

INTRODUCTION TO SŪRAT *Ad-Dukhān*, 44.

For the chronology and the general theme of the Sūra of the *Hā-Mīm* series, of which this is the fifth, see the Introduction to S. xl.

The theme of this particular Sūra is how worldly pride and power are humbled in the dust if they resist spiritual forces, and how Evil and Good find their true setting in the Hereafter.

The title-word *Dukhān* occurs in verse 10. It means smoke or mist, and may refer to a drought or famine, as explained in the notes to that verse.

Summary.—Revelation explains clearly how worldly pride and arrogance may come to naught, even at long odds, against spiritual truths (xliv. 1-29).

A people may be given all blessings and may fail in its trust, as did Israel: will the Quraish learn the lesson of Good and Evil? (xliv. 30-59).

Ad-Dukhān, or Smoke (or Mist).

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

1. *Hā Mīm.*⁴⁶⁸⁸
2. By the Book that⁴⁶⁸⁹
Makes things clear;—
3. We sent it down
During a blessed night:⁴⁶⁹⁰
For We (ever) wish
To warn (against Evil).
4. In that (night) is made
Distinct every affair
Of wisdom,⁴⁶⁹¹
5. By command, from Us.
For We (ever)
Send (revelations),
6. As a Mercy
From thy Lord;
For He hears and knows⁴⁶⁹²
(All things);

سُورَةُ الدُّخَانِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَم

وَالْكِتَابِ الْمُبِينِ

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ إِنَّا كُنَّا مُنذِرِينَ

فِيهَا يُفَرَّقُ كُلُّ أَمْرٍ حَكِيمٍ

أَمْرًا مِنْ عِنْدِنَا إِنَّا كُنَّا مُرْسِلِينَ

رَحْمَةً مِنْ رَبِّكَ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

4688. These Abbreviated Letters are discussed in the Introduction to S. xl.

4689. The Qur-ān is its own evidence. In the last Sūra (xliiii. 3) stress was laid on the fact that everyone could understand it. Here the stress is on the fact that it is a Message of Mercy from Allah in that it warns mankind against evil.

4690. Usually taken to be a night in the month of Ramadhān, say the 23rd, 25th, or 27th night of that month. It is referred to as the Night of Power in xcvi. 1-2. See also ii. 185. But perhaps we need not fix it literally by the calendar. The night that a Message descends from Allah is indeed a blessed night like a day of rain for a parched land.

4691. Such an occasion is one on which divine Wisdom places before us through Revelation the solution of spiritual problems of the highest import to mankind.

4692. It is because Allah is the friend of the friendless and the help of the helpless that He hears all sincere prayers, and as His knowledge embraces all things, He grants to us whatever is best for us, not as we see it, but as He knows it in His perfect knowledge.

7. The Lord of the heavens
And the earth and all
Between them, if ye (but)
Have an assured faith.⁴⁶⁹³

رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا
إِنْ كُنْتُمْ مُوقِنِينَ ﴿٧﴾

8. There is no god but He:
It is He Who gives life
And gives death,—
The Lord and Cherisher
To you and your earliest
Ancestors.

لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ رَبُّكُمْ
وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ ﴿٨﴾

9. Yet they play about⁴⁶⁹⁴
In doubt.

بَلْ هُمْ فِي شَكٍّ يَلْعَبُونَ ﴿٩﴾

10. Then watch thou
For the Day⁴⁶⁹⁵
That the sky will
Bring forth a kind
Of smoke (or mist)⁴⁶⁹⁶
Plainly visible.

فَارْقُبْ يَوْمَ تَأْتِي السَّمَاءُ دُخَانٍ مُبِينٍ ﴿١٠﴾

4693. Cf. ii. 4. They cannot fully realise what a tremendous thing it is that Allah is their own Lord and Cherisher (nex verse), as He is the Lord and Cherisher of the whole Universe, until they firmly believe,—until their Faith amounts to a certainty, secure and unshakable.

4694. The story is mainly about the Quraish. But there is a wider meaning behind it, applicable to men generally, and at all times. As a body the Quraish, especially in the earlier stages of the preaching of Islam, before they started persecution, received the Message with more amusement than hatred. They played about with it, and expressed doubts about it, whereas the Preacher was most earnest about it, with all his heart and soul in it, as he loved his people and wished to save them from their wickedness and folly.

