

INTRODUCTION TO SŪRAT *Al-Wāqī'a*, 56.

This is the seventh and last Sūra of the series devoted to Revelation and the Hereafter, as explained in the Introduction to S. 1.

It belongs to the early Makkan period, with the possible exception of one or two verses.

The theme is the certainty of the Day of Judgment and its adjustment of true Values (lvi. 1-56); Allah's Power, Goodness and Glory (lvi. 57-74); and the truth of Revelation (lvi. 75-96).

Summary.—When the Day of Judgment comes, the world as we know it will be shaken to its foundations, and men shall be sorted out into three sorts: Those nearest to Allah, in exalted Bliss; the Companions of the Right Hand, in Bliss; and the Companions of the Left Hand, in Misery (lvi. 1-56).

Surely the Power and Goodness of Allah, of which Revelation is a Sign, should lead man to accept the Message and glorify Him (lvi. 57-96).

Al-Wāqī'a, or The Inevitable Event.
In the name of Allah, Most Gracious,
Most Merciful.

1. When the Event Inevitable⁵²²²
Cometh to pass,
2. Then will no (soul)
Deny its coming.
3. (Many) will it bring low;⁵²²³
(Many) will it exalt;
4. When the earth shall be
Shaken to its depths,
5. And the mountains shall
Be crumbled to atoms,⁵²²⁴
6. Becoming dust scattered abroad,
7. And ye shall be sorted out
Into three classes.⁵²²⁵
8. Then (there will be)
The Companions of
The Right Hand;-
What will be
The Companions of
The Right Hand?

سُورَةُ الْوَاقِعَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا وَقَعَتِ الْوَاقِعَةُ ١

لَيْسَ لَوْقَعِهَا كَاذِبَةٌ ٢

خَافِضَةٌ رَافِعَةٌ ٣

إِذَا رُجَّتِ الْأَرْضُ رَجًا ٤

وُسَّتِ الْجِبَالُ بَسًا ٥

فَكَانَتْ هَبَاءً مُتْبِنًا ٦

وَكُنتُمْ أَزْوَاجًا ثَلَاثَةً ٧

فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ ٨

5222. The Event Inevitable is the Hour of Judgment. People may doubt now whether it will come. But when it comes, as it will come, suddenly upon them, it will come with such tremendous reality that it will be burnt deep into the experience of every soul. No one can then be deceived or entertain false notions about it.

5223. There will be a sorting out of Good and Evil. Or rather, (verse 7 below), there will be three main classes. Among the Good there will be the specially exalted class, those nearest to Allah (*muqarrabūn*, lvi. 11-26), and the righteous people generally, called the Companions of the Right Hand (*Ashāb-ul-maimana*, lvi. 27-40). And there will be those in agony, the Companions of the Left Hand (*Ashāb-ul-mash-ama*, lvi. 41-56). Many who were high and mighty in this life will be brought low for their sins, and many who were lowly but virtuous will be exalted to various ranks and degrees. The old landmarks will be lost in the inner world, as they will be in the outer world.

