

INTRODUCTION TO SŪRAT *As-Sajda*, 32.

This short Sūra closes the series of the four A.L.M. Sūras, which began with the 29th. Its theme is the issues of Creation, Time and *Ma'ād* (the Final End) as viewed through the light of Allah's revelation. The contemplation of these issues should lead to Faith and the adoration of Allah. In chronology it belongs to the middle Makkan period and is therefore a little earlier than the last, but its chronology has no bearing.

Summary.—The issues of Creation, the Time, and the End of Things are but known by external symbols to man; Revelation brings faith and humble adoration, and is a blessing like Rain, which brings life to dead soil (xxxii. 1-30).

As-Sajda, or Adoration.

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

1. A. L. M.³⁶²⁸
2. (This is) the revelation
Of the Book in which
There is no doubt,³⁶²⁹
From the Lord of the Worlds.
3. Or³⁶³⁰ do they say,
"He has forged it"?
Nay, it is the Truth
From thy Lord that thou
Mayest admonish a people
To whom no warner
Has come before thee:
In order that they
May be rightly guided.³⁶³¹
4. It is Allah Who has
Created the heavens
And the earth, and all



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ

تَنْزِيلُ الْكِتَابِ لَا رَيْبَ فِيهِ

مِنْ رَبِّ الْعَالَمِينَ

أَمْ يَقُولُونَ افْتَرَاهُ بَلْ هُوَ الْحَقُّ مِنْ رَبِّكَ

لِتُنذِرَ قَوْمًا مَأْتَتْهُمْ مِنْ نَذِيرٍ مِنْ قَبْلِكَ

لَعَلَّهُمْ يَهْتَدُونَ

اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا

3628. See n. 25 to ii. 1, and Introduction to S. xxx.

3629. By the time of the holy Prophet the earlier Books of Revelation had been corrupted, by human ignorance or selfishness or fraud, or misinterpreted, or lost altogether. There were sects violently disputing with each other as to their true meaning. Such doubts had to be set at rest, and they were set at rest by the revelation of the Qur-ān. The Quranic inspiration came direct from Allah, the Lord of the Worlds, and did not consist merely of human conjectures or a reconstructed philosophy, in which there is always room for doubt or dispute. Cf. also ii. 2.

3630. The force of "or" (*am* in Arabic) is that the only alternative to the acceptance of the Book as a divine revelation is the supposition that it was a forgery by the holy Prophet. But the supposition is absurd on the face of it: because (1) the Quraish, his critics, knew him to be an honest and truthful man; (2) he was unlettered, and such a Book would have been beyond his powers as a simple unlettered Arab, unless Allah inspired it; and (3) there was a definite reason for its coming as it did, because the Arabs had received no Messenger before him and Allah has sent Messengers to every nation.

3631. The Arabs very much needed guidance for themselves, and the advent of a World Prophet through them was what might have been expected in view of the past course of Allah's Revelations.

Between them, in six Days,³⁶³²
 Then He established Himself
 On the Throne.³⁶³³
 Ye have none, besides Him,
 To protect or intercede (for you):
 Will ye not then
 Receive admonition?

5. He directs the affairs
 From the heavens
 To the earth: then
 It ascends³⁶³⁴
 Unto Him, on a Day
 The measure of which is
 A thousand years
 Of your reckoning.

6. Such is He, the Knower
 Of all things, hidden
 And open, the Exalted
 (In power), the Merciful;—³⁶³⁵

فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ مَا لَكُمْ
 مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا شَفِيعٍ أَفَلَا تَتَذَكَّرُونَ ﴿١﴾

يُدَبِّرُ الْأُمُورَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ
 فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ ﴿٢﴾

ذَٰلِكَ عِلْمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الرَّحِيمُ ﴿٣﴾

3632. *Six Days*: See n. 1031 to vii. 54. The "Day" does not mean a day as we reckon it. viz., one apparent course of the sun round the earth, for it refers to conditions which began before the earth and the sun were created. In verse 5 below, a Day is compared to a thousand years of our reckoning, and in lxx. 4 to 50,000 years. These figures "as we reckon" have no relation to "timeless Time", and must be taken to mean very long Periods, or Ages, or Æons. See further xli. 9-12, and notes.

3633. Cf. x. 3. n. 1386. Allah created the World as we see it in six great Stages. But after the initial creation, He is still in authority and directs and controls all affairs. He has not delegated His powers to others, and Himself retired. Also see vii. 54.

