



## CHAPTER 50

### Qāf

(REVEALED AT MAKKAH: 3 sections; 45 verses)

This chapter takes its name from its initial letter *Qāf*, calling attention to the greatness of the power of the Divine Being, and deals with the Resurrection, both with the spiritual resurrection of this life and the greater Resurrection of the life after death. The first section draws attention to the testimony of nature, and to there being a lesson in the fate of former peoples; the second shows that every action has a consequence and these consequences are made manifest on the day of Judgment; and the third states that the good and the bad must each receive their due, and that a resurrection will be brought about in this life as well as in the Hereafter. In fact, the judgment and resurrection of this life are inseparably mingled with the Judgment and Resurrection of the next throughout this chapter.

From here to the 56th chapter, there is a group of seven Makkan chapters, all belonging to the early Makkan period, and all laying stress on the ultimate triumph of Truth and the fact that Divine Judgment would soon come to pass.

#### SECTION 1: The Resurrection

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1 Almighty (God)!<sup>a</sup> By the glorious  
Qur'ān!<sup>b</sup>

وَ الْقُرْآنِ الْمَجِيدِ

2 Nay, they wonder that a warner  
has come to them from among themselves;  
so the disbelievers say: This is  
a wonderful thing!

بَلْ عَجِبُوا أَنْ جَاءَهُمْ مُنذِرٌ  
مِّنْهُمْ فَقَالَ الْكٰفِرُونَ هَذَا شَيْءٌ عَجِيبٌ

1a. The letter *Qāf* stands for the name *Qādir* (or *Qadir*) of the Divine Being, meaning *Omnipotent* or *All-Powerful*, or for *al-Qiyāmat*, the *Resurrection*.

1b. An expression of wonder at the disbelief of people. The whole of the Qur'ān is spoken of as one book even at this early period. Here the Qur'ān is called *majid* or *glorious*; elsewhere it is called *karim* or *bounteous* (56:77) and *hakim* or *full of wisdom* (36:2).

3 When we die and become dust — that is a far return.

4 We know indeed what the earth diminishes of them and with Us is a book that preserves.<sup>a</sup>

5 Nay, they reject the Truth when it comes to them, so they are in a state of confusion.<sup>a</sup>

6 Do they not look at the sky above them? — how We have made it and adorned it and it has no gaps.

7 And the earth, We have spread it out, and cast therein mountains, and We have made to grow therein of every beautiful kind —

8 To give sight and as a reminder to every servant who turns (to Allāh).

9 And We send down from the clouds water abounding in good, then We cause to grow thereby gardens and the grain that is reaped,

