

INTRODUCTION TO SŪRAT *Qāf*, 50.

We now come to a group of seven Makkan Sūras (I-lvi), dealing with Allah's revelation through nature, through history, and through the mouths of the Prophets, and pointing to the Hereafter. We saw that the last group of three (xlvii.-xlix.) dealt with the external and internal relations of the Ummat when formed. In the present group our attention is more particularly directed to aspects eschatological,—the Future before us when this life is done.

This particular Sūra belongs to the early Makkan period. After an appeal to nature and to the fate of wicked peoples in history, it removes as it were the veil (verse 22) from the Future after death.

Summary.—Sceptics can look up to the heavens above and to Nature around them, as well as to the fate of sin in the history of the past: will they doubt Allah's Revelation when the veil is lifted? (l. 1-29).

A vision of the Day of Recompense and the Day of Reality (l. 30-45).

Qāf.

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

1. *Qāf*:⁴⁹³⁹

By the Glorious⁴⁹⁴⁰ Qur-ān
(Thou art Allah's Messenger).

2. But they wonder that⁴⁹⁴¹

There has come to them
A Warner from among
Themselves.

So the Unbelievers say:
"This is a wonderful thing!"

3. "What! When we die⁴⁹⁴²

And become dust, (shall we
Live again?) That is
A (sort of) Return
Far (from our understanding)."

4. We already know

How much of them⁴⁹⁴³
The earth takes away:
With Us is a Record
Guarding (the full account).

سُورَةُ الْقَافِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ق وَالْقُرْآنِ الْمَجِيدِ ﴿١﴾

بَلْ عَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ

فَقَالَ الْكَافِرُونَ هَذَا شَيْءٌ عَجِيبٌ ﴿٢﴾

أَيَّ ذَمٍّ نَسَا وَكُنَّا أَبَا ذَلِكِ رَجَعٌ بَعِيدٌ ﴿٣﴾

قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ وَعِنْدَنَا كِتَابٌ

حَفِيفٌ ﴿٤﴾

4939. This is an Abbreviated Letter. For Abbreviated Letters generally, see Appendix I. This particular Abbreviated Letter *Qāf* occurs only here as a single letter, and in combination at the beginning of S. xlii.

4940. *Majīd* (translated "Glorious") is one of the beautiful appellations of the Qur-ān. Its glory is that of the rising sun: the more it rises on your mental and spiritual horizon, the more you are lost in admiration of its glory. Its meanings are manifest and inexhaustible. The greater your experience, the more light is your spiritual eye able to bear. And in that glory is a beauty that none can tell who has not experienced it in his soul. It is in itself the proof of the mission of the holy Prophet.

4941. In a sense their wonder is natural: do we wonder at the glorious sun? In another sense it is unnatural: what should we say of a man who fails to see in broad daylight?

4942. Cf. xxxvii. 16.

4943. The earth only corrupts and takes away the body when they are dead; it has no power over the soul. The full account of the soul's doings is in Allah's Record.

5. But they deny the truth
When it comes to them:
So they are in
A confused state.⁴⁹⁴⁴

بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ فِي أَمْرٍ مَرِيجٍ ﴿٥﴾

6. Do they not look
At the sky above them?—
How We have made it⁴⁹⁴⁵
And adorned it,
And there are no
Flaws in it?

أَفَلَا يَنْظُرُونَ إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا
وَزَيَّنَّاهَا وَمَا لَهَا مِنْ فُرُوجٍ ﴿٦﴾

7. And the earth—
We have spread it out,⁴⁹⁴⁶
And set thereon mountains
Standing firm, and produced
Therein every kind of
Beautiful growth (in pairs)—⁴⁹⁴⁷

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ
وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ ﴿٧﴾

8. For an insight
And Reminder
To every servant.⁴⁹⁴⁸
Turning (to Allah).

بَصِيرَةً وَذِكْرٍ لِكُلِّ عَبْدٍ مُنِيبٍ ﴿٨﴾

4944. If they deny what has been made clear to them, their minds must necessarily get into confusion. All nature declares the glory and goodness of Allah. Revelation explains the inequalities of this life and how they will be redressed in the Hereafter. If they do not accept this, they are not in a logical position. They cannot reconcile the known with the unknown.

