



## CHAPTER 10

### *Yūnus*: **Jonah**

(REVEALED AT MAKKAH: 11 sections; 109 verses)

All that is said in this chapter of *Jonah*, after whom it is named, is an incidental reference to his people having benefited by the warning. There are more detailed references to Noah and Moses, but in selecting Jonah's name for the title there seems to be a hint that, as the people of Jonah benefited by his warning, so would the Arabs ultimately believe in the Prophet.

The chief feature of this chapter is that, while it asserts the truth of revelation, it also lays stress on the merciful dealing of the Divine Being with men. It opens with a statement of the truth of Divine revelation in the Holy Qur'ān, and this is the subject discussed in the first two sections. The second section closes with a demand for a sign on the part of the disbelievers, and they are told that judgment is deferred for a while; the reason being given in the third section, where it is shown that Divine dealing with men is characterized by mercy, and therefore He does not hasten punishment. The fourth section tells us that evidence of His mercy exists in nature, for He grants gifts which it is not in the power of anyone else to grant, and, as material gifts from Him are characterized by uniqueness, so is His gift of revelation, and the like of it cannot be produced by anyone else. The fifth section states that the reprobate must ultimately meet with their punishment, while the sixth again calls attention to the preponderance of the quality of mercy in the Divine Being, and the seventh contrasts the believers with the disbelievers. The eighth and ninth sections refer briefly to the histories of Noah and Moses. The tenth states, by a brief allusion to Jonah, that those who heed the warning will benefit, and the last section shows that all good is controlled by the Divine Being. Hence man must turn to Him.

This is the first chapter of the *alif lām rā* group and belongs to the last Makkan period; see 1a.

## SECTION 1: Truth of Revelation

In the name of Allāh, the Beneficent, the Merciful.

1 I, Allāh, am the Seer.<sup>a</sup> These are the verses of the Book, full of wisdom.<sup>b</sup>

2 Is it a wonder to the people that We have revealed to a man from among themselves: Warn the people and give good news to those who believe that for them is advancement in excellence<sup>a</sup> with their Lord? The disbelievers say: This is surely a manifest enchanter.

3 Surely your Lord is Allāh, Who created the heavens and the earth in six periods, and He is established on the Throne of Power regulating the Affair.<sup>a</sup> There is no intercessor except after His permission. This is Allāh, your Lord, therefore serve Him. Will you not mind?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّسْمِ تِلْكَ آيَاتِ الْكِتَابِ الْحَكِيمِ ①

أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِنْهُمْ أَنْ أَنْذِرِ النَّاسَ وَبَشِّرِ الَّذِينَ آمَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ ۗ قَالَ الْكٰفِرُونَ إِنَّ هَذَا لَسِحْرٌ مُّبِينٌ ②

إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمٰوٰتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ يُدَبِّرُ الْأَمْرَ ۗ مَا مِنْ شٰفِعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ ۗ ذٰلِكُمْ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ ۗ أَفَلَا تَذٰكُرُونَ ③

1a. *Alif, lām, rā* are the three letters which stand at the head of this chapter and four other chapters, viz. 11th, 12th, 14th and 15th, while the 13th chapter has *alif, lām, mīm, rā*. The abbreviation is of the same form as *alif, lām, mīm* (see 2:1a), except that *rā* stands for *Rā'ī*, i.e., the *Seer*, or *arā*, i.e., *I see*.

From the 10th to the 16th chapter is a group of seven chapters, which all — with the exception of the last — begin with the abbreviation *alif, lām, rā*, and may be called the *alif lām rā* group. They all belong to the last Makkan period, the last four years of the Prophet's life at Makkah, and deal with the truth of prophethood with more or less reference to the histories of the earlier prophets, four of them being named after a prophet.

1b. The *kitāb*, or the *Qur'ān*, is called *ḥakīm*, *wise* or *full of wisdom*, either because it possesses wisdom, i.e. *the quality which discriminates between truth and falsehood and right and wrong*, or because it is *muḥkam*, i.e. *free from all incongruity or unsoundness* or because it *possesses both these qualities* (R).

