



CHAPTER 51

Al-Dhāriyāt: The Scatterers

(REVEALED AT MAKKAH: 3 sections; 60 verses)

The title of this chapter is taken from the mention of *The Scatterers* of Truth in the first verse. Attention is drawn in the first section to the gradual advancement of Truth, which was daily gaining ground, and stress is laid upon the certainty of the judgment of the rejectors. The second section, opening with the announcement of the birth of a son to Abraham, which stands really for the birth of a new nation of righteous people, deals with the fate of some previous nations who were judged because of their evil deeds. The third again, after an exhortation to seek refuge in Allāh, warns the opponents that their turn of good fortune is about to be ended and they shall be judged. It is an early Makkan revelation.

SECTION 1: Falsehood is doomed

In the name of Allāh, the Beneficent, **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**
the Merciful.

- 1 By those scattering broadcast!
- 2 And those bearing the load!
- 3 And those running easily!
- 4 And those distributing the Affair!—
- 5 What you are promised is surely true,
- 6 And the Judgment will surely come to pass.^a

وَالَّذِينَ يَذُرُّونَ
فَالْحَمَلِ وَفَرًّا
فَالْجُرِيَّتِ يُسْرًا
فَالْمُقْسَمِتِ أَمْرًا
إِنَّمَا تُوعَدُونَ لَصَادِقٌ
وَإِنَّ الدِّينَ لَوَاقِعٌ

6a. In the first four verses of this chapter attention is called to certain facts by means of what is generally understood to be an oath, for which see 37:1a, while the two verses that follow indicate the conclusion to which those facts lead. It is generally considered that by “those scattering broadcast” are meant the winds that raise up dust before the coming of a cloud; by the “bearers of the load” the clouds that carry rain; by the

- 7 By the heaven full of paths!^a وَالسَّمَاءِ ذَاتِ الْحُبُوبِ ۝٧
- 8 Surely you are of varying opinion — إِنَّكُمْ لَعَنَى قَوْلٍ مُّخْتَلِفٍ ۝٨
- 9 He is turned away from it who would be turned away.^a يُؤْفِكُ عَنْهُ مَنْ أُفِكَ ۝٩
- 10 Cursed be the liars! قُتِلَ الْخَوَّصُونَ ۝١٠
- 11 Who are in an abyss, neglectful; الَّذِينَ هُمْ فِي عَمْرَةٍ سَاهُونَ ۝١١
- 12 They ask: When is the day of Judgment? يَسْأَلُونَ أَيَّانَ يَوْمِ الدِّينِ ۝١٢
- 13 (It is) the day when they are tried at the Fire. يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُونَ ۝١٣
- 14 Taste your persecution! This is what you would hasten on.^a ذُوقُوا فِتْنَتَكُمْ هَذَا الَّذِي كُنْتُمْ بِهِ تَسْتَعْجِلُونَ ۝١٤
- 15 Surely the dutiful are amidst Gardens and fountains, إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ۝١٥
- 16 Taking that which their Lord gives them. Surely they were before that the doers of good. اخذِينَ مَا آتَاهُمْ سَاءُ يُهْمُوا أَنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُحْسِنِينَ ۝١٦
- 17 They used to sleep but little at night. كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ ۝١٧

“easy runners” the winds that carry the clouds along, and by the “distributors” the winds that distribute the rain. Attention is drawn in this description to a similar arrangement in the spiritual world by which Truth gradually advances. The seed of Truth is scattered broadcast in the first stage, while the bearing of the load or becoming pregnant with Truth is the second stage, the third being the strong desire to accept it, which makes one run for it without difficulty, while the fourth is its distribution to others.

But we may as well say that attention is herein drawn to more manifest facts, to the scattering of Truth broadcast through the Holy Prophet and his faithful followers, which led to some bearing the load of it as if they had become pregnant with Truth, while others ran easily towards the acceptance of Truth. But they were not satisfied with mere acceptance; they went to and fro to deliver to others the Truth and the Light, which they had received. In the existence of these groups of workers in the cause of Truth there was a clear sign that the triumph of Islām would soon be established in the land.

