

INTRODUCTION TO SŪRAT *Al-Qamar*, 54.

This is an early Makkan Sūra, the fifth in the series dealing with Judgment, and the truth of Revelation, as explained in the Introduction to S. 1.

The theme of the Sūra is explained by the refrain: "Is there any that will receive admonition?" which occurs six times, at the end of each reference to a past story of sin and rejection of warnings and in the appeal to the simplicity of the Qur-ān (verses 15, 17, 22, 32, 40, and 51). There is an invitation to listen to the Message and turn to Truth and Righteousness.

Summary.—The Hour of Judgment is nigh, but men forget or reject the Message, as did the people of Noah, of 'Ād, of Thamūd, of Lot, and of Pharaoh. Is there any that will receive admonition? (liv. 1-55).

Al-Qamar, or the Moon.

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

1. The Hour (of Judgment)⁵¹²⁷
Is nigh, and the moon
Was cleft asunder.⁵¹²⁸

2. But if they see
A Sign, they turn away,
And say, "This is
(But) continuous magic."⁵¹²⁹

3. They reject (the warning)
And follow their (own) lusts
But every matter has⁵¹³⁰
Its appointed time.

4. There have already come
To them such tidings⁵¹³¹
As contain a deterrent,

سُورَةُ الْقَمَرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَقْرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ ﴿١﴾

وَإِنْ يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُسْتَمِرٌّ ﴿٢﴾

وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ

وَكُلُّ أَمْرٍ مُسْتَقَرٌّ ﴿٣﴾

وَلَقَدْ جَاءَهُمْ مِنَ الْأَنْبَاءِ

مَا فِيهِ مُزْدَجَرٌ ﴿٤﴾

5127. See para 2 of the Introduction to S. liii. The idea of the Judgment being nigh at the beginning of this Sūra connects it with the same idea at the end of the last Sūra (verse 57), though the actual words used in the two cases are different.

5128. Three explanations are given in the *Mufradāt*, and perhaps all three apply here: (1) that the moon once appeared cleft asunder in the valley of Makkah within sight of the Prophet, his Companions, and some Unbelievers; (2) that the prophetic past tense indicates the future, the cleaving asunder of the moon being a Sign of the Judgment approaching; and (3) that the phrase is metaphorical, meaning that the matter has become clear as the moon. That the first was noticed by contemporaries, including Unbelievers, is clear from verse 2. The second is an incident of the disruption of the solar system at the New Creation: Cf. lxxv. 8-9.

5129. *Mustamirr*: continuous, or powerful; either meaning will apply. The Unbelievers acknowledge the unusual appearance, but call it magic. They do not therefore profit by the spiritual lesson.

5130. The prevalence of sin and the persecution of truth may have its day, but it must end at last.

5131. The stories of the sins of past generations having been visited with exemplary punishments were already in their possession, and should, if they had been wise, have opened their eyes and checked them in their mad career of sin. Five of these stories are again referred to later in this Sūra by way of illustration.

5. A wisdom far-reaching:-but
(The preaching of) Warners
Profits them not.
6. Therefore, (O Prophet,) ⁵¹³²
Turn away from them.
(And wait for)
The Day that the Caller ⁵¹³³
Will call (them)
To a terrible affair,
7. They will come forth,-
Their eyes humbled-
From (their) graves, (torpid) ⁵¹³⁴
Like locusts scattered abroad,
8. Hastening, with eyes transfixed,
Towards the Caller!-
"Hard is this Day!"
The Unbelievers will say.
9. Before them the People
Of Noah rejected (their messenger):
They rejected Our servant ⁵¹³⁵
And said, "Here is
One possessed!", and he
Was driven out.

حِكْمَةٌ بَالِغَةٌ فَمَا تُغْنِ النَّذْرُ ٥

فَتَوَلَّ عَنْهُمْ يَوْمَ يَدْعُ الدَّاعِ إِلَى شَيْءٍ
نُكْرٍ ٦

خُشَعًا أَبْصَرُهُمْ يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ
جَرَادٌ مُنْتَشِرٌ ٧

مُهْطِعِينَ إِلَى الدَّاعِ يَقُولُ الْكَافِرُونَ هَذَا يَوْمٌ عَسِرٌ ٨

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ فَكَذَّبُوا عَبْدَنَا
وَقَالُوا مَجْنُونٌ وَازْدُجِرَ ٩

5132. For a time godlessness seems to triumph, but the triumph is short-lived. And in any case there is the great Reckoning of the Day of Judgment.

