

## INTRODUCTION TO SŪRAT *Ḥā-Mīm*, or *Fuṣṣilat* 41.

This is the second of the series of seven Sūras bearing the Abbreviated Letters *Ḥā-Mīm*. To prevent confusion with other Sūras of the *Ḥā-Mīm* series, the word *Sajda* is sometimes added to the title, making it *Ḥā-Mīm as-Sajda*, the double title being necessary as there is another Sūra called *Sajda* (S. xxxii). To avoid the double title, it is sometimes called *Fuṣṣilat*, from the occurrence of the word in verse 3.

The meaning of *Ḥā-Mīm* has been explained in the Introduction to S. xl, where will also be found a note on the chronology and general theme of the seven *Ḥā-Mīm* Sūras.

For this particular Sūra the theme is that the basis of Faith and Revelation is Allah's Power and Goodness, and the fruit of both is man's righteousness and healing.

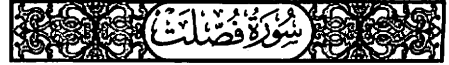
*Summary.*—What is Revelation and Faith, and what is man's attitude to both, and what are its consequences? (xli. 1-32).

The fruits of Faith and Unfaith, Truth and Falsehood (xli. 33-54).

*Hā-Mīm* (Abbreviated Letters),  
Or *Hā-Mīm Sajda*, or *Fuṣṣilat*  
(See Introduction)

*In the name of Allah, Most Gracious,  
Most Merciful.*

1. *Hā-Mīm*.<sup>4462</sup>
2. A revelation from The  
Most Gracious, Most Merciful;—<sup>4463</sup>
3. A Book, whereof the verses  
Are explained in detail;—  
A Qur-ān in Arabic,  
For people who understand;—
4. Giving Good News  
And Admonition: yet most<sup>4464</sup>  
Of them turn away,  
And so they hear not.
5. They say: "Our hearts are"<sup>4465</sup>  
Under veils, (concealed)  
From that to which thou  
Dost invite us, and



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمْدٌ

نَزِيلٌ مِّنَ الرَّحْمَنِ الرَّحِيمِ

كِتَابٌ فَصَّلَتْ آيَاتُهُ قُرْءَانًا عَرَبِيًّا

لِقَوْمٍ يَعْلَمُونَ

بَشِيرًا وَنَذِيرًا فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ

لَا يَسْمَعُونَ

وَقَالُوا قُلُوبُنَا فِي أَكِنَّةٍ مِّمَّا نَدْعُونَ إِلَيْهِ

وَفِي آذَانِنَا وَقْرٌ وَمِنْ بَيْنِنَا وَبَيْنِكَ حِجَابٌ

فَاعْمَلْ إِنَّا عَمِلُونَا

4462. Abbreviated Letters: see Introduction to S. xl. See also n. 4382 to xl. 18, and n. 4505 to xli. 34.

4463. In the last Sūra (xl. 2-3) the revelation was described with reference to some of the qualities of Allah from Whom it came. Here it is described mainly with reference to its subject-matter. (1) It brings the Message of Grace and Mercy; (2) it is not merely a book of Dark Sayings, but everything is explained clearly and from various points of view; (3) it is in Arabic, the language of the people among whom it was first promulgated, and therefore easily intelligible to them if they take the trouble to understand; and (4) it opens the way to Forgiveness through Repentance and gives warning of all spiritual Dangers.

4464. With all the qualities mentioned in the last note, if men do not profit by its blessings, the fault lies in their will: they turn away, and thus fail to hear the voice that calls to them.

4465. The consequence of their wilful rejection is that a distance is created between Revelation and those for whom it is meant; their ears become deaf, so that the voice falls fainter and fainter on their ears: they feel a bar between themselves and the Messenger who comes to teach them. Cf. vii. 25.

In our ears is a deafness,  
And between us and thee  
Is a screen: so do<sup>4466</sup>  
Thou (what thou wilt);  
For us, we shall do  
(What we will!)"

6. Say thou: "I am  
But a man like you:<sup>4467</sup>  
It is revealed to me  
By inspiration, that your God  
Is One God: so take  
The straight path unto Him  
And ask for His forgiveness."<sup>4468</sup>  
And woe to those who  
Join gods with Allah,-

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَىٰ أَنَّمَا إِلَهُكُمُ  
إِلَهُ وَاحِدٌ فَاسْتَقِيمُوا إِلَيْهِ وَاسْتَغْفِرُوهُ ۚ وَبَلِّغْ  
لِلْمُشْرِكِينَ

7. Those who pay not  
Zakat and who  
Even deny the Hereafter.

الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ  
هُمْ كَفِرُونَ ﴿٧﴾

8. For those who believe<sup>4469</sup>  
And work deeds of righteousness  
Is a reward that will  
Never fail.

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ  
أَجْرٌ عِزٌّ مَّمْنُونٍ ﴿٨﴾

4466. This is either a superiority complex adopting the sarcastic tone of an inferiority complex, or it expresses calculated indifference to spiritual teaching. In effect it says: 'Our hearts and minds are not intelligent enough to understand your noble ideas, nor our ears sufficiently acute to hear their exposition: you and we are quite different; there is a gulf between us. Why worry about us? You go your way, and we shall go ours!'

4467. The reply is in effect: that the bringer of the Message is not an angel nor a god, and so there can and ought to be no barrier between him and his hearers; but he has been chosen to bring a Message of Truth and Hope to them; they should accept the Gospel of Unity, and by Repentance obtain Allah's Grace and Forgiveness.

4468. There is nothing but pity for those who reject Truth, run after false worship, have no sympathy or charity for their fellow-men, and even deny that there is any future Life.