4945. The greatest philosophers have found a difficulty in understanding the sceptical position when they contemplate the wonder and mystery of the skies with all the countless beautiful stars and planets and light in them, and laws of order, motion, and symmetry, that respond to the highest mathematical abstractions without a flaw. Can blind Chance give rise to such conditions?

4946. Cf. xiii. 3; and xv. 19 and n. 1955. The earth is round, and yet it appears stretched out as a vast expanse, like a carpet kept steady with the weight of the mountains.

4947. Cf. xxii. 5, and n. 2777. Sex in plants may be hinted at: see n. 1804 to xiii. 3.

4948. For all these things go into his very heart and soul. He loves to contemplate them, to remember them for himself as evidence of Allah's goodness and glory, and to mention and proclaim them.

9. And We send down
From the sky Rain
Charged with blessing,
And We produce therewith
Gardens and Grain for harvests;
10. And tall (and stately)⁴⁹⁴⁹
Palm-trees, with shoots
Of fruit-stalks, piled
One over another;-
11. As sustenance for
(Allah's) Servants;-
And We give (new) life
Therewith to land that is
Dead: thus will be
The Resurrection.
12. Before them was denied
(The Hereafter) by the People⁴⁹⁵⁰
Of Noah, the Companions
Of the Rass, the Thamūd,
13. The 'Ād, Pharaoh,
The Brethren of Lūt,
14. The Companions of the Wood,
And the People of Tubba';
Each one (of them) rejected
The messengers, and My warning
Was duly fulfilled (in them).

وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَارَكًا فَأَنْبَتْنَا بِهِ جَنَّاتٍ
وَحَبَّ الْحَصِيدِ ﴿٩﴾

وَالنَّخْلَ بَاسِقَاتٍ لَهَا طَلْعٌ نَضِيدٌ ﴿١٠﴾

رِزْقًا لِلْعِبَادِ وَأَحْيَيْنَا بِهِ بَلْدَةً مَيْتًا كَذَلِكَ
الْخُرُوجُ ﴿١١﴾

كَذَّبَ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَابُ الرَّسِّ وَنُوحٌ ﴿١٢﴾

وَعَادُ وَفِرْعَوْنُ وَإِخْوَانُ لُوطٍ ﴿١٣﴾

وَأَصْحَابُ الْأَيْكَةِ وَقَوْمُ تُبَّعٍ كُلٌّ كَذَّبَ الرُّسُلَ
حَقَّ وَعِيدِ ﴿١٤﴾

4949. A beautiful nature passage. How graphic and unforgettable to any one who has seen a spring and summer in an Arabian oasis!

4950. Just the names of the peoples of Arabian tradition who were punished for their sins are mentioned; their stories will be found elsewhere. For the *People of Noah*, see xi. 25-48 and other passages. For the *Companions of the Rass*, see xxv. 38 and n. 3094; for the 'Ād and the Thamūd, see xxvi. 123-158, and other passages; for *Pharaoh* and his People, see ii. 49-50 and other passages; for the *Brethren of Lūt*, see vii. 80-84, and other passages; for the *Companions of the Wood*, see xv. 78-79, and n. 2000; and for the *People of Tubba'*, see xlv. 37 and n. 4715.

15. Were We then weary
With the first Creation,
That they should be
In confused doubt⁴⁹⁵¹
About a new Creation?

أَفَعَيْنَا بِالْخَلْقِ الْأَوَّلِ بَلْ هُمْ فِي لَبْسٍ
مِّنْ خَلْقٍ جَدِيدٍ ﴿١٥﴾

SECTION 2.

16. It was We Who
Created man, and We know
What suggestions his soul⁴⁹⁵²
Makes to him: for We
Are nearer to him
Than (his) jugular vein.
17. Behold, two (guardian angels)⁴⁹⁵³
Appointed to learn (his doings)
Learn (and note them),
One sitting on the right
And one on the left.
18. Not a word does he⁴⁹⁵⁴
Utter but there is
A vigilant Guardian.

