



CHAPTER 38

Ṣād

(REVEALED AT MAKKAH: 5 sections; 88 verses)

The chapter is entitled *Ṣād* from its initial letter, which stands for *Ṣādiq* or *Truthful God*. It describes the sufferings of prophets at the hands of their enemies. Even prophets like David and Solomon, who ruled mighty kingdoms, and like Job, who had been granted abundance, did not escape opposition and had to suffer at the hands of their enemies. But as the name of the chapter signifies, Allāh was a *Truthful God*, Who at the height of opposition foretold the discomfiture of the enemy, and the final triumph of Truth.

The date of the revelation of this chapter may be fixed at about the same time as that of the preceding one. The opposition had no doubt grown intense, and the earlier emigration may have already taken place, or may have followed it soon. It may be placed about the close of the early Makkan period. The first section clearly speaks of the determined opposition of the enemy and prophesies his discomfiture; the second asserts how even a king-prophet like David had his enemies, and how he was delivered from their hands; the third states that even Solomon with all his glory could not escape the opposition of enemies, yet it was the grace of Allāh, not the glory of his kingdom, that delivered him from his enemies. Job's sufferings are spoken of in the fourth section, and the triumph of the righteous is plainly stated. The typical opposition of the devil to the prophet-man forms the subject-matter of the concluding section.

SECTION 1: The Enemy's Discomfiture

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

1 Truthful God!^a By the Qur'ān, possessing eminence!^b

2 Nay, those who disbelieve are in self-exaltation and opposition.

3 How many a generation We destroyed before them, then they cried when there was no longer time for escape!^a

4 And they wonder that a warner from among themselves has come to them, and the disbelievers say: This is an enchanter, a liar.

5 Makes he the gods a single God? Surely this is a strange thing.

6 And the chiefs among them say: Go and steadily adhere to your gods: surely this is a thing intended.^a

7 We never heard of this in the former faith: this is nothing but a forgery.

8 Has the Reminder been revealed to him from among us? Nay, they are in doubt as to My Reminder. Nay, they have not yet tasted My chastisement.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 ص وَالْقُرْآنِ ذِي الذِّكْرِ
 بَلِ الَّذِينَ كَفَرُوا فِي عِزَّةٍ وَشِقَاطٍ
 كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ
 فِتْنَادُوا وَكَلَاتِ حِينَ مَنَاصٍ
 وَعَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ وَرَوَّ
 قَالَ الْكٰفِرُونَ هَذَا سِحْرٌ كَذَابٌ
 اجْعَلِ الْاِلٰهَةَ الْهٰٓءَا وَاحِدًا ۗ اِنَّ
 هٰذَا لَشَيْءٌ عَجَابٌ
 وَاطَّلَعَ الْمَلَائِكَةُ مِنْهُمْ اَنْ اٰمَسُوْا
 وَاٰصِيْرُوْا عَلٰى الْهَيْتِكُمْ ۗ اِنَّ هٰذَا
 لَشَيْءٌ يُّرَادُ
 مَا سَمِعْنَا بِهٰذَا فِى الْبِلَآءِ الْاٰخِرَةِ
 اِنَّ هٰذَا اِلَّا اٰخْتِلَافٌ
 ؕ اُنزِلْ عَلَيْهِ الذِّكْرُ مِنْ بَيْنِنَا ۗ بَلْ
 هُمْ فِى شَكٍّ مِّنْ ذِكْرِيْ ۗ بَلْ لَبَّآ
 يَدُوْٓا عَذَابٍ

1a. *Ṣād* stands for *Ṣādiq*, meaning *Truthful God* (JB); or for *ṣadaq*-Allāh, i.e., Allāh speaks the truth.

1b. *Dhikr* means *eminence* here, as in 2:152 (LL). The calling to witness of the Qur'ān possessing eminence indicates that the truth of the Qur'ān will become manifest by the eminence to which it will raise those who follow it.

3a. That is, they did not heed the warning, but cried for help when punishment actually overtook them, and there was no escape from it.

6a. By *a thing intended* is meant that it is a thing which the Prophet intends to bring about but which he cannot, or that the appearance of the Prophet is one of the disasters decreed by fate.

