



The *Quran*

Translation and Commentary by
MAULANA WAHIDUDDIN KHAN
Parallel Arabic Text

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَاتَمِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ

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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Edited 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 (*hijrah*) 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 Hudaibiyyah. 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 8th 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



¹ In the name of God,
the Most Gracious, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
الرَّحْمَنِ الرَّحِيمِ
إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ
اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ
الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ
الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

^a 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

¹ What are they asking each other about? ² About the awesome tidings [of resurrection] ³ concerning which they are in disagreement! ⁴ But they will soon come to know. ⁵ Surely, they will soon find out the truth! ⁶ Have We not spread the earth like a bed, ⁷ and raised the mountains like supporting poles? ⁸ We created you in pairs, ⁹ and gave you repose in sleep, ¹⁰ and the night as a cover, ¹¹ and made the day for earning a livelihood. ¹² We have built above you seven mighty heavens, ¹³ and We have set therein a glowing lamp. ¹⁴ From the rain clouds We send waters pouring down in abundance, ¹⁵ so that We may bring forth thereby grain and a variety of plants, ¹⁶ and gardens dense with foliage. ¹⁷ Surely, the Day of Judgement has an appointed time.^b

عَمَّ يَتَسَاءَلُونَ ﴿١﴾ عَنِ النَّبَاِ الْعَظِيمِ ﴿٢﴾ الَّذِى هُمْ فِيهِ مُخْتَلِفُونَ ﴿٣﴾ كَلَّا سَيَعْلَمُونَ ﴿٤﴾ ثُمَّ كَلَّا سَيَعْلَمُونَ ﴿٥﴾ أَلَمْ نَجْعَلِ الْأَرْضَ مِهْدًا ﴿٦﴾ وَالْجِبَالَ أَوْتَادًا ﴿٧﴾ وَخَلَقْنَاهُ أَزْوَاجًا ﴿٨﴾ وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا ﴿٩﴾ وَجَعَلْنَا اللَّيْلَ لِبَاسًا ﴿١٠﴾ وَجَعَلْنَا النَّهَارَ مَعَاشًا ﴿١١﴾ وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا ﴿١٢﴾ وَجَعَلْنَا سِرَاجًا وَهَّاجًا ﴿١٣﴾ وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا ﴿١٤﴾ لِنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا ﴿١٥﴾ وَجَنَّاتٍ أَلْفَافًا ﴿١٦﴾ إِنَّ يَوْمَ الْفَصْلِ كَانَ مِيقَاتًا ﴿١٧﴾

^a 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.

^b 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.

¹⁸ On that Day when the trumpet shall be sounded, you shall come in droves, ¹⁹ and the heaven shall be opened, and become gates, ²⁰ and the mountains shall be made to vanish, as if they had been a mirage. ²¹ Surely, Hell lies in wait, ²² a home for the transgressors, ²³ where they shall remain for ages, ²⁴ and where they will taste neither coolness nor any drink ²⁵ save boiling water and a stinking fluid ²⁶—a fitting requital, ²⁷ for they never expected to be called to account, ²⁸ and they rejected outright Our signs; ²⁹ but We have recorded everything in a Book. ³⁰ [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 الصُّورِ فَتَأْتُونَ أَفْوَاجًا ﴿١٨﴾
 وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا ﴿١٩﴾
 وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا ﴿٢٠﴾
 إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ﴿٢١﴾ لِلطَّٰغِينَ ﴿٢٢﴾
 مَعَابًا ﴿٢٣﴾ لَّيْسَ فِيهَا أَحْقَابًا ﴿٢٤﴾ لَا ﴿٢٥﴾
 يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا ﴿٢٦﴾ إِلَّا ﴿٢٧﴾
 حَمِيمًا وَغَسَّاقًا ﴿٢٨﴾ جَزَاءً وَفَاقًا ﴿٢٩﴾
 إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا ﴿٣٠﴾
 وَكَذَّبُوا بِآيَاتِنَا كِذَابًا ﴿٣١﴾ وَكُلَّ شَيْءٍ
 أَحْصَيْنَاهُ كِتَابًا ﴿٣٢﴾ فَذُوقُوا فَلَنْ
 نَّزِيدَكُمْ إِلَّا عَذَابًا ﴿٣٣﴾

^a 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.

³¹ As for those who are mindful of God, they shall surely triumph: ³² theirs shall be gardens and vineyards, ³³ and young maidens of equal age, ³⁴ and overflowing cups. ³⁵ There they shall not hear any idle talk, or any untruth:^a ³⁶ all this will be a recompense, a gift, that will suffice them, from your Lord, ³⁷ 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. ³⁸ 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. ³⁹ That Day is sure to come, so whoever wishes to, let him take the path that leads towards his Lord. ⁴⁰ 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 مَفَازًا ﴿٣١﴾ حَدَائِقَ
وَأَعْنَابًا ﴿٣٢﴾ وَكَوَاعِبَ أَتْرَابًا ﴿٣٣﴾
وَكَاْسًا دِهَاقًا ﴿٣٤﴾ لَا يَسْمَعُونَ فِيهَا
لَغْوًا وَلَا كِذْبًا ﴿٣٥﴾ جَزَاءً مِّن رَّبِّكَ
عَطَاءً حِسَابًا ﴿٣٦﴾ رَبِّ السَّمَوَاتِ
وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنُ لَا
يَمْلِكُونَ مِنْهُ خِطَابًا ﴿٣٧﴾ يَوْمَ يَقُومُ
الرُّوحُ وَالْمَلٰٓئِكَةُ صَفًّا لَا
يَتَكَلَّمُونَ إِلَّا مَن أٰذِنَ لَهُ الرَّحْمَنُ
وَقَالَ صَوَابًا ﴿٣٨﴾ ذٰلِكَ الْيَوْمُ الْحَقُّ
فَمَن شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ مَآبًا ﴿٣٩﴾ إِنَّا
أَنذَرْتَكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ
الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ
يَلِيَّتَنِي كُنْتُ تُرَابًا ﴿٤٠﴾

^aThe 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

¹ By [the winds] that pluck out vehemently ² and those that blow gently, ³ and by [the clouds] that swim serenely and ⁴ by those that outstrip them suddenly, ⁵ and by those who regulate events. ⁶ On the Day when a violent convulsion will convulse [the world], ⁷ to be followed by further [convulsions], ⁸ hearts will be throbbing, ⁹ while eyes will be downcast. ¹⁰ They say, 'What? shall we be brought back to life, ¹¹ even after we have turned into decayed bones?' ¹² and they say, 'That indeed would be a losing return.' ¹³ But all it will take is a single blast, ¹⁴ and behold! They will all come out in the open.^a

وَالنَّازِعَاتِ غَرْقًا ۝
وَالسَّيِّحَاتِ سَبْحًا ۝
فَالسَّيِّقَاتِ سَبْقًا ۝
فَالْمُدَبِّرَاتِ أَمْرًا ۝
يَوْمَ تَرْجُفُ الرَّاجِفَةُ ۝
تَتَّبِعُهَا الرَّاكِدَةُ ۝
قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ ۝
أَبْصَرُهَا خَشِيعَةٌ ۝
يَقُولُونَ أَيْنَا لِمَرَدُّدُونَ فِي الْحَافِرَةِ ۝
أَإِذَا كُنَّا عِظْمًا تَخِرَّةً ۝
قَالُوا تِلْكَ إِذًا كَرَّةٌ خَاسِرَةٌ ۝
فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ ۝
فَإِذَا هُمْ بِالسَّاهِرَةِ ۝

^a 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.

