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

ENGLISH TRANSLATION - TRANSLITERATION
AND ANNOTATION

by
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PREFACE

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 Yāsin (ch. 36), Al-Fatḥ (ch. 48), Ar-Rahmān (ch. 55), Al-Wāqi‘ah (ch. 56) and Al-Mulk (ch. 67). Yāsin 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-Fatḥ means The Victory, and at a time when Islam was still persecuted and limited to the borders of Madinah, 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-Rahmān 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-Wāqi‘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.

*Muslim Town,*

*Lahore; 6-10-1947*

MUHAMMAD ALI
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.
á 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 sounds between th in thing and s.

u sounds like u in pull.

ū sounds like oo in moot.

ẓ strongly articulated palatal z.

Other letters sound as in English.

The following further explanation will help the reader in the reading of the Arabic text as written in Roman characters:

1. Al (Ar. ﺍ },{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*:

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<thead>
<tr>
<th>Letter</th>
<th>Word 1</th>
<th>Word 2</th>
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<td>Tā</td>
<td><em>Al-Tawwāb</em></td>
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<td>Thā</td>
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<td><em>Al-dhikr</em></td>
<td><em>adh-dhikr</em></td>
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<td><em>Al-Rāḥīm</em></td>
<td><em>ar-Rāḥīm</em></td>
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<td>Zā</td>
<td><em>Al-zaqqūm</em></td>
<td><em>az-zaqqūm</em></td>
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<td>Sin</td>
<td><em>Al-sābiqūn</em></td>
<td><em>as-sābiqūn</em></td>
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<td>Shīn</td>
<td><em>Al-shams</em></td>
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<td>Dzād</td>
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<td>Tā</td>
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<td>Zā</td>
<td><em>Al-ẓulm</em></td>
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<td>Nūn</td>
<td><em>Al-nūr</em></td>
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2. A *fāṭhah* (ـ), *kāṣrah* (ـّ) and *dzammah* (ـَ) on the last letter of a word is added as a part of that word; for instance, *qamar* with a *fāṭhah* on the last letter is written as *qamara*, with a *kāṣrah* as *qamari*, with a *dzammah* 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 *fāṭhah, kāṣrah* or *dzammah* of the last letter
is dropped; for instance, ḡāṣilūna is read as ḡāṣilūn, nakīri as nakīr, marjānu as marjān. In the case of a tanwīn, the tanwīn is dropped when it is marfūʿ (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 shahid-an, Ḥakīm-an are read as shahīda, 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-Rahmāni-r-Rahīm(i). But the particles or words joined are really b, ism, Allāh, al, Rahmān, al, Rahīm. 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, ʾyā, a vocative particle meaning O, and ʾsin, which is an abbreviation for insān, meaning man, but by which is here meant the perfect man, Mūḥammad. 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, Mūḥammad, whom God has sent for the reformation of humanity, and to whom He revealed the Holy Qurʾān 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 Qurʾān. Its revelation belongs to the middle Makkah period.

The first section asserts that the Qurʾān 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 Qurʾān. 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

١٠ يَسِىَ ٤٩ أَنَّكَ لَنَّمُنَّ الْمُرَسَلِينَ أَنَّكَ لَعَلَّكَ مُسْتَقِيمًا

١٠ بِسْمِ-اللَّهِ-الرَّحْمَانِ-الرَّحِيمِ

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

1 O Man! ¹

2 Consider the Qur'ān, full of wisdom;

3 Surely thou art one of the sent ones,

4 On a right way.

5 A revelation of the Mighty, the Merciful,

Bi-smi-Allāhi-r-Rahmāni-r-Rahīm(i).

1 Yā-sīn

2 Wa-l-Qur'āni-l-Ḥākimi

3 Inna-ka la-mina-l-mursalīna

4 'Alā ṣirāt-in mustaqīm (-in).

5 Tanzīla-l-'Azīz-r-Rahīmi

1. The meaning of yā-sīn, 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.
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 ḥaqqa-l-qaulu 'alā akthari-him fa-hum lā yu'minūn(a).
8 Innā ja'ālnā fī a'nāqi-him aghlāl-an fa-hiya ila-l-adhqānī fa-hum muqmaḥūn(a).
9 Wa ja'ālnā 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.
barrier before them and a barrier behind them, thus We have covered them over so that they do not see. 5

10 And it is alike to them whether thou warn them or warn them not: they do not believe. 4

11 Thou canst only warn him who follows the reminder and fears the baini aidi-him sadd-an wa min khalifi-him sadd-an fa-aghshainahum fa-hum la yubssirun(a).

10 Wa sawa'-un 'alai-him a-andhartahum am lam tundhir-hum la yuminun(a):

11 Innamā tundhiru manittabā'-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.
Beneficent God in secret; so announce to him forgiveness and an honourable reward.

12 Surely We give life to the dead, and We write down what they send before and their footprints, and We have recorded everything in a clear writing.