9 Or, have they the treasures of the mercy of thy Lord, the Mighty, the Great Giver?

أَمْرِعْنَدَهُمْ حَزَائِينَ رَحْمَةِ رَبِّكَ
الْعَزِيزِ الْوَهَّابِ ۝٩

10 Or is the kingdom of the heavens and the earth and what is between them theirs? Then let them rise higher in means.^a

أَمْ لَهُمْ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا
بَيْنَهُمَا فَلا يُرْتَفَقُونَ فِي الْأَسْبَابِ ۝١٠

11 What an army of the allies is here put to flight!^a

جُنُودٌ مَّا هُنَّ لَكَ مَهْرُومٌ مِّنَ
الْأَحْزَابِ ۝١١

12 The people of Noah, and 'Ād, and Pharaoh, the lord of hosts,^a rejected (prophets) before them,

كَذَّابَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ
وَفِرْعَوْنُ ذُو الْأَوْتَادِ ۝١٢

13 And Thāmūd and the people of Lot and the dwellers of the grove. These were the parties (opposing Truth).

وَتَمُودُ وَقَوْمُ لُوطٍ وَأَصْحَابُ لَيْكَةِ
أُولَئِكَ الْأَحْزَابُ ۝١٣

14 Not one of them but rejected the messengers, so just was My retribution.

إِنْ كُلٌّ إِلَّا كَذَّبَ الرُّسُلَ
فَحَقَّ عِقَابُ ۝١٤

SECTION 2: David's Enemies

15 And these wait but for one cry, wherein there is no delay.

وَمَا يَنْظُرُهُمْ إِلَّا الصَّيْحَةُ وَاحِدَةً
مَّا لَهَا مِنْ فَوَاقٍ ۝١٥

10a. By *asbāb* (*means*) are meant the means to strengthen their own power or the means to bring about the vanquishment of Truth. Their *rising higher* or *ascending in means* stands for having recourse to all the means they can think of. As they were powerful in the land and masters of it, they should find the best means to retain their power, and prove the warning of the Prophet to be false. That they will not be able to do so, they are told in the next verse.

11a. This is a prophecy relating to the discomfiture and overthrow of the opponents of Islām when they combine all possible forces against it. The Prophet is thus not only enjoined patience under his present sufferings, but he is further told that the opposition against him will assume yet more formidable proportions. He is comforted at the same time with the knowledge that the combined forces of opposition will be utterly routed and overthrown. This happened in the battle known as *the battle of the Ahzāb*, or the battle of the Allies; see 33:22a.

12a. *Autād* is the plural of *watad*, which means literally *a peg* firmly driven into the ground. But it is frequently used metaphorically. Thus *autād al-bilād* signifies *the chiefs of the towns, provinces, or countries* (LA, LL). Bd interprets *dhū-l-autād* as meaning *lord of many hosts*. And generally it is also taken as meaning *lord of a strong dominion*.

16 And they say: Our Lord, hasten on for us our portion before the day of Reckoning.^a

وَقَالُوا رَبَّنَا عَجِّلْ لَنَا قِطْنَآ
قَبْلَ يَوْمِ الْحِسَابِ ۝

17 Bear patiently what they say, and remember Our servant David, the possessor of power. He ever turned (to Allāh).

أَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَادْكُرْ عَبْدَنَا
دَاوُدَ ذَا الْأَيْدِي إِنَّكَ أَوَّابٌ ۝

18 Truly We made the mountains subject to him, glorifying (Allāh) at nightfall and sunrise,^a

إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحُنَّ
بِالْعَشِيِّ وَالْإشْرَاقِ ۝

19 And the birds gathered together. All were obedient to him.

وَالطَّيْرَ مَحْشُورَةً كُلٌّ لَّهِ أَوَّابٌ ۝

20 And We strengthened his kingdom and We gave him wisdom and a clear judgment.

وَشَدَدْنَا مُلْكَهُ وَأَنزَلْنَا الْحِكْمَةَ
وَفَصَّلَ الْخِطَابِ ۝

21 And has the story of the adversaries come to thee? When they made an entry into the private chamber by climbing the wall —

وَهَلْ آتَاكَ نَبْوُ الْخَصْمِ إِذْ تَسَوَّرُوا
الْبَحْرَابِ ۝

22 When they came upon David so he was afraid of them. They said: Fear not; two litigants, of whom one has wronged the other, so decide between us with justice, and act not unjustly, and guide us to the right way.