¹⁵ Have you heard the story of Moses? ¹⁶ His Lord called out to him by the sacred valley of Tuwa: ¹⁷ [saying], 'Go to Pharaoh, he has exceeded all bounds, ¹⁸ and say, "Will you reform yourself? ¹⁹ Do you want me to guide you to your Lord, so that you should fear Him?"' ²⁰ Moses showed him the great sign, ²¹ but he denied it and refused [the faith]. ²² Then he quickly turned his back. ²³ And he summoned all his people, ²⁴ and proclaimed, 'I am your supreme Lord,' ²⁵ but God seized him and meted out to him the chastisement of both the next world and the present: ²⁶ surely there is in this a lesson for the God-fearing.^a

هَلْ أَتٰنَكَ حَدِيثُ مُوسٰى ﴿١٥﴾ اِذْ
نَادٰهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى ﴿١٦﴾
اَذْهَبْ اِلٰى فِرْعَوْنَ اِنَّهُ طَغٰ ﴿١٧﴾ فَقُلْ
هَلْ لَّكَ اِلٰى اَنْ تَزَكٰى ﴿١٨﴾ وَاَهْدِيْكَ
اِلٰى رَبِّكَ فَتَخْشٰى ﴿١٩﴾ فَاَرٰهُ اٰيٰتِ
الْكُبْرٰى ﴿٢٠﴾ فَكَذَّبَ وَعَصٰى ﴿٢١﴾ ثُمَّ
اَدْبَرَ يَسْعٰى ﴿٢٢﴾ فَحَشَرَ فَنَادٰى ﴿٢٣﴾
فَقَالَ اَنَا رَبُّكُمْ اَلْاَعْلٰى ﴿٢٤﴾ فَاَخَذَهُ
اللّٰهُ نَكَالَ الْآخِرَةِ وَالْاٰوَلٰى ﴿٢٥﴾ اِنَّ فِىْ
ذٰلِكَ لَعِبْرَةً لِّمَنْ تَخْشٰى ﴿٢٦﴾

^a 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.

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

ءَأَنْتُمْ أَشَدُّ خَلْقًا أَمِ السَّمَاءُ بَنَاهَا
 رَفَعَ سَمَكَهَا فَسَوَّاهَا ﴿٢٨﴾
 وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا ﴿٢٩﴾
 وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا ﴿٣٠﴾
 أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا ﴿٣١﴾
 وَالْجِبَالَ أَرْسَاهَا ﴿٣٢﴾ مَتَاعًا لَّكُمْ
 وَلِأَنْعَامِكُمْ ﴿٣٣﴾

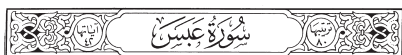
^a The magnificent phenomenon before us in the shape of the universe is so great that all other things are small in comparison to it. So, in the world when the occurrence of a big event is possible, why should the occurrence of a small event not be possible? There are already many factors in existence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

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

فَإِذَا جَاءَتِ الطَّامَّةُ الْكُبْرَى ﴿٢٤﴾ يَوْمَ
يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَى ﴿٢٥﴾ وَبُرْزَتْ
الْجَحِيمُ لِمَن يَرَى ﴿٢٦﴾ فَأَمَّا مَن طَغَى
﴿٢٧﴾ وَءَاثَرَ الْحَيَاةِ الدُّنْيَا ﴿٢٨﴾ فَإِنَّ
الْجَحِيمَ هِيَ الْمَأْوَى ﴿٢٩﴾ وَأَمَّا مَن
خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ
الْهَوَى ﴿٣٠﴾ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى ﴿٣١﴾
يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ
مُرْسَنَهَا ﴿٣٢﴾ فِيمَ أَنْتَ مِنْ ذِكْرْلِهَا ﴿٣٣﴾
إِلَىٰ رَبِّكَ مُنْتَهَىٰ ﴿٣٤﴾ إِنَّمَا أَنْتَ مُنذِرٌ
مَّن تَخْشَىٰهَا ﴿٣٥﴾ كَانَتْ يَوْمَ يَرْوُهَا لَمْ
يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحًىهَا ﴿٣٦﴾

^a 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.

80. HE FROWNED



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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

عَبَسَ وَتَوَلَّى ۖ أَنْ جَاءَهُ الْأَعْمَى ۚ
وَمَا يُدْرِيكَ لَعَلَّهُ يَزَكَّى ۚ أَوْ
يَذْكُرُ فَتَنْفَعَهُ الْذِكْرَى ۚ أَمَّا مَنْ
اسْتَغْنَى ۚ فَأَنْتَ لَهُ تَصَدَّى ۚ
وَمَا عَلَيْكَ أَلَّا يَزَكَّى ۚ وَأَمَّا مَنْ
جَاءَكَ يَسْعَى ۚ وَهُوَ يَخْشَى ۚ
فَأَنْتَ عَنْهُ تَلَهَّى ۚ كَلَّا إِنَّهَا تَذْكِرَةٌ ۚ
فَمَنْ شَاءَ ذَكَرْهُ ۚ فِي صُحُفٍ
مُكَرَّمَةٍ ۚ مَرْفُوعَةٍ مُطَهَّرَةٍ ۚ
بِأَيْدِي سَفَرَةٍ ۚ كِرَامٍ بَرَرَةٍ ۚ قُتِلَ
الْإِنْسَانُ مَا أَكْفَرَهُ ۚ مِنْ أَيِّ شَيْءٍ
خَلَقَهُ ۚ مِنْ نُطْفَةٍ خَلَقَهُ فَقَدَرَهُ ۚ
ثُمَّ السَّبِيلَ يَسَّرَهُ ۚ

^a 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.

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

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

ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ ﴿٢١﴾ ثُمَّ إِذَا شَاءَ
أَنْشَرَهُ ﴿٢٢﴾ كَلَّا لَمَّا يَقْضِ مَا أَمَرَهُ ﴿٢٣﴾
فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ ﴿٢٤﴾
أَنَا صَبَبْنَا الْمَاءَ صَبًّا ﴿٢٥﴾ ثُمَّ شَقَقْنَا
الْأَرْضَ شَقًّا ﴿٢٦﴾ فَأَنْبَتْنَا فِيهَا حَبًّا ﴿٢٧﴾
وَعَبَبًا وَقَضْبًا ﴿٢٨﴾ وَزَيْتُونًا وَخَلًّا ﴿٢٩﴾
وَحَدَاقٍ غُلْبًا ﴿٣٠﴾ وَفِكَهَةً وَأَبًّا ﴿٣١﴾
مَتَاعًا لَّكُمْ وَلِأَنْعَامِكُمْ ﴿٣٢﴾ فَإِذَا
جَاءَتِ الصَّاحَّةُ ﴿٣٣﴾ يَوْمَ يَفِرُّ الْمَرْءُ مِنْ
أَخِيهِ ﴿٣٤﴾ وَأُمِّهِ ﴿٣٥﴾ وَأَبِيهِ ﴿٣٦﴾
وَصَحْبَتِهِ ﴿٣٧﴾ وَبَنِيهِ ﴿٣٨﴾ لِكُلِّ أَمْرٍ
مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ﴿٣٩﴾ وَوُجُوهُ
يَوْمَئِذٍ مُّسْفِرَةٌ ﴿٤٠﴾ ضَاحِكَةٌ مُّسْتَبْشِرَةٌ ﴿٤١﴾
وَوُجُوهُ يَوْمَئِذٍ غَاسِقَةٌ ﴿٤٢﴾
تَرْهَقُهَا قَتَرَةٌ ﴿٤٣﴾ أُولَئِكَ هُمُ الْكَافِرَةُ
الْفَجِرَةُ ﴿٤٤﴾

^a 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.

^b 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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

¹ When the sun is folded up, ² and when the stars lose their light, ³ and when the mountains are moved, ⁴ when ten-month pregnant camels are left untended, ⁵ and when all beasts are gathered together, ⁶ and when the seas are set on fire, ⁷ when the souls are divided into different classes, ⁸ and when the female infant buried alive is asked ⁹ for what sin she was killed, ¹⁰ when the records of men's deeds are laid open, ¹¹ when the sky is unveiled, ¹² and when Hell is set ablaze, ¹³ when Paradise is brought close: ¹⁴ [then] each soul shall know what it has put forward.^a

إِذَا الشَّمْسُ كُوِّرَتْ ﴿١﴾ وَإِذَا النُّجُومُ
أَنكَدَرَتْ ﴿٢﴾ وَإِذَا الْجِبَالُ سُيِّرَتْ ﴿٣﴾
وَإِذَا الْعِشَارُ عُطِّلَتْ ﴿٤﴾ وَإِذَا
الْأُحُوشُ حُشِرَتْ ﴿٥﴾ وَإِذَا الْبِحَارُ
سُجِّرَتْ ﴿٦﴾ وَإِذَا النُّفُوسُ زُوِّجَتْ ﴿٧﴾
وَإِذَا الْمَوْءِدَةُ سُيِّلَتْ ﴿٨﴾ بِأَيِّ ذَنْبٍ
قُتِلَتْ ﴿٩﴾ وَإِذَا الصُّحُفُ نُشِرَتْ ﴿١٠﴾
وَإِذَا السَّمَاءُ كُشِطَتْ ﴿١١﴾ وَإِذَا الْجَحِيمُ
سُعِّرَتْ ﴿١٢﴾ وَإِذَا الْجَنَّةُ أُزْلِفَتْ ﴿١٣﴾
عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ ﴿١٤﴾

^a 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.

