

INTRODUCTION TO SŪRAT *Al-Jāthiya*, 45.

This is the sixth Sūra of the *Hā-Mīm* series: for their general theme and chronology, see the Introduction to S. xl.

Summary.—The title, “Bowing the knee”, taken from verse 28, expresses the leading idea in the Sūra. In this life, in spite of the Signs of Allah, and the evidences of His goodness all around, men go about in Unfaith, and mocking at Faith; but the End will bring them all to their knees.

Al-Jāthiya, or Bowing the Knee.

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

1. *Hā-Mīm.*⁴⁷³⁵
2. The revelation⁴⁷³⁶
Of the Book
Is from Allah
The Exalted in Power,
Full of Wisdom.
3. Verily in the heavens⁴⁷³⁷
And the earth, are Signs
For those who believe.
4. And in the creation⁴⁷³⁸
Of yourselves and the fact
That animals are scattered
(Through the earth), are Signs
For those of assured Faith.
5. And in the alternation⁴⁷³⁹
Of Night and Day,
And the fact that Allah

سُورَةُ الْجَاثِيَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حم

نَزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ

إِنَّ فِي السَّمَوَاتِ وَالْأَرْضِ لَآيَاتٍ لِّلْمُؤْمِنِينَ

وَفِي خَلْقِكُمْ وَمَا يَبُثُّ مِنْ دَابَّةٍ آيَاتٌ لِّقَوْمٍ يُوقِنُونَ

وَأَخْلَفَ اللَّيْلَ وَالنَّهَارَ وَمَا أَنزَلَ اللَّهُ مِنَ السَّمَاءِ

4735. See Introduction to S. xl.

4736. This verse is the same as xl. 2, except that "wisdom" is here substituted in the last line for "knowledge". This is appropriate, as in this Sūra we are dealing with the folly of those who reject Allah and His Signs, while S. xl. dealt with the individual soul's witness to Faith and Virtue.

4737. Verses 3-5 deal with some of the points in the noble argument in ii. 164, but again there are differences on account of the different context. Note that here the argument is divided into three parts, one in each verse. (1) In verse 3 we are dealing with big Signs external to ourselves, some of which are far beyond our personal experiences: for them we require Faith: they are Signs "for those who believe." For the other two see the next two notes.

4738. (2) These Signs are in our own nature and in the animals we meet with every day; here we have certainty within human limits: these are "for those of assured Faith".

4739. (3) These are our daily experiences from external things, but they affect us and our lives intimately: here are questions of deductions "for those that are wise."

Sends down Sustenance⁴⁷⁴⁰ from
The sky, and revives therewith
The earth after its death,
And in the change
Of the winds,—are Signs
For those that are wise.

6. Such are the Signs⁴⁷⁴¹
Of Allah, which We rehearse to thee
In truth: then in what
Exposition will they believe
After Allah
And His Signs?

7. Woe to each sinful
Imposter.⁴⁷⁴²

8. He hears the Signs
Of Allah rehearsed to him,
Yet is obstinate and lofty,
As if he had not
Heard them: then announce
To him a Chastisement Grievous!

9. And when he learns
Something of Our Signs,
He takes them in jest:

مِنْ رَزْقٍ فَاحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَتَصْرِيفِ
الرِّيْحِ ؕ إِنَّتُمْ لِقَوْمٍ يَعْقِلُونَ ﴿٥﴾

تِلْكَ ؕ إِنَّتُمْ اللَّهُ تَتْلُوهَا عَلَيْكَ وَالْحَقُّ فِيمَا يَحْدِيثُ بَعْدَ
اللَّهِ وَءَايَاتِهِ يُؤْمِنُونَ ﴿٦﴾

وَلِلَّهِ كُلُّ آفَاكٍ أَنِيرُ ﴿٧﴾

يَسْمَعُ ؕ إِنَّتُمْ اللَّهُ تُنَادِي عَلَيْهِ ثُمَّ يُصِرُّ مُسْتَكْبِرًا كَأَن
لَّمْ يَسْمَعْهَا فَبَشِيرُهُ عَذَابٍ أَلِيمٍ ﴿٨﴾

وَإِذَا عَلِمَ مِنْ ؕآيَاتِنَا شَيْئًا اتَّخَذَهَا هُزُوًا
أُوْلَئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ﴿٩﴾

4740. "Sustenance" is almost equivalent here to "rain". And "rain" itself, and its revival of a dead earth, refer symbolically to Revelation and its putting new life into a dead soul. Similarly the alternation of Night and Day, and the change of the winds, besides being Signs as wonderful phenomena of Nature, refer to spiritual ignorance and knowledge, rest and activity, and the constant beneficent changes that are going on in the world, making for the spread of the blessing of Allah's Revelation.

