

# The *Quran*

Translation and Commentary by

MAULANA WAHIDUDDIN KHAN

Parallel Arabic Text

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ  
الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ  
وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى خَاتَمِ الْأَبْيَاءِ وَالرَّسُلِينَ

In the name of God,  
the Most Gracious, the Most Merciful.  
All praise is due to God, the Lord of the Universe,  
and peace and prayers be upon  
His Final Prophet and Messenger.

# *The Quran*

English Translation, Commentary  
and Parallel Arabic Text

Translation and Commentary by  
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Goodword Books

## CHRONOLOGICAL TABLE OF THE QURAN

570 Birth of the Prophet Muhammad (the Prophet's father died a few months before his birth)

576 Death of the Prophet's mother Aminah, when the Prophet is six year old

578 Death of the Prophet's grandfather, 'Abdul Muttalib

595 The Prophet's marriage to Khadijah

610 The Prophet receives the first revelation of the Quran at Mount al-Nur near Makkah

613 First public preaching.

615 Migration of some of the companions of the Prophet to Abyssinia (Ethiopia) to avoid persecution at the hands of the Makkans

616-619 The Banu Hashim boycotts the Prophet and his family

619 Death of the Prophet's wife Khadijah and uncle Abu Talib

619 The Prophet visits Taif for support, but the people there give him humiliating treatment.

620 The Prophet's Night Journey to Jerusalem and then to the Seven Heavens

622 The Prophet's migration (*bijrah*) from Makkah to Madinah, which marks the beginning of the Islamic calendar

624 Battle of Badr: the pagan Makkans were defeated by the Muslims

625 Battle of Uhud: the Muslims were defeated by the pagan Makkans

628 The Peace Treaty of Hudaybiyyah. Ten year no-war pact with pagan Makkans, allowing peaceful preaching of Islam. As a result many came into the fold of Islam

630 No-war pact broken by the pagan Makkans. Makkah's surrender—the Prophet forgives the Makkans and entire population enters the fold of Islam

631 'The Year of Embassies'—Islam accepted by Arabian tribes. The

Prophet enters into peace treaties with the Christians and Jewish tribes

632 The Prophet's Farewell Pilgrimage to Makkah

632 8<sup>th</sup> June. Death of the Prophet Muhammad at Madinah

633 Quran prepared in one volume by Caliph Abu Bakr

645 Caliph 'Uthman has several copies of the Quran made and distributed in neighbouring countries

1153 First Latin translation of the Quran

1543 First printed edition with preface by Martin Luther

1649 Alexander Ross translates the Quran into English from French

1734 George Sale's translation of the Quran

1930 Muhammad Marmaduke Pickthall's translation of the Quran

1934 'Abdullah Yusuf 'Ali's translation of the Quran

1980 Muhammad Asad's translation of the Quran

Map of Arabian Peninsula showing places at the time of the revelation of the Quran, 610-632.



# I. THE OPENING

<sup>١</sup> In the name of God,  
the Most Gracious, the Most Merciful



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ  
الرَّحْمٰنُ الرَّحِيْمُ مَلِكُ يَوْمَ الدِّينِ  
إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ  
اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ  
الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ  
الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

<sup>2</sup> All praise is due to God, the Lord of the Universe;<sup>3</sup> the Beneficent, the Merciful; <sup>4</sup> Lord of the Day of Judgement.<sup>5</sup> You alone we worship, and to You alone we turn for help.<sup>6</sup> Guide us to the straight path: <sup>7</sup> the path of those You have blessed; not of those who have incurred Your wrath, nor of those who have gone astray.<sup>4</sup>

<sup>“</sup> The best way to begin any task is in the name of God, the Lord, the Being who is the source of all blessings, and whose blessings and mercy are continually pouring upon His creation. To commence any undertaking in His name is to pray that God, in His infinite mercy, should come to one’s assistance and bring one’s work to a successful conclusion. This is man’s acknowledgement of the fact that he is God’s servant, and also brings divine assurance of success.

The Quran has a special and characteristic way of expressing a believer’s inner sentiments in the most appropriate words. The invocation of God, in the opening chapter of the Quran, constitutes a supplication of this nature. The feelings which are naturally aroused in one after discovering the truth are expressed in these lines.

Man’s existence is a very great gift of God. We can estimate its greatness by the fact that man would never exchange it, or even any apart of it—his eyes or hands, or any organ of his body—for the greatest treasures of the world.

Even these basic gifts of God (organs of the body) are more precious than the kingdoms of the kings. When man looks at the world around him, he cannot fail to notice God’s power and mercy abundantly in evidence everywhere. Wherever he casts his glance, he finds extraordinary order and supervision. Everything has been extraordinarily and astonishingly adapted to man’s needs. This observation shows that the great cosmic machine cannot be in vain. Therefore, one realizes that there must come a day when the grateful and the ungrateful are rewarded for the way they have lived their lives in this world. One spontaneously entreats God in words to this effect, ‘Lord, You are the Master of the Day of Judgement. I have submitted to You and humbly seek Your help; have mercy on me. Lord, show us the path that is, to You, the true path. Enable us to tread the path of Your chosen servants. Help us to avoid the path of those who have gone astray, and the path of those who have incurred Your wrath due to their obstinacy.’

God requires His servant to live his life with such feelings and emotions. The opening chapter of the Quran is a miniature portrayal of Islamic belief; the rest of the Quran is an enlargement of this picture.

## 78. THE TIDINGS



In the name of God,  
the Most Gracious, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

<sup>١</sup> What are they asking each other about? <sup>٢</sup> About the awesome tidings [of resurrection]<sup>٣</sup> concerning which they are in disagreement! <sup>٤</sup> But they will soon come to know. <sup>٥</sup> Surely, they will soon find out the truth! <sup>٦</sup> Have We not spread the earth like a bed, <sup>٧</sup> and raised the mountains like supporting poles? <sup>٨</sup> We created you in pairs, <sup>٩</sup> and gave you repose in sleep, <sup>١٠</sup> and the night as a cover, <sup>١١</sup> and made the day for earning a livelihood. <sup>١٢</sup> We have built above you seven mighty heavens, <sup>١٣</sup> and We have set therein a glowing lamp. <sup>١٤</sup> From the rain clouds We send waters pouring down in abundance, <sup>١٥</sup> so that We may bring forth thereby grain and a variety of plants, <sup>١٦</sup> and gardens dense with foliage. <sup>١٧</sup> Surely, the Day of Judgement has an appointed time.<sup>b</sup>

عَمَّ يَسْأَلُونَ ﴿١﴾ عَنِ النَّبِيِّ الْعَظِيمِ  
الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ ﴿٢﴾ كَلَّا  
سَيَعْلَمُونَ ﴿٣﴾ ثُمَّ كَلَّا سَيَعْلَمُونَ ﴿٤﴾  
أَلَمْ نَجْعَلِ الْأَرْضَ مَهَدًا وَالْجَبَالَ  
أُوتَادًا ﴿٥﴾ وَخَلَقْنَاكُمْ أَزْوَاجًا  
وَجَعَلْنَا تَوْمَكُمْ سُبَابًا ﴿٦﴾ وَجَعَلْنَا<sup>w</sup>  
اللَّيلَ لِبَابًا ﴿٧﴾ وَجَعَلْنَا النَّهَارَ مَعَاشًا  
وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا ﴿٨﴾  
وَجَعَلْنَا سِرَاجًا وَهَاجًَا ﴿٩﴾ وَأَنْزَلْنَا مِنْ  
الْمُعَصِّرَاتِ مَاءً نَجَاجًا ﴿١٠﴾ لِنُخْرِجَ  
بِهِ حَبَّا وَنَبَاتًا ﴿١١﴾ وَجَنَّتِ الْفَأَوَّلِ<sup>w</sup>  
إِنَّ يَوْمَ الْفَصْلِ كَانَ مِيقَاتًا ﴿١٢﴾

<sup>a</sup> The Arab people were not disbelievers in the Hereafter. But they did not believe in a Hereafter of such a nature as is mentioned in the Quran. In other words, they doubted that by rejecting Muhammad, they would face degradation and humiliation in the world of the Hereafter.

<sup>b</sup> The physical events of the present world are indicative of the nature of the Hereafter. The ‘present’ of our world implies that it should have a ‘future’ consistent with it. Considered from this point of view, it must be accepted that there is going to be a great end to match a great beginning. This world is not going to finish without a befitting end.

<sup>18</sup> On that Day when the trumpet shall be sounded, you shall come in droves, <sup>19</sup> and the heaven shall be opened, and become gates, <sup>20</sup> and the mountains shall be made to vanish, as if they had been a mirage. <sup>21</sup> Surely, Hell lies in wait, <sup>22</sup> a home for the transgressors, <sup>23</sup> where they shall remain for ages, <sup>24</sup> and where they will taste neither coolness nor any drink <sup>25</sup> save boiling water and a stinking fluid <sup>26</sup>— a fitting requital, <sup>27</sup> for they never expected to be called to account, <sup>28</sup> and they rejected outright Our signs; <sup>29</sup> but We have recorded everything in a Book. <sup>30</sup> [So We shall say], ‘Taste, then, [the fruit of your evil doings,] for now We shall bestow on you nothing but more and more suffering!’

يَوْمَ يُنْفَخُ فِي الْصُّورِ فَتَأْتُونَ أَفْوَاجًا  
 وَفُتُحَتِ الْسَّمَاءُ فَكَانَتْ أَبْوَابًا  
 وَسُرِّتِ الْجِبَالُ فَكَانَتْ سَرَابًا  
 إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا لِّلْطَّاغِينَ  
 مَغَابًا لَّبِثِينَ فِيهَا أَحْقَابًا لَا  
 يَدْوُقُونَ فِيهَا بَرَدًا وَلَا شَرَابًا إِلَّا  
 حَمِيمًا وَغَسَاقًا جَزَاءً وَفَاقًا  
 إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا  
 وَكَذَّبُوا بِعَيْنِتِنَا كِذَابًا وَكُلَّ شَيْءٍ  
 أَحَصَّنَا هُنَّ كِتَابًا فَذُوقُوا فَلَنْ  
 تَرِيدُ كُمْ إِلَّا عَذَابًا

<sup>a</sup> In this world arrogance appears pleasurable to a man because it satisfies his ego. But, when man's ego appears in its real shape in the Hereafter, the position will be entirely different. Whatever seemed delightful in the world will become a horrible torture for him in the Hereafter.

<sup>31</sup> As for those who are mindful of God, they shall surely triumph: <sup>32</sup> theirs shall be gardens and vineyards, <sup>33</sup> and young maidens of equal age, <sup>34</sup> and overflowing cups. <sup>35</sup> There they shall not hear any idle talk, or any untruth:<sup>a</sup> <sup>36</sup> all this will be a recompense, a gift, that will suffice them, from your Lord, <sup>37</sup> the Sustainer of the heavens and the earth and all that lies between them, the most Gracious [and] none shall have it in their power to raise their voices to Him. <sup>38</sup> On the Day when the Spirit and the angels stand in ranks, no one will speak, except for those to whom the Lord of Mercy gives permission, and who will say only what is right. <sup>39</sup> That Day is sure to come, so whoever wishes to, let him take the path that leads towards his Lord. <sup>40</sup> We have warned you of a chastisement which is near at hand, on the Day when man shall [clearly] see what his hands have sent ahead, and when he who has denied the truth shall say, 'Oh, would that I were dust!'

إِنَّ لِلْمُتَّقِينَ مَفَارِضاً ١ حَدَّا يَقِ  
وَأَعْنَبَا ٢ وَكَوَاعِبَ أَتْرَابَا ٣  
وَكَاسَا دِهَاقَا ٤ لَا يَسْمَعُونَ فِيهَا  
لَعْوَا وَلَا كِذَّابَا ٥ جَزَاءً مِّنْ رَبِّكَ  
عَطَاءً حِسَابَا ٦ رَبِّ الْسَّمَوَاتِ  
وَالْأَرْضِ وَمَا بَيْنَهُمَا أَرَحَمَنِ لَا  
مَلِكُونَ مِنْهُ خَطَابَا ٧ يَوْمَ يَقُولُ  
الرُّوحُ وَالْمَلِكَةُ صَفَا لَا  
يَنَّكِلُمُونَ إِلَّا مَنْ أَذْنَ لَهُ أَرَحَمَنِ  
وَقَالَ صَوَابَا ٨ ذَلِكَ الْيَوْمُ الْحُقُّ  
فَمَنْ شَاءَ أَخْنَذَ إِلَى رَبِّهِ مَقَابَا ٩ إِنَّا  
أَنذَرْنَاكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ  
الْمَرءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ  
يَلِيلَتِنِي كُنْتُ تُرْبَابَا ١٠

<sup>a</sup>The atmosphere of Paradise will be free of all vain talk and falsehood. Therefore, only those who can prove that they have the inclination to live their lives in this world without indulging in trivialities and deceit, will be chosen to inhabit the pure and sublime atmosphere of Paradise.

## 79. THE PLUCKERS



In the name of God,  
the Most Gracious, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

<sup>١</sup> By [the winds] that pluck out vehemently <sup>٢</sup> and those that blow gently, <sup>٣</sup> and by [the clouds] that swim serenely and <sup>٤</sup> by those that outstrip them suddenly, <sup>٥</sup> and by those who regulate events. <sup>٦</sup> On the Day when a violent convulsion will convulse [the world], <sup>٧</sup> to be followed by further [convulsions], <sup>٨</sup> hearts will be throbbing, <sup>٩</sup> while eyes will be downcast. <sup>١٠</sup> They say, 'What? shall we be brought back to life, <sup>١١</sup> even after we have turned into decayed bones?' <sup>١٢</sup> and they say, 'That indeed would be a losing return.' <sup>١٣</sup> But all it will take is a single blast, <sup>١٤</sup> and behold! They will all come out in the open.<sup>١٥</sup>

وَالنَّزِعَتْ غَرْقًا وَالنَّسْطَتْ  
نَسْطًا وَالسَّبِحَتْ سَبَحًا  
فَالسَّبِقَتْ سَبَقًا فَالْمُدْرِيَتْ  
أَمْرًا يَوْمَ تَرْجُفُ الرَّاجِفَةُ  
تَسْبُعُهَا الرَّادِفَةُ قُلُوبٌ يَوْمَيْنِ  
وَاجْفَةُ أَبْصَرُهَا حَدْشَعَةُ  
يَقُولُونَ أَئْنَا لَمَرْدُودُونَ فِي الْحَافِرَةِ  
أَئْدَا كُنَّا عِظَمًا نَحْزَرَةً قَالُوا تِلْكَ  
إِذَا كَرَّهَ حَاسِرَةُ فَإِنَّمَا هِيَ زَجَرُ  
وَاحِدَةٌ فَإِذَا هُم بِالسَّاهِرَةِ

<sup>١٥</sup> Every year we experience periods of calm weather followed by gales bringing clouds and rainstorms. Soon it is clearly visible that where the land was desolate, a new world has sprung up. This event of nature indicates the possibility of the Hereafter. This shows in symbolic fashion that the emergence of the Hereafter from the present world is just as possible as the emergence of lush green foliage from dry barren land.