10 And the tall palm-trees having flower spikes piled one above another —

11 A sustenance for the servants, and We give life thereby to a dead land. Thus is the rising.<sup>a</sup>

12 Before them the people of Noah rejected (the Truth) and (so did) the dwellers of al-Rass and Thamūd

ءِ اِذَا مِتْنَا وَكُنَّا تُرَابًا ۙ ذٰلِكَ

رَجْعًا ۗ بَعِيدٌ ۝۱

قَدْ عَلِمْنَا مَا تَنْقُصُ الْاَرْضُ مِنْهُمْ

وَءِندَنَا كِتٰبٌ حٰفِيظٌ ۝۲

بَلْ كَذَّبُوْا بِالْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ

فِيْ اَمْرٍ مَّرِيْجٍ ۝۳

اَفَلَمْ يَنْظُرُوْا اِلَى السَّمَآءِ فَوْقَهُمْ كَيْفَ

بَنَيْنٰهَا وَرَآئِهَا وَاَمَّا لَهَا مِنْ فُرُوْجٍ ۝۴

وَ الْاَرْضَ مَدَدْنٰهَا وَاَنْقَيْنٰ فِيْهَا

سَرَوٰسِيْ وَاَنْبَتْنٰ فِيْهَا مِنْ كُلِّ

شَرٰوٍحٍ بٰهِيْجٍ ۝۵

تَبْصِرَةً وَّ ذِكْرًا لِّكُلِّ عَبْدٍ مُّنِيْبٍ ۝۶

وَاَنْزَلْنَا مِنَ السَّمَآءِ مَآءً مُّبْرَكًا

فَاَنْبَتْنَا بِهٖ جَدٰثٍ وَّ حَبَّ الْحَصِيْدِ ۝۷

وَ النَّخْلَ بَسِقَاتٍ لِّهَا طَعْمٌ لَّيْسَ لَهَا

مِثْلُهَا ۝۸

سَرٰزِقًا لِّلْعِبَادِ وَاَحْيَيْنَا بِهٖ بِلْدًا مَّيْتًا

كَذٰلِكَ الْخُرُوْجُ ۝۹

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوْحٍ وَّاَصْحٰبُ

الرَّسِّ وَّ شَمُوْدٌ ۝۱۰

4a. *What the earth diminishes* is the body, dust going to dust. *The book that preserves* is the record of the deeds which a man has done. The consequences of deeds are preserved in their entirety and out of them grows a new life in the Resurrection.

5a. Their confusion is due to the rejection of truth. They were in a state of confusion as to what name to give the Prophet — they called him first a dreamer, then a poet, then a madman, then an enchanter, then a forger and liar, and so on.

11a. The *khurūj*, or *rising*, here includes both the spiritual resurrection of a dead people in this life and also the greater Resurrection in a life after death.

13 And 'Ād and Pharaoh and Lot's brethren,

وَعَادٌ وَفِرْعَوْنُ وَإِخْوَانُ لُوطٍ ﴿١٣﴾

14 And the dwellers of the grove and the people of Tubba'.<sup>a</sup> They all rejected the messengers, so My threat came to pass.

وَأَصْحَابُ الْإِثْمَةِ وَقَوْمِ تُبَّعٍ كُلٌّ كَذَّبَ الرُّسُلَ فَحَقَّ وَعِيدِي ﴿١٤﴾

15 Were We then fatigued with the first creation? Yet they are in doubt about a new creation.<sup>a</sup>

أَعْيَيْنَا بِالْأَوَّلِ بَلْ هُمْ فِي كَيْسٍ مِّنْ حَإِنٍ جَدِيدٍ ﴿١٥﴾

## SECTION 2: The Resurrection

16 And certainly We created man, and We know what his mind suggests to him — and We are nearer to him than his life-vein.

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسِّسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ﴿١٦﴾

17 When the two receivers receive, sitting on the right and on the left,

إِذْ يَتَلَفَّى الْمُتَكَلِّفِينَ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدًا ﴿١٧﴾

18 He utters not a word but there is by him a watcher at hand.<sup>a</sup>

مَا يَلْفُظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾

19 And the stupor of death comes in truth; that is what thou wouldst shun.

وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ذَلِكَ مَا كُنْتَ مِنْهُ تَحِيدُ ﴿١٩﴾

20 And the trumpet is blown. That is the day of threatening.

وَنُفِخَ فِي الصُّورِ ذَلِكَ يَوْمُ الْوَعِيدِ ﴿٢٠﴾

21 And every soul comes, with it a driver and a witness.<sup>a</sup>

وَجَاءَتْ كُلُّ نَفْسٍ مَّعَهَا سَائِقٌ وَشَهِيدٌ ﴿٢١﴾

22 Thou wast indeed heedless of this, but now We have removed from

لَقَدْ كُنْتَ فِي غَفْلَةٍ مِّنْ هَذَا فَكَشَفْنَا

14a. For the dwellers of al-Rass, see 25:38a; for dwellers of the grove, 15:78a; for Tubba', 44:37a.

15a. The meaning is that Allāh did not lack power in dealing with the former generations so that they should doubt His power in dealing with a new one. Or, the first creation is the physical creation of man, and the second creation his spiritual regeneration.

18a. The three verses impress upon man that all his deeds and words bear fruit, that nothing is said or done in vain. The *yamin*, or the *right side*, represents the *good*, and the *shimāl*, or the *left side*, the *evil* (T).