7a. The description of heaven as *full of paths* is a scientific truth certainly unknown to the world 1,300 years ago. The *paths* in the heavens are the *orbits* of the various planets, and of the stars themselves; compared 36:40, where it is stated that “all float on in an orbit”.

9a. Only those are turned away from the Truth who *themselves* turn away.

14a. For *fitnah* meaning persecution, see 2:191c. Tasting of persecution signifies receiving punishment for *their persecution of the Muslims*.

18 And in the morning they asked (Divine) protection.

وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ﴿١٨﴾

19 And in their wealth there was a due share for the beggar and for one who is denied (good).^a

وَرَفِئَتْ أَمْوَالِهِمْ حَقًّا لِلسَّائِلِ وَالْمَحْرُومِ ﴿١٩﴾

20 And in the earth are signs for those who are sure,

وَفِي الْأَرْضِ آيَاتٌ لِّلْمُوقِنِينَ ﴿٢٠﴾

21 And in yourselves — do you not see?^a

وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ ﴿٢١﴾

22 And in the heavens is your sustenance and that which you are promised.^a

وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ﴿٢٢﴾

23 So by the Lord of the heavens and the earth! it is surely the truth, just as you speak.^a

فَوَسِّرِ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقٌّ مِّثْلَ مَا أَنْكُمْ تُنطِفُونَ ﴿٢٣﴾

SECTION 2: The Fate of previous Nations

24 Has the story of Abraham's honoured guests reached thee?^a

هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ ﴿٢٤﴾

25 When they came to him, they said: Peace! Peace! said he. Strangers!

إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ

26 Then he turned aside to his family and brought a fat calf.

سَلَامٌ قَوْمٍ مُّذْكَرُونَ ﴿٢٥﴾

27 So he placed it before them. He said: Will you not eat?

فَرَاغَ إِلَىٰ أَهْلِهِ فَجَاءَ يُعْجِلُ سَمِينٍ ﴿٢٦﴾
فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ ﴿٢٧﴾

19a. The word *mahrūm* is understood by some to mean a poor man who does not beg, and by others, one who has not the faculty of speech, like the dog and the cat (LL). Note that the poor are here spoken of as having a *share* in the wealth of the rich. The State is bound to take that share and make it over to the poor. But it is only a share, not the whole.

21a. They could see signs showing that Truth was gaining ground.

22a. *That which is promised* may mean the spiritual sustenance as contrasted with *rizq* or the physical sustenance. Or, it may refer to the Judgment, of which they were warned again and again.

23a. Note the high degree of certainty, the unshakable faith in the ultimate triumph of the Truth at this early period. Just as men's speaking to each other is a reality, even so is God's speaking to man.

24a. See 11:69a, 70a.

28 So he conceived a fear of them. They said: Fear not. And they gave him the good news of a boy possessing knowledge.

فَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَخَفْ
وَبَشَّرُوهُ بِغُلَامٍ عَلِيمٍ ﴿٣٨﴾

29 Then his wife came up in grief, and she smote her face and said: A barren old woman!

فَأَقْبَلَتْ امْرَأَتُهُ فِي صَرَّةٍ فَصَكَّتْ
وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ ﴿٣٩﴾

30 They said: Thus says thy Lord. Surely He is the Wise, the Knowing.

قَالُوا كَذَلِكَ قَالَ رَبُّكَ إِنَّهُ
هُوَ الْحَكِيمُ الْعَلِيمُ ﴿٤٠﴾

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31 He said: what is your errand, O messengers!

قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ ﴿٤١﴾

32 They said: We have been sent to a guilty people

قَالُوا إِنَّا أُرْسِلْنَا إِلَى قَوْمٍ مُّجْرِمِينَ ﴿٤٢﴾

33 That we may send upon them stones of clay,

لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِنْ طِينٍ ﴿٤٣﴾

34 Marked from thy Lord for the prodigal.^a

كُتِبَ لَهُمْ مِنْ رَبِّكَ الْمُسْرِفِينَ ﴿٤٤﴾

35 Then We brought forth such believers as were there.

فَأَخْرَجْنَا مَنْ كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ ﴿٤٥﴾

36 And We found there but a (single) house of Muslims.^a

فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِنَ الْمُسْلِمِينَ ﴿٤٦﴾

37 And We left therein a sign for those who fear the painful chastisement.

وَتَرَكْنَا فِيهَا آيَةً لِلَّذِينَ يَخَافُونَ
الْعَذَابَ الْآلِيمَ ﴿٤٧﴾

38 And in Moses, when We sent him to Pharaoh with clear authority.

وَفِي مُوسَى إِذْ أَرْسَلْنَاهُ إِلَى فِرْعَوْنَ

39 But he turned away on account of his might and said: An enchanter or a madman!

بِسُلْطَنٍ مُّبِينٍ ﴿٤٨﴾
فَتَوَلَّى يَدْرِكِيهٖ وَقَالَ سِحْرٌ أَوْ مَجْنُونٌ ﴿٤٩﴾

34a. For the punishment sent on Lot's people, see 7:84a. The stones were marked, i.e., they were destined for them.

36a. It is said to be the house of Lot himself. A Muslim is one who submits himself to God, and in this sense all prophets and their righteous followers were Muslims.

40 So We seized him and his hosts and hurled them into the sea, and he was blameable.

فَأَخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ
وَهُوَ مُلِيمٌ ④

41 And in 'Ād, when We sent upon them the destructive wind.

وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ ⑤

42 It spared naught that it came against, but it made it like ashes.

مَا تَدْرُسُ مِنْ شَيْءٍ آتَتْ عَلَيْهِ إِلَّا
جَعَلَتْهُ كَالرَّمِيمِ ⑥

43 And in Thamūd, when it was said to them: Enjoy yourselves for a while.

وَفِي ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُوا
حَتَّىٰ حِينٍ ⑦

44 But they revolted against the commandment of their Lord, so the punishment overtook them, while they saw.⁴

فَعْتَوْا عَنْ أَمْرِ رَبِّهِمْ فَأَخَذَتْهُمُ
الصُّعُفَةُ وَهُمْ يَنْظُرُونَ ⑧

45 So they were unable to rise up, nor could they defend themselves;

فَمَا اسْتَطَاعُوا مِنْ قِيَامٍ وَمَا
كَانُوا مُنْتَصِرِينَ ⑨

46 And the people of Noah before. Surely they were a transgressing people.

وَقَوْمِ نُوحٍ مِنْ قَبْلُ إِنَّهُمْ كَانُوا
قَوْمًا فَاسِقِينَ ⑩

SECTION 3: Judgment is sure

47 And the heaven, We raised it high with power, and We are Makers of the vast extent.

وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا
لَمُوسِعُونَ ⑪

48 And the earth, We have spread it out. How well We prepared it!

وَالْأَرْضَ فَرَشْنَاهَا فَنِعْمَ الْمُهَيَّوُونَ ⑫

49 And of everything We have created pairs that you may be mindful.

وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ
لَعَلَّكُمْ تَذَكَّرُونَ ⑬

50 So flee to Allāh. Surely I am a plain warner to you from Him.

فَعِذُوا إِلَى اللَّهِ إِنِّي لَكُمْ مِنْهُ
نَذِيرٌ مُبِينٌ ⑭

51 And do not set up with Allāh another god. Surely I am a plain warner to you from Him.

وَلَا تَجْعَلُوا مَعَ اللَّهِ إِلَهًا آخَرَ
إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُبِينٌ ⑮

44a. See 7:78a; it was an earthquake.

52 Thus there came not a messenger to those before them but they said: An enchanter or a madman!

كَذَلِكَ مَا آتَى الَّذِينَ مِنْ قَبْلِهِمْ
مِّنْ رَسُولٍ إِلَّا قَالُوا سَاحِرٌ
أَوْ مَجْنُونٌ ﴿٥٢﴾

53 Have they charged each other with this? Nay, they are an inordinate people.

آتَوَصَوَّا بِهَا بَلْ هُمْ قَوْمٌ طَٰغُونَ ﴿٥٣﴾

54 So turn away from them, for thou art not to blame;^a

فَتَوَلَّ عَنْهُمْ فَمَا أَنْتَ بِمَلُومٍ ﴿٥٤﴾

55 And remind, for reminding profits the believers.

وَذَكِّرْ فَإِنَّ الذِّكْرَى تَنْفَعُ الْمُؤْمِنِينَ ﴿٥٥﴾

56 And I have not created the jinn and the men except that they should serve Me.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا
لِيَعْبُدُونِ ﴿٥٦﴾