إِذْ دَخَلُوا عَلَىٰ دَاوُدَ فَفَزِعَ مِنْهُمْ
قَالُوا لَا تَخَفْ خَصْمَانِ بَغَىٰ بَعْضُنَا
عَلَىٰ بَعْضٍ فَاحْكُم بَيْنَنَا بِالْحَقِّ
وَلَا تَشْطِطْ وَاهْدِنَا إِلَىٰ سَوَاءِ الصِّرَاطِ ۝

23 This is my brother. He has ninety-nine ewes and I have a single ewe. Then he said, Make it over to me, and he has prevailed against me in dispute.

إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ
نَعْجَةً وَلِي نَعْجَةٌ وَاحِدَةٌ فَقَالَ
أَكْفُلْنِيهَا وَعَظَّنِي فِي الْخِطَابِ ۝

24 He said: Surely he has wronged thee in demanding thy ewe (to add) to his own ewes. And surely many partners wrong one another save those who believe and do good, and very

قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعْجَتِكَ
إِلَىٰ نِعَاجِهِ ۗ وَإِنَّ كَثِيرًا مِّنَ الْخَالِفَةِ
كَيْبُنِي بَعْضُهُمْ عَلَىٰ بَعْضٍ إِلَّا الَّذِينَ

16a. It is clearly a demand on the part of disbelievers for punishment in this life; they were again and again told that their doom was coming, and they wanted it to come immediately.

18a. For mountains glorifying God, and for the birds in the next verse, see 34:10a.

few are they! And David knew that We had tried him, so he asked his Lord for protection, and he fell down bowing and turned (to God).^a

Prostration

أَمَّنُوا وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَّا هُمْ وَظَنَّ دَاوُدُ أَنَّمَا فَتَتْهُ فَاستَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ ۝٢٥

25 So We gave him this protection, and surely he had a nearness to Us and an excellent resort.

فَعَفَّرْنَا لَهُ ذَلِكُمْ وَإِنَّا لَهُ عِندَنَا لَكَرُوفِي وَحُسْنِ مَآبٍ ۝٢٦

26 O David, surely We have made thee a ruler in the land; so judge between men justly and follow not desire, lest it lead thee astray from the path of Allāh. Those who go astray from the path of Allāh, for them is surely a severe chastisement because they forgot the day of Reckoning.

يَدَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَى فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ يَوْمَ الْحِسَابِ ۝٢٧

SECTION 3: Solomon and his Enemies

27 And We created not the heaven and the earth and what is between them in vain. That is the opinion of those

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَاطِلًا ذَلِكُمْ ظَنُّ الَّذِينَ كَفَرُوا

24a. The men who thus attacked David by *climbing over the wall* were his enemies, as the Qurʾān plainly states. They had thought of taking David unawares and putting him to death. But David, though terrified, was ready to meet them, and the two men, finding their plan thus frustrated, made an excuse for coming to him in such an unusual manner. The Qurʾān does not anywhere say that these were angels; the suggestion is, moreover, inconsistent with their description as *adversaries*, and with their *climbing over the wall*. The story of David committing adultery and two angels having come to him thus to remind him of the sin is a puerile falsehood, wherever it may be found. It has been repudiated by the best Muslim opinion. Rz says; “Most of the learned and those who have searched for the truth among them declare this charge false and condemn it as a lie and a mischievous story”. And the Caliph ‘Ali, when he heard the false story, said: “Whoever relates the story of David as the story-tellers relate it, I will give him 160 stripes, and this is the punishment of those who falsely charge the prophets” (Rz). The words *istaghfara* and *ghafar-nā* occurring in this and the next verse by no means indicate that David had committed a sin, for *istighfār* really signifies the *seeking of protection* from sin; see 2:286a. David sought Divine protection when he saw that his enemies had grown so bold against him; and by *ghafar-nā* in the next verse is meant the rectification of his affair, the reason given there making this significance clear: “Surely he had a nearness to Us and an excellent resort”. It may be added that a party of the Israelites themselves was opposed to David and Solomon; and the revolt of the ten tribes against Rehoboam, Solomon’s son, is a clear proof of this animosity. Hence many of the false charges against these two prophet-kings. The recitation of this verse is followed by actual prostration; see 7:206a.

who disbelieve.^a So woe to those who disbelieve on account of the Fire!