3634. How could the immense mystery of Time behind our ideas of it be enforced on our minds better? Our Day may be a thousand or fifty thousand years, and our years in proportion. In the immense Past was Allah's act of creation: it still continues, for He guides, rules, and controls all affairs: and in the immense Future all affairs will go up to Him, for He will be the Judge, and His restoration of all values will be as in a Day or an Hour or the Twinkling of an eye; and yet to our ideas it will be as a thousand years!

3635. Allah's attributes, then, may be summed up with reference to Knowledge, Power, and Mercy. Where our knowledge is partial and uncertain, His is complete and certain. Where our power often falls short of the carrying out of our will, or needs the help of Time, His is complete and conterminous with His Will. Where our mercy seems to be bounded by or opposed to justice, His is absolute and unconditioned.

7. He Who created³⁶³⁶

All things in the
Best way and He began
The creation of man
From clay,³⁶³⁷

الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ، وَبَدَأَ خَلْقَ
الْإِنْسَانِ مِنْ طِينٍ ﴿٧﴾

8. And made his progeny
From a quintessence
Of despised fluid.³⁶³⁸

ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِّنْ مَّاءٍ مَّهِينٍ ﴿٨﴾

9. But He fashioned him
In due proportion, and breathed
Into him of³⁶³⁹
His spirit. And He gave
You (the faculties of) hearing
And sight³⁶⁴⁰
And understanding
Little thanks do ye give!

ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُّوحِهِ، وَجَعَلَ لَكُمُ
السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ، قَلِيلًا
مَّا تَشْكُرُونَ ﴿٩﴾

3636. Allah's creation in itself is good: it is beautiful, in proper proportions, and adapted for the functions it has to perform. There is no evil or disorder in it. Such evil or disorder as creeps in is due to man's will (as far as the world of man is concerned), and spiritual Teaching is directed to train and cure that will and bring it into conformity with the Universal Order and Plan.

3637. Man is asked to contemplate his own humble beginning. His material body (apart from life) is a piece of earth or clay, which is another term for primeval matter. Matter is therefore the first stage, but even matter was not self-created. It was created by Allah.

3638. Then comes life and the reproduction of life. We are still looking at the purely physical aspect, but it is now a stage higher; it is an animal. Its reproduction is through the sperm or semen, which is a quintessence of every part of the body of man. Yet it issues from the same part of his body as the urine, and is therefore despicable in man's sight. It is a living cell or cells, summing up so much ancestral life-history. Cf. xxiii. 12, and n. 2872.

3639. The third stage is indicated by "fashioned him in due proportion". Cf. xv. 29. After fertilisation of ovum by the sperm, an individual life comes into existence, and it is gradually fashioned into shape, its limbs are formed; its animal life begins to function; all the beautiful adaptations come into play. The fourth stage here mentioned is that of distinctive Man, into whom Allah's spirit is breathed. Then he rises higher than animals.

3640. As a complete man he gets the higher faculties. The five animal senses I understand to be included in the third stage. But in the fourth stage he rises higher, and is addressed in the second person, "you," instead of the third person "him". He has now =

10. And they say: "What!
When we lie, hidden
And lost, in the earth,
Shall we indeed be
In a Creation renewed?³⁶⁴¹
Nay, they deny the Meeting
With their Lord!"

وَقَالُوا أَءِذَا ضَلَلْنَا فِي الْأَرْضِ أَتَأْتِنَا خَلْقٌ جَدِيدٌ
بَلْ هُمْ بِلِقَاءِ رَبِّهِمْ كَافِرُونَ ﴿١٠﴾

11. Say: "The Angel of Death,
Put in charge of you,
Will (duly) take your souls:³⁶⁴²
Then shall ye be brought
Back to your Lord."

﴿١١﴾ قُلْ يَتُوفَّئُكُم مَّلَكُ الْمَوْتِ الَّذِي ذُكِّرَ بِكُمْ
ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿١١﴾

SECTION 2.

12. If only thou couldst see
When the guilty ones
Will bend low their heads
Before their Lord, (saying):
"Our Lord! We have seen
And we have heard."³⁶⁴³

وَلَوْ تَرَىٰ إِذِ الْمُنْجَرُونَ نَاكِسُورُءُ وُجُوهِهِمْ
عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا

= the spiritual counterpart of hearing (*i.e.*, the capacity of hearing Allah's Message) and seeing (*i.e.*, the inner vision), and feeling the nobler heights of love and understanding the bearings of the inner life (both typified by the Heart). Yet with all these gifts, what thanks does unregenerate or corrupted man give to Allah?