4741. If there are any to whom the Signs from Nature, from within their own heart and conscience, and from the voice of Revelation, are not enough to convince them, what possible kind of exposition will they accept?

4742. A soul so dead, as described in the last note, is indeed wretched. It will resort to falsehoods, in worship, in conduct, and in its attitude towards Allah. It will be obstinate, and pretend to be 'above such things'. It will hear the most beautiful Message but not profit by it. The loss or punishment is its own, and grievous it is!

For such there will be
A humiliating Chastisement.⁴⁷⁴³

10. In front of them is
Hell: and of no profit
To them is anything
They may have earned,
Nor any protectors they
May have taken to themselves
Besides Allah: for them
Is a tremendous Chastisement.⁴⁷⁴⁴

11. This is (true) Guidance:
And for those who reject
The Signs of their Lord,
Is a grievous Chastisement
Of abomination.⁴⁷⁴⁵

SECTION 2.

12. It is Allah Who has
Subjected the sea to you,⁴⁷⁴⁶

مِنْ وَرَائِهِمْ جَهَنَّمُ وَلَا يُغْنِي عَنْهُمْ مَا كَسَبُوا شَيْئًا
وَلَا مَا اخْتَدَوْا مِنْ دُونِ اللَّهِ أُولَئِكَ وَلَهُمْ عَذَابٌ
عَظِيمٌ

هَذَا هُدًى وَالَّذِينَ كَفَرُوا ابْتَغَوْا بِهِمْ لَهُمْ عَذَابٌ
مِنْ رَجْزِ أَلِيمٍ

اللَّهُ الَّذِي سَخَّرَ لَكُمُ الْبَحْرَ لِتَجْرِيَ الْفُلُكُ فِيهِ بِأَمْرِهِ

4743. Note that in each of the verses 8-11 the Penalty is characterised by a certain description, which accords with the crime. (1) In verse 8, the man is arrogant about the Signs of Allah's love and care all around him, and his Penalty is "grievous". (2) In verse 9, he ridicules Allah's Signs, and his Penalty is "humiliating": he makes himself a ridiculous fool, (3) and (4) are described in the two following notes.

4744. (3) In verse 10 the sinner has piled up the good things of this life, and thinks he has got plenty of helpers and protectors, but all these things are of no use. On the contrary, his Penalty will be "tremendous", to correspond with the great pains which he has taken to multiply the gods of his worship.

4745. (4) In verse 11, he has flouted and rejected the specific guidance that came to him from the Word of Allah, or from the admonition of a prophet of Allah. His Penalty is a penalty of abomination: he earns unspeakable horror and abomination from all the Righteous, and is an unclean object in the Kingdom of Heaven.

4746. Cf. xvi. 14 and notes thereon, especially n. 2037. The one encircling ocean of our globe is one of the most significant facts in our physical geography. Its salt water is an agent of global sanitation. The salubrious effects of sea-air, with its ozone, are well known to everyone who has recouped his health by its means. Thanks to ships, the sea unites rather than divides: communications are, and have always been, more active between sea-coast towns than further inland. They thus further human intercourse, and =

That ships may sail
Through it by His command,
That ye may seek
Of His Bounty, and that
Ye may be grateful.