<sup>١٥</sup> Have you heard the story of Moses? <sup>١٦</sup> His Lord called out to him by the sacred valley of Tuwa: <sup>١٧</sup> [saying], 'Go to Pharaoh, he has exceeded all bounds,<sup>١٨</sup> and say, "Will you reform yourself? <sup>١٩</sup> Do you want me to guide you to your Lord, so that you should fear Him?"' <sup>٢٠</sup> Moses showed him the great sign,<sup>٢١</sup> but he denied it and refused [the faith]. <sup>٢٢</sup> Then he quickly turned his back. <sup>٢٣</sup> And he summoned all his people, <sup>٢٤</sup> and proclaimed, 'I am your supreme Lord,'<sup>٢٥</sup> but God seized him and meted out to him the chastisement of both the next world and the present: <sup>٢٦</sup> surely there is in this a lesson for the God-fearing.<sup>٤</sup>

هَلْ أَتَنَكَ حَدِيثُ مُوسَى إِذْ  
نَادَنَهُ رَبُّهُ بِالْوَادِ الْمَقْدَسِ طُوْيِ  
أَذْهَبَ إِلَى فِرْعَوْنَ إِنَّهُ طَغَىٰ فَقُلْ  
هَلْ لَكَ إِلَى أَنْ تَرَكَ وَأَهْدِيَكَ  
إِلَى رَبِّكَ فَتَخَسَّىٰ فَارَلَهُ الْأَيَّةَ  
الْكَبْرَىٰ فَكَذَّبَ وَعَصَىٰ ثُمَّ  
أَدْبَرَ يَسْعَىٰ فَحَشَرَ فَنَادَىٰ  
فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَىٰ فَأَخَذَهُ  
اللَّهُ نَكَلَ الْآخِرَةَ وَالْأُولَىٰ إِنَّ فِي  
ذَلِكَ لَعِبْرَةً لِمَنْ تَخَسَّىٰ

<sup>٤</sup> The life of Pharaoh and other deniers of the truth like him provides proof of the fact that one who denies realities is ultimately punished for it. These historical examples are enough to teach man a lesson. But an instructive event is such only to one who has a prudent mentality, and who examines an action from the viewpoint of its end-result and not just in relation to its beginning.

<sup>27</sup> [O Men!] Are you more difficult to create than the heaven which He has built, <sup>28</sup> by raising its vault high and fashioning it flawlessly, <sup>29</sup> and making its night dark and bringing forth its morning light, <sup>30</sup> and the earth which He spread out, <sup>31</sup> after that bringing forth from it its water and its pasture land, <sup>32</sup> and making the mountains firm: <sup>33</sup> [all this] as a means of sustenance for you and your animals?<sup>a</sup>

إِنْتُمْ أَشَدُّ خَلْقًا أَمِّ السَّمَاءِ بَنَنَاهَا  
 رَفَعَ سَمْكَهَا فَسَوَّنَاهَا  
 وَأَغْطَشَ لَيْلَاهَا وَأَخْرَجَ ضُحْكَهَا  
 وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَنَاهَا  
 أَخْرَجَ مِنْهَا مَاءَهَا وَمَرَعَنَهَا  
 وَأَجْبَالَ أَرْسَنَهَا مَتَعًا لَّكُمْ  
 وَلَا نَعْلَمُ كُمْ

<sup>a</sup> The magnificent phenomenon before us in the shape of the universe is so great that all other things are small in comparison to it. So, in the world when the occurrence of a big event is possible, why should the occurrence of a small event not be possible? There are already many factors in existence on a large scale which explain the Quran's declaration that man shall one Day have to face resurrection.

<sup>34</sup> When the great over-whelming event arrives, <sup>35</sup> on the Day that man remembers what he strove for <sup>36</sup> and Hell is there for all to see, <sup>37</sup> anyone who has acted arrogantly <sup>38</sup> and prefers the life of this world, <sup>39</sup> will find himself in Hell; <sup>40</sup> but one who fears to stand before his Lord and restrained himself from base desires, <sup>41</sup> shall dwell in Paradise. <sup>42</sup> They will ask you [Prophet] about the Hour, saying, 'When it will come to pass?', <sup>43</sup> what have you to do with the mentioning of it? <sup>44</sup> Your Lord alone knows when it will come; <sup>45</sup> you are but a warner for those who fear it. <sup>46</sup> On the Day when they see it, they will feel as if they had tarried in this world for only one evening or one morning.<sup>a</sup>

فَإِذَا جَاءَتِ الْطَّامِةُ الْكُبْرَىٰ ۖ يَوْمَ  
يَتَدَكَّرُ الْإِنْسَنُ مَا سَعَىٰ ۖ وَبُرَزَتِ  
الْجَحِيمُ لِمَنْ يَرَىٰ ۖ فَأَمَّا مَنْ طَغَىٰ  
وَأَثْرَ الْحَيَاةَ الدُّنْيَا ۖ فَإِنَّ  
الْجَحِيمَ هِيَ الْمَأْوَىٰ ۖ وَأَمَّا مَنْ  
خَافَ مَقَامَ رَبِّهِ ۖ وَنَهَىَ النَّفْسَ عَنِ  
الْهُوَىٰ ۖ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ  
يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ  
مُرْسَلَنَّا ۖ فِيمَا أَنْتَ مِنْ ذِكْرِنَّا  
إِلَى رَبِّكَ مُنْتَهَنَّا ۖ إِنَّمَا أَنْتَ مُنْذِرٌ  
مَنْ تَحْشِلُنَّا ۖ كَعَبَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ  
يَلْبُسُوا إِلَّا عَشِيَّةً أَوْ ضُحْنَهَا ۖ

<sup>a</sup> Man is between two domains. One is the present world, which is before him, and the second is the world of the Hereafter, which is hidden from view. The real test of man is that he should prefer the Hereafter to the present world. But this can be done only by one who has the courage to exercise control over the base desires of the self and not behave arrogantly.

In the name of God,  
the Most Gracious, the Most Merciful

<sup>1</sup>He frowned and turned away <sup>2</sup>when the blind man approached him, <sup>3</sup>for how can you know that he might seek to purify himself, <sup>4</sup>or take heed and derive benefit from [Our] warning? <sup>5</sup>As for him who was indifferent, <sup>6</sup>you eagerly attended to him—<sup>7</sup>though you are not to be blamed if he would not purify himself—<sup>8</sup>but as for one who comes to you, eagerly <sup>9</sup>and in awe of God <sup>10</sup>you pay him no heed. <sup>11</sup>Indeed, this [Quran] is an admonition. <sup>12</sup>Let him who will, pay heed to it. <sup>13</sup>It is set down on honoured pages, <sup>14</sup>exalted and purified, <sup>15</sup>by the hands of <sup>16</sup>scribes, exalted and purified. <sup>17</sup>Woe to man! How ungrateful he is! <sup>18</sup>Of what [stuff] has He created him? <sup>19</sup>Out of a drop of sperm! He creates and proportions him, <sup>20</sup>He makes his path easy for him.<sup>a</sup>

سُورَةُ الْعَلَقِ

عَبَسَ وَتَوَلََّ أَنْ جَاءَهُ الْأَعْمَىٰ  
وَمَا يُدْرِيكَ لَعَلَّهُ يَزَكَّىٰ أَوْ  
يَدْكُرُ فَتَنَفَّعُهُ الْذِكْرُىٰ أَمَّا مَنْ  
أَسْتَغْفِنَىٰ فَأَنْتَ لَهُ تَصَدَّىٰ  
وَمَا عَلَيْكَ أَلَا يَزَكَّىٰ وَأَمَّا مَنْ  
جَاءَكَ يَسْعَىٰ وَهُوَ تَخْشَىٰ  
فَأَنْتَ عَنْهُ تَلَهَّىٰ كَلَّا إِنَّمَا تَذَكَّرُ  
فَمَنْ شَاءَ ذَكَرُهُ فِي صُحْفِيٰ  
مُكَرَّمَةٍ مَرْفُوعَةٍ مُطَهَّرَةٍ  
بِأَيْدِي سَفَرَةٍ كِرَامَ بَرَّةٍ قُتِلَ  
إِلَّا نَسِنُ مَا أَكْفَرُهُ مِنْ أَيِّ شَيْءٍ  
خَلَقَهُ مِنْ نُطْفَةٍ خَلَقَهُ فَقَدَرَهُ  
ثُمَّ أَلَّا سَيْلَ يَسَّرَهُ

<sup>a</sup> The Prophet Muhammad was once preaching to the chiefs of the Quraysh in Makkah, when a blind man, 'Abdullah ibn Umm al-Maktum, arrived at the gathering and said, 'O, Prophet of God ! Please teach me something of what God has taught you.' The arrival of a blind person at this juncture displeased the Prophet. These verses were revealed on that occasion. In these verses the apparent addressee is the Prophet Muhammad, but actually it has been clarified with reference to this incident that, in the eyes of God, those prominent people who have turned away from religion have no value. Before God, the valued person is the one who is imbued with the God-fearing spirit, though apparently he may be a 'blind' person.

<sup>21</sup> Then He causes him to die and be buried. <sup>22</sup> Then when He pleases, He will bring him back to life. <sup>23</sup> Yet man declines to do His bidding. <sup>24</sup> Let man reflect on the food he eats.<sup>a</sup> <sup>25</sup> We let the rain pour down in torrents <sup>26</sup> and then We cleaved the earth asunder. <sup>27</sup> We make the grain grow out of it, <sup>28</sup> and grape vines and vegetables, <sup>29</sup> and olive trees and date palms <sup>30</sup> and burgeoning enclosed gardens <sup>31</sup> and fruits and fodder <sup>32</sup> as provision for you and for your cattle to enjoy.

<sup>33</sup> But when the deafening blast is sounded, <sup>34</sup> on that Day a man shall flee from his own brother, <sup>35</sup> his mother, his father, <sup>36</sup> his wife and his sons. <sup>37</sup> on that Day every man among them will have enough concern of his own—<sup>38</sup> on that Day some faces will be beaming, <sup>39</sup> laughing, and rejoicing, <sup>40</sup> but some faces will be covered with dust <sup>41</sup> and overcast with gloom: <sup>42</sup> those will be ones who denied the truth and were immersed in iniquity.<sup>b</sup>

ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ ۖ ثُمَّ إِذَا شَاءَ  
أَنْشَرَهُ ۖ كَلَّا لَمَّا يَقْضِ مَا أَمْرَهُ  
فَلَيْنِظِرُ الْإِنْسَنَ إِلَى طَعَامِهِ  
أَنَا صَبَبْنَا الْمَاءَ صَبَبًا ۖ ثُمَّ شَقَقْنَا  
الْأَرْضَ شَقًا ۖ فَأَبْنَتْنَا فِيهَا حَبَّاً  
وَعِنْبَأً وَقَصْبَاً ۖ وَزَرَبْتُوْنَا وَخَلَّا  
وَحَدَّا يَقْ غُلْبًا ۖ وَفَكَّهَهُ وَأَبَانَا  
مَتَّعْنَا لَكُمْ وَلَا نَعْدِمُكُمْ ۖ فَإِذَا  
جَاءَتِ الصَّاحَّةُ ۖ يَوْمَ يَفِرُّ الْمُرْءُ مِنْ  
أَخِيهِ ۖ وَأُمِّهِ وَأَبِيهِ  
وَصَاحِبَتِهِ وَبَنِيهِ ۖ لِكُلِّ أَمْرٍ  
مِنْهُمْ يَوْمَئِذٍ شَانٌ يُغْنِيهِ ۖ وُجُوهٌ  
يَوْمَئِذٍ مُسْفَرَةٌ ۖ ضَاحِكَةٌ مُسْتَشِرَةٌ  
وُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ  
تَرْهَقُهَا قَتْرَةٌ ۖ أُولَئِكَ هُمُ الْكَفَرَةُ  
الْفَجْرُ

<sup>a</sup> The driving force behind the true godliness required of a man is, in reality, his sense of gratitude. If he gives serious consideration to his creation and the various natural systems in operation around him, a sense of gratitude towards his Lord will eventually develop in him. The state of being resulting from these feelings of gratitude and obligation is known as godliness, or adoration of God in the real sense.

<sup>b</sup> Rejection of truth and being arrogant about it are the worst crimes. Arrogant people will have absolutely no personal worth in the Hereafter, while those who accept the Truth and bow down before it are the ones who will carry weight in the Hereafter. The honour and successes of the Hereafter will be theirs.

## 81. CEASING TO SHINE

In the name of God,  
the Most Gracious, the Most Merciful

<sup>١</sup>When the sun is folded up,<sup>٢</sup> and when the stars lose their light,<sup>٣</sup> and when the mountains are moved,<sup>٤</sup> when ten-month pregnant camels are left untended,<sup>٥</sup> and when all beasts are gathered together,<sup>٦</sup> and when the seas are set on fire,<sup>٧</sup> when the souls are divided into different classes,<sup>٨</sup> and when the female infant buried alive is asked<sup>٩</sup> for what sin she was killed,<sup>١٠</sup> when the records of men's deeds are laid open,<sup>١١</sup> when the sky is unveiled,<sup>١٢</sup> and when Hell is set ablaze,<sup>١٣</sup> when Paradise is brought close:<sup>١٤</sup> [then] each soul shall know what it has put forward.<sup>١٥</sup>



سُورَةُ الْقَافُ

إِذَا أَلْشَمْسُ كُوَرَتْ ١١١ وَإِذَا أَنْجُومُ  
أَنْكَدَرَتْ ١١٢ وَإِذَا أَجْبَالُ سُيرَتْ ١١٣  
وَإِذَا أَعْشَارُ عُطَلَتْ ١١٤ وَإِذَا  
الْوُحُوشُ حُشَرَتْ ١١٥ وَإِذَا الْبَحَارُ  
سُجَرَتْ ١١٦ وَإِذَا النُّفُوسُ رُوَجَتْ ١١٧  
وَإِذَا الْمَوْدَدَةُ سُلَيْتْ ١١٨ بِأَيِّ ذَنْبٍ  
قُتِلَتْ ١١٩ وَإِذَا الْصُّحْفُ نُشَرَتْ ١١١٢  
وَإِذَا السَّمَاءُ كُشَطَتْ ١١٣ وَإِذَا الْجَهَنُ  
سُعِرَتْ ١١٤ وَإِذَا الْجَنَّةُ ازْلَفَتْ ١١٥  
عَمِتْ نَفْسٌ ١١٦ مَا أَحْضَرَتْ ١١٧

<sup>١٥</sup>The scenes of Doomsday, or the Day of Judgement, have been described at various points in the Quran. When Doomsday arrives, the present balance of the world will break down, and man will feel himself helpless. On that Day, all things except good deeds will lose their value. Then the oppressed person will have the right to take his revenge upon his oppressor.

<sup>۱۵</sup> I swear by the receding stars,<sup>۱۶</sup> the planets that run their course and set,<sup>۱۷</sup> and the night that falls,<sup>۱۸</sup> and the first breath of morning.<sup>۱۹</sup> Truly, this is the word brought by a noble messenger,<sup>b</sup> <sup>۲۰</sup> endowed with power and held in honour by the Lord of the Throne—<sup>۲۱</sup> who is obeyed there and is worthy of trust.<sup>۲۲</sup> Your companion is not one possessed:<sup>۲۳</sup> he truly beheld him [the angel] on the clear horizon.<sup>۲۴</sup> He is not avid of the Unseen.<sup>۲۵</sup> Nor is this the word of an outcast devil.<sup>۲۶</sup> So where are you going?<sup>۲۷</sup> This is merely a reminder to all mankind;<sup>۲۸</sup> to every one of you who wishes to tread the straight path.<sup>۲۹</sup> But you cannot will it unless God, the Lord of the Universe, so wills it [to show you that way].