3641. Cf. xiii. 5. It has been the cry of Materialists and Sceptics through the ages not only to bound their horizon with this brief life, but to deny dogmatically that there can be a future life. Though this is against the professed principles of Sceptics, in practice they take up that attitude. Here "they" refers to those "who give little thanks" to Allah, mentioned in the last verse. The argument used against them is: if Allah can produce such a wonderful creation the first time, why can He not make it again? That points to the possibility: our own general inner hope and expectation of a future life, coupled with Faith in Allah's work, is the ground of our certainty.

3642. If death is certain, as it is, and this life by itself in no way satisfies our instincts and expectations, we may be sure that the agency which separates our soul from our body will bring us into the new world. If we believe in a soul at all—the very foundation of Religion—we must believe in a Future, without which the soul has no meaning.

3643. In life on the new plane, there will be no room for deception or self-deception. The most hardened sinner will see the truth and the justice of the Day of Account. He will wish he could be sent back, but it will be too late. The world as we know it will have already passed away.

Now then send us back
(To the world): we will
Work righteousness: for we
Do indeed (now) believe."

13. If We had so willed,³⁶⁴⁴
We could certainly have brought
Every soul its true guidance:
But the Word from Me³⁶⁴⁵
Will come true, "I will
Fill Hell with Jinns
And men all together."

14. "Taste ye then—for ye
Forgot the Meeting³⁶⁴⁶
Of this Day of yours,
And We too will
Forget you—taste ye
The chastisement of Eternity
For your (evil) deeds!"

نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ ﴿١٢﴾

وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدًى
وَلَكِنْ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ
مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٣﴾

فَذُوقُوا يَمَّا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَذَا
إِنَّا نَسِيتُكُمْ وَذُوقُوا عَذَابَ
الْخُلْدِ يَمَّا كُنْتُمْ تَعْمَلُونَ ﴿١٤﴾

3644. Could evil have been avoided? Certainly everything is in Allah's power. If it had been His Will and Plan, He could have created a world in which there would have been no choice or will in any of His creatures. But that was not His Will and Plan. In the world as we see it, man has a certain amount of choice and free-will. That being so, He has provided Signs and means of instruction for man, in order that man's will may be straight and pure. A necessary corollary will be Punishment for the infraction of His Law. That Punishment must come to pass, for Allah's Word is true and must be fulfilled.

3645. Cf. xi. 119. n. 1623, and vii. 18, and see last note. Jinns are the evil spirits that tempt men, and the men who will suffer punishment will be those who have succumbed to their temptations.

3646. "Forgot": Cf. n. 1029 to vii. 51. "Forget" is here in the sense of "to ignore deliberately, to reject with scorn". In the sense of mistake or defect of knowledge it is inapplicable to the All-Perfect Being, for we are expressly told: "My Lord never errs, nor forgets": xx. 52.

15. Only those believe
In Our Signs, who, when
They are recited to them
Fall down in adoration,³⁶⁴⁷
And celebrate the praises
Of their Lord, nor are they
(Ever) puffed up with pride.

إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِّرُوا بِهَا
خَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ
وَهُمْ لَا يَسْتَكْبِرُونَ ﴿١٥﴾

16. They forsake³⁶⁴⁸
Their beds of sleep, the while
They call on their Lord,
In Fear and Hope:³⁶⁴⁹
And they spend (in charity)
Out of the sustenance which
We have bestowed on them.

نَتَجَافَى جُنُوبَهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا
وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿١٦﴾

17. Now no person knows
What delights of the eye³⁶⁵⁰
Are kept hidden (in reserve)
For them—as a reward
For their (good) Deeds.

فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءً
بِمَا كَانُوا يَعْمَلُونَ ﴿١٧﴾

18. Is then the man
Who believes no better

أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا

3647. "In adoration": *Sujjadan*, or in a posture of prostration, expressive of deep humility and faith. This is the keyword of the Sūra, which bears the title of *Sajda*. All the Signs of Allah lead our thoughts upwards towards Him, and when they are expounded, our attitude should be one of humble gratitude to Allah. At this passage it is usual to make a prostration.

3648. Men and women "breathless with adoration" shun soft, comfortable beds, and luxurious sleep. Their limbs are better exercised in offices of devotion and prayer, especially by night. Commentators specially refer this to Prayers called *Tahajjud*, which are offered after midnight in the small hours of the morning.

3649. *In Fear and Hope*: in spiritual fear lest their dedication to Allah should not be sufficiently worthy to be accepted, and a spiritual longing or hope that their shortcomings will be overlooked by the Mercy of Allah. And their adoration is not shown only in Prayer, but also in practical Service and Charity, out of whatever gifts they may have received from Allah.