¹⁵ I swear by the receding stars, ¹⁶ the planets that run their course and set, ¹⁷ and the night that falls, ¹⁸ and the first breath of morning.^a ¹⁹ Truly, this is the word brought by a noble messenger,^b ²⁰ endowed with power and held in honour by the Lord of the Throne—²¹ who is obeyed there and is worthy of trust. ²² Your companion is not one possessed: ²³ he truly beheld him [the angel] on the clear horizon. ²⁴ He is not avid of the Unseen. ²⁵ Nor is this the word of an outcast devil. ²⁶ So where are you going? ²⁷ This is merely a reminder to all mankind; ²⁸ to every one of you who wishes to tread the straight path. ²⁹ But you cannot will it unless God, the Lord of the Universe, so wills it [to show you that way].

فَلَا أُقْسِمُ بِالْخُنُوسِ ﴿١٥﴾ الْجَوَارِ الْكُنُوسِ ﴿١٦﴾
وَاللَّيْلِ إِذَا عَسْعَسَ ﴿١٧﴾ وَالصُّبْحِ إِذَا تَنَفَّسَ ﴿١٨﴾ إِنَّهُ لَقَوْلُ رَسُولٍ
كَرِيمٍ ﴿١٩﴾ ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ
مَكِينٍ ﴿٢٠﴾ مُطَاعٍ ثَمَّ أَمِينٍ ﴿٢١﴾ وَمَا
صَاحِبُكُمْ بِمَجْنُونٍ ﴿٢٢﴾ وَلَقَدْ رَآهُ
بِالْأُفُقِ الْمُبِينِ ﴿٢٣﴾ وَمَا هُوَ عَلَى الْغَيْبِ
بَضِيعٍ ﴿٢٤﴾ وَمَا هُوَ بِقَوْلِ شَيْطَانٍ
رَّجِيمٍ ﴿٢٥﴾ فَأَيْنَ تَذْهَبُونَ ﴿٢٦﴾ إِنَّ هُوَ
إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٢٧﴾ لِمَنْ شَاءَ مِنْكُمْ
أَنْ يَسْتَفِيمَ ﴿٢٨﴾ وَمَا تَشَاءُونَ إِلَّا أَنْ
يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٢٩﴾

^a 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.

^b Angel-messenger, who brings divine revelation to man.

82. THE CLEAVING ASUNDER



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

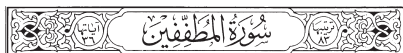
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

¹ When the sky is cleft asunder; ² and when the stars are scattered; ³ when the seas overflow; ⁴ and when the graves are laid open: ⁵ then everyone will know what he has sent ahead, and what he has left behind. ⁶ O man! What is it that lures you away from your bountiful Sustainer, ⁷ who created you, fashioned you and proportioned you, ⁸ in whatever form He pleased? ⁹ Yet you deny the Last Judgement. ¹⁰ Surely, there are guardians watching over you, ¹¹ noble recorders, ¹² who know all that you do: ¹³ the virtuous will dwell in bliss, ¹⁴ whereas the wicked will be in Hell; ¹⁵ which they shall enter on the Day of Judgement, ¹⁶ and from which they will find no escape. ¹⁷ What will make you realize what the Day of Judgement will be? ¹⁸ Again: what will make you realize what the Day of Judgement will be? ¹⁹ 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.

إِذَا السَّمَاءُ أَنْفَطَرَتْ ﴿١﴾ وَإِذَا الْكَوَاكِبُ انتَثَرَتْ ﴿٢﴾ وَإِذَا الْبِحَارُ فُجِّرَتْ ﴿٣﴾ وَإِذَا الْقُبُورُ بُعِثَتْ ﴿٤﴾ عَلِمْتَ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ ﴿٥﴾ يَتَأْتِيهَا الْإِنْسُنُ مَّا غَرَّكَ بِرَبِّكَ الْكَرِيمِ ﴿٦﴾ الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ ﴿٧﴾ فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ ﴿٨﴾ كَلَّا بَلْ تُكَذِّبُونَ بِالَّذِينَ ﴿٩﴾ وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ﴿١٠﴾ كِرَامًا كَتِبِينَ ﴿١١﴾ يَعْلَمُونَ مَا تَفْعَلُونَ ﴿١٢﴾ إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿١٣﴾ وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ ﴿١٤﴾ يَصْلَوْنَهَا يَوْمَ الَّذِينَ ﴿١٥﴾ وَمَا هُمْ عَنْهَا بِغَائِبِينَ ﴿١٦﴾ وَمَا أَدْرَاكَ مَا يَوْمَ الَّذِينَ ﴿١٧﴾ ثُمَّ مَا أَدْرَاكَ مَا يَوْمَ الَّذِينَ ﴿١٨﴾ يَوْمَ لَا تَمْلِكُ نَفْسٌ لِّنَفْسٍ شَيْئًا وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ ﴿١٩﴾

"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

¹ Woe to those who give short measure, ² who demand of other people full measure for themselves, ³ but when they give by measurement or weight to others,^a they give them less.^b ⁴ Do such people not realize that they will be raised up, ⁵ on a fateful Day.

وَيْلٌ لِّلْمُطَفِّفِينَ ﴿١﴾ الَّذِينَ إِذَا اكْتَالُوا
عَلَى النَّاسِ يَسْتَوْفُونَ ﴿٢﴾ وَإِذَا
كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ ﴿٣﴾ أَلَا
يَظُنُّ أُولَٰئِكَ أَنَّهُمْ مَبْعُوثُونَ ﴿٤﴾ لِّيَوْمٍ
عَظِيمٍ ﴿٥﴾

^a Literally 'when they give by measure to others, or weigh out to them'.

^b 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.

⁶ The Day when mankind will stand before the Lord of the Universe?

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

يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ
 ١ كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينَ
 ٢ وَمَا أَدْرَاكَ مَا سِجِّينُ ٣ كِتَابٌ
 ٤ مَرْقُومٌ ٥ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ٦
 ٧ الَّذِينَ يُكَذِّبُونَ بَيَوْمَ الدِّينِ ٨ وَمَا
 ٩ يُكَذِّبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ ١٠
 ١١ إِذَا تُتْلَىٰ عَلَيْهِ ءَايَاتُنَا قَالَ أَسَاطِيرُ
 ١٢ الْأَوَّلِينَ ١٣ كَلَّا بَلْ رَانَ عَلَىٰ قُلُوبِهِمْ
 ١٤ مَا كَانُوا يَكْسِبُونَ ١٥ كَلَّا إِنَّهُمْ عَنْ
 ١٦ رَبِّهِمْ يَوْمَئِذٍ لَمَّحْجُوبُونَ ١٧ ثُمَّ إِنَّهُمْ
 ١٨ لَصَالُوا الْجَحِيمِ ١٩ ثُمَّ يُقَالُ هَذَا
 ٢٠ الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ ٢١

^a Literally 'A prison'. It means a certain place in which the record of the deeds of the wicked is preserved.

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

كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عِلِّيِّينَ ﴿١٨﴾ وَمَا أَدْرَاكَ مَا عِلِّيُّونَ ﴿١٩﴾ كِتَابٌ مَّرْقُومٌ ﴿٢٠﴾ يَشْهَدُهُ الْمُقَرَّبُونَ ﴿٢١﴾ إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿٢٢﴾ عَلَى الْأَرَائِكِ يَنْظُرُونَ ﴿٢٣﴾ تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ ﴿٢٤﴾ يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ ﴿٢٥﴾ خَتَمُهُ مِسْكٌ وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ ﴿٢٦﴾ وَمِرَاجُهُ مِنَ تَسْنِيمٍ ﴿٢٧﴾ عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ ﴿٢٨﴾ إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ ءَامَنُوا يَضْحَكُونَ ﴿٢٩﴾ وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ ﴿٣٠﴾ وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ انْقَلَبُوا فَكِهِينَ ﴿٣١﴾ وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَٰؤُلَاءِ لَضَالُّونَ ﴿٣٢﴾ وَمَا أُرْسِلُوا عَلَيْهِمْ حَافِظِينَ ﴿٣٣﴾ فَالْيَوْمَ الَّذِينَ ءَامَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ ﴿٣٤﴾ عَلَى الْأَرَائِكِ يَنْظُرُونَ ﴿٣٥﴾ هَلْ ثُوِّبَ الْكُفَّارُ مَا كَانُوا يَفْعَلُونَ ﴿٣٦﴾

^a Duly registered and inscribed, with no possibility of error or effacement.