5133. The angel whose voice will call at the Resurrection and direct all souls. Cf. xx. 108-111.

5134. At one stage in the invasion of locust swarms, the locusts are torpid and are scattered abroad all over the ground. I have seen them on railway tracks in 'Irāq, crushed to death in hundreds by passing trains. The simile is apt for the stunned beings who will rise up in swarms from their graves and say, "Ah! woe unto us! who has raised us up?" (xxxvi. 52).

5135. The story of Noah and the Flood is frequently referred to in the Qur-ān. The passage which best illustrates this passage will be found in xi. 25-48. Note in that passage how they first insult and abuse him arrogantly; how he humbly argues with them; how they laugh him to scorn, as much as to say that he was a madman possessed of some evil spirit; and how the Flood comes and he is saved in the Ark, and the wicked are doomed to destruction.

10. Then he called on his Lord:
"I am one overcome:
Do Thou then help (me)!"⁵¹³⁶
11. So We opened the gates
Of heaven, with water
Pouring forth.
12. And We caused the earth
To gush forth with springs.
So the waters met (and rose)⁵¹³⁷
To the extent decreed.
13. But We bore him
On an (Ark) made of
Broad planks and caulked⁵¹³⁸
With palm-fibre:
14. She floats under Our eyes
(And care): a recompense⁵¹³⁹
To one who had been
Rejected (with scorn)!
15. And We have left
This as a Sign⁵¹⁴⁰
(For all time): then

فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانْتَصِرْ ١٠

فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَمِرٍ ١١

وَفَجَّرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَى أَمْرٍ
قَدَرٍ ١٢

وَحَمَلْنَاهُ عَلَى ذَاتِ الْاَلْوَجِ وَدُسُرٍ ١٣

تَجْرِي بِأَعْيُنِنَا جَزَاءَ لِمَنْ كَانَ كُفِرَ ١٤

وَلَقَدْ تَرَكْنَاهَا آيَةً فَهَلْ مِنْ مُدَكِّرٍ ١٥

5136. He asked for help in his mission, as he felt himself overpowered by brute force and cast out, which prevented the fulfilment of his mission. But the wicked generation were past all repentance, and they were wiped out.

5137. The torrents of rain from above combined with the gush of waters from underground springs, and caused a huge Flood which inundated the country.

5138. *Dusur*, plural of *disār*, which means the palm-fibre with which boats are caulked: from *dasara*, to ram in, to spear. A derived meaning is "nails", (which are driven into planks): this latter meaning also applies, and is preferred by translators not familiar with the construction of simple boats.

5139. As usual, Allah's Mercy in saving His faithful servants takes precedence of His Wrath and Penalty. And He helps and rewards those whom the world rejects and despises!

5140. Cf. xxix. 15, where the Ark (with the salvation it brought to the righteous) is mentioned as a Sign for all Peoples. So also in xxv, 37 and xxvi. 121, it is a Sign for men. Similarly the saving of Lot, with the destruction of the wicked Cities of the Plain, is mentioned as a Sign left for those who would understand: xxix. 35, and li. 37.

Is there any that will
Receive admonition?⁵¹⁴¹

16. But how (terrible) was⁵¹⁴²
My Chastisement and My Warning?

17. And We have indeed
Made the Qur-ān easy⁵¹⁴³
To understand and remember:
Then is there any that
Will receive admonition?