21a. The *driver* signifies the *impeller to evil*, and the *witness* the *caller to Truth*.

thee thy veil, so thy sight is sharp this day.<sup>a</sup> عَنْكَ غَطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ ﴿٣٠﴾

23 And his companion will say: This is what is ready with me.<sup>a</sup> وَقَالَ قَرِينُهُ هَذَا مَا لَدَىٰ عَيْنِي ﴿٣١﴾

24 Cast into hell every ungrateful, rebellious one,<sup>a</sup> أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ ﴿٣٢﴾

25 Forbiddes of good, excee-des of limits, doubter, مَثَاءِ لِلْخَيْرِ مُعْتَدٍ مُّرِيْبٍ ﴿٣٣﴾

26 Who sets up another god with Allāh, so cast him into severe chastisement. الَّذِي جَعَلَ مَعَ اللَّهِ إِلَهًا آخَرَ فَأَلْقِيهِ فِي الْعَذَابِ الشَّدِيدِ ﴿٣٤﴾

27 His companion will say: Our Lord, I did not cause him to rebel but he himself went far in error. قَالَ قَرِينُهُ رَبَّنَا مَا أَطَعْتُهُ وَلَٰكِنْ كَانَ فِي ضَلَالٍ بَعِيدٍ ﴿٣٥﴾

28 He will say: Dispute not in My presence, and indeed I gave you warn-ing beforehand. قَالَ لَا تَخْتَصِمُوا لَدَيَّْ وَقَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعِيدِ ﴿٣٦﴾

29 My sentence cannot be changed, nor am I in the least unjust to the ser-vants. مَا يَبْدُلُ الْقَوْلُ لَدَىٰ وَمَا أَنَا بِظَلَّامٍ لِّلْعَبِيدِ ﴿٣٧﴾

### SECTION 3: The Resurrection

30 On the day when We say to hell: Art thou filled up? And it will say: Are there any more?<sup>a</sup> يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأْتِ وَتَقُولُ هَلْ مِنْ مَزِيدٍ ﴿٣٨﴾

22a. This verse shows clearly that the consequences of evil actions which remain hidden from the eye of man in this life are made manifest after death. This is the significance of the sight being made sharp, so that man will then see what he is unable to see here. Such is hell, according to the teachings of the Qur'ān, viz., the hidden consequences of evil deeds, when made manifest to a man, become his hell.

23a. By *qarin*, or the *companion*, is meant the *evil companion*, or the *devil*, at whose suggestion man commits evil deeds. *What is ready* is the record of man's evil deeds, which will be palpably manifest to him on the day of Resurrection.

24a. The dual form used in *alqiya* ("cast") is either due to the address being to the two, the driver and the witness of v. 21, or the dual is used simply to give emphasis to the order, as if it conveyed a repetition of the order (Kf).

30a. It is a metaphorical expression. One people after another continue in their wickedness without taking a lesson from the fate of the previous people. It is also an expression of man's desire to have more and more of wealth and material comfort.

31 And the Garden is brought near for those who guard against evil — (it is) not distant.<sup>a</sup>

وَأُزْلِقَتِ الْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ ﴿٣١﴾

32 This is what you are promised — for everyone turning (to Allāh), keeping (the limits) —

هَذَا مَا تُوْعَدُونَ لِكُلِّ أَوَّابٍ حَفِيظٍ ﴿٣٢﴾

33 Who fears the Beneficent in secret, and comes with a penitent heart:

مَنْ خَشِيَ الرَّحْمَنَ بِالْغَيْبِ وَجَاءَ بِقَلْبٍ مُنِيبٍ ﴿٣٣﴾

34 Enter it in peace. That is the day of abiding.

ادْخُلُوهَا بِسَلَامٍ ذَلِكَ يَوْمُ الْخُلُودِ ﴿٣٤﴾

35 For them therein is all they wish, and with Us is yet more.<sup>a</sup>

لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ﴿٣٥﴾

36 And how many a generation We destroyed before them who were mightier in prowess than they! so they went about in the lands. Is there a place of refuge?