2a. *Qadam* means *foot*, also *going before* another with regard to time or degree; and *ṣīdq* is *truth in word or deed*, and every excellent deed is called *ṣīdq* (R). *Qadama ṣīdq-in* according to the same authority means *going forward* or *advancement in excellence*. It may also be translated as meaning *a footing of firmness*.

3a. For creation in six periods, see 7:54a, and for '*arsh*', 7:54b. In regulating the Affair, there is a further reference to the spiritual evolution of man, as stated more clearly elsewhere: "He orders the Affair from the heaven to the earth" (32:5). See 32:5a

4 To Him is your return, of all (of you). It is the promise of Allāh (made) in truth. Surely He produces the first creation, then He reproduces it, that He may reward with equity those who believe and do good. And as for those who disbelieve, for them is a drink of hot water and a painful chastisement because they disbelieved.

إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا وَعَدَّ اللَّهُ حَقًّا  
إِنَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ لِيَجْزِيَ  
الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ بِالْقِسْطِ  
وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ مِنْ حَمِيمٍ  
وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ ④

5 He it is Who made the sun a shining brightness, and the moon a light,<sup>a</sup> and ordained for it stages that you might know the computation of years and the reckoning. Allāh created not this but with truth. He makes the signs manifest for a people who know.<sup>b</sup>

هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَالْقَمَرَ  
نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ  
السِّنِينَ وَالْحِسَابِ مَا خَلَقَ اللَّهُ ذَلِكَ  
إِلَّا بِالْحَقِّ يَفْصِلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ⑤

6 Surely in the variation of the night and the day, and that which Allāh has created in the heavens and the earth, there are signs for a people who keep their duty.

إِنَّ فِي اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ  
اللَّهُ فِي السَّمَوَاتِ وَالْأَرْضِ آيَاتٍ  
لِقَوْمٍ يَتَّقُونَ ⑥

7 Those who expect not the meeting with Us, and are pleased with this world's life and are satisfied with it, and those who are heedless of Our messages —

إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا  
بِالْحَيَاةِ الدُّنْيَا وَأَطْمَأَنَّنُوا بِهَا وَالَّذِينَ  
هُمْ عَنْ آيَاتِنَا غَفْلُونَ ⑦

8 These, their abode is the Fire because of what they earned.

أُولَئِكَ مَا لَهُمْ النَّارُ بِمَا كَانُوا يَكْسِبُونَ ⑧

9 Those who believe and do good, their Lord guides them by their

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
يَهْدِي لَهُمْ رَبُّهُمْ بِآيَاتِهِمْ تَجْرِي

where it is shown that *al-amr* really means the *Affair of Islām*, which according to the Divine plan was now being established on earth. For intercession, see 2:48b.

5a. *Daū'*, or *diyā'*, signifies that light which subsists by itself, and *nūr*, that which subsists through some other thing (LL). The moon is called *nūr*, because its light is borrowed, as contrasted with the sun, which is called *diyā'*.

5b. The whole of creation is, notwithstanding its variety, subject to one law, and clearly bears witness to the unity of its Maker. And just as the visible universe is subject to law, there is also a law working in the spiritual world.

faith;<sup>a</sup> rivers will flow beneath them in Gardens of bliss.

**10** Their cry therein will be, Glory to Thee, O Allāh! and their greeting, Peace! And the last of their cry will be: Praise be to Allāh, the Lord of the worlds!<sup>a</sup>

مِنْ تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ ⑩

دَعْوُهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّاتُهُمْ فِيهَا سَلَامٌ وَأَخْرَجُوا دَعْوَاهُمْ أَرْوَاحَهُمْ إِلَىٰ رَبِّ الْعَالَمِينَ ⑪

## SECTION 2: Punishment of Rejection

**11** And if Allāh were to hasten for men the (consequences of) evil, as they would hasten on the good, their doom would certainly have been decreed for them. But We leave those alone, who have no hope of meeting with Us, in their inordinacy, blindly wandering on.<sup>a</sup>

**12** And when affliction touches a man, he calls on Us, whether lying on his side or sitting or standing; but, when We remove his affliction from him, he passes on as though he had never called on Us on account of an affliction that touched him. Thus is what they do, made fair-seeming to the extravagant.