12 Innā nahnu nuḥyi-l-mautā wa naktubu mā qaddamū wa āthara-hum; wa kulla shai-in aḥsainā-hu fi imāmin mubīn.

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

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

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

humā fa’azzaznā bithālith-in fa-qālū innā ilai-kum mursalūn(a).

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

Qālū Rabbū-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.
17 And our duty is only a clear deliverance (of the message).

18 They said: Surely we augur evil from you; if you do not desist, we will certainly stone you and a painful chastisement will certainly afflict you at our hands.

19 They said: Your evil fortune is with you. What! if you are reminded! Nay, you are an extravagant people.

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.
And from the remote part of the city there came a man running. He said: O my people! Follow the sent ones.

Follow those who ask of you no reward, and they are the followers of the right course.

And what reason have I that I should not serve Him Who brought me into existence and to Whom you shall be brought back?

Shall I take besides Him those whom He has created worthless? I am weary of the work of those who invent falsehood.

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, and himself. Thus the Holy Qur'an speaks of a believer from among the people of Pharaoh (40 : 28), and Joseph of Arimathea believed in and helped Jesus. The Holy Prophet Muhammad had such a follower in Abu Bakr, who was the first to believe while the others rejected.
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?

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

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

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

27 Of that on account of which my Lord has

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.
And We did not send down upon his people after him any hosts from heaven, nor do We ever send down.\(^\text{15}\)

It was naught but a single cry, and lo! they were still.\(^\text{16}\)

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

Do they not consider

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\(^{15}\) 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.
Ahlaknā qabla-hum mina-l-qurūni anna-hum ilai-him lā yarji-ʿūn(a).

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

Wa in kull-un lammā jamtʿ-un ladai-nā muḥḍarūn(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.

Wa āyat-un la-humū l-ardzu-l-maita(tu), aḥ-yainā-hā wa akhrajnā min-hā ḥabb-an famin-hu yaʿkulūn(a).

34 And We make

Wa jaʿalnā

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

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

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

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

ft-hā jannāt-in min nakhil-in wa a'nāb-in wa fajjarnā ft-hā mina-l-'uyūni

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

36 Subḥāna-lladhī khala-qā l-azwāja kullā-hā mimmā tunbitu l-ardzu wa min anfusi-him wa mimmā lā ya'lamūn(a).

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

¹⁸. This verse establishes the great scientific principle that pairs exist in all creation. The Arabs certainly did not know this.
38 And the sun runs on to a term appointed for it; that is the ordinance of the Mighty, the Knowing.

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

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

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.
41 And a sign to them is that We bear their offspring in the laden ship.

42 And We have created for them the like of it, what they will ride on.

43 And if We please, We can drown them, then there shall be no succour for them.

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

sābīqu-n-nahār(i); wa kull-un fi falak-in yasbaḥūn(a).

41 Wa āyat-un la-hum annā ḥamalnā dhurriyya-ta-hum fi-l-fulki-l-mashṭuni,

42 Wa khalaqnā la-hum min mithli-hi mā yār-kabūn(a).

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.
nor shall they be rescued. \(24\)

44 But (by) mercy from Us and for enjoyment till a time. \(24\)

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. \(25\)

46 And there comes not to them a communication of the communications of their Lord but they turn aside from it. \(26\)

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

\(24\) 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.
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 lilladhīna 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 kun-tum šādiqīn(a).

49 Mā yanẓurūna illā šaiḥat-an wāḥidat-an ta’khudhu-hum wa hum yakhḥisīmūn(a).

50 Fa-lā yastaṭī’ūna

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26. So they turned neither to submission to Allāh, nor to sympathy for fellow-beings.
Section 4

REWARD AND PUNISHMENT

51 And the trumpet shall be blown, when lo! from their graves they shall hasten on to their Lord.

52 They will say: O woe to us! Who has raised us up from our sleeping place? This is what the Beneficent God

51 Wa nufikha fi-ṣ-ṣūri fa-idhā hum mina-l-ajdāthi ilā Rabbi-him yansilūn(a).

52 Qālū yā-waila-nā man baʿatha-nā min marqadi-nā; hādhā mā waʿada-r-Rahmānu 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.
promised and those sent (by God) told the truth.

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-
They shall have fruits therein, and they shall have whatever they ask.

Peace: a word from a Merciful Lord.

And withdraw aside this day, O guilty ones!

Did I not charge you, O children of Adam! that you should not serve the devil? Surely he is your open enemy.

And that you should serve Me; this is the right way.

57 La-hum fi-hā fākihat -un wa la-hum mā yadda‘ūn(a).
58 Salām(un); qaul-an min Rabb-in Raḥīm (-in).
59 Wa-mītāzu-l-yauma ayyuḥa-l-mujrimūn(a).
60 A-lam a‘had ilai-kum yā bānī Ādama an lā ta‘budū-sh-sha‘ītān(a); inna-hū la-kum ‘adu-ww-un mubīn-un
61 Wa ani-‘budū-nī; hādhā šīrāt-un musta-qīm(-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.
62 And certainly he led astray a great multitude from among you. What! could you not then understand?