3650. *Delights of the eye*: an idiom for that which pleases most and gives most satisfaction. In our present state we can scarcely imagine the real Bliss that will come to us in the Future.

Than the man who is
Rebellious and wicked?³⁶⁵¹
Not equal are they.

19. For those who believe
And do righteous deeds,³⁶⁵²
Are Gardens as hospitable³⁶⁵³
Homes, for their (good) deeds.
20. As to those who are
Rebellious and wicked, their abode
Will be the Fire: every time³⁶⁵³
They wish to get away
Therefrom, they will be forced
Thereinto, and it will be said
To them: "Taste ye
The Chastisement of the Fire,
The which ye were wont
To reject as false."
21. And indeed We will make
Them taste of the lighter
Chastisement
Before the greater
Chastisement³⁶⁵⁴ in order
That they may (repent and) return.

لَا يَسْتَوُونَ ﴿١٨﴾

أَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ
جَنَّاتُ الْمَأْوَىٰ نُزُلًا يَمَّا كَانُوا يَعْمَلُونَ ﴿١٩﴾

وَأَمَّا الَّذِينَ فَسَقُوا فَمَأْوَاهُمُ النَّارُ كُلَّمَا أَرَادُوا
أَنْ يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا وَقِيلَ لَهُمْ ذُوقُوا
عَذَابَ النَّارِ الَّتِي كُنتُمْ بِهِ تَكْذِبُونَ ﴿٢٠﴾

وَلَنَذِقَنَّهُمْ مِنَ الْعَذَابِ الْأَدْنَىٰ دُونَ
الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢١﴾

3651. The Future of the two classes—the Blessed and the Wicked—is described in verses 19-22.

3652. A home brings before our minds a picture of peace and happiness. When to it are added honour and hospitality, it adds further to the idea of happiness.

3653. Cf. xxii. 22. Just as the gardens is the type of Bliss, so is the Fire the type of Penalty and suffering. There will be no getting away from it. What will be the thoughts of those who had earned it? "We used to reject the idea of the Consequences as a mere chimera: and now we find it to be true!" What will be their feelings then? How will they like it!

3654. The final Penalty is to come in the Hereafter. There is no doubt about it. But before it comes, a minor Penalty comes in this very life. It may be in some kind of misfortune, or it may be in the pangs of a tortured conscience or secret sorrow. But this minor Penalty may be really a mercy, as it gives them a chance of repentance and amendment.

22. And who does more wrong
Than one to whom are recited
The Signs of his Lord,
And who then turns away³⁶⁵⁵
Therefrom? Verily from those
Who transgress We shall exact
(Due) Retribution.

SECTION 3.

23. We did indeed aforetime
Give the Book to Moses:³⁶⁵⁶
Be not then in doubt
Of its reaching (thee):³⁶⁵⁷
And We made it
A guide to the Children
Of Israel.

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَتَايَتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا
إِنَّا مِنَ الْمُجْرِمِينَ مُنْقِمُونَ ﴿٣٢﴾

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَلَا تَكُنْ فِي مِرْيَةٍ
مِنْ لِقَائِهِ ۖ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَءِيلَ ﴿٣٣﴾

3655. The worst and most hardened sinner is the man to whom Allah's Signs are actually brought home and who yet prefers Evil and turns away from the Light of Allah. The Signs may be in the words and guidance of a great Teacher or in some minor sorrow or warning, which he disregards with contumely. Or it may be in a catastrophic blow to his conscience, which should open his eyes, but from which he deliberately refuses to profit. The penalty—the Nemesis—must necessarily come eventually.

3656. "The Book" is not here co-extensive with Revelation. Moses had, revealed to him, a Law, a *shari'at*, which was to guide his people in all the practical affairs of their life. Jesus, after him, was also inspired by Allah: but his *Injil* or Gospel contained only general principles and not a Code or *shari'at*. The holy Prophet was the next one to have a *shari'at* or "Book" in that sense: for the Qur-ān contains both a Code and general principles. This Sūra is a Makkan Sūra. The Code came later in Madinah. But he is given the assurance that he will also have a Code, to supersede the earlier Law, and complete the Revelation of Allah.

3657. "Its reaching (thee)" : *liqā-i-hi*. Commentators differ as to the construction of the pronoun *hi*, which may be translated either "its" or "his". I construe it to refer to "the Book", as that gives the most natural meaning, as explained in the last note.

24. And We appointed, from among
Them, Leaders, giving guidance³⁶⁵⁸
Under Our command, so long
As they persevered with patience
And continued to have faith
In Our Signs.