18. The 'Ād (people) (too)
Rejected (Truth): then
How terrible was
My Chastisement and My Warning?

19. For We sent against them⁵¹⁴⁴
A furious wind, on a Day
Of bitter ill-luck,

20. Plucking out men as if
They were roots of palm-trees
Torn up (from the ground).

21. Yea, how (terrible) was
My Chastisement and My
Warning!⁵¹⁴⁵

فَكَيْفَ كَانَ عَذَابِي وَنُذْرِي ﴿١٦﴾

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ﴿١٧﴾

كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِي وَنُذْرِي ﴿١٨﴾

إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمٍ نَحْسٍ مُسْتَمِرٍّ ﴿١٩﴾

نَزَعُ النَّاسَ عَنْهُمْ أَغْجَازَ بَخْلِ مُنْقَعِرٍ ﴿٢٠﴾

فَكَيْفَ كَانَ عَذَابِي وَنُذْرِي ﴿٢١﴾

5141. A refrain that occurs six times in this Sūra: see Introduction.

5142. While the Mercy of Allah is always prominently mentioned, we must not forget or minimise the existence of Evil, and the terrible Penalty it incurs if the Grace of Allah and His Warning are deliberately rejected.

5143. While the Qur-ān sums up the highest philosophy of the inner life, its simple directions for conduct are plain and easy to understand and act upon. Is this not in itself a part of the Grace of Allah? And what excuse is there for any one to fail in receiving admonition?

5144. Cf. xli. 16. How graphic is the description of the tornado that uprooted them! It must indeed be a dreadful tornado that plucks up the palm-trees by their deep tap-roots. The "Day" is an indefinite period of time. The wind that destroyed the 'Ād people lasted seven nights and eight days: lxi. 7.

5145. Repeated from verse 18 to heighten the description of the sin, the penalty, and the criminal negligence of the sinners in refusing the warnings on account of their self-complacent confidence in their own strength and stability! It is repeated again as a secondary refrain in liv. 30 and (with slight modification) in liv. 32 and 39.

22. But We have indeed
Made the Qur-ān easy
To understand and remember:
Then is there any that
Will receive admonition?

SECTION 2.

23. The Thamūd (also)
Rejected (their) Warners.
24. For they said: "What!"⁵¹⁴⁶
A man! a solitary one
From among ourselves!
Shall we follow such a one?⁵¹⁴⁷
Truly should we then be
In error and madness.
25. "Is it that the Message
Is sent to *him*,
Of all people amongst us?
Nay, he is a liar,
An insolent one!"⁵¹⁴⁸
26. Ah! they will know
On the morrow, which is
The liar the insolent one!
27. For We will send
The she-camel⁵¹⁴⁹
By way of trial for them.

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ﴿٢٢﴾

كَذَّبَتْ ثَمُودُ بِالنُّذُرِ ﴿٢٣﴾

فَقَالُوا أَبَشَرٌ مِثْلُنا وَحِداً نَتَّبِعُهُ إِنَّا إِدْاِئِى

صَلَلٍ وَسُعُرٍ ﴿٢٤﴾

أَلَيْسَ الَّذِى رَعَيْنَاهُ مِنْ بَيْنِنَا بَلْ هُوَ كَذَّابٌ أَشِرُّ ﴿٢٥﴾

سَيَعْلَمُونَ غَدًا مِنَ الْكَذَّابِ أَالشَّرُّ ﴿٢٦﴾

إِنَّا مُرْسِلُوا النَّاقَةَ فِتْنَةً لَهُمْ فَارْتَبِعْهُمْ وَأَصْطَبِرْ ﴿٢٧﴾

5146. The psychology of the Thamūd is more searchingly analysed here than in xli. 17, to show up the contrast between shallow men's ideas about Revelation, and the real sanity, humanism, social value, and truth of Revelation. To them the Revelation was brought by Ṣāliḥ.

5147. Because the Prophet is one among so many, and different from them, although brought up among themselves, it is made a cause of reproach against him, when it should have been an index leading to a searching of their hearts and an examination of their ways.

5148. Pure abuse, as a contrast to Ṣāliḥ's expostulation! See xxvi. 141-158, and notes.

5149. See n. 1044 to vii. 73, for the she-camel as a trial or test case among selfish people who tried to monopolise water and pasture as against the poor.

So watch them, (O Ṣālih),
And possess thyself in patience!

28. And tell them that
The water is to be
Divided between them:⁵¹⁵⁰
Each one's right to drink
Being brought forward
(By suitable turns).