4469. But blessed are those who have Faith. They will have a Future and a Bliss that will never fail.

## SECTION 2.

9. Say: Is it that ye  
Deny Him Who created  
The earth in two Days?<sup>4470</sup>  
And do ye join equals  
With Him? He is  
The Lord of (all)  
The Worlds.
10. He set on the (earth),  
Mountains standing firm,<sup>4471</sup>  
High above it,  
And bestowed blessings on  
The earth, and measured therein  
Its sustenance  
In four Days,<sup>4472</sup>  
Alike for  
(All) who ask.<sup>4473</sup>

قُلْ أَيُّكُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ  
فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُ أَنْدَادًا ذَلِكَ رَبُّ الْعَالَمِينَ ﴿٩﴾

وَجَعَلَ فِيهَا رَوَاسِيَ مِنْ فَوْقِهَا وَبَارَكَ فِيهَا وَقَدَّرَ فِيهَا  
أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِلنَّاسِ لِيُنْزِلَ فِيهَا

4470. This is a difficult passage, describing the primal creation of our physical earth and the physical heavens around us. If we count the two Days mentioned in this verse, the four Days, mentioned in verse 10, and the two Days mentioned in verse 12, we get a total of eight Days, while in many passages the creation is stated to have taken place in six Days: see vii. 54, n. 1031; and xxxii. 4, n. 3632. The Commentators understand the "four Days" in verse 10 to include the two Days in verse 9, so that the total for the universe comes to six Days. This is reasonable, because the processes described in verses 9 and 10 form really one series. In the one case it is the creation of the formless matter of the earth; in the other case it is the gradual evolution of the form of the earth, its mountains and seas, and its animal and vegetable life, with the "nourishment in due proportion", proper to each. Cf. also xv. 19-20.

4471. Cf. xiii. 3 and xvi. 15, n. 2038. *High above it*: the highest mountains are 29,000 feet above sea-level, and the lowest depths of the bottom of the ocean are 31,600 feet below sea-level, so that the vertical difference between the highest and lowest points on the solid crust of the earth is about  $11\frac{1}{2}$  miles. The highland areas are the main sources of the water-supply in all the regions of the earth, and vegetable and animal life depends on water-supply.

4472. See n. 4470 above.

4473. *Sā-ilīn* may mean either (1) those who seek, or (2) those who ask or enquire. If the former meaning is adopted, the clause means that everything is apportioned to the needs and appetites of Allah's creatures. If the latter, it means that the needs of enquirers are sufficiently met by what is stated here.

11. Then He turned to<sup>4474</sup> the sky,<sup>4475</sup>

And it had been (as) smoke:

He said to it

And to the earth:

"Come ye together,<sup>4476</sup>

Willingly or unwillingly."

They said: "We do come

(Together), in willing obedience."

ثُمَّ أَسْرَوْنَ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ  
أَتَيْنَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ ﴿١١﴾

## 12. So He completed them

As seven firmaments

In two Days,<sup>4477</sup> and He

Assigned to each heaven

Its duty and command.

فَقَضَاهُنَّ سَبْعَ سَمَوَاتٍ فِي يَوْمَيْنِ وَأَوْحَىٰ فِي كُلِّ  
سَمَاءٍ أَمْرَهَا وَزَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ  
وَحِفْظًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿١٢﴾

4474. For *istawā* see n. 1386 to x. 3. Cf. also ii. 29.

4475. From lxxix. 30 it would appear as if the earth was spread out after the sky was made. In the present passage the creation of the earth and the evolution of life on our globe are mentioned first; and the making of the sky into the seven firmaments is mentioned last. The two statements are not inconsistent. It is stated here that when the sky was made into seven firmaments, it had existed previously as smoke, or vapour, or steam. The idea I derive from a collation of the relevant Quranic passages is that Allah first created primeval matter, which was as yet without order, shape, or symmetry. This state is called Chaos as opposed to Cosmos in Greek Cosmogony. The next stage would be the condensation of this primeval matter, into gases, liquids, or solids: on this subject no precise information is given to us: it belongs to the realm of Physics. About the earth we are told of four stages or Days, and about the heavens, of two stages or Days. For Days see n. 4477 below. If these stages proceeded or proceed together in time, it is obvious that each stage as we know it on earth is half as long as each stage in the heavens. But these are questions of Physics, Astronomy, or Geology.

4476. I take this to mean that Allah's design in creation was not to keep heaven and earth separate, but together, as we indeed are, being part of the solar system, and travellers through space, crossing the path of several comets. And all matter created by Allah willingly obeys the laws laid down for it.

4477. For "Days", which may include thousands of years, see vii. 54, and n. 1031. They refer to stages in the evolution of physical nature. In the Biblical cosmogony, (Gen. i, and ii. 1-7), which reflects old Babylonian cosmogony, the scheme is apparently to be taken literally as to days and is as follows. The first day Allah created light; the second, the firmament; the third, the earth and vegetation; the fourth, the stars and plants; the fifth, fish and fowl from the sea; and the sixth, cattle, creeping things, beasts on land, and man; on the seventh day He ended His work and rested. Our scheme is wholly different. (1) Allah did not rest, and never rests. "His Throne doth extend over the =

And We adorned  
The lower heaven  
With lights, and (provided it)<sup>4478</sup>  
With guard. Such  
Is the Decree of (Him)  
The Exalted in Might,  
Full of knowledge.

13. But if they turn away,  
Say thou: "I have warned  
You of a thunderbolt"<sup>4479</sup>  
Like the thunderbolt of  
The 'Ād and the Thamūd!"