وَلَقَدْ خَلَقْنَا الْإِنسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ
وَحُمْنٌ اقْرَبُ إِلَيْهِ مِنْ جَبَلٍ أَلْوَدٍ ﴿١٦﴾

إِذْ يَنْفَقُ الْمَلَائِكَةُ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ ﴿١٧﴾

مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَبِيدٌ ﴿١٨﴾

4951. Cf. xlv. 33, and n. 4912.

4952. Allah created man, and gave him his limited free-will. Allah knows the inmost desires and motives of man even better than man does himself. He is nearer to a man than the man's own jugular vein. The jugular vein is the big trunk vein, one on each side of the neck, which brings the blood back from the head to the heart. The two jugular veins correspond to the two carotid arteries which carry the blood from the heart to the head. As the blood-stream is the vehicle of life and consciousness, the phrase "nearer than the jugular vein" implies that Allah knows more truly the innermost state of our feeling and consciousness than does our own ego.

4953. Two angels are constantly by him to note his thoughts, words, and actions. One sits on the right side and notes his good deeds and the other on the left, to note his bad deeds; corresponding to the Companions of the Right and the Companions of the Left mentioned in lvi. 27 and 41.

4954. Then each "word" spoken is taken down by a guardian (*raqib*). This has been construed to mean that the guardian only records words, not thoughts which are not uttered. Thoughts may be forgiven if not uttered, and still more if they do not issue in action. At the stage at which we clothe a thought in words, we have already done an =

19. And the stupor of death⁴⁹⁵⁵

Comes in truth.

"This was

The thing which thou

Wast trying to escape!"

وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ذَلِكَ

مَا كُنْتَ مِنْهُ تَحِيدُ ﴿١٩﴾

20. And the Trumpet⁴⁹⁵⁶

Shall be blown:

That will be the Day

Whereof Warning (had been given).

وَنُفِخَ فِي الصُّورِ ذَلِكَ يَوْمُ الْوَعِيدِ ﴿٢٠﴾

21. And there will come forth

Every soul: with each

Will be an (angel) to drive,⁴⁹⁵⁷

And an (angel) to

Bear witness.

وَجَاءَتْ كُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَشَهِيدٌ ﴿٢١﴾

22. (It will be said:)

"Thou wast heedless

Of this; now have We

Removed thy veil,

لَقَدْ كُنْتَ فِي غَفْلَةٍ مِنْ هَذَا فَكَشَفْنَا عَنْكَ غِطَاءَكَ

فَبَصَّرْنَاكَ الْيَوْمَ حَدِيدٌ ﴿٢٢﴾

= action. The Recorders mentioned in the last verse make a complete Record, in order to supply motives and springs of action, which will affect the degrees or status in the Hereafter. The three together, individuals or kinds, make the honourable Recorders, *Kirāman Kātibīn*, (plural, not dual number) mentioned in lxii. 11.

4955. What is stupor or unconsciousness to this probationary life will be the opening of the eyes to the next world: for Death is the Gateway between the two. Once through that Gateway man will realise how the things which he neglected or looked upon as remote are the intimate Realities, and the things which seemed to loom large in his eyes in this world were shadows that have fled. The things he wanted to avoid are the things that have really come to pass. Both Good and Evil will realise the Truth now in its intensity.

4956. The next stage will be the Judgment, heralded with the blowing of the Trumpet. Every soul will then come forth.

4957. Several interpretations are possible, leading to the same truth, that the Judgment will be set up; the Record will be produced; the good and bad deeds will speak for and against; and complete justice will be done, each act leading to its own due fruit. (1) The (angel) to drive and the (angel) to bear witness may be the Recording Angels of the left and the right (verse 17); or (2) it may not be angels, but the evil deeds will drive like task-masters, and the good deeds will bear witness for the soul on trial; or (3) his misused limbs and faculties will drive him to his doom, while his well-used limbs and faculties will witness for him.

And sharp is thy sight⁴⁹⁵⁸
This Day!"

23. And his Companion⁴⁹⁵⁹ will say:
"Here is (his Record) ready
With me!"

وَقَالَ قَرِينُهُ هَذَا مَا لَدَىٰ عَيْنِي ﴿٢٣﴾

24. (The sentence will be:)
"Throw, both of you,⁴⁹⁶⁰ into Hell
Every contumacious Rejecter
(Of Allah)!—

أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ ﴿٢٤﴾

25. "Who forbade what was good,
Transgressed all bounds,
Cast doubts and suspicions;

مَنَعَ لِلْخَيْرِ مُعْتَدٍ مُّرِيبٍ ﴿٢٥﴾

26. "Who set up another god
Beside Allah: throw him
Into a severe Chastisement."