28 Shall We treat those who believe and do good like the mischief-makers in the earth? Or shall We make the dutiful like the wicked?

29 (This is) a Book that We have revealed to thee abounding in good, that they may ponder over its verses, and that the men of understanding may mind.

30 And We gave to David Solomon. Most excellent the servant! Surely he ever turned (to Allāh).

31 When well-bred, swift (horses)^a were brought to him at evening —

32 So he said, I love the good things on account of the remembrance of my Lord — until they were hidden behind the veil.

33 (He said): Bring them back to me. So he began to stroke (their) legs and necks.^a

34 And certainly We tried Solomon, and We put on his throne a (mere) body,^a so he turned (to Allāh).

قَوِيلٌ لِّلَّذِينَ كَفَرُوا مِن النَّارِ ۗ

أَمْ نَجْعَلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ
الْمُتَّقِينَ كَالْفُجَّارِ ۗ

كُنُوبٌ أَنْزَلْنَاهُ إِلَيْكَ مُبْرَكٌ لِّبَدِّئُوا
بِئْتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ ۗ

وَوَهَبْنَا لِدَاوُدَ سُلَيْمَانَ نِعْمَ الْعَبْدُ
إِنَّهُ أَتَابٌ ۗ

إِذْ عَرَضَ عَلَيْهِ بِالْعَاشِي الضَّفِيفَةُ الْجِيَادُ ۗ

فَقَالَ لِيَ أَحَبَبْتُ حَبَّ الْحَيْرِ عَنْ
ذِكْرِ رَبِّي حَتَّى تَوَارَتْ بِالْحِجَابِ ۗ

رُدُّوْهَا عَلَيَّ طَافِقًا مَسْحًا بِالسُّوقِ
وَالْأَعْنَاقِ ۗ

وَلَقَدْ فَتَنَّا سُلَيْمَانَ وَالْقَيْنَانَ عَلَى
كُرْسِيِّهِ جَسَدًا ثُمَّ أَنَابَ ۗ

27a. The believer is guided by the principle of the accountability of human actions and of a significance underlying everything that exists in heaven or earth. The disbeliever, on the other hand, makes mischief, as he believes that he will not be any the worse for it, and thus ignores the law of cause and effect, which prevails in the universe.

31a. *Ṣāfināt* is plural of *ṣāfin*, which signifies a horse standing upon three legs and the extremity of the hoof of the fourth leg (LL); hence it means a horse that is still when standing, or a well-bred horse.

33a. *Masaḥa ṣhai'an* means he wiped a thing with his hand, or passed his hand over it, and horses are always stroked on their legs and necks after a race. This significance of the word here is accepted by I'Ab (IJ). The words *tawārat bi-l-ḥijāb*, which mean they were hidden behind the veil, refer to the horses, which had gone so far in the race that they were hidden from Solomon's eyes. The story that Solomon killed the horses has no basis.

34a. By the *mere body* that was put on his throne is meant either his son Rehoboam, who lost the allegiance of all except a single tribe of Israel (1 Kings 12:17), or Jeroboam, who led the revolt against the house of David, and, on becoming king of

35 He said: My Lord, forgive me and grant me a kingdom which is not fit for anyone after me;^a surely Thou art the Great Giver.

قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَّا
يَكُنَّ لِي الْوَارِثِينَ ۗ إِنَّكَ
أَنْتَ الْوَهَّابُ ۝

36 So We made the wind subservient to him, running gently by His command wherever he desired,

فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ
رُحَاءً حَيْثُ أَصَابَ ۝

37 And the devils, every builder and diver,

وَالشَّيْطِينَ كُلَّ بَنَّاءٍ وَغَوَّاصٍ ۝

38 And others fettered in chains.^a

وَالْآخَرِينَ مُقَرَّبِينَ فِي الْأَصْفَادِ ۝

39 This is Our free gift, so give freely or withhold, without reckoning.

هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ
بِغَيْرِ حِسَابٍ ۝

40 And surely he had a nearness to Us and an excellent resort.

وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ وَحُسْنَ مَآبٍ ۝

SECTION 4: Job — Triumph of the Righteous

41 And remember Our servant Job. When he cried to his Lord: The devil has afflicted me with toil and torment.^a

وَإِذْ كُرِعْنَا لَهُ آيَاتٍ ۖ إِذْ نَادَىٰ رَبَّهُ
أَنِّي مَسَّنِيَ الشَّيْطَانُ بِنُصْبٍ وَعَذَابٍ ۝

ten tribes, set up image-worship in Dan and Beth-el, the two calves being supposed to be images of Jehovah (1 Kings 12:28), and also began the worship of molten images (1 Kings 14:9). Thus both Rehoboam and Jeroboam answer the description of a *body* (without real life) thrown on Solomon's throne. See also 34:14a.

35a. The previous verse speaks of the imbecile heir-apparent to Solomon's throne. Hence we find Solomon praying here for a spiritual kingdom, for that is the only kingdom which is not in danger of being spoiled by an heir. The glory of Solomon's temporal kingdom was not maintained after his death; nor has a king like Solomon appeared in Israel. By *anyone after me* is meant *anyone in Israel*, not the whole world.

38a. The description given here of the devils shows clearly that the designation applies to men of foreign tribes subjected to Solomon's rule, because it was the latter who were forced into labour by Solomon. The words *every builder and diver* make it clear that the *jinn* and *devils* who are related to have been subjected to Solomon were only human beings. This is further shown by the words *fettered in chains*; chains are needed to keep in control material beings, such as men. See also 34:12c.

41a. The story of Job is given here as well as in the 21st chapter, the reference being more brief there than here. All that the Qur'an states about him is that he was a righteous person who suffered some kind of distress, remained patient under trials, and was ultimately delivered from affliction. All these circumstances of his life are disposed

42 Urge with thy foot; here is a cool washing-place and a drink.^a

أُرْكُضْ بِرِجْلِكَ هَذَا مُغْتَسَلٌ
بَارِدٌ وَشَرَابٌ ﴿٤٢﴾

43 And We gave him his people and the like of them with them,^a a mercy from Us, and a reminder for men of understanding.

وَوَهَبْنَا لَهُ أَهْلَهُ وَمِثْلَهُم مَّعَهُمْ
رَحْمَةً مِنَّا وَذِكْرَى لَأُولِي الْأَلْبَابِ ﴿٤٣﴾

44 And take in thy hand few worldly goods and earn goodness therewith and incline not to falsehood.^a Surely We found him patient; most excellent the servant! Surely he (ever) turned (to Us).

وَخُذْ بِيَدِكَ ضِعْفًا فَاصْرِبْ بِهِ
وَلَا تَحْنُتْ إِنَّا وَجَدْنَاهُ صَابِرًا
نِعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ ﴿٤٤﴾

of in the space of a few lines. The dramatic poem of forty-two chapters known as the Book of Job finds no place in the Holy Qur'ān.

The toil and torment of which Job complains seem to relate to some journey of his in a desert, where he finds himself in an evil plight, on account of the fatigue of the journey and the thirst which afflicts him. There are many circumstances which point to this conclusion. The use of the word *nuṣb*, signifying *toil* or *fatigue*, is one of them. Another is that, as a remedy for this, he is led to a place where he finds a cool washing-place and a drink. A third is the mention of the devil (*shaiṭān*) in connection with his trouble, for *shaiṭān al-falā*, lit., *the devil of the desert*, signifies *thirst* (Q, LL). The mention of this distressing journey of Job contains, no doubt, a hint to the Prophet's long journey from Makkah to Madinah, which was to be undertaken under particularly distressing circumstances. This journey of Job was undoubtedly undertaken in connection with the delivery of the message with which he was entrusted, just as in the case of the Prophet's Flight from Makkah to Madinah.

