inda-(A)llāhi, wa
 innamā ana nadhīr-
 un mubin(-un).

27 Fa-lammā ra'au hu
 zulfat-an

سَيِّئٌ وَجُوهٌ الَّذِينَ كَفَرُوا وَقِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ
 تَدْعُونَ ﴿٢٧﴾ قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكَنِى اللَّهُ وَمَنْ مَعِى أَوْ رَحِمَنَا
 فَمَنْ يُجِيرُ الْكٰفِرِينَ مِنْ عَذَابِ أَلِيمٍ ﴿٢٨﴾ قُلْ هُوَ الرَّحْمٰنُ
 أَمْنَابُهُ وَعَلَيْهِ تَوَكَّلْنَا فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلٰلٍ مُّبِينٍ ﴿٢٩﴾

those who disbelieve
 will be marred, and it
 will be said: This is
 that which you used to
 call for.

- 28 Say: Have you considered if Allāh should destroy me and those with me—rather He will have mercy on us,—yet who will protect the unbelievers from a painful chastisement.⁸
- 29 Say: He is the Beneficent God, we believe in Him and on Him do we rely, so you will soon know who it is that is in clear error.

sī'at wujūhu-lladhina
 kafarū wa qīla hādha-
 lladhī kuntum bi-hī
 tadda'ūn(a).

- 28 Qul a-ra'aitum in ah-
 laka-niya-(A)llāhu wa
 man ma'i-ya au raḥi-
 ma-nā fa-man yujī-
 ru-l-kāfirīna min
 'adhāb-in alīm(-in).
- 29 Qul huwa-r-Raḥmānu
 āmannā bi-hī wa 'alai-
 hi tawakkalnā, fa-sa-
 ta'lamūna man huwa
 fi dzalāl-in mubīn(-in).

8. The meaning is that the guilty will by all means be called to account and suffer the evil consequences of what they have done

قُلْ أَرَأَيْتُمْ إِنِ اصْبَحَ مَاؤُكُمْ غَوْرًا فَمَن يَأْتِيكُم بِمَاءٍ
مَّعِينٍ ﴿٣٠﴾

30 Say : Have you considered if your water should go down, who is it then that will bring you flowing water ?

30 Qul a-ra'aitum in aṣ-
baḥa mā'u-kum ghaur-
an fa-man ya'ti-kum
bi-mā'-in ma'in(-in).

FINIS

whether the Prophet and his companions live or die, but the uncertainty as to the reward of the righteous is at once removed by the words *rather He will have mercy on us.*