57 I desire no sustenance from them, nor do I desire that they should feed Me.

مَا أُرِيدُ مِنْهُمْ مِنْ رِّزْقٍ وَمَا
أُرِيدُ أَنْ يُطْعَمُونِ ﴿٥٧﴾

58 Surely Allāh is the Bestower of sustenance, the Lord of Power, the Strong.

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴿٥٨﴾

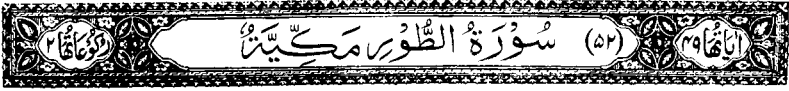
59 Surely the lot of the wrongdoers is as was the lot of their companions, so let them not ask Me to hasten on.

فَإِنَّ لِلَّذِينَ ظَلَمُوا ذُنُوبًا مِّثْلَ ذُنُوبِ
أَصْحَابِهِمْ فَلَا يَسْتَعْجِلُونَ ﴿٥٩﴾

60 Woe, then, to those who disbelieve because of that day of theirs which they are promised!

فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ يَوْمِهِمُ
الَّذِي يُوعَدُونَ ﴿٦٠﴾

54a. *Turning away from them* means to pay no heed to their abuses and to disregard their reviling. The words that follow make this clear, for the Prophet is enjoined to continue to remind, for there will be some who will believe, and these will profit by the reminder.



CHAPTER 52

Al-Ṭūr: The Mountain

(REVEALED AT MAKKAH: 2 sections; 49 verses)

The name of this chapter is taken from the first verse, where the mention of *The Mountain* is an indication of a similarity between the Holy Prophet and the Israelite Lawgiver. As Moses received a call on a mountain, Mt. Sinai, it was in a mountain cave, *Hirā'*, that the Prophet received a call. This similarity is carried further in the opening verses by mentioning the Book which furnished a guidance in both cases and the House which was visited by the people. Punishment must therefore befall the opponents of the Prophet just as it befell the opponents of Moses. In the first section along with this punishment of the wicked is mentioned the reward to be granted to the faithful. The second section continues the subject of the punishment of the opponents, giving a plain hint towards the end that the opponents will be punished in this life as well. The chapter belongs to a very early Makkan period.

SECTION 1: Success of the Faithful

In the name of Allāh, the Beneficent, **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**
the Merciful.

1 By the Mountain!

وَ الطُّورِ ۝

2 And a Book written

وَ كِتَابٍ مَّسْطُورٍ ۝

3 On unfolded vellum!

فِي سَرَقٍ مَّكْشُورٍ ۝

4 And the frequented House,

وَ الْبَيْتِ الْمَعْمُورِ ۝

5 And the elevated canopy,

وَ السَّقْفِ الْمَرْفُوعِ ۝

6 And the swollen sea!

وَ الْبَحْرِ الْمَسْجُورِ ۝

7 The chastisement of thy Lord will surely come to pass^a—

إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ ۝

7a. The first six verses draw attention to a set of parallel facts in the revelations of Moses and Muḥammad (peace and blessings of Allāh be on them!). The mount in the one case is Mt. Sinai, and in the other the mount *Hirā'*, the Book stands for the Torah in the