5224. The old physical world will disappear in the New Creation.

5225. See n. 5223 above.

9. And the Companions of
The Left Hand,—
What will be
The Companions of
The Left Hand!

وَأَصْحَابُ الشَّعْمَةِ مَا أَصْحَابُ الشَّعْمَةِ ﴿٩﴾

10. And those Foremost
(In Faith) will be
Foremost (in the Hereafter).⁵²²⁶

وَالسَّابِقُونَ السَّابِقُونَ ﴿١٠﴾

11. These will be
Those Nearest to Allah.⁵²²⁷

أُولَئِكَ الْمُقَرَّبُونَ ﴿١١﴾

12. In Gardens of Bliss:

فِي جَنَّاتِ النَّعِيمِ ﴿١٢﴾

13. A number of people
From those of old,⁵²²⁸

ثُلَّةٌ مِّنَ الْأَوَّلِينَ ﴿١٣﴾

14. And a few from those
Of later times.

وَقَلِيلٌ مِّنَ الْآخِرِينَ ﴿١٤﴾

15. (They will be) on couches⁵²²⁹
Encrusted (with gold
And precious stones),

عَلَى سُرُرٍ مَّوْضُونَةٍ ﴿١٥﴾

16. Reclining on them,
Facing each other.⁵²³⁰

مُتَّكِئِينَ عَلَيْهَا مُتَقَابِلِينَ ﴿١٦﴾

5226. *Foremost (in Faith)*": there are two meanings, and both are implied (1) Those who have reached the highest degree in spiritual understanding, such as the great prophets and teachers of mankind, will also take precedence in the Hereafter. (2) Those who are the first in time—the quickest and readiest—to accept Allah's Message—will have the first place in the Kingdom of Heaven. Verses 8, 9 and 10 mention the three main categories or classifications after Judgment. In the subsequent verses their happiness or misery are described. This category, Foremost in Faith, is nearest to Allah.

5227. See n. 5223 above. Nearness to Allah is the test of the highest Bliss.

5228. Of great Prophets and Teachers there were many before the time of the holy Prophet Muhammad. As he was the last of the Prophets, he and the great Teachers under his Dispensation will be comparatively fewer in number, but their teaching is the sum and flower of all mankind's spiritual experience.

5229. Cf. xv. 47; xxxvii. 44, lii. 20, and xxxviii. 13.

5230. But they will not be separate each in his own corner. They will face each other. For they are all one, and their mutual society will be part of their Bliss.

17. Round about them will (serve)⁵²³¹
Youths of perpetual (freshness),

يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ ﴿١٧﴾

18. With goblets, (shining) beakers,
And cups (filled) out of
Clear-flowing fountains:

بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِنْ مَّعِينٍ ﴿١٨﴾

19. No after-ache will they
Receive therefrom, nor will they
Suffer intoxication:⁵²³²

لَا يَصْدَعُونَ عَنْهَا وَلَا يَتَزَفُونَ ﴿١٩﴾

20. And with fruits,
Any that they may select;

وَفَنَكِهِةٍ مِمَّا يَخْتَارُونَ ﴿٢٠﴾

21. And the flesh of fowls,
Any that they may desire.

وَلَحْمِ طَيْرٍ مِمَّا يَشْتَهُونَ ﴿٢١﴾

22. And (there will be) Companions
With beautiful, big,
And lustrous eyes,⁵²³³

وَحُورٌ عِينٌ ﴿٢٢﴾

23. Like unto Pearls⁵²³⁴
Well-guarded.

كَأَمْثَلِ اللُّؤْلُؤِ الْمَكْنُونِ ﴿٢٣﴾

24. A Reward for the Deeds
Of their past (Life).

جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿٢٤﴾

5231. Cf. lii. 24, and n. 5058. The youth and freshness with which the attendants will serve is a symbol of true service such as we may expect in the next world. That freshness will be perpetual, and not subject to any moods, or chances, or changes.

5232. The Feast of Reason and the Flow of Soul are typified by all that is best in the feasts in this imperfect world, but there will be none of the disadvantages incident to such feasts in this world, such as satiety, aches, excess, a sense of exhaustion, or loss of senses, etc. Cf. xxxvii. 47, and n. 4063. A goblet is a bowl without handles; a beaker has a "lip" and a stem; "cup" is a general term.

5233. Cf. xlv. 54, and n. 4729. The companionship of Beauty and Grace is one of the highest pleasures of life. In this bodily life it takes bodily form. In the higher life it takes a higher form.

5234. Cf. lii. 24, where this description is applied to the youths who serve. See also n. 5058 there. In lvi. 78 below the adjective *maknūn* is applied to the Qur-ān, "the well guarded Book".

25. No frivolity will they⁵²³⁵

Hear therein, nor any
Mischief,—

لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا ﴿٢٥﴾

26. Only the Saying,⁵²³⁶

“Peace! Peace”.

إِلَّا قِيلًا سَلَامًا سَلَامًا ﴿٢٦﴾

27. The Companions of

The Right Hand,—

What will be

The Companions of

The Right Hand!

وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ ﴿٢٧﴾

28. (They will be) among⁵²³⁷

Lote-trees without thorns,

فِي سِدْرٍ مَّخْضُودٍ ﴿٢٨﴾

29. Among *Talh* trees⁵²³⁸

With flowers (or fruits)

Piled one above another,—

وَطَلْحٍ مَّنْضُودٍ ﴿٢٩﴾

30. In shade long-extended,

وِظَلٍّ مَّمْدُودٍ ﴿٣٠﴾

31. By water flowing constantly,

وَمَاءٍ مَّسْكُوبٍ ﴿٣١﴾

32. And fruit in abundance.

وَفَنَكِهِمْ كَثِيرَةٍ ﴿٣٢﴾

33. Whose season is not limited,

Nor (supply) forbidden,⁵²³⁹

لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ﴿٣٣﴾

5235. Cf. lii. 23. Apart from physical ills worldly feasts or delights are apt to suffer from vain or frivolous discourse, idle boasting, foolish flattery, or phrases pointed with secret venom or moral mischief. The negation of these from the enjoyment of the Garden.

5236. *Qil* is best translated “saying”, rather than “word”. For the saying is an act, a thought, a fact, which may be embodied in a word, but which goes far beyond the word. The “Peace of Allah” is an atmosphere which sums up Heaven even better than “Bliss”.

5237. *Lote-trees*: see xxxiv. 16 n. 3814.

5238. *Talh*: some understand by this the plantain or banana tree, of which the fruit is borne in bunches, one tier above another; but the banana tree does not grow in Arabia and its ordinary Arabic name is *Mauz*; perhaps it is better to understand a special kind of *Acacia* tree, which flowers profusely, the flowers appearing in tiers one above another.

5239. As it is not like earthly fruit, its season is not limited, nor is there any prohibition by law or custom or circumstance as to when or how it is to be consumed.

34. And on couches
Raised high.
35. We have created them⁵²⁴⁰
Of special creation.
36. And made them
Virgin-pure (and undefiled),-
37. Full of love (for their mates),
Equal in age,-
38. For the Companions
Of the Right Hand.

SECTION 2.

39. A (goodly) number
From those of old,⁵²⁴¹
40. And a (goodly) number
From those of later times.
41. The Companions of
The Left Hand,-
What will be
The Companions of
The Left Hand!
42. (They will be) in the midst
Of a fierce Blast of Fire⁵²⁴²
And in Boiling Water,

وَفُرُشٍ مَّرْفُوعَةٍ ﴿٢٤﴾

إِنَّا أَنشَأْنَهُنَّ إِنشَاءً ﴿٣٥﴾

فَجَعَلْنَهُنَّ أَبْكَارًا ﴿٣٦﴾

عُرُبًا أَتْرَابًا ﴿٣٧﴾

لِأَصْحَابِ الْيَمِينِ ﴿٣٨﴾

ثُلَّةٌ مِّنَ الْأَوَّلِينَ ﴿٣٩﴾

وَأُتْلُفٌ مِّنَ الْآخِرِينَ ﴿٤٠﴾

وَأَصْحَابُ الشِّمَالِ مَا أَصْحَابُ الشِّمَالِ ﴿٤١﴾

فِي سَمُومٍ وَجَمِيمٍ ﴿٤٢﴾

5240. The pronoun in Arabic is in the feminine gender. It is made clear that these maidens for heavenly society will be of special creation,-of virginal purity, grace, and beauty, inspiring and inspired by love, with the question of time and age eliminated.

5241. This class-the righteous-will be a large company in Heaven, belonging to all the ages of the world. Cf. n. 5228 to lvi. 13 above. Such is the unbounded Bounty of Allah.

5242. Notice the parallelism in the contrast between those in Bliss and those in Misery. The description in each case pursues the idea of contrast. The fierce Blast of Fire and the Boiling Water are in contrast to the happy Lote-tree and the flowers and fruits in verses 28-29 above.