63 This is the hell with which you were threatened.

64 Enter it this day because you disbelieved.

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.  

66 And if We please We

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

67 Wa lau nashā'u la-masakhnā-hum 'alā makānati-him fa-mastaṭā'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 constitution; do they not then understand? 34

68 Wa man nuʿammir-hu nunakkis-hu fi-l-khalq (i); a-fa-lā yaʿqilūn (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.
69 And We have not taught him poetry, nor is it meet for him;²⁵ it is nothing but a reminder and a Qur’ān that makes (things) plain.

70 That it may warn him who would have life, and (that) the word may prove true against the unbelievers.

71 Do they not see that We have created cattle for them, out of what Our hands have wrought, so they are

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’ān as a reminder and shedding light on problems of life.
72 And We have subjected them to them, so some of them they ride upon, and some of them they eat.

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

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

75 (But) they shall not be able to help.  

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

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

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

78 And he strikes out a naṣra-hum, wa hum la-hum jund-un muḥdzarūn(a).

76 Fa-lā yaḥzun-ka qaulu-hum; Innā na’lamu mā yusirrūna wa mā yuʿlinūn(a).

77 A-wa lam yara-linsānu annā kḥalaqna-hu min nuṭfat-in fa-idhā huwa kḥaṣim-un mubīn(-un).

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\textsuperscript{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.

\textsuperscript{39} Their secret and open machinations against the Prophet are here spoken of in clear words.
la-nā mathal-ān wa nasiya khalqa-h(u) ; qāla man yuḥyi-l-ʻizāma wa hiya ramīm (-un).

79 Qul yuḥyi-ha-lladḥī ansha’ā-hā awwala marrat-in wa huwabi-kulli khalq-in ‘Alīmu

80 Ni-lladḥī ja‘ala la-kum mina-sh-shajari-l-akhdzari nār-an fa-ʻidhā 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.
it you kindle (fire)."  

81 Is not He Who created the heavens and the earth able to create the like of these (men)? 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. Therefore glory be to Him in Whose hand is the kingdom of all things, and to Him you shall be brought back.

83 Innamā amru-hū idhā arāda shai‘an anyaqūla la-hū kun fa-yakūn(u).

Fi-subhān-Allāhi bi-yādihi malakūtu kulli shai-in wa ilai-hi turjā’un(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 of a life after death.

42. The original is mithlā-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-Fāṭḥ)
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 Ḥudaybiyyah mentioned in the opening verse, to the final triumph of Islām over all other religions of the world (v. 28). The word fāṭḥ 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 Ḥudaybiyyah. 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 Ḥudaybiyyah 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 Ḥudaibiyah and hence its revelation belongs to the sixth year of the Hijrah.

The chapter opens by declaring the Ḥudaibiyah 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

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

1 Surely We have given to thee a clear victory,¹

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

Bi smi-(A)llāhi - r - Raḥmānī-r-Raḥīm(i).

1 Inna fataḥnā la-ka fath-an

2 Li-yaghfira la-k-Allāhu 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 Islam 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 Islam, and the words are thus prophetical, 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 Quraysh 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.
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-
akkhar wa āutimma
ni‘mata-hū ‘alai-ka wa
yahdiya-ka ṣirāt-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 istḥāmi, 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.
3 And that Allah might help thee with a mighty help.

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 Allah's are the hosts of the heavens and the earth, and Allah is ever Knowing, Wise—

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

3. Large numbers becoming converts to Islam proved a mighty help in its cause. While proceeding to Hudaybiyyah the Holy Prophet was accompanied by 1,400 men: two years later, when advancing on Makkah, 10,000 men marched under his banner.
which rivers flow to abide therein and remove from them their evil; and that is a grand achievement with Allāh.

6 And (that) He may chastise the hypocritical men and the hypocritical 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 prepared hell for them,

min taḥṭi-ha-l-anhāru khālidina fi-hā wa yukaffira ‘an-hum sayyiāti-him; wa kāna dhālika ‘ind-Allāhi fauz-an ‘azīm-an,

6 Wa yu‘adhdhiba-l-munāfīqīna wa-l-munāfīqāti wa-l-mushrikīna wa-l-mushrikātīnīn bī (A)llāhi ḍāra-arū-s-sau(i) ; ‘alai-him dā‘iratu-s-sau’i, wa ghadzib-Allāhu ‘alai-him wa la‘an-hum wa a‘addal la-hum jahannam(a);
and evil is the resort.

7 And Allah’s are the hosts of the heavens and the earth; and Allah 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 Allah 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 sā’at mašīrā(-an).

