

### INTRODUCTION AND SUMMARY: SŪRAT *Al-Mulk*, 67.

We have now done fourteen-fifteenths of the Qur-ān, and have followed step by step the development of its argument establishing the Ummat or Brotherhood of Islam.

There is a logical break here. The remaining fifteenth consists of short Lyrics, mostly of the Makkan period, dealing mainly with the inner life of man, and in its individual aspects. They may be compared to Hymns or Psalms in other religious literature. But these short Quranic Sūras have a grandeur, a beauty, and a force of earnestness under persecution, all their own. With their sources in the sublimest regions of heaven; their light penetrates into the darkest recesses of Life, into the concrete facts which are often mistaken for the whole of Reality, though they are but an insignificant portion and on the surface and fleeting.

It is the contrast between the shadows of Reality here and the eternal Reality, between the surface world and the profound inner World, that is urged on our attention here.

This Sūra of 30 verses belongs to the Middle Makkan period, just before S. lxix. and S. lxx. Allah is mentioned here by the name *Raḥmān* (Most Gracious), as He is mentioned by the names of *Rabb* (Lord and Cherisher) and *Raḥmān* (Most Gracious) in S. xix.

*Al-Mulk, or Dominion.*

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

1. Blessed<sup>5554</sup> be He  
In Whose hands  
Is Dominion;<sup>5555</sup>  
And He over all things  
Hath Power;—
2. He Who created Death<sup>5556</sup>  
And Life, that He  
May try which of you  
Is best in deed:<sup>5557</sup>



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا  
وَهُوَ الْعَزِيزُ الْغَفُورُ ﴿٢﴾

5554. What do we mean when we bless the name of Allah, or proclaim (in the optative mood) that the whole Creation should bless the name of the Lord? We mean that we recognise and proclaim His beneficence to us; for all increase and happiness is through Him, "in His hands",—in the hands of Him Who also holds Dominion or Power. In our human affairs we sometimes see the separation of Dominion or Power from Goodness or Beneficence: in the divine nature we recognise that there is no separation or antithesis.

5555. *Mulk*: Dominion, Lordship, Sovereignty, the Right to carry out His Will, or to do all that He wills. *Power* (in the clause following) is the Capacity to carry out His Will, so that nothing can resist or neutralise it. Here is beneficence completely identified with Lordship and Power; and it is exemplified in the verses following. Note that "*Mulk*" here has a different shade of meaning from *Malakūt* in xxxvi. 83. Both words are from the same root, and I have translated both by the word "Dominion". But *Malakūt* refers to Lordship in the invisible World, while *Mulk* to Lordship in the visible World. Allah is Lord of both.

5556. "*Created Death and Life.*" Death is here put before Life, and it is created. Death is therefore not merely a negative state. In ii. 28 we read: "Seeing that ye were without life (literally, *dead*), and He gave you life: then will He cause you to die, and will again bring you to life; and again to Him will ye return." In liii. 44, again, Death is put before Life. Death, then, is (1) the state before life began, which may be non-existence or existence in some other form: (2) the state in which Life as we know it ceases, but existence does not cease; a state of *Barzakh* (xxiii. 100), or Barrier or Partition, after our visible Death and before Judgment; after that will be the new Life, which we conceive of under the term Eternity.

5557. Creation, therefore, is not in mere sport, or without a purpose with reference to man. The state before our present Life, or the state after, we can scarcely understand. But our present Life is clearly given to enable us to strive by good deeds to reach a nobler state.

And He is the Exalted<sup>5558</sup>  
In Might, Oft-Forgiving;-

3. He Who created  
The seven heavens<sup>5559</sup>  
One above another:  
No want of proportion  
Wilt thou see  
In the Creation  
Of The Most Gracious.  
So turn thy vision again:  
Seest thou any flaw?

4. Again turn thy vision<sup>5560</sup>  
A second time: (thy) vision  
Will come back to thee  
Dull and discomfited,  
In a state worn out.

5. And We have,  
(From of old),  
Adorned the lowest heaven<sup>5561</sup>  
With Lamps, and We

الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ طِبَاقًا مَا تَرَى فِي خَلْقِ  
الرَّحْمَنِ مِنْ تَفَوتٍ فَأَنْزِجُ الْبَصَرَ هَلْ تَرَى  
مِنْ فُتُورٍ ﴿٢﴾

ثُمَّ أَنْزِجُ الْبَصَرَ كَرَّرَ بَيْنَ يَنْقَلِبُ إِلَيْكَ الْبَصَرُ خَاسِئًا  
وَهُوَ حَسِيرٌ ﴿٣﴾

وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا  
لِلشَّيَاطِينِ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ ﴿٤﴾

5558. All this is possible, because Allah is so Exalted in Might that He can perfectly carry out His Will and Purpose, and that Purpose is Love, Mercy, and Goodness to His creatures.