**13** And certainly We destroyed generations before you when they did wrong, and their messengers came to

وَلَوْ يَعْجَلُ اللَّهُ لِلنَّاسِ الشَّرَّ اسْتِعْجَالَهُمْ بِالْخَيْرِ لَقُضِيَ إِلَيْهِمْ أَجَلُهُمْ فَبَدَّلْنَا الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا فِي طُغْيَانِهِمْ يَعْمَهُونَ ⑪

وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَا نَا لِحَبِيئِهِ أَوْ قَاعِدًا أَوْ قَائِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَن لَّمْ يَدْعُنَا إِلَىٰ ضُرِّهِ مَسَّهُ كَذَلِكَ نُرِيَنَّ لِلْمُسْرِفِينَ مَا كَانُوا يَعْمَلُونَ ⑫

وَلَقَدْ أَهْلَكْنَا الْقُرُونََ مِنْ قَبْلِكُمْ لَمَّا ظَلَمُوا وَجَاءَهُمْ رَسُولُهُمْ بِالْبَيِّنَاتِ وَ

9a. The light of faith, which is even here a guiding principle of man's actions, will assume a more palpable form in the life after death. Compare 57:12, where it is called the light running, or gleaming, before them.

10a. This is the Muslim paradise, and this description is sufficient to give the lie to those who say that the picture of the Muslim paradise drawn in Makkān revelation is characterized by sensuality.

11a. *Ajal* (translated as *doom*) means the *term* of a people, the *respite* granted to them, but it also means *death*, because death brings the term of life to an end (R). People desire and pray for good things to be hastened on to them, and they are hastened on, but in His merciful dealing with men God does not hasten on the consequences of evil, so that they may repent and escape the consequences of evil.

them with clear arguments, yet they would not believe. Thus do We recompense the guilty people.

**14** Then We made you rulers in the land after them, so that We might see how you act.

**15** And when Our clear messages are recited to them, those who have no hope of meeting with Us say: Bring a Qur'ān other than this or change it.<sup>a</sup> Say: It is not for me to change it of my own accord. I follow naught but what is revealed to me. Indeed I fear, if I disobey my Lord, the chastisement of a grievous day.<sup>b</sup>

**16** Say: If Allāh had desired, I would not have recited it to you, nor would He have made it known to you. I have lived among you a lifetime before it. Do you not then understand?<sup>a</sup>

**17** Who is then more unjust than he who forges a lie against Allāh or gives the lie to His messages? Surely the guilty never succeed.

**18** And they serve besides Allāh that which can neither harm them nor profit them, and they say: These are

مَا كَانُوا لِلْيَوْمِ مُؤْمِنًا كَذَلِكَ نَجْزِي الْقَوْمَ  
الْمُجْرِمِينَ ﴿١٤﴾

ثُمَّ جَعَلْنَاكُمْ خَلَائِفَ فِي الْأَرْضِ مِنْ  
بَعْدِهِمْ لِنَنْظُرَ كَيْفَ تَعْمَلُونَ ﴿١٥﴾

وَإِذَا تُتْلَى عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ لَقَالَ  
الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا أَنْتَ بِقُرْآنٍ  
غَيْرِ هَذَا أَوْ بَدِّلَهُ ۗ قُلْ مَا يَكُونُ لِي  
أَنْ أُبَدِّلَهُ مِنْ تِلْقَائِي نَفْسِي إِنْ أَرْتِعُ  
إِلَّا مَا يُوْحَىٰ لِي ۚ إِنْ كُنْتُمْ تُحِبُّونَ  
سِرِّيٰ عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٦﴾

قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ عَلَيْكُمْ وَلَا  
أَدْرَاكُمْ بِهِ ۖ فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا  
مِّنْ قَبْلِهِ ۗ أَفَلَا تَعْقِلُونَ ﴿١٧﴾

فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ  
كُذْبًا أَوْ كَذَّبَ بِآيَاتِهِ ۗ إِنَّهُ لَا  
يُقْلِحُ الْمُجْرِمُونَ ﴿١٨﴾

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُهُمْ  
وَلَا يَنْصُرُهُمْ وَيَقُولُونَ هُوَ رَبُّنَا  
شُفَعَاؤُنَا

15a. They desire a revelation which should not condemn their evil ways and their idol-worship, nor contain any threats of their coming doom.

15b. The words show how true the Prophet himself was to revelation, translating every one of its precepts into practice.

16a. The Prophet's truthfulness and honesty before he received the Divine revelation were undisputed, and he had earned such renown for these qualities that he was known in the land as *al-Amin*, i.e. *the Faithful one*, or *the Truthful one*. The argument is that if, as they admitted, he had never told a lie in his lifetime, even for the sake of a personal advantage, how could he, now that he had passed the age of youth and passions, speak falsely, and that to his own detriment? He was not the gainer, but a sufferer thereby, on account of the persecution which his preaching had brought about for him. Moreover, a man who had so long refrained from showing any interest in their lives and their modes of worship, and had all but lived the silent life of a recluse among them, could not, of his own accord, be imagined to have suddenly changed the course of his life.

our intercessors with Allāh. Say: Would you inform Allāh of what He knows not in the heavens and the earth? Glory be to Him, and supremely exalted is He above what they set up (with Him)!

**19** And (all) people are but a single nation, then they disagree. And had not a word already gone forth from thy Lord, the matter would have certainly been decided between them in respect of that wherein they disagree.<sup>a</sup>

**20** And they say: Why is not a sign sent to him from his Lord? Say: The unseen is only for Allāh, so wait; surely I too with you am of those who wait.<sup>a</sup>

عِنْدَ اللَّهِ قُلْ أَتَنْبِئُونَ اللَّهَ بِمَا لَا يَعْلَمُ  
فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ سُبْحَانَهُ  
وَتَعَالَى عَمَّا يُشْرِكُونَ ﴿١٩﴾

وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً  
فَاخْتَلَفُوا ط وَلَا كَلِمَةٌ سَبَقَتْ مِنْ  
رَبِّكَ كَفْضَى بَيْنَهُمْ وَمِمَّا فِيهِ يَخْتَلِفُونَ ﴿٢٠﴾

وَيَقُولُونَ لَوْلَا أُنزِلَ عَلَيْهِ آيَةٌ مِنْ  
رَبِّهِ فَقُلْ إِنَّمَا الْغَيْبُ لِلَّهِ فَانْتَظِرُوا  
إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ ﴿٢٠﴾

### SECTION 3: Merciful Dealing

**21** And when We make people taste of mercy after an affliction touches them,<sup>a</sup> lo! they devise plans against Our messages. Say: Allāh is quicker to plan. Surely Our messengers write down what you plan.

**22** He it is Who makes you travel by land and sea; until, when you are in the ships, and they sail on with them

وَلِإِذَا أَذَقْنَا النَّاسَ رَحْمَةً مِنْ بَعْدِ عَذَابٍ  
مَسَّتْهُمْ إِذَا لَهُمْ مَكْرٌ فِي آيَاتِنَا قُلْ  
اللَّهُ أَسْرَعُ مَكْرًا إِنَّ سُرُسُلَنَا  
يَكْتُبُونَ مَا تَكُونُونَ ﴿٢١﴾

هُوَ الَّذِي يُسَيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ حَتَّى  
إِذَا كُنْتُمْ فِي الْفُلِكِ وَجَرِينَكُمْ بِهِمْ بِرِيحٍ

19a. The *word* that had gone forth is referred to in many places: “And they say: When will this promise come to pass, if you are truthful? Say: Maybe somewhat of that which you seek to hasten has drawn nigh to you” (27:71, 72). And again: “Say: You have the appointment of a day which you cannot postpone by an hour, nor hasten on” (34:30); see 34:30a.