4695. What Day is this? It obviously refers to great calamity, and from the wording it is to be a great calamity in the future, seen with the prophetic eye. The word *yagshā* in verse 11 may be compared to *gāshiya* in lxxxviii. 1, which obviously refers to the final Day of Judgment. But verse 15 below ("We shall remove the Penalty for a while") shows that it is not the final Judgment referred to here, but some calamity that was to happen soon afterwards. Perhaps it was a famine, about which see the next note.

4696. The "smoke" or "mist" is interpreted on good authority to refer to a severe famine in Makkah, in which men were so pinched with hunger that they saw mist before their eyes when they looked at the sky. Ibn Kathīr in his *Ta'rikh* mentions two famines in Makkah, one in the 8th year of the Mission, say the fourth year before the Hijra, and another about the 8th year after the Hijra. But as either or both of these famines lasted =

11. Enveloping the people:
This will be a Chastisement
Grievous.

يَغْشَى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ ﴿١١﴾

12. (They will say:)
"Our Lord! Remove
The Chastisement from us,
For we do really believe!"

رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ ﴿١٢﴾

13. How should they have
The Reminder.⁴⁶⁹⁷
Seeing that a Messenger
Explaining things clearly
Has (already) come to them, -

أَنَّى لَهُمُ الذِّكْرَى وَقَدْ جَاءَهُمْ رَسُولٌ مُبِينٌ ﴿١٣﴾

14. Yet they turn away
From him and say: "Tutored
(By others), a man possessed!"⁴⁶⁹⁸

ثُمَّ تَوَلَّوْا عَنْهُ وَقَالُوا مُعَلَّمٌ مَجْنُونٌ ﴿١٤﴾

15. We shall indeed remove⁴⁶⁹⁹
The Chastisement for a while,

إِنَّا كَاشِفُو الْعَذَابِ قَلِيلًا إِنَّكُمْ عَائِدُونَ ﴿١٥﴾

= as many as seven years, the dates are to be taken very roughly. It is even possible that the two famines were continuous, of varying severity from year to year. Bukhārī mentions only the post-Hijrat famine, which was apparently so severe that men began to eat bones and carrion. Abū Sufyān (about 8 A.H.) approached the holy Prophet to intercede and pray for the removal of the famine, as the Pagans attributed it to the curse of the Prophet. Sūra xxiii., which is also Makkan, but of later date than the present Sūra, also refers to a famine: see xxiii. 75, and n. 2921. As Sūras were not all revealed entire, but many came piecemeal, it is possible that particular verses in a given Sūra may be of different dates from the Sūra as a whole.

4697. The Quraish had before them a prophet whose purity of life was openly known to them; they themselves called him *al-Amīn* (worthy of all trust); he preached in their own language in words of burning eloquence and transparent clearness; yet they turned away from him and called him a madman, or one whose Message was not inspired by Allah, but written by some hidden hand (see next note)! How will the teaching of spiritual Truth make way among such unreasonable people?

4698. *Tutored*: see xvi. 103, and n. 2143.

Possessed: see xv. 6, and n. 1940.

4699. Allah gives every chance to all His creatures, however rebellious. He gives them a little trial, perhaps personal, perhaps economic, to see if that would bring them to their bearings, and train their will in the right direction. Some are thus reclaimed, and some do not learn. Perhaps, for the latter, he gives them a chance by removing the trial; =

(But) truly ye will revert
(To your ways).

16. The day We shall seize
You with a mighty onslaught:
We will indeed (then)
Exact Retribution!

يَوْمَ نَبْطِشُ الْبَاطِلَةَ الْكُبْرَىٰ إِنَّا مُنْقِمُونَ ﴿١٦﴾

17. We did, before them,
Try the people of Pharaoh:⁴⁷⁰⁰
There came to them
A messenger most honourable,⁴⁷⁰¹

وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ وَجَاءَهُمْ

رَسُولٌ كَرِيمٌ ﴿١٧﴾

18. Saying: "Restore to me"⁴⁷⁰²
The servants of Allah:
I am to you a messenger
Worthy of all trust,⁴⁷⁰³

أَن آدُوا إِلَىٰ عِبَادِ اللَّهِ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٨﴾

= some are reclaimed, and some still remain obdurate. And so, in His wisdom, He allows His grace to work, again and again, until, at the last, Judgment must seize the last and irreclaimable remnant "with a mighty onslaught".