7 Wa li-(A)llāhi junū dus-samāwātī wal-ardz (i); wa kān-Allāhu ‘Azīz-an Ḥakīmā(-an).

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

9 Li-tu’mnū bi-(A)llāhi wa rasūli-hi wa tu‘az-zirū-hu wa tuwaqqirū h(u); wa tusabbiḥū-hu bukrat-an waasīlā(-an)

10 Inna-lladhīna yūbāyi ‘ūna-ka innamā
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.¹

Section 2

THE DEFAULTERS

11 The desert Arabs who were left behind will

¹ 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 Ḥudaibiyah, 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
say to thee's, 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 qulūbihim; qul fa-man yamliku la-kum min-Allāhi shai’an in arāda bikum dzarr-an au arāda bi-kum naf‘ā(-an); bal kān-Allāhu bi-mā ta’malūna Khabīrā(-an).

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 Madinities 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 Hudaibiyyah, and this is known as the Bai‘at al-Ridawān (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 Hudaibiyyah expedition.
12 Nay! you rather thought that the Messenger and the believers would not return to their families ever, 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

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.
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

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

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 Ḥudaibiyyah.
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 whoever

\begin{align*}
\text{turned back before, He will chastise you with a painful chastisement.}^{8}
\end{align*}

\begin{align*}
\text{min qablū yu‘adhdhib-}
\end{align*}

\begin{align*}
kum ‘adhāb-an alimā (-an).
\end{align*}

17 Laisa ‘ala-l-a’mā ḥaraj-un wa lā ‘ala-l-a‘rajī ḥaraj-un wa lā ‘ala-l-

\begin{align*}
\text{marīḍzi ḥaraj(-un);} \\
\text{wa man yuṭī‘i-(A)llā-}
\end{align*}

\begin{align*}
\text{ha wa Rāsūla-hū yud-}
\end{align*}

\begin{align*}
\text{kīl-hu jannāt-in tajrī}
\end{align*}

\begin{align*}
\text{min taḥtī-ha-l-anhāru,}
\end{align*}

\begin{align*}
\text{wa mān}
\end{align*}

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.
18 Certainly Allah was well pleased with the believers when they swore allegiance to thee under the tree, and He knew what was in their hearts, so He sent down tranquillity on them and rewarded them with a near victory.  

19 And many acquisitions

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.
which they will take, and Allah is ever Mighty, Wise.\textsuperscript{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,\textsuperscript{12}

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

\textit{ya'khudhūna-hā; wa kān-(A)llāhu 'Azizan Ḥakīmā(-an).}

20. \textit{Wa'ada-kumu-(A)llāhu maghānīma kathiratan ta'khudhūna-hā fa'ajjala la-kum hādhihi wa kaffa 'adiya-nnāsi 'an-kum, wa li-ta-kūna āyat-an li l-mu-minīna wa yahdiya-kum širāţan mustaqīm-an}

21. \textit{Wa ukhrā lam taqdirū 'alai-hā qad aḥāt-Allāhu bi-hā;}

\textsuperscript{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.}

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

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

And He it is who held back their hands from you and your hands surely encompassed them; and Allah is the Possessor of power over all things.  

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.
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 disbelieved and turned you away from the Sacred Mosque and (turned off) the offering withheld 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 azfara-kum 'alai-him; wa kān-Allāhu bi-ma'ta'malūna Baṣīrā(-an) wa saddū-kum 'ani-l-Masjidi-l-Ḥarāmi wa-l hadya ma'kūf-an an yablughah 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.
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.  

26 When those who disbelieved harboured in their hearts (feelings

lā rijāl-un mu‘minūna wa nisā’-un mu‘mināt-un lam tā‘lamū-hum an ta‘a‘-hum fa-tuṣība-kum min-hum ma‘arrat-un bi-ghairi‘ilm(-in), li-yud-khil-Allāhu fī-raḥmati-hī man yashā‘(u); lau tazayyalū la‘-adhdhab-na-lladhīna kafarū min-hum ‘adhab-an alimā(-an).

26 Idh ja‘ala-lladhīna kafarū fī qulūbi-himu-l-ḥamiyyyata

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:
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 ḥamīyyata - l-jāhiliyyatī fa-anzal-Allāhu sakīnata-hū ‘alā Rasūli-hī wa ‘ala-l-mu’minīna wa alzama-hum kalimat-t-taqwā wa kānū aḥaqqa 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 dissatisfaction 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 Qurāsh; 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 Hudaibiyah under a very hard trial when they had to refuse shelter to their brethren who were severely persecuted.
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 šadaq-Allāhu Rasūla-hu-r-ru’yā bi-l-ḥaqqi, la-tadkhulunna-l-Masjida-l-Ḥarāma in shā’Allāhu āminina muḥalliqina ru’ūsa-kum wa muqassirīna lā takhāfūn(a); fa-‘alima
what you do not know, so He brought about a near victory before that.\textsuperscript{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.\textsuperscript{17}

29 Muḥammad is the Messenger of Allah, mā lam taʿlamū fa-jaʿala min dūni dhālika fath-an qaribā(-an)

28 Huwa-lladhī arsala Rasūla-hū bi-l-hudā wa dīni-l-ḥaqiqi li-yuẓhira-hū ʿala-d-dīn-i kulli-h(i); wa kafā bi-(A)llāhi Shahīdā(-an).