13. And He has subjected
To you, as from Him,
All that is in the heavens⁴⁷⁴⁷
And on earth: behold,
In that are Signs indeed
For those who reflect.
14. Tell those who believe,
To forgive those who
Do not hope
For the Days of Allah;⁴⁷⁴⁸
It is for Him to recompense⁴⁷⁴⁹
(For good or ill) each People⁴⁷⁵⁰
According to what
They have earned.
15. If any one does⁴⁷⁵¹
A righteous deed,
It is to his
Own benefit;

وَلِيُبْنِغُوا مِنْ فَضْلِهِ ۚ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٢﴾

وَسَخَّرَ لَكُم مَّا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ جَمِيعًا مِّنْهُ
اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّتَفَكَّرُوْنَ ﴿١٣﴾

قُلْ لِلَّذِيْنَ ءَامَنُوْا يَغْفِرْهُمُ اللّٰهُ لِمَا كَانُوْا يَكْسِبُوْنَ ﴿١٤﴾
اَيَّامَ اللّٰهِ لِيَجْزِيَ قَوْمًا بِمَا كَانُوْا يَكْسِبُوْنَ ﴿١٥﴾

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهٖ ۖ وَمَنْ اَسَاءَ فَلَعَلَّهَا
تُمرَّ اِلَىٰ رَبِّكُمْ تُرْجَعُوْنَ ﴿١٥﴾

= help us to seek the "Bounty of Allah", not only in a commercial but in an intellectual and spiritual sense. All this is through "Allah's command" i.e., by His beneficent ordering of the universe, and we should be grateful.

4747. Cf. xxxi. 20, and n. 3605. The sea was only one example of Allah's cherishing care in making all things in nature available for the use of man, through the genius and faculties which He has given to man. Man should never forget that it is all "as from Him", i.e., from Allah.

4748. Cf. xiv: 5.

4749. Allah will give due recompense for good or evil according to His own full Knowledge and righteous Plan, and in His own good time.

4750. "People" here may be taken to be a group of common characteristics, e.g., the righteous in contrast with the unrighteous, the oppressed in contrast with the oppressors, and so on.

4751. Ordinarily good and evil come to their own even in this world; but in any case there is the final Judgment before Allah.

If he does evil,
It works against
(His own soul).
In the end will ye
(All) be brought back
To your Lord.

16. We did aforetime
Grant to the Children⁴⁷⁵²
Of Israel the Book,
The Power of Command,
And Prophethood; We gave
Them, for Sustenance, things⁴⁷⁵³
Good and pure; and We
Favoured them above the nations.

17. And We granted them
Clear Signs in affairs
(Of Religion): it was only⁴⁷⁵⁴
After knowledge had been
Granted to them that they
Fell into schisms, through
Insolent envy⁴⁷⁵⁵ among themselves
Verily thy Lord will judge
Between them on the Day
Of Judgment as to those
Matters in which they
Set up differences.

وَلَقَدْ آتَيْنَا بَنِي إِسْرَءِيلَ الْكِتَابَ وَالْحُكْمَ وَالنَّبُوَّةَ
وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى الْعَالَمِينَ ﴿١٦﴾

وَمَا آتَيْنَاهُمْ يَنْتَهِ مِنَ الْأَمْرِ فَمَا اخْتَلَفُوا
إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا يَنْهَهُ
إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَمَةِ
فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١٧﴾

4752. The argument here is similar to that in xlv. 32-33 but; it is more particularised here. Israel had the Revelation given through Moses, the power of judgment and command through the Kingdom of David and Solomon, and numerous prophetic warnings through such men as Isaiah and Jeremiah.

4753. "Sustenance". The Mosaic Law laid down rules of diet, excluding things unclean, and it laid down rules for a pure and honourable life. In this way Israel became the standard-bearer of Allah's law, thus "favoured above the nations".

4754. Cf. x. 93. The Jews were the more to blame that they fell from Grace after all the divine favours which they had enjoyed. Their schisms and differences arose from mutual envy, which was rebellious insolence against Allah. As the next verse shows, some of them (not all) rejected the mission of the holy Prophet, also through envy that a Prophet had come among the Arabians.

