



## CHAPTER 36

### Yā Sin

(REVEALED AT MAKKAH: 5 sections; 83 verses)

The title of this chapter is taken from the initial letters *Yā Sin*, in which the Holy Prophet is addressed. The object is to show that man can attain to perfection, and thus achieve the real object of his life, through contact with the *perfect man*, Muḥammad. It is called the heart of the Qur'ān (Tr. 43:6) owing to the importance of its subject-matter. For the date of revelation and its place in the arrangement of the Holy Qur'ān, see introductory note to ch. 34.

This chapter upholds the truth of the Holy Qur'ān, and the first section shows that, though there would be strong opposition to it in the beginning, it would in the end give life to a dead humanity. The second speaks in parable of its portrayal in earlier revelation. The third draws attention to certain signs of its truth in nature — how life follows death and how light follows darkness — thus giving an indication that the same law is working in the spiritual world. The fourth shows that its acceptors and rejectors will be dealt with distinctly, so that their reward and requital will be evidence of the truth of the Qur'ān. The fifth and concluding section draws attention to the Resurrection or the life after death, as this alone can make a man feel responsibility for his actions and bring about his real transformation and attainment of perfection.

## SECTION 1: Truth of the Qur'ān

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

1 O man,<sup>a</sup>

2 By the Qur'ān, full of wisdom!

3 Surely thou art one of the mes-  
sengers,

4 On a right way.

5 A revelation of the Mighty, the  
Merciful,

6 That thou mayest warn a people  
whose fathers were not warned, so  
they are heedless.<sup>a</sup>

7 The word has indeed proved true  
of most of them, so they believe not.<sup>a</sup>

8 Surely We have placed on their  
necks chains reaching up to the chins,  
so they have their heads raised aloft.<sup>a</sup>

9 And We have set a barrier before  
them and a barrier behind them, thus  
We have covered them, so that they  
see not.<sup>a</sup>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَسَّ ۞

وَالْقُرْآنِ الْحَكِيمِ ۞

إِنَّكَ لَمِنَ الْمُرْسَلِينَ ۞

عَلَى صِرَاطٍ مُسْتَقِيمٍ ۞

تَنْزِيلِ الْعَزِيزِ الرَّحِيمِ ۞

لِتُنذِرَ قَوْمًا مَّا أُنذِرَ آبَاؤُهُمْ

فَهُمْ غَافِلُونَ ۞

لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ

فَهُمْ لَا يُؤْمِنُونَ ۞

إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ

إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ ۞

وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ

خَلْفِهِمْ سَدًّا فَأَعْشَيْنَهُمُ فَهُمْ لَا

يُبْصِرُونَ ۞

1a. According to I'Ab, the meaning of *Yā Sin* in the dialect of *Tayy* is *yā insānu*, i.e., *O man*, or *O perfect man*. Thus *yā* meaning *O*, is retained in full, while the word *insān* (*man*) is represented by *Sin*. There is almost a consensus of opinion that the reference in this abbreviation is to the Holy Prophet himself.

6a. The first warning of the Prophet was for the Makkans, but he was a warner for all nations as well; see 25:1.

7a. Sale's suggestion, that the *word* here signifies a *sentence of damnation pronounced at Adam's fall*, is a Christian interpretation of a Muslim doctrine. The *word which proved true* is that Truth is always opposed first but it wins in the end.

8a. This is a description of the proud attitude of the disbelievers towards the Prophet's preaching. As to the result being attributed to Allāh, see 2:26b. The chains of pride and stubbornness are really the things which prevent them from listening to and accepting the message of the Prophet.

9a. These were the barriers of their own stubbornness. The barriers before them prevented them from looking forward to the eminence to which they could rise by following the Truth, and those behind them prevented them from looking back to the history of nations which were destroyed on account of their rejection of the Truth.

10 And it is alike to them whether thou warn them or warn them not — they believe not.

وَسَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿١٠﴾

11 Thou canst warn him only who follows the Reminder and fears the Beneficent in secret; so give him good news of forgiveness and a generous reward.

إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ الْغَيْبَ فَبَشِّرْهُ بِسَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ ﴿١١﴾

12 Surely We give life to the dead, and We write down that which they send before and their footprints, and We record everything in a clear writing.<sup>a</sup>

إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ ﴿١٢﴾

## SECTION 2: Confirmation of the Truth

13 And set out to them a parable of the people of the town, when apostles came to it.

وَاصْرُبْ لَهُمْ مَثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ ﴿١٣﴾

14 When We sent to them two, they rejected them both; then We strengthened (them) with a third, so they said: Surely we are sent to you.<sup>a</sup>

إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُم مُّرْسَلُونَ ﴿١٤﴾

15 They said:<sup>a</sup> You are only mortals like ourselves, nor has the

قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِّثْلُنَا وَمَا أَنْزَلَ الرَّحْمَنُ مِنْ شَيْءٍ إِنْ أَنْتُمْ

12a. What they send before are their deeds, and their footprints are the marks they leave behind for others to follow.

14a. It should be noted that this is called a parable in the previous verse; therefore it is an error to name a particular town and three messengers who went together thereto. The parable is set forth only to point out the truth of the Holy Prophet. The two messengers sent before are Moses and Jesus, both of whom clearly prophesied the advent of the Holy Prophet, and the third, with whom they are strengthened, is no other than the Holy Prophet himself, the fulfilment of prophecy in whose person without doubt strengthened the truth of previous revelation. The conversion of Arabia and its reclamation from idolatry had been tried both by the followers of Moses and Jesus, and both had failed, and a third messenger was now sent.

15a. The message of the prophets to their people is the general message of all prophets, and the reply of the people is the general reply of the people, which is in consonance with the parable.

Benevolent revealed anything — you only lie.<sup>b</sup>

إِلَّا تَكْذِبُونَ ﴿١٥﴾

16 They said: Our Lord knows that we are surely sent to you.

قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ لَمُرْسَلُونَ ﴿١٦﴾

17 And our duty is only a clear deliverance (of the message).

وَمَا عَلَيْنَا إِلَّا الْبَلْغُ الْمُبِينُ ﴿١٧﴾

18 They said: Surely we augur evil from you.<sup>a</sup> If you desist not, we will surely stone you, and a painful chastisement from us will certainly afflict you.

قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ ۗ لَئِن لَّمْ تَنْتَهُوا لَنَرْجِمَنَّكُمْ وَلَيَحْسَبَنَّكُنَّ مِنَّا عَذَابَ آئِيمٍ ﴿١٨﴾

19 They said: Your evil fortune is with you. What! If you are reminded!<sup>a</sup> Nay, you are an extravagant people.

قَالُوا طَائِفًا مِّنْكُمْ مَّعَكُمْ ۗ أَإِنذَرْتُمْ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ﴿١٩﴾

20 And from the remote part of the city there came a man running.<sup>a</sup> He said: O my people, follow the apostles.

وَجَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ يَّسْعَى قَالَ يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ ﴿٢٠﴾

21 Follow him who asks of you no reward, and they are on the right course.

اتَّبِعُوا مَنْ لَا يَسْأَلُكُمْ أَجْرًا وَهُمْ مُّهْتَدُونَ ﴿٢١﴾

## Part 23

22 And what reason have I that I should not serve Him Who created me and to Whom you will be brought back.

وَمَا لِي لَا أَعْبُدَ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ ﴿٢٢﴾

15b. Note that the people here deny all revelation. The Arabs rejected previous revelation as well as the revelation of the Holy Prophet.

18a. Distress in one form or other always overtakes a people when a prophet appears among them. The law is elsewhere stated in the Holy Qur'an thus: "And indeed We sent messengers to nations before thee, then We seized them with distress and affliction that they might humble themselves" (6:42). It is to this distress that the rejectors of apostles refer.