^b 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

¹ When the sky bursts open, ² and obeys its Lord as it must, ³ when the earth flattens out, ⁴ and casts out all that is within it and becomes empty; ⁵ and obeys its Lord as it must, ⁶ O man, having striven hard towards your Lord, you shall meet Him: ⁷ he who is given his record in his right hand ⁸ shall have an easy reckoning ⁹ and he shall return to his people, joyfully, ¹⁰ but as for him whose record shall be given to him from behind his back, ¹¹ he will pray for utter destruction ¹² and he will enter the blazing flame. ¹³ He used to be happy with his own people; ¹⁴ for he never thought that he would have to return [to God]. ¹⁵ But he will indeed! His Lord was ever watching him.

إِذَا السَّمَاءُ انشَقَّتْ ۖ وَأَذْنَتْ لِرَبِّهَا
وَحُقَّتْ ۖ وَإِذَا الْأَرْضُ مُدَّتْ ۖ
وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ۖ وَأَذْنَتْ
لِرَبِّهَا وَحُقَّتْ ۖ يَتَأْتِيهَا الْإِنْسُنُ إِنَّكَ
كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَاقِيهِ ۖ
فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ ۖ
فَسَوْفَ يُحَاسِبُ حِسَابًا يَسِيرًا ۖ
وَيَنْقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا ۖ وَأَمَّا
مَنْ أُوتِيَ كِتَابَهُ وِرَاءَ ظَهْرِهِ ۖ
فَسَوْفَ يَدْعُوا ثُبُورًا ۖ وَيَصْلَىٰ
سَعِيرًا ۖ إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا
ۖ إِنَّهُ ظَنَّ أَنْ لَنْ يَخُورَ ۖ بَلَىٰ إِنَّ
رَبَّهُ كَانَ بِهِ بَصِيرًا ۖ

^a 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).

¹⁶ I swear by the glow of sunset, ¹⁷ by the night and what it covers, ¹⁸ and the moon when it grows full, ¹⁹ you will progress from stage to stage. ²⁰ What is wrong with them that they do not believe? ²¹ When the Quran is read to them, why do they not fall to their knees? ²² Indeed, those who are bent on denying the truth reject it—²³ God is quite aware of what they are storing in their hearts. ²⁴ Therefore, give them the news of a painful punishment.^a ²⁵ But for those who believe and do good works; for them there shall be a never-ending reward.

فَلَا أَقْسِمُ بِالْشَّفَقِ ﴿١٦﴾ وَالَّيْلِ وَمَا
وَسَقَ ﴿١٧﴾ وَالْقَمَرِ إِذَا اتَّسَقَ ﴿١٨﴾ لَتَرْكَبُنَّ
طَبَقًا عَنْ طَبَقٍ ﴿١٩﴾ فَمَا لَهُمْ لَا
يُؤْمِنُونَ ﴿٢٠﴾ وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ
لَا يَسْجُدُونَ ﴿٢١﴾ بَلِ الَّذِينَ كَفَرُوا
يَكْذِبُونَ ﴿٢٢﴾ وَاللَّهُ أَعْلَمُ بِمَا
يُوعُونَ ﴿٢٣﴾ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ
﴿٢٤﴾ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٢٥﴾

^a 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

¹ By the sky with its constellations,
² and by the promised Day, ³ by the
Witness and the witnessed,
⁴ destroyed were the people of the
trench, ⁵ the makers of the fuel-
stoked fire! ⁶ They sat by it ⁷ to watch
what they were doing to the
believers, ⁸ whom they hated for no
other reason than that they believed
in God, the Almighty, the
Praiseworthy, ⁹ to whom belongs the
kingdom of the heavens and the
earth. God is witness over all things.
¹⁰ 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. ¹¹ But those who
believe and do good deeds shall be
rewarded with gardens watered by
flowing rivers. That is the supreme
triumph.^a

وَالسَّمَاءِ ذَاتِ الْبُرُوجِ ﴿١﴾ وَالْيَوْمِ
الْمَوْعُودِ ﴿٢﴾ وَشَاهِدٍ وَمَشْهُودٍ ﴿٣﴾ قُتِلَ
أَصْحَابُ الْأُخْدُودِ ﴿٤﴾ النَّارِ ذَاتِ
الْوُقُودِ ﴿٥﴾ إِذْ هُمْ عَلَيْهَا قُعُودٌ ﴿٦﴾
وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ
﴿٧﴾ وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَن يُؤْمِنُوا
بِاللَّهِ الْعَزِيزِ الْحَمِيدِ ﴿٨﴾ الَّذِي لَهُ
مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَىٰ
كُلِّ شَيْءٍ شَهِيدٌ ﴿٩﴾ إِنَّ الَّذِينَ فَتَنُوا
الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا
فَلَهُمْ عَذَابٌ جَهَنَّمَ وَهُمْ عَذَابٌ
الْحَرِيقِ ﴿١٠﴾ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرَىٰ مِن
تَحْتِهَا الْأَنْهَارُ ذَٰلِكَ الْفَوْزُ الْكَبِيرُ ﴿١١﴾

^a 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.

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

إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ﴿١٢﴾ إِنَّهُ هُوَ
يُبْدِئُ وَيُعِيدُ ﴿١٣﴾ وَهُوَ الْغَفُورُ الْودُودُ
ذُو الْعَرْشِ الْمَجِيدُ ﴿١٤﴾ فَعَالٌ لِّمَا
يُرِيدُ ﴿١٥﴾ هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ
﴿١٦﴾ فِرْعَوْنَ وَثَمُودَ ﴿١٧﴾ بَلِ الَّذِينَ
كَفَرُوا فِي تَكْذِيبٍ ﴿١٨﴾ وَاللَّهُ مِنْ وَرَائِهِمْ
مُحِيطٌ ﴿١٩﴾ بَلْ هُوَ قُرْآنٌ مَّجِيدٌ ﴿٢٠﴾ فِي
لَوْحٍ مَّحْفُوظٍ ﴿٢١﴾

^a 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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

¹ By the heavens and that which comes in the night—² and what could make you know what it is that comes in the night?³ It is the shining star^a—⁴ [for] no human being has been left unguarded. ⁵ Let man reflect on what he was created from. ⁶ He was created from spurting fluid, ⁷ issuing from between the backbone and the breastbone: ⁸ He certainly has the power to bring him back to life. ⁹ On the Day when secrets are disclosed, ¹⁰ [man] will have no power, and no helper. ¹¹ By the heavens, ever-revolving, ¹² by the earth cracking open with new growth. ¹³ It is surely a decisive utterance; ¹⁴ and is not to be taken lightly. ¹⁵ They are planning a scheme, ¹⁶ and so am I: ¹⁷ so bear with those who deny the truth, and let them be for a little while.