4755. Cf. ii. 90, and that whole passage, with its notes.

18. Then We put thee
On the (right) Way⁴⁷⁵⁶
Of Religion: so follow
Thou that (Way),
And follow not the desires
Of those who know not.
19. They will be of no
Use to thee in the sight⁴⁷⁵⁷
Of Allah: it is only
Wrong-doers (that stand as)
Protectors, one to another:
But Allah is the Protector
Of the Righteous.
20. These are clear evidences⁴⁷⁵⁸
To men, and a Guidance
And Mercy to those
Of assured Faith.
21. What! do those who
Do evil deeds
Think that We shall
Make them as equal with⁴⁷⁵⁹
Those who believe and
Do righteous deeds,—that

ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا
وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ ﴿١٨﴾

إِنَّهُمْ لَن يَغْنُؤُوا عَنْكَ مِنَ اللَّهِ شَيْئًا وَإِنَّ الظَّالِمِينَ
بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَاللَّهُ وَلِيُّ الْمُتَّقِينَ ﴿١٩﴾

هَذَا بَصِيرَةٌ لِلنَّاسِ وَهُدًى وَرَحْمَةٌ
لِّقَوْمٍ يُوقِنُونَ ﴿٢٠﴾

أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَن نَّجْعَلَهُمْ
كَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً

4756. *Shari'at* is best translated the "right Way of Religion", which is wider than the mere formal rites and legal provisions, which mostly came in the Madinah period, long after this Makkan verse had been revealed.

4757. That is, in the service of Allah. Ignorant and contentious men are of no use or service to any Cause. The more you seek their help, the more do their ignorance and their contentiousness increase their own importance in their own eyes. Evil protects (or thinks it protects) evil: it has really no power of protection at all, for itself or for others. The righteous seek the protection of Allah, Who can and will protect them.

4758. The evidences of Allah's Signs should be clear to all men: to men of Faith, who accept Allah's Grace, they are a Guide and a Mercy.

4759. Three meanings can be deduced. (1) The evil ones are not in Allah's sight like the righteous ones; neither in life nor in death are they equal; in life the righteous are guided by Allah and receive His Grace, and after death His Mercy, while the others reject His Grace, and after death receive condemnation. (2) Neither are the two the same in this life and in the after-life; if the wicked flourish here, they will be condemned in the =

Equal will be their
Life and their death?
Ill is the judgment
That they make.

SECTION 3.

22. Allah created the heavens⁴⁷⁶⁰
And the earth for
Just ends, and in order
That each soul may find
The recompense of what
It has earned, and none
Of them shall be wronged.
23. Then seest thou such⁴⁷⁶¹
A one as takes
As his god his own
Vain desire? Allah has,
Knowing (him as such),
Left him astray, and sealed⁴⁷⁶²
His hearing and his heart
(And understanding), and put
A cover on his sight.
Who, then, will guide him

تَحْيَاهُمْ وَمَمَاتِهِمْ سَاءَ مَا يَحْكُمُونَ ﴿٣١﴾

وَخَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَلِتُجْزَىٰ
كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٣٢﴾

أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ
عَلَىٰ سَمْعِهِ وَقَفَىٰ عَلَيْهِ وَجَعَلَ عَلَىٰ بَصَرِهِ عَنَبَةً
فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ ﴿٣٣﴾

= Hereafter; if the good are in suffering or sorrow here, they will receive comfort and consolation in the Hereafter. (3) The real life of the righteous is not like the nominal life of the wicked, which is really death; nor is the physical death of the righteous, which will bring them into eternal life, like the terrible death of the wicked which will bring them to eternal misery.

4760. Cf. xlv. 38-39, and n. 4717. The government of the world is so ordered that each soul gets every chance for its full development, and it reaps the fruit of all its activities. If it breaks away from Allah's Grace, it suffers, but no injustice is done to anyone: on the contrary Allah's Bounty is always beyond man's deserts.

4761. If a man follows, not the laws of Allah, which are also the laws of his own pure nature as made by Allah, but the desires of his own distorted self, as shaped by the rebellion of his will, the inevitable consequence will be the withdrawal of Allah's grace and guidance. All his faculties will then be debased, and there will be nothing to guide him, unless he turns in repentance again to Allah.

4762. Cf. ii. 7 and notes.

After Allah (has withdrawn
Guidance)? Will ye not
Then receive admonition?