29 Muḥammad-un Rasūlu-(A)llāh(i);

\textsuperscript{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 Qurais̲ū, 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 ʿUmar when he objected to returning without performing a pilgrimage.

\textsuperscript{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
and those with him are firm of heart against the unbelievers, 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 ashīddā‘u ‘ala-l-kuffārī ṭurā‘umā‘u baina-hum ṭarā‘um rukkā‘-an sujjad-an yabtaghūna fadžl-an min-Allāhī wa rīḍzwānā‘(-an); simā‘-hum fī wujūhi-him min athārī-s-sujūd(i); dhālikā mithalhu-hum fī-t-Taurātī

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 shiddād, is plural of shādīd, which means ordinarily firm, strong, powerful but also brave, firm of heart. Shiddād, the root-word, also signifies firmness of heart. The translation fierce or vehement, adopted in English Translations, is not correct here.
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 mahalhu-hum fi-l-Injil(i); ka-zar'in akhrajā sha'ta-hū fa-āzara-hū fa-staghlaṣa fa-stawā 'alā sūqi-hī yu'jību-z-zurrā'a li-yaghīṣa bi-himu-l-kuffār(a); waʿad-Allāhu-l-ladhīnā ām-anū wa 'amilu-š-šāliḥātī min-hum maghfarat-an wa ajr-an 'ażīmā(-an).
Chapter LV

THE BENEFICENT

(Ar-Rahmân)

REVEALED AT MAKKAH

(3 sections and 78 verses)

This chapter takes its title from the name of the Divine Being, ar-Rahmân, or The Beneficent, with which it begins, and the entire chapter speaks of the beneficence of Allâh, 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’ân to the Holy Prophet is an act of Divine beneficence, and then proceeds to speak of the means which Allâh 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 اللهِ الرَّحْمَنِ الرَّحِيمِ

الرَّحْمَنُ ﻋَلَّمَ الْقُرآنَ ﻋَلَّمَ اﻟْإنسﺎنَ ﻋَلَّمَ ﻋِﻟَمَهُ اﻟْبَيـَانِ ﻋَلَّمَ اﻟْشَـمـسِ وَالْقَمْرِ ﺑِﺤُسابٍ ﻟَوْ اﻟْنَـجمِ

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

1. The Beneficent God, Ar-Raḥmānu
2. Taught the Qur'ān, 'Allama-l-Qur'ān(a).
3. He created man, Khalaqa-l-insān(a).
4. Taught him the mode of expression, 'Allama-hu-l-bayān(a).
5. The sun and the moon follow a reckoning, Ash shamsu wa-l-qamaru bi-ḥusbān-in
6. And the herbs and the Bi-smi-(A)llāhi-r-Raḥmāni-r-Raḥīm(i).

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-Baṣān is one of the names of the Holy Qur'ān (3:137).
7 And the heaven, He raised it high, and He made the measure,

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 yasjud’an(i).

7 Wa-s-samā’a rafa’a-ha
wa wadza’a-l-mizāna

8 Allā tatghau fi-l-mizān(i).

9 Wa aqwimu-l-wazna bi-l-qistī 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.
measure deficient.

10 And the earth, He has set it for living creatures;

11 Therein is fruit and palms having sheathed clusters,

12 And the grain with (its) husk and fragrance.

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

14 He created

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, ḫ. tukadhdhiwān, 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
man from dry clay like earthen vessels,

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

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

17 Lord of the two Easts

l-Insāna min ṣalsāl-in ka-l-fakhkhāri  

Wa khalasa-l-jānna min mārij-in min nār (-in).  

Fa-bi-ayyi ʾalāʾi Rabbi-kumā tukadhdhibān(i).

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 Qurʾān. 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 Qurʾān, 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.
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 pears, large and small.

\(^7\) 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.
23 Which then of the bounties of your Lord will you reject?
24 And His are the ships reared aloft in the sea like mountains.
25 Which then of the bounties of your Lord will you reject?

Section 2
JUDGMENT OF THE GUILTY

26 Every one on it must pass away,
27 And there will endure for ever the person of thy Lord, the Lord of Glory and Honour.

26 Kullu man ‘alai-hā fān-in
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.
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?

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

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

35 The flames of fire and smoke will be sent on

Yā ma‘shara-l-jinnī wa-l-insī in-stātā’tum an tanfudhū min aq-tāri-s-smāwātī wa-l-ardzi fa-nfudhū; lā tanfudhūna illā bi-sulṭān(-in).