43. And in the shades
Of Black Smoke:⁵²⁴³

وَطَلَّ مِنْ يَحْمُومٍ ﴿٤٣﴾

44. Neither cool nor refreshing:

لَا بَارِدٍ وَلَا كَرِيمٍ ﴿٤٤﴾

45. For that they were wont
To be indulged, before that,
In sinful luxury,⁵²⁴⁴

إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُتْرَفِينَ ﴿٤٥﴾

46. And persisted obstinately
In wickedness supreme!^{5244-A}

وَكَانُوا يُصِرُّونَ عَلَى الْحِنثِ الْعَظِيمِ ﴿٤٦﴾

47. And they used to say,
"What! when we die
And become dust and bones,⁵²⁴⁵
Shall we then indeed
Be raised up again?—

وَكَانُوا يَقُولُونَ إِذَا مِتْنَا وَكُنَّا تُرَابًا
وَعِظْمًا أَهْ نَأْتِ الْمَبْعُوثُونَ ﴿٤٧﴾

48. "(We) and our fathers of old?"

أَوْءَابَاؤُنَا الْأَوَّلُونَ ﴿٤٨﴾

49. Say: "Yea, those of old
And those of later times,

قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ ﴿٤٩﴾

50. "All will certainly be
Gathered together for the meeting
Appointed for a Day
Well-known.⁵²⁴⁶

لَمَجْمُوعُونَ إِلَى مِيقَاتٍ يَوْمٍ مَعْلُومٍ ﴿٥٠﴾

51. "Then will ye truly,—
O ye that go wrong,
And deny (the truth);

ثُمَّ إِنَّكُمْ إِلَيْهَا الصَّالُونَ الْمُكَذِّبُونَ ﴿٥١﴾

5243. Even the Shades get a different quality in the Abode of Misery: shades of black smoke in contrast to the cool and refreshing long extended shades of trees by brooks in verses 30-31 above.

5244. Cf. xxxiv. 34, and xliii. 23. We must read verses 45-46 together. They had wealth and the good things of life, but they used them in self-indulgence and shameless crime, and now they are in humiliation.

5244-A. Wickedness supreme: i.e. their associating others with Allah in His divinity.

5245. Their want of belief and ridicule of Allah's Message contrasts with the stern reality which they see around them now.

5246. In xxvi, 38 (see n. 3159) the phrase "a day well-known" is used for a solemn day of festival, when the multitude of people gather together. The Day of Judgment is such a day in the supreme sense of the word.

52. "Ye will surely taste
Of the Tree of Zaqqūm.⁵²⁴⁷

لَا كُؤُونَ مِنْ شَجَرٍ مِنْ زَقُّومٍ ﴿٥٢﴾

53. "Then will ye fill
Your insides therewith,

فَالْيُونَ مِنْهَا الْبُطُونَ ﴿٥٣﴾

54. "And drink Boiling Water
On top of it:

فَشَرِبُونَ عَلَيْهِ مِنَ الْمَغِيْمِ ﴿٥٤﴾

55. "Indeed ye shall drink
Like diseased camels
Raging with thirst!"⁵²⁴⁸

فَشَرِبُونَ شُرْبَ الْهَلِيمِ ﴿٥٥﴾

56. Such will be their entertainment
On the Day of Requit!

هَذَا نَزْلُكُمْ يَوْمَ الدِّينِ ﴿٥٦﴾

57. It is We Who have
Created you: why will ye⁵²⁴⁹
Not admit the Truth?

فَعَنْ خَلْقِنَا فَلَوْلَا تَصَدَّقُونَ ﴿٥٧﴾

58. Do ye then see?
The (human Seed) that
Ye emit,-

أَفَرَأَيْتُمْ مَا تُمْنُونَ ﴿٥٨﴾

59. Is it ye who create it,
Or are We the Creators?

أَمْ أَنْتُمْ خَالِقُونَهُ ۚ أَمْ نَحْنُ الْخَالِقُونَ ﴿٥٩﴾

60. We have decreed Death
To be your common lot,⁵²⁵⁰
And We are not
To be frustrated

فَعَنْ قَدَرٍ نَأْتِيكُمْ الْمَوْتُ وَمَا عَنْكُمْ بِمُسْبِقِينَ ﴿٦٠﴾

5247. This is the Cursed Tree mentioned in xvii. 60, where see n. 2250. Cf. also xxxvii. 62, n. 4072; and xlv. 43-46 and n. 4722.