14. Behold, the messengers came  
To them, from before them<sup>4480</sup>  
And behind them, (preaching):  
"Serve none but Allah."  
They said, "If our Lord  
Had so pleased, He would  
Certainly have sent down angels:"<sup>4481</sup>

فَإِنْ أَعْرَضُوا فَقُلْ أَنْذَرْتُكُمْ صَاعِقَةً مِثْلَ صَاعِقَةِ  
عَادٍ وَثَمُودَ ﴿١٣﴾

إِذْ جَاءَهُمُ الرُّسُلُ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ  
أَلَّا تَعْبُدُوا إِلَّا اللَّهَ قَالُوا لَوْ شَاءَ رَبُّنَا لَأَنْزَلَ مَلَائِكَةً  
فَإِنَّا بِمَا أُرْسِلْنَا بِهِ كَافِرُونَ ﴿١٤﴾

= heavens and the earth, and He feeleth no fatigue in guarding and preserving them"; (2) Allah's work has not ended; His activity still goes on: xxxii. 5; vii. 54; (3) man in our scheme does not come in with land animals; his advent is much later; (4) our stages are not sharply divided from each other, as in the above scheme, where the stars and planets having been created on the fourth day, it is not intelligible how the first three days were counted, nor how vegetation grew on the third day. Our stages for earth and heaven are not in sequence of time for the heavens and the earth. Our six stages are broadly speaking, (1) the throwing off of our planet from cosmic matter; (2) its cooling and condensing; (3) and (4) the growth of vegetable and animal life; (5) and (6) the parallel growth of the starry realm and our solar system.

4478. Cf. xv. 17, and n. 1951; also xxxvii. 6-9. The transition from the third person ("He completed," etc.) to the first person ("We adorned," etc.) may be noted. The act of creation is an impersonal act: the act of adornment and guarding is a personal favour to Allah's creatures.

4479. See verse 17 below.

4480. "From before them and behind them": i.e., from every side. They were warned from every point of view.

4481. Cf. xv. 7, n. 1941; vi. 8-9, n. 841-42. The 'Ād had more power and material civilisation than the Pagan Arabs contemporary with the holy Prophet. But the greater the material civilisation, the greater the arrogance as the besetting sin.

So we disbelieve in  
The Message you were  
Sent with.

15. Now the 'Ād behaved  
Arrogantly through the land,  
Against (all) truth and reason,<sup>4482</sup>  
And said: "Who is superior  
To us in strength?" What!  
Did they not see that  
Allah, Who created them,  
Was superior to them  
In strength? But they  
Continued to reject Our Signs!

فَأَمَّا عَادٌ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ  
وَقَالُوا مَنْ أَشَدُّ مِنْهُ قُوَّةٌ أُولَئِكَ بَرَاءُ اللَّهِ  
الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً وَكَانُوا  
بِنَايِبِنَا يَحْدُوثَ ﴿١٥﴾

16. So We sent against them  
A furious Wind through days<sup>4483</sup>  
Of disaster, that We might  
Give them a taste  
Of a Chastisement of humiliation  
In this Life; but the Penalty  
Of the Hereafter will be  
More humiliating still:  
And they will find  
No help.

فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي أَيَّامٍ مَحْصَاتٍ  
لِنَذِيقَهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَلَعَذَابُ  
الْآخِرَةِ أَخْزَىٰ وَهُمْ لَا يُنصَرُونَ ﴿١٦﴾

17. As to the Thamūd,<sup>4484</sup>  
We gave them guidance,  
But they preferred blindness  
(Of heart) to Guidance:

وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى الْهُدَىٰ  
فَأَخَذَتْهُمُ صَاعِقَةُ الْعَذَابِ الْهُونِ بِمَا كَانُوا  
يَكْسِبُونَ ﴿١٧﴾

4482. Against (all) truth and reason: Cf. vii. 33. Their estimate of their own strength was greater than was justified by facts, but if they had all the strength which they arrogated to themselves, yet how could they stand before Allah?

4483. The detailed story of the 'Ād and their besetting sin, and the preaching of their Prophet Hūd to them will be found in xxvi. 123-140; also vii. 65-72, and n. 1040. For the furious Wind, Cf. liv. 19.

4484. The story of the Thamūd usually goes with that of the 'Ād. Cf. xxvi. 140-59; also vii. 73-79, and n. 1043.

So the thunderbolt of the  
Chastisement<sup>4485</sup>  
Of humiliation seized them,  
Because of what they had earned.

18. But We delivered those  
Who believed and practised  
righteousness.

وَنَجَّيْنَا الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴿١٨﴾

### SECTION 3.

19. The Day that  
The enemies of Allah  
Will be gathered together  
To the Fire, they will  
Be marched in ranks.<sup>4486</sup>

وَيَوْمَ يُحْشَرُ أَعْدَاءُ اللَّهِ إِلَى النَّارِ فَهُمْ يُوزَعُونَ ﴿١٩﴾

20. At length, when they reach  
The (Fire), their hearing,  
Their sight, and their skins<sup>4487</sup>  
Will bear witness against them,  
As to (all) their deeds.

حَقَّ إِذَا مَا جَاءَهُمْ شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَرُهُمْ  
وَجُلُودُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿٢٠﴾

21. They will say to their skins:<sup>4488</sup>  
"Why bear ye witness

وَقَالُوا لِمَ الْجُلُودُ مِنْهُمْ لَمْ شَهِدْتُمْ عَلَيْنَا فَاَلَا نَنْطِقُ

4485. "The thunder bolt:" i.e., deafening noises like those of thunder and lightning; or the rumbling of a terrible earthquake. In vii. 78, an earthquake is suggested: see n. 1047 to that verse. Cf. also above. xli. 13.