فَلَا أَقِسْمُ بِالْخَنَّاسِ ﴿١٥﴾ الْجَوَارِ الْكُنَّاسِ  
 وَالْأَلَيْلِ إِذَا عَسَّسَ ﴿١٦﴾ وَالصُّبْحِ  
 إِذَا تَنَفَّسَ ﴿١٧﴾ إِنَّهُ لَقَوْلُ رَسُولٍ  
 كَرِيمٍ ﴿١٨﴾ ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ  
 مَكِينٍ ﴿١٩﴾ مُطَاعٌ ثُمَّ أَمِينٍ ﴿٢٠﴾ وَمَا  
 صَاحِبُكُمْ بِمَجْنُونٍ ﴿٢١﴾ وَلَقَدْ رَأَاهُ  
 بِالْأَفْقِ الْمُبِينِ ﴿٢٢﴾ وَمَا هُوَ عَلَى الْغَيْبِ  
 بِضَيْنِ ﴿٢٣﴾ وَمَا هُوَ بِقَوْلِ شَيْطَنٍ  
 رَّحِيمٍ ﴿٢٤﴾ فَأَيْنَ تَذَهَّبُونَ ﴿٢٥﴾ إِنْ هُوَ  
 إِلَّا ذِكْرٌ لِّلْعَالَمِينَ ﴿٢٦﴾ لِمَنْ شَاءَ مِنْكُمْ  
 أَنْ يَسْتَقِيمَ ﴿٢٧﴾ وَمَا تَشَاءُونَ إِلَّا أَنْ  
 يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ

<sup>a</sup> The occurrence of day and night on the earth and the change of position of the stars as observed by man are due to the rotation of the earth on its axis. In this context, the meaning of these verses is that the system of axial rotation of the earth is a witness to the fact that Muhammad is the prophet of God and that the Quran is the word of God which has been revealed to him through an angel.

The axial rotation of the earth is one of the truly remarkable phenomena of this universe. It is, so to say, a model which makes the matter of revelation understandable to us. When you imagine that the earth, while rotating on its axis, also revolves round the sun in the vastness of outer space, you will feel as if there is a powerful remote control system which directs its movements with the utmost precision. The establishment of contact between man and God through an angel is also on a parallel with this. The controlled movement of the earth symbolically helps us in understanding the miraculous nature of man's contact with God through the angel.

<sup>b</sup> Angel-messenger, who brings divine revelation to man.

## 82. THE CLEAVING ASUNDER



In the name of God,  
the Most Gracious, the Most Merciful

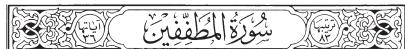
<sup>١</sup>When the sky is cleft asunder; <sup>٢</sup> and when the stars are scattered; <sup>٣</sup> when the seas overflow; <sup>٤</sup> and when the graves are laid open; <sup>٥</sup> then everyone will know what he has sent ahead, and what he has left behind. <sup>٦</sup> O man! What is it that lures you away from your bountiful Sustainer, <sup>٧</sup> who created you, fashioned you and proportioned you, <sup>٨</sup> in whatever form He pleased? <sup>٩</sup> Yet you deny the Last Judgement. <sup>١٠</sup> Surely, there are guardians watching over you, <sup>١١</sup> noble recorders, <sup>١٢</sup> who know all that you do: <sup>١٣</sup> the virtuous will dwell in bliss, <sup>١٤</sup> whereas the wicked will be in Hell; <sup>١٥</sup> which they shall enter on the Day of Judgement, <sup>١٦</sup> and from which they will find no escape. <sup>١٧</sup> What will make you realize what the Day of Judgement will be? <sup>١٨</sup> Again: what will make you realize what the Day of Judgement will be? <sup>١٩</sup> It will be a Day when no human being shall be of the least avail to any other human being, God [alone] will hold command on that Day.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا السَّمَاءُ انْفَطَرَتْ ۝ وَإِذَا  
الْكَوَاكِبُ اتَّسَرَتْ ۝ وَإِذَا الْبَحَارُ  
فُجِرَتْ ۝ وَإِذَا الْقُبُوْرُ بُعْرِتْ ۝  
عَلِمَتْ نَفْسٌ مَا قَدَّمَتْ وَأَحْرَتْ ۝  
يَأْتِيْهَا الْإِنْسَنُ مَا عَرَكَ بِرِبَّتَهُ  
الْكَرِيمِ ۝ الَّذِي خَلَقَ فَسَوَّنَ  
فَعَدَلَكَ ۝ فِي أَيِّ صُورَةِ مَا شَاءَ  
رَكَبَكَ ۝ كَلَّا بَلْ تُكَذِّبُونَ بِالْدِيْنِ  
وَإِنَّ عَلَيْكُمْ لَحْفِظِينَ ۝ كِرَاماً  
كَتِيْبِينَ ۝ يَعْلَمُونَ مَا تَفْعَلُونَ ۝ إِنَّ  
الْأَبْرَارَ لَفِي نَعِيْمٍ ۝ وَإِنَّ الْفُجَّارَ لَفِي  
حَيْمٍ ۝ يَصْلَوْهُنَا يَوْمَ الْدِيْنِ ۝ وَمَا  
هُمْ عَنْهَا بِغَايِبِينَ ۝ وَمَا أَدْرَنَكَ مَا  
يَوْمُ الْدِيْنِ ۝ ثُمَّ مَا أَدْرَنَكَ مَا يَوْمُ  
الْدِيْنِ ۝ يَوْمَ لَا تَمْلِكُ نَفْسُ  
لِنَفْسٍ شَيْئاً وَلَا مُرْيَوْمَدِيْلَلَهُ ۝

<sup>a</sup>The Quran informs us that the Day of Judgement will finally come: all of humanity will be assembled on that Day and will be rewarded or punished according to their deeds. These tidings are absolutely consistent with the present condition of the world. Indeed, the meaningful creation of man has its justification in this announcement. Moreover, a system exists in the present world for the recording of the words and deeds of man. That becomes understandable in the light of what the Quran tells us. (For details regarding the recording of words and deeds, see the commentator's book titled: *God Arises*).

### 83. THOSE WHO GIVE SHORT MEASURE



In the name of God,  
the Most Gracious, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

<sup>١</sup>Woe to those who give short measure, <sup>٢</sup>who demand of other people full measure for themselves, <sup>٣</sup>but when they give by measurement or weight to others,<sup>٤</sup> they give them less.<sup>٥</sup> <sup>٤</sup>Do such people not realize that they will be raised up, <sup>٥</sup>on a fateful Day.

وَيْلٌ لِّلْمُطْفَفِينَ ۝ الَّذِينَ إِذَا أَكْتَلُوا  
عَلَى النَّاسِ يَسْتَوْفُونَ ۝ وَإِذَا  
كَالُوهُمْ أَوْ وَزَنُوهُمْ تُخْسِرُونَ ۝ إِلَّا  
يَعْلَمُ أُولَئِكَ أَنَّهُمْ مَنْعُوشُونَ ۝ لِيَوْمٍ  
عَظِيمٍ ۝

<sup>a</sup> Literally 'when they give by measure to others, or weigh out to them'.

<sup>b</sup> Every human being wants to have his dues paid in full. But it is only right and proper that, if he is a man of character, he should also take care to give to others their full and rightful dues. He should want for others whatever he wants for himself. Those who take full measure for themselves and give less to others, will reach the Hereafter in such an ill state of grace that they will be doomed to eternal perdition.

One who tries to ensure full measure for himself knows that everyone should receive his just deserts. In this context, if he gives less while giving to others, he lessens his realization of or sensitivity to the rights of others. If a man repeats this sort of misdeed again and again, a time will finally come when he will completely lose his sensitivity to others' rights. His heart will be completely corroded by his sinful actions.

In the present world many people are not at all keen to respect the rights of others or to give them their full dues. They are interested solely in recovering in full what is due to them from others. Such people will remain in a state of deprivation in the Hereafter. Wise are those who are eager to discharge others' rights and dues fully, because they are the ones who will be entitled to the great bounties of God in the Hereafter.

<sup>6</sup>The Day when mankind will stand before the Lord of the Universe?  
<sup>7</sup>Indeed! The record of the wicked is in the Sijjin—<sup>8</sup>and what could make you understand what the Sijjin is?—<sup>9</sup>it is a written record.<sup>10</sup>Woe, on that Day, to those who reject,<sup>11</sup>those who deny the Day of Judgement.<sup>12</sup>No one denies it except for the evil aggressor.<sup>13</sup>When Our revelations are conveyed to him, he says, 'Fables of the ancients!'  
<sup>14</sup>No! Their own deeds have cast a veil over their hearts.<sup>15</sup>Indeed! On that Day a barrier will be set between them and their Lord,<sup>16</sup>then they shall enter the Fire of Hell,<sup>17</sup>and they will be told, 'This is what you were wont to belie.'<sup>18</sup>

يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ  
 ۚ كَلَّا إِنَّ كِتَابَ الْفُجَارِ لَفِي سِجِّينِ  
 ۚ وَمَا أَدْرَاكَ مَا سِجِّينٌ ۚ كَتَبَ  
 مَرْقُومٌ ۚ وَلَلْيَوْمِ يَوْمَئِذٍ لِلْمُكَذِّبِينَ  
 الَّذِينَ يُكَذِّبُونَ بِيَوْمِ الْدِينِ ۚ وَمَا  
 يُكَذِّبُ بِهِ إِلَّا كُلُّ مُعْتَدِلٍ أَيْمَمٌ  
 إِذَا تُتْنَىٰ عَلَيْهِ ءَايَتُنَا قَالَ أَسْطِرُ  
 الْأَوَّلِينَ ۚ كَلَّا بَلْ رَانَ عَلَىٰ قُلُوبِهِمْ  
 مَا كَانُوا يَكْسِبُونَ ۚ كَلَّا إِنَّهُمْ عَنْ  
 رَّهِمٍ يَوْمَئِذٍ لَّمْ يَحْجُجُوْنَ ۚ ثُمَّ إِنَّهُمْ  
 لَصَالُوا الْجَحِيمَ ۚ ثُمَّ يُقَالُ هَذَا  
 الَّذِي كُنْتُمْ بِهِ تَكَذِّبُونَ ۚ

<sup>18</sup>Literally 'A prison'. It means a certain place in which the record of the deeds of the wicked is preserved.

<sup>18</sup> But, the record of the righteous is [preserved] in the 'Illiyyin—<sup>19</sup> and what will make you understand what the 'Illiyyin is?<sup>a</sup>—<sup>20</sup> a written record, <sup>21</sup> which those angels closest to God will bear witness to. <sup>22</sup> The virtuous will surely be in bliss, <sup>23</sup> seated on couches and gazing around in wonder. <sup>24</sup> You will find in their faces the brightness of bliss. <sup>25</sup> They will be given a drink of pure wine, sealed, <sup>26</sup> its seal will be of musk—for this let the aspirants aspire—<sup>27</sup> a wine tempered with the waters of Tasnim, <sup>28</sup> a spring at which those drawn close to God will drink. <sup>29</sup> The wicked used to laugh at the believers—<sup>30</sup> when they passed by them, they would wink at one another; <sup>31</sup> and when they returned to their own people, they would speak of them jestingly; <sup>32</sup> and when they saw them, they said [scornfully], 'These men have surely gone astray,' <sup>33</sup> though they were not sent to be their keepers—<sup>34</sup> so today those who believe shall [be able to] laugh at those who denied the truth <sup>35</sup> as they sit on couches, gazing around. <sup>36</sup> Have those who deny the truth [not] been paid back for their deeds?<sup>a</sup>

كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عَلَيْتَ  
 ١٨ وَمَا أَدْرَنَاكَ مَا عَلَيْوْنَ ١٩ كِتَابٌ  
 مَّرْقُومٌ ٢٠ يَشْهُدُهُ الْمُقْرَبُونَ ٢١ إِنَّ  
 الْأَبْرَارَ لَفِي نَعِيمٍ ٢٢ عَلَى الْأَرَابِكِ  
 يَنْظُرُونَ ٢٣ تَعْرِفُ فِي وُجُوهِهِمْ  
 نَضْرَةَ النَّعِيمِ ٢٤ يُسْقَوْنَ مِنْ رَّحِيقٍ  
 مَّخْتُومٌ ٢٥ خَتَمْهُ مِسْكٌ وَفِي  
 ذَلِكَ فَلَيَتَنَافَسِ الْمُتَنَفِسُونَ  
 وَمِنْ أَجْهُودِهِ مِنْ تَسْبِيمٍ ٢٦ عَيْنَا يَشْرَبُ  
 هَبَاهَا الْمُقْرَبُونَ ٢٧ إِنَّ الَّذِينَ  
 أَجْرَمُوا كَانُوا مِنَ الَّذِينَ ءَامَنُوا  
 يَضْحَكُونَ ٢٨ وَإِذَا مَرُوا ٢٩ يَ  
 يَتَغَامِزُونَ ٢٩ وَإِذَا أَنْقَلَبُوا إِلَى أَهْلِهِمْ  
 أَنْقَلَبُوا فَكَهِينَ ٣٠ وَإِذَا رَأَوْهُمْ قَالُوا  
 إِنَّ هَؤُلَاءِ لَضَالُولُونَ ٣١ وَمَا أَرْسَلُوا  
 عَلَيْهِمْ حَفَظِينَ ٣٢ فَالْيَوْمَ الَّذِينَ  
 ءَامَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ  
 عَلَى الْأَرَابِكِ يَنْظُرُونَ ٣٣ هَلْ ثُوبٍ  
 الْكُفَّارُ مَا كَانُوا يَفْعَلُونَ ٣٤

<sup>a</sup> Duly registered and inscribed, with no possibility of error or effacement.

<sup>b</sup> One who disregards his worldly considerations for the sake of the Hereafter is regarded as a fool and becomes diminished in the eyes of the worldly wise. But when the Hereafter comes, it will appear that the really wise ones were those who were considered foolish in the present world.

## 84. THE BURSTING OPEN



In the name of God,  
the Most Gracious, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

<sup>١</sup>When the sky bursts open, <sup>٢</sup> and obeys its Lord as it must, <sup>٣</sup> when the earth flattens out, <sup>٤</sup> and casts out all that is within it and becomes empty; <sup>٥</sup> and obeys its Lord as it must, <sup>٦</sup> O man, having striven hard towards your Lord, you shall meet Him: <sup>٧</sup> he who is given his record in his right hand <sup>٨</sup> shall have an easy reckoning <sup>٩</sup> and he shall return to his people, joyfully, <sup>١٠</sup> but as for him whose record shall be given to him from behind his back, <sup>١١</sup> he will pray for utter destruction <sup>١٢</sup> and he will enter the blazing flame. <sup>١٣</sup> He used to be happy with his own people; <sup>١٤</sup> for he never thought that he would have to return [to God]. <sup>١٥</sup> But he will indeed! His Lord was ever watching him.

إِذَا أَلْسَمَاهُ أَنْشَقَتْ ١ وَأَذَنَتْ لِرِبِّهَا  
وَحُقِّتْ ٢ وَإِذَا أَلْأَرْضُ مُدَّتْ ٣  
وَأَلْقَتْ مَا فِيهَا وَخَلَّتْ ٤ وَأَذَنَتْ  
لِرِبِّهَا وَحُقِّتْ ٥ يَأْتِيَهَا أَلِّيْنَسْلُ إِنْكَ  
كَادِحٌ إِلَى رَبِّكَ كَدْحًا فَمُلِقِيْهِ  
فَأَمَّا مَنْ أُوْقِيَ كِتَبَهُ بِيَمِيْنِهِ ٦  
فَسَوْفَ تُحَاسَبُ حِسَابًا يَسِيرًا ٧  
وَيَنْقِلِبُ إِلَى أَهْلِهِ مَسْرُورًا ٨ وَأَمَّا  
مَنْ أُوْقِيَ كِتَبَهُ وَرَاءَ ظَهِيرَهِ ٩  
فَسَوْفَ يَدْعُوا ثُبُورًا ١٠ وَيَصْلِيْ  
سَعِيرًا ١١ إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا ١٢  
إِنَّهُ ظَنَّ أَنْ لَنْ تَخُورَ ١٣ بَلْ إِنَّ  
رَبَّهُ كَانَ بِهِ بَصِيرًا ١٤

<sup>١</sup>Whatever is related here about Doomsday refers apparently to an unknown world. However, such evidence exists as points to its veracity. An example of this is the present world itself. The very existence of the world proves that another similar or different world may come into existence. Furthermore, certain extraordinary aspects of the Quran prove that it is the Book of God. (For details see *The Quran: An Abiding Wonder* and *The Call of the Quran* by the commentator).