19a. They are told that distress is not due to the Prophet's advent, but is the result of their own evil deeds, and the Prophet does no more than remind them and warn them of the consequences of their evil deeds.

20a. This man represents the believer in the Truth. Every prophet has testimony borne to his truth by one from among the people themselves. Thus the Holy Qur'an

23 Shall I take besides Him gods whose intercession, if the Beneficent should desire to afflict me with harm, will avail me naught, nor can they deliver me?

ءَأَتَّخِذُ مِنْ دُونِهِ آلِهَةً إِنْ يُرِدْنِ  
الرَّحْمَنُ بِضُرٍّ لَّا تُغْنِي عَنِّي شَفَاعَتُهُمْ  
شَيْئًا وَلَا يُنْقِذُونِ ﴿٣٦﴾

24 Then I shall surely be in clear error.

إِنِّي إِذَا لَغِي صَلِّ مُبِينٍ ﴿٤١﴾

25 Surely I believe in your Lord, so hear me.

إِنِّي آمَنْتُ بِرَبِّكُمْ فَاسْمِعُونِ ﴿٣٥﴾

26 It was said: Enter the Garden.<sup>a</sup> He said: Would that my people knew,

قِيلَ ادْخُلِ الْجَنَّةَ قَالَ يَا لَيْتَ قَوْمِي  
يَعْلَمُونَ ﴿٣٧﴾

27 How my Lord has forgiven me and made me of the honoured ones!

بِمَا عَفَوْتُ لِي رَبِّي وَجَعَلَنِي مِنَ  
الْمُكْرَمِينَ ﴿٣٩﴾

28 And We sent not down upon his people after him any host from heaven, nor do We ever send.<sup>a</sup>

وَمَا أَنْزَلْنَا عَلَى قَوْمِهِ مِنْ بَعْدِهِ  
مِنْ جُنْدٍ مِنَ السَّمَاءِ وَمَا كُنَّا مُنْزِلِينَ ﴿٤٠﴾

29 It was naught but a single cry, and lo! they were still.<sup>a</sup>

إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا  
هُمْ خُمِدُونَ ﴿٤٢﴾

30 Alas for the servants! Never does a messenger come to them but they mock him.

يَحْسِرَةٌ عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِنْ  
رَّسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٤٣﴾

31 See they not how many generations We destroyed before them, that they return not to them?<sup>a</sup>

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ  
الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ ﴿٤٤﴾

32 And all — surely all — will be brought before Us.

وَأَنَّ كُلَّ لَمَّا جُمِعَ لَدَيْنَا مُحْضَرُونَ ﴿٤٥﴾

speaks of a believer from among the people of Pharaoh (40:28), and Joseph of Arimathaea believed in and helped Jesus. The Holy Prophet Muḥammad had such a follower in Abū Bakr, who was the first to believe, while the others rejected.

26a. It is a promise to the believer that he will enjoy bliss and be successful. The next verse shows that he is made to possess honour in this world.

28a. This removes a misconception with regard to the coming of punishment. Hosts are not sent down from above to chastise the wicked, but causes are brought into existence on this very earth.

29a. Compare v. 49, where the *ṣaiḥah*, or *single cry*, is the punishment with which the Holy Prophet's opponents are threatened. The *single cry* signifies only a sudden punishment.

31a. The words may also mean that many generations were destroyed before them because they did not turn to the messengers.