- 8 There is none to avert it; مَا لَهُ مِنْ دَافِعٍ ۝
- 9 On the day when the heaven will be in a state of commotion, يَوْمَ تَمُورُ السَّمَاءُ مَوْرًا ۝
- 10 And the mountains will pass away, fleeing.^a وَتَسِيرُ الْجِبَالُ سَيْرًا ۝
- 11 Woe on that day to the deniers, قَوْلٍ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ۝
- 12 Who amuse themselves by vain talk. الَّذِينَ هُمْ فِي خَوْضٍ يَلْعَبُونَ ۝
- 13 The day when they are driven to hell-fire with violence. يَوْمَ يُدْعَوْنَ إِلَىٰ تَارِجِهِمْ دَعْوًا ۝
- 14 This is the Fire, which you gave the lie to. هَذِهِ النَّارُ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ ۝
- 15 Is it magic or do you not see? أَفَسِحْرٌ هَذَا أَمْ أَنْتُمْ لَا تُبْصِرُونَ ۝
- 16 Burn in it, then bear (it) patiently, or bear (it) not, it is the same to you. You are requited only for what you did. إِصْلَوْهَا فَاصْبِرُوا أَوْ لَا تَصْبِرُوا سَوَاءٌ عَلَيْكُمْ إِنَّمَا تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ ۝
- 17 The dutiful will be surely in Gardens and bliss, إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعَيْشٍ ۝
- 18 Rejoicing because of what their Lord has given them; and their Lord saved them from the chastisement of the burning Fire. فَكَيْهِنَ بِمَا آتَاهُمْ رَبُّهُمْ وَوَقَّهُمْ رَبُّهُمْ عَذَابَ الْجَحِيمِ ۝

one case and the Qurʾān in the other; the House that is frequented and the elevated canopy refer, on the one hand, to the tabernacle raised by Moses for the Israelites as a sacred place, where they worshipped God and offered sacrifices, and on the other to the Sacred House at Makkah, which was to be the center of the Muslims of all nations, all countries, and all ages, and where they were to offer sacrifices. The swollen sea represents the sea which brought destruction to Pharaoh and his hosts, while the Holy Prophet's enemies are told in the next verse that the punishment of their Lord would as surely overtake them on land as it overtook the enemies of Moses in the swollen sea. But note that the word *baḥr* signifies *land* as well as *sea*, and this word occurring in a saying of the Holy Prophet is explained as meaning their *city* and *land* (N). The whole passage draws attention to the close similarity of the revelations of Moses and the Holy Prophet, and warns the disbelievers that their power will be brought to naught, as it was in the case of Pharaoh. Here again we have the Prophet's likeness to Moses spoken of in a very early revelation.

10a. The great transformation that was to be brought about by the Prophet, the sweeping away of the old order of superstition, ignorance and vice, and its replacement by light, learning and righteousness, the overthrow of a wicked generation and the ushering in of a new era is here represented as the *commotion of the heaven* and the *passing away of the mountains*; see 20:105a.

19 Eat and drink with pleasure for what you did, كُلُوا وَاشْرَبُوا سُرُورًا إِنَّكُمْ تَعْمَلُونَ ﴿١٩﴾

20 Reclining on thrones set in lines, and We shall join them to pure, beautiful ones.^a مُتَّكِنِينَ عَلَى سُرُرٍ مَّصْفُوفَةٍ ۖ وَرَآءَهُمْ يَحُورًا عِينٍ ﴿٢٠﴾

21 And those who believe and whose offspring follow them in faith وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا

20a. The word *hūr* occurs four times in the Holy Qur'an, and on two of these occasions, here and in 44:54, the form adopted is *zawwajnā-hum bi-hūr-in 'in*, and in 55:72 and 56:22 there is no mention of *tazwīj* ("join"). While *zawwaj-tu-hū imra't-an* (doubly transitive without a particle) means *I gave him in marriage a woman* (LL), *zawwaja shai'-an bi-shai'-in* (made doubly transitive with particle *bi*) means *he coupled a thing with a thing or united it to it as its fellow or like* (LL). It is added, quoting 44:54 and 52:20, "the meaning is not the *tazwīj* commonly known (i.e., marriage), for there will be no such *tazwīj* in paradise". Along with it is quoted 81:7, *wa idha-l-nufūsu zuwwijāt*, which is translated as meaning *and when the souls shall be coupled, or paired, or united with their fellows*, or according to some "when each sect, or party, shall be united with those whom it has followed" (LL). As regards the word *hūr*, it is a plural of *aḥwar* (applied to a man) and of *ḥaurā'* (applied to a woman), signifying *one having eyes characterized by the quality termed ḥawar*, which means *intense whiteness of the white of the eye and intense blackness of the black thereof*. The word *aḥwar* (singular of *hūr*) also signifies *pure or clear intellect* (LL). The other word, 'in, is plural of *a'yan* (meaning *a man wide in the eyes*) and of 'ainā' (meaning *a woman beautiful and wide in the eye*). The latter word also signifies *a good or beautiful word, or saying* (LL). It may be noted that whiteness is also a symbol of perfect and unsullied purity, and hence the two words *hūr* and 'in really stand for *purity and beauty*; and therefore, instead of *white-eyed and large-eyed* ones, I adopt the words *pure and beautiful ones*, as being more expressive of the true significance.