<sup>١٦</sup> I swear by the glow of sunset, <sup>١٧</sup> by the night and what it covers, <sup>١٨</sup> and the moon when it grows full, <sup>١٩</sup> you will progress from stage to stage. <sup>٢٠</sup> What is wrong with them that they do not believe? <sup>٢١</sup> When the Quran is read to them, why do they not fall to their knees? <sup>٢٢</sup> Indeed, those who are bent on denying the truth reject it—<sup>٢٣</sup> God is quite aware of what they are storing in their hearts. <sup>٢٤</sup> Therefore, give them the news of a painful punishment.<sup>a</sup> <sup>٢٥</sup> But for those who believe and do good works; for them there shall be a never-ending reward.

فَلَا أَقْسِمُ بِالشَّفَقِ ١٦ وَاللَّيلِ وَمَا  
وَسَقَ ١٧ وَالْقَمَرِ إِذَا أَتَسَقَ ١٨ لَتَرْكُنَ  
طَبَقًا عَنْ طَبَقٍ ١٩ فَمَا هُمْ لَا  
يُؤْمِنُونَ ٢٠ وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْءَانُ  
لَا يَسْجُدُونَ ٢١ بَلَ الَّذِينَ كَفَرُوا  
يُكَذِّبُونَ ٢٢ وَاللَّهُ أَعْلَمُ بِمَا  
يُوَعِّدُونَ ٢٣ فَبَشِّرْهُمْ بِعِذَابٍ أَلِيمٍ  
إِلَّا الَّذِينَ ءَامَنُوا ٢٤ وَعَمِلُوا  
الصَّالِحَاتِ ٢٥ هُمْ أَجْرٌ عَيْرٌ مَمْنُونٌ ٢٦

<sup>a</sup> In spite of such clear indications, there are those who do not believe in the Hereafter and live out their lives without ever taking it into account. Such individuals are certainly committing a crime which is deserving of the punishment mentioned above.

## 85. THE CONSTELLATIONS



In the name of God,  
the Most Gracious, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

<sup>1</sup>By the sky with its constellations,  
<sup>2</sup> and by the promised Day,<sup>3</sup> by the Witness and the witnessed,  
<sup>4</sup> destroyed were the people of the trench,<sup>5</sup> the makers of the fuel-stoked fire!<sup>6</sup> They sat by it<sup>7</sup> to watch what they were doing to the believers,<sup>8</sup> whom they hated for no other reason than that they believed in God, the Almighty, the Praiseworthy,<sup>9</sup> to whom belongs the kingdom of the heavens and the earth. God is witness over all things.  
<sup>10</sup> Those who persecute the believing men and believing women, and then do not repent, will surely suffer the punishment of Hell, and the torment of burning.<sup>11</sup> But those who believe and do good deeds shall be rewarded with gardens watered by flowing rivers. That is the supreme triumph.<sup>12</sup>

وَالسَّمَاءُ ذَاتُ الْبُرُوجِ وَالْيَوْمُ  
الْمَوْعُودُ وَشَاهِدٌ وَمَشْهُودٌ قُتِلَ  
أَصْحَابُ الْأَحْدُودِ الْنَّارُ ذَاتُ  
الْوَقُودِ إِذْ هُمْ عَلَيْهَا قُعُودٌ  
وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ  
وَمَا نَقْمُو مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا  
بِاللَّهِ الْعَزِيزِ الْحَمِيدِ الَّذِي لَهُ  
مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَىٰ  
كُلِّ شَيْءٍ شَهِيدٌ إِنَّ الَّذِينَ فَتَنُوا  
الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا  
فَلَهُمْ عَذَابٌ جَهَنَّمُ وَهُمْ عَذَابٌ  
الْحَرِيقِ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا  
الصَّالِحَاتِ هُمْ جَنَّتٌ تَحْرِى مِنْ  
تَحْتِهَا الْأَهْمَرُ ذَلِكَ الْفَوْزُ الْكَبِيرُ

<sup>a</sup> The perfect organisation of the system of the universe ensures that the Day of Final Judgement will come. Tidings of this very Day have been given by all the prophets and their true deputies. In spite of this, those who do not accept the Truth and even become the enemies of the preachers of the Truth, indulge in such aggressiveness and arrogance that they cannot save themselves from the dreadful consequences. However, those who give a positive response to the call for Truth, in spite of different kinds of difficulties, will receive the greatest possible reward from Merciful God.

<sup>12</sup> The grip of your Lord is indeed severe—<sup>13</sup> it is He who begins and repeats [His creation]—<sup>14</sup> and He is the Forgiving and Loving One. <sup>15</sup> The Lord of the Glorious Throne, <sup>16</sup> Executor of His own will. <sup>17</sup> Have you not heard the story of the hosts <sup>18</sup> of Pharaoh and Thamud? <sup>19</sup> Yet those who deny the truth persist in denial. <sup>20</sup> God encompasses them from all sides. <sup>21</sup> It is indeed a glorious Quran, <sup>22</sup> written on a preserved Tablet.<sup>a</sup>

إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ١٢ إِنَّهُ هُوَ  
يُبَدِّيُّ وَيُعِيدُ ١٣ وَهُوَ الْغَفُورُ الْوَدُودُ  
ذُو الْعَرْشِ الْمَجِيدُ ١٤ فَعَالٌ لِمَا  
يُرِيدُ ١٥ هَلْ أَتَنَاكَ حَدِيثُ الْجِنُوْد  
فِرْعَوْنَ وَثَمُودَ ١٦ بَلِ الَّذِينَ  
كَفَرُوا فِي تَكْدِيْبٍ ١٧ وَاللَّهُ مِنْ وَرَاءِ  
مُحِيطٍ ١٨ بَلْ هُوَ قُرْءَانٌ مَجِيدٌ ١٩ فِي  
لَوْحٍ مَحْفُوظٍ ٢٠

<sup>a</sup> Of all the revealed scriptures, the Quran is an exceptionally protected book. This is a sign of the fact that the Quran is in the special care of God. Right till Doomsday there is no possibility of its being suppressed by anyone. For details, see the book 'Quran an Abiding Wonder', available on the website.

## 86. THAT WHICH COMES IN THE NIGHT

In the name of God,  
the Most Gracious, the Most Merciful

<sup>١</sup>By the heavens and that which comes in the night—<sup>٢</sup> and what could make you know what it is that comes in the night?<sup>٣</sup> It is the shining star<sup>٤</sup> [for] no human being has been left unguarded. <sup>٥</sup> Let man reflect on what he was created from. <sup>٦</sup> He was created from spurting fluid, <sup>٧</sup> issuing from between the backbone and the breastbone: <sup>٨</sup> He certainly has the power to bring him back to life. <sup>٩</sup> On the Day when secrets are disclosed, <sup>١٠</sup> [man] will have no power, and no helper. <sup>١١</sup> By the heavens, ever-revolving, <sup>١٢</sup> by the earth cracking open with new growth. <sup>١٣</sup> It is surely a decisive utterance; <sup>١٤</sup> and is not to be taken lightly. <sup>١٥</sup> They are planning a scheme, <sup>١٦</sup> and so am I: <sup>١٧</sup> so bear with those who deny the truth, and let them be for a little while.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالسَّمَاءُ وَالْطَّارِقُ ١٠ وَمَا أَدْرَنَكَ مَا  
الْطَّارِقُ ١١ النَّجْمُ الْثَّاقِبُ ١٢ إِنْ كُلُّ  
نَفْسٍ لَّمَّا عَلَيْهَا حَافِظُ ١٣ فَلَيَنْظِرِ  
الْإِنْسَنُ مِمَّ خُلِقَ ١٤ خُلُقَ مِنْ مَاءٍ  
دَافِقٍ ١٥ تَخْرُجُ مِنْ بَيْنِ الْصُّلْبِ  
وَالْتَّرَأْبِ ١٦ إِنَّهُ عَلَى رَجْعِهِ لَقَادِرٌ  
١٧ يَوْمَ تُبَلَّى السَّرَّاپِرُ ١٨ فَمَا لَهُ مِنْ  
قُوَّةٍ وَلَا نَاصِرٍ ١٩ وَالسَّمَاءُ ذَاتُ  
الرَّجْعِ ٢٠ وَالْأَرْضُ ذَاتُ الصَّدْعِ  
إِنَّهُ لَقَوْلٌ ٢١ فَصَلٌ ٢٢ وَمَا هُوَ  
بِالْهَزْلِ ٢٣ إِنَّهُمْ يَكِيدُونَ كَيْدًا  
وَأَكِيدُ كَيْدًا ٢٤ فَمَهْلِ الْكُفَّارِينَ  
أَمْهَلُهُمْ رُؤْيَا ٢٥

<sup>a</sup> A star shining upon a man is a symbolic reminder of the fact that an Observer is watching him. This Observer is recording man's deeds. He will resurrect man after his death and take the reckoning of all his deeds. It is the period of respite (during which man is put to the test) which acts as a 'wedge' between man and the aforesaid event. As soon as the period of trial is over, he will face the consequences—from which he seems to be far away today.

## 87. THE MOST HIGH



In the name of God,  
the Most Gracious, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

<sup>١</sup>Glorify the name of your Lord, the Most High, <sup>٢</sup>who created all things and gave them due proportions, <sup>٣</sup>who determines the nature [of all that exists], and guided it accordingly; <sup>٤</sup>who brings forth green pasture, <sup>٥</sup>then turns it into black stubble. <sup>٦</sup>[O Prophet!] We shall make you recite the Quran so that you will not forget any of it—<sup>٧</sup>except whatever God wills; He knows both what is manifest and what is hidden—<sup>٨</sup>We shall facilitate for you the Easy Way. <sup>٩</sup>Remind, if the reminder can be of benefit. <sup>١٠</sup>He who fears [God] will heed the reminder, <sup>١١</sup>but it will be ignored by the most unfortunate, <sup>١٢</sup>who will enter the Great Fire, <sup>١٣</sup>where he will neither die nor live. <sup>١٤</sup>He who purifies himself, <sup>١٥</sup>who remembers the name of his Lord and prays, shall indeed be successful. <sup>١٦</sup>But you prefer the life of this world, <sup>١٧</sup>although the Hereafter is better and more lasting. <sup>١٨</sup>This indeed is what is taught in the former scriptures—<sup>١٩</sup>the scriptures of Abraham and Moses.

سَبِّحْ أَسْمَ رَبِّكَ الْأَعْلَى ۖ الَّذِي  
خَلَقَ فَسَوَىٰ ۖ وَالَّذِي قَدَرَ فَهَدَىٰ  
وَالَّذِي أَخْرَجَ الْمَرْعَىٰ ۖ فَجَعَلَهُ  
غُثَاءً أَحْوَىٰ ۖ سَنَقْرُئُكَ فَلَا تَسْنَىٰ  
إِلَّا مَا شَاءَ اللَّهُ ۖ إِنَّهُ يَعْلَمُ الْجَهَرَ  
وَمَا يَخْفَىٰ ۖ وَنَيْسَرُكَ لِلْيُسْرَىٰ  
فَدَكَرَ إِنْ نَفَعَتِ الْذِكْرَىٰ ۖ سَيَدَّكُرُ  
مَنْ تَخْشَىٰ ۖ وَيَتَجَنَّبُهَا الْأَشْقَىٰ  
الَّذِي يَصْلِي الْنَّارَ الْكُبْرَىٰ ۖ ثُمَّ لَا  
يَمُوتُ فِيهَا وَلَا تَحْيَىٰ ۖ قَدْ أَفْلَحَ مَنْ  
تَرَكَىٰ ۖ وَذَكَرَ أَسْمَ رَبِّهِ فَصَلَّىٰ  
بَلْ تُؤْتُرُونَ الْحَيَاةَ الدُّنْيَا  
وَالْآخِرَةَ حَيْرٌ وَأَبْقَىٰ ۖ إِنَّ هَذَا لَفِي  
الصُّحْفِ الْأُولَىٰ ۖ صُحْفٌ إِبْرَاهِيمَ  
وَمُوسَىٰ

<sup>a</sup> It is quite evident that there is planning in the creation of man and the world. This planning strongly implies that there must be some purpose behind this creation. And indeed, this purpose has been revealed to man through divine revelation. However, only that individual learns a lesson from revelation who is of a receptive nature. Such people will be introduced to the eternal bounties of God. But those whose arrogance prevents them from accepting guidance, will be doomed to being cast into the flames of the eternal fire.

## 88. THE OVERWHELMING EVENT



In the name of God,  
the Most Gracious, the Most Merciful

<sup>١</sup>Have you heard about the Overwhelming Event? <sup>٢</sup>On that Day, there shall be downcast faces, <sup>٣</sup>labouring, weary, <sup>٤</sup>they shall enter a burning Fire <sup>٥</sup>and will be made to drink from a boiling spring, <sup>٦</sup>they shall have no food but thorns, <sup>٧</sup>which will neither nourish nor satisfy hunger. <sup>٨</sup>Some faces on that Day will be radiant, <sup>٩</sup>well pleased with the result of their striving, <sup>١٠</sup>in a sublime garden, <sup>١١</sup>where they will hear no idle talk, <sup>١٢</sup>with a flowing spring, <sup>١٣</sup>raised couches, <sup>١٤</sup>and goblets set at hand, <sup>١٥</sup>cushions ranged, <sup>١٦</sup>and carpets spread out. <sup>١٧</sup>Do they never reflect on the camels and how they were created, <sup>١٨</sup>and on the sky, how it is raised aloft, <sup>١٩</sup>and on the mountains, how they are firmly set up, <sup>٢٠</sup>and on the earth, how it is spread out?

سُبْرَةُ الرَّمَضَانِ الْجَمِيعِ  
هَلْ أَتَنْكَ حَدِيثُ الْغَشِيشَةِ وُجُوهٌ  
يَوْمَئِذٍ حَشِشَةٌ ١ عَامِلَةٌ نَاصِبَةٌ  
تَصْلَى نَارًا حَامِيَةٌ ٢ تُسْقَى مِنْ عَيْنٍ  
أَنِيَّةٌ ٣ لَيْسَ هُمْ طَعَامٌ إِلَّا مِنْ  
ضَرِيعٍ ٤ لَا يُسْمِنُ وَلَا يُغْنِي مِنْ  
جُوَعٍ ٥ وُجُوهٌ يَوْمَئِذٍ نَاجِعَةٌ  
لِسْعِيَّهَا رَاضِيَةٌ ٦ فِي جَنَّةٍ عَالِيَّةٍ  
لَا تَسْمَعُ فِيهَا لَغْيَةً ٧ فِيهَا عَيْنٌ  
جَارِيَّةٌ ٨ فِيهَا سُرُرٌ مَرْفُوعَةٌ  
وَأَكْوَابٌ مَوْضُوعَةٌ ٩ وَمَارِقٌ  
مَصْفُوفَةٌ ١٠ وَزَرَافٌ مَبْثُوثَةٌ ١١ أَفَلَا  
يَنْظُرُونَ إِلَى الْإِبْلِ كَيْفَ خُلِقَتْ  
وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ ١٢ وَإِلَى  
إِلَى الْجَبَالِ كَيْفَ نُصِبَتْ ١٣ وَإِلَى  
الْأَرْضِ كَيْفَ سُطِحَتْ ١٤

<sup>a</sup> Man observes that a serviceable animal like the camel is obedient to him. The sky in all its majesty is well disposed towards him. The earth, without any effort on our part, is subservient to our interests. All these phenomena remind a thoughtful man of God and the Hereafter. Those who derive the nourishment of remembrance from these arrangements of the world have established their entitlement to God's eternal bounties, while those who have remained lost in forgetfulness and neglect, have proved that they deserve to be deprived of every kind of bounty—forever.

<sup>۲۱</sup> So, [O Prophet] exhort them: your task is only to exhort,<sup>a</sup> <sup>۲۲</sup> you are not their keeper. <sup>۲۳</sup> But whoever turns back and denies the truth,<sup>۲۴</sup> will be punished by God with the greatest punishment. <sup>۲۵</sup> Certainly, it is to Us that they will return. <sup>۲۶</sup> Then, surely, it is for Us to call them to account.