الَّذِي جَعَلَ مَعَ اللَّهِ إِلَهًا آخَرَ فَأَلْقِيَاهُ

فِي الْعَذَابِ الشَّدِيدِ ﴿٢٦﴾

27. His Companion⁴⁹⁶¹ will say:
"Our⁴⁹⁶² Lord! I did not

قَالَ قَرِينُهُ رَبَّنَا مَا أَطْغَيْتُهُ

4958. The clearness of vision will now be even greater: see n. 4955 above.

4959. *Qarin*: Companion. If we take No. 1 of the constructions suggested in n. 4957, the Companion will be one of the Recording Angels mentioned above, in verse 21, perhaps the one that drives; or perhaps the third one mentioned in verse 18, for he has the Record ready with him. If we take any of the other constructions mentioned in n. 4957, it will be the evil deeds or the misused faculties. In any case it will be the factors on whose testimony his conviction will be based.

4960. The original for "throw", here and in verse 26 below, is in the dual number, which some Commentators explain by saying that the dual form is used for emphasis, as if the verb ("throw, throw") were twice repeated. Examples of this are found in Arabic. But is it possible that the dual refers to the two angels mentioned in verses 17 and 21? In that case the Companion in verse 27 will be the third one mentioned in verses 18 and 23. In any case the third one will be the one on whose Record the sentence will be passed.

4961. See last note. But some people understand by "Companion" here an evil associate in the world, an evil one who misled.

4962. *Our Lord*. One man speaks: "I did not", etc. Yet he uses the plural pronoun in saying, "Our Lord". This is beautifully appropriate, as he is speaking so as to include the person to be judged: as if he were to say. "Thou art my Lord, or the Lord of us angels or of all Creation, but Thou art his Lord also, for Thou didst cherish him and warn him, and he owed duties to Thee."

Make him transgress,⁴⁹⁶³
But he was (himself)
Far astray.”

28. He will say: “Dispute not⁴⁹⁶⁴
With each other
In My Presence:
I had already in advance
Sent you⁴⁹⁶⁵ Warning.

29. “The Word changes not
With Me, and I do not
The least injustice
To My Servants”⁴⁹⁶⁶

SECTION 3.

30. The Day We will
Ask Hell, “Art thou
Filled to the full?”⁴⁹⁶⁷
It will say, “Are there
Any more (to come)?”

وَلَكِنْ كَانَ فِي صَلَاتِهِ غَيْبٌ ﴿٧﴾

قَالَ لَا تَخْصِمُوا لَدَيَّ وَقَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعِيدِ ﴿٨﴾

مَا يَبْدُلُ الْقَوْلُ لَدَيَّ وَمَا أَنَا بِظَالِمٍ لِّلْعَبِيدِ ﴿٩﴾

يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأَتْ وَنَقُولُ هَلْ مِنْ مَّزِيدٍ ﴿٢٠﴾

4963. Neither the Recording Angels nor the misused limbs and faculties, nor anything else whatever was responsible for the Evil: it was the personal responsibility of the Doer himself, with his free-will.

4964. It is suggested that sinners whose Record is black, driven into a corner, accuse others of misleading them: the others may be the Recorders, or their faculties or opportunities or surroundings or their associates in the world, or anything but themselves. Such recriminations are not allowed in the Court of Judgment.

4965. Besides, personal responsibility had already been clearly preached to them in Allah's Message, and they had been warned of the consequences. “You” is in the plural number: ‘all of you who are before the Judgment-Seat had clear warning of the consequences of your conduct.’

4966. “‘*Abd*” has two plurals: (1) ‘*Abīd*, as here, means all Servants of Allah, i.e., all his creatures; (2) ‘*Ibād* has the further connotation of Servants of Allah, devoted to his service; I have translated it in many cases by the word “devotees”. The Sentence before the Judgment-Seat is pronounced with perfect justice; it does not change, and requires no change; the inevitable consequences of sin must follow; the time for Mercy is past.