To realize the true significance of these words, two points must be borne in mind. The first is that paradise is a place for faithful women as well as for faithful men, and hence the Holy Qur'an often speaks of the faithful as being in paradise with their wives; see for instance 36:56, where the faithful are spoken of as sitting on thrones or raised couches with their wives, or 13:23 and 40:8, where they are spoken of as being in paradise along with their wives and offspring. The second is that the blessings of paradise are alike for women and men, there being not the least difference in this respect between the two sexes. The question then is what is meant by *hūr 'in* here. It has already been explained in 37:49a that the Holy Qur'an does not speak of any conjugal relations being maintained in a physical sense in the life to come. Moreover, it has been shown on various occasions that, where the blessings of paradise are spoken of, these are nothing but physical manifestations of the spiritual blessings which the doers of good enjoy in this life too. There are gardens, trees, rivers, milk, honey, fruits and numerous other blessings spoken of as being met with in paradise, but that all these are not things of this life has been shown more than once in these footnotes, and a saying of the Holy Prophet already quoted makes it clear that the blessings of paradise *are not the things of this life*. The Holy Prophet is reported to have said: *Allāh says I have prepared for My righteous servants what no eye has seen and no ear has heard and what the heart of man has not conceived* (B. 59:8). The Holy Qur'an also speaks of them in similar words: *No soul knows what refreshment of the eyes is hidden for them* (32:17). These clear statements need no comment, and they establish beyond the shadow of a doubt that whatever blessings are spoken of as existing in paradise, the one thing sure about them is that they are

— We unite with them their offspring^a and We shall deprive them of naught of their work. Every man is pledged for what he does.^b

22 And We shall aid them with fruit and flesh, as they desire.

23 They pass therein from one to another a cup, wherein is neither vanity, nor sin.^a

24 And round them go boys of theirs as if they were hidden pearls.^a

25 And they will advance to each other, questioning —

26 Saying: Surely we feared before on account of our families.^a

27 But Allāh has been gracious to us and He has saved us from the chastisement of the hot wind.

الَّتِنْتُهُمْ مِّنْ عَمَلِهِمْ مِّنْ شَيْءٍ طُكِّلُوا
أَمْرِي إِيَّاهَا كَسَبَ رَهِيْنٌ ﴿٢١﴾

وَأَمَدَدْنَاهُمْ بِفَاكِهَةٍ وَلَحْمٍ
مِّمَّا يَشْتَهُونَ ﴿٢٢﴾

يَنَنَّا عُمُونَ فِيهَا كَأَسَا لَا نَعُوْفِيْهَا
وَلَا تَأْتِيْمٌ ﴿٢٣﴾

وَيَطُوفُونَ عَلَيْهِمْ غُلَمَانٌ لَهُمْ كَأَنَّهُمْ
لُؤْلُؤٌ مَّكَوْنٌ ﴿٢٤﴾

وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٢٥﴾

قَالُوا إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُشْفِقِينَ ﴿٢٦﴾

فَسَنَّ اللَّهُ عَلَيْنَا وَوَقَدْنَا عَذَابَ السَّمُومِ ﴿٢٧﴾

not things of this world. Hence even the *white-eyed, large-eyed ones*, or the *pure, beautiful ones*, the *hūr 'in*, of this verse, are not actually the beautiful women of this life. These are heavenly blessings, which the righteous women shall have along with the righteous men, for v. 17 plainly says that those who keep their duty will find these blessings, and therefore the *pure, beautiful ones* are as much a blessing meant for the righteous women as for the righteous men.