فَدَّكِرْ إِنَّمَا أَنْتَ مُذَكِّرُ ۖ لَسْتَ  
عَلَيْهِمْ بِمُصَيْطِرٍ ۖ إِلَّا مَنْ تَوَلَّ  
وَكَفَرَ ۖ فَيُعَذِّبُهُ اللَّهُ الْعَدَابُ  
الْأَكْبَرُ ۖ إِنَّ إِلَيْنَا إِيَّاهُمْ شُهَدٌ  
إِنَّ عَلَيْنَا حِسَابُهُمْ

<sup>a</sup> Calling people to God aims at exhorting people through peaceful persuasion, to make them realize their Creator, the one and only God; to understand the purpose of their creation; the coming of the Hereafter, of their accountability to their Creator, etc.

The purpose of this exhortation is to awaken souls from their slumber. It is to put a lost person on to the right path leading towards God. It is to awaken man's insight so that he begins to see glimpses of God in the signs of the vast universe. It is to unveil the Creator in the mirror of His creation.

In the name of God  
the Most Gracious, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

<sup>١</sup> By the Dawn, <sup>٢</sup> by the Ten Nights,  
<sup>٣</sup> by the even and the odd, <sup>٤</sup> and by  
the passing night,<sup>٥</sup> is there not in this  
strong evidence for a man of sense?  
<sup>٦</sup> Have you not heard of how your  
Lord dealt with the tribe of 'Ad,  
<sup>٧</sup> the people of Iram, the city of many  
pillars,<sup>٨</sup> the like of which has never  
been created in the land,<sup>٩</sup> and with  
the Thamud, who cut out [huge]  
rocks in the valley,<sup>١٠</sup> and with  
Pharaoh of the stakes?<sup>١١</sup> All of them  
committed excesses in their lands,<sup>١٢</sup> and caused much corruption in  
them: <sup>١٣</sup> so your Lord unleashed on  
them the scourge of punishment:  
<sup>١٤</sup> for, indeed, your Sustainer is ever  
on the watch!<sup>١٥</sup> As for man, when his  
Lord tests him, through honour and  
blessings, he says, 'My Lord has  
honoured me,'<sup>١٦</sup> but when He tests  
him by straitening his means of  
livelihood, he says, 'My Lord has  
disgraced me.'<sup>١٧</sup>

وَالْفَجْرِ ٰ وَلَيَالٍ عَشْرِ ٰ وَالشَّافِعِ  
وَالْوَتْرِ ٰ وَاللَّيْلِ إِذَا يَسِرَ ٰ هَلْ ٰ  
ذَلِكَ قَسْمٌ لِذِي حِجْرٍ ٰ أَلَمْ تَرَ كَيْفَ  
فَعَلَ رَبُّكَ بِعِدٍ ٰ إِرَمَ ذَاتِ الْعَمَادِ  
الَّتِي لَمْ تُخْلَقْ مِثْلُهَا فِي الْبِلَدِ ٰ  
وَثَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ  
وَفَرْعَوْنَ ذِي الْأَوْتَادِ ٰ الَّذِينَ  
طَغَوْا فِي الْبِلَدِ ٰ فَأَكْثَرُوا فِيهَا  
الْفَسَادَ ٰ فَصَبَ عَلَيْهِمْ رَبُّكَ سَوْطَ  
عَذَابٍ ٰ إِنَّ رَبَّكَ لِيَالِمَرْصَادِ ٰ  
فَأَمَّا الْإِنْسَنُ إِذَا مَا أَبْتَلَهُ رَبُّهُ  
فَأَكْرَمَهُ وَنَعَمَهُ فَيَقُولُ رَبِّنِي أَكْرَمَنِ  
وَأَمَّا إِذَا مَا أَبْتَلَهُ فَقَدَرَ عَلَيْهِ  
رِزْقٌ فَيَقُولُ رَبِّنِي أَهَنَنِ

<sup>a</sup> Man passes through two sets of circumstances in the world—sometimes finding or receiving things and sometimes losing them. Both eventualities, meant to gauge human reactions to different conditions, are for the purpose of putting man to the test. If the individual starts to boast when he receives something and acts negatively when things are taken away from him, he has failed the test.

<sup>١٧</sup> No indeed, but you show no kindness to the orphan,<sup>١٨</sup> nor do you urge one another to feed the poor,<sup>١٩</sup> and you greedily devour the inheritance of the weak,<sup>٢٠</sup> and you have a love of wealth which can never be satisfied.<sup>٢١</sup> No indeed! When the earth is crushed and ground to dust,<sup>٢٢</sup> when your Lord comes down with the angels, rank upon rank,<sup>٢٣</sup> and Hell is made to appear on that Day, then man will be mindful, but what will being mindful then avail him?<sup>٢٤</sup> He will say, 'Oh, would that I had provided beforehand for my life!' <sup>٢٥</sup> On that Day no one will punish as He punishes,<sup>٢٦</sup> and none can bind with bonds like His!<sup>٢٧</sup> [But to the righteous, God will say], 'O soul at peace,<sup>٢٨</sup> return to your Lord, well-pleased, well-pleasing.<sup>٢٩</sup> Join My servants.<sup>٣٠</sup> Enter My Paradise.'

كَلَّا بَلْ لَا تُكْرِمُونَ الْيَتَمَّ وَلَا  
 تَحْصُورَ عَلَى طَعَامِ الْمِسْكِينِ وَتَأْكِلُونَ الْتُرَاثَ أَكْلًا لَمَّا  
 وَخُبُوتَ الْمَالِ حُبًّا جَمًا كَلَّا  
 إِذَا دَكَّتِ الْأَرْضُ دَكَّا دَكَّا  
 وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفَّا صَفَّا  
 وَجَاهَ يَوْمَئِنْدِ بِجَهَنَّمَ يَوْمَئِنْدِ  
 يَتَذَكَّرُ الْإِنْسَنُ وَإِنَّ لَهُ الذِّكْرَ  
 يَقُولُ يَلِيَّتِنِي قَدَّمْتُ لِحَيَاٰتِي  
 فَيَوْمَئِنْدِ لَا يُعَذِّبُ عَذَابَهُ أَحَدٌ  
 وَلَا يُوْتِقُ وَثَاقَهُ أَحَدٌ يَتَأْكِلُ  
 الْنَّفْسُ الْمُطَمَّنَةُ أَرْجِعِي إِلَى  
 رَبِّكَ رَاضِيَةً مَرْضِيَةً فَادْخُلِي فِي  
 عَبَدِي وَادْخُلِي جَنَّتِي

<sup>a</sup>The other type of person is one who would bow down before God and thank Him when he received something, and when things were taken away from him, he would once again bow down before God and express his humility. It is the second type of person who has been called the contented soul or *an-nafs al-mutmainnah*.

The position of the contented soul is attained by one who ponders over God's signs in the universe; who derives spiritual nourishment, learns lessons and receives guidance from historical events; who proves that if there is a clash between the self and the Truth, he will ignore the self and accept the Truth; who, after once accepting the Truth, never renounces it, whatever the cost.

In the name of God,  
the Most Gracious, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

<sup>1</sup> I swear by this city—<sup>2</sup> and you are dwelling in this city—<sup>3</sup> and by parent and offspring,<sup>4</sup> that We have created man into a life of toil and trial.<sup>5</sup> Does he think then that no one has power over him?<sup>6</sup> He says, 'I have spent enormous wealth.'<sup>7</sup> Does he then think that no one sees him?<sup>8</sup> Have We not given him two eyes,<sup>9</sup> and a tongue, and a pair of lips,<sup>10</sup> and shown him the two paths?<sup>b 11</sup> But he has not attempted the ascent.<sup>12</sup> What will explain to you what the ascent is?<sup>13</sup> It is the freeing of a slave;<sup>14</sup> or the feeding in times of famine<sup>15</sup> of an orphaned relative<sup>16</sup> or some needy person in distress,<sup>17</sup> and to be one of those who believe and urge one another to steadfastness and compassion.<sup>18</sup> Those who do so are the people of the right hand,<sup>19</sup> and [as for] those who are bent on denying the truth of Our revelations, they are the people of the left hand,<sup>20</sup> and the Fire will close in on them.

لَا أُقْسِمُ بِهَذَا الْبَلَدِ وَأَنْتَ حَلٌّ بِهَذَا الْبَلَدِ وَوَالِلِّي وَمَا وَلَدَ لَقَدْ خَلَقْنَا الْإِنْسَنَ فِي كَبِيرٍ أَنْخَسَبْ أَنْ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ يَقُولُ أَهْلَكْتُ مَالًا لُبْدًا أَنْخَسَبْ أَنْ لَمْ يَرُهُ أَحَدٌ لَمْ يَجْعَلْ لَهُ عَيْنَيْنِ وَلِسَانًا وَشَفَتَيْنِ وَهَدَيْنِهِ الْنَّجَدَيْنِ فَلَا أَقْتَحَمَ الْعَقَبَةَ وَمَا أَدْرَاكَ مَا الْعَقَبَةُ فَكَرْقَبَةَ أَوْ إِطْعَمَهُ فِي يَوْمٍ ذِي مَسْعَبَةٍ يَتَيَّمَّا ذَا مَقْرَبَةَ أَوْ مَسْكِيَّا ذَا مَتْرِبَةَ ثُمَّ كَانَ مِنَ الَّذِينَ ءَامَنُوا وَتَوَاصَوْا بِالصَّبَرِ وَتَوَاصَوْا بِالْمَرْجَمَةِ أُولَئِكَ أَصْحَبُ الْيَمَنَةَ وَالَّذِينَ كَفَرُوا بِعَيْنِتَاهُمْ أَصْحَبُ الْمَشَعَمَةَ عَلَيْهِمْ نَارٌ مُّؤَصَّدَةٌ

<sup>a</sup> Man has never been able to free himself from hardship. This shows that he is subordinate to some Superior Power. Similarly, man's eyes show that there is also a Superior Eye which is watching him. His power of speech indicates that there is One capable of speech over and above him, who has bestowed upon him the power of speech and showed him the right path. If a man realizes himself in the true sense, then he will certainly recognise God.

<sup>b</sup> God has commanded man to scale two heights—one is to treat others with justice, and help them in their hour of need. The other is to have firm faith in God. When such belief enters the inner depths of a human being, it does not remain confined to his own thinking but rather makes him become communicative. He then attempts to lead others along the path of Truth which he himself has adopted.

In the name of God,  
the Most Gracious, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

<sup>1</sup> By the sun and its rising brightness  
<sup>2</sup> and by the moon as it follows it,  
<sup>3</sup> and by the day as it reveals its glory  
<sup>4</sup> and by the night when it draws a  
 veil over it,<sup>5</sup> by the sky and how He  
 built it<sup>6</sup> and by the earth and how  
 He spread it,<sup>7</sup> by the soul and how  
 He formed it,<sup>8</sup> then inspired it to  
 understand what was right and  
 wrong for it.<sup>9</sup> He who purifies it will  
 indeed be successful,<sup>10</sup> and he who  
 corrupts it is sure to fail.<sup>a</sup>

وَالشَّمْسِ وَضَحْكَنَا وَالْقَمَرِ إِذَا  
 تَلَنَّهَا وَالنَّهَارِ إِذَا جَلَّهَا وَاللَّيْلِ  
 إِذَا يَغْشِنَهَا وَالسَّمَاءَ وَمَا بَنَنَهَا  
 وَالْأَرْضِ وَمَا طَحَنَهَا وَنَفْسِ  
 وَمَا سَوَّنَهَا فَأَهْمَمَهَا بُورَهَا  
 وَنَقَوْنَهَا قَدْ أَفْلَحَ مَنْ زَكَّلَهَا  
 وَقَدْ خَابَ مَنْ ذَسَّهَا

<sup>a</sup> Almighty God has made threefold arrangements for the guidance of man. On the one hand, the universe has been so constructed that it has become the practical manifestation of God's will. On the other hand, the human psyche has been infused with an intuitive consciousness of good and bad. Thereafter, it was arranged that Truth and falsehood, justice and injustice be revealed clearly through the prophets in a language understandable to the people. Even after this, if people do not adopt the right path, they are undoubtedly transgressors.

<sup>11</sup> The Thamud tribe rejected the truth because of their arrogance, <sup>12</sup> when the most wicked man among them rose up. <sup>13</sup> Then the messenger of God said to them, ‘This is God’s she-camel. Let her drink.’ <sup>14</sup> But they gave him the lie, and hamstrung the she-camel. So their Lord destroyed them for their crime and razed their city to the ground. <sup>15</sup> He did not fear the consequences.<sup>a</sup>

كَذَّبُتْ شَمُودٌ بِطَغْوَاهَا ﴿١﴾ إِذْ أَنْبَثَ  
أَشْقَانَهَا ﴿٢﴾ فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ  
الَّهُ وَسُقِيَّهَا ﴿٣﴾ فَكَذَّبُوهُ فَعَقَرُوهَا  
فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ بِدَنِيهِمْ فَسَوَّنَهَا  
وَلَا يَخَافُ عَقْبَهَا ﴿٤﴾

<sup>a</sup>The she-camel of the Prophet Salih, in a way, symbolised the principle that one should respect the rights of others and discharge one’s duties to them accordingly, even if they are helpless and weak. It is quite possible that a creature which, to all appearances, is only a ‘she-camel’, may be God’s sign brought before people to test them.

## 92. NIGHT



In the name of God,  
the Most Gracious, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

<sup>١</sup>By the night as it veils [the earth] in darkness, <sup>٢</sup>and by the day as it appears radiantly, <sup>٣</sup>and by the creation of the male and the female.<sup>٤</sup> <sup>٤</sup>O men, you truly strive towards the most diverse ends! <sup>٥</sup>As for one who gives [to others] and fears [God], <sup>٦</sup>and believes in the truth of what is right, <sup>٧</sup>We will pave his way to ease. <sup>٨</sup>But as for one who is miserly and unheeding, <sup>٩</sup>and rejects what is right, <sup>١٠</sup>We shall pave his way to hardship, <sup>١١</sup>nor will his wealth profit him when he falls [into the pit].

وَاللَّيلُ إِذَا يَغْشَىٰ ﴿١﴾ وَالنَّهَارُ إِذَا تَجَلَّٰ  
وَمَا خَلَقَ الذِّكْرَ وَالْأُنْثَىٰ ﴿٢﴾ إِنَّ  
سَعِيهِمْ لَشَئِنَّ ﴿٣﴾ فَامَّا مَنْ أَعْطَىٰ  
وَاتَّقَىٰ ﴿٤﴾ وَصَدَقَ بِالْحُسْنَىٰ  
فَسَنِيرْهُ لِلْيُسْرَىٰ ﴿٥﴾ وَامَّا مَنْ نَحَّلَ  
وَاسْتَغْنَىٰ ﴿٦﴾ وَكَذَّبَ بِالْحُسْنَىٰ  
فَسَنِيرْهُ لِلْعُسْرَىٰ ﴿٧﴾ وَمَا يُغْنِي عَنْهُ  
مَالُهُ إِذَا تَرَدَّىٰ ﴿٨﴾

<sup>a</sup>All things in this world are in pairs—male and female; night and day; positive and negative particles, matter and anti-matter. Everything in this world joins its pair and fulfils its purpose. This is a clear proof of the fact that this universe is purposeful. In such a purposeful universe it is impossible for both the good deeds and the bad deeds performed in it to have the same final consequences. This would not be consistent with the image of the Creator presented by the universe.

<sup>12</sup> Surely, it is for Us to provide guidance—<sup>13</sup> and to Us belongs the Hereafter as well as the present world—<sup>14</sup> I have warned you then about a raging Fire: <sup>15</sup> none shall enter it but the most wicked, <sup>16</sup> who denied [the truth], and turned away.<sup>a</sup> <sup>17</sup> One who fears God shall be kept away from it—<sup>18</sup> one who gives his wealth to become purified, <sup>19</sup> and owes no favour to anyone, which is to be repaid, <sup>20</sup> acting only for the sake of his Lord the Most High—<sup>21</sup> and before long he will be well satisfied.