42a. *Urkuḍ bi-rijli-ka* literally signifies *urge with thy foot*, the significance being *urge thy horse*. The word *rakaḍa* is used especially in connection with a beast, meaning, as LL says, *he struck and hit therewith as one strikes and hits therewith a beast*. This special use is made clear in all lexicons by further examples of the use of the word; *rakaḍtu* means *I urged the horse to trot with my foot*; *rakaḍa*, *he struck the beast to urge it with a foot* (LL). The meaning is therefore *urge thy horse to go further*, and the result is that there he finds a place where he is able to refresh himself both with drink and washing. He thought that he was in a waterless desert, and he complained that he was troubled with fatigue from the journey and with thirst; in reply he is told to urge his horse or the beast he rode upon to trot further on, where he will find rest. It is a lesson not to despair under difficulties.

43a. *Ahla-hū* may mean either *his people* or *his family*. The *giving of ahl* to him means that he met them again. The addition of the *like of them with them* shows that his *followers* are meant here. As I have already stated, there is a prophetic reference to the Prophet's Flight in Job's journey, and the Prophet again met not only his followers who fled from Makkah, but found also *the like of them* at Madinah, i.e., the Anṣār of Madinah.

44a. I make a departure here from the ordinary rendering of these words which are translated thus: "Take in thy hand a branch and smite therewith and break not the oath". To explain these words, a story is added that Job had taken an oath to give a hundred stripes to his wife on account of her impatience in his affliction, but that he was commanded to keep

45 And remember Our servants Abraham and Isaac and Jacob, men of power and insight.

وَأَذْكُرُ عَبْدَنَا إِبْرَاهِيمَ وَإِسْحَاقَ
وَيَعْقُوبَ أُولِي الْأَيْدِي وَالْأَبْصَارِ ﴿٤٥﴾

46 We indeed purified them by a pure quality, the keeping in mind of the (final) abode.

إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذُكِّرَى الدَّارِ ﴿٤٦﴾

47 And surely they were with Us, of the elect, the best.

وَاللَّهُمَّ عِنْدَنَا لَيْسَ الْمُصْطَفَيْنِ الْأَخْيَارِ ﴿٤٧﴾
وَأَذْكُرُ إِسْمَاعِيلَ وَالْيَسَعَ وَذَا الْكِفْلِ ﴿٤٨﴾

48 And remember Ishmael and Elisha and Dhu-l-Kifl; and they were all of the best.

وَكَوْنَهُم مِّنَ الْأَخْيَارِ ﴿٤٨﴾

49 This is a reminder. And surely there is an excellent resort for the dutiful:

هَذَا ذِكْرٌ وَإِلَى الْمُسْتَقِيمِينَ
لِحُسْنِ مَا بِ﴿٤٩﴾

50 Gardens of perpetuity — the doors are opened for them.^a

جَنَّاتٍ عَدْنٍ مُمْتَحَنَةٌ لَهُمُ الْأَبْوَابُ ﴿٥٠﴾

51 Reclining therein, calling therein for many fruits and drink.

مُتَكِينِينَ فِيهَا يَدْعُونَ فِيهَا بِفَاكِهَةٍ
كَثِيرَةٍ وَوَسْرَةٍ ﴿٥١﴾

52 And with them are those modest in gaze, equals in age.^a

وَإِن مِّنْهُمْ قُضِرَتْ الْأَبْصَارُ ﴿٥٢﴾

53 This is what you are promised for the day of Reckoning.

هَذَا مَا تُوعَدُونَ لِيَوْمِ الْحِسَابِ ﴿٥٣﴾

54 Surely this is Our sustenance; it will never come to an end —

إِنَّ هَذَا الرِّزْقُ قُنَّا مَالَهُ مِنْ تَفَادٍ ﴿٥٤﴾

the oath by striking her with a bundle of twigs. This story has no basis. Even if we adopt this significance, the meaning would be that Job was commanded to be lenient in his dealing with his enemies when he ultimately vanquished them, like a man who instead of using the sword used a bundle of twigs to punish his enemies. But the word *dighith* means a *handful of twigs or shrubs* as also a *handful of worldly goods*, and the words *akhidh al-dighith*, occurring in a *hadith*, are explained by T as meaning *he who obtains somewhat of worldly goods* (LL). About the word *darb*, it has already been noted that it carries a number of significances; see 2:60a. There are reasons to think that Job was a rich man, and hence I think he is here told not to be inclined too much to the attainment of worldly riches. They are only needed to the extent of enabling a man to earn goodness thereby.