5248. A terrible picture of Misery in contrast to the Companionship of the Good, the True, and the Beautiful, on raised couches, for the Companions of the Right Hand, in verses 34-38 above.

5249. Man is apt to forget his Creator, and even the fact that he, man, is a created being. The seed of his body, out of which his physical life starts, is not created by man, but by Allah in the process of the unfoldment of the world. Why will not man recognise and bear witness of this fact by a life of obedience to Allah's Law?

5250. Just as Allah has created this life that we see, so He has decreed that Death should be the common lot of all of us. Surely, if He can thus give life and death, as we see it, why should we refuse to believe that He can give us other forms when this life is over? The Future Life, though indicated by what we know now, is to be on a wholly different plane.

61. From changing your Forms
And creating you (again)
In (Forms) that ye know not.

62. And ye certainly know already
The first form of creation:
Why then do ye not
Take heed?

63. See ye the seed that⁵²⁵¹
Ye sow in the ground?

64. Is it ye that cause it
To grow, or are We
The Cause?

65. Were it Our Will,
We could make it broken orts.
And ye would
Be left in wonderment,

66. (Saying), "We are indeed
Left with debts (for nothing):"⁵²⁵²

67. "Indeed we are deprived".

68. See ye the water
Which ye drink?

69. Do ye bring it Down
(In rain) from the Cloud
Or do We?

عَلَىٰ أَنْ يُبَدِّلَ أَمْثَلَكُمْ وَنُنْشِئَكُمْ

فِي مَا لَا تَعْلَمُونَ ﴿١١﴾

وَلَقَدْ عَلِمْتُمُ النَّشْأَةَ الْأُولَىٰ فَلَوْلَا تَذَكَّرُونَ ﴿١٢﴾

أَفَرَأَيْتُمْ مَا تَحْرُثُونَ ﴿١٣﴾

ءَأَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ ﴿١٤﴾

لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَامًا فَظَلْتُمْ تَفَكَّهُونَ ﴿١٥﴾

إِنَّا لَمُعْرِضُونَ ﴿١٦﴾

بَلْ نَحْنُ مُحْرِمُونَ ﴿١٧﴾

أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ ﴿١٨﴾

ءَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنْزِلُونَ ﴿١٩﴾

5251. Having appealed to our own nature within us, He appeals now to the external nature around us, which should be evidence to us (1) of His loving care for us, and (2) of its being due to causes other than those which we produce and control. Three examples are given : (1) the seed which we sow in the soil; it is Allah's processes in nature, which make it grow; (2) the water which we drink; it is Allah's processes in nature, that send it down from the clouds as rain, and distribute it through springs and rivers: (3) the fire which we strike; it is again a proof of Allah's Plan and Wisdom in nature.

5252. The cultivator contracts debts for seed and gives labour for ploughing, sowing, watering, and weeding, in the hope of reaping a harvest. Should he not give thanks to Allah when his harvest is in?