وَالسَّمَاءِ وَالطَّارِقِ ۝ وَمَا أَدْرَاكَ مَا
الطَّارِقُ ۝ النَّجْمُ الثَّاقِبُ ۝ إِن كُلُّ
نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ ۝ فَلْيَنْظُرِ
الْإِنْسَانُ مِمَّ خُلِقَ ۝ خُلِقَ مِنْ مَّاءٍ
دَافِقٍ ۝ تَخْرُجُ مِنْ بَيْنِ الصُّلْبِ
وَالْتَرَائِبِ ۝ إِنَّهُ عَلَى رَجْعِهِ لَقَادِرٌ
۝ يَوْمَ تُبْلَى السَّرَائِرُ ۝ فَمَا لَهُ مِنْ
قُوَّةٍ وَلَا نَاصِرٍ ۝ وَالسَّمَاءِ ذَاتِ
الرَّجَعِ ۝ وَالْأَرْضِ ذَاتِ الصَّدْعِ ۝ إِنَّهُ
لَقَوْلٌ فَصْلٌ ۝ وَمَا هُوَ
بَاهْزَلٍ ۝ إِنَّهُمْ يَكِيدُونَ كَيْدًا ۝
وَأَكِيدُ كَيْدًا ۝ فَمَهْلٍ الْكَافِرِينَ
أَمَهُلَهُمْ زُوَيْدًا ۝

^a 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

¹ Glorify the name of your Lord, the Most High, ² who created all things and gave them due proportions, ³ who determines the nature [of all that exists], and guided it accordingly;⁴ ⁴ who brings forth green pasture, ⁵ then turns it into black stubble. ⁶ [O Prophet!] We shall make you recite the Quran so that you will not forget any of it—⁷ except whatever God wills; He knows both what is manifest and what is hidden—⁸ We shall facilitate for you the Easy Way. ⁹ Remind, if the reminder can be of benefit. ¹⁰ He who fears [God] will heed the reminder, ¹¹ but it will be ignored by the most unfortunate, ¹² who will enter the Great Fire, ¹³ where he will neither die nor live. ¹⁴ He who purifies himself, ¹⁵ who remembers the name of his Lord and prays, shall indeed be successful. ¹⁶ But you prefer the life of this world, ¹⁷ although the Hereafter is better and more lasting. ¹⁸ This indeed is what is taught in the former scriptures—¹⁹ the scriptures of Abraham and Moses.

سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى ۝^١ الَّذِي
خَلَقَ فَسَوَّى ۝^٢ وَالَّذِي قَدَّرَ فَهَدَى
۝^٣ وَالَّذِي أَخْرَجَ الْمَرْعَى ۝^٤ فَجَعَلَهُ
غُثَاءً أَحْوَى ۝^٥ سَنُقَرِّئُكَ فَلَا تَنسَى
۝^٦ إِلَّا مَا شَاءَ اللَّهُ ۚ إِنَّهُ يَعْلَمُ الْجَهْرَ
وَمَا يَخْفَى ۝^٧ وَنُيْسِرُكَ لِلْيُسْرَى ۝^٨
فَذِكِّرْ إِن نَّفَعَتِ الذِّكْرَى ۝^٩ سَيَذَكِّرْ
مَنْ نَحْشَى ۝^{١٠} وَبَيِّنْهَا الْآشْفَى ۝^{١١}
الَّذِي يَصْلَى النَّارَ الْكُبْرَى ۝^{١٢} ثُمَّ لَا
يَمُوتُ فِيهَا وَلَا يَحْيَى ۝^{١٣} قَدْ أَفْلَحَ مَنْ
تَزَكَّى ۝^{١٤} وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى ۝^{١٥}
بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا ۝^{١٦}
وَالْآخِرَةُ خَيْرٌ وَأَبْقَى ۝^{١٧} إِنَّ هَذَا لَفِي
الصُّحُفِ الْأُولَى ۝^{١٨} صُحُفٍ إِبْرَاهِيمَ
وَمُوسَى ۝^{١٩}

^a 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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

¹ Have you heard about the Overwhelming Event? ² On that Day, there shall be downcast faces, ³ labouring, weary, ⁴ they shall enter a burning Fire ⁵ and will be made to drink from a boiling spring, ⁶ they shall have no food but thorns, ⁷ which will neither nourish nor satisfy hunger. ⁸ Some faces on that Day will be radiant, ⁹ well pleased with the result of their striving, ¹⁰ in a sublime garden, ¹¹ where they will hear no idle talk, ¹² with a flowing spring, ¹³ raised couches, ¹⁴ and goblets set at hand, ¹⁵ cushions ranged, ¹⁶ and carpets spread out. ¹⁷ Do they never reflect on the camels and how they were created, ¹⁸ and on the sky, how it is raised aloft, ¹⁹ and on the mountains, how they are firmly set up, ²⁰ and on the earth, how it is spread out?

هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ ۝ وَجُوهُ
يَوْمَئِذٍ خَاشِعَةٌ ۝ عَامِلَةٌ نَاصِبَةٌ ۝
تَصَلَّىٰ نَارًا حَامِيَةً ۝ تُسْقَىٰ مِنْ عَيْنٍ
ءَانِيَةٍ ۝ لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ
ضَرِيرٍ ۝ لَا يُسْمِنُ وَلَا يُغْنِي مِنَ
جُوعٍ ۝ وَجُوهُ يَوْمَئِذٍ نَّاعِمَةٌ ۝
لِسَعْيِهَا رَاضِيَةٌ ۝ فِي جَنَّةٍ عَالِيَةٍ ۝
لَا تَسْمَعُ فِيهَا لَغِيَةً ۝ فِيهَا عَيْنٌ
جَارِيَةٌ ۝ فِيهَا سُرُرٌ مَّرْفُوعَةٌ ۝
وَأَكْوَابٌ مَّوْضُوعَةٌ ۝ وَنَمَارِقُ
مَصْفُوفَةٌ ۝ وَزُرَّاقٌ مَبْثُوثَةٌ ۝ أَفَلَا
يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ ۝
وَأِلَى السَّمَاءِ كَيْفَ رُفِعَتْ ۝
وَأِلَى الْجِبَالِ كَيْفَ نُصِبَتْ ۝ وَإِلَى
الْأَرْضِ كَيْفَ سُطِحَتْ ۝

^a 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.

²¹ So, [O Prophet] exhort them: your task is only to exhort,^a ²² you are not their keeper. ²³ But whoever turns back and denies the truth, ²⁴ will be punished by God with the greatest punishment. ²⁵ Certainly, it is to Us that they will return. ²⁶ Then, surely, it is for Us to call them to account.

فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ ﴿٢١﴾ لَسْتَ
عَلَيْهِمْ بِمُصِيطِرٍ ﴿٢٢﴾ إِلَّا مَنْ تَوَلَّى
وَكَفَرَ ﴿٢٣﴾ فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ
الْأَكْبَرَ ﴿٢٤﴾ إِنَّ إِلَيْنَا إِيَابَهُمْ ﴿٢٥﴾ ثُمَّ
إِنَّ عَلَيْنَا حِسَابَهُمْ ﴿٢٦﴾

^a 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.

89. THE DAWN



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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

¹ By the Dawn, ² by the Ten Nights, ³ by the even and the odd, ⁴ and by the passing night, ⁵ is there not in this strong evidence for a man of sense? ⁶ Have you not heard of how your Lord dealt with the tribe of 'Ad, ⁷ the people of Iram, the city of many pillars, ⁸ the like of which has never been created in the land, ⁹ and with the Thamud, who cut out [huge] rocks in the valley, ¹⁰ and with Pharaoh of the stakes? ¹¹ All of them committed excesses in their lands, ¹² and caused much corruption in them: ¹³ so your Lord unleashed on them the scourge of punishment: ¹⁴ for, indeed, your Sustainer is ever on the watch! ¹⁵ As for man, when his Lord tests him, through honour and blessings, he says, 'My Lord has honoured me,' ¹⁶ but when He tests him by straitening his means of livelihood, he says, 'My Lord has disgraced me.'^a

وَالْفَجْرِ ۝
وَلَيَالٍ عَشْرٍ ۝
وَالْوَتْرِ ۝
وَاللَّيْلِ إِذَا يَسْرِ ۝
هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حِجْرِ ۝
أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ۝
إِرَمَ ذَاتِ الْعِمَادِ ۝
الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ ۝
وَتُمُودَ الَّذِينَ جَابُوا الصَّخَرَ بِالْوَادِ ۝
وَفِرْعَوْنَ ذِي الْأَوْتَادِ ۝
الَّذِينَ طَغَوْا فِي الْبِلَادِ ۝
فَاكْثَرُوا فِيهَا الْفَسَادَ ۝
فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ ۝
إِنَّ رَبَّكَ لَبِالْمُرْصَادِ ۝
فَأَمَّا الْإِنْسَنُ إِذَا مَا آتَيْنَاهُ رُبُّهُ
فَاكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ
وَأَمَّا إِذَا مَا آتَيْنَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهْنَنِ ۝

^a 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.

¹⁷ No indeed, but you show no kindness to the orphan, ¹⁸ nor do you urge one another to feed the poor, ¹⁹ and you greedily devour the inheritance of the weak, ²⁰ and you have a love of wealth which can never be satisfied. ²¹ No indeed! When the earth is crushed and ground to dust, ²² when your Lord comes down with the angels, rank upon rank, ²³ and Hell is made to appear on that Day, then man will be mindful, but what will being mindful then avail him? ²⁴ He will say, 'Oh, would that I had provided beforehand for my life!' ²⁵ On that Day no one will punish as He punishes, ²⁶ and none can bind with bonds like His! ²⁷ [But to the righteous, God will say], 'O soul at peace,' ²⁸ return to your Lord, well-pleased, well-pleasing. ²⁹ Join My servants. ³⁰ Enter My Paradise.'