5559. Cf. lxx. 12, and n. 5526-27. The heavens as they appear to our sight seem to be arranged in layers one above another, and ancient astronomy accounted for the motions of the heavenly bodies in an elaborate scheme of spheres. What we are concerned with here is the order and beauty of the vast spaces and the marvellous bodies that follow regular laws of motion in those enormous spaces in the visible world. From these we are to form some conception of the vastly greater Invisible World, for which we want special spiritual vision.

5560. Reverting to the indication of the external or visible world, we are asked to observe and study it again and again, and as minutely as our powers will allow. However closely we observe it, we shall find no flaw in it. Indeed the region of enquiry is so vast and stretches so far beyond our ken, that our eyes, aided with the most powerful telescopes, will confess themselves defeated in trying to penetrate to the ultimate mysteries. We shall find no defect in Allah's handiwork: it is our own powers that we shall find fail to go beyond a certain compass.

5561. "Lowest (or nearest) heaven": see n. 4035 to xxxvii. 6.

Have made such (Lamps)  
(As) missiles to drive<sup>5562</sup>  
Away Satans,  
And have prepared for them  
The Chastisement  
Of the Blazing Fire.

6. For those who reject  
Their Lord (and Cherisher)<sup>5563</sup>  
Is the Chastisement of Hell:  
And evil is (such) destination.

7. When they are cast therein,  
They will hear  
The (terrible) drawing in <sup>5564</sup>  
Of its breath  
Even as it blazes forth.

8. Almost bursting with fury:  
Every time a Group

وَالَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ وَيُسَّ الْمَصِيرُ ﴿٦﴾

إِذَا الْفُؤَادُ مِنْ أَلْفِئَةٍ شَهِيقًا وَهِيَ تَفُورُ ﴿٧﴾

تَكَادُ تَمَيَّزُ مِنَ الْغَيْظِ كُلَّمَا أَلْقَى فِيهَا فَوْجٌ سَأَلَهُمْ  
خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ ﴿٨﴾

5562. The phenomenon of the shooting stars has been explained in xv. 16-18, notes 1951-54; and in xxxvii. 6-10, and notes thereon.

5563. We have seen how the fire in the stars can suggest the beauty and order of the external world; and yet, when it meets with resistance and disharmony, it can burn and destroy. So in the moral and spiritual world. What can be a greater sign of evil, disharmony, and rebellion than to reject the Cherisher and Sustainer, on Whom our life depends, and from Whom we receive nothing but goodness? The Punishment, then, is Fire in its fiercest intensity, as typified in the next two verses.

5564. For *shahiq* see n. 1607 to xi. 106. There *shahiq* (sobs) was contrasted with *zafir* (sighs): in the one case it is the drawing in of breath, and in the other the emission of a deep breath. Here the latter process is represented by the verb *fāra*, to swell, to blaze forth, to gush forth. In xi. 40, the verb *fāra* was applied to the gushing forth of the waters of the Flood; here the verb is applied to the blazing forth of the Fire of Punishment. Fire is personified: in its in-take it has a fierce appetite; in the flames which it throws out, it has a fierce aggressiveness. And yet in ultimate result evil meets the same fate, whether typified by water or fire.

Is cast therein, its Keepers<sup>5565</sup>  
Will ask, "Did no Warner  
Come to you?"

9. They will say: "Yes indeed;  
A Warner did come to us,  
But we rejected him  
And said, 'Allah never  
Sent down any (Message):  
Ye are in nothing but  
A grave error!'"<sup>5566</sup>

10. They will further say:  
"Had we but listened  
Or used our intelligence,<sup>5567</sup>  
We should not (now)  
Be among the Companions  
Of the Blazing Fire!"

11. They will then confess<sup>5568</sup>  
Their sins: but far

قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن شَيْءٍ  
إِن أَنشَأَ إِلَّا فِي ضَلَالٍ كَبِيرٍ ﴿٩﴾

وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ ﴿١٠﴾

فَاعْتَرَفُوا بِذَنبِهِمْ فَسُحْقًا لِأَصْحَابِ السَّعِيرِ ﴿١١﴾

5565. Cf. xxxix. 71, n. 4348. "Every time": it may not be the same angels who are guarding the gates of Hell every time new inmates come in. The pure, innocent angel nature does not know the crookedness of human evil, and is surprised at so many human beings coming in for punishment: it wonders if no warning was conveyed to men, whereas in fact men have a warning in Clear Signs during all the period of their probation. The Clear Signs come from Revelation, from their own conscience, and from all nature around them.