The question may still be asked, why are these blessings described in words which apply to women? The fact is that the reward spoken of here is one having special reference to the *purity of character* and the *beautiful deeds* of the righteous, and it is *womanhood*, not *manhood*, that stands for a symbol of *purity* and *beauty*. Moreover, it should be noted that in Arabic *ṣāliḥāt* and *ṭayyibāt* signify *good deeds* and *pure things* as well as *good women* and *pure women*, and this is another reason why the reward of *good* and *pure* deeds is spoken of in terms which apply to women. But note also that both *hūr* and *'in* are plurals of words applying to men as well as to women, as also to qualities and deeds.

21a. Those who have done great deeds of sacrifice are united with their offspring; because even their children follow their footsteps and do the deeds their fathers did, reaping the benefit of those deeds.

21b. Note the clear doctrine of man's responsibility for his actions.

23a. This cup is therefore entirely of a different nature from what is known in this life.

24a. It should be noted that the boys spoken of as hidden pearls in this verse may either be the offspring of the faithful mentioned in v. 21, or these may be heavenly blessings of a nature similar to what is said of *hūr* in 20a.

26a. This is another clear statement showing that righteous women will be in paradise along with righteous men. The difference of sex counts for nothing in the sight of Allāh.

28 Surely we called upon Him before. Surely, He is the Benign, the Merciful.

إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ ﴿٥٨﴾

SECTION 2: Opponents are doomed

29 So remind for, by the grace of thy Lord, thou art no soothsayer, nor madman.

فَذَكِّرْ فَمَا أَنْتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ وَلَا مَجْنُونٍ ﴿٥٩﴾

30 Or say they: A poet — we wait for him the evil accidents of time.

أَمْ يَقُولُونَ شَاعِرٌ نَتَرَبَّصُّ بِهِ رَيْبَ الْمُنُونِ ﴿٦٠﴾

31 Say: Wait, I too wait along with you.

قُلْ تَرَبَّصُوا فَإِنِّي مَعَكُمْ مِنَ الْمُتَرَبِّصِينَ ﴿٦١﴾

32 Or do their understandings bid them this? Or are they an inordinate people?

أَمْ تَأْمُرُهُمْ أَحْلَامُهُمْ بِهَذَا أَمْ هُمْ قَوْمٌ طَاغُونَ ﴿٦٢﴾

33 Or say they: He has forged it. Nay, they have no faith.

أَمْ يَقُولُونَ تَقْوَاهُ بَلْ لَا يُؤْمِنُونَ ﴿٦٣﴾

34 Then let them bring a saying like it, if they are truthful.^a

فَأَيُّكُمْ بِحَدِيثِ مِثْلِهِ إِنْ كَانُوا صَادِقِينَ ﴿٦٤﴾

35 Or were they created without a (creative) agency?^a Or are they the creators?

أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ ﴿٦٥﴾

36 Or did they create the heavens and the earth? Nay, they are sure of nothing.

أَمْ خَلَقُوا السَّمَوَاتِ وَالْأَرْضَ بَلْ لَا يُوقِنُونَ ﴿٦٦﴾

37 Or have they the treasures of thy Lord with them? Or have they absolute authority?^a

أَمْ عِنْدَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمُ الْمُضَيِّطُونَ ﴿٦٧﴾

38 Or have they the means by which they listen? Then let their

أَمْ لَهُمْ سُلْمٌ يَسْمَعُونَ فِيهِ قَلِيَاتٍ

34a. If their calling it a forgery or the work of a poet or a madman is true, why are they unable to bring a saying like the one that is brought by the Prophet? So early did the Qur'ān challenge its opponents to produce the like of it. See 2:23a, as to the uniqueness of the Holy Qur'ān.

35a. Or without a cause, or without a purpose.