4967. As the capacity of Reward is unlimited, so is the capacity of Punishment-unlimited. Hell is personified and asked, “Art thou sated to the full?” It replies, “If there are more to come, let them come.” It is not satisfied.

31. And the Garden⁴⁹⁶⁸
Will be brought nigh
To the Righteous,—no more
A thing distant.

وَأَزَلَفَتْ الْجَنَّةَ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ ﴿٣١﴾

32. (A voice will say:)
"This is what was
Promised for you,—
For every penitent⁴⁹⁶⁹
Heedful one,

هَذَا مَا تُوْعَدُونَ لِكُلِّ أَوَّابٍ حَفِيطٍ ﴿٣٢﴾

33. "Who feared
The Most Gracious unseen,⁴⁹⁷⁰
And brought a heart
Turned in devotion (to Him):

مَنْ خَشِيَ الرَّحْمَنَ الْغَيْبَ وَجَاءَ بِقَلْبٍ مُنِيبٍ ﴿٣٣﴾

34. "Enter ye therein
In Peace and Security;⁴⁹⁷¹
This is a Day
Of Eternal Life!"

أَدْخُلُوهَا بِسَلَامٍ ذَلِكَ يَوْمُ الْخُلُودِ ﴿٣٤﴾

35. There will be for them
Therein all that they wish,—
And there is more
With us.⁴⁹⁷²

لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ﴿٣٥﴾

4968. In this life, the ideas of the spirit, the accomplishment of the things in our hearts and our hopes, seem to be ever so far, seem even to recede as we think we come nearer. Not so in the Hereafter. The fruits of righteousness will no longer be in the distance. They will be realised. They will seem themselves to approach the Righteous.

4969. The description of the Righteous is given in four masterly clauses: (1) those who turned away from Evil in sincere repentance; (2) those whose new life was good and righteous; (3) those who in their innermost hearts and in their most secret doings were actuated by Allah-fearing love, the fear that is akin to love in remembering Allah under His title of "Most Gracious"; and (4) who gave up their whole heart and being to Him.

4970. Cf. xxxvi. 11 and n. 3952; and xxxv. 18, and n. 3902.

4971. The true meaning of Islam: peace, security, salutation, and accord with Allah's Plan in all Eternity.

4972. To get all that our purified wishes and desires comprehend may seem to sum up final Bliss; but there is something still wanting, which is supplied by the sight of Allah, the Light of His Countenance.

36. But how many
Generations before them
Did We destroy (for their
Sins),—stronger in power⁴⁹⁷³
Than they? Then did they
Wander through the land:
Was there any place
Of escape (for them)?

37. Verily in this⁴⁹⁷⁴
Is a Message
For any that has
A heart and understanding
Or who gives ear and
Is a witness.

38. We created the heavens⁴⁹⁷⁵
And the earth and all
Between them in Six Days,⁴⁹⁷⁶
Nor did any sense
Of weariness touch Us.⁴⁹⁷⁷

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَشَدُّ مِنْهُمْ بَطْشًا
فَنَقَّبُوا فِي الْبِلَادِ هَلْ مِنْ مَخِصٍّ ﴿٦٦﴾

إِنَّ فِي ذَلِكَ لَذِكْرًا لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْفَى
السَّمْعَ وَهُوَ شَهِيدٌ ﴿٦٧﴾

وَلَقَدْ خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا
فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِنْ لُغُوبٍ ﴿٦٨﴾

4973. While virtue and righteousness will accomplish their final goal, what will be the End of Sin? Let the past tell its story. Many powerful and arrogant generations were swept away, to stray in the paths of misery, without any way of escape from the consequences of their sin. This was already seen in the life of this world. In the world to come, it will be worse, as already stated in verses 24-26 above.

4974. As Christ said (Matt. xi. 15), "he that hath ears to hear, let him hear". These are matters of high moment. Many spiritual lessons can be learnt from these things by any one who has the heart and understanding to apply to Allah's teaching and can give genuine thought to what he sees, as a witness does who has to swear to the facts on his oath.

4975. Allah's creation of the heavens and the earth in long stages or periods of time, as we count time, shows how things evolve in their own good time. We must therefore be patient if Good does not *seem* to come to its own according to *our* ideas. Our will should merge itself in Allah's Will, and we should praise Him, realising that He is All-Good, and that all adjustments will be in the Hereafter.