4486. "Marched in ranks": to show their further humiliation: for they will be like prisoners going to Punishment.

4487. All the members of their bodies and the faculties of their minds, which they misused, will bear witness against them. Similarly, in xxxvi. 65, their hands and their feet bear witness against them. The "skin" not only includes the sense of touch (which is so often misused in sex), but also the sense of taste and the sense of smell, which are specialised forms of the organ of touch. All the sensory organs, and all their intellectual and emotional counterparts advance us by their use and pull us down by their misuse. They become tell-tale witnesses against us if abused.

4488. A new phase of their existence will now dawn on them. They used to think that if they concealed their evil deeds from the rest of the world, nothing would happen to them! But Allah can give "tongues to trees", and can make every fact in life, known and unknown to the world, contribute to the elucidation of truth and justice. When we succumb to evil, our limbs and faculties themselves betray us.



Against us?" They will say:  
 "Allah hath given us speech,-  
 (He) Who giveth speech  
 To everything: He created  
 You for the first time,  
 And unto Him were ye  
 To return.

22. "Ye did not seek<sup>4489</sup>  
 To hide yourselves, lest  
 Your hearing, your sight,  
 And your skins should bear  
 Witness against you! But  
 Ye did think that Allah  
 Knew not many of the things  
 That ye used to do!

23. "But this thought of yours<sup>4490</sup>  
 Which ye did entertain  
 Concerning your Lord, hath  
 Brought you to destruction,  
 And (now) have ye become  
 Of those utterly lost!"

24. If, then, they have patience,<sup>4491</sup>  
 The Fire will be  
 A Home for them!  
 And if they beg  
 For pardon,  
 Their suit shall not  
 Be granted.

اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ  
 وَإِلَيْهِ تُرْجَعُونَ ﴿٤١﴾

وَمَا كُنْتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ  
 وَلَا أَبْصَارُكُمْ وَلَا جُلُودُكُمْ وَلَكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ  
 لَا يَعْلَمُ كَثِيرًا مِمَّا تَعْمَلُونَ ﴿٤٢﴾

وَذَلِكُمْ ظَنُّكُمُ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ أَرَدْتُمْ  
 فَأَصْبَحْتُمْ مِنَ الْخَاسِرِينَ ﴿٤٣﴾

فَإِنْ يَصْبِرُوا فَالنَّارُ مَثْوًى لَهُمْ وَإِنْ يَسْتَعْتِبُوا  
 فَمَا لَهُمْ مِنَ الْمُعْتَبِينَ ﴿٤٤﴾

4489. The limbs and faculties will say: "You did not seek to hide your evil from us: in fact you used us for your evil, because we were in your power. Did you not know that Allah knew everything and that our knowledge would be evidence against you?"

4490. "You now see the situation! We were given for your use and service. You misused us, to your own utter and irretrievable destruction!"

4491. *If they have patience:* there is sarcasm in the meaning. "Let them not be impatient: they will soon find a home in the Fire of Hell! If they ask for grace and forgiveness then, it will be too late."

25. And We have destined  
For them intimate companions<sup>4492</sup>  
(Of like nature), who made  
Alluring to them what was  
Before them and behind them;<sup>4493</sup>  
And the word among  
The previous generations of Jinns<sup>4494</sup>  
And men, who have passed away,  
Is proved against them;  
For they are utterly lost.<sup>4495</sup>

## SECTION 4.

26. The Unbelievers say:  
"Listen not to this Qur-ān,<sup>4496</sup>  
But talk at random  
In the midst  
Of its (reading), that ye  
May gain the upper hand!"

وَقَيَّضْنَا لَهُمْ قُرَنَاءَ فَزَيَّنُوا لَهُمْ  
مَّا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَحَقَّ عَلَيْهِمُ  
الْقَوْلُ فِي أُمُورِهِمْ فَذَلَّتْ مِنْ قَبْلِهِمْ  
مِنَ الْجِنِّ وَالْإِنْسِ إِنَّهُمْ كَانُوا خَسِرِينَ ﴿٢٥﴾

وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ  
وَالْغَوَا فِيهِ لَعَلَّكُمْ تَعْلَمُونَ ﴿٢٦﴾

4492. Just as the idea of happiness in heaven is expressed, not only by individual satisfaction, but by congenial society, so the idea of Punishment in hell is deepened by the fact that Evil will be made to meet evil: those who made sin fair-seeming in this life will be there to share in the regrets and mutual recriminations which will make life a burden. In fact, in these *Hā-Mim* verses, the idea of fit companionship for the Good and uncongenial company for the Evil, runs like a thread throughout. See Introduction to S. xl.

4493. They painted in glowing colours the pleasures of sin in the past and the pleasure of sin in the future, thus practising a double deception, which will now be found out.

4494. *Jinns*: see n. 929 to vi. 100. All spirits of wickedness and all men who submitted to them, in the past, were under one common sentence; and future generations who embrace evil will also join them. Cf. vi. 128.

4495. The echo here of verse 23 above completes the argument from another point of view.

4496. A favourite trick of those who wish to dishonour Revelation is, not only not to listen to it themselves, but to talk loudly and insolently when it is being read, so that even the true listeners may not be able to perform their devotions. They think that they are drowning the voice of Allah: in fact they are piling up misery for themselves in the future. For Allah's voice can never be silenced.