كَلَّا ۖ بَلْ لَا تَكْرُمُونَ ۖ الْيَتِيمَ ۖ وَلَا
تَخَاضُونَ عَلَىٰ طَعَامِ الْمَسْكِينِ ۖ
وَتَأْكُلُونَ التُّرَاثَ أَكْلًا لَّمًّا ۖ
وَتَحِبُّونَ ٱلْأَمْوََالَ حُبًّا جَمًّا ۖ كَلَّا
إِذَا دُكَّتِ ٱلْأَرْضُ دَكًّا دَكًّا ۖ
وَجَاءَ رَبُّكَ وَٱلْمَلَكَ صَفًّا صَفًّا ۖ
وَجِئَآءَ يَوْمَئِذٍ نَّجْمَهُمْ ۖ يَوْمَئِذٍ
يَتَذَكَّرُ ٱلْإِنسَنُ وَأَنَّىٰ لَهُ ٱلذِّكْرَىٰ
ۖ يَقُولُ يَلِيَّتَنِي قَدَمْتُ لِحَيَاتِي ۖ
فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابُهُ أَحَدًا ۖ
وَلَا يُوثِقُ وَثَاقُهُ أَحَدًا ۖ يَنَآيَتُهَا
ٱلنَّفْسُ ٱلْمُطْمَئِنَّةُ ۖ أَرْجِعِي إِلَىٰ
رَبِّكَ رَاضِيَةً مَّرْضِيَّةً ۖ فَٱدْخُلِي فِي
عِبْدِي ۖ وَٱدْخُلِي جَنَّتِي ۖ

^a 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.

90. THE CITY

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



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

¹ I swear by this city—² and you are dwelling in this city—³ and by parent and offspring, ⁴ that We have created man into a life of toil and trial.⁴⁵ Does he think then that no one has power over him? ⁶ He says, 'I have spent enormous wealth.'⁷ Does he then think that no one sees him? ⁸ Have We not given him two eyes, ⁹ and a tongue, and a pair of lips, ¹⁰ and shown him the two paths?^{b 11} But he has not attempted the ascent. ¹² What will explain to you what the ascent is?¹³ It is the freeing of a slave; ¹⁴ or the feeding in times of famine ¹⁵ of an orphaned relative ¹⁶ or some needy person in distress, ¹⁷ and to be one of those who believe and urge one another to steadfastness and compassion. ¹⁸ Those who do so are the people of the right hand, ¹⁹ and [as for] those who are bent on denying the truth of Our revelations, they are the people of the left hand, ²⁰ and the Fire will close in on them.

لَا أَقْسِمُ بِهَذَا الْبَلَدِ ﴿١﴾ وَأَنْتَ حِلٌّ بِهَذَا
الْبَلَدِ ﴿٢﴾ وَوَالِدٍ وَمَا وَلَدَ ﴿٣﴾ لَقَدْ خَلَقْنَا
الْإِنْسَانَ فِي كَبَدٍ ﴿٤﴾ أَتُحْسِبُ أَنَّ لَن يَـقْدِرَ
عَلَيْهِ أَحَدٌ ﴿٥﴾ يَقُولُ أَهْلَكْتُ مَالًا لُبَدًا
﴿٦﴾ أَتُحْسِبُ أَنَّ لَن يَرَهُ أَحَدٌ ﴿٧﴾ أَلَمْ
نَجْعَلْ لَهُ عَيْنَيْنِ ﴿٨﴾ وَلِسَانًا وَشَفَتَيْنِ ﴿٩﴾
وَهَدَيْنَاهُ النَّجْدَيْنِ ﴿١٠﴾ فَلَا اقْتَحَمَ
الْعَقَبَةَ ﴿١١﴾ وَمَا أَدْرَاكَ مَا الْعَقَبَةُ ﴿١٢﴾ فَكُّ
رَقَبَةٍ ﴿١٣﴾ أَوْ إِطْعَمٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ
﴿١٤﴾ يَتِيمًا ذَا مَقْرَبَةٍ ﴿١٥﴾ أَوْ مِسْكِينًا ذَا
مَتْرَبَةٍ ﴿١٦﴾ ثُمَّ كَانَ مِنَ الَّذِينَ ءَامَنُوا
وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ ﴿١٧﴾
أُولَئِكَ أَصْحَابُ الْيَمِينَةِ ﴿١٨﴾ وَالَّذِينَ كَفَرُوا
بِغَايَتِنَا هُمْ أَصْحَابُ الْمَشْأَمَةِ ﴿١٩﴾ عَلَيْهِمُ
نَارٌ مُّؤَصَّدَةٌ ﴿٢٠﴾

^a 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.

^b 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.

91. THE SUN

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



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

وَالشَّمْسِ وَضُحَاهَا ۝^١ وَالْقَمَرِ إِذَا
تَلَّهَا ۝^٢ وَالنَّهَارِ إِذَا جَلَّهَا ۝^٣ وَاللَّيْلِ
إِذَا يَغْشَاهَا ۝^٤ وَالسَّمَاءِ وَمَا بَنَاهَا
۝^٥ وَالْأَرْضِ وَمَا طَحَاهَا ۝^٦ وَنَفْسٍ
وَمَا سَوَّاهَا ۝^٧ فَأَلْهَمَهَا فُجُورَهَا
وَتَقْوَاهَا ۝^٨ قَدْ أَفْلَحَ مَنْ زَكَّاهَا ۝^٩
وَقَدْ خَابَ مَنْ دَسَّاهَا ۝^{١٠}

^a 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.

¹¹ The Thamud tribe rejected the truth because of their arrogance, ¹² when the most wicked man among them rose up. ¹³ Then the messenger of God said to them, ‘This is God’s she-camel. Let her drink.’ ¹⁴ 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. ¹⁵ He did not fear the consequences.^a

كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا ۖ إِذِ انْبَعَثَ
 أَشْقَاهَا ۖ فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ
 اللَّهِ وَسُقْيَاهَا ۖ فَكَذَّبُوهُ فَعَقَرُوهَا
 فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ بِذَنْبِهِمْ فَسَوَّاهَا
 ۖ وَلَا يَخَافُ عُقْبَاهَا ۖ

^aThe 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

¹ By the night as it veils [the earth] in darkness, ² and by the day as it appears radiantly, ³ and by the creation of the male and the female.^a

⁴ O men, you truly strive towards the most diverse ends! ⁵ As for one who gives [to others] and fears [God],

⁶ and believes in the truth of what is right, ⁷ We will pave his way to ease.

⁸ But as for one who is miserly and unheeding, ⁹ and rejects what is right, ¹⁰ We shall pave his way to hardship, ¹¹ nor will his wealth profit him when he falls [into the pit].

وَاللَّيْلِ إِذَا يَغْشَىٰ ۝۱ وَالنَّهَارِ إِذَا تَجَلَّىٰ ۝۲
وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَىٰ ۝۳ إِنَّ سَعْيَكُمْ لَشَتَّىٰ ۝۴
فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ۝۵ وَصَدَّقَ بِالْحُسْنَىٰ ۝۶
فَسَنُيَسِّرُهُ لِلْيُسْرَىٰ ۝۷ وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَىٰ ۝۸
وَكَذَّبَ بِالْحُسْنَىٰ ۝۹ فَسَنُيَسِّرُهُ لِلْعُسْرَىٰ ۝۱۰
وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّىٰ ۝۱۱

^a 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.