## SECTION 3: Signs of the Truth

33 And a sign to them is the dead earth: We give life to it and bring forth from it grain so they eat of it.<sup>a</sup>

وَآيَةٌ لَهُمُ الْأَرْضُ الْمَيِّتَةُ ۖ أَحْيَيْنَاهَا  
وَآخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ ﴿٣٣﴾

34 And We make therein gardens of date-palms and grapes and We make springs to flow forth therein,

وَجَعَلْنَا فِيهَا جَنَّاتٍ مِنْ نَخِيلٍ وَأَعْنَابٍ  
وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ ﴿٣٤﴾

35 That they may eat of the fruit thereof, and their hands made it not. Will they not then give thanks?

لِيَأْكُلُوا مِنْ ثَمَرِهِ ۚ وَمَا عَمِلَتْهُ  
أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ ﴿٣٥﴾

36 Glory be to Him Who created pairs of all things, of what the earth grows, and of their kind and of what they know not!<sup>a</sup>

سُبْحٰنَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا  
مِمَّا تَشْبَثُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ  
وَمِمَّا لَا يَعْلَمُونَ ﴿٣٦﴾

37 And a sign to them is the night: We draw forth from it the day, then lo! they are in darkness;<sup>a</sup>

وَآيَةٌ لَهُمُ اللَّيْلُ ۖ نَسْلَخُ مِنْهُ النَّهَارَ  
فَإِذَا هُمْ مُظْلِمُونَ ﴿٣٧﴾

38 And the sun moves on to its destination. That is the ordinance of the Mighty, the Knower.<sup>a</sup>

وَالشُّسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ۗ  
ذٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٣٨﴾

39 And the moon, We have ordained for it stages till it becomes again as an old dry palm-branch.<sup>a</sup>

وَالْقَمَرَ قَدَّرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ  
كَالْعُرْجُونِ الْقَدِيمِ ﴿٣٩﴾

33a. Quickening of the dead earth is again and again compared to the transformation which was to be brought about by the Holy Qur'ān. How dead the earth, and particularly Arabia, was at the advent of the Holy Prophet, it is impossible to describe within the limits of a footnote. If, then, the physical world showed the working of the Divine law that life is restored to the earth after its death, why should not the same law work in the spiritual world?

36a. This verse establishes a great scientific truth that pairs exist in all creation, even in the vegetable kingdom and in things which had not yet come to the knowledge of man. The Arabs certainly did not know this, but modern research corroborates this truth.

37a. The night of ignorance must now pass away; for as in the physical world night follows day and day follows night, so in the spiritual world light is followed by the darkness of ignorance and the latter again gives place to light.

38a. This statement refers to the sun's revolution in space, a truth discovered only recently.

39a. These words only picture the apparent resemblance of the moon in its slenderness and curvature to an old dry palm-branch. Even such is the case of truth, which seems at first to be insignificant, but soon shines forth like a full moon. There is a clear

40 Neither is it for the sun to overtake the moon, nor can the night outstrip the day. And all float on in an orbit.<sup>a</sup>

41 And a sign to them is that We bear their offspring in the laden ship,

42 And We have created for them the like thereof, whereon they ride.<sup>a</sup>

43 And if We please, We may drown them, then there is no succour for them, nor can they be rescued<sup>a</sup> —

44 But by mercy from Us and for enjoyment till a time.

45 And when it is said to them: Guard against that which is before you and that which is behind you, that mercy may be shown to you.<sup>a</sup>

46 And there comes to them no message of the messages of their Lord but they turn away from it.

47 And when it is said to them: Spend out of that which Allāh has

لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ  
الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ  
وَ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٤٠﴾

وَ آيَةٌ لَهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ  
فِي الْفُلِكِ الْمَشْحُونِ ﴿٤١﴾

وَ خَلَقْنَا لَهُمْ مِنْ مِثْلِهِ مَا يَرْكَبُونَ ﴿٤٢﴾  
وَ إِنْ نَشَأْ نُغْرِقْهُمْ فَلَا صَرِيحَ لَهُمْ  
وَ لَا هُمْ يُنقَدُونَ ﴿٤٣﴾

إِلَّا رَحْمَةً مِنَّا وَ مَنَاعًا إِلَىٰ حِينٍ ﴿٤٤﴾  
وَ إِذَا قِيلَ لَهُمُ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ  
وَ مَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ ﴿٤٥﴾

وَ مَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ  
رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ﴿٤٦﴾

وَ إِذَا قِيلَ لَهُمُ انْفِقُوا مِمَّا رَزَقْنَاكُمْ

reference in the word *'āda* (*it becomes again*) that the light of Islām will receive a setback and again shine in full resplendence.