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَشَدُّ مِنْهُمْ بَطْشًا فَنَقَّبُوا فِي الْبِلَادِ هَلْ مِنْ مَّجِيصٍ ﴿٣٦﴾

37 Surely there is a reminder in this for him who has a heart or he gives ear and is a witness.

إِنَّ فِي ذَلِكَ لَذِكْرًا لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ ﴿٣٧﴾

38 And certainly We created the heavens and the earth and what is between them in six periods, and no fatigue touched Us.<sup>a</sup>

وَلَقَدْ خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِنْ لُغُوبٍ ﴿٣٨﴾

39 So bear with what they say, and celebrate the praise of thy Lord before the rising of the sun and before the setting.

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ ﴿٣٩﴾

31a. If man used his inner sight, he could see that the keeping from evil and the doing of good brought him nearer and nearer to true happiness, for which the Garden stands here, in this very life.

35a. This is to show that the doing of good gives man all that he desires. But as his desires are limited, he is told that God will give him more than he desires. This is explained by some as meaning the sight of the Divine Being, which is the highest blessing of the next life.

38a. The Bible says: "And He rested on the seventh day from all His work which He had made" (Gen. 2:2). The act of taking rest applies to one who is tired, and hence the Qu'rān negatives any such idea in relation to God, Who does not stand in need of rest; hence it says: *No fatigue touched Us*. For the creation of the heavens and the earth in six periods or six days, see 7:54a.

- 40 And glorify Him in the night and after prostration.<sup>a</sup> وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَارَ السُّجُودِ ۝
- 41 And listen on the day when the crier cries from a near place — وَاسْتَمِعْ يَوْمَ يُنَادِ الْمُنَادِ مِنْ مَقَامٍ قَرِيبٍ ۝
- 42 The day when they hear the cry in truth. That is the day of coming forth.<sup>a</sup> يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ۗ ذَٰلِكَ يَوْمَ الْخُرُوجِ ۝
- 43 Surely We give life and cause to die, and to Us is the eventual coming — إِنَّا نَحْنُ نُحْيِي وَنُمِيتُ وَآلَيْنَا الْمَصِيرَ ۝
- 44 The day when the earth cleaves asunder from them, hastening forth. That is a gathering easy to Us. يَوْمَ تَشَقَّقُ الْأَرْضُ عَنْهُمْ سِرَاعًا ۗ ذَٰلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ ۝
- 45 We know best what they say, and thou art not one to compel them. So remind by means of the Qur'ān him who fears My threat.<sup>a</sup> نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ وَمَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ فَذَكَرْ بِالْقُرْآنِ مَنْ يَخَافُ وَعِيدِ ۝

40a. *Sujūd* or *prostration* here stands for prayer. The significance is that one should not get tired of glorifying God; prayer is in its entirety a glorification of God, but even after prayer, one should continue the glorification of God.

42a. The *munād*, or the *crier*, is the Prophet: see 3:193, where the Prophet is plainly spoken of as being the crier: "Our Lord, surely we have heard a Crier calling to the Faith, saying: Believe in your Lord". This cry was a distant cry at first, but, as we are told in the previous verse, it will be a cry from a near place in the end, so that people will listen to it in truth, as we are told here. Note that the spiritual resurrection to be brought about in this life by the Prophet is spoken of in the whole of this chapter, along with the greater Resurrection of the next life.

45a. The words, *thou art not one to compel them*, refer plainly to the spiritual resurrection, which the Prophet desired to see immediately; he is told that he will see the dead coming to life but he could not compel people to accept the truth. The cleaving asunder of the earth in the previous verse and their hastening forth to life spiritual and their gathering in Islām were all witnessed in the lifetime of the Prophet, and may be witnessed again in the near future. Note that this spiritual resurrection does not mean that there would be no Resurrection after death. On the other hand, it is treated as an evidence of the greater Resurrection, and that is the reason why both resurrections are spoken of in the same words.