وَجَعَلْنَا مِنْهُمْ أَيْمَةً يَهْدُونَ بِأَمْرِنَا لِمَا صَبَرُوا
وَكَانُوا رَبَاتًا بِنَا يُوقِنُونَ ﴿١٤﴾

25. Verily thy Lord will judge
Between them on the Day
Of Judgment, in the matters
Wherein they differ
(among themselves)³⁶⁵⁹

إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ
فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١٥﴾

26. Does it not teach them
A lesson, how many generations
We destroyed before them,
In whose dwellings they
(Now) go to and fro?³⁶⁶⁰
Verily in that are Signs:
Do they not then listen?³⁶⁶¹

أَوَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ
مِنَ الْقُرُونِ يَمْشُونَ فِي مَسْكِنِهِمْ إِنَّ فِي ذَلِكَ
لَآيَاتٍ أَفَلَا يَسْمَعُونَ ﴿١٦﴾

3658. The series of Judges, Prophets, and Kings in Israel continued to give good guidance, in accordance with Allah's Law, as long as the people continued in Faith and Constancy (persevering patience). When that condition ceased, Allah's grace was withdrawn, and the people broke up into wrangling sects and practically suffered national annihilation.

3659. These wrangles and disputes among them will continue until the Day of Judgment, but meantime a new *Ummat* (that of Islam) will arise and take its place, with a universal and unified Message for mankind.

3660. If a nation gone astray could only learn from the history of earlier nations that were destroyed for their evil! Their could see vestiges of them in their daily goings to and fro: the Jews could see vestiges of the Philistines, Amalekites, etc. in Palestine, and the pagan Arabs, of the 'Ād and Thamūd in Arabia.

3661. "Listen": i.e., listen to the warnings conveyed in Allah's Signs. Notice how naturally the transition is effected from the physical to the spiritual—from the ruined physical vestiges of ungodly nations on this earth to the more intangible Signs conveyed by History and Revelation. Here the sense of Hearing is mentioned, both in its physical and its metaphysical or spiritual aspect. In the next verse the sense of Sight is mentioned in both aspects.

27. And do they not see
That We do drive Rain³⁶⁶²
To parched soil (bare
Of herbage), and produce therewith
Crops, providing food
For their cattle and themselves?
Have they not the vision?³⁶⁶³

أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ الْجُرُزِ
فَنَخْرِجُ بِهِ زَرْعَاتًا كُلُّ مِنْهُ أَنْعَامُهُمْ
وَأَنْفُسُهُمْ أَفَلَا يُبْصِرُونَ ﴿٣٧﴾

28. They say: "When will
This Decision be, if ye³⁶⁶⁴
Are telling the truth?"

وَيَقُولُونَ مَتَى هَذَا الْفَتْحُ إِنْ كُنْتُمْ
صَادِقِينَ ﴿٣٨﴾

29. Say: "On the Day
Of Decision, no profit
Will it be to Unbelievers
If they (then) believe!
Nor will they be granted
A respite."

قُلْ يَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِينَ كَفَرُوا إِيمَانُهُمْ
وَلَا هُمْ يُنْظَرُونَ ﴿٣٩﴾

30. So turn away from them,
And wait: they too³⁶⁶⁵
Are waiting.

فَاعْرِضْ عَنْهُمْ وَانْتَظِرِ إِنَّهُمْ
مَنْتَظَرُونَ ﴿٤٠﴾

3662. Again, as in the last verse, there is an easy transition from the physical to the spiritual. In physical nature there may be parched soil, which is to all intents and purposes dead. Allah sends rain, and the dead soil is converted into living land producing rich crops of fodder and corn, nuts and fruits, to satisfy the hunger of man and beast. So in the spiritual world. The dead man is revived by Allah's grace and mercy, through His Revelation. He becomes not only an asset to himself but to his dependents and those around him.

3663. The verse begins with "do they not see?" (*a wa lam yarau*), a physical act. It ends with "have they not the vision?" (*afa la yabsirun*), a matter of spiritual insight. This is parallel to the two kinds of "hearing" or "listening", explained in n. 3661 above.

3664. The Unbelievers may say: "If all this which you say is true, tell us when this final decision between right and wrong will come about." The answer is: "If you mean that you will postpone your repentance and reform till then, it will be no use: it will be too late for repentance, and no respite will be granted *then*: this is the Respite, and this is your chance."

3665. Read vi. 158 and n. 984 as a commentary on this. There it is said to the Unbelievers: "Wait ye: we too are waiting." Here the Righteous one is told: "Wait (thou): they too are waiting." The reversal of the order is appropriate: in each case the person (or persons) addressed is mentioned first. Cf. also vii. 71.