إِنَّ عَلَيْنَا لِلْهُدَىٰ ۖ وَإِنَّ لَنَا لِلْآخِرَةِ  
وَالْأَوَّلَىٰ ۖ فَأَنذِرْنَا مُّهَاجِرًا تَنَظِّرُ  
لَا يَصْلَنَّهَا إِلَّا آثَارُ<sup>١٦</sup> الْأَشْقَىٰ  
كَذَّبَ وَتَوَلَّ<sup>١٧</sup> وَسَيُحْجَبُهَا آتَقَىٰ  
الَّذِي يُؤْتَىٰ مَالَهُ يَتَرَكِي<sup>١٨</sup> وَمَا  
لَا حِلٌّ عِنْدَهُ مِنْ نِعْمَةٍ تُحَزِّي<sup>١٩</sup> إِلَّا  
أَبْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَىٰ<sup>٢٠</sup> وَلَسَوْفَ  
يَرْضَىٰ<sup>٢١</sup>

<sup>a</sup> The relationship of God with His subjects is not only that of a ruler but also that of a supporter. He smooths the path of those of His subjects who want to draw near to Him. Conversely, He lets those who adopt the way of arrogance to carry on in that way.

## 93. THE GLORIOUS MORNING LIGHT



In the name of God,  
the Most Gracious, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

<sup>1</sup>By the glorious morning light; <sup>2</sup> and by the night when it darkens, <sup>3</sup> your Lord has not forsaken you, nor is He displeased with you, <sup>4</sup> and the Hereafter will indeed be better for you than the present life; <sup>5</sup> soon you will be gratified with what your Lord will give you. <sup>6</sup> Did He not find you orphaned and sheltered you? <sup>7</sup> Did He not find you wandering, and give you guidance? <sup>8</sup> Did He not find you in want, and make you free from want? <sup>9</sup> Therefore do not treat the orphan with harshness, <sup>10</sup> and do not chide the one who asks for help; <sup>11</sup> but proclaim the blessings of your Lord. <sup>c</sup>

وَالضُّحَىٰ ۖ وَاللَّيلٍ إِذَا سَجَىٰ ۖ مَا  
وَدَعَكَ رَبُّكَ وَمَا قَلَىٰ ۖ وَلَلآخرةُ  
خَيْرٌ لَكَ مِنَ الْأُولَىٰ ۖ وَلَسَوْفَ  
يُعَطِّيكَ رَبُّكَ فَتَرْضَىٰ ۖ أَلَمْ يَجِدْكَ  
يَتِيمًا فَغَاوَىٰ ۖ وَوَجَدَكَ ضَالًّا  
فَهَدَىٰ ۖ وَوَجَدَكَ عَابِلًا فَأَغْنَىٰ ۖ  
فَأَمَّا الْيَتِيمُ فَلَا تَقْهَرْ ۖ وَأَمَّا السَّاَلِيلُ  
فَلَا تَنْهَىٰ ۖ وَأَمَّا بِنْعَمَةِ رَبِّكَ فَحَدَّثْ



<sup>a</sup>The system of this world has been so formulated that here the day dawns and night also falls. Only with the occurrence of both is the system perfect. Similarly, for the proper development of a man, it is necessary that he should have hardship as well as easy circumstances. In this world, hardship befalls the servant of God in order to activate his latent capabilities. Impediments are put in his way so that he may strive to make his future brighter than his present.

<sup>b</sup>The Prophet Muhammad was born an orphan. Then God provided him with the best of guardians. He went eagerly in search of the Truth. Then God opened the door of Truth for him. He was apparently without wealth. Then God made him prosperous through his wife, Khadijah. These are historical examples which show how Almighty God helps His subjects.

<sup>c</sup>Man should help the weak so that he may be entitled to God's grace. His words should be full of the expression of God's grace, so that God may confer His blessings upon him.

## 94. COMFORT

In the name of God,  
the Most Gracious, the Most Merciful



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

<sup>١</sup> Have We not lifted up your heart,  
<sup>٢</sup> and removed your burden <sup>٣</sup> that  
weighed so heavily on your back, and  
<sup>٤</sup> have We not given you high  
renown? <sup>٥</sup> So, surely with every  
hardship there is ease; <sup>٦</sup> surely, with  
every hardship there is ease. <sup>٧</sup> So,  
when you are free, strive hard, <sup>٨</sup> and  
to your Lord turn [all] your  
attention.

أَلَّمْ نَشْرَحْ لَكَ صَدْرَكَ وَوَضَعْنَا<sup>١</sup>  
عَنْكَ وِزْرَكَ الَّذِي أَنْقَضَ ظَهَرَكَ<sup>٢</sup>  
وَرَفَعْنَا لَكَ ذِكْرَكَ فَإِنَّ مَعَ<sup>٣</sup>  
الْعُسْرِ يُسْرًا إِنَّ مَعَ الْعُسْرِ يُسْرًا<sup>٤</sup>  
فَإِذَا فَرَغْتَ فَانْصَبْ <sup>٥</sup> وَإِلَى رَبِّكَ  
فَارْغَبْ <sup>٦</sup>

<sup>a</sup> The Prophet Muhammad went tirelessly in the quest of knowledge about reality and Truth. God blessed him with this knowledge, which opened his heart to the deep realisation of Truth (*ma'rifah*). Then he started preaching the oneness of God in Makkah, where he had to face stiff opposition, but it was thanks to this opposition, that he became known throughout the country.

This is God's law in the present world. Hence, a man has to face difficult conditions ('usr) in the beginning, but if he perseveres with patience, this 'usr or hardship becomes a stepping stone to new and easy circumstances (*yusr*). Therefore, a man should always look towards God and continue to struggle according to his capacity.

## 95. THE FIG



In the name of God,  
the Most Gracious, the Most Merciful

سْمَاءِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

<sup>١</sup>By the Fig and the Olive, <sup>٢</sup>and by Mount Sinai, <sup>٣</sup>and by this secure land,<sup>٤</sup> We have indeed created man in the best of mould,<sup>٥</sup> then We cast him down as the lowest of the low,<sup>٦</sup> except for those who believe and do good deeds—theirs shall be an unending reward!<sup>٧</sup> What then after this, can make you deny the Last Judgement?<sup>٨</sup> Is not God the greatest of the judges?

وَالْيَسِينَ وَالزَّيْتُونَ وَطُورِ سِينِينَ  
وَهَذَا الْبَلْدِ الْأَمِينِ لَقَدْ خَلَقْنَا  
الْإِنْسَنَ فِي أَحْسَنِ تَقْوِيمٍ ثُمَّ  
رَدَدْنَاهُ أَسْفَلَ سَفَلِينَ إِلَّا الَّذِينَ  
أَمْنَوْا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ  
غَيْرُ مَمْنُونٍ فَمَا يُكَذِّبُكَ بَعْدُ  
بِالَّدِينِ أَلَيْسَ اللَّهُ بِأَحْكَمِ  
الْحَكْمَيْنَ

<sup>a</sup> Fig (*Tin*) and Olive (*Zaytun*) are the names of two hills in the vicinity of Jerusalem where Jesus's field of action was situated. Mount Sinai (*Tur Sinin*) refers to that hill where God made His revelation to Moses. The 'secure land' (*al-Baladu'l Amin*) refers to Makkah where the Prophet Muhammad was born.

<sup>b</sup> God has created man with superior capabilities. These capabilities have been given to man so that he should be able to recognise the Truth conveyed to him through the prophets, and to shape his life in accordance with it. Those who do so, will reach a high position of honour, which will be theirs for all eternity. On the contrary, those who do not make their God-given capabilities subservient to God's will, will have even the existing blessings taken away and they will have no place to take refuge. Their lot will be total deprivation. The raising of prophets and the end-results of their mission, bear testimony to the veracity of this fact.

## 96. THE CLOT



In the name of God,  
the Most Gracious, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

<sup>1</sup> Read! In the name of your Lord, who created: <sup>2</sup> created man from a clot [of blood]. <sup>3</sup> Read! Your Lord is the Most Bountiful One <sup>4</sup> who taught by the pen,<sup>5</sup> taught man what he did not know.<sup>4</sup>

أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ خَلَقَ  
الْإِنْسَنَ مِنْ عَلَقٍ أَقْرَأْ وَرَبِّكَ  
الْأَكْرَمُ الَّذِي عَلَمَ بِالْقَلْمَنِ  
عَلَمَ الْإِنْسَنَ مَا لَمْ يَعْلَمْ

<sup>a</sup>The first five verses of this chapter were the very first verses which were revealed to the Prophet Muhammad. Almighty God created man out of ordinary material elements. Then He blessed him with the rare capacity to read and to understand the import of what he read. Then, man was given the additional capacity to use the pen and thus systematise and preserve his knowledge. While the capacity to read enables a man to acquire knowledge, the pen makes him capable of spreading this knowledge to others on a large scale.

The ‘pen’ is a symbol of knowledge. In other words, through written words the believers are enjoined to acquire and spread the knowledge of the truth, wisdom and beauty of Islam. Today, spreading the word of God will be done by means of printed material and through other means of communication which includes the internet and the multimedia. Translations of the Quran in various languages, Islamic books and other printed material on Islam should be distributed as a part of *dawah* work on a large scale, so that the word of God reaches each and every home—big or small as predicted in a hadith (Musnad Ahmed).

Thousands of men and women are dying every day without having had the message of God conveyed to them; without having had the opportunity to accept it, they have missed their chance of improving their lives in the Hereafter. In such a situation it is the solemn responsibility of the believers to desist from making excuses and seriously take up the mission of proclaiming the divine truth.

The conveying of the message of Truth to everyone, the responsibility for which has been placed on the Muslims, is not like an optional subject, which you may either take up or leave off on some pretext. This is a responsibility of such a nature that it has to be discharged at all costs. ►

<sup>6</sup> Yet man behaves arrogantly,  
<sup>7</sup> because he thinks himself self-sufficient: <sup>8</sup> truly, all will return to your Lord. <sup>9</sup> Have you seen one who prevents <sup>10</sup> a worshipper from praying? <sup>11</sup> Do you think he is rightly guided, <sup>12</sup> or enjoins true piety? <sup>13</sup> Do you see how he has denied the truth and turned away from it? <sup>14</sup> Does he not know that God observes all things? <sup>15</sup> Let him beware! If he does not desist, We will drag him by the forelock—<sup>16</sup> his lying, sinful forelock. <sup>17</sup> Then let him call his associates; <sup>18</sup> We shall summon the guards of Hell. <sup>19</sup> No indeed! Do not obey him, but prostrate yourself and come closer to God.”

كَلَّا إِنَّ الْإِنْسَنَ لَيَطْغَىٰ ۖ أَنْ رَّءَاهُ  
 أَسْتَغْفِي ۖ إِنَّ إِلَيَّ رَيْلَكَ الْرُّجْعَىٰ ۖ  
 أَرَءَيْتَ الَّذِي يَنْهَىٰ ۖ عَبَدًا إِذَا  
 صَلَّى ۖ أَرَءَيْتَ إِنْ كَانَ عَلَىٰ أَهْدَىٰ  
 أَوْ أَمَرَ بِالْتَّقْوَىٰ ۖ أَرَءَيْتَ إِنْ  
 كَذَّبَ وَتَوَلَّىٰ ۖ أَلَمْ يَعْلَمْ بِأَنَّ اللَّهَ  
 يَرَىٰ ۖ كَلَّا لِئِنْ لَّمْ يَنْتَهِ لِنَسْفَعًا  
 بِالنَّاصِيَةِ ۖ نَاصِيَةٌ كَذِبَةٌ خَاطِئَةٌ  
 فَلَيَدْعُ نَادِيَهُ ۖ سَنَدْعُ  
 الْزَّيَانِيَةَ ۖ كَلَّا لَا تُطِعْهُ وَاسْجُدْ  
 وَاقْتُرِبْ

*Dawah*, which in the Quran is called ‘warning and giving glad tidings’, is directly the mission of God. So that men might have no argument with God on the plea that they were unaware, this task was passed on to the believers themselves after the preservation of the Quran. This exigency has opened up the opportunity for man to perform this great divine task. Those who come forward to carry out this divine mission of *dawah* will receive special succour in this life and will be held deserving of great honour in the life Hereafter.

<sup>a</sup> Those who wage aggressive campaigns against Truth or place impediments in the way of those who adopt the path of Truth, are destined to have a miserable fate. In such circumstances, the real prop for a preacher of Truth is his prayers to God. Having been disappointed by people, he should turn to God for fulfilment. He should distance himself from human beings and come close to the God of all humanity and submit to Him.

## 97. THE NIGHT OF DESTINY

سُورَةُ الْقَدْرِ

لِلَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God,  
the Most Gracious, the Most Merciful

<sup>1</sup>We sent it [Quran] down on the Night of Destiny. <sup>2</sup>And what will make you comprehend what the Night of Destiny is?<sup>a</sup><sup>3</sup>The Night of Destiny is better than a thousand months; <sup>4</sup>on that night, the angels and the Spirit <sup>b</sup> come down by the permission of their Lord with His decrees for all matters; <sup>5</sup>it is all peace till the break of dawn.

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ وَمَا  
أَدْرَنَاكَ مَا لَيْلَةُ الْقَدْرِ لَيْلَةُ الْقَدْرِ  
خَيْرٌ مِّنْ أَلْفِ شَهْرٍ تَنَزَّلُ الْمَلَائِكَةُ  
وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِّنْ كُلِّ أَمْرٍ  
سَلِيمٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ

<sup>a</sup> A particular night of the year (perhaps some night in the last days of the month of Ramadan) is the night of decisions by God. Certain tasks have to be performed in the course of the year in connection with the administration of the world, and the angels descend to the earth to arrange for them to be carried out. On a similar particular night, the revelation of the Quran began.

<sup>b</sup> This refers to the Angel Gabriel.

<sup>c</sup> It seems that on that night there is an abundance of angels on the earth. Those who are spiritually aroused are influenced by this atmosphere and, as a result, they become imbued with a spirituality which enhances the value of their religious deeds at that time as compared to such deeds as are performed in ordinary circumstances.

For this reason, as the month draws towards the last ten days, the worshippers give more time to prayers, give more in charity and read as much as possible from the Quran, beseeching their Lord for His mercy and forgiveness.

When the Prophet was asked by his wife, 'Aishah, what one's prayer should be if one finds the Night of Destiny, *Lailatul Qadr*, he taught her this simple prayer: *Allabumma innaka afuwwun, tubibbul afuwa, fa afuanni*. O Allah, You are forgiving, You love forgiveness, so forgive me.

## 98. THE CLEAR EVIDENCE

In the name of God,  
the Most Gracious, the Most Merciful



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

<sup>1</sup>The deniers of truth from among the People of the Book and the polytheists would not desist from disbelief until they received clear evidence—<sup>2</sup> a messenger from God, reciting to them pure scriptures, <sup>3</sup>containing upright precepts.<sup>4</sup>

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَبِ وَالْمُشْرِكِينَ مُنْفَكِّينَ حَتَّىٰ تَأْتِهِمُ الْبَيِّنَاتُ ۝ رَسُولٌ مِّنَ اللَّهِ يَتَلَوَّنُ صُحُّنَا مُظَهَّرٌ ۝ فِيهَا كُتُبٌ قَيِّمَةٌ ۝

<sup>4</sup>The Arab pagans and the followers of Divine scriptures (i.e. followers of previous prophets) used to ask the Prophet Muhammad to show them some miracles, as clear evidence, or demanded that an angel should descend from heaven and talk to them. Only then would they accept his prophethood. But those who make such demands are inevitably frivolous. Such demands had already been made by their forebears, but in spite of their demands being conceded to, they could not become believers.