50a. That is, the doors of these gardens are opened for them in this very life; or, they are always open to them.

52a. For the *modest in gaze*, see 37:49a. Here, in addition, they are called *atrāb* or *equals in age*, as showing that their growth begins with the growth of spiritual life in man, thus showing that they are the fruits of good deeds, whether done by males or females, who would all have these fruits equally.

- 55 This (is for the good)! And surely there is an evil resort for the inordinate — هَذَا طَوْرٌ وَإِنَّ لِلظَّالِمِينَ لَشَرَّ مَأْوٍ ۝
- 56 Hell. They will enter it. So evil is the resting-place. جَهَنَّمَ يَصْلَوْنَهَا فَبئْسَ الْمَوَاقِدُ ۝
- 57 This — so let them taste it, boiling and intensely cold (drink),^a هَذَا الْفَلِيدُ وَقُوهُ حَمِيمٌ وَغَسَّاقٌ ۝
- 58 And other similar (punishment), of various sorts.^a وَآخَرَ مِنْ شَكْلِهِ آمُرُوجٌ ۝
- 59 This is an army rushing headlong with you^a — no welcome for them! Surely they will burn in fire. هَذَا فَوْجٌ مُقْتَحِمٌ مَعَكُمْ لَا مَرْحَبًا بِهِمْ إِلَّا لَهُمْ صَالُوا النَّارِ ۝
- 60 They say:^a Nay! you — no welcome to you! You prepared it for us, so evil is the resting-place. قَالُوا بَلْ أَنْتُمْ لَا مَرْحَبًا بِكُمْ أَنْتُمْ قَدَّامْتُمُوهُ لَنَا فَبئْسَ الْقَرَارُ ۝
- 61 They say: Our Lord, whoever prepared it for us, give him more, a double, punishment in the Fire. قَالُوا رَبَّنَا مَنْ قَدَّمَ لَنَا هَذَا فَزِدْهُ عَذَابًا ضِعْفًا فِي النَّارِ ۝
- 62 And they say: What is the matter with us? — we see not men whom we used to count among the vicious. وَقَالُوا مَا لَنَا لَا نَرَى رِجَالًا كُنَّا نَعُدُّهُمْ مِنَ الْأَشْرَارِ ۝
- 63 Did we (only) take them in scorn, or do our eyes miss them? اتَّخَذْنَا لَهُمْ سِخْرِيًّا أَمْ سَرَّاعْتْنَا عَنْهُمْ الْأَبْصَارُ ۝
- 64 That surely is the truth — the contending one with another of the inmates of the Fire. إِنَّ ذَلِكَ لِحَقٌّ تَخَاصُمُ أَهْلِ النَّارِ ۝

57a. The word *ghassāq*, which is generally rendered as *ichor*, is really a qualification of *drink* (understood, as in the case of *hamim*, which means *boiling*), and means *intensely cold* (T). It also means *stinking* (LL), but being mentioned along with *hamim*, or boiling, the significance adopted suits the context. They will be made to consume intensely hot and intensely cold drink, because they went to the two extremes and did not follow the mean.

58a. 'Azwāj is plural of *zauj*, which means a *pair* or *one of a pair*, also *sort* or *species* (LL). The word may carry the significance adopted or it may mean *in pairs*, referring to the two extremes, as in the previous verse.

59a. This is the army of blind followers of falsehood.

60a. The speakers here are the blind followers, those addressed being the ringleaders.