20a. It is clear from the context that their demand is for the punishment with which they are threatened, because they would recognize no other sign; they are told to *wait* for the sign which would undoubtedly come.

21a. Some think that there is a reference here to the famine which prevailed for seven years at Makkah (Rz). For the famine itself see 44:10a. The statement here may only be a general description of ordinary afflictions which befall man, an instance of which is given in the next verse.

in a pleasant breeze, and they rejoice at it, a violent wind overtakes them and the billows surge in on them from all sides, and they deem that they are encompassed about. Then they pray to Allāh, being sincere to Him in obedience: If Thou deliver us from this, we will certainly be of the grateful ones.

طَيِّبَةً وَفَرِحُوا بِهَا جَاءَتْهَا رِيحٌ عَاصِفٌ  
وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُّوا  
أَنَّهُمْ أُحِيطَ بِهِمْ لَدَعَا اللَّهَ مُخْلِصِينَ  
لَهُ الدِّينَ ۗ لَئِن أَنْجَبْتَنَا مِنْ هَذِهِ  
لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿٢٢﴾

**23** But when He delivers them, lo! they are unjustly rebellious in the earth. O men, your rebellion is against yourselves — a provision (only) of this world's life. Then to Us is your return, so We shall inform you of what you did.

فَلَمَّا أَنْجَبَهُمْ إِذَا هُمْ يَبْغُونَ فِي الْأَرْضِ  
يَعْبُدِ الْحَقُّ يَا أَيُّهَا النَّاسُ إِنَّمَا بَغَيْتُمْ  
عَلَىٰ أَنْفُسِكُمْ مَتَاعَ الْحَيَاةِ الدُّنْيَا ثُمَّ  
إِلَيْنَا مَرْجِعُكُمْ فَتَدَبَّرْهُمْ بِمَا كُنْتُمْ  
تَعْمَلُونَ ﴿٢٣﴾

**24** The likeness of this world's life is only as water which We send down from the clouds, then the herbage of the earth, of which men and cattle eat, grows luxuriantly thereby; until when the earth puts on its golden raiment and it becomes adorned, and its people think that they are masters of it, Our command comes to it, by night or by day, so We render it as reaped seed-produce, as though it had not flourished yesterday. Thus do We make clear the messages for a people who reflect.

إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ  
مِنَ السَّمَاءِ فَآخَضَ بِهٖ نَبَاتَ الْأَرْضِ  
مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ حَتَّىٰ  
إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازَّيَّنَتْ  
وَطَنَّ أَهْلُهَا أَنَّهُمْ قَدِ امْرَدُونَهَا  
أَمْرًا آيَاتًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا  
كَأَنَّ لَمْ تَكُنْ بِالْأَمْسِ كَذَلِكَ لِنُفِصِلُ  
الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢٤﴾

**25** And Allāh invites to the abode of peace, and guides whom He pleases to the right path.<sup>a</sup>

وَ اللَّهُ يَدْعُو إِلَىٰ دَارِ السَّلَامِ وَيَهْدِي  
مَنْ يَشَاءُ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٢٥﴾

**26** For those who do good is good (reward) and more (than this). Neither blackness nor ignominy will

لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَ زِيَادَةٌ ۗ وَلَا  
يَرْهَقُهُمْ قُتْرٌ وَلَا ذِلَّةٌ ۗ أُولَٰئِكَ

25a. This is another description of the Muslim paradise, which is called *dār al-salām*, or *the abode of peace*. The word *salām* in *dār al-salām* is from the same root as *Islām*. *Islām*, in fact, makes even this world an abode of peace for a true Muslim; he makes his peace with his Lord, and he lives at peace with his fellow-men. The peace of the next life is, in fact, a continuation of the peace of mind which a Muslim finds in this very life.

cover their faces. These are the owners of the Garden; therein they will abide.<sup>a</sup>

**27** And those who earn evil, the punishment of an evil is the like thereof, and abasement will cover them — they will have none to protect them from Allāh — as if their faces had been covered with slices of the dense darkness of night. These are the companions of the Fire; therein they will abide.