<sup>٤</sup> Those who were given the Book did not become divided except after clear evidence was given to them.

<sup>٥</sup> They were commanded only to worship God, offering Him sincere devotion, to be sincere in their faith, to pray regularly; and to give alms, for that is the right religion. <sup>٦</sup> Those of the deniers of truth among the People of the Book and the polytheists will dwell forever in Hellfire. They are the worst of creatures.

<sup>٧</sup> Truly, those who believe and do good works are the best of creatures.

<sup>٨</sup> God has a reward in store for them: Gardens of eternity, through which rivers flow; they will dwell therein forever. God is well pleased with them and they are well pleased with Him. Thus shall the God-fearing be rewarded.

وَمَا تَفَرَّقَ الَّذِينَ أَوْتُوا الْكِتَابَ إِلَّا مِنْ  
بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ ۝ وَمَا أَمْرَوْا  
إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الَّذِينَ  
خُنَفَاءٌ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا  
الزَّكُوْنَةَ وَذَلِكَ دِيْنُ الْقِيَمَةِ ۝ إِنَّ  
الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ  
وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَلِدِينَ فِيهَا  
أُولَئِكَ هُمُ شَرُّ الْأَبْرَيْةِ ۝ إِنَّ  
الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
أُولَئِكَ هُمُ خَيْرُ الْأَبْرَيْةِ ۝ جَزَاؤُهُمْ  
عِنْدَ رَبِّهِمْ جَنَّتُ عَدَنٌ تَجْرِي مِنْ  
تَحْتَهَا الْأَهْمَرُ خَلِدِينَ فِيهَا أَبْدًا رَضِيَ  
اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۝ ذَلِكَ لِمَنْ  
خَشِيَ رَبَّهُ ۝

<sup>a</sup> The true religion of God is that according to which man should pray to and worship the one and only God; he should love and admire God from the bottom of his heart; he should consistently say his prayers and pay *zakat* (prescribed alms-giving). This is the real religion which comes from God. The best of all are those who adopt this correct religion and the worst are those who do not do so, or who devise another religion instead of the proper one and call the new religion the true religion.

## 99. THE EARTHQUAKE



In the name of God,  
the Most Gracious, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

<sup>١</sup>When the earth is shaken with its violent shaking, <sup>٢</sup>when the earth shakes off her burdens, <sup>٣</sup>when man asks, ‘What is happening to her?'; <sup>٤</sup>on that Day it will narrate its account, <sup>٥</sup>for your Lord has so directed it. <sup>٦</sup>On that Day people will come forward in separate groups to be shown their deeds: <sup>٧</sup>whoever has done the smallest particle of good will see it; <sup>٨</sup>while whoever has done the smallest particle of evil will see it.<sup>٩</sup>

إِذَا رُزِّلَتِ الْأَرْضُ زِلْزَالًا  
وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا وَقَالَ  
إِلَّا إِنَّسُونَ مَا هَا ۝ يَوْمَئِذٍ تُحَدَّثُ  
أَخْبَارَهَا ۝ بِأَنَّ رَبَّكَ أَوْحَىٰ هَا ۝  
يَوْمَئِذٍ يَصُدُّرُ الْنَّاسُ أَشْتَانًا لَّيُرَوُا  
أَعْمَلَهُمْ ۝ فَمَنْ يَعْمَلْ مِنْ قَالَ ذَرَّةٍ  
خَيْرًا يَرَهُ ۝ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ  
شَرًّا يَرَهُ ۝

<sup>a</sup>The earthquake on Doomsday will be the announcement of the end of the testing period for man. This would mean that the freedom which was theirs on account of their being on trial, has now been snatched away from them. Now the time has come when human beings will be recompensed for their deeds. Today, God's world is silent, but when conditions change, everything found here will start talking. The inventions of the present day have proved that lifeless or inanimate things also have the capacity to 'talk.' A performance in a studio is fully reproduced by a video film and records. Similarly, the present world is, so to say, a big 'studio' of God. Whatever a man does or says or even thinks, everything is being recorded at every moment. And when the time comes, this world will repeat everybody's story in such a way that not a thing, great or small, will be left out.

## 100. THE SNORTING HORSES



In the name of God,  
the Most Gracious, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

<sup>١</sup> By the snorting, panting horses,  
<sup>٢</sup> striking sparks of fire with their hooves,<sup>٣</sup> as they gallop to make raids at dawn,<sup>٤</sup> and raising clouds of dust,<sup>٥</sup> forcing their way into the midst of the enemy,<sup>٦</sup> surely, man is ungrateful to his Lord. <sup>٧</sup> He himself bears witness to that. <sup>٨</sup> Surely, he is ardent in his love of wealth. <sup>٩</sup> Is he not aware of the time when the contents of the graves will be brought out?  
<sup>١٠</sup> And the hearts' contents shall be brought into the open? <sup>١١</sup> Surely, on that Day, they will know that their Lord had full knowledge of them all.<sup>٤</sup>

وَالْعَدِيَّتْ صَبَحًا ۝ فَالْمُورِيَّتْ  
قَدْحًا ۝ فَالْمُغَيْرَاتْ صَبَحًا ۝ فَأَثْرَانَ  
بِهِ نَقَعًا ۝ فَوَسَطْنَ بِهِ جَمَعًا ۝  
إِنَّ الْإِنْسَنَ لِرَبِّهِ لَكَنُودٌ ۝ وَإِنَّهُ  
عَلَىٰ ذَلِكَ لَشَهِيدٌ ۝ وَإِنَّهُ لِحُبِّ  
الْخَيْرِ لَشَدِيدٌ ۝ أَفَلَا يَعْلَمُ إِذَا بُعْثَرَ  
مَا فِي الْقُبُورِ ۝ وَحُصِّلَ مَا فِي  
الْصُّدُورِ ۝ إِنَّ رَهْمَهُ يَوْمَئِذٍ  
لَّخَيْرٌ ۝

<sup>a</sup>The horse is a very loyal animal. He sacrifices himself to the utmost for the sake of his master. Even in the battlefield, he does not leave his side. This is an example which shows how a man should conduct himself. Man should also be loyal to his Lord just as the horse is loyal to man. But, in practice, it is not like that.

In this world, the animal is grateful to his master, but man is not grateful to his Lord. Here an animal knows his obligations towards his master, but man does not know his obligations towards his Lord. Here an animal is totally obedient to his master, but man is not totally obedient to his Lord.

Man appreciates any animal which is loyal to him. Then, how is it possible that he does not comprehend that in the eyes of God only that individual is worthy of appreciation who is loyal to Him? It is the love of wealth which blinds him. He is unable to learn the truth even from his own experiences.

In the name of God,  
the Most Gracious, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

<sup>١</sup>The Clatterer! <sup>٢</sup>What is the Clatterer? <sup>٣</sup>Would that you knew what the Clatterer is! <sup>٤</sup>[It is] a Day when mankind shall be like scattered moths<sup>٥</sup> and the mountains like tufts of carded wool. <sup>٦</sup>Then, the one whose good deeds weigh heavy on the scales,<sup>٧</sup> will have a most pleasing life. <sup>٨</sup>But as for him whose deeds are light on the scales,<sup>٩</sup> the Abyss shall be his home. <sup>١٠</sup>What will convey to you what this is like?<sup>١١</sup> It is a blazing fire.<sup>٤</sup>

الْقَارِعَةُ مَا الْقَارِعَةُ وَمَا أَدْرَنَكَ مَا الْقَارِعَةُ يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْتُوْثِ وَتَكُونُ الْجِبَالُ كَالْعُهِنِ الْمَنْفُوشِ فَمَآ مَنْ ثَقَلَتْ مَوَازِينُهُ فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ وَمَآ مَنْ خَفَّتْ مَوَازِينُهُ فَأُمُدُ هَاوِيَةٌ وَمَا أَدْرَنَكَ مَا هِيَةٌ نَارٌ حَامِيَةٌ

<sup>a</sup>The turmoil of Doomsday will smash everything. People will completely lose their bearings. Thereafter a new world will come into existence where only Truth will carry weight. All falsity will be set at naught. In the present world, the approval of the people prevails. Here things carry weight according to the likes and dislikes of men. The world of the Hereafter is the world of God, where everything will be subservient to His will.

In the present world the deeds performed are judged according to their appearance. In the Hereafter deeds will be judged according to their inner reality. The more sincere a man's deeds, the more importance they will be given. The deed which is devoid of sincerity will carry absolutely no weight in the Hereafter, however significant it might have seemed to the superficial people of the present world.

## 102. GREED FOR MORE AND MORE



In the name of God,  
the Most Gracious, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

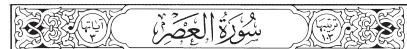
<sup>1</sup>Greed for more and more distracted you [from God] <sup>2</sup>till you reached the grave. <sup>3</sup>But you will soon come to know. <sup>4</sup>But you will soon come to know. <sup>5</sup>Indeed, were you to know the truth with certainty, <sup>6</sup>you would see the fire of Hell. <sup>7</sup>You would see it with the eye of certainty. <sup>8</sup>Then on that Day you shall be questioned about your worldly favours.<sup>a</sup>

أَهَمُّكُمُ الْتَّكَاثُرُ ۖ حَتَّىٰ زُرْقُمُ  
الْمَقَابِرِ ۖ كَلَّا سَوْفَ تَعْلَمُونَ ۖ  
ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ۖ كَلَّا لَوْ  
تَعْلَمُونَ عِلْمَ الْيَقِينِ ۖ لَتَرُونَ  
الْجَحِيمَ ۖ ثُمَّ لَتَرُونَهَا عَيْنَ الْيَقِينِ  
ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعَيمِ ۖ

<sup>a</sup> Man wants to earn more and more so that he may accumulate more and more material assets. He remains immersed in that thought till the day he dies. After his death, man realises that what was worth accumulating was something else. But the realization after death will be of no avail.

Any increase in worldly goods increases a man's accountability. But man, in his foolishness, thinks that he is adding to his success.

## 103. THE PASSAGE OF TIME



In the name of God,  
the Most Gracious, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

<sup>1</sup>I swear by the passage of time,<sup>2</sup> that man is surely in a state of loss,<sup>3</sup> except for those who believe and do good deeds and exhort one another to hold fast to the Truth, and who exhort one another to steadfastness.<sup>4</sup>

وَالْعَصْرِ إِنَّ الْإِنْسَنَ لَفِي خُسْرٍ  
إِلَّا الَّذِينَ إِيمَنُوا وَعَمَلُوا  
الصَّلِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا  
بِالصَّيْرِ

<sup>a</sup> At every moment man is advancing towards his death. This means that if a man does not make the best of the time which is still available to him, he will finally face total destruction. In order to be successful, a man has to exert himself, while for failure he has to do nothing. It is itself rushing towards him.

A venerable gentleman tells us that he understood the meaning of this chapter of the Quran from an ice vendor who was shouting in market, 'O, people! Have mercy on one whose assets are melting away.' On hearing this shout, the gentleman said to himself that just as the ice melts and reduces, similarly the lifespan given to man is fast passing away. If the existing opportunity is lost in inaction or in evil action, this is man's loss. (Imam Razi, *Tafsir Kabir*).

One who utilises his time properly is one who adopts three courses in the present world. One is that of Faith (*al-ladina a'manu*), i.e. consciousness of Truth or reality and its acceptance. Secondly that of virtuous deeds (*wa a'milu as-salihat*), i.e. doing that which is required to be done as a matter of religious duty and abstaining from what is sinful. Thirdly that of advising people about Truth and forbearance. This follows upon such a deep realisation of Truth that the concerned person becomes its preacher.

## 104. THE BACKBITER



In the name of God,  
the Most Gracious, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

<sup>١</sup>Woe to every fault-finding backbiter, <sup>٢</sup>who amasses wealth, counting it over, <sup>٣</sup>thinking that his wealth will make him live forever.

<sup>٤</sup>By no means! He shall surely be cast into the crushing torment. <sup>٥</sup>Would that you understood what that crushing torment is like. <sup>٦</sup>It is a Fire kindled by God. <sup>٧</sup>Reaching right into the hearts of men, <sup>٨</sup>it closes in on them from every side <sup>٩</sup>in towering columns.<sup>١٠</sup>

وَيْلٌ لِكُلِّ هُمَزَةٍ لُمَزَةٍ ۝ الَّذِي جَمَعَ مَالًا وَعَدَدَهُ ۝ تَحْسَبُ أَنَّ مَالَهُمْ أَخْلَدَهُ ۝ كَلَّا لَيَنْبَدَنَّ فِي الْحُطْمَةِ ۝ وَمَا أَدْرَنَكَ مَا الْحُطْمَةُ ۝ نَارُ اللَّهِ الْمُوْقَدَةُ ۝ الَّتِي تَطْلُعُ عَلَى الْأَفْغَدَةِ ۝ إِنَّهَا عَلَيْهِمْ مُؤْصَدَةٌ ۝ فِي عَمَدٍ مُمَدَّدَةٍ ۝

<sup>١٠</sup>If a man has a difference with another, he can settle it by argument. But it is not proper for him to denigrate the other person, defame him and make him the target of allegations. While the first course of action is legitimate, the second is not.

Those who resort to calumny, do so because they see that their worldly position is safe and strong. They think that they are not going to lose anything if they level baseless allegations against another. But this is mere foolishness. The fact is that their doing so amounts to jumping into a pit of fire—a pit of fire from which there will be no escape.

## 105. THE ELEPHANT



In the name of God,  
the Most Gracious, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

<sup>١</sup>Have you not seen how your Lord dealt with the people of the elephant? <sup>٢</sup>Did He not foil their strategy <sup>٣</sup>and send against them flocks of birds, <sup>٤</sup>which pelted them with clay stones? <sup>٥</sup>Thus He made them like stubble cropped by cattle?<sup>٦</sup>

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ  
الْفِيلِ ١ أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي  
تَضْلِيلٍ ٢ وَأَرْسَلَ عَلَيْهِمْ طَيْرًا  
أَبَابِيلَ ٣ تَرَمِيمِهِمْ بِحِجَارَةٍ مِّنْ  
سِحْلٍ ٤ فَعَلَهُمْ كَعَصْفٍ مَّا كُولٍ  
٥ ٦



<sup>a</sup> Abraha was a Christian ruler of Yemen in southern Arabia in the sixth century A.D. Out of religious fanaticism, he attacked Makkah in the year 570 A.D. (the year of the Prophet's birth) with a view to destroying the Kabah by demolishing it. He had with him an army of sixty thousand soldiers and about a dozen elephants. That is why they were called 'the People of the elephant'. As these people approached Makkah, the elephants refused to move ahead. Besides that, flocks of birds flew over them carrying pebbles in their beaks and claws. They showered these pebbles on Abraha's army and the whole army was afflicted by a strange disease. The army was terrified and took flight. But many of its soldiers, including Abraha died on the way.

This was a sign that whoever set himself against the Prophet or his mission would be defeated like the army of the elephants.

This was Almighty God's way of showing that the Prophet was associated with domination. The divine book revealed to him would be preserved by God for all time to come for the guidance of all mankind.



In the name of God,  
the Most Gracious, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

<sup>1</sup> For the security of the Quraysh: <sup>2</sup> their security in their winter and summer journeys. <sup>3</sup> So let them worship the Lord of this House, <sup>4</sup> who provided them with food lest they go hungry and saved them from fear.<sup>a</sup>

لَا يَأْلِفُ قُرْيَشٍ إِلَّا فَهُمْ رِحَلَةُ  
الشَّتَاءِ وَالصَّيفِ فَلَيَعْبُدُوا رَبَّ  
هَذَا الْبَيْتِ الَّذِي أَطْعَمَهُمْ مِنْ  
جُوعٍ وَأَمْنٍ مِنْ خَوْفٍ

<sup>a</sup>This chapter was revealed at Makkah, where the Quraysh tribe was the custodian of the Kabah. Owing to this position they were held in high esteem throughout Arabia. This gave them a number of privileges. The Quraysh was a trading community. During the summer their traders' caravans used to go to Syria and Palestine and in winter they would trade with Yemen. Their economy was dependent upon these trading activities. In ancient times, when the robbing of traders was common, the caravans of the Quraysh went unscathed. The reason for this was their connection with the Ka'bah of which the Quraysh were the servants and trustees. Since respect for the Ka'bah dominated the minds of the people, they used to respect its servants and trustees also, and on account of this they did not rob their caravans. Their tribe thus became prosperous.