Such working of Allah's Providence is clearly visible in the story of the Quraish. It is a pity that the economic conditions of Makkah have not been studied in detail in any of the standard biographies of the Prophet. The so-called biographies by non-Muslims, e.g., Muir's *Life*, do not even mention any Makkan famine or its reactions on the Quraish mind!

4700. This reference is to the pride of Pharaoh and his Egyptians, and their fall, rather than to the story of Moses himself; just as in xlv. 30-33 the reference is to the blessings bestowed on Israel, contrasted with their pride, unbelief, and fall; and in xlv. 37, to the ancient Himyar kingdom in Yaman, which similarly fell for its sins.

4701. *Most honourable*: this epithet is specially applied to Moses here, as expressing the truth, in contrast to the Pharaoh's false characterisation of him as "a contemptible wretch". (xliii. 52).

4702. The argument of Moses and his "authority manifest" will be found at vii. 104-108, 120-126, 130-137. Notice how fully he assumes the authority of his office here. He claims all "servants of Allah", i.e., true worshippers, as under his protection, for his mission was both to the Egyptians and the Israelites; he asks that they should be restored to him; and he boldly denounces the Pharaoh's arrogance "as against Allah".

4703. "Worthy of all trust": *Amin*, a title applied to prophets in S. xxvi.: e.g., see xxvi. 107. As the holy Prophet had historically earned that title among his own people, the reminiscences of the story of Moses apply to him in his relations with the arrogant Quraish.

19. "And be not arrogant
As against Allah:
For I come to you
With authority manifest.
20. "For me, I have sought⁴⁷⁰⁴
Safety with my Lord
And your Lord, against
Your injuring me.⁴⁷⁰⁵
21. "If ye believe me not,⁴⁷⁰⁶
At least keep yourselves
Away from me."
22. (But they were aggressive:)⁴⁷⁰⁷
Then he cried
To his Lord:
"These are indeed
A people given to sin."
23. (The reply came:)
"March forth with my servants
By night: for ye are
Sure to be pursued.

وَأَنْ لَا تَعْلُوا عَلَى اللَّهِ إِنِّي آتِيكُمْ بِسُلْطَانٍ مُبِينٍ ﴿١٩﴾

وَإِنِّي عُدْتُ بِرَبِّي وَرَبِّكُمْ أَنْ تَرْجُمُونِ ﴿٢٠﴾

وَإِنْ لَمْ تُؤْمِنُوا لِي فَأَعْرِضُوا عَنْهُ ﴿٢١﴾

فَدَعَا رَبَّهُ أَنْ هَؤُلَاءِ قَوْمٌ مُبْجِرُونَ ﴿٢٢﴾

فَأَسْرِعْ بَعَادِي لِئَلَّا إِنَّكُمْ مُمْسِكُونَ ﴿٢٣﴾

4704. It is no use their plotting his death or his vilification; for his safety is in Allah. As he truly says, "Allah is not only *my* Lord, but *your* Lord also; your responsibility arises apart from my preaching, but I preach in order to remind you of it."

4705. "Injuring me": literally "stoning me". "Stoning" may be here symbolical of any injury or vilification.

4706. If you do not believe me, at least go your ways: do not add to your sins by trying to suppress me and the Message of Truth which I bring: keep out of my way.

4707. They would not even leave him alone to do his duty. So he cried to Allah, not indeed to destroy them, for a Prophet does not judge, but only Allah judges; he justified himself in prayer, that he had done his best, but they were obdurate in sin, and they were trying to oppress and injure the believers. Then came the order to march. They were to march under the cover of night, because the enemy was sure to pursue. They were to march with all believers, presumably believing Egyptians (such as were not martyred) as well as Israelites, for some Egyptians had believed: vii. 121.

24. "And leave the sea
As a furrow (divided):⁴⁷⁰⁸
For they are a host
(Destined) to be drowned."
25. How many were the gardens⁴⁷⁰⁹
And springs they left behind,
26. And corn-fields
And noble buildings,
27. And pleasant things
Wherein they
Had taken such delight!
28. Thus (was their end)!
And We made other people
Inherit (those things)!
29. And neither heaven⁴⁷¹⁰
Nor earth shed a tear
Over them: nor were
They given a respite (again).

SECTION 2.