27. But We will certainly  
Give the Unbelievers a taste  
Of a severe Chastisement,  
And We will requite them  
For the worst of their deeds.<sup>4497</sup>

فَلَنُذِيقَنَّ الَّذِينَ كَفَرُوا عَذَابًا شَدِيدًا وَلَنَجْزِيَنَّهُمْ  
أَسْوَأَ الَّذِي كَانُوا يَعْمَلُونَ ﴿٧٧﴾

28. Such is the requital  
Of the enemies of Allah,-  
The Fire: therein will be  
For them the Eternal Home:  
A (fit) requital, for  
That they were wont  
To reject Our Signs.

ذَٰلِكَ جَزَاءُ أَعْدَاءِ اللَّهِ النَّارُ لَهُمْ فِيهَا دَارُ الْخُلْدِ جَزَاءً  
بِمَا كَانُوا بِإِثْنِنَا يُجَادُونَ ﴿٧٨﴾

29. And the Unbelievers will say:  
"Our Lord! Show us those,"<sup>4498</sup>  
Among Jinns and men,  
Who misled us: we shall  
Crush them beneath our feet,  
So that they become  
The vilest."

وَقَالَ الَّذِينَ كَفَرُوا رَبَّنَا أَرِنَا الَّذِينَ أَضَلَّانَا  
مِنَ الْجِنِّ وَالْإِنسِ نَجْعَلَهُمَا تَحْتَ أَقْدَامِنَا  
لِيَكُونَا مِنَ الْأَسْفَلِينَ ﴿٧٩﴾

30. In the case of those  
Who say, "Our Lord  
Is Allah", and, further,<sup>4499</sup>  
Stand straight and steadfast,  
The angels descend on them  
(From time to time):  
"Fear ye not!" (they suggest),

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا اسْتَزَلَّ  
عَلَيْهِمُ الْمَلَكُتُ كَؤُؤٌ أَتَخَفُوا وَلَا تَخْرُؤُوا  
وَأَبَشِّرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ﴿٨٠﴾

4497. Nothing that they can do, however outrageous, will escape its fit punishment. And to reject Allah's Signs is to shut the very door to His Grace and Mercy.

4498. It is one of the qualities of sin and all evil, that it wishes to drag down others in its own camp, and rejoices to see them humiliated and disgraced, just as, in the opposite case, the good rejoice to help and honour others and make them happy wherever they can. Cf. vi. 112-113.

4499. The people who succeed in eternal Life are those who recognise and understand the one and only Eternal Reality, that is Allah, and further shape their probationary Life firmly and steadfastly on the principles of that Truth and Reality. They will have their friends and protectors in the good angels, in contrast to the evil ones, who will have no friendship or protection, but only the reproaches of the Satan.

"Nor grieve! But receive  
The Glad Tidings  
Of the Garden (of Bliss),  
The which ye were promised!

31. "We are your protectors"<sup>4500</sup>  
In this life and  
In the Hereafter:  
Therein shall ye have  
All that you<sup>4501</sup>  
Shall desire; therein  
Shall ye have all  
That ye ask for!-

32. "A hospitable gift from One"<sup>4502</sup>  
Oft-Forgiving, Most Merciful!"

#### SECTION 5.

33. Who is better in speech"<sup>4503</sup>  
Than one who calls (men)  
To Allah, works righteousness,  
And says, "I am of those  
Who bow in Islam"?

نَحْنُ أَوْلَىٰ أَوْكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ  
وَلَكُمْ فِيهَا مَا تَشْتَهُي أَنْفُسُكُمْ  
وَلَكُمْ فِيهَا مَا تَدْعُونَ ﴿٢١﴾

تُرْزَلُكُمْ مِنْ غَفُورٍ رَحِيمٍ ﴿٢٢﴾

وَمَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ  
صَالِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ ﴿٢٣﴾

4500. "Protectors": Cf. n. 4492 to xli. 25 above, and n. 4505 to xli. 34 below.

4501. Cf. xxi. 102, xliii. 71, lii, 22.

4502. Cf. iii. 198. Through Allah's infinite Mercy and Forgiveness, they will now be in the position of guests to Host, and will receive unnumbered gifts out of all proportion to their own merits.

4503. *Better in speech: i.e., speaks better counsel; or is more worthy of being listened to.* That his word reaches the highest mark of human speech is evidenced by three facts: (1) that he calls all to the Truth of Allah, showing that his thoughts are not centred on himself; (2) every deed of his is righteousness, showing that there is no divergence between his preaching and his conduct; and (3) he completely associates himself with the Will of Allah, showing that he is the full embodiment of Islam. What a fine description of the holy Prophet!

34. Nor can Goodness and Evil<sup>4504</sup>

Be equal. Repel (Evil)

With what is better:

Then will he between whom

And thee was hatred

Become as it were

Thy friend and intimate!<sup>4505</sup>

وَلَا تَسْتَوِ الْحَسَنَةُ وَلَا السَّيِّئَةُ  
أَدْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي  
يَبْغُوكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴿٣٤﴾

35. And no one will be<sup>4506</sup>

Granted such goodness

Except those who exercise

Patience and self-restraint,—

None but persons of

The greatest good fortune.

وَمَا يُفْلِحُهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُفْلِحُهَا  
إِلَّا الَّذِينَ هُمْ عَظِيمُونَ ﴿٣٥﴾

36. And if (at any time)

An incitement to discord<sup>4507</sup>

Is made to thee

By the Satan,

Seek refuge in Allah.

He is the One

Who hears and knows

All things.

وَأِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ  
إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٦﴾

4504. You do not *return* good for evil, for there is no equality or comparison between the two. You repel or destroy evil with something which is far better, just as an antidote is better than poison. You foil hatred with love. You repel ignorance with knowledge, folly and wickedness with the friendly message of Revelation. The man who was in the bondage of sin, you not only liberate from sin, but make him your greatest friend and helper in the cause of Allah! Such is the alchemy of the Word of Allah! Cf. xxiii. 96; xxviii. 54.