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

إِنَّ عَلَيْنَا لَلْهُدَىٰ ﴿١٢﴾ وَإِنَّ لَنَا لَلْآخِرَةَ
 وَالْأُولَىٰ ﴿١٣﴾ فَأَنْذَرْتُكُمْ نَارًا تَلَظَّىٰ ﴿١٤﴾
 لَا يَصْلَاهَا إِلَّا الْأَشْقَى ﴿١٥﴾ الَّذِي
 كَذَّبَ وَتَوَلَّىٰ ﴿١٦﴾ وَسَيُجَنَّبُهَا الْأَتْقَى ﴿١٧﴾
 الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّىٰ ﴿١٨﴾ وَمَا
 لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَىٰ ﴿١٩﴾ إِلَّا
 ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَىٰ ﴿٢٠﴾ وَلَسَوْفَ
 يَرْضَىٰ ﴿٢١﴾

^a 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

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

وَالضُّحَىٰ ﴿١﴾ وَاللَّيْلِ إِذَا سَجَىٰ ﴿٢﴾ مَا
وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ﴿٣﴾ وَلَلْآخِرَةُ
خَيْرٌ لَّكَ مِنَ الْأُولَىٰ ﴿٤﴾ وَلَسَوْفَ
يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ ﴿٥﴾ أَلَمْ يَجِدْكَ
يَتِيمًا فَآوَىٰ ﴿٦﴾ وَوَجَدَكَ عَالِيًا فَأَغْنَىٰ ﴿٧﴾
فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ﴿٨﴾ وَأَمَّا السَّائِلَ
فَلَا نَنْهَرْ ﴿٩﴾ وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ﴿١٠﴾



^a 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.

^b 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.

^c 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

¹ Have We not lifted up your heart,
² and removed your burden ³ that
weighed so heavily on your back, and
⁴ have We not given you high
renown? ⁵ So, surely with every
hardship there is ease; ⁶ surely, with
every hardship there is ease. ⁷ So,
when you are free, strive hard, ⁸ and
to your Lord turn [all] your
attention.

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ۖ وَوَضَعْنَا
عَنْكَ وَزْرَكَ ۖ الَّذِي أَنْقَضَ ظَهْرَكَ
ۖ وَرَفَعْنَا لَكَ ذِكْرَكَ ۖ فَإِنَّ مَعَ
الْعُسْرِ يُسْرًا ۖ إِنَّ مَعَ الْعُسْرِ يُسْرًا ۖ
فَإِذَا فَرَغْتَ فَانصَبْ ۖ وَإِلَىٰ رَبِّكَ
فَارْغَبْ ۖ

^a 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



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

¹ By the Fig and the Olive, ² and by Mount Sinai, ³ and by this secure land, ⁴ We have indeed created man in the best of mould, ⁵ then We cast him down as the lowest of the low, ⁶ except for those who believe and do good deeds—theirs shall be an unending reward! ⁶⁷ What then after this, can make you deny the Last Judgement? ⁸ Is not God the greatest of the judges?

وَالَّتَيْنِ وَالزَّيْتُونِ ۝ وَطُورِ سِينِينَ ۝
وَهَذَا الْبَلَدِ الْأَمِينِ ۝ لَقَدْ خَلَقْنَا
الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ۝ ثُمَّ
رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ۝ إِلَّا الَّذِينَ
ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ
غَيْرُ مَمْنُونٍ ۝ فَمَا يُكَذِّبُكَ بَعْدُ
بِالدِّينِ ۝ أَلَيْسَ اللَّهُ بِأَحْكَمَ
الْحَكَمِينَ ۝

^a 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.

^b 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

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

أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝ خَلَقَ
الْإِنْسَانَ مِنْ عَلَقٍ ۝ أَقْرَأْ وَرَبُّكَ
الْأَكْرَمُ ۝ الَّذِي عَلَّمَ بِالْقَلَمِ ۝
عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ۝

^a 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 *darwah* 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. ►

كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَّاظٍ ﴿١﴾ أَلَمْ يَرَأَهُ
أَسْتَفْتَىٰ ﴿٢﴾ إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ ﴿٣﴾ أَرَأَيْتَ الَّذِي يَنْهَىٰ ﴿٤﴾ عَبْدًا إِذَا
صَلَّىٰ ﴿٥﴾ أَرَأَيْتَ إِنْ كَانَ عَلَىٰ الْهُدَىٰ ﴿٦﴾ أَوْ أَمَرَ بِالتَّقْوَىٰ ﴿٧﴾ أَرَأَيْتَ إِنْ
كَذَّبَ وَتَوَلَّىٰ ﴿٨﴾ أَلَمْ يَعْلَم بِأَنَّ اللَّهَ
يَرَىٰ ﴿٩﴾ كَلَّا لَئِنْ لَّمْ يَنْتَهِ لَنَسْفَعًا
بِالنَّاصِيَةِ ﴿١٠﴾ نَاصِيَةٍ كَذِبَةٍ خَاطِئَةٍ ﴿١١﴾ فَلْيَدْعُ
نَادِيَهُ ﴿١٢﴾ سَنَدْعُ ﴿١٣﴾ الزَّبَانِيَةَ ﴿١٤﴾ كَلَّا لَا تَطِعُهُ وَاسْجُدْ
وَاقْرَأْ ﴿١٥﴾

^a 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



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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ۚ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ۚ لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ۚ تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِم مِّن كُلِّ أَمْرٍ ۚ سَلَامٌ هِيَ حَتَّى مَطْلَعِ الْفَجْرِ ۚ

^a 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.

^b This refers to the Angel Gabriel.

^c 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, 'A'ishah, 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

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

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ
الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِّينَ حَتَّى
تَأْتِيَهُمُ الْبَيِّنَةُ ۖ رَسُولٌ مِنَ اللَّهِ يَتْلُو
صُحُفًا مُطَهَّرَةً ۚ فِيهَا كُتِبَ قِيمَةٌ ۚ

⁴ 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.

⁴ Those who were given the Book did not become divided except after clear evidence was given to them.

⁵ 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. ⁶ Those of the deniers of truth among the People of the Book and the polytheists will dwell forever in Hell-fire. They are the worst of creatures.

⁷ Truly, those who believe and do good works are the best of creatures.

⁸ 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 أُوتُوا الْكِتَابَ إِلَّا مِنْ
بَعْدِ مَا جَاءَهُمُ الْبَيِّنَةُ ﴿١﴾ وَمَا أُمِرُوا
إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ
حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا
الزَّكَاةَ ۚ وَذَلِكَ دِينُ الْقَيِّمَةِ ﴿٢﴾ إِنَّ
الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ
وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا
أُولَٰئِكَ هُمْ شَرُّ الْبَرِيَّةِ ﴿٣﴾ إِنَّ
الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
أُولَٰئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ﴿٤﴾ جَزَاؤُهُمْ
عِنْدَ رَبِّهِمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ
اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۚ ذَلِكَ لِمَنْ
حَشِيَ رَبَّهُ ﴿٥﴾

^a 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

¹ When the earth is shaken with its violent shaking, ² when the earth shakes off her burdens, ³ when man asks, 'What is happening to her?'; ⁴ on that Day it will narrate its account, ⁵ for your Lord has so directed it. ⁶ On that Day people will come forward in separate groups to be shown their deeds: ⁷ whoever has done the smallest particle of good will see it; ⁸ while whoever has done the smallest particle of evil will see it.^a

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا
وَأُخْرِجَتِ الْأَرْضُ أَثْقَالَهَا ۖ وَقَالَ
الْإِنْسَانُ مَا هَـذَا ۚ يَوْمَئِذٍ تُخَدِّثُ
أَخْبَارَهَا ۚ بِأَنَّ رَبَّكَ أَوْحَىٰ هَـذَا ۚ
يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِّيُرَوْا
أَعْمَالَهُمْ ۖ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ
حَيْرًا يَرَهُ ۖ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ
شَرًّا يَرَهُ ۖ

^a 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

¹ By the snorting, panting horses,
² striking sparks of fire with their
hooves, ³ as they gallop to make raids
at dawn, ⁴ and raising clouds of dust,
⁵ forcing their way into the midst of
the enemy, ⁶ surely, man is ungrateful
to his Lord. ⁷ He himself bears
witness to that. ⁸ Surely, he is ardent
in his love of wealth. ⁹ Is he not
aware of the time when the contents
of the graves will be brought out?
¹⁰ And the hearts' contents shall be
brought into the open? ¹¹ Surely, on
that Day, they will know that their
Lord had full knowledge of them all.^a

وَالْعَدِيَّتِ صَبَحًا ﴿١﴾ فَالْمُورِيَّتِ
قَدَحًا ﴿٢﴾ فَالْمُعِيرَتِ صُبْحًا ﴿٣﴾ فَأَثَرْنَ
بِهِ نَقْعًا ﴿٤﴾ فَوَسَطْنَ بِهِ جَمْعًا ﴿٥﴾
إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ ﴿٦﴾ وَإِنَّهُ
عَلَىٰ ذَٰلِكَ لَشَهِيدٌ ﴿٧﴾ وَإِنَّهُ لِحُبِّ
الْخَيْرِ لَشَدِيدٌ ﴿٨﴾ أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ
مَا فِي الْقُبُورِ ﴿٩﴾ وَحُصِّلَ مَا فِي
الصُّدُورِ ﴿١٠﴾ إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ
لَّخَبِيرٌ ﴿١١﴾

^aThe 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.