37a. That is, their authority or power in the land would soon be brought to naught.

listener bring a clear authority.^a

مُسْتَمِعُهُمْ بِسُلْطٰنٍ مُّبِيْنٍ ۝

39 Or has He daughters and you have sons?

اَمْ لَهٗ الْبَنٰتُ وَاَلَيْكُمْ الْبَنُوْنَ ۝

40 Or askest thou a reward from them so that they are over-burdened by a debt?

اَمْ تَسْأَلُهُمْ اَجْرًا فَهُمْ مِّنْ مَّعْرُوْمٍ مُّثْقَلُوْنَ ۝

41 Or possess they the unseen, so they write (it) down?^a

اَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُوْنَ ۝

42 Or do they intend a plot? But those who disbelieve will be the ensnared ones in the plot.^a

اَمْ يَرِيْدُوْنَ كَيْدًا طٰلٰلِيْنَ كَفَرُوْا هُمْ الْمَكِيْدُوْنَ ۝

43 Or have they a god other than Allāh? Glory be to Allāh from what they set up (with Him)!

اَمْ لَهُمْ اِلٰهٌ غَيْرُ اللّٰهِ سُبْحٰنَ اللّٰهِ عَمَّا يُشْرِكُوْنَ ۝

44 And if they were to see a portion of the heaven coming down, they would say: Piled-up clouds!^a

وَ اِنْ يَرَوْا كِسْفًا مِّنَ السَّمٰوٰتِ سٰوِطًا يَّقُوْلُوْا سَحَابٌ مَّرْكُوْمٌ ۝

38a. This verse shows that the Arab astrologers and diviners pretended that they could listen to the secrets of the future, but their conjectures about the future failed to make any impression, as they did not turn out true. The word used here is *sullam*, which I translate as *means*. It signifies primarily a *ladder*, the Arabs believing that their diviners could ascend to the higher regions, and there obtain news of the future (R). This throws light upon the statements made in 15:17, 37:8, 67:5, 72:8. From what is said further on in v. 41, and elsewhere, challenging them to put down their pretended knowledge of the unseen in writing, a challenge repeatedly given but never accepted, it is clear that the diviners themselves knew that what they said was no more than mere conjecture.

41a. Here we have a clear proof that from the very beginning the Qurʾān was written down as it was revealed. This chapter is one of the very early revelations, and here we find the opponents challenged to write down prophecies relating to the future, the suggestion clearly being that the prophecies of the Qurʾān relating to the future were handed over to them in a written form.

42a. Mark the clear language in which their vanquishment and the overthrow of their power is spoken of. But *kaid* (plot) also means *war*; see LL, which gives this significance of the word on the authority of the best Arabic lexicons, and many commentators say that there is a reference here to the battle of Badr. Thus Kf interprets the words *hum al-makidūn*, the concluding words, as meaning *they it is to whom the consequences of their war will return and their own plans will destroy them, and this was so, as they were slain on the day of Badr*.

44a. By a *portion of the heaven coming down upon them* is meant a punishment from heaven, which they repeatedly demanded: "Or thou cause the heaven to come down upon us in pieces" (17:92); "So cause a portion of the heaven to fall on us" (26:187).

45 Leave them then till they meet that day of theirs wherein they are smitten with punishment:

فَدَّرَهُمْ حَتَّىٰ يُلْقُوا يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ ﴿٤٥﴾

46 The day when their struggle will avail them naught, nor will they be helped.^a

يَوْمَ لَا يُغْنِي عَنْهُمْ كَيْدُهُمْ شَيْئًا وَلَا هُمْ يُنصَرُونَ ﴿٤٦﴾

47 And surely for those who do wrong there is a chastisement besides that; but most of them know not.^a

وَإِنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ ذَلِكَ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٤٧﴾

48 And wait patiently for the judgment of thy Lord, for surely thou art before Our eyes,^a and celebrate the praise of thy Lord, when thou risest,

وَاصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ ﴿٤٨﴾

49 And in the night, give Him glory, too, and at the setting of the stars.

وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَارَ النُّجُومِ ﴿٤٩﴾

46a. Mark the clearness and force with which the prophecy is continued. The reference to war and their vanquishment in it is made clearer here.

47a. The two kinds of punishment with which the opponents were threatened are spoken of distinctly in this verse, viz., a punishment which was to overtake them in this very life in the form of famines and the wars which were to result in the complete overthrow of their power, and a punishment in the form of spiritual torment in another life.

48a. The judgment of the Lord signifies the punishment of the wicked. The Prophet is not to have any fear, for he is spoken of as being *before Our eyes*.