**28** And on the day when We gather them all together, then We shall say to those who associated others (with Allāh): Keep where you are, you and your associate-gods. Then We shall separate them one from another, and their associates will say: It was not us that you served.

**29** So Allāh suffices as a witness between us and you that we were quite unaware of your serving (us).

**30** There will every soul become acquainted with what it sent before, and they will be brought back to Allāh, their true Patron, and that which they devised will escape from them.

أَصْحَابِ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٣٧﴾

وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ  
بِشِئْلِهَا ۖ وَتَرَهُمْ مُّجْرِمِينَ ۖ ذُلًّا مَّا لَهُمْ مِّنَ  
اللَّهِ مِنْ عَاصِمٍ ۖ كَأَنَّمَا أُغْشِيَتْ وُجُوهُهُمْ  
قِطْمَانًا مِّنَ اللَّيْلِ مُظْلِمًا ۗ أُولَٰئِكَ أَصْحَابُ  
النَّارِ ۗ هُمْ فِيهَا خَالِدُونَ ﴿٣٨﴾

وَيَوْمَ نَحْشُرُهُمْ جَبَابًا ثُمَّ نَقُولُ  
لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنْتُمْ وَشُرَكَاءُكُمْ  
فَزَيَّلْنَا بَيْنَهُمْ وَقَالَ شُرَكَاءُهُمْ مَا  
كُنْتُمْ إِلَّا نَا تَعْبُدُونَ ﴿٣٩﴾

فَكَفَى بِاللَّهِ شَهِيدًا بَيْنَنَا وَبَيْنَكُمْ إِنْ  
كُنَّا عَنْ عِبَادَتِكُمْ لَغْفِيلِينَ ﴿٤٠﴾

هُنَالِكَ تَبْلُو كُلُّ نَفْسٍ مَّا أَسْلَفَتْ  
وَرُدُّوْا إِلَى اللَّهِ مُّوَلِّهِمُ الْحَقِّ ۖ وَضَلَّ  
عَنَّهُمْ مَّا كَانُوا يَفْتُرُونَ ﴿٤١﴾

#### SECTION 4: Uniqueness of Divine Gifts

**31** Say: Who gives you sustenance from the heaven and the earth, or

قُلْ مَنْ يَرْزُقُكُمْ مِّنَ السَّمَاءِ وَالْأَرْضِ

26a. Throughout the Holy Qur'an the reward of virtue is spoken of as being much more than actual recompense, while evil is either spoken of as being forgiven or as being punished only with a like punishment. Thus in 42:25 and 26: "And He it is Who accepts repentance from His servants and pardons evil deeds, and He knows what you do; and He answers those who believe and do good deeds, and gives them more out of His grace". And in 6:160: "Whoever brings a good deed will have tenfold like it, and whoever brings an evil deed, will be recompensed only with the like of it"; see 6:160a.



who controls the hearing and the sight, and who brings forth the living from the dead, and brings forth the dead from the living? And who regulates the affair? They will say: Allāh. Say then: Will you not then guard against evil?

**32** Such then is Allāh, your true Lord. And what is there after the truth but error? How then are you turned away!

**33** Thus does the word of thy Lord prove true against those who transgress that they believe not.<sup>a</sup>

**34** Say: Is there anyone among your associate-gods who produces the first creation, then reproduces it? Say: Allāh produces the first creation, then He reproduces it. How are you then turned away!

**35** Say: Is there any of your associate-gods who guides to the Truth? Say: Allāh guides to the Truth. Is He then Who guides to the Truth more worthy to be followed, or he who finds not the way unless he is guided? What is the matter with you? How do you judge?