Fa-bi-ayyi ālā‘ī Rabbi-kumā tukadhdhī-bān(i).

Yursalu ‘alai-kumā shuwāz-un min

33 Yā ma’shara-l-jinnī wa-l-insī in-stātā’tum an tanfudhū min aq-tāri-s-smāwātī wa-l-ardzi fa-nfudhū; lā tanfudhūna illā bi-sulṭān(-in).

Fa-bi-ayyi ālā‘ī Rabbi-kumā tukadhdhī-bān(i).

Yursalu ‘alai-kumā shuwāz-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’ān sometimes stands for foreigners.

12. The jinn and the men 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 footnote, 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.
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 jinni shall you two, then you will not be able to defend yourselves.\(^\text{13}\)

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

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

Fa-idha-nshaqqat-i-s-samā'u fa-kānat ward-dat-ān kā-d-dihān(i).

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

Fa-yauma'-īdh-in lā yus'alū 'an dhanbi-hī insun wa lā

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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.
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.  

45 Which then of the

14. All these verses depict the evil plight in which the guilty will find themselves in this life as well as after death.
bounties of your Lord | kumā tukadhdhibān
will you reject? | 

Section 3
REWARD OF THE RIGHTEOUS

46 And for him who fears to stand before his Lord are two gardens. 15
47 Which then of the bounties of your Lord will you reject?
48 Having in them various kinds (of bounties).
49 Which then of the

46 Wa li-man khāfa maqāma Rabbi-hi jannatān
47 Fa-bi-ayyi ālā'i Rabbi-kumā tukadhdhibān
48 Dhawātā afnān
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.
bounties of your Lord will you reject?

50 In both of them are two fountains flowing.

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

52 In both of them are two pairs of every fruit.

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

54 Reclining on couches, the inner coverings of which are of silk brocade; and the fruit

kumā tukadhdhibān(i).

50 Fi-himā 'aināni tajriyān(i).

51 Fa-bi ayyī ālā'ī Rabbi-kumā tukadhdhibān(i).

52 Fi himā min kulli fākihat in zaujān(i).

53 Fa-bi ayyī ālā'ī Rabbi-kumā tukadhdhibān(i).

54 Muttaki'īna 'ālā furush-in baṭā'inu-hā min istabraq(-in); wa jana-l-jannatainī
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 ʾālāʾi Rabbi-kumā ṭukādḥdhhi-bān(i).

56 In them shall be those who restrained their eyes; before them neither man nor jinni shall have touched them.
56 Fi hinna qāṣirātu-t-ṭarfi lam yaṭmith-hunna ins-un qabra-hum wa lā jānn(-un).

57 Which then of the bounties of your Lord will you reject?
57 Fa-bi ayyi ʾālāʾi Rabbi-kumā ṭukādḥdhhi-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
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 illā-l-iḥsān(u).

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

62 Wa min dūni-himā jannatān(i).

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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: “Aliān 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 muqarrabin, or those
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

Fa-bi-ayyi ālā'ī Rabbi-kumā tukadhādhībān(i).
Mudhāmmatān(i).
Fa-bi-ayyi ālā'ī Rabbi-kumā tukadhādhībān(i).
Fi-himā 'aināni nadzdākhātān(i).
Fa-bi-ayyi ālā'ī Rabbi-kumā tukadhādhībān(i).
Fi-himā fākihat-un wa nakhl-un wa rummān(-un).

drawn nigh to Allāh, who are also called sābiqūn or the foremost, and the other being called ashāb al-yāmin 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.
bounties of your Lord will you reject?

70 In them are goodly, beautiful ones.

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

72 Pure ones confined to the pavilions.

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

74 Man has not touched them before them, nor jinni.
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-ayyī ālā’ī Rabbi-kumā tukadhdi-bān(1).

76 Muttaki’īna ‘alā raf-raf-in khudzr-in wa ‘abqariyy-in ḥisān(-in).

77 Fa-bi-ayyī ālā’ī Rabbi-kumā tukadhdi-bān(1).

78 Tabāraka-smu Rabbi-ka dhi-l-jalālī wa-l-ikrām(1).
Chapter LVI

THE GREAT EVENT

(Al-Waqi'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 Makkah revelation and belongs to the early Makkah period.
Section 1
THREE CLASSES OF MEN

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

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

1 Idhā waqa‘ati-l-wāqi‘-atu,
2 Laisa li-waq‘ati-hā kādhība (t-un).
3 Khāfīdzat-un ráfi‘at-un,
4 Idhā rujjati-l-ardzu rajj-an,
5 Wa bussati-l-jibālu

1. Note that the Holy Qur’ān 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.
mble with (an awful) crumbling,

6 So that they are as scattered dust,

7 And you will be three sorts.

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

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

10 And the foremost are bass-an,

6 Fa-kānāt habā'-an munbath-th-an,

7 Wa kuntum azwāj-an thalāthā(t-an).

8 Fa-ašḥābu - l- maimanati mā ašḥābu-l-mai-mana(ti).

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

10 Wa-s-sābiqūna-

3. The crumbling of the mountains signifies the fall of great men.
the foremost,¹  
11 These are they who are drawn nigh (to Allāh),  
12 In gardens of blisss.  
13 A numerous company from among the first,  
14 And a few from among those of later times.⁵  
15 On thrones inwrought,  
16 Reclining on them, facing one another.  
17 Round about them

¹ 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.
go youths never altering 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 exhausted;

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
they used to do.