30. We did deliver aforetime
The Children of Israel
From humiliating Punishment,⁴⁷¹¹

وَاتْرِكِ الْبَـحْرَ رَهْوَآءً لِّهٖمۡ جُنُودٌ مُّعْرِفُونَ ﴿٢٤﴾

كَمْ تَرَكُوا مِـنۡ جَنَّـٰتٍ وَوَعُودٍ ﴿٢٥﴾

وَزُرُوعٍ وَمَقَآئِرٍ كَرِيمٍ ﴿٢٦﴾

وَنَعۡمَ كَانُوا فِيهَا فَكَرِهِينَ ﴿٢٧﴾

كَذَٰلِكَ وَأَوْرَثۡنَآ قَوَّامَآءَ آخَرِينَ ﴿٢٨﴾

فَمَا بَكَتۡ عَلَيْهِمُ السَّمَآءُ وَالْأَرْضُ

وَمَا كَانُوا مُنظَرِينَ ﴿٢٩﴾

وَلَقَدْ نَجَّيْنَا بَنِي إِسْرَءِيلَ مِنۡ الْعَذَابِ الْمُهِينِ ﴿٣٠﴾

4708. For the passage of Moses and his following, the sea had divided: they were to pass through the gap or furrow and leave it alone, to lure on the Egyptian host, on which the sea afterwards closed in, totally destroying them.

4709. There follows a word-picture of all the fine and enjoyable things which the ruling caste had monopolised. Now these proud monopolists were drowned in the sea, and the inheritance went to other hands.

4710. They died, "unwept, unhonoured, and unsung". They were too inordinate to be given another chance. Pharaoh had claimed to be their supreme god; and they had followed him!

4711. The Israelites were held in bondage prior to the Exodus. Their hard taskmaster placed every indignity on them, and by Pharaoh's decree their male children were to be killed, and their females were to be kept alive for the Egyptians.

31. Inflicted by Pharaoh, for he
Was arrogant (even) among
Inordinate transgressors.
32. And We chose them aforetime
Above the nations, knowingly,⁴⁷¹²
33. And granted them Signs⁴⁷¹³
In which there was
A manifest trial.
34. As to these (Quraish),⁴⁷¹⁴
They say forsooth:
35. "There is nothing beyond
Our first death,
And we shall not
Be raised again.
36. "Then bring (back)
Our forefathers, if what
Ye say is true!"

مِنْ فِرْعَوْنَ إِنَّهُ كَانَ عَلِيًّا مِنَ الْمُسْرِفِينَ ﴿٣١﴾

وَلَقَدْ آخَرْنَاهُمْ عَلَىٰ عِلْمٍ عَلَى الْعَالَمِينَ ﴿٣٢﴾

وَأَيِّنُّهُمْ مِنَ الْآيَاتِ مَا فِيهِ بَلَتْوَائِيَّاتٌ ﴿٣٣﴾

إِنَّ هَؤُلَاءَ لَيَقُولُونَ ﴿٣٤﴾

إِنْ هِيَ إِلَّا أَمْوَاتُنَا الْأُولَىٰ وَمَا نَحْنُ بِمُنشَرِينَ ﴿٣٥﴾

فَأْتُوا بِآبَائِنَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٦﴾

4712. From degrading servitude, Israel was delivered, and taken, in spite of many rebellions and backslidings on the way, to "a land flowing with milk and honey", where later they established the glorious kingdom of David and Solomon. This was not merely fortuitous. In Allah's decree it was to be a link in furthering His Plan. But their being chosen did not mean that they could do what they liked. In that sense there is no "chosen race" before Allah. But Allah gives every race and every individual a chance, and when the race or individual fails to live up to it, he or it must fall and give place to others.

4713. Among the "Signs" given to Israel were their own Revelation under Moses, their prosperous land of Canaan, their flourishing Kingdom under David and Solomon, their prophets and teachers of Truth, and the advent of Jesus to reclaim the lost ones among them. All these were trials. When they failed in the trials, they were left to wander desolate and suffer.

4714. The cases of the Egyptians and the Israelites having been cited as great nations which fell through inordinate vanity and wrong-doing, the case is now pressed home against the Quraish leaders in their arrogance to the holy Prophet himself. They deny Revelation; they deny a future life, as the Sadducees did among the Jews before them; they persecute the prophet of Allah, and those who believe in him: and they mockingly demand that their ancestors should be brought back to life, if it is true that there is a future life. They are reminded that better men than they lived in their own country of Arabia, men who had knowledge of Allah's revelation under the earliest Dispensation. See next note. They perished because of their unbelief and wrong-doing. What chance have they unless they turn and repent?