101. THE CLATTERER



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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

¹The Clatterer! ²What is the Clatterer? ³Would that you knew what the Clatterer is! ⁴[It is] a Day when mankind shall be like scattered moths ⁵and the mountains like tufts of carded wool. ⁶Then, the one whose good deeds weigh heavy on the scales, ⁷will have a most pleasing life. ⁸But as for him whose deeds are light on the scales, ⁹the Abyss shall be his home. ¹⁰What will convey to you what this is like? ¹¹It is a blazing fire.⁴

الْقَارِعَةُ ۝ مَا الْقَارِعَةُ ۝ وَمَا
أَدْرَاكَ مَا الْقَارِعَةُ ۝ يَوْمَ يَكُونُ
النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ ۝
وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ ۝
فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ ۝
فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ۝ وَأَمَّا مَنْ
خَفَّتْ مَوَازِينُهُ ۝ فَأُمُّهُ هَاوِيَةٌ ۝
وَمَا أَدْرَاكَ مَا هِيَهٗ ۝ نَارٌ حَامِيَةٌ ۝

⁴The 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

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

أَلْهَنَكُمُ التَّكَاثُرُ ۚ حَتَّىٰ زُرْتُمُ
الْمَقَابِرَ ۚ كَلَّا سَوْفَ تَعْلَمُونَ ۚ
ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ۚ كَلَّا لَوْ
تَعْلَمُونَ عِلْمَ الْيَقِينِ ۚ لَتَرَوُنَّ
الْجَحِيمَ ۚ ثُمَّ لَتَرَوْهَا عَبْرَ الْيَقِينِ
ثُمَّ لَتَسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ۚ

^a 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

¹ I swear by the passage of time, ² that man is surely in a state of loss, ³ 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 stead-fastness.^a

وَالْعَصْرِ ۝١
إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ ۝٢
إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا
بِالصَّبْرِ ۝٣

^a 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

¹Woe to every fault-finding back-biter, ²who amasses wealth, counting it over, ³thinking that his wealth will make him live forever. ⁴By no means! He shall surely be cast into the crushing torment. ⁵Would that you understood what that crushing torment is like. ⁶It is a Fire kindled by God. ⁷Reaching right into the hearts of men, ⁸it closes in on them from every side ⁹in towering columns.^a

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ۝^(١) الَّذِي
جَمَعَ مَالًا وَعَدَّدَهُ ۝^(٢) يَحْسَبُ أَنَّ
مَالَهُ أَخْلَدَهُ ۝^(٣) كَلَّا لَيُنْبَذَنَّ فِي
الْخُطْمَةِ ۝^(٤) وَمَا أَدْرَاكَ مَا الْخُطْمَةُ
۝^(٥) نَارُ اللَّهِ الَّتِي تَطَّلِعُ
عَلَى الْآفَاقَةِ ۝^(٦) فِيهَا عَلَيْهِمْ مُّوَصَدَةٌ
۝^(٧) فِي عَمَدٍ مُمَدَّدَةٍ ۝^(٨)

^a 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

¹ Have you not seen how your Lord dealt with the people of the elephant? ² Did He not foil their strategy ³ and send against them flocks of birds, ⁴ which pelted them with clay stones? ⁵ Thus He made them like stubble cropped by cattle?^a

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ
الْفِيلِ ۝ أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي
تَضْلِيلٍ ۝ وَأَرْسَلَ عَلَيْهِمْ طَيْرًا
أَبَابِيلَ ۝ تَرْمِيهِمْ بِحِجَارَةٍ مِّنْ
سِجِيلٍ ۝ فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ۝

^a 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.

106. QURAYSH

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



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

لَا يَلْفُ قُرَيْشٍ ۝١ إِيْلَافِهِمْ رِحْلَةَ
الشِّتَاءِ وَالصَّيْفِ ۝٢ فَلْيَعْبُدُوا رَبَّ
هَذَا الْبَيْتِ ۝٣ الَّذِي أَطْعَمَهُمْ مِّنْ
جُوعٍ وَءَامَنَهُمْ مِّنْ خَوْفٍ ۝٤

^a 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.

107. SMALL THINGS

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



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

¹ Have you seen one who denies the Day of Judgement? ² Who turns away the orphan, ³ and who does not urge the feeding of the poor? ⁴ So woe to those who pray ⁵ but whose hearts are not in their prayer. ⁶ Those who do things only to be seen by others. ⁷ Who are uncharitable even over very small things.^a

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْإِيمَانِ
فَذَلِكَ الَّذِي يَدُعُّ الْيَتِيمَ ۖ وَلَا
تَحُضُّ عَلَىٰ طَعَامِ الْمِسْكِينِ ۖ فَوَيْلٌ
لِّلْمُصَلِّينَ ۖ الَّذِينَ هُمْ عَن
صَلَاتِهِمْ سَاهُونَ ۖ الَّذِينَ هُمْ
إِذَا دُعُوا إِلَىٰ طَعَامِ الْمِسْكِينِ



^a 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

¹ We have given you abundance.
² Pray to your Lord and sacrifice to
Him alone. ³ It is the one who hates
you who has been cut off.^a

إِنَّا أَعْطَيْنَكَ الْكَوْثَرَ ﴿١﴾ فَصَلِّ لِرَبِّكَ
وَأَحْزَبَ ﴿٢﴾ إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ﴿٣﴾

^a 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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

¹ Say, 'You who deny the Truth,' ² I do not worship what you worship. ³ You do not worship what I worship. ⁴ I will never worship what you worship. ⁵ You will never worship what I worship. ⁶ You have your religion and I have mine.'^b

قُلْ يَتَّيِبُهَا الْكَافِرُونَ ۖ لَا أَعْبُدُ
مَا تَعْبُدُونَ ۚ وَلَا أَنْتُمْ عَابِدُونَ مَا
أَعْبُدُ ۚ وَلَا أَنَا عَابِدٌ مَا عَبَدْتُمْ ۚ
وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ۚ لَكُمْ
دِينُكُمْ وَلِيَ دِينِ ۚ

^a This chapter of the Quran, containing six verses, was revealed in the last days of the Makkan 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 deniar.

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.

110. HELP



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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ﴿١﴾ وَرَأَيْتَ
النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا
﴿٢﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ
﴿٣﴾ إِنَّهُ كَانَ تَوَّابًا ﴿٤﴾

⁴ 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 accompanys *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

¹ May the hands of Abu Lahab perish, may he be ruined. ² Neither his wealth nor his gains will avail him. ³ He shall soon enter a Blazing Fire, ⁴ and also his wife who carries the fuel, ⁵ with a rope of twisted fibre round her neck.^a

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ۝ مَا أَغْنَىٰ
عَنهُ مَالُهُ ۖ وَمَا كَسَبَ ۚ سَيَصْلَىٰ
نَارًا ذَاتَ لَهَبٍ ۚ وَامْرَأَتُهُ حَمَّالَةَ
الْحَطَبِ ۚ فِي جِيدِهَا حَبْلٌ مِّنْ
مَّسَدٍ ۝

^a 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

¹ Say, 'He is God, the One, ² God, the Self-sufficient One. ³ He does not give birth, nor was He born, ⁴ and there is nothing like Him.'^a

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝
لَمْ يَلِدْ وَلَمْ يُولَدْ ۝ وَلَمْ يَكُن لَّهُ
كُفُوًا أَحَدٌ ۝

^a 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 Makkan 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)

113. DAYBREAK



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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾ مِنْ شَرِّ مَا
خَلَقَ ﴿٢﴾ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾
وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ﴿٤﴾ وَمِنْ
شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾

^a 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.

114. PEOPLE



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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ۝
النَّاسِ ۝ إِلَهِ النَّاسِ ۝
الْوَسْوَاسِ الْخَنَّاسِ ۝
الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ ۝
الْجِنَّةِ وَالنَّاسِ ۝

^a 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-Muawwadhatayn*, 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.