40a. Even truth and falsehood have their courses. As night must disappear with the rise of the day, so falsehood must vanish before the light of Truth. The flotation of the heavenly bodies in their orbits is a statement beyond the ken of an Arabian of 1,300 years ago. The Holy Qur'ān is a book for the spiritual guidance of man, but it discloses a large number of scientific truths which were not known to man at the revelation of the Book.

42a. The ships that bear man on the seas are spoken of in v. 41. These were known to man at the time of the revelation of the Qur'ān. But this verse speaks of other ships, *the like thereof*. These are the ships that bear man in the air, the airships and the aeroplanes of today. They are spoken of as being created by God, because it is through the knowledge and means that God has given man that he is able to acquire mastery of the air and make these ships.

43a. This is a warning of the impending punishment. Drowning in the sea signifies their destruction, wherever it may take place. The word chosen to describe the punishment is one which shows the utter helplessness of the sufferers.

45a. *That which is before you* signifies the punishment which must overtake them in this life, and *that which is behind you* means the consequences of evil, which they would witness in the Hereafter.

given you, those who disbelieve say to those who believe: Shall we feed him whom, if Allāh please, He could feed? You are in naught but clear error.<sup>47a</sup>

48 And they say: When will this promise come to pass, if you are truthful?

49 They await but a single cry, which will overtake them while they contend.

50 So they will not be able to make a bequest, nor will they return to their families.<sup>48a</sup>

اللَّهُ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا  
أَطْعِمُوا مَنْ لَوْ يَشَاءُ اللَّهُ أَطْعَمَهُمْ  
إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ مُبِينٍ ④

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ  
كُنْتُمْ صَادِقِينَ ⑤

مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً  
تَأْخُذُهُمْ وَهُمْ يَخِصِّصُونَ ⑥

فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَى  
أَهْلِهِمْ يَرْجِعُونَ ⑦

#### SECTION 4: Reward and Punishment

51 And the trumpet is blown, when lo! from their graves they will hasten on to their Lord.

52 They will say: O woe to us! Who has raised us up from our sleeping-place?<sup>49a</sup> This is what the Beneficent promised and the messengers told the truth.

53 It is but a single cry, when lo! they are all brought before Us.

54 So this day no soul is wronged in aught; and you are not rewarded aught but for what you did.

وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْنَاثِ  
إِلَىٰ رَبِّهِمْ يَنْسِلُونَ ⑧

قَالُوا يَا وَيْلَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا  
هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ  
الْمُرْسَلُونَ ⑨

إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا  
هُمْ جَمِيعٌ لَدَيْنَا مُحْضَرُونَ ⑩

فَالْيَوْمَ لَا تَنْظُمُ نَفْسٌ شَيْئًا وَلَا  
تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ⑪

47a. So they turned neither to submission to Allāh, nor to sympathy for their fellow-beings.

50a. This is a prophetic description of the battle of Badr. The Quraish attacked Madinah to annihilate Islām but the leaders of evil were themselves finished there, and could neither make a bequest, nor did they return to their families.

52a. The grave is called a sleeping-place even for the disbelievers, because, as compared with the severer punishment of hell, the grave would be to them a sleeping-place. It should be noted that *the grave* signifies the *condition after life is ended in this world*.



55 Surely the owners of the Garden are on that day in a happy occupation.

56 They and their wives are in shades, reclining on raised couches.

57 They have fruits therein, and they have whatever they desire.

58 Peace! A word from a Merciful Lord.<sup>a</sup>

59 And withdraw to-day, O guilty ones!

60 Did I not charge you, O children of Adam, that you serve not the devil? Surely he is your open enemy.

61 And that you serve Me. This is the right way.

62 And certainly he led astray numerous people from among you. Could you not then understand?

63 This is the hell which you were promised.

64 Enter it this day because you disbelieved.

65 That day We shall seal their mouths, and their hands will speak to Us, and their feet will bear witness as to what they earned.