37. What! are they better
Than the people of Tubba',⁴⁷¹⁵
And those who were
Before them? We destroyed
Them because they were
Guilty of sin.⁴⁷¹⁶

أَهْمَ خَيْرًا مِّمَّ قَوْمٍ تَبِعُوا الَّذِينَ مِنْ قَبْلِهِمْ أَهْلَكْنَاهُمْ
إِنَّهُمْ كَانُوا تَجَرِمِينَ ﴿٣٧﴾

38. We created not
The heavens, the earth,
And all between them,
Merely in (idle) sport.⁴⁷¹⁷

وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ
وَمَا بَيْنَهُمَا لَإِغْوٍ ﴿٣٨﴾

39. We created them not
Except for just ends:
But most of them
Do not know.

مَا خَلَقْنَاهُمْ إِلَّا بِالْحَقِّ وَلَكِنَّ أَكْثَرَهُمْ
لَا يَعْلَمُونَ ﴿٣٩﴾

40. Verily the Day of⁴⁷¹⁸
Sorting Out is the time
Appointed for all of them,-

إِنَّ يَوْمَ الْفَصْلِ مِيقَاتُهُمْ أَجْمَعِينَ ﴿٤٠﴾

4715. *Tubba'* is understood to be a title or family name of Himyuar kings in Yaman, of the tribe of Hamdān. The Himyar were an ancient race. At one time they seem to have extended their hegemony over all Arabia and perhaps beyond, to the East African Coast. Their earliest religion seems to have been Sabianism, or the worship of the heavenly bodies. They seem at different times, later on, to have professed the Jewish and the Christian religion. Among the Embassies sent by the holy Prophet in A.H. 9-10 was one to the Himyar of Yaman, which led to their coming into Islam. This was of course much later than the date of this Sūra.

4716. In prehistoric times the Himyar and Yaman seem to have played a large part in Arabia and even beyond: see last note. But when they were intoxicated with power, they fell into sin, and gradually they ceased to count, not only in Arabia but even in Yaman.

4717. Cf. xxi. 16, and n. 2676. All creation is for a wise and just purpose. But men usually do not realise or understand it, because they are steeped in their own ignorance, folly, or passions.

4718. Day of Sorting Out, or the Day of Decision. Cf. xxxvii. 21, and n. 4047. Ignorance, prejudice, passion, spite, and selfishness, seem sometimes to flourish in this probationary life. In any case they are mixed up with knowledge, justice, commonsense, love and regard for others. But the good and the evil will be sorted out and separated at the Day of Judgment. There is a time appointed for it. In Allah's good time all will come right.

41. The Day when no protector⁴⁷¹⁹
Can avail his client
In aught, and no help
Can they receive,

يَوْمَ لَا يُغْنِي مَوْلَى عَنْ مَوْلَى شَيْئًا وَلَا هُمْ
يُنصَرُونَ ﴿٤١﴾

42. Except such as receive⁴⁷²⁰
Allah's Mercy: for He is
Exalted in Might, Most Merciful.

إِلَّا مَن رَّجِمَ اللَّهُ إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ ﴿٤٢﴾

SECTION 3.

43. Verily the tree⁴⁷²¹
Of Zaaqūm⁴⁷²²

إِنَّ شَجَرَتَ الزُّقُومِ ﴿٤٣﴾

44. Will be the food
Of the Sinful,--

طَعَامُ الْأَشِيمِ ﴿٤٤﴾

45. Like molten brass;
It will boil
In their insides,

كَالْمُهْلِ يَغْلِي فِي الْبُطُونِ ﴿٤٥﴾

46. Like the boiling
Of scalding water.

كَغَلِي الْحَمِيمِ ﴿٤٦﴾

47. (A voice will cry:)
"Seize ye him
And drag him
Into the midst
Of the Blazing Fire!

حُذُوهُ فَاعْتِلُوهُ إِلَى سَوَاءِ الْجَحِيمِ ﴿٤٧﴾

48. "Then pour over his head
The Chastisement of Boiling Water

ثُمَّ صُبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ ﴿٤٨﴾

4719. When that Day comes, the strictest justice will prevail. No man, however prominently he may have walked on the world's stage, can help another. He himself will need help, not the sort of log-rolling help which high and low render to each other in this life, but which in the conditions of reality will be of no avail. The only things which will help will be the Mercy of Allah.

4720. Allah's Mercy will be the only thing of any efficacy, for He is both *able* to help ("Exalted in Might") and *willing* to forgive ("Most Merciful").

4721. Now follows a word-picture of the horrors to which Evil must lead us. What human language and what figures of speech can adequately describe them?