29. But they called
To their companion,
And he took a sword
In hand, and hamstringed (her).

30. Ah! how (terrible) was
My Chastisement and My Warning!

31. For We sent against them⁵¹⁵¹
A single Mighty Blast,
And they became
Like the dry stubble used
By one who pens cattle.⁵¹⁵²

32. And We have indeed
Made the Qur-ān easy
To understand and remember:
Then is there any that
Will receive admonition?

33. The People of Lūt⁵¹⁵³
Rejected (his) Warning.

وَنَبِّئِهِمْ أَنَّ الْمَاءَ قِسْمَةٌ بَيْنَهُمْ كُلُّ شَرْبٍ مُّخَضَّرٌ ﴿٢٨﴾

فَنَادَوْا صَاحِبَهُمْ فَتَعَاطَى فَعَقَرَ ﴿٢٩﴾

فَكَيْفَ كَانَ عَذَابِي وَنُذْرِي ﴿٣٠﴾

إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَاحِدَةً فَكَانُوا
كَهَشِيمِ الْمُخْتَطِرِ ﴿٣١﴾

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُّذَكِّرٍ ﴿٣٢﴾

كَذَّبَ قَوْمُ لُوطٍ بِالنُّذْرِ ﴿٣٣﴾

5150. See xxvi. 155-156. All were to have water in due turn. It was to be no one's monopoly. And certainly the gates were not to be shut against the poor or their cattle.

5151. See n. 1047 to vii. 78, and Cf. the same phrase "single Blast" used for the signal for the Resurrection in xxxvi. 53. In the case of the Thamūd, the destruction seems to have been by a severe earthquake accompanied with a terrible rumbling noise.

5152. They became like dry sticks such as are used by herdsmen in making pens or enclosures for their cattle.

5153. The story of Lot (Lūt) and the Cities of the Plain has been frequently referred to. See xi. 74-83.

34. We sent against them
A violent tornado
With showers of stones,⁵¹⁵⁴
(Which destroyed them), except
Lūt's household; them We
Delivered by early Dawn,--
35. As a Grace from Us:
Thus do We reward
Those who give thanks.⁵¹⁵⁵
36. And (Lūt) did warn them⁵¹⁵⁶
Of Our violent Seizure but
They disputed about the Warning.
37. And they even sought
To snatch away his guests⁵¹⁵⁷
From him, but We blinded
Their eyes. (They heard:)
"Now taste ye My Wrath
And My Warning."
38. Early on the morrow
An abiding Chastisement
Seized them:
39. "So taste ye My Chastisement
And my Warning."

إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا آلَ لُوطٍ
نَجَّيْنَاهُمْ لِسَحْرِ

يَقْتَمِعَ مِن عِنْدِنَا كَذَلِكَ نَجْزِي مَنْ شَكَرَ

وَلَقَدْ أَنْذَرَهُمْ بَطْشَتَنَا فَتَمَارَوْا بِالنُّذُرِ

وَلَقَدْ رَاوَدُوهُ عَنْ ضَيْفِهِ فَطَمَسْنَا أَعْيُنَهُمْ فَذُوقُوا
عَذَابِي وَنُذُرِ

وَلَقَدْ صَبَحَهُمْ بُكْرَةً عَذَابٌ مُسْتَقِرٌّ

فَذُوقُوا عَذَابِي وَنُذُرِ

5154. *Hāṣib*: a violent tornado bringing a shower of stones. The word occurs here; in xvii. 68 (without reference to any particular place); in xxix. 40 (where it seems to refer to Lot's Cities, see n. 3462); and in lxvii. 17 (where again there is no reference to a particular place). In Lot's Cities the shower was of brimstone: see xi. 82.

5155. "Giving thanks" to Allah in Quranic phrase is to obey Allah's Law, to do His Will, to practise righteousness, to use all gifts in His service.

5156. Cf. xi. 78-79.

5157. Lot had been preaching to them some time against their iniquities. The crisis of their fate came when the two angels came to Lot in the guise of handsome young men. The men of the whole City came in an uproar, assaulted his house, and tried to snatch away the two handsome men. Lot tried to prevent them, but was powerless. Darkness fell on their eyes, as the first stage in their punishment, and before next morning the wicked cities were buried under a shower of brimstone. Lot and his believing household were saved.