5566. Allah's Signs were not only rejected or defied, but their very existence was denied. Nay, more, even their possibility was denied, and alas! righteous people and Prophets were persecuted or mocked (xxxvi. 30). They were called fools or madmen, or men under a delusion!

5567. Man has himself the power given to him to distinguish good from evil, and he is further helped by the teachings of the great Messengers or World Teachers. Where such Teachers do not come into personal contact with an individual or a generation, the true meaning of their teaching can be understood by means of the Reason which Allah has given to every human soul to judge by. It is failure to follow a man's light sincerely that leads to his degradation and destruction.

5568. The will then have passed through the fire of Judgment and will now be in the fire of Punishment. The Reality will not only now be clear to them, but after the questionings of the angels they cannot even pretend to make any excuses. They will freely confess, but that is not repentance, for repentance implies amendment, and the time for repentance and amendment will have long been past.

From Allah's mercy  
Are the Companions  
Of the Blazing Fire!

12. As for those who  
Fear their Lord unseen,<sup>5569</sup>  
For them is Forgiveness  
And a great Reward.

إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ  
وَأَجْرٌ كَبِيرٌ ﴿١٢﴾

13. And whether ye hide  
Your word or make it known,  
He certainly has (full) knowledge,  
Of the secrets of (all) hearts.

وَأَسِرُّوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ إِنَّهُ عَلِيمٌ بِذَاتِ  
الصُّدُورِ ﴿١٣﴾

14. Should He not know,—  
He that created?<sup>5570</sup>  
And He is The Subtle  
The Aware.

أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٤﴾

## SECTION 2

15. It is He Who has  
Made the earth manageable<sup>5571</sup>

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا

5569. See n. 3902 to xxxv. 18. Read "unseen" adverbially. To fear the Lord is to love Him so intensely that you fear to do anything which is against His Will, and you do it because you realise Him intensely in your hearts, though you do not see Him with your bodily senses. Nor is it of any consequences whether other people see your love or the consequences that flow from your love, for your good deeds are for the love of Allah and not for show in the eyes of men. Such intensity of love obtains forgiveness for any past, and is indeed rewarded with Allah's love, which is immeasurably precious beyond any merits you may possess.

5570. He Who creates must necessarily know His own handiwork. But lest we should measure His knowledge by such imperfect knowledge as we possess. His knowledge is further characterised as understanding the finest mysteries and being well acquainted with them (*Latif* and *Khabir*): see xxii. 63. n. 2844.

5571. *Zalul* is used in ii. 71 for an animal trained and tractable: here it is used to qualify the earth, and I have translated 'manageable'. Man has managed to make paths through deserts and over mountains: through rivers and seas by means of ships; through the air by means of airways; he has made bridges and tunnels and other means of communication. But this he has only been able to do because Allah has given him the necessary intelligence and has made the earth tractable to that intelligence.

For you, so traverse  
Ye through its tracts  
And enjoy of the Sustenance  
Which He furnishes: but  
Unto Him is the Resurrection.<sup>5572</sup>

16. Do ye feel secure that  
He Who is in Heaven  
Will not cause you  
To be swallowed up<sup>5573</sup>  
By the earth when it  
Shakes (as in an earthquake)?

17. Or do ye feel secure  
That He Who is in Heaven  
Will not send against you  
A violent tornado<sup>5574</sup>  
(With showers of stones),  
So that ye shall  
Know how (terrible)  
Was My warning?

18. But indeed men before them  
Rejected (My warning):  
Then how (terrible) was  
My punishment (of them)?<sup>5575</sup>

فِي مَنَاجِبِهَا وَكُلُوا مِنْ رِزْقِهِ عَٰلِيَهُ النُّشُورِ ﴿١٥﴾

أَمْ أَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يَخِفِّفَ بِكُمْ الْأَرْضَ  
فَإِذَا هِيَ تَمُورُ ﴿١٦﴾

أَمْ أَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا  
فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ ﴿١٧﴾

وَلَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ ﴿١٨﴾

5572. In describing Allah's gifts and mercies and watchful care in this our temporary sojourn on this earth, it is made clear that the ultimate end is the Hereafter. The real Beyond, which is the goal, is the life after the Resurrection.

5573. Cf. xvii. 68 and n. 2263. Also cf. the story of Qārūn in xxviii. 76-82. If we feel safe on land, it is because Allah has made this earth amenable, manageable and serviceable to us (verse 15 above). But if we defy Allah and break His Law, have we any security, that even this comparatively unimportant safety in a fleeting world will last? Looking at it from a purely physical point of view, have there not been dreadful earthquakes, typhoons, and tornadoes?