24. And they say: "What is
There but our life
In this world?
We shall die and we live,⁴⁷⁶³
And nothing but Time
Can destroy us." But
Of that they have no
Knowledge: they merely conjecture:

وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا
إِلَّا الدَّهْرُ وَمَا لَهُم بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ ﴿٢٤﴾

25. And when Our Clear
Signs are rehearsed to them,
Their argument is nothing
But this: they say, "Bring⁴⁷⁶⁴
(Back) our forefathers, if
What ye say is true!"

وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ مَا كَانَ حُجَّتَهُمْ
إِلَّا أَنْ قَالُوا أَتُنْشِئُونَ بَابِئِنَّا إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٥﴾

26. Say: "It is Allah Who
Gives you life, then
Gives you death; then
He will gather you together
For the Day of Judgment
About which there is
No doubt": but most
Men do not know.

قُلِ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَى يَوْمِ الْقِيَامَةِ
لَا رَيْبَ فِيهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢٦﴾

4763. Cf. xxiii. 37, and n. 2896. The additional touch here, "And nothing but Time can destroy us", suggests the materialist philosophy that Matter and Time are eternal backwards and forwards; and possibly also that though each individual perishes, the race lasts till Time destroys it. This is not knowledge but conjecture. Why not accept light from Him Who knows all.

4764. Cf. xlv. 36. It is no argument to say, "If there is a future life, bring back our forefathers and let us see them here and now!" It is not for a man to raise the dead when and where he pleases. It is for Allah to command. And His promise is about the general Resurrection for the Day of Judgment. In His hands are the keys of life and death.

SECTION 4.

27. To Allah belongs
The dominion of the heavens
And the earth, and
The Day that the Hour
Of Judgment is established,—
That Day will the followers⁴⁷⁶⁵
Of Falsehood perish!
28. And thou wilt see
Every nation bowing the knee.⁴⁷⁶⁶
Every nation will be called
To its Record: "This Day
Shall ye be recompensed
For all that ye did!
29. "This Our Record speaks
About you with truth:
For We were wont⁴⁷⁶⁷
To put on record
All that ye did."
30. Then, as to those who
Believed and did righteous
Deeds, their Lord will

وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَيَوْمَ تَقُومُ السَّاعَةُ
يَوْمَ يَمْيزُ الْخَسِرَ الْمُبْطِلُونَ ﴿٢٧﴾

وَتَرَى كُلَّ أُمَّةٍ جَائِيَةٌ كُلُّ أُمَّةٍ تُدْعَى إِلَى كِتَابِهَا الْيَوْمَ تُحْزَنُونَ
مَا كُنْتُمْ تَعْمَلُونَ ﴿٢٨﴾

هَذَا كِتَابُنَا يُنْطَقُ عَلَيْكُمْ بِالْحَقِّ إِنَّا كُنَّا سَتْسِخُ
مَا كُنْتُمْ تَعْمَلُونَ ﴿٢٩﴾

فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُدْخِلُهُمْ
رَبُّهُمْ فِي رَحْمَتِهِ ذَلِكَ هُوَ الْفَوْزُ الْمُبِينُ ﴿٣٠﴾

4765. These vain wranglers about the future life and deniers of the Truth may have a run in this fleeting world; but the moment the world of Reality is established, they will see what they now deny. The facts will destroy their fancies, and they themselves will find themselves humiliated and lost, for having deliberately ignored Allah's Signs and acted on opposition to His holy Will.

4766. *Bowing the knee*: the key-phrase of the Sūra, and its title. Cf. xix. 72. Whatever the arrogance of the wicked may be in this life, whatever exclusive sects and divisions they may form, in this life, the time will come when they will humbly submit and bow the knee to the Truth. Before Allah, when their Record is produced, they must necessarily be dumb.

4767. Cf. xliiii. 80. Nothing misses the Recording Angel, and whatever is said in the Record is true.

Admit them to His Mercy:
That will be the manifest
triumph.⁴⁷⁶⁸

31. But as to those who
Rejected Allah, (to them
Will be said): "Were not
Our Signs rehearsed to you?
But ye were arrogant,
And were a people
Given to sin!