4505. *Hamim*: See n. 4500 above, and Introduction to S. xl.

4506. The moral standard referred to in the last verse can only be reached by the exercise of the highest patience and self-restraint. All sorts of human weaknesses and counsels of pseudo-wisdom and "self-respect" will keep breaking in, but resist them as suggestions of Evil (see next verse). If you reach anywhere near that high standard, you will be indeed most fortunate in a spiritual sense, for Allah's Revelation will have made you great and free.

4507. *Nazaga* has in it the idea of discord, slander, disharmony, as well as incitements to such disturbances in the soul. They can only proceed from evil, and should be resisted with the help of Allah. See also last note.

37. Among His Signs are<sup>4508</sup>  
 The Night and the Day,  
 And the Sun and the Moon.  
 Prostrate not to the sun  
 And the moon, but prostrate to  
 Allah, Who created them,  
 If it is Him ye wish  
 To serve.

وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ  
 وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ  
 وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ  
 إِيَّاهُ تَعْبُدُونَ ﴿٣٧﴾

38. But if the (Unbelievers)  
 Are arrogant, (no matter):<sup>4509</sup>  
 For in the presence  
 Of thy Lord are those  
 Who celebrate His praises  
 By night and by day.  
 And they never flag  
 (Nor feel themselves  
 Above it).

فَإِنْ أَسْتَكْبَرُوا فَالَّذِينَ عِنْدَ رَبِّكَ يُسَبِّحُونَ  
 لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْئَمُونَ ﴿٣٨﴾

39. And among His Signs  
 Is this: thou seest  
 The earth humble;<sup>4510</sup>  
 But when We send down  
 Rain to it, it is stirred

وَمِنْ آيَاتِهِ أَنْ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا أَنْزَلْنَا  
 عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ إِنَّ الَّذِي أَحْيَاهَا  
 لَمُحْيِي الْمَوْتِ إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٩﴾

4508. Night and Day are opposites, and yet, by the alchemy of Allah, they can both subserve the purpose of human good, because the Night can give rest while the Day can promote activity. The Sun and the Moon are similarly complementary. So, in moral and spiritual affairs, seeming opposites may by Allah's alchemy be made to subserve the purposes of Good. They are but instruments: Allah is the Cause. Adore Allah, and not the things which He has created. Use the things which He has created, but do not adore them.

4509. It does not in any way affect Allah if men rebel against Him. It is men's own loss. Allah's glory is being celebrated night and day by angels and men who receive the privilege of approaching His presence. To them it is delight and an honour to be in the sunshine of Truth and Happiness.

4510. Evil makes of the souls of men what drought makes of land: it kills life, beauty, and fruitfulness. Allah's Word in the spiritual world has the same wonderful effect as rain has on barren land: it gives life, beauty, and fruitfulness. And the effect of Allah's Word is also seen through the lives of men who repel evil with what is better. They also convert dead souls (which harbour spite and hatred) into living souls, which come into the main current of spiritual life, and help in carrying out Allah's beneficent Purpose.

To life and yields increase.  
Truly, He Who gives life<sup>4511</sup>  
To the (dead) earth  
Can surely give life  
To (men) who are dead.  
For He has power  
Over all things.

40. Those who pervert<sup>4512</sup>  
The Truth in Our Signs  
Are not hidden from Us.  
Which is better?—he that  
Is cast into the Fire,  
Or he that comes safe through,  
On the Day of Judgment?  
Do what ye will:  
Verily He seeth (clearly)  
All that ye do.

41. Those who reject the Message<sup>4513</sup>  
When it comes to them  
(Are not hidden from Us).  
And indeed it is a Book  
Of exalted power.

42. No falsehood can approach it  
From before or behind it:<sup>4514</sup>  
It is sent down  
By One Full of Wisdom,  
Worthy of all Praise.

إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا لَا يَخْفَوْنَ عَلَيْنَا أَفَنُ  
يُلْقَى فِي النَّارِ خَيْرٌ أَمْ مَنْ يَأْتِيَ آمَنًا يَوْمَ الْقِيَمَةِ  
اعْمَلُوا مَا شِئْتُمْ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤٠﴾

إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَهُمْ  
وَإِنَّهُ لَكِتَابٌ عَزِيزٌ ﴿٤١﴾

لَا يَأْتِيهِ الْبُطْلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ  
مِنْ حَكِيمٍ حَمِيدٍ ﴿٤٢﴾

4511. Why should we wonder then at the potency of Allah's Word, whether in our probationary lives here, or in the eternal life of the Hereafter.

4512. *Perverting the Truth in Our Signs*: either by corrupting the scriptures or turning them to false and selfish uses; or by neglecting the Signs of Allah in nature around them, or silencing His voice in their own conscience. Everything is known to Allah. Why not work for true salvation at the final Judgment?

4513. Mere rejection by men will not silence the Signs of Allah, which will work unintermittently and with the fullest potency.

4514. Allah's Truth is fully guarded on all sides. No one can get the better of it by attacking it from before or behind it, openly or secretly, or in any way whatever.

43. Nothing is said to thee  
That was not said  
To the messengers before thee:<sup>4515</sup>  
Surely thy Lord has  
At His command (all) Forgiveness  
As well as a most  
Grievous Chastisement.

مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِنْ قَبْلِكَ إِنَّ رَبَّكَ  
لَذُو مَغْفِرَةٍ وَذُو عِقَابٍ أَلِيمٍ ﴿٤٣﴾

44. Had We sent this as  
A Qur-ān (in a language)<sup>4516</sup>  
Other than Arabic, they would  
Have said: "Why are not  
Its verses explained in detail?  
What! a foreign (tongue)  
And (a Messenger) an Arab?"  
Say: "It is a guide  
And a healing to those  
Who believe; and for those  
Who believe not, there is  
A deafness in their ears,<sup>4517</sup>  
And it is blindness in their (eyes):  
They are (as it were)  
Being called from a place  
Far distant!"

وَلَوْ جَعَلْنَاهُ قُرْآنًا عَجَمِيًّا لَقَالُوا لَوْلَا فُصِّلَتْ  
آيَاتُهُ ۖ أَتَعْجَبِي وَعَرَبِيٌّ قُلْ هُوَ لِلَّذِينَ آمَنُوا  
هُدًى وَشِفَاءٌ ۖ وَالَّذِينَ لَا يُؤْمِنُونَ  
فِي آذَانِهِمْ وَقُرْوهُوَ عَلَيْهِمْ عَمًى أُولَٰئِكَ  
يُنَادَوْنَ مِنْ مَّكَانٍ بَعِيدٍ ﴿٤٤﴾

4515. The gist of Allah's Message, now, before, and for ever, is the same: Mercy to the erring and repentant; just punishment to those who wilfully rebel against Allah.

4516. Cf. xvi. 103-105; xii. 2; etc. It was most natural and reasonable that the Messenger being Arab, the Message should be in his own tongue, that he might explain it in every detail, with the greatest power and eloquence. Even though it was to be for the whole world, its initial exposition was thus to be in Arabic. But if people had no faith and were spiritually deaf or blind, it would not matter in what language it came.

4517. Cf. xli. 5, and vi. 25. They pretended that it was too deep for them, when they meant that they were superior to it! The fact was that by putting themselves in an artificially false position, they rendered themselves impervious to the Message. The voice of Revelation or the voice of conscience sounded to them as if it came from a far-off place! They themselves made themselves strangers to it.



## SECTION 6.

45. We certainly gave Moses  
The Book aforetime: but disputes  
Arose therein. Had it not  
Been for a Word<sup>4518</sup>  
That went forth before  
From thy Lord, (their differences)  
Would have been settled  
Between them: but they  
Remained in suspicious  
Disquieting doubt thereon.
46. Whoever works righteousness  
Benefits his own soul;  
Whoever works evil, it is  
Against his own soul:  
Nor is thy Lord ever  
Unjust (in the least)  
To His servants.
47. To Him is referred<sup>4519</sup>  
The Knowledge of the Hour  
(Of Judgment: He knows all):  
No fruit comes out  
Of its sheath, nor does

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاخْتَلَفَ فِيهِ وَلَوْلَا  
كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ بَيْنَهُمْ  
وَإِنَّهُمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ ﴿١٥﴾

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا  
وَمَا رَبُّكَ بِظَلَّامٍ لِّلْعَبِيدِ ﴿١٦﴾

﴿١٧﴾ إِلَيْهِ يُرَدُّ عِلْمُ السَّاعَةِ وَمَا تَخْرُجُ مِنْ ثَمَرَاتٍ  
مِّنْ أَكْمَامِهَا وَمَا تَحْمِلُ مِنْ أُنْثَى وَلَا تَضَعُ  
إِلَّا بِعِلْمِهِ وَيَوْمَ يُنَادِيهِمْ أَيْنَ شُرَكَآئِي

4518. Callousness and self-sufficiency in religion are often illustrated by sects like the Pharisees and Sadducees among the Jews. Where there are honest differences of opinion, they can, in Allah's Plan, lead to greater enquiry and emulation. Where the differences are fractious, there is often even then time left for repentance. In any case the Word or Decree of God is for the best good of all, and should not disturb Faith. Cf. x. 19. A good life, of faith and truth, is in our own interests, and the opposite against our own interests. Allah is never unjust.

4519. There are profound mysteries which the knowledge of man cannot fathom but which are all open knowledge to Allah, because He plans, guides and controls all things. The precise time of the Hour of Judgment is one of these. We are not to dispute about matters like these, which are matters of speculation as far as human intelligence is concerned. Such speculations ruined the Ummat of Moses, and set them on the arid path of doubts and controversies. Our task is to do our duty and love Allah and man (see the last two verses). Cf. also xxi. 4.

A female conceive (within  
Her womb) nor bring forth  
(Young), but by His Knowledge.  
The Day that (Allah) will propound  
To them the (question),<sup>4520</sup>  
"Where are the Partners  
(Ye attributed) to Me?"  
They will say, "We do  
Assure Thee not one  
Of us can bear witness!"

48. The (deities) they used to invoke  
Aforetime will leave them  
In the lurch, and they  
Will perceive that they  
Have no way of escape.

49. Man does not weary<sup>4521</sup>  
Of asking for good (things),  
But if ill touches him,  
He gives up all hope  
(And) is lost in despair.