5574. Cf. xvii. 68; and xxix. 40, n. 3462. Such a violent wind destroyed the wicked Cities which defied Lūt's warning.

5575. Cf. xxii. 42-44, and n. 2822.

19. Do they not observe  
The birds above them,<sup>5576</sup>  
Spreading their wings  
And folding them in?<sup>5577</sup>  
None can uphold them  
Except The Most Gracious:  
Truly it is He  
That watches over all things.
20. Nay, who is there  
That can help you,  
(Even as) an army,<sup>5578</sup>  
Besides The Most Merciful?  
In nothing but delusion  
Are the Unbelievers.
21. Or who is there  
That can provide you<sup>5579</sup>  
With Sustenance if He  
Were to withhold His provision?

أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَفَيْتَ وَيَقِضْنَ  
مَا يُمْسِكُهُنَّ إِلَّا الرَّحْمَنُ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ ﴿١٩﴾

أَمْ نَظُنُّكَ الَّذِي هُوَ جُنْدٌ لَكَ يَنْصُرُكَ مِنْ دُونِ الرَّحْمَنِ  
إِنَّ الْكَافِرِينَ إِلَّا فِي غُرُورٍ ﴿٢٠﴾

أَمْ نَظُنُّكَ الَّذِي يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ بَلْ لَجُّوا  
فِي عُتُوٍّ وَنُفُورٍ ﴿٢١﴾

5576. The flight of birds is one of the most beautiful and wonderful things in nature. The make and arrangement of their feathers and bones, and their stream-line shapes, from beak to tail, are instances of purposive adaptation. They soar with outstretched wings; they dart about with folded wings; their motions upwards and downwards, as well as their stabilisation in the air, and when they rest on their feet, have given many ideas to man in the science and art of aeronautics. But who taught or gave to birds this wonderful adaptation? None but Allah, Whose infinite Mercy provides for every creature just those conditions which are best adapted for its life.

5577. In the Arabic, there is an artistic touch which it is not possible to reproduce in the translation. *Sāffāt* (spreading their wings) is in the form of the active participle, suggesting the continuous soaring on outspread wings; while *yaqbiḍhna* (folding them in) is in the Aorist form, suggesting the spasmodic flapping of wings.

5578. Not the greatest army that man can muster is of any use against the Wrath of Allah; while the constant watchful care of Allah is all-in-all to us, and we can never do without it. If the godless wander about in search for blessings otherwise than in the Mercy and Grace of Allah, they are wandering in vain delusions.

5579. "Sustenance" here, as elsewhere, (e.g., in xvi. 73, n. 2105), refers to all that is necessary to sustain and develop life in all its phases. Allah Most Gracious is the Source of all our Sustenance, and if we persist in looking to Vanities for our Sustenance, we are pursuing a mirage, and, if we examine the matter, we are only following obstinate impulses of rebellion and impiety.



Nay, they obstinately persist  
In insolent impiety  
And flight (from the Truth).

22. Is then one who  
Walks headlong, with his face<sup>5580</sup>  
Groveling, better guided,-  
Or one who walks<sup>5581</sup>  
Evenly on a Straight Way?

23. Say: "It is He Who<sup>5582</sup>  
Has created you,<sup>5583</sup>  
And made  
For you the faculties  
Of hearing, seeing,  
And understanding:  
Little thanks it is ye give.

24. Say: "It is He Who  
Has multiplied you  
Through the earth,<sup>5584</sup>  
And to Him shall ye  
Be gathered together."

أَمَّنْ يَمْشِي مُكِبًّا عَلَىٰ وَجْهِهِ أَهْدَىٰ أَمَّنْ يَمْشِي سَوِيًّا  
عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٢٢﴾

قُلْ هُوَ الَّذِي أَنشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ  
وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ﴿٢٣﴾

قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٢٤﴾

5580. Cf. xxvii. 90, and n. 3320. The man of probity is the man who walks evenly on a Straight Way, his feet guided by Allah's Light and his heart sustained by Allah's Mercy. The man who chooses evil grovels, with his face down, in paths of Darkness, stumbling on the way, and in constant distrust and fear, the fear of Evil. The two kinds of men are poles apart, although they live on the same earth, see the same Signs, and are fed with the same Mercies from Allah.

5581. Like Abraham trying to guide his unbelieving father: Cf. xix. 43.

5582. The Prophet is asked to draw constant attention to Allah, the source of all growth and development, the Giver of the faculties by which we can judge and attain to higher and higher spiritual dignity. And yet, such is our self-will, we use our faculties for wrong purposes and thus show our ingratitude to Allah.