25 They shall not hear therein vain or sinful discourse,

26 Except the word peace, peace.

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

28 Amid thornless lotetrees,

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-yamīnī mā aṣḥābu-l-yamīn(i).

28 Fī sidr-in makhdūd-in,

29 Wa ẓalḥ-in mandūd-in,

30 Wa ẓill-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.
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

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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
companions of the right hand.

Section 2
THE GUILTY

39 A numerous company from among the first, 39 Thullat-un mina-l-awwalina

40 And a numerous company from among those of later times. 40 Wa thuliqat-un mina-l-akhirin(a).

41 And those on the left hand, how (wretched) are those on the left hand! 41 Wa aṣḥābu-sh-shimālī mā aṣḥābu-sh-shimāl(i).

42 In hot wind and boiling water, 42 Fi samūm-in wa ḥamīm-in,

ābkār, plural of bikr, means a virgin, and also an action that has not been preceded by its like. Similarly, āṭrāb, or equals in age, signifies that the growth of those blessings begins with the growth of spiritual life in man; while urūb is plural of both urūb and ārib, 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.
وَظَلِّمَ مِنْ بَعْمِ ومَمْرُومْ (١٤٤) لَا بَارِدَ وَلَا كَرِيمٍ (١٤٥) أَنْهُمْ كَانُوا قَبْلَ ذلِكَ مُتَرَفِينَ (١٤٦) وَكَانُوا يُصَرُّونَ عَلَى الحَنْثِ العَظِيمِ (١٤٧) وَكَانُوا يُقُولُونَ اِبْنَا مِنَّا وَكُنَا رَآبَا وَعَظَامَا عَنَّا لَمْ يَعِثْرُونَ (١٤٨) أُو أَبَاؤُنا الأَوَّلُونَ

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?

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.
49 Say: Those who have gone first and those of later times.

50 Shall most surely be gathered together for the appointed hour of a known day.

51 Then shall you, O you who err and call the truth a lie!

52 Most surely eat of a tree of Zaqqūm,

53 And fill (your) qellies with it;

49 Qul inna-l-awwali-nā wa-l-ākhirīnā

50 La-majmūʿūna ilā miqāṭi yaum-in maʿlūm(-in).

51 Thumma inna-kum ayyu-ha-dz-dzāllūna-l mukadhdhibūna

52 La ākilūna min shaj-ar-in min zaqqūm-in,

53 Fa-māliʿūna min-ha-l-buṭūn(a).

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.
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-ḥāmīm(i);

55 Fa-shāribūna shurba-l-hīm(i).

56 Hādhā nuzulu-hum yauma-d-dīn(i).

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

58 A-fa-ra'aitum mā tumnūn(a).

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

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

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

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

63 Have you considered
what you sow?

64 Is it you that cause it

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

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

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

63 A-fa-ra'aitum mā taḥ-
ruthūn(a).

64 A-antum

\textsuperscript{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.

\textsuperscript{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?
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 naḥnu-z-zāri‘ūn(a).

65 Lau nashā‘u la-ja‘al-nā-hu ḥuṭām-an fa-ṣaltum tafakkahūna, la-mughramūna

66 Innā la-mughramūna

67 Bal naḥnu maḥrūmūn(a).

68 A-fa-ra‘aitumu-l-mā‘a-lldhī tashrabūn(a).

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

70 Lau nashā‘u ja‘alnā
Would have made it
saltish; why do you not
then give thanks?

71 Have you considered
the fire which you
kindle?

71 A-fa - ra'aitumu - n-
nära-llati türün(a).

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

72 A-antum anša'tum
shajarata-hā am nah-
nu-l-munšhi'ün(a).

73 We have made it a re-
minder and an advan-
tage for the wayfarers
of the desert.

73 Nahnu ja'ālnā-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 Rab-
bi-ka-l-'Aţim(i).
Section 3
JUDGMENT IS INEVITABLE

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

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

77 Most surely it is a Noble Qur'ān,

78 In a book that is protected;

75 Fa-lā uqsimu bi-ma-wāqi‘īn-nujūmi,

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

77 Inna-hū la-Qur‘ān-un Karim-un

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.
79 None shall touch it save the purified ones.¹⁶