**36** And most of them follow naught but conjecture. Surely conjecture will not avail aught against the Truth. Truly Allāh is Knower of what they do.

**37** And this Qur'ān is not such as could be forged by those besides Allāh, but it is a verification of that which is before it and a clear explanation of the Book, there is no doubt

أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدِيرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ ﴿٣٢﴾

قَدْ لَكُمْ اللَّهُ رَبُّكُمْ الْحَقُّ فَمَاذَا بَعَدَ الْحَقِّ إِلَّا الضَّلَالَةُ فَأَلْفَى تُصْرَفُونَ ﴿٣٣﴾

كَذَلِكَ حَقَّتْ كَلِمَاتُ رَبِّكَ عَلَى الَّذِينَ فَسَقُوا أَنَّهُمْ لَا يُؤْمِنُونَ ﴿٣٤﴾

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ قُلِ اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ فَأَلْفَى تُؤْفَكُونَ ﴿٣٥﴾

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي إِلَى الْحَقِّ قُلِ اللَّهُ يَهْدِي لِلْحَقِّ لِمَنْ أَمَّنْ يَهْدِي إِلَى الْحَقِّ أَحْسَنُ أَنْ يُثَبِّتَهُ أَمْ مَنْ لَا يَهْدِي إِلَّا أَنْ يُهْدَىٰ كَمَا لَكُمْ تَضَلُّ كَيْفَ تَحْكُمُونَ ﴿٣٦﴾

وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنًّا إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ بِمَا يَفْعَلُونَ ﴿٣٧﴾

وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَىٰ مِنْ دُونِ اللَّهِ وَلَكِنْ تَصْدِيقٌ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلٌ لِّكُتُبٍ لَا رَيْبَ

33a. The word refers to the sentence of punishment which must come to pass because they believe not, or to the fact that their disbelief is a result of their transgression.

in it, from the Lord of the worlds.<sup>a</sup>

**38** Or say they: He has forged it? Say: Then bring a chapter like it, and invite whom you can besides Allāh, if you are truthful.

**39** Nay, they reject that, whose knowledge they cannot compass and whose final sequel has not yet come to them.<sup>a</sup> Even thus did those before them reject; then see what was the end of the wrongdoers.

**40** And of them is he who believes in it, and of them is he who believes not in it. And thy Lord best knows the mischief-makers.

فِيهِ مِنْ سَرَّابِ الْعَالَمِينَ ﴿٣٧﴾  
أَمْ يَقُولُونَ افْتَرَاهُ طُغْلٌ فَأْتُوا بِسُورَةٍ  
مِثْلِهِ وَادْعُوا مَنِ اسْتَطَعْتُمْ مِنْ دُونِ

اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٨﴾  
بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِهِ لَعْنَةً  
وَلَعْنَةُ الَّذِينَ كَذَبُوا لَكَ الْبَاطِلِ  
مِنْ قَبْلِهِمْ فَأَنْظِرْ كَيْفَ كَانَ عَاقِبَةُ  
الظَّالِمِينَ ﴿٣٩﴾

وَمِنْهُمْ مَن يُّؤْمِنُ بِهِ وَمِنْهُمْ مَن لَّا  
يُّؤْمِنُ بِهِ وَرَبُّكَ أَعْلَمُ بِالْمُفْسِدِينَ ﴿٤٠﴾

#### SECTION 5: The Reprobate and their Punishment

**41** And if they reject thee, say: My work is for me and your work for you. You are clear of what I do and I am clear of what you do.