70. Were it Our Will,
We could make it
Saltish (and unpalatable):⁵²⁵³
Then why do ye not
Give thanks?

لَوْ نَشَاءُ جَعَلْنَاهُ أَجَا فَلَوْلَا تَشْكُرُونَ ﴿٧٠﴾

71. See ye the Fire
Which ye kindle?

أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ ﴿٧١﴾

72. Is it ye who grow
The tree which feeds⁵²⁵⁴
The fire, or do We
Grow it?

أَأَنْتُمْ أَنْشَأْتُمْ شَجَرَهَا أَمْ نَحْنُ الْمُنْشِئُونَ ﴿٧٢﴾

73. We have made it
A reminder⁵²⁵⁵
And an article of comfort
And convenience for
The denizens of deserts.⁵²⁵⁶

نَحْنُ جَعَلْنَاهَا تَذْكِرَةً وَمَتَاعًا لِلْمُقْوِينَ ﴿٧٣﴾

74. Then glorify⁵²⁵⁷
The name of thy Lord,
The Supreme!

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٧٤﴾

5253. The wonder of the two streams of water, one sweet and the other salt, constantly mingling, and yet always separate, is referred to more than once. The never-ending circuit is established by streams and rivers mingling with the ocean, the ocean sending forth mists and steam through a process of evaporation which forms clouds, and the clouds by condensation pouring forth rain to feed the streams and rivers again: see notes 3111-2 to xxv. 53, and n. 5185 to lv. 19, and the further references given there.

5254. The relation of Fire to Trees is intimate. In nearly all the fire that we burn, the fuel is derived from the wood of trees. Even mineral coal is nothing but the wood of prehistoric forests petrified under the earth through geological ages. Fire produced out of green trees is referred to in xxxvi. 80; and n. 4026 there gives instances.

5255. That is, the ordinary fire in this world is a reminder of the Great Fire of the next world to all those who heed and reflect.

5256. A fire in a desert is a sign of human habitation; by following it you may get human society and human comfort. A fire, or light, or beacon in many places directs a traveller or the way. Lighthouses at sea and beacons in modern aerodromes serve the same purpose for mariners and airmen.

Another parable about fire will be found in ii. 17-18, and n. 38.

5257. Seeing all these Signs in nature man must turn to Allah and do His Will.

SECTION 3.

75. Furthermore I swear by
The setting⁵²⁵⁸
Of the Stars,-

﴿٧٥﴾ فَلَا أَقْسَمُ بِمَوْقِعِ النُّجُومِ

76. And that is indeed
A mighty adjuration⁵²⁵⁹
If ye but knew,-

﴿٧٦﴾ وَإِنَّهُ لَقَسَمٌ لِّتَعْلَمُونَ عَظِيمٌ

77. That this is indeed
A Qur-ān most honourable,⁵²⁶⁰

﴿٧٧﴾ إِنَّهُ لَقُرْآنٌ كَرِيمٌ

78. In a Book well-guarded,

﴿٧٨﴾ فِي كِتَابٍ مَّكْنُونٍ

79. Which none shall touch
But those who are clean:

﴿٧٩﴾ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ

80. A Revelation from the Lord
Of the Worlds.

﴿٨٠﴾ تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ

81. Is it such a Message
That ye would hold⁵²⁶¹
In light esteem?

﴿٨١﴾ أَفَيْذَا الْحَدِيثِ أَنْتُمْ مُدْهِنُونَ

5258. Cf. liii. 1.

5259. The glory of the firmament as it exists, and the wonder of its passing away, are both evidence, to the discerning mind, of the Future which Allah has prepared, but this evidence can only be effective if men "but knew", i.e., turned their earnest attention to it.

5260. Your attention is drawn to the momentous issues of the Future by the Qur-ān. It is a Revelation described by four characteristics. (1) It is most honourable, *karim*, which implies, besides the fact that it is worthy of receiving honour, that it confers great favours on those who receive it. (2) It is well-guarded, *maknūn*; precious in itself, and well-preserved in its purity; see n. 5234 to lvi. 23; see also xv. 9, and n. 1944. (3) None but the clean shall touch it,—clean in body, mind, thought, intention, and soul; only such can achieve real contact with its full meaning. (4) It is a Revelation from the Lord of the Worlds, and therefore universal for all.

5261. The Message being such as is described in the last note, how can any one ignore it or treat it with contempt or refuse to allow it to improve his life?