4722. The opposite of "delicious Fruits" is the terrible tree of *Zaaqūm*, which is further described in xxxvii. 62-68, where see n. 4073. Also see xvii. 60, n. 2250.

49. "Taste thou (this)!
Truly thou art
Mighty, full of honour!"⁴⁷²³

ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ ﴿١٩﴾

50. "Truly this is what
Ye used to doubt!"⁴⁷²⁴

إِنَّ هَذَا مَا كُنْتُمْ تَشْكُرُونَ ﴿٢٠﴾

51. As to the Righteous
(They will be) in
A position of Security,⁴⁷²⁵

إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ ﴿٢١﴾

52. Among Gardens and Springs;

فِي جَنَّاتٍ وَعُيُونٍ ﴿٢٢﴾

53. Dressed in fine silk⁴⁷²⁶
And in rich brocade,
They will face each other;⁴⁷²⁷

يَلْبَسُونَ مِنْ سُنْدُسٍ وَإِسْتَبْرَقٍ

مُتَقَابِلِينَ ﴿٢٣﴾

54. So; and We shall
Wed them to maidens⁴⁷²⁸
With beautiful, big,
And lustrous eyes.⁴⁷²⁹

كَذَلِكَ وَزَوَّجْنَاهُمْ بِحُورٍ عِينٍ ﴿٢٤﴾

55. There can they call
For every kind of fruit⁴⁷³⁰
In peace and security;

يَدْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ آمِنِينَ ﴿٢٥﴾

4723. In this particular Sūra the besetting sin we are considering is the arrogance born of place or power, wealth or honour, as understood in this world. The punishment of ignominy looks back to the kind of sin which is to be punished.

4724. When the Punishment becomes a realised fact, how foolish will those look who doubted whether there would be a Hereafter?

4725. There will be no uncertainty, as on this earth; no danger of discontinuance: no possibility of their satisfaction being terminated.

4726. Cf. xviii: 31, and n. 2373.

4727. Everything will be open and in social companionship: for all the petty feelings of jealousy or exclusiveness will have passed away.

4728. The Maidens, like the scene, the dress, the outlook, and the fruit, will be beautiful. There will be life, but free from all earthly grossness. The women as well as the men of this life will attain to this indescribable bliss.

4729. *Hūr* implies the following ideas: (1) purity, (2) beauty, especially of eyes, where the intense white of the eye-balls stands out against the intense black of the pupil, thus giving the appearance of lustre, and intense feeling, as opposed to dullness or want of expression; and (3) truth and goodwill.

4730. The signification is explained in n. 4671 to xliii. 73.

56. Nor will they there
Taste Death, except the first⁴⁷³¹
Death; and He will preserve
Them from the Chastisement
Of the Blazing Fire,—⁴⁷³²

57. As a Bounty from thy Lord!
That will be
The supreme achievement!⁴⁷³³

58. Verily, We have made
This (Qur-ān) easy,⁴⁷³⁴
In thy tongue,
In order that they
May give heed.

59. So wait thou and watch;
For they (too) are waiting.

لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ
الْأُولَىٰ وَوَقَّعَهُمْ عَذَابَ الْجَحِيمِ ﴿٥٦﴾

فَضْلًا مِّن رَّبِّكَ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٥٧﴾

فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٥٨﴾

فَارْتَقِبْ إِنَّهُمْ مُّرْتَقِبُونَ ﴿٥٩﴾

4731. *First Death*: the ordinary natural death from this life, which brought them to the Garden of Felicity: there will be no further death after that. Cf. xxxvii. 59, and n. 4071.

4732. In Islam we are taught that salvation is not possible by our unaided efforts. Certainly, striving on our part is an indispensable condition: but it is the Mercy of Allah which comes to our help and keeps us from the Fire of final Punishment. This is mentioned last as the foundation on which is built our eternal felicity and our positive spiritual joys.

4733. This is our idea of Salvation: the negative avoidance of all the consequences of evil, and the positive attainment of all—and more than all—that our hearts could possibly desire. For Allah's Bounty outstrips anything that our eyes have seen, or our ears have heard of, or our imagination can conceive.

4734. *Easy*: not only to understand, being in the Arabic tongue; but mellifluous, whose rhythm carries off our spirits to a higher spiritual plane. In another sense, it is difficult; for to get to its deepest meaning, we shall have to strive hard, as the contents of this Sūra alone will show.