5583. For *anshaa* see n. 923 to vi. 98.

5584. Mankind, from one set of parents, has been multiplied and scattered through the earth. Men have not only multiplied in numbers but they have developed different languages and characteristics, inner and outer. But they will all be gathered together at the End of Things, when the mischief created by the wrong exercise of man's will be cancelled, and the Truth of Allah will reign universally.

25. They ask: When will  
This promise be (fulfilled)?  
If ye are telling<sup>5585</sup>  
The truth.

26. Say: "As to the knowledge  
Of the time, it is  
With Allah alone:<sup>5586</sup>  
I am a plain warner."

27. At length, when they  
See it close at hand,<sup>5587</sup>  
Grieved will be the faces  
Of the Unbelievers,  
And it will be said  
(To them): "This is  
(The promise fulfilled),<sup>5588</sup>  
Which ye were calling for!"

28. Say: "See ye?—  
If Allah were  
To destroy me,  
And those with me,<sup>5589</sup>  
Or if He bestows

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ ﴿٢٥﴾

قُلْ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُبِينٌ ﴿٢٦﴾  
فَلَمَّا رَأَوْهُ زُلْفَةً سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا

وَقِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدْعُونَ ﴿٢٧﴾

قُلْ أَرَأَيْتُمْ إِن أَهْلَكْنِي اللَّهُ وَمَنْ مَعِيَ أَوْ رَحِمَنَا  
فَمَنْ يَحْيِي الْكَافِرِينَ مِنْ عَذَابٍ أَلِيمٍ ﴿٢٨﴾

5585. The Unbelievers are sceptical, but they are answered in the next two verses.

5586. The Judgment is certain to come. But when it will exactly come, is known to Allah alone. The Prophet's duty is to proclaim that fact openly and clearly. It is not for him to punish or to hasten the punishment of evil. Cf. xxii. 47-49.

5587. "It", i.e., the fulfilment of the promise, the Day of Judgment. When it is actually in sight, then the Unbelievers realise that those whom they used to laugh at for their Faith were in the right, and that they themselves, the sceptics, were terribly in the wrong.

5588. They had defiantly asked for it. Now that it has come near, and it is too late for repentance, there is "weeping and gnashing of teeth".

5589. The sceptics might say and do say to the righteous: "Ah well! if calamities come, they involve the good with the bad, just as you say that Allah showers His mercies on both good and evil!" The answer is: "Don't you worry about us: even supposing we are destroyed, with all who believe with us, is that any consolation to you? Your sins must bring on you suffering, and nothing can ward it off. If we get any sorrows or sufferings, we take them as a mere trial to make us better, for we believe in Allah's goodness and we put our trust in Him." See next verse.

His Mercy on us,—  
Yet who can deliver  
The Unbelievers from  
A grievous Chastisement?

29. Say: "He is The  
Most Gracious: we have  
Believed in Him,  
And on Him have we  
Put our trust:  
So, soon will ye know<sup>5590</sup>  
Which (of us) it is  
That is in manifest error."

قُلْ هُوَ الرَّحْمَنُ أَمَّنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا فَسَتَعْلَمُونَ  
مَنْ هُوَ فِي ضَلَالٍ مُبِينٍ ﴿٢٩﴾

30. Say. "See ye?—  
If your stream be  
Some morning lost<sup>5591</sup>  
(In the underground earth),  
Who then can supply you  
With clear-flowing water?"

قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ  
بِمَاءٍ مَعِينٍ ﴿٣٠﴾

5590. See the end of the last note. "Our Faith tells us that Allah will deliver us from all harm if we sincerely repent and lead righteous lives. You, Unbelievers, have no such hope. When the real adjustment of values is established, you will soon see whether we were in the wrong or you!"

5591. The Sūra is closed with a parable, taken from a vital fact of our physical life, and leading up to the understanding of our spiritual life. In our daily life, what would happen if we woke up some fine morning to find that the sources and springs of our water-supply had disappeared and gone down into the hollows of the earth? Nothing could save our life. Without water we cannot live, and water cannot rise above its level, but always seeks a lower-level. So in spiritual life. Its sources and springs are in the divine wisdom that flows from on high. Allah is the real source of that life, as He is of all forms of life. We must seek His Grace and Mercy. We cannot find grace or mercy or blessing from anything lower. His Wisdom and Mercy are like, fresh clear-flowing spring-water, not like the muddy murky wisdom and goodness of this lower world which is only relative, and which often hampers life rather than advances it.