66 And if We pleased, We would put out their eyes, then they would strive to get first to the way, but how should they see?<sup>a</sup>

67 And if We pleased, We would transform them in their place, then

إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمِ فِي شُغْلٍ  
ذِكْرُهُمْ ۝

هُمْ وَأَزْوَاجُهُمْ فِي ظِلِّ عَلَى الْأَرَائِكِ  
مُتَّكِئِينَ ۝

لَهُمْ فِيهَا قَائِكَةٌ وَلَهُمْ مَا يَدَّعُونَ ۝  
سَلَامٌ تَقُولًا مِنْ رَبِّ رَحِيمٍ ۝

وَأَمَّا تَزُوا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ ۝  
أَلَمْ أَعْهَدَ إِلَيْكُمْ بِبَنِي آدَمَ أَنْ لَا  
تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ

مُبِينٌ ۝  
وَإِنْ أَعْبُدُونِي هَذَا صِرَاطٌ مُسْتَقِيمٌ ۝  
وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا أَهْلَ  
آلَمَ تَكُونُوا تَعْلَمُونَ ۝

هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ ۝  
إِصْلَوْهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُونَ ۝  
الْيَوْمَ نَخْتِمُ عَلَى أَفْوَاهِهِمْ وَتُكَلِّمُنَا  
أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا  
كَانُوا يَكْسِبُونَ ۝

وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَى أَعْيُنِهِمْ  
فَأَسْتَبَقُوا الصِّرَاطَ فَأَنَّى يُبْصِرُونَ ۝  
وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَى مَكَانَتِهِمْ

فَأَنَّى يُبْصِرُونَ ۝

فَأَنَّى يُبْصِرُونَ ۝

فَأَنَّى يُبْصِرُونَ ۝

فَأَنَّى يُبْصِرُونَ ۝

58a. Here we have another picture of the Muslim paradise. After describing the various blessings, it sums them up in a single word, *peace*.

66a. It is a punishment for the reprobate. They shut their eyes to the truth with such persistence that their eyes become blind; they no longer see, even if they would.

they would not be able to go on, or turn back.<sup>a</sup> ﴿فَمَا اسْتَطَاعُوا مُضِيًّا وَلَا يَرْجِعُونَ ٥٤﴾

### SECTION 5: The Resurrection

68 And whomsoever We cause to live long, We reduce to an abject state in creation. Do they not understand?<sup>a</sup>

﴿وَمَنْ نُعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ ٥٥ أَفَلَا يَعْقِلُونَ ٥٦﴾

69 And We have not taught him poetry, nor is it meet for him.<sup>a</sup> This is naught but a Reminder and a plain Qur'an,

﴿وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ ٥٧ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُبِينٌ ٥٨﴾

70 To warn him who would have life, and (that) the word may prove true against the disbelievers.

﴿لِيُنذِرَ مَنْ كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ ٥٩﴾

71 See they not that We have created cattle for them, out of what Our hands have wrought, so they are their masters?

﴿أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَامًا فَهُمْ لَهَا مَلِكُونَ ٦٠﴾

72 And We have subjected them to them, so some of them they ride, and some they eat.

﴿وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ ٦١ وَمِنْهَا يَأْكُلُونَ ٦٢﴾

73 And therein they have advantages and drinks. Will they not then give thanks?

﴿وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبُ أَفَلَا يَشْكُرُونَ ٦٣﴾

74 And they take gods besides Allāh that they may be helped.

﴿وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لَعَلَّهُمْ يُنصَرُونَ ٦٤﴾

75 They are not able to help them, and they are a host brought up before them.<sup>a</sup>

﴿لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُنْدٌ مُحَضَّرُونَ ٦٥﴾

67a. *Maskh* indicates changing from a good to a bad state. Thus *masakha-hū* signifies he transformed him into a more foul or more ugly shape (LL); and *masakha al-nāqata* means he rendered the she-camel lean and wounded her back by fatigue and use (LL). Hence the meaning of transforming them in their place is taking away their power and rendering them weak and turning them into an evil plight.