**42** And of them are some who listen to thee. But canst thou make the deaf to hear, though they will not understand?

**43** And of them are some who look at thee. But canst thou show the way

وَلَنْ كَذَّبُوكَ فَقُلْ لِي عَمَلِي وَلكُمْ  
عَمَلِكُمْ ۗ أَنْتُمْ بَرِيءُونَ مِنَّا أَعْمَلُ  
وَ أَنَا بَرِيءٌ مِّمَّا تَعْمَلُونَ ﴿٤١﴾

وَمِنْهُمْ مَن يَسْتَمِعُونَ إِلَيْكَ أَفَأَنْتَ  
تُسْمِعُ الصُّمَّ وَ لَوْ كَانُوا لَا يَعْقِلُونَ ﴿٤٢﴾

وَمِنْهُمْ مَن يَنْظُرُ إِلَيْكَ أَفَأَنْتَ

37a. The Qur'ān explains in clear words many of the most important principles of religion which are left ambiguous or obscure in the previous books. For instance, the Bible is obscure on the important principle of resurrection or life after death; Jesus himself when questioned by the Sadducees had to resort to an argument instead of quoting chapter and verse (Matt. 22:23, etc.) Similarly the attributes of the Divine Being are not explained in clear words and the result is the doctrine of the Divinity of Jesus Christ. The Qur'ān fully explains all such points and finally settles all these questions.

39a. For the two significances of *ta'wil*, see 4:59b. By the final sequel is meant the consequence of the rejection of the Truth. This is clear from what is said in 7:53: "Do they wait for aught but its final sequel? On the day when its final sequel comes, those who neglected it before will say: ... Are there any intercessors on our behalf so that they should intercede for us?"

to the blind, though they will not see?<sup>a</sup>

44 Surely Allāh wrongs not men in aught, but men wrong themselves.

45 And on the day when He will gather them, as though they had not stayed but an hour of the day, they will recognize one another.<sup>a</sup> They perish indeed who reject the meeting with Allāh, and they follow not the right way.

46 And if We show thee something of that which We promise them, or cause thee to die, yet to Us is their return, and Allāh is Witness to what they do.<sup>a</sup>

47 And for every nation there is a messenger.<sup>a</sup> So when their messenger comes, the matter is decided between them with justice, and they are not wronged.<sup>b</sup>

48 And they say: When will this promise be fulfilled, if you are truthful?

تَهْدِي الْعُمَىٰ وَلَوْ كَانُوا لَا يُبْصِرُونَ ﴿٤٣﴾

إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ  
النَّاسَ أَنفُسَهُمْ يَظْلِمُونَ ﴿٤٤﴾

وَيَوْمَ يَحْشُرُهُمْ كَأَن لَّمْ يَلْبَسُوا إِلَّا  
سَاعَةً مِّنَ النَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ  
قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ  
وَمَا كَانُوا مُهْتَدِينَ ﴿٤٥﴾

وَأَمَّا نُرِيكَ بَعْضَ الَّذِي نَعِدُهُمْ  
أَوْ تَتَوَقَّعُكَ فَالَّذِينَ مَرَّجَهُمْ ثُمَّ اللَّهُ  
شَهِيدٌ عَلَىٰ مَا يَفْعَلُونَ ﴿٤٦﴾

وَلِكُلِّ أُمَّةٍ رَسُولٌ فَإِذَا جَاءَ  
رَسُولُهُمْ قُضِيَ بَيْنَهُم بِالْقِسْطِ وَهُمْ  
لَا يُظْلَمُونَ ﴿٤٧﴾

وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِن  
كُنْتُمْ صَادِقِينَ ﴿٤٨﴾

43a. Compare 7:179: "They have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not".

44a. They will either recognize each other as they were in the world, or some of them will recognize the others who remained in disbelief and error.

46a. The significance of the words "to Us is their return" is that those who are warned will be dealt with by Allāh as they deserve, and the warning will prove true. In the first part of the verse they are told that it is no concern of theirs whether the Prophet lives to punish them with his own hands or that punishment is executed by Allāh in some other way. The verse, therefore, only lays stress on their approaching doom.

47a. Compare 35:24: "And there is not a people but a warner has gone among them". Humanity will always be under the deepest obligation to the Prophet for this broad humanitarian principle; see 35:24a.

47b. The warning that their doom must overtake the opponents is reasserted in these words. By "between them" must be understood the Messenger and those who charge him with falsehood; the issue is between the preacher and the rejectors.