4976. Cf. vii. 54, n. 1031; and xli. 12. n. 4477.

4977. Cf. xxxv. 35.

39. Bear, then, with patience,
All that they say,
And celebrate the praises
Of thy Lord, before⁴⁹⁷⁸
The rising of the sun
And before (its) setting,

40. And during part
Of the night, (also,)
Celebrate His praises,
And (so likewise)
After the prostration.⁴⁹⁷⁹

41. And listen the Day⁴⁹⁸⁰
When the Caller will call
Out from a place
Quite near,⁴⁹⁸¹

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ
بِقَلِّ طُلُوعِ الشَّمْسِ وَقَبْلِ الْغُرُوبِ ﴿٣٩﴾

وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَرَ السُّجُودِ ﴿٤٠﴾

وَأَسْمَعْ يَوْمَ يَنَادِ الْمُنَادُ مِن مَّكَانٍ قَرِيبٍ ﴿٤١﴾

4978. Allah should be remembered at all times. But the best time for individual adoration is early in the morning before sunrise, late in the day before sunset, and a portion of the night, when there is stillness in the air, and man's spirit loves to commune with things spiritual. Those who would connect this with the five canonical prayers, instituted at a later stage in Madinah, would take the *Fajr* for the prayer before sunrise, the *Zuhr* and the 'Aṣr for the afternoon prayers before sunset and the *Magrib* and the 'Ishāa for the night prayers.

4979. The general meaning of "after the prostration" would be the contemplation and remembrance of Allah after prayers. Those who would connect this passage with the five canonical prayers understand these further prayers "following the *sujūd* or prostration to mean the extra or supernumerary prayers known as *nafl*."

4980. The Day of Resurrection, when the Call to the souls to arise and come to the Judgment-Seat will be immediately answered, and they will all arise and come forth. Cf. xxxvi. 49-53, and notes 3997 and 3999.

4981. In the life of this world it seemed all so remote. In the new life at the Resurrection it will all be so near; for there will be neither time nor space as we know them here.

42. The Day when they will
Hear a (mighty) Blast⁴⁹⁸²
In (very) truth: that
Will be the Day
Of Resurrection.

43. Verily it is We Who
Give Life and Death;
And to Us is
The Final Return—

44. The Day when
The Earth will be⁴⁹⁸³
Rent asunder, letting them
Hurry out: that will be
A gathering together,—
Quite easy for Us.⁴⁹⁸⁴

45. We know best what they⁴⁹⁸⁵
Say; and thou art not
One to compel them
By force. So admonish
With the Qur-ān such
As fear My Warning!

يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ذَلِكَ يَوْمُ الْخُرُوجِ ﴿١٢﴾

إِنَّا نَحْنُ مُحْيِيَةٌ وَنُمِيتُ وَإِلَيْنَا الْمَصِيرُ ﴿١٣﴾

يَوْمَ تَشَقَّقُ الْأَرْضُ عَنْهُمْ سِرَاعًا ذَلِكَ
حَشْرٌ عَلَيْنَا يَسِيرٌ ﴿١٤﴾

نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ وَمَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ
فَذَكِّرْ بِالْقُرْآنِ أَنْ مَنِ يَخَافُ وَعِيدِ ﴿١٥﴾

4982. The word "ṣaiḥatun" (mighty Blast) is used for the Resurrection (as here) or for the sudden punishment of the guilty on this earth, as in xi. 67, where see further references.

4983. Men will hurry out from all corners of the earth to answer the call, and the earth itself will be rent asunder. In xxv. 25 the imagery used was the heaven being rent asunder, and angels coming out in ranks: see n. 3082. Cf. also lxxxiv. 1-4.

4984. It may seem to our material imaginations a difficult task to collect together the souls of all sorts of men, who died in all sorts of conditions at different times, but it will be a different kind of world and creation altogether, and to Allah all things are not only possible but easy.

4985. People may throw all sorts of doubts about the Judgment and the Hereafter. The Prophet's task is not to force them to accept anything. His task is to deliver the Message of the Qur-ān, and admonish those who are spiritually fit and ready to receive admonition and to prepare themselves for the new and higher life destined for man.