50. When We give him a taste<sup>4522</sup>  
Of some mercy from Us,  
After some adversity has  
Touched him, he is sure

قَالُوا أَأُذْنَكُ مَا مَنَّا مِنْ شَهِيدٍ ﴿٤٧﴾

وَضَلَّ عَنْهُمْ مَا كَانُوا يَدْعُونَ مِنْ قَبْلُ  
وَزُفُوا مَا لَهُمْ مِنْ نَجِيسٍ ﴿٤٨﴾

لَا يَسْتَمُ الْإِنْسَانُ مِنْ دُعَاءِ الْخَيْرِ  
وَإِنْ مَسَّهُ الشَّرُّ فَيَئُوسٌ قَنُوطٌ ﴿٤٩﴾

وَلَمَّا أَذَقْنَاهُ رَحْمَةً مِنَّا مِنْ بَعْدِ ضَرَاءٍ مَسَّتْهُ  
لَيَقُولَنَّ هَذَا إِلَى وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ  
رُجِعْتُ إِلَى رَبِّي إِنَّ لِي عِنْدَهُ لَلْحُسْنَى فَلَنُنَبِّئَنَّ

4520. When the final restoration of true values comes, all falsehood will be exposed openly and publicly. The false gods will vanish, and their falsehood will be acknowledged by those who had lapsed from true worship. But it will be too late then for repentance.

4521. Not only is man prone to doubts and speculations in matters beyond his ken, thus disturbing the even tenor of his spiritual life: he is apt to run into opposite extremes in his daily experiences in this life. He is always hankering after the good things of this life. They are not all good for him. If he receives a little check, even though it may be to bring him to his bearings and turn his thoughts to higher things, he is apt to fall into despair.

4522. When men entertain false ideas of values in life, there are two or three possible attitudes they may adopt in reaction to their experiences. In the first place, their desire may be inordinate for the good things of this life, and any little check brings them into a mood of despair. See last note. In the second place, if their desire is granted, they =

To say, "This is due  
To my (merit): I think not  
That the Hour (of Judgment)  
Will (ever) be established;  
But if I am brought back  
To my Lord, I have  
(Much) good (stored) in His sight!"  
But We will show  
The Unbelievers the truth  
Of all that they did,  
And We shall give them  
The taste of a severe  
Chastisement.

الَّذِينَ كَفَرُوا بِمَا عَمِلُوا وَلَنُذِيقَنَّهُمْ مِنْ عَذَابٍ  
غَلِيظٍ ﴿٥٠﴾

51. When We bestow favours<sup>4523</sup>  
On man, he turns away,  
And gets himself remote  
On his side (instead of<sup>4524</sup>  
Coming to Us); and when  
Evil seizes him, (he comes)  
Full of prolonged prayer!

وَلِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَسَى بِجَانِبِهِ  
وَلِذَا مَسَّهُ الشَّرُّ فَوَدَّ عَكَاءً عَرِيضٍ ﴿٥١﴾

52. Say: "See ye if<sup>4524-A</sup>  
The (Revelation) is (really)

قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ

= are puffed up, and think that everything is due to their own cleverness or merit, and they forget Allah. Not only that, but they go a step further, and begin to doubt a Hereafter at all! If by chance they have a faint glimmering of the Hereafter, which they cannot help recognising, they think themselves "favoured of Heaven", because of some small favours given to them in this life by way of trial. Thus they turn all things, good or evil, away from their real purpose, because they are devoted to falsehood.

4523. The last verse and note dealt with men's distortion of the values of life. Here we come to men's ingratitude and hypocrisy. If they receive good, they go farther away from Allah, instead of coming nearer to him. If they suffer ill, they call on Allah and offer prolonged prayers, but it is not sincere devotion and therefore worthless.

4524. Cf. xvii. 83.

4524-A. An argument is now addressed, of a most searching nature. Examine your own souls. See if you do not really find something unusual in Allah's Revelation! If you do, and yet you reject it, what a terrible responsibility fastens itself on you? Could anything be more foolish or more misguided than to reject a Message which is transforming the whole world?

From Allah, and yet do ye  
Reject it? Who is more  
Astray than one who  
Is in a schism<sup>4524-B</sup>  
Far (from any purpose)?"

53. Soon will We show them  
Our Signs in the (furthest)  
Regions (of the earth), and<sup>4524-C</sup>  
In their own souls, until  
It becomes manifest to them  
That this is the Truth.  
Is it not enough that  
Thy Lord doth witness  
All things?

54. Ah indeed! are they  
In doubt concerning  
The Meeting with their Lord?<sup>4525</sup>  
Ah indeed! it is He  
That doth encompass  
All things!

ثُمَّ كَفَرْتُمْ بِهِ مَنْ أَضَلُّ مِمَّنْ  
هُوَ فِي شِقَاقٍ بَعِيدٍ ﴿٥٢﴾

سَرِيهِمْ ءَايَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ  
حَتَّىٰ يَبَيِّنَ لَهُمْ أَنَّهُ الْحَقُّ أَوَلَمْ يَكْفِ بِرَبِّكَ  
أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿٥٣﴾

أَلَا إِنَّهُمْ فِي مَرِيبَةٍ مِّنْ لِّقَاءِ رَبِّهِمْ  
أَلَا إِنَّهُ بِكُلِّ شَيْءٍ مُّحِيطٌ ﴿٥٤﴾

4524-B. 'If you resist the convictions of the whole world, you are only forming a Cave or a narrow obscure sect or schism, which serves no purpose, and is unfit to live in the broad light of Universal Religion.' Cf. ii. 176, n. 176.

4524-C. Allah's Truth always spreads, in its own good time, across to the uttermost ends of the earth, as it did in the case of Islam. But its intensive spread in the hearts and souls of people is even more remarkable than its extensive spread over large areas. Men like the four Companions of the Prophet—and many more—became leaders of men and arbiters of the world's fate. Madinah from being a focus of jarring tribes and factions that hated each other, became the seat of heroic actions and plans and the nursery of great and noble heroic deeds that resounded throughout the world. It makes no difference what men may say or do. Allah's Truth must prevail, and He knows who obstruct and who help.

4525. Short-sighted people may like to think that there may be no Judgment. But Judgment is inevitable and cannot be escaped, for Allah "doth encompass all things."