SECTION 5: Opposition to Prophets

65 Say: I am only a warner; and there is no God but Allāh, the One, the Subduer (of all) —

قُلْ إِنَّمَا أَنَا مُنذِرٌ وَمَا مِن إِلَهٍ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٦٥﴾

66 The Lord of the heavens and the earth and what is between them, the Mighty, the Forgiving.

رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ الْغَفَّارُ ﴿٦٦﴾

67 Say: It is a message of importance,^a

قُلْ هُوَ نَبَأٌ عَظِيمٌ ﴿٦٧﴾

68 From which you turn away.

أَنْتُمْ عَنْهُ مُعْرِضُونَ ﴿٦٨﴾

69 I have no knowledge of the exalted chiefs when they contend.^a

مَا كَانَ لِي مِنْ عِلْمٍ بِالْمَلَائِكَةِ إِذْ يَخْتَصِمُونَ ﴿٦٩﴾

70 Only this is revealed to me that I am a plain warner.

إِنْ يُؤْمَرُ إِلَيَّ إِلَّا أَنَا نَذِيرٌ مُبِينٌ ﴿٧٠﴾

71 When thy Lord said to the angels: Surely I am going to create a mortal from dust.^a

إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِّنْ طِينٍ ﴿٧١﴾

72 So when I have made him complete and breathed into him of My spirit, fall down submitting to him.

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُّوحِي فَقَعُوا لَهُ سَاجِدِينَ ﴿٧٢﴾

73 And the angels submitted, all of them,

فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٧٣﴾

74 But not Iblis.^a He was proud and he was one of the disbelievers.

إِلَّا إِبْلِيسَ اسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ﴿٧٤﴾

75 He said: O Iblis, what prevented thee from submitting to him whom I

قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِيدِي ط أَسْتَكْبَرْتَ

67a. The message of importance is the Prophet's message to the whole of humanity, the message which discloses the vast spiritual realm hidden to the ordinary human eye. That those who turn away from it are doomed to perdition is the necessary consequence, and hence the doom of the opponents forms part of this message.

69a. The exalted chiefs are the heavenly beings who come first to know of the Divine decree relating to the punishment of the opponents of Truth, referred to in v. 68. It is these opponents that are spoken of here as *contending*; they carried on a contention against Truth.

71a. The creation of Adam and the submission of the angels typifies the raising of a prophet and the submission to him of the good and the righteous. Compare 2:30, etc.

74a. See 2:34b, 34c.

created with both My hands? Art thou proud or art thou of the exalted ones?

76 He said: I am better than he; Thou hast created me of fire, and him Thou didst create of dust.^a

77 He said: Go forth from hence! surely thou art driven away:

78 And surely My curse is on thee to the day of Judgment.

79 He said: My Lord, respite me to the day that they are raised.^a

80 He said: Surely thou art of the respited ones.

81 Till the day of the time made known.

82 He said: Then, by Thy Might! I will surely lead them all astray,

83 Except Thy servants from among them, the purified ones.

84 He said: The Truth is, and the truth I speak —

85 That I shall fill hell with thee and with all those among them who follow thee.

86 Say: I ask you no reward for it; nor am I of the impostors.

87 It is naught but a Reminder to the nations.

88 And certainly you will come to know about it after a time.

أَمْ كُنْتَ مِنَ الْعَالِينَ ﴿٧٥﴾

قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ

نَّارٍ وَخَلَقْتَهُ مِنْ طِينٍ ﴿٧٦﴾

قَالَ فَاخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ﴿٧٧﴾

وَإِنَّ عَلَيْكَ لَعْنَتِي إِلَى يَوْمِ الدِّينِ ﴿٧٨﴾

قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿٧٩﴾

قَالَ فَإِنَّكَ مِنَ الْمُنظَرِينَ ﴿٨٠﴾

إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ ﴿٨١﴾

قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٨٢﴾

إِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلِصِينَ ﴿٨٣﴾

قَالَ فَالْحَقُّ وَالْحَقُّ أَقْوَمُ ﴿٨٤﴾

لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّن تَبِعَكَ

مِنْهُمْ أَجْمَعِينَ ﴿٨٥﴾

قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ

وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ ﴿٨٦﴾

إِنَّ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٨٧﴾

وَلَتَعْلَمُنَّ نَبَأَهُ بَعْدَ حِينٍ ﴿٨٨﴾

76a. The creation from fire is an indication of rebelliousness, of a fiery temper, and the creation from dust signifies submissiveness and meekness; see 7:12a.

79a. See 15:36a.