Here, in connection with the call for the acceptance of Truth, the Quraysh have been reminded of this blessing of God and called to Islam. They are told that it would be highly ungrateful to enjoy the worldly benefits of the House of God—the Ka'bah ('Baytullah') while shirking the religious responsibility incumbent upon them.

They are enjoined to worship only God who conferred all material benefits upon them. This is to say, they are urged to give a positive response to the call of Truth brought to them by the Prophet Muhammad and surrender to their Creator and Sustainer. By extension, every believer is reminded here to be thankful to the Lord and worship Him.

In the name of God,  
the Most Gracious, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

<sup>١</sup> Have you seen one who denies the Day of Judgement? <sup>٢</sup> Who turns away the orphan, <sup>٣</sup> and who does not urge the feeding of the poor? <sup>٤</sup> So woe to those who pray <sup>٥</sup> but whose hearts are not in their prayer. <sup>٦</sup> Those who do things only to be seen by others. <sup>٧</sup> Who are uncharitable even over very small things.<sup>٨</sup>

أَرَيْتَ مَنْ يُكَذِّبُ بِيَوْمِ الدِّينِ  
فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ وَلَا  
تَحْصُلُ عَلَى طَعَامِ الْمِسْكِينِ فَوَيْلٌ  
لِلْمُصْلِيْنَ الَّذِينَ هُمْ عَنْ  
صَلَاتِهِمْ سَاهُونَ الَّذِينَ هُمْ  
يُرَاءُوْنَ وَيَمْنَعُونَ الْمَاعُونَ



<sup>٨</sup> This chapter, which has seven verses, draws our attention to the Day of Judgement, when we shall be held responsible for all our good or bad actions. It also deplores the ways of those who deny the Day of Judgement, treat the helpless with contempt and lead arrogant, selfish lives. They do not extend the slightest courtesy or kindness to their fellow human beings, their hearts being empty of Faith.

The hypocrites may put on a pretence of doing good deeds, but these hollow acts will not avail them. This chapter also warns those who are 'heedless in their prayer.'

Belief in the reckoning of the Hereafter makes a man pious. One who does not believe in this will be devoid of all goodness; he will be neglectful of prayer to God; he will not be ashamed of pushing over a weak person; he will not think it necessary to discharge the dues and rights of the poor; he will not even give to others such things as will cause him no substantial loss—even if it be only matchsticks or his good wishes.

## 108. ABUNDANCE



In the name of God,  
the Most Gracious, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

<sup>1</sup>We have given you abundance.  
<sup>2</sup>Pray to your Lord and sacrifice to  
Him alone. <sup>3</sup>It is the one who hates  
you who has been cut off.<sup>4</sup>

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ فَاصْلِ لِرَبِّكَ  
وَآخْرَ إِنَّ شَانِئَكَ هُوَ آلَّا بَرَّ

<sup>a</sup>This is the shortest chapter in the Quran, consisting of only three verses. It was revealed at Makkah. The title is taken from the first verse. Al-Kauthar is the name of a river which flows through paradise, its water being reserved exclusively for God-fearing Muslims. The disbelievers used to taunt the Prophet that he had no son, and therefore he had none to uphold his religion after him. But the Quran says that it was in fact the Prophet's opponents who were cut off from all future hope, in this world and the next, while the Prophet was granted abundance by God.

At the time when this chapter was revealed, the Prophet was facing stiff resistance from the Makkan Quraysh. Only a handful of people had responded to his call. At that difficult moment this chapter was a message of hope to the Prophet and to the Muslims.

The Prophet Muhammad had arisen with the pure mission of calling all men to the Truth. In the present world this is the most difficult task. So for the sake of this mission, he had to forego his all. He was isolated from his community. His economic position was ruined. The future of his children became dark. Nobody except a few supported him. But under these very discouraging conditions, he was told by Almighty God, 'We have given you abundance' i.e. the highest success of every kind (*kawthar* here means *khayr kathir*). This prediction of the Quran was fulfilled to the letter in later years.

This very promise was also applicable in various degrees to the followers of the Prophet. For them also there was an 'abundance of good things' provided they rose in the cause of the divine religion for which the Prophet and his companions had risen. This 'abundance' extends from this world up to the Hereafter. It is never-ending.

## 109. THOSE WHO DENY THE TRUTH

In the name of God,  
the Most Gracious, the Most Merciful

<sup>١</sup>Say, ‘You who deny the Truth,’ <sup>٢</sup>I do not worship what you worship. <sup>٣</sup>You do not worship what I worship. <sup>٤</sup>I will never worship what you worship. <sup>٥</sup>You will never worship what I worship. <sup>٦</sup>You have your religion and I have mine.’<sup>٦</sup>



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ يَأَيُّهَا الْكَافِرُونَ ۝ لَا أَعْبُدُ  
مَا تَعْبُدُونَ ۝ وَلَا أَنْتُمْ عَابِدُونَ مَا  
أَعْبُدُ ۝ وَلَا أَنَا عَابِدٌ مَا عَابَدْتُمْ ۝  
وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ۝ لَكُمْ  
دِيْنُكُمْ وَلِيْ دِيْنِ ۝

<sup>a</sup>This chapter of the Quran, containing six verses, was revealed in the last days of the Makkah period. In the beginning the Prophet used to address people as ‘O my people’ or ‘O my community’. But when in spite of completion of the arguments, the people did not accept him, he addressed them as ‘You who deny the Truth’. At this stage, in fact, this is a statement given directly by God. No human being enjoys the right to declare anyone a denier.

God asks the Prophet not to force non-believers into the faith. The Prophet’s duty was only to bear witness to the truth, spreading the message of God to everyone, without imposing it upon anyone. When, after 13 long years of unremitting efforts, people were not willing to believe, then the Prophet was told by God to say to the unbelievers, ‘I do not worship what you worship, nor do you worship what I worship.’ After the Prophet had fully conveyed God’s message to the people, He was exempted from obligation towards those who rejected his call.

This chapter teaches us to practice tolerance towards non-Muslims and tells us to treat them with respect.

In his mission to invite the people of Makkah to God’s path, the Prophet was filled with a sense of deep concern for the welfare of those he was addressing, and even though they heaped all sorts of oppression on him, he always beseeched God to guide them. The Prophet continued to do this steadfastly throughout the thirteen long years after receiving his prophethood in Makkah. Even after that, he did not refer to these people as *kafirs* on his own. It was only later that God revealed this commandment: ‘Say, ‘You who deny the truth’. From this it appears that it was only after these thirteen years of the Prophet’s dedicated mission in Makkah that God declared, those whom the Prophet had addressed but who had rejected him, as ‘deniers’, and it was then that God revealed this commandment.



In the name of God,  
the Most Gracious, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

<sup>1</sup> When God's help and victory come, <sup>2</sup> and you see people entering God's religion in multitudes, <sup>3</sup> then glorify your Lord with His praise and seek His forgiveness. He is always ready to accept repentance.<sup>4</sup>

إِذَا جَاءَ نَصْرٌ مِّنْ أَنْفُسِكُمْ وَالْفَتْحُ  
النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا  
فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ  
إِنَّهُ كَانَ تَوَابًا

<sup>4</sup> This chapter is one of the last revelations of the Quran received by the Prophet. The place of its revelation was either the precincts of Makkah at his Farewell Pilgrimage in 10 AH, or Madina soon after his return from the Farewell Pilgrimage.

God's special succour always accomapnies *dawah*, the spreading of the call of truth. The Prophet and his companions made untiring efforts in the path of *dawah*. Ultimately God's succour came and people began embracing Islam in their thousands. A number of neighbouring countries entered the fold of Islam. However, the victory of believers makes them all the more humble and conscious of their own failings. At such moments the faithful must be overwhelmed with the realization of God's Grace and Mercy. They must attribute all success to the goodness and mercy of God.

For a believer, victory increases his feeling of humility. Even for his apparently right action, he seeks God's pardon. Even the success he achieves, seemingly by his own efforts, is attributed by him to the will of God.

### III. TWISTED FIBRE

In the name of God,  
the Most Gracious, the Most Merciful



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

مسد

<sup>١</sup> May the hands of Abu Lahab perish, may he be ruined. <sup>٢</sup> Neither his wealth nor his gains will avail him. <sup>٣</sup> He shall soon enter a Blazing Fire, <sup>٤</sup> and also his wife who carries the fuel, <sup>٥</sup> with a rope of twisted fibre round her neck.<sup>٦</sup>

تَبَتَّ يَدَاهُ لَهُبٍ وَتَبَّ مَا أَغْنَى  
عَنْهُ مَالُهُ وَمَا كَسَبَ سَيَصْلِي  
نَارًا ذَاتَ هَبٍ وَأَمْرَأَهُ حَمَالَةٌ  
الْحَطَبٌ فِي جَيْدِهَا حَبْلٌ مِنْ

<sup>٦</sup>This chapter, containing five verses, was revealed at Makkah. This is the only passage in the Quran where an opponent of the Prophet is denounced by name. Abu Lahab, whose real name was Abdul Uzza, was a first cousin of the Prophet's father. He was the only member of the Prophet's clan who bitterly opposed him.

Abu Lahab made it his business to torment the Prophet, and his wife took pleasure in strewing thorn bushes in the path the Prophet was expected to take. Consumed with grief on seeing many of the Quraysh leaders of the unbelievers killed at Badr, Abu Lahab died a week after Badr. Though this chapter refers, in the first instance, to a particular incident, it carries the general message that cruelty and haughtiness ultimately recoil upon oneself.

Abu Lahab, the name of an actual person, has come to denote a particular kind of character. 'Abu Lahab' who was an uncle of the Prophet Muhammad has come to be a symbol of such an opponent of the call for Truth as will stoop in his hostility to meanness. Just as the Prophet had to face this character, similarly others of his followers (*ummah*) may have to face just such a character. However, if the dayee has become active for the sake of God in the real sense, then God's help will be given to him. The inimical efforts of people like Abu Lahab will, by God's grace, become ineffective and, in spite of all their means and resources, the antagonists will perish. They will themselves burn in the fire of their own jealousy and enmity. Their aim may have been to ensure that the call of God came to a miserable end, but the opponents themselves will be the ones to suffer that everlasting fate.

## 112. ONENESS



In the name of God,  
the Most Gracious, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

<sup>١</sup>Say, 'He is God, the One, <sup>٢</sup>God, the Self-sufficient One. <sup>٣</sup>He does not give birth, nor was He born, <sup>٤</sup>and there is nothing like Him.'<sup>a</sup>

قُلْ هُوَ اللَّهُ أَحَدٌ  
اللَّهُ الصَّمَدُ  
لَمْ يَلِدْ وَلَمْ يُوْلَدْ  
وَلَمْ يَكُنْ لَّهٗ  
كُفُواً أَحَدٌ

<sup>a</sup>The subject of the chapter is monotheism, or the oneness of God. The concept of God has been presented here in its purest form, ridding it of all polluting associations which people of every age have brought to it. There is no plurality of gods. There is only one God. All are dependent upon Him, but He is not dependent on anybody. He Himself has power over everything. He is far above being the progeny of anybody or having any offspring. He is such a unique Being that there is nobody like Him or equal to Him in any manner whatsoever.

This is an early Makkah chapter.

The doctrine of God's pure unity, or the Divine oneness, is clearly stated here: God is not many, He is only one. Everyone is in need of Him, but He is not in need of anyone. He reigns over all things of the heavens and the earth. Unlike human beings, He has no son or father. He is eternal, without beginning or end, and is thus a Unique Being who has no equal.

This chapter has been called the essence of the Quran. The Prophet Muhammad once described this chapter as 'equivalent to one-third of the whole of the Quran.' (Bukhari, Muslim)

In the name of God,  
the Most Gracious, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

<sup>1</sup>Say, 'I seek refuge in the Lord of the daybreak <sup>2</sup>from the evil of what He has created, <sup>3</sup>from the evil of darkness as it descends, <sup>4</sup>from the evil of those who blow on knots <sup>5</sup>and from the evil of the envier when he envies.'<sup>a</sup>

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ مِنْ شَرِّ مَا  
خَلَقَ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ  
وَمِنْ شَرِّ الْنَّفَّاثَاتِ فِي الْعُقَدِ وَمِنْ  
شَرِّ حَاسِدٍ إِذَا حَسَدَ

<sup>a</sup> This chapter, containing five verses, was revealed at Makkah. It is a prayer for protection. The title of the chapter is derived from verse no. 1, which asks people to seek refuge in 'the Lord of the Dawn or Daybreak' from every kind of ill arising from outer nature and from the envy and the dark and evil plottings of others.

God is the One who rends the darkness of night and brings out from it the light of dawn. It is this God who can remove the dark clouds of trouble overshadowing a man and bring him into the sunshine of well-being.

The present world has been made with a view to putting human beings to the test. So, here there is evil along with good. The only way for man to be safe from the ill effects of evil is to seek refuge in God against it. Evil is of different kinds. For example, the mischief indulged in by evil-hearted people in the dead of the night, and the practitioners of witchcraft. Similarly, there are individuals who, seeing others living prosperously, become jealous and make the latter the victims of their jealousy-inspired actions. A believer should seek refuge in God from the mischief of all such people, and undoubtedly it is God alone who has the power to protect man from all kinds of evil.



In the name of God,  
the Most Gracious, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

<sup>1</sup>Say, 'I seek refuge in the Lord of people, <sup>2</sup>the King of people, <sup>3</sup>the God of people, <sup>4</sup>from the mischief of every sneaking whisperer, <sup>5</sup>who whispers into the hearts of people, <sup>6</sup>from jinn and men.'<sup>a</sup>

قُلْ أَعُوذُ بِرَبِّ النَّاسِ مَلِكِ النَّاسِ إِلَهِ النَّاسِ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ مِنْ الْجِنَّةِ وَالنَّاسِ

<sup>a</sup>This chapter counsels the believers to 'seek refuge with the Lord of mankind.' It is a prayer to the Almighty to grant refuge from the mischief of evil-doers, both human and occult. In this case, protection is sought especially from the evil in man's own heart and in the hearts of other men.

This and the previous chapter are prayers for protection. The two chapters are known as *al-Muawwidhatayn*, two entreaties for refuge and protection. The previous chapter points to the necessity of seeking God's protection against such external factors as might affect an individual. Here the need of protection from internal factors, that is, the evil inclinations within man's own self is pointed out. So long as we put ourselves under God's protection, and trust in Him, evil cannot touch us in our inner life.

Man is a humble creature. He essentially needs protection. But this cannot be given to him by anybody except the one and only God. It is God who is the Lord and Sustainer of all human beings. It is He who is their King. It is He alone who is worth worshipping. Indeed, who except God can become the support of believers in their trials and tribulations?

The most dangerous mischief against which man should seek God's refuge is that of Satan. He is most dangerous because he always hides his real position. He misleads people by his deceitful ways. So, only one who is extremely alert; one to whom God has given the capacity to distinguish between Truth and Untruth; one who can understand what is reality and what is falsity can save himself from the machinations of Satan. Evil-inspirers are not only the known Satans, even among human beings there are certain Satan-like people who present themselves in artificial guises and, by means of deceitful words, brainwash others and put them on the path of misguidance.

Seeking refuge in God from mischief is a two-sided action. On the one hand, it entails obtaining God's grace. On the other hand, its purpose is to awaken one's awareness of mischief so that one may become capable of countering it more consciously.