68a. It is a general law of nature that every living thing must deteriorate; the application here is to individuals as well as nations.

69a. Its negation as poetry is meant to convey the seriousness of the subjects that the Holy Qur'an deals with.

75a. The guilty leaders will be brought up for punishment before their followers and

76 So let not their speech grieve thee. Surely We know what they do in secret and what they do openly.

فَلَا يَحْزَنُكَ قَوْلُهُمْ إِنَّا نَعْلَمُ مَا  
يُسْرُونَ وَ مَا يُعْلِنُونَ ﴿٥٦﴾

77 Does not man see that We have created him from the small life-germ? Then lo! he is an open disputant.

أَوَلَمْ يَرَ الْإِنْسَانَ أَنَّا خَلَقْنَاهُ مِنْ  
نُطْقَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ ﴿٥٧﴾

78 And he strikes out a likeness for Us<sup>a</sup> and forgets his own creation. Says he: Who will give life to the bones, when they are rotten?

وَ ضَرَبَ لَنَا مَثَلًا وَ نَسِيَ خَلْقَهُ ط  
قَالَ مَنْ يُحْيِي الْعِظَامَ وَ هِيَ رَمِيمٌ ﴿٥٨﴾

79 Say: He will give life to them, Who brought them into existence at first, and He is Knower of all creation,

قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ  
وَ هُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٥٩﴾

80 Who produced fire for you out of the green tree, so that with it you kindle.<sup>a</sup>

الَّذِي جَعَلَ لَكُمْ مِنَ الشَّجَرِ الْأَخْضَرِ  
نَارًا فَإِذَا أَنْتُمْ مِنْهُ تُوقِدُونَ ﴿٦٠﴾

81 Is not He Who created the heavens and the earth able to create the like of them?<sup>a</sup> Yea! And He is the Creator (of all), the Knower.

أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ  
يَقْدِرُ عَلَىٰ أَنْ يَخْلُقَ مِنْهُمْ كَبَلًا  
وَ هُوَ الْخَلِيقُ الْعَلِيمُ ﴿٦١﴾

82 His command, when He intends anything, is only to say to it, Be, and it is.

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ  
لَهُ كُنْ فَيَكُونُ ﴿٦٢﴾

83 So glory be to Him in Whose hand is the kingdom of all things! and to Him you will be returned.

فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ  
شَيْءٍ وَ إِلَيْهِ تُرْجَعُونَ ﴿٦٣﴾

they will not be able to help them. Or, the worshippers of false deities will be brought up for punishment in the presence of those deities and they will not be able to help them.

78a. The striking out of a likeness signifies the setting up of gods with Allāh.

80a. The reference is to the phenomenon of resinous trees catching fire through friction of their branches caused by wind. Even thus a new life results from man's contact with the *Perfect Man*, whom God has sent, and this new life is the basis of a life after death.

81a. The original is *mithla-hum*, where the personal pronoun *hum* (*them*) refers to men, not to heaven and earth. In the Resurrection, therefore, men will be the like of what they are here, not exactly the same bodies of clay. Elsewhere, after mentioning that man wonders at the new creation, it is said: "We know indeed what the earth diminishes of them, and with Us is a book that preserves" (50:4). The body may become dust; but what man does of good or evil is preserved, and it is according to this good or evil that he receives a new body. The idea of Resurrection is carried to perfection in Islām, and the Resurrection is meant to give a new life to all. Ultimately the spirit of man is returned to the Spirit Divine, and that is again and again called the meeting with God.