40. And We have indeed
Made the Qur-ān easy
To understand and remember:
Then is there any that
Will receive admonition?

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ﴿١٠﴾

SECTION 3.

41. To the People⁵¹⁵⁸
Of Pharaoh, too, aforetime,
Came Warners (from Allah).
42. The (people) rejected all
Our Signs; but We
Seized them with the Seizure of
A Mighty, Powerful.
43. Are your Unbelievers,
(O Quraish), better than they?⁵¹⁵⁹
Or have ye an immunity
In the Sacred Books?
44. Or do they say:
"We acting together
Can defend ourselves"?

وَلَقَدْ جَاءَ آلَ فِرْعَوْنَ النُّذُرُ ﴿١١﴾

كَذَّبُوا بِآيَاتِنَا كُلِّهَا فَأَخَذْنَاهُمْ أَخْذَ عَزِيزٍ مُقْتَدِرٍ ﴿١٢﴾

أَكْفَارُكُمْ خَيْرٌ مِنْ أُولَئِكَ أَمْ لَهُمْ بَرَاءَةٌ فِي الزُّبُرِ ﴿١٣﴾

أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُنْتَصِرٌ ﴿١٤﴾

5158. The Egyptian people of old are the last people mentioned in this Sūra as an example of iniquity meeting with punishment. And the moral is driven home to the Pagan Quraish, to warn them of their fate if they persisted in their evil lives. The Egyptians had many Signs given them. They were a gifted people and had made much progress in the sciences and the arts. They could have learnt from history that when the highest virtues disappear, the nation must fall. Moses was brought up among them and commissioned to give Allah's Message to them. But they were arrogant; they were unjust to Allah's creatures; they followed debasing forms of worship; they mocked at Truth; and were at last punished with destruction in the Red Sea for their arrogant leaders and army. See x. 75-90 for a narrative.

5159. If the Egyptians with all their power and science were unable to resist the punishment of their sins, the Pagan Quraish are asked: how will you fare when you come to a trial of strength against Allah's Truth? You are not specially favoured so as to be immune from Allah's Law. And if you rely on your numbers, they will be a broken reed when the trial comes, as indeed happened at the Battle of Badr.

45. Soon will their multitude
Be put to flight,
And they will show
Their backs.

سَيَهْرَمُ الْجَمْعُ وَيُولُونَ الدُّبُرَ ﴿٤٥﴾

46. Nay, the Hour (of Judgment)
Is the time promised them
(For their full recompense).⁵¹⁶⁰
And that Hour will be
Most grievous and most bitter.

بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَذْهَى وَأَمَرُ ﴿٤٦﴾

47. Truly those in sin
Are the ones
In error and madness.⁵¹⁶¹

إِنَّ الْمَجْرِمِينَ فِي ضَلَالٍ وَسُعُرٍ ﴿٤٧﴾

48. The Day they will be
Dragged through the Fire
On their faces,⁵¹⁶² (they
Will hear:) "Taste ye
The touch of Hell!"

يَوْمَ يُسْجَوْنَ فِي النَّارِ عَلَى وُجُوهِهِمْ ذُقُوا
مَسَّ سَفَرٍ ﴿٤٨﴾

49. Verily, all things
Have We created
In proportion and measure.⁵¹⁶³

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴿٤٩﴾

5160. The calculations of unjust men—on their science, their resources, their numbers, etc.—will in many cases be falsified even in this world, as stated in the last two verses, but their real Punishment will come with Judgment, *i.e.*, when they find their real place in the next world at the restoration of true values. It will then be a most grievous and bitter experience for them, throwing into the shade any calamities they may suffer in this life.

5161. Cf. liv. 24 above. Note how the tables are turned in the argument by the repetition. The unjust think that the godly are wandering in mind and mad. They will find that it is really they who were wandering in mind, and mad, even when they were in the plenitude of their power and in the enjoyment of all the good things of this life. These minor echoes heighten the effect of the major refrain mentioned in the Introduction.

5162. "On their faces": the Face is the symbol of Personality. Their whole Personality will be subverted and degraded—in the midst of the Fire.