82. And have ye made it⁵²⁶²
Your livelihood that ye
Should declare it false?

وَيَجْعَلُونَ رِزْقَكُمْ أَنْتُمْ تُكَذِّبُونَ ﴿٨٢﴾

83. Then why do ye not⁵²⁶³
(Intervene) when (the soul
Of the dying man)
Reaches the throat,—

فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ ﴿٨٣﴾

84. And ye the while
(Sit) looking on,—⁵²⁶⁴

وَأَنْتُمْ حِينِيذٍ تَنْظُرُونَ ﴿٨٤﴾

85. But We are nearer
To him than ye,
And yet see not,—

وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا تُبْصِرُونَ ﴿٨٥﴾

86. Then why do ye not,—⁵²⁶⁵
If you are exempt
From (future) account,—

فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ ﴿٨٦﴾

87. Call back the soul,⁵²⁶⁶
If ye are true
(In your claim of Independence)?

تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٨٧﴾

5262. The worst indictment of an enemy of Revelation would be that he should make Falsehood a source of filthy lucre for himself, or that he should let his precious life be corrupted by such unholy occupation.

5263. There is a hiatus after "why do ye not?"—and two parenthetical clauses,—after which the clause "why do ye not?" is resumed again in verse 86 below, with its complement in verse 87. It is permissible to the translator to add some such word as "intervene" here, to make the translation run smoothly.

5264. The dying man's friends, relatives, and companions may be sitting round him and quite close to him in his last moments, but Allah is nearer still at all times for He is nearer than the man's own jugular vein (l. 16), and one of Allah's own titles is "Ever Near" (xxxiv. 50).

5265. These words resume the sentence begun at verse 83 above and interrupted by the two parenthetical clauses in verses 84 and 85. See n. 5263 above.

5266. The sentence may now be briefly paraphrased. 'If you disbelieve in Revelation and a future Judgment, and claim to do what you like and be independent of Allah, how is it you cannot call back a dying man's soul to his body when all of you congregate round him at his death-bed? But you are not independent of Judgment. There is a Day of Account, when you will have to be judged by your deeds in this life.'

88. Thus, then, if he
Be of those Nearest to Allah,⁵²⁶⁷

فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ ﴿٨٨﴾

89. (There is for him) Rest
And Satisfaction,⁵²⁶⁸ and
A Garden of Delights.

فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتُ نَعِيمٍ ﴿٨٩﴾

90. And if he be
Of the Companions of
The Right Hand,⁵²⁶⁹

وَأَمَّا إِنْ كَانَ مِنْ أَصْحَابِ الْيَمِينِ ﴿٩٠﴾

91. (For him is the salutation),
"Peace be unto thee,"⁵²⁷⁰
From the Companions
Of the Right Hand.

فَسَلَامٌ لَكَ مِنَ أَصْحَابِ الْيَمِينِ ﴿٩١﴾

92. And if he be
Of those who deny (the truth)⁵²⁷¹
Who go wrong,

وَأَمَّا إِنْ كَانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ ﴿٩٢﴾

93. For him is Entertainment
With Boiling Water,

فَنَزْلُ مِنْ حَمِيمٍ ﴿٩٣﴾

94. And burning in Hell-Fire.

وَتَصْلِيَةُ جَحِيمٍ ﴿٩٤﴾

95. Verily, this is
The very Truth
Of assured Certainty.⁵²⁷²

إِنَّ هَذَا لَهُوَ حَقُّ الْيَقِينِ ﴿٩٥﴾

5267. See above. lvi. 11-26 and notes.

5268. *Raiḥān*: sweet-smelling plants, as in lv. 12. Here used as an indication of Satisfaction and Delight.

5269. See above, lvi. 27-38 and notes.

5270. In lvi. 26 above the salutation of "Peace, Peace!" is addressed to those Nearest to Allah. Here we learn that it is also addressed to the Companions of the Right Hand. Both are in Gardens of Bliss: only the former have a higher Dignity than the latter.

5271. Cf. above, lvi. 51-55.

5272. "The assurance of the Hereafter" is one of the strongest features of Faith. For without it the apparent inequalities and injustices of this Life cannot be satisfactorily explained.

96. So glorify⁵²⁷³

The name of thy Lord,
The Supreme.

فَسَبِّحْ بِحَمْدِ رَبِّكَ الْعَظِيمِ

5273. Cf. lvi. 74 above. That was the conclusion of the argument about the Future from the examples of Allah's goodness in nature. Now we have the conclusion of the same argument from Allah's revelation through His inspired Messengers.