79 Lā yamassū-hū ills-l-muṭahharūn(a).

80 A revelation by the Lord of the worlds.

80 Tanzil-un min Rabbi-l-ālāmin(a).

81 Do you then hold this announcement in light estimation?

81 A-fa-bi ḥadhā-l-ḥadī-thi antum mudhīnūna,

82 And you make it your livelihood that you

82 Wa taj‘alūna rizqa-kum 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.
83 Why is it not then that when (the soul) comes up to the throat.
84 And you at that time look on—
85 And We are nearer to it than you, but you do not see—
86 Why do you not—if you are not held under authority
87 Send it back,

16. To give the Qur'an the lie was the occupation of many of the leaders of opposition. Riza 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 madinina 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?
93 (He will have) an entertainment of boiling water, 92 Fa-muzul-un min 93 Fa-aamā in kāna min-āl-mukādhdhi-
the erring ones, min-dz-dzalīna, 92 Wa aamā in kāna
bina-miṣṣāub 90 Fa-rajūn wa rájātun la-ka
min ašhāb-lyamin, 91 Fa-salām-un la-ka
min ašhāb-lyamin(1).

91 He will have the greeting "peace to thee", from those on the right hand. 90 Wa aamā in kāna
And if he is one of the rejecters, the erring ones, 91 He will have the
greeting "peace to thee", from those on the right hand.

90 And if he is one of those on the right hand, a garden of bliss. 89 (He will have) happiness and bounty and a
garden of bliss. 88 Fa-ammā in kāna min ašhāb-lyamin(1).

89 Then if he is one of those drawn night to in kuntuṯ sādiqūn(a).
88 If you are truthful?
And burning in hell.  
This indeed is a certain truth.  
So glorify the name of thy Lord, the Great.

94 Wa taṣliyatu jaḥīm (-in).
95 Inna hādhā la-huwa ḥaqqu-l-yaqīn(i).
96 Fa-sabbih bi-smi-Rabbi-ka-l-‘Āzīm(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 prophetical 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.
In the name of Allāh, the Beneficent, the Merciful.

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;

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\(^1\) 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).
and He is the Mighty, the Forgiving, wa huwa-l-‘Azīzu-l-Ghafūru-

3 Who created the seven heavens alike. Lladhi khalaqa sab’a samāwāt-in ṭibāqā; mā tarā fi khalqi-r-Raḥmāni min tafā-wut(-in); fa-rji‘i-l-baṣara hał

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.
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 ikhtilāl, 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
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:

explaining it Ibn Athir says: "Rajm means conjectures about what Allah has not stated." And classing the munajjam, i.e. the astrologer, and the kahin, i.e. the diviner, and the sahir, 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 Raghib 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.
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
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 subtleties, the Aware.

Section 2

THE UNBELIEVERS' DOOM

15 He it is who made the earth subject to you, so go about in
manākibī-hā wa kulū min rizqī-h(i); wa ilaihi-n-nushūr(u).

16 A-amintum man fi-s-samā‘i an yakhsīfa bi-kumu-l-ardā fa-idhā hiya tamūru,

17 Am amintum man fi-s-samā‘i an yursila ‘alai-kum ḥāsībā; 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.
And certainly those before them rejected (the truth), then how was My disapproval.

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.

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

18 Wa la-qad kadhdhaba-lladhina min qabli-him fa-kaifa kāna nakīr(i).

19 A-wa lam yarau ila-tā'airi fauqa-hum šāf-fāt-in wa yaqbidzān(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 yānsuru-kum min dūni-r-Raḥmān(i);
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

\[\text{in-l-kāfirūna illā fī ghurūr(-in).}\]

\[\text{21 Ām-man hādha-lladhī yarzuqu-kum in am-saka rizqa-h(ū); bal lajjū fī ‘utuww-in wa nufūr(-in).}\]

\[\text{22 A-fa-man yamshi mu-kībb-an ‘alā wajhi-hī ahdā am-man yamshi sawiyy-an ‘alā širāṭ-in mustaqīm(-in).}\]

\[\text{23 Qul huwa-lladhī an-sha’ā-kum wa ja’la la-kumu-s-sam‘a}\]

7. One going “prone upon his face” is one who stumbles and falls at every step, not being guided by truth.
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 Allah and I am only a plain warner.

27 But when they see it nigh, the faces of...
28 Qul a-ra'aitum in ah-laka-niya (A)llâhu wa man ma'i-ya au ra hi ma-nâ fa-man yuji ru-l-kâfirîna min 'adhâb-in alîm (-in).

29 Qul huwa-r-Rahmânû âmannâ bi-hî wa 'alai hi tawakkalnâ, fa-sa-ta'lamûna man huwa fi dzalâl-in mubîn (-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.
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-ḥaṣa mā’u-kum ghaur-an fa-man ya’ti-kum bi-mā’-in ma’īn(-īn).

FINIS