32. "And when it was said
That the promise of Allah
Was true, and that the Hour—
There was no doubt
About its (coming), ye
Used to say, 'We
Know not what is'⁴⁷⁶⁹
The Hour: we only think
It a conjecture, and we
Have no firm assurance.' "

33. Then will appear to them
The evil (fruits) of what
They did, and they will be⁴⁷⁷⁰
Completely encircled by that
Which they used to mock at!

وَأَمَّا الَّذِينَ كَفَرُوا أَفَلَمْ تَكُنْ ءَايَتِي تَتْلَىٰ عَلَيْهِمْ
فَاسْتَكْبَرُوا وَكُنتُمْ قَوْمًا تُخْرِمُونَ ﴿٣١﴾

وَإِذَا قِيلَ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَالسَّاعَةُ لَا رَيْبَ فِيهَا قُلْتُمْ
مَنْ نَذَرِ مَا السَّاعَةُ إِنْ نَظُنُّ إِلَّا ظَنًّا
وَمَا نَحْنُ بِمُتَّبِعِينَ ﴿٣٢﴾

وَبَدَأْتُمْ سَيِّئَاتٍ مَا عَمِلُوا وَحَاقَ بِهِمْ
مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٣٣﴾

4768. The attainment and satisfaction of all hopes and desires; the reaching of the final goal of Bliss. Cf. xliv. 57, and n. 4733.

4769. There is arrogance as well as untruth in this pretence. The coming of Judgment has been proclaimed times out of number by every prophet of Allah. They cannot dismiss it as a mere idea or superstition. Their object is merely an ostentatious and lofty rejection of Faith.

4770. Cf. xi. 8. Their mockery will be turned against themselves, for they will be hemmed in by the very Realities which they had ignored or doubted or laughed at.

34. It will also be said:

"This Day We will forget"⁴⁷⁷¹

You as ye forgot

The meeting of this Day

Of yours! And your

Abode is the Fire, and

No helpers have ye!

35. "This, because ye used

To take the Signs of Allah

In jest, and the life

Of the world deceived you:"⁴⁷⁷²

(From) that Day, therefore,

They shall not be taken out

Thence, nor can they

Make amends.

36. Then Praise be to Allah,⁴⁷⁷³

Lord of the heavens

And Lord of the earth,

Lord and Cherisher

Of all the worlds!

37. And unto Him (alone)

Belongeth Majesty in the heavens

And the earth: and He

Is Exalted in Power,

Full of Wisdom!

وَقِيلَ الْيَوْمَ نَنْسِيكُمْ مَا كُنْتُمْ لِقَاءَ يَوْمِكُمْ هَذَا

وَمَا وَكُمُ النَّارُ وَمَا لَكُم مِّن نَّصِيرِينَ ﴿٣٤﴾

ذَلِكُمْ بِأَنكُمْ أَخَذْتُمْ ءَايَاتِ اللَّهِ هُزُوا وَغَرَّكُمْ

الْحَيَاةُ الدُّنْيَا فَإِنَّ يَوْمَ لَا يُخْرَجُونَ مِنْهَا

وَلَا هُمْ يُسْتَعِينُونَ ﴿٣٥﴾

فَلِلَّهِ الْحَمْدُ رَبِّ السَّمَوَاتِ وَرَبِّ الْأَرْضِ

رَبِّ الْعَالَمِينَ ﴿٣٦﴾

وَلَهُ الْكِبَرِيَاءُ فِي السَّمَوَاتِ وَالْأَرْضِ

وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٣٧﴾

4771. Cf. vii. 51 and n. 1029. "Forget" is of course metaphorical for "deliberately to ignore".

4772. It is implied that 'you deliberately allowed yourselves to be deceived by the vanities of this world', or 'that you put yourselves into a position where you were deceived, for you were expressly warned against Evil.'

4773. The argument having been completed about the fruits of this life being reaped in the *Ma'ād*, or the Hereafter, when perfect balance will be restored and perfect Justice will reign supreme, the Sura closes with praise and glory to Allah, Who is not only Omnipotent but is full of Wisdom, and cherishes and cares for all His creation. We began with the remembrance of His Revelation and Mercy, and we close with the celebration of His goodness, power, and wisdom. Note how the argument is rounded off by the reminiscence of the last clause of the second verse of this Sūra.