5163. Allah's Creation is not haphazard. Everything goes by law, proportion, and measure. Everything has its appointed time, place, and occasion, as also its definite limitation. Nothing happens but according to His Plan, and every deed, word, and thought of man has its fullest consequences, except in so far as the Grace or Mercy of Allah intervenes, and that is according to law and plan.

50. And Our Command
Is but a single Word,⁵¹⁶⁴
Like the twinkling
Of an eye.

وَمَا أَمْرُنَا إِلَّا وَجْدَةٌ كُلُّهَا بِالْبَصْرِ ﴿٥٠﴾

51. And (oft) in the past,
Have We destroyed gangs⁵¹⁶⁵
Like unto you: then
Is there any that
Will receive admonition?⁵¹⁶⁶

وَلَقَدْ أَهْلَكْنَا أَشْيَاعَكُمْ فَهَلْ

مِنْ مُذَكِّرٍ ﴿٥١﴾

52. All that they do
Is noted in (their)
Books (of Deeds).⁵¹⁶⁷

وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ ﴿٥٢﴾

5164. While in the life of created things there is "proportion and measure", and a lag of time or distance or circumstance, in Allah's Command, the Design, the Word, the Execution, and the Consequences are but a single Act. The simile given is that of the twinkling of an eye, which is the shortest time that a simple man can think of: the cause which occasions the twinkling, the movement of the muscles connected with it, the closing of the eyelids, and their reopening, are all almost like a simultaneous act. By way of contrast take an illustration like that of a man writing a book. He must form the design in his mind; he must prepare himself by research, collection of knowledge, or of personal experience; he must use or acquire the art of writing; he must collect the materials for writing, viz., paper, ink, pen, etc., and this will connect with a chain of manufacturing processes in which he is dependent upon other people's work and experience; then his book may have to be printed or lightographed or bound, and sold, or taken to a library, or presented to a friend, which will bring into play numerous other chains of processes, and dependence upon other people's work or skill; and the lag of Time, Space, and Circumstance will occur at numerous stages. In Allah's Command, the word "Be" (*kun*) includes everything, without the intervention, of or dependence upon any other being or thing whatever. And this is also another phase of the philosophy of Unity.

5165. *Ashyā'akum*: 'gangs or parties or collection of men like you.'—addressed to wicked men who arrogantly rely upon their own strength or combination, neither of which can stand for a moment against the Will of Allah.

5166. The cases of Pharaoh's men of old and the Pagan Quraish are considered as parallel, and an appeal is addressed to the latter from the experience of the former: 'will ye not learn and repent?'

5167. The point is that nothing which men do is lost—good or evil. Everything gives rise to an inevitable chain of consequences, from which a release is only obtained by the intervention of Allah's Grace acting on an act, a striving of the human will to repent and turn to Allah.

53. Every matter, small and great,
Is on record.

وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُسْتَطَرٌّ ﴿٥٣﴾

54. As to the Righteous,
They will be in the midst
Of Gardens and Rivers,⁵¹⁶⁸

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ ﴿٥٤﴾

55. In a sure⁵¹⁶⁹ abode with⁵¹⁷⁰
A Sovereign Omnipotent.⁵¹⁷¹

فِي مَقْعَدٍ صِدْقٍ عِنْدَ مَلِكٍ مُّقْتَدِرٍ ﴿٥٥﴾

5168. The record, in the case of those who dishonoured and violated Truth, will lead to their undoing; but in the case of those who honoured the Truth and adopted it so as to shine in their righteous lives, the result is expressed by four metaphors, in an ascending degree of sublimity: (1) they will be in the midst of Gardens where rivers flow; (2) they will be in sure abode; (3) with Allah; (4) Whose sovereignty is omnipotent.

"Gardens" with Rivers (flowing beneath): this has been explained more than once already: Cf. n. 4668 to xliii. 70. The Garden suggests all the Bliss we can imagine through our senses.

5169. While we possess our bodily senses, the best conceptions we can form are through our sense-perceptions.

5170. But there is a higher conception still, something that it can only be expressed by reference to the Presence of Allah.

5171. *Muqtadir*, which is translated Omnipotent, implies something more: the eighth-declension form denotes not only complete mastery, but the further idea that the mastery arises from Allah's